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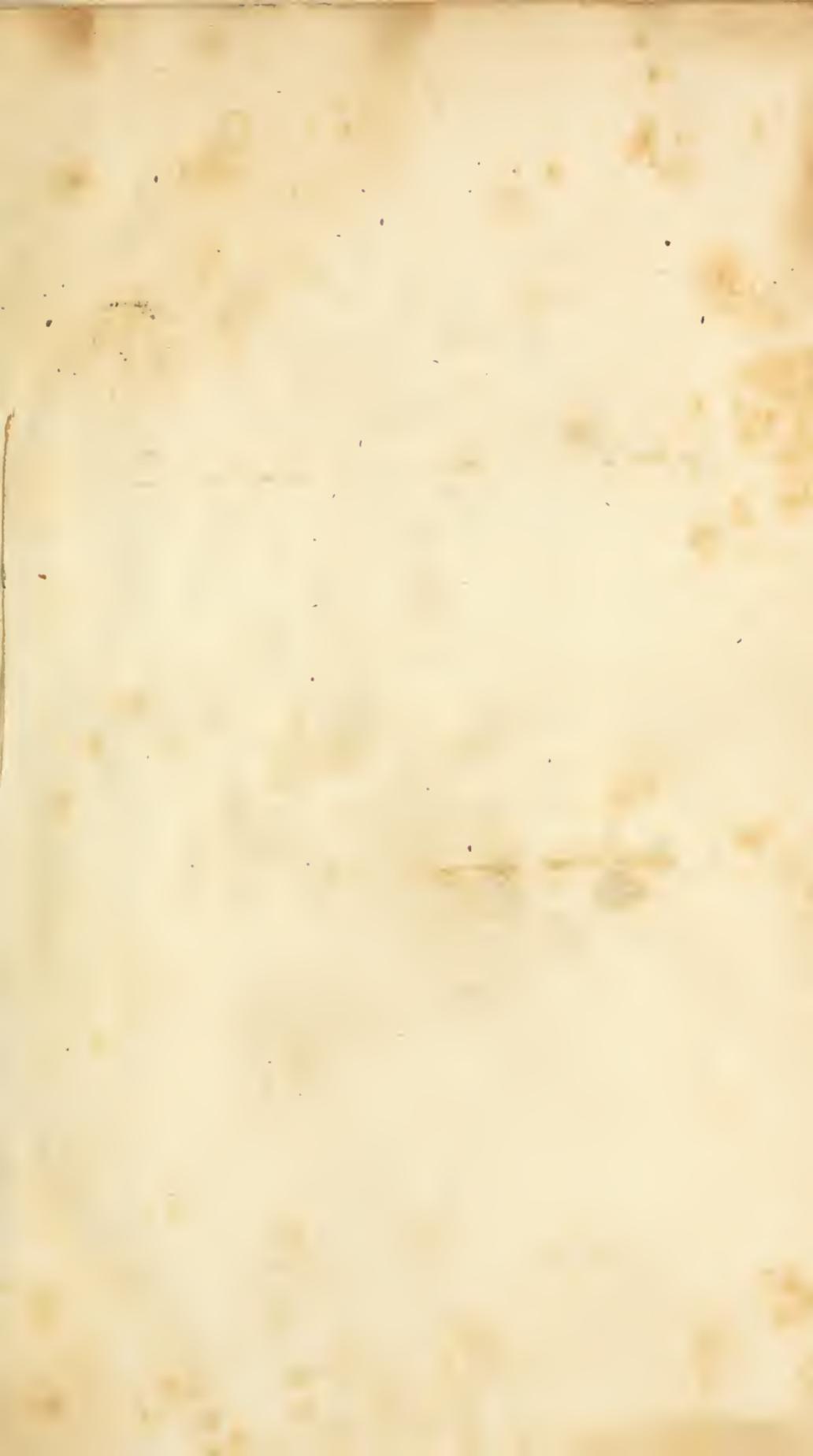
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# PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

*UNITED BRETHREN,*

ESTABLISHED AMONG THE

HEATHEN.

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VOLUME VIII.

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London:

Printed by W. M'Dowall, Pemberton Row, Gough Square, Fleet Street,

FOR THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE  
GOSPEL AMONG THE HEATHEN.

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HAZARD AND BINNS BATH ; AND T. LAMBE, BRISTOL.

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1821.



# SETTLEMENTS

OF THE

UNITED BRETHREN among the HEATHEN,

January 1, 1821.

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Begun  
In 1732. In the Danish WEST INDIA ISLANDS.

*(Among the Negroe Slaves).*

In ST. THOMAS.—New Herrnhut.  
Nisky.

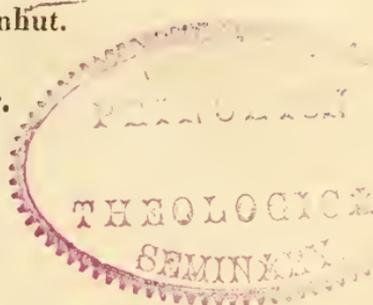
In ST. CROIX.—Friedensberg.  
Friedensthal.  
Friedensfeld.

In ST. JAN.—Bethany.  
Emmaus.

In 1733. In GREENLAND.—New Herrnhut.  
Lichtenfels.  
Lichtenau.

In 1734. In NORTH AMERICA.  
*(Among the Native Indians).*  
New Fairfield in Upper Canada.  
Goshen on the river Muskingum.  
Spring-Place, in the Cherokee country,

In 1738. In SOUTH AMERICA.  
*(Among the Negroe Slaves).*  
At Paramaribo.  
On the Neukeer river,



Begun  
In 1736. In SOUTH AFRICA.  
renewed in (*Among the Hottentots*).  
1792. Gnadenthal, (Bavianskloof).  
Groenekloof.  
1818. Enon, on the Witte Revier, in Uitenhagen district.

In 1754. In JAMAICA.  
New Eden, in St. Elizabeth's parish.  
Carmel, ditto  
Irvine, near Montego bay.

In 1756, In ANTIGUA.— St. John's.  
Gracehill.  
Grace-Bay.  
1817. Newfield.

In 1764. On the COAST of LABRADOR.  
(*Among the Esquimaux Indians*).  
Nain.  
Okkak.  
Hopedale.

In 1765. In BARBADOES.  
Sharon near Bridgetown.

In 1765. In the RUSSIAN Part of ASIA.  
renewed in (*Among the Turgutschen Horde of Calmucs.*)  
1815. Sarepta.

1775. In ST. KITTS.— Basseterre.  
Bethesda.

Thirty-two Settlements; in the service of which 162  
persons were employed, at the beginning of the  
year 1821.

N. B. The Subscriptions and Donations reported in the 86th Number of the Periodical Accounts were received in the Year 1819, not in 1818.

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CAPE OF GOOD HOPE

PRINCIPAL  
THEOLOGICAL  
SEMINARY.

*Letter from Brother HANS PETER HALLBECK to the Secretary of the Society, received February 3d, and immediately communicated to the Friends and Benefactors to the Brethren's Missions.*

UITENHAGEN, November 5, 1819.

MY DEAR BROTHER,

MY letter from Capetown of the 24th of September, will have informed you of the safe arrival of your letters of the 6th and 7th of June, and that I was just on the point of embarking for Algoa-Bay. Of what I have seen and done since, I purpose giving you a full account, as soon as I arrive at Gnadenthal; yet, knowing, as I do, your anxiety about the progress of the work of God committed unto us in this part of the country, I hasten to give you a brief sketch of the events of the last weeks, and of our present prospect into futurity.

I left Table-Bay in the brig, The Allies, on the 26th of September, and after a speedy, but rather dangerous voyage, (for once we carried away our fore-top-mast, and at another time our ship was on fire) I arrived in Algoa-Bay on the 1st of October. After some delay in the bay, and a short visit to Bethelsdorp, I found myself in the midst of our Brethren and Sisters at Uitenhagen on the 3d. Thanks to the Lord, and the many friends he had awakened in this place, among whom the noble Landdrost and his amiable Lady rank first, I found the missionaries and their small congregation much more comfortably situated, than I could have expected. It is neither my intention, nor indeed in my power, to enumerate the really astonishing proofs of kindness which our Brethren and

Hottentots have received, and still continue to receive, from Colonel Cuyler and his Lady. If I say that they have been, and are, like parents to the fugitives, it is saying much too little; for there are thousands of parents who do not study the interests of their children with as much zeal, as did that noble family the interests of the missionaries and their flock. If the Lord will not suffer a cup of cold water given to the least of His children, to go unrewarded, great indeed must be the reward of these our generous friends, who have been the supporters of a whole congregation, with its ministering servants, and by whose instrumentality, the flock has not only not been dispersed, but increased in number and in grace. And indeed, it appears that our noble benefactors are not forgotten by the Lord, and are already blessed with heavenly blessings. I have no doubt but the Lady of Colonel Cuyler, who did not think it beneath her dignity to assemble with our Hottentots in a barn, for the worship of God, has, in that humble shed, found food for her soul. She once assured me, that the last six months, when she had the pleasure to enjoy the company of the Brethren, was the happiest period of her whole life. I was also extremely glad to find, that the Brethren Hoffman, Hornig, and Schulz, by their exemplary, and, in this country, unexampled diligence, have procured for themselves, and for the Brethren in general, the esteem of all classes, and that also the Hottentots were everywhere praised as faithful and diligent labourers, so much so, that the inhabitants of Uitenhagen greatly regretted their removal. As to their Return to the Witte Revier, several of the Hottentots, and indeed also the single Brethren, had, on my first arrival, no great inclination to make the attempt. Yet it soon appeared, that such an attempt must be made, since, after having received a remuneration for our lost cattle, out of the herds retaken from the Caffres, we could no longer remain at Uitenhagen, where there was not sufficient pasture; and since, after the conclusion of a peace with the Caffres\*, several of the farmers had re-

\* By another letter, it appears that this took place in October, and that in future the Kieskamma or Cat Revier, four or five days journey to the eastward, is to be the boundary of the Colony.

turned to their farms, there was no pretext or reason why *we* should be afraid of returning to the Witte Revier. After I had spoken privately and publicly with the Brethren and Hottentots, I had also the satisfaction to find, that their objections gradually vanished, and their courage and confidence in the Lord increased. Yet, in order to act as prudently as possible, we resolved first to make a reconnoitering visit to the Witte Revier and its neighbourhood, and the Landdrost kindly offered to accompany us. Accordingly, the Landdrost, with his son and clerk, Brother Schmitt, myself, and the Brethren Hoffman and Schulz, accompanied by about forty Burghers and Hottentots, mostly armed, visited the Witte Revier, and scoured part of the Zuurberg on the 14th, 15th, and 16th of October. Of this very interesting excursion you shall hear more on a future occasion; I will now only observe, that having satisfied ourselves, as far as human foresight goes, as to the safety of returning, we resolved upon it, without loss of time, leaving, however, in the first instance, most of the women and children here at Uitenhagen. The Governor and Colonel Bird, who happened to be here about the time, very kindly ordered nine Hottentots, not belonging to the Witte Revier Congregation, to assist us in erecting palisadoes, &c. and gave orders, that if we wanted provisions and other articles from Capetown, such should be brought to Algoa-Bay in the Government Schooner.

On the 23d of October, I made our plan known to the Hottentots, and, to my great astonishment, there was not one who wished to remain behind. (See the remarkable text of Scripture for the day, *The Lord stirred up the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts, their God; Haggai, i. 14.*) On the 25th, we left Uitenhagen. The company consisted of Brother Schmitt and his wife, myself, the Brethren Hoffman and Schulz, thirty-four Hottentot men and women, and a few children. (See again the text of that day, *I will watch over them, to build and to plant, saith the Lord; Jeremiah, xxxi. 28.*) On the 26th, we arrived on the Witte Revier, encamped near the large pond, opposite to your Yellow-wood tree, and immediately set to work, after having in prayer, on our

knees, implored the Lord's blessing and protection. Eight happy days I spent at that place, which is now in its fullest beauty, having abundance of pasture and water; and worked at the side of the Hottentots, with my spade and hatchet, as much as my strength permitted, making excursions in the neighbouring mountains, in the cool hours of the day, on horseback or on foot, as opportunity offered. By this means I have seen more of the Witte Revier than most of the Brethren, who have resided there for upwards of a year, of which you shall also hear more hereafter. Nowhere did we perceive any trace of the Caffres; and before I left our people, all fears and apprehensions of the most intimidated minds were removed. A most delightful spirit of willingness and confidence in the Lord was perceptible in the whole company, and I have no doubt, but the glory of the second house will exceed that of the first, if this spirit continues. On the 2d of November, I left Witte Revier, to make some preparations here for my return to Gnadenthal, leaving Brother and Sister Schmitt, and Brother Hoffman, behind; yet the former will, probably, arrive here to-morrow, to see me off. As yet, the missionaries live in tents, but the palisadoes will be ready in a few days, and then a provisional Hartebeest-house, so-called, and a kitchen, will be erected, the wood having already been cut, and some other preparations made. Brother Schulz and Sister Kohrhammer will return with me to Gnadenthal, the former having been appointed to Groenekloof, but probably, a married pair will immediately on my arrival at Gnadenthal, set out for the Witte Revier, to strengthen the hands of Brother and Sister Schmitt. It is with a view to arrange this matter, that I return as soon as possible to Gnadenthal, after having finished my business in these parts.

The Witte Revier is a most delightful spot; and what is of still more importance, the small congregation is in a very pleasing state. One hundred and fifty-five Hottentots are now under the care of the Brethren there, of whom nineteen are Communicants. Since the beginning of this year, eleven Adults have been baptized, two persons received into the Congregation, and four admitted to the Holy Communion. The

missionaries are at present tolerably well, and all beg to be kindly remembered. Your affectionate Brother,

H. P. HALLBECK.

WHILE, by the foregoing information our hearts are anew enlivened and excited to praise that God, who is the Refuge and Comfort of His people in distress, and the "Restorer of the paths to dwell in," for having so wonderfully preserved this congregation, not only in safety as to their persons, but in christian fellowship, and in a walk conformable unto, and bringing honour to the gospel, at the place of their exile, yet we will not forget, that we are the more earnestly called upon to consider their present situation, as requiring extraordinary exertions, both on their and our part. The restoration of the settlement on the Witte Revier will require a much greater effort and expenditure than its beginnings. *All* the buildings are burnt. The old farm-houses on Scheper's place had been patched up, so as to afford shelter to the Missionaries, without putting them and us to much expense, being done with their own hands. They were gradually preparing timber and other materials for erecting a mission-house, church, and other needful buildings, which, in course of time, would have been put up, one after the other, without any very extraordinary expenditure on our part; but now, their labour and preparations being destroyed, they have only a temporary shed to live in.

A Hartebeest-house is a long thatched roof of straw or rushes, resting upon low walls about two feet in height. They must now at once build proper habitations for themselves, and a church for their congregation to meet in. This will require that they be immediately supplied with the necessary means, and we will therefore not relax, but rather redouble our exertions in their behalf; thankful, that we may now, by the Lord's mercy, do it with the encouraging hope, that they will not be vain, but rendered effectual to the support and advance of that most promising work of God among the Hottentots on the Witte Revier, which we have now seen so powerfully maintained, even in the midst of the severest trials, by His al-

mighty hand. Viewing the subject therefore in this light, it will raise within us a spirit of cheerfulness in contributing our mite towards the work, which the doubtful appearance of the possibility of resuming it was not so much calculated to promote. Yet, with what sympathy and liberality has their case been considered! for which we again most humbly thank our generous benefactors.

C. I. LATROBE.

\* \* \* With many thanks we also acknowledge the receipt of various parcels of clothing, sent by friends, for the distressed Hottentots. Five cases have been sent to the Witte Revier.

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## WEST INDIES.

*Extracts of Letters from the Danish West India Islands, St. THOMAS and St. JAN, giving some Account of the devastations made by the late Hurricane, on Sept. 21, 1819.*

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THE Brethren, Hohe at Newherrnhut, and Huenerbein at Niesky, in St. Thomas, in letters dated September 2, and 29, 1819, write, that the hurricane, with which they had just been visited, was more violent and destructive in its effects, than any former one remembered by the oldest inhabitant on these islands. Its rage was most severely felt in the country, and on the plantations, where not only all the fields and gardens were laid waste, and the negroes' houses and huts thrown down, but most of the dwellings and boiling-houses of the white people shared the same fate, being levelled with the ground. Many lives also were lost, especially in the harbour of St. Thomas, where all vessels except two were driven on shore, and a great proportion of their crews drowned. The town in St Thomas suffered little comparatively, and no buildings of any consequence were much damaged.

Our Missionaries, both at Newherrnhut and Niesky, express the most lively gratitude towards God, their Saviour and

Protector, that during that night of terror and distress, in which so many of their poor neighbours suffered the loss of all their property, and even some, that of their lives, or were dreadfully injured and maimed, they and their families and negroe servants were graciously preserved from all harm, and their church and dwellings remained standing. They call upon their brethren and friends in Europe, and everywhere, to join in their thanksgivings, and to extol the mercy, power, and love of our gracious God, who, though He had chastened them, yet had done it in mercy, showing himself able to save all those, who put their trust in Him. The following is added from the detailed account, contained in the letters alluded to.

Brother Huenerbein, at Niesky, writes: "The whole atmosphere having, on the 21st of September, assumed the appearance of an approaching hurricane, the storm began to rage about nine o'clock in the evening, its fury increasing every moment. We kneeled down and commended ourselves, our families, and our people, to the powerful and merciful preservation of God our Saviour, entreating him to deal with us not according to our merit, but according to His great mercy. Our hearts were filled with peace and confidence in Him.

"Having made several attempts to get into our other house, to learn how Brother Jung and his wife, and Sister Schaerf fared, at one o'clock at night, I entered their dwelling, and found the roof over Sister Schaerf's room blown away, and the water streaming through the boarded ceiling into the room. I therefore used every effort to bring her and her children into our house. Our negroes having fled to us for safety, we succeeded by their assistance. Sister Jung, and the child Krüger, followed. Five negroe-houses had by this time been blown down, and the others were all threatening to follow. Between three and four o'clock, the horrible fury of the hurricane seemed to have reached its height. It no longer appeared in the character of a common tempest, but as if every flash of lightning seemed to strike our dwelling, producing the most tremendous bursts of thunder. No one who has not himself experienced it, can have any notion of such a scene. The continual cracking of beams, and the force which shook the whole

house, was such, as made us fear that the smithy, as well as the church, had both been destroyed, and lay in ruins. We attempted to get out and look about us, and how glad were we to find, that both these buildings were still standing, without having suffered much damage. At length the morning, which we had been so eagerly expecting, began to dawn, and we could perceive what had happened to us during the dark and dreadful night. Part of the west gable end was injured, and half of one side of the roof of our house torn off; but only a few rafters were carried away. A small part of the gallery, part of the shoemaker's shop, and of the smithy; the horse-stable, and the hencoops, were all destroyed. Five negroc-houses were blown down, and the inhabitants were obliged for several nights to sleep in the church. If the hurricane had lasted two hours longer, not one house would have remained standing. The whole roof of the church had been lifted up, and one of the side-walls had a crack from the top to the bottom. All our plants, both in the gardens and fields; three arbours covered with vines; a beautiful vista of cocoa-trees, in a direction from our garden towards the town, were swept away. A tamarind-tree, a foot and a half in diameter, which was a great ornament to our premises, and in the shade of which the coppersmiths used to work, was torn up by the roots. The plantations and woods everywhere look as if they had been scorched by a passing fire.

“All our fresh water is now mixed with salt, from the spray of the sea, and we pray the Lord to preserve us from illness. Hitherto, as far as we know, all our Brethren and Sisters in the three islands are well in health.

“The price of provisions and of lumber rises every day, but we hope that we shall soon be relieved by an importation from North America. Ever since the hurricane, we have had fine warm weather. This affords us a desirable opportunity of repairing our injured buildings, with which we are now diligently employed.”

Brother Hohe, at Newherrnhut, adds the following particulars:

“At nine o'clock in the evening of September 21, 1819, the wind, which had been strong all day, rose to such a pitch,

that we were no longer left in doubt whether or not to consider it the beginning of an hurricane. After midnight, our negroes came and knocked at our door, begging that we would admit them, as their houses had all been blown down. We succeeded in getting them, one by one, into the house, first into a small chamber, and then through a window; during this operation two negroes were obliged to keep the house-door fast by main force. A poor infirm widow woman, seventy years old, was missing, whom the negroes had lost sight of in their flight, each having enough to do to keep himself on his legs. It was impossible to send any one to look after her; for by this time the gusts were so terribly fierce, that no one could stand or walk out of doors. However, in about two hours, she came creeping along by herself, and got safe into the house, though the wind had thrown her down a wall eight feet high.

“ Meanwhile, the tempest increased in a most dreadful manner. The gusts acquired more and more force, and the loud rattling of boards, and hideous howling of the wind, at the north-west corner of our dwelling, convinced us that the shingles and rafters were torn off the roof. Shortly after, the water came pouring down through the ceiling into Brother Sparmeyer’s bedroom, and on the beds, forcing him and his family to seek shelter, by a speedy retreat to the other side of the house. Hitherto we had heard the church-bell tolling by the force of the wind, but now the sound ceased, which proved that the bell had fallen. Not long after, a cessation of the rattling showed that the roof at the north-west gable-end was entirely blown away. We cried to the Lord, that the remaining part of the house might be spared. He heard our prayers, and before the next violent gust came on, the wind having veered round to the south-west, its rage was spent in a different direction. We now longed for the approach of the day; but what a scene did the returning light exhibit! Nothing but devastation within and around our premises. The roof of our church was carried away. The walls of the old church, which had been converted into a workshop, were rent, both above and below: the hen-house lay even with the ground: the greater part of our new leaden spouts, of which, during the night, we had

heard pieces breaking away, were altogether gone: the largest-trees were either torn up or broken in pieces, as well as the smallest plants and garden-crops destroyed. The country had assumed a quite novel appearance. It seemed covered with earth and stones, and the few remaining trees and shrubs had lost all their leaves. But we felt indeed very thankful to the Lord, that our church has received no further injury. It was well, that, last year, it had undergone (as our house had done two years ago) a very substantial repair. Thank God, not one of us, or of our negroes, suffered any bodily harm.

“ At BETHANY, in St. JAN, the roof of the missionaries’ house on the south gable-end was carried away, and the rain poured into the rooms in torrents. All their outhouses, stables, and negroe-houses, are levelled with the ground; but though the roof of the church was rather out of repair, it suffered but little. The church at EMMAUS suffered more, but not in a very great degree. All the spouts were blown away. The roof of a new kitchen, and all their negroe-houses but one are destroyed.

“ The loss sustained is very great, if we reckon the expense of repairs and rebuilding; but at present the destruction of all our garden-crops and field-fruits appears to us the most distressing, as we hardly know where to get provisions for ourselves and our negroes, amidst the general ruin.

“ I have not received any account from our Brethren in St. CROIX. But as three vessels have arrived from that island, it is a proof that the tempest there has not been so violent as here, which is also the report brought by them.”

The damage suffered at St. KITTS and BARBADOES has been described in the foregoing number, (p. 173.)

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2. *Extract of a letter from Brother JOHN JOHANSEN, dated BASSETERRE, St. KITTS, Jan. 19, 1820.*

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“ DEAR BROTHER,

————— I proceed to give you some account of the progress of this Mission.

“ *December 26th*, being our usual prayer-day, it proved a day of distinguished blessing to us and our people. Three adults were baptized; twenty-four, baptized as children, were received into the congregation; thirteen were re-admitted; and twenty-five received among the class of candidates for baptism. We spoke also with twenty-seven, who are to be baptized or received into the congregation on the next prayer-day, and meanwhile will be under particular instruction in reference to it. We considered the presence of our Lord and Saviour with us during all these solemn transactions, in so perceptible a manner, that our hearts were greatly refreshed and enlivened. The day following, our new house on Cayon estate being finished, it was dedicated by Brother Procop, in fervent prayer to the Lord, as a place where we shall for the present meet for worship, till a church can be built. This was done under a powerful sense of the divine peace and blessing of Him, whom we desire to serve with gladness, praying Him to give success to our labours here. The Christian negroes belonging to this place and neighbourhood could not find words sufficient to express their thanks to God, for having at length granted them the joy to see a house for His worship built on this spot, which for these many years they had been anxious to obtain. That their gratitude proceeded from the heart, they gave full proof by voluntarily making a collection among themselves, without any encouragement from us. They did it immediately after the preaching, and presented us with £19 currency, (about £9:10:0d. sterling) towards the building. This was beyond our expectation, but we could not refuse it without hurting them, and pray the Lord to bless them for this token of love to His cause.

“ During the year 1819 there have been baptized by us 114 children, and 68 adults; received into the congregation 118; readmitted, 79; admitted to the Holy Communion, 68; re-admitted, 15; candidates for the Communion, 118; for baptism, 246; departed this life, 70; excluded, 46. At the close of the year, our negroe congregation consists of 2563 persons, 295 more than at the close of 1818. To these may be added about 500 new people, who receive instruction, and some

excluded persons, who yet attend, in hopes of readmission. Eighteen persons of both sexes, are now under special instruction, previous to confirmation.

“ We pray the Lord to grant us this year also, a farther increase, not so much in number, as in grace; and may He lay His blessing upon our weak endeavours, to beseech men, in Christ’s stead, to be reconciled to God!

“ We have the favour to know, that our present worthy Governor is well disposed towards our Mission. His Excellency presented us with a handsome donation, in aid of our new settlement. May the Lord reward him for his liberality.

“ In our own family we have not been without our trials, particularly by the dangerous illness which befel my wife, at Christmas, last year; but it pleased the Lord to bless the faithful exertions of our good friend, Dr. Hall, and she is nearly quite restored to health.

“ The account you give us of the distresses of our dear missionaries and their congregation, on the Witte Revier, has very deeply affected us. We sympathize with them from our hearts. They must have suffered a great deal, both in outward affairs, and from dreadful anxiety of mind, under such peculiarly trying circumstances. We pray the Lord soon to put an end to the destructive war with the Caffres, and to protect his people.

“ With kind salutations to all friends, and particularly to the members of the Society for the Furtherance of the Gospel. I remain ever, &c. &c.”

JOHN JOWANSEN.

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## ANTIGUA.

3. *A letter from Brother C. FREDERICK RICHTER, mentions the following.*

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“ WE have spent Christmas in a blessed contemplation of the meritorious incarnation of our Lord and Saviour, who granted us by His gracious presence to enjoy a truly happy season of refreshment and encouragement in His work. On this occasion, in St. Johns, 76 negroes were baptized; 108 became

candidates; and 12 were re-admitted. The entrance into the New Year was likewise distinguished by a powerful sense of the grace and pardoning love of the Lord, for the comfort of our hearts, inspiring us with hopes of future blessing from Him upon this mission. Our church was crowded. Not half of the people could find room, but stood before the doors and windows. I subjoin a list of the members of our congregation, baptized and received, at the close of 1819.

“ *St. Johns*, 3469 adults, 1001 children; *Gracehill*, 1480 adults, 474 children; *Gracebay*, 851 adults, 288 children; at the *New Settlement*, 91 adults, 15 children; in all amounting to 7669 persons, besides catechumens and new people.

“ During the year past, in the four settlements, 672 adults and 276 children were baptized; 207, formerly excluded persons, were re-admitted. We commend them all, with ourselves, to your prayers, that they may become not only members of a congregation, called christian, but true and living members of that church, which Christ our Saviour shall acknowledge as His own redeemed property, at His appearing.”

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### CHEROKEE INDIANS.

N. B. In the Concise Account accompanying the Preface to the present seventh volume of the Periodical Accounts, page 9, it was by mistake stated, that both the Mission among the CHEROKEES, and that among the CREEK Indians, had been suspended; whereas, the latter only has been given up. It will give our readers great satisfaction to hear, that the Mission among the Cherokees had begun, by the blessing of the Lord, to be attended with success, as will appear from the subjoined extracts of letters.

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1. *From Brother LEWIS D. SCHWEINITZ, SALEM, in N. CAROLINA, October 30, 1819.*

“ DEAR BROTHER,  
“ SINCE we met at Herrnhut last year, we have both experienced many proofs of the mercy of our God and Saviour, in our

official and family concerns. — I read your last letter, and the various accounts it contained, with great interest; and am much obliged to you for the Periodical Accounts of our Missions. But permit me to observe, that I was not a little alarmed, by an assertion in your Concise Account, that our Cherokee Indian Mission had been abandoned; a mistake I the more regret, as it is now copied into all our American religious and missionary publications; and that at a time, when it has pleased God at length to bring about an appearance of genuine fruit among the Cherokee nation: I wish, therefore, that you would take the earliest opportunity of correcting this mistake.

“ The number of baptized Cherokees is now seven; and among them is that excellent head-man of the nation, Charles Renatus Hicks, who, with such ability and integrity, concluded the last treaty with the United States; the ground-work, I make no doubt, of a future incorporation of that nation, with the United States people. Indeed, the prospect of this Mission, begins to brighten every way; and we are now most distressed on finding ourselves unable to provide missionaries sufficient, who might go forth as labourers in that vineyard. Others, therefore, may, perhaps, reap what we have sown. But we will not repine, if but the Lord’s harvest be really gathered in, to Him well pleasing.

“ I shall be glad to send you, now and then, some account of this Mission, which, I cannot help thinking, would be interesting, from the peculiar character of those Cherokees who have embraced the gospel. The men are altogether of the first respectability in the nation, and such as, during the late embassy to Washington, have done honour, not only to the gospel but to the capacity and good sense of the Aborigenes. I hardly ever read anything more affecting, than a letter from the firstling Margaret Ann Crutchfield, to Brother Van Vleck, on the oppression of the Cherokee nation, (not the individual writer), which was then suffering from certain lawless persons, to which the negotiations of Brother Hicks have now put an effectual stop. The visit of the President of the United States has, I believe, made a very favourable impression on his mind, so that there is little doubt that the benevolent intentions of govern-

ment will at length prevail in the establishment of the natural rights of the Indians. If direct communications to you from hence, containing extracts from original letters, of our Indian brethren, some of whom write and endite very well, would be of service, it will give me pleasure to supply you."

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2. *Extract of a Letter from Sister ANNA ROSINA GAMBOLD, SPRING PLACE, CHEROKEE COUNTRY, to Rev. B. MORTIMER, dated BETHLEHEM, Jan. 6, 1820, being Epiphany.*

"YOU have richly favoured us, by sending us the large packets of tracts, and the reports of the American Bible Society, which we received last autumn, and read with great interest. May the Lord our Saviour bless and reward you abundantly. Many are the proofs we might quote, with thanks to God, to show you, how very acceptable and useful these tracts are in this neighbourhood.

"But we have more to inform you of, that will give you joy, and encourage you to continue to pray for our dear people. We mentioned in our last, that our old neighbour Molly Vann, was baptized on the 14th of March last, by the name of Mary Christiana. On the 27th of June, after a sermon on the gospel of the day: "Jesus receiveth sinners;" her husband, Clement Vann, a white man, was, at a particular meeting of our little flock, received as a member of our church. On Sunday, Sept. 12, Sarah Hicks, sister-in-law to Brother Charles Reatus Hicks, was baptized, and named Sarah Bethiah. She then brought her infant son, to be made partaker of the same grace, who received the name of Abijah. Of Brother Steiner's visit to us you will no doubt have heard. Oh! what a treat was this, after fourteen years absence from the congregation at Bethlehem. We anticipate much good from it; especially as he was sent just at the time, which we may consider as the visitation of the Day-spring from on high, to the Cherokee nation. We are lost in amazement, and bowed in the dust, when we behold the wonders of God's grace, now displayed among us! Brother Steiner, and his young companion, Thomas Pfohl, staid with

us six weeks; during which time, the former attended the great council of the nation, at the new town, and preached the first sermon ever delivered at that place, from the 53d of Isaiah. On the 16th October, he confirmed in their baptismal covenant Brother Vaun and his wife, who, on the same day, partook of the holy communion, for the first time. November 14th, was the solemn dedication of our new church; when it was crowded with hearers, from far and near. Brother Charles Rénatus Hicks interpreted to the Indians. In the second meeting was the baptism of two persons, namely, Billy Hicks, the husband of Sarah Bethiah, and brother to Charles Rénatus; and of Susanna, wife of Major Ridge, who understands not a word of English. The former was called William Abraham; and the latter, Susanna Catharine. A grand-daughter of Mary Christiana, was received among the candidates for baptism. It was a most blessed day, which many will not forget. By us it will always be remembered. The place whence these new converts came, is not far from the new council-house, about thirty miles from hence, and called from a creek, Oogh, gi, lo, gy. They beg for missionaries of our Church, to come to reside at their place. Two other persons there, a mother and her daughter, seem desirous to be converted. So are others also in our neighbourhood. On Christmas-day we were employed till late, in speaking with persons of that description. Those from Oogh, gi, lo, gy, came hither, notwithstanding the heavy rains and severe cold. It is the Lord's doing, and marvellous in our eyes; and we pray for wisdom, childlikely to follow the Lord's leading, lest we mar this work. With our fellow labourers, at Brainard, and Elliot, their second station,\* we stand in the bond of brotherly love, knowing that we serve one Lord. By request, Brother Steiner visited at Brainard, to mutual satisfaction.

“With true brotherly love we commend ourselves, our seven Indian scholars, and the eight Members of our small congregation, with the other awakened souls here, and the whole Cherokee nation, to the continued remembrance and

\* Settlements formed by “the American board of Commissions for Foreign Missions,” who reside chiefly in the New England States.

prayers of all our Brethren and Sisters, to whom we wish a most blessed year of the Lord.

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Brother C. G. HUEFFEL, in a letter, dated November 5, 1819, writes:

“The Mission among the Indians, in Upper Canada, has suffered great loss, by the departure of Brother John Schnall, at New Fairfield, on the 7th of last September, in his 66th year, after 18 years faithful service among the Indians. He was preparing to succeed Brother Luckenbach, at Goshen, who is appointed to Fairfield. At the latter place they have had a very sickly time, a malignant fever having broken out in the neighbourhood. Almost in every family there were persons laid up with it. But amidst this affliction, the grace of God, and the influence of His holy Spirit, upon the minds of the sufferers, was very conspicuous, according to the reports of the missionary, Brother Schmitt.”

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#### GREENLAND.

*Extract of a letter from Brother JACOB BECK, dated  
LICHTENAU, June 27, 1819.*

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“MY DEAR BROTHER,

“YOUR letter, written at Bath, February 13th, 1819, gave me very great pleasure. Gladly do we seize every opportunity afforded us in this distant part of the world, to bring ourselves and our labours to your remembrance, and that of all our dear Brethren and Sisters, and Friends, who have taken so kind a share in the prosperity of the Greenland Mission. We stand in great need of the prayers and intercession of all children of God.

“We lament the departure of our dear Brother J. L. Wollin, and wish that his successor may possess all the gifts and grace required for a faithful discharge of the office he has entered into, as agent for the missions.

“We make no doubt but the general Synod of our church, assembled last year at Herrnhut, has had the mission of the

Brethren in Greenland under consideration, both in reference to its inward and outward state; but it will last a long time before we can be made acquainted with its proceedings and resolutions. We could have wished, that the Synod had resolved to send a Brother on a visit to us. The late Brother Sternberg was the last, who, by commission of the Synod, held a visitation here. That was fifty years ago, when I went with him to be employed in the Mission, and have been here ever since.

“The account I gave you in my former letter of our situation and opportunities to preach the gospel to the heathen in this country, seems to have interested you so much, that I will with pleasure inform you of our progress herein, during the course of last year.

“The so called Southlanders, being those Greenlanders that live beyond Cape Farewell, are yet heathen, though not quite wild, yet such as the Greenlanders call *ignorant* men, and really a heathen race. Many of them come hither every year to catch *angmarset* (a small species of herrings) in our fiorde, or bay. These fishes are rather fatter and of better quality here than elsewhere. Our people are at the same place, and thus the heathen hear sometimes the way of salvation explained to them. Some of them are brought to reflection, but they cannot resolve, for the gospel's sake, to forsake their own country and move hither. I regret that I have again been prevented going to visit them, by the arrival of the ship and of the letters from Europe. Their fishing-place lies about five English miles from Lichtenau. A few parties of them have been here on a visit, to whom we spoke of the necessity of conversion, but not one of them could resolve to stay with us. The time of their visitation does not seem to have yet arrived; but if the Lord would open their hearts, as he did that of their countryman, *Kayarnak*, then their present objections would soon vanish.

“There is another description of heathen, who live on this side of Cape Farewell, and who frequently join our own people at the so-called out-places. These have acquired more knowledge of the truth, attend sometimes the worship of the Christian Greenlanders, and consider themselves as good as the baptized, because they have left off their old heathenish practices. They

say that they are now free from sin, not knowing, that unbelief is the source of all sin.

“ Last year, I informed you, that some families had moved hither, and declared their intention to be converted. One or two of them left us, and staid some time away, but returned again. Of these people thirteen have been baptized at different times. These solemnities are always seasons of great grace and blessing. Whenever there was a baptismal transaction, several heathen attended. On such an occasion, a young heathen woman, being for the first time present, said afterwards: “ I am now quite sure, that I belong to this place, and even if “ my mother will not come with me, I will come alone, and “ live with the believers.” Just now one of our Greenland assistants was with me, and told me, that an old man, called *Auavak*, had made a declaration to the following effect: “ I “ am no longer in doubt about what I have yet to do, for “ now I cannot get rid of the words, which Jacob (this is the “ name they call me by) spoke to me many years ago. I am “ continually thinking of them, and will come and live with “ the believers.” If he does this, he will be one of those, who are called in the eleventh hour. As his two sons, who are very clever young men, and can provide well for their father, have the same inclination, we may perhaps see them move hither.

“ As to our own congregation, most of its members were never heathen, but were born and educated among us. The Lord has again throughout the foregoing year been very gracious to us, and preserved among our people a true hunger and thirst after the word of life, that they might find pasture for their souls. Our daily meetings were numerous attended. Their eagerness was so great, that frequently, when they arrived just at the time of the evening service, having spent the whole day at sea, they would immediately come to the church, wet, cold, and hungry, as they were, without taking any refreshment. On particular occasions there was scarcely room for the people.

“ Besides those who were added to the church by holy baptism, thirteen, baptized as children, were solemnly received into the congregation; and ten admitted as communicants.

“ As to externals, they had a tolerable supply of the neces-

saries of life, and none had cause to complain. Though the last winter was not as severe as the foregoing one, for Reaumur's thermometer never fell below fifteen under the freezing point, yet the sea froze twice to a great distance from the shore, by which the Greenlanders were prevented from going out to catch seals. As early as November, the cold reached the tenth degree below the freezing point, and there being no snow, the springs and brooks were all frozen, which caused a scarcity of fresh water. We had first to fetch it from a place at a considerable distance, and when that likewise failed, to melt the snow, which did not fall till December. Long as I have lived in Greenland, I never experienced the like before.

“We are now in expectation of receiving the new Greenland hymn-book, printed in Germany. It did not arrive at Copenhagen in time to be sent with the first ship destined for this place, and therefore followed with the second to Lichtenfels, from whence we shall receive our share by some opportunity.

“The small society in Denmark, instituted for the purpose of promoting the cause of the gospel and of true Christianity, resolved some years ago to do something in behalf of Greenland, and to print a short extract of the bible for children, (Kinder Bibel). They sent hither for a translation, and were only prevented by the late disturbances from finishing the work. The Reverend Otto Fabricius undertook the revision of the press, and now 4000 copies have been sent to Greenland, to be distributed among the people in each settlement. I have written to our good friend the Rev. Mr. Windekilde, and requested that he might send us some religious reports and journals in the Danish language. We are sorry that English is not at all understood here, or I am persuaded, that we should be generously supplied with many edifying publications.

“We were very much gratified by receiving a letter from our son in Labrador, and are thankful that he is happy in his present situation. He is the last remaining of our four sons. We expect the pleasure of our daughter's coming to live here, in consequence of her husband's appointment to this station. It pleases the Lord in mercy to continue to bless us with good

health, and with willing activity in His service; and knowing what kind share, you and all our English Brethren and Friends take in the prosperity of the Greenland Mission, we recommend this dear congregation, amidst all its failings and imperfections, but as a plant of our heavenly Father's own planting, to your kind remembrance and prayers, and with cordial salutations remain ever, &c. &c."

JACOB BECK.

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*Report of a visit to the Christian and heathen Greenlanders living in the neighbourhood of LICHTENAU, by*  
*Brother J. C. KLEINSCHMIDT.*

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OCTOBER 11th, 1818, I set out from Lichtenau, to visit the people belonging to our church and the heathen Greenlanders, in the vicinity of the hot spring, accompanied by the Greenland Brethren *Benjamin* and *Andrew*, having commended ourselves to the protection and blessing of our Lord and Saviour.

At noon, we arrived at *Kernertok*, where *Zachary* lives with his heathen relations. He is baptized, but left our congregation many years ago. He now declares a serious intention of returning to us. The people expressed great joy, when they were informed that I meant to stay over night, and immediately began to clean their house, that (as they said) I might not be annoyed with bad smells and disagreeable sights. When the men had returned from sea, they all met, and I discoursed to them on the words: *If a man keep my saying, he shall never see death.* John 8. 51. describing the great happiness of those who believe on and follow Jesus; and, both this evening, and again in the morning of the next day, besought them earnestly to be reconciled to God. They declared, that all I had said, "was quite according to their mind;" but it appeared as if the cares of this earth, like the thorns in the parable, choaked the good seed. When I addressed an old widow, belonging to the party, thus: "You have from your childhood heard of your Saviour, and what He has done and suffered for you; yet even now you keep your ears and your heart shut against

“ Him,” I could perceive by her looks her great uneasiness of mind. It was increased by her daughter standing by her side, and every now and then giving her a gentle push with her elbow, adding: “ Do you hear what our teacher says.” Not knowing what to object, she at last cast the blame upon the people in the house, alledging, that because they would not go and live at Lichtenau, they thereby hindered her from being converted.

From hence I proceeded to *Anatoursok*, the inhabitants of which are all heathen. I did not find many at home, most of them being out upon the stock-fish or cod fishery, and having not even put up their winter-houses. My companions remarked, that their heathen countrymen thought of nothing but their bellies.

At this place, there was such a strong current, and so tremendous a surf, that we could not get on shore without great danger. Old *Porosek* rejoiced exceedingly to receive such a visit; and on leaving them, they all called to me to come soon again. Having heard that the dwellings of those heathen that live farther towards the south, were much dispersed, and the strong current and turbulent ocean making it impossible for my skin-boat to approach them without great danger, I determined to go to those of our own people. In passing, I called upon a heathen, *Milleekotek*. He and his family had been in the most imminent danger of perishing at sea, during the late great storm from the north-west. They barely saved their lives, but their boat was dashed in pieces, of which the wife gave me a detailed account, her husband being from home. This heathen, being a man of very correct morals, when spoken to about conversion, had always asked whether so good a man as he was needed it; but it now appeared as if the danger of immediate death had brought him to reflection, and convinced him of the necessity of being prepared for it. At least, his wife, who thinks differently from her husband, told us, that for many nights after this disaster, they could not sleep for fear and trembling.

From hence I went to the Greenland Brother *Abel's* house, and delivered a discourse to the family; and having vi-

sited some other houses by the way, arrived at *Karmarsuit*, where I intended to take up my quarters for the night. A woman, whom I met on the road, informed me, that they had yesterday eagerly expected my arrival, and swept and cleaned their houses. In the neighbourhood of our people's dwellings, some families of heathen had built their huts, and on going to see them, an old woman came out to meet me. She said: "As we have a mind to be converted, we have moved hither to be near the baptized." I expressed my wish, that they might be truly in earnest. When I arrived, the conversation turned upon their ancestors. A few old heathen related, how wicked their ancestors used to be, and that they had even been murderers; "but (added he) we Greenlanders have now ceased to be so bad: that is, we have grown much better." That they have become, in general, more civilized, appears quite satisfactory to most of the heathen, till the Spirit of God convinces them of sin. I invited them to attend our worship in the evening, which they promised to do. As Brother *Peter's* house was the largest of the three belonging to our people here, it was thought most suitable for me to lodge and have our meetings in. At first I had some objection, as two persons lived in it, who were inimical in their dispositions. But the recollection of our Saviour's compassionate tears for his rebellious people, made me submit to go and lodge with them. In the evening, both the heathen and our own people attended, so as to crowd this large house; and I felt truly desirous to be able to speak in such a manner, that all of every description might be benefitted. First I read to them the history of our Saviour's suffering in the garden of Gethsemane, and then explained, how we by our sins had caused such dreadful pangs to pierce His soul, and how He had borne the punishment due to our transgressions, and concluded with expressing my most earnest wish and prayer, that they all might, on that great day, be numbered among the happy host of His redeemed, by whom eternal praises are sung to the Lamb that was slain, and reconciled us to God by His blood. The greatest silence and attention prevailed, and our people related, that the heathen had hung down their heads, and listened with much apparent seriousness.

In the morning, I desired our Greenland assistant, *Benjamin*, to address our own people, none of the heathen being present. He spoke to the following effect: "We have now as it were, brought once more before you our wounded and suffering Saviour, to bless you, and thereby refreshed your memories. Suffer Him now, as He bled and died for us, always to stand before the eyes of your faith; (Gal. 3. 1.) for that man who does not know and believe on Jesus, has no life in his soul. He is like a dead corpse, and such you would become, if you forsook Him, and begin again to love the ways of sin. Let us all give thanks to our Saviour, that He has chosen us from amongst the heathen, and granted rest and peace unto our souls. Be therefore careful, that you do not take share in any of the old heathenish practices, that you may not lose your souls' salvation, &c. &c."

After *Benjamin* had finished, I continued the subject, in a discourse on the words of our Lord: *Labour not for the meat which perisheth, but for that meat which endureth to everlasting life.* John 6. 27.

When I was about to depart, they all expressed their gratitude, and old Brother *Peter* added: "O how comfortable is it to us, when we again hear words of our Saviour."

From hence we sailed to *Kingalik*, where more of our people have their summer residence. In all places I found the Greenlanders in the enjoyment of abundance of provisions, and could not but admire the voracious appetites of my boatmen; for in every house into which we entered, victuals were placed before them, not by one only, but by each family living in it; and as it is quite contrary to their etiquette to suffer themselves to be asked often, they spent their time in continual eating, but seemed to be as well able to bear it, as they do hunger, when sometimes, particularly in spring, they get nothing to eat for several days together.

Having visited the hot spring on a former journey, I now passed by, only noticing the steam, rising from it like a huge cloud, and increasing with the degree of coldness in the air. The water has the same degree of heat in winter as in summer, which is such as to be scarcely bearable to the hand.

When it cools, it tastes like common spring water, and has no mineral flavour whatever, nor does it produce any effect upon the body. But its warmth fertilizes the earth in its neighbourhood, which in summer is covered with grass and flowers of luxuriant growth.

At Kingalik I lodged in Brother *Abias's* large house, and in the evening spoke to the people on the text appointed for the day. The presence of the Lord comforted our hearts. In the morning I was informed, that in the same house, and close to my sleeping-place, *Frederic's* wife, *Anna Helena*, had been brought to bed of a daughter. Of this event I had perceived nothing. On the preceding evening, this woman was busily employed in household affairs, and very soon after her delivery, went out and attended to her work in the open air.

This morning I desired our Greenland assistant *Andrew*, to address the people, and was much edified, to hear this young Brother speak with such energy of the sufferings and death of our Saviour, and exhort his hearers with so much earnestness to remain faithful to Him. I afterwards confirmed what he said, and begged them to watch and pray, lest they enter into temptation.

Thankful for the help and mercy of God which we had everywhere experienced, and gratified by the pleasure our visit had given to the Greenlanders, we returned to Lichtenau, with prayer to the Lord, that the seed of His Word sown, might find in some hearts good ground, spring up, and bear rich fruit.

When we left the islands and reached the open sea, the waves tossed our boat about in such a manner, that even my rowers complained of symptoms of dizziness. I remained quite well, and we arrived at Lichtenau in perfect safety.

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*Extract of the Diary of GNADENTHAL, 1819.*

*April.* The celebration of the Passion-Week and Easter, was again attended with great blessing. Every evening we read that portion of our Saviour's last discourses, addressed to the people at large, and particularly to His disciples, previous to His sufferings, which belonged to the day, with prayer, that He would deeply impress upon our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke

with all our communicants, and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, 71 persons were appointed to advance in the privileges of the church, viz. 11 to be candidates for baptism; 5 received; 15 baptized; 19 candidates for the Lord's Supper; 19 confirmed; and two to be readmitted. Having been called by the chapel servants, they all approached our house in a kind of procession, to be informed, in turn, of the favour that awaited them. It is not easy to conceive what we feel, when we see, and speak with such a number of candidates for union with the Christian church, who, but lately, have been ignorant and unprincipled heathen.

The celebration of the Lord's Supper, on Maundy Thursday, was distinguished among the solemnities of this week, by a powerful perception of the divine peace, and presence of our once suffering Saviour, when He drank the bitter cup of the wrath of God for us: 38 persons were present, as spectators.

Good-Friday, when we contemplated the last suffering and dying scenes of our Redeemer, was no less made unto us a day of great blessing, to which, both our own people, and many visiting strangers, bore testimony from the fulness of their hearts. Among the latter was our good friend, the Rev. Mr. Thom, Minister of Caledon. On taking leave, he presented our School with 25 dollars. A great many neighbours, both farmers, slaves, and Hottentots, were diligent attendants at our church, at Easter, and during the holidays.

On Easter Monday, the abovementioned 15 adults were baptized; and 5, baptized as children, received into the congregation.

After Easter, Brother Thompsen visited those members of our congregation, who have been sent to the Infirmary in the mountains, called Hemel op Aarde (Heaven on Earth!) He met them, and the other poor Lazarus-patients, and spoke to them of the love of Jesus to all mankind, and to sinners of every class, but, especially to the poor, the sick and distressed, and rejoiced to find open ears, for the word of salvation.

They requested to have some edifying publications sent them, out of which the Hottentots belonging to us, who have

learnt to read, might read to them in their lonely hours. This was afterwards done, and is a proof of the blessing laid upon our schools, by which such an advantage is obtained.

18th. Above 100 persons, who had attained either to baptism or to the Lord's Supper, since Easter last year, met as usual, on the Sunday after Easter, to return thanks to the Lord for the mercy shown unto them, and expressed their joy with great humility. We had a very agreeable visit from our friend, Doctor Hassner, and a company from the warm baths; as likewise from the former landdrost of Caledon, Mr. Von Frauenfelder; all of whom seemed well satisfied with their visit.

28th. The remains of two worthy members of our Congregation were interred, *Elias Kuester*, and *Susanna Menne*. The former was baptized in 1807, and in 1809, became a communicant. We may truly declare, that he had not received the grace of God in vain. His walk among us was exemplary; and when he spoke of the state of his soul, we were much edified, by his humility and earnest desire to grow in grace. His anxious disposition sometimes beclouded the peace of his mind, but he was soon restored to faith and confidence in his Saviour, and in general, in a tranquil and happy state. Being a very clever cutler, he was appointed foreman in the cutlery; watched over good order and proper behaviour among his fellow-workmen, and was respected by them all. His early decease, therefore, (for he was in the prime of life), proved to our whole establishment, a very serious loss. In the congregation he served with great faithfulness as an opsiener (overseer) and chapel-servant. The last meeting at which he was present, was one appointed in February, for the chapel-servants, in which he spoke most sensibly, and to much edification, of the favour of serving in the house of God, and of the state of his own soul. On his return home, he was seized with a spitting of blood; and though the best possible means were applied, it soon became evident, that he was fast approaching his latter end. During the whole of his illness, he expressed himself quite resigned to the will of the Lord; and found the greatest delight and comfort in the contemplation of the meritorious sufferings and death of our Saviour. He left a wife and four small children.

*Susanna Menne* had not been so long a member of our congregation. She was baptized in 1815, and became a communicant in 1816; but we believe, that in that short time, her growth in the grace and love of Jesus was very apparent. She seemed to live in communion with Him; and her quiet, upright, and exemplary walk and conversation, edified all around her. Her last illness was the effect of a hard delivery: and even long before it took place, she often expressed herself certain, that it would be the means of her dissolution. She once sent for one of the missionaries, and on his entering the house, observed, that she had not much to say to him, but having now had full conviction that the Lord would soon come and take her to himself, she felt such inexpressible joy in her soul, that she could willingly give up her husband and her children. She then thanked him, in most moving expressions, for all the love and kindness shown towards her; begged him to salute all the European Brethren and Sisters, and to thank them for every word they had ever spoken to her, adding, that she hoped to see them all again in a blissful eternity. It so happened, that the same missionary called a few minutes before her decease, and was witness to the joy of her heart, and her assurance of eternal life in Jesus Christ, her Redeemer, most sweetly expressed but a few seconds previous to her last breath.

The happy consummation of these two worthy members of our congregation, made a deep impression upon all our people; and we heard many edifying remarks made upon it, by our communicants, when they came to speak with us.

*May 1st.* We received, by a letter from Brother Schmitt, the afflicting account of the murder of nine of our Hottentot men, by the Caffres, on the Witte Rivier, and of the flight of their whole congregation to Uitenhagen. The communication of this intelligence, in the evening-service, greatly affected the congregation; and we cried to the Lord in fellowship for His support and deliverance, under these painful dispensations.

At the Holy Communion on the 2d, 19 persons, who had been previously confirmed, were made partakers; and a baptized Caffre, residing here, was present as a candidate.

To-day, a married woman, *Christina Stompje*, departed

this life. She had been baptized in 1816, by the chaplain of the Hottentot regiment, at Grahamstadt; and after her removal hither, with her husband, was received into the congregation in 1818. Her illness was a decline; which, indeed, is here the most prevalent disorder among the adults, of which particularly most women die. During a long illness, the spirit of God prepared her, by degrees, for her latter end; and she frequently declared her faith in Jesus, and the feelings of her heart, in the near prospect of death, in a manner truly edifying. A few days before her end, she sent for a missionary, to take solemn leave of him, and to charge him to greet all the European Brethren and Sisters, and thank them for their kindness in teaching and exhorting her; she added: "I shall soon depart, and be forgotten here on earth; but even in eternity, I shall not cease to thank our Saviour for what I have heard and learnt at this place." The peace of God was felt in her abode, and about her death-bed; and it was evident, that her words proceeded from her very heart.

8th. *Paul Stompje*, a man lately come hither, departed this life happily, having fled for refuge and pardon of his sins to Jesus. He was baptized on his death-bed, and appeared indeed as a brand plucked from the burning. He was followed on the 14th, by *Ulrica Stompje*, daughter of the late Christina. Thus, within ten days, three died out of one family.

9th. We had the pleasure to receive a box, containing 2,000 Dutch hymn books, from the Society for the Propagation of the Gospel, meeting at Zeyst, in Holland; for which valuable present, we beg to return them our most unfeigned thanks.

As great mortality had prevailed among the horses, belonging to the army on the frontier, and a fresh supply was to be sent off, six of our Hottentots were commanded by the proper authorities, to assist in driving them thither. They felt it to be their duty, and took an affectionate leave of us and their relatives.

18th. We buried the remains of a baptized woman, *Christiana Okkers*. In the year 1792, when the first three Brethren arrived to renew the Mission, she lived here, but was then already afflicted with a dreadful, cancerous disorder, which made her an object of pity, and almost of horror. No exhortations,

however, to consider the danger of her immortal soul, appeared to make the least impression upon her, and she remained, both in soul and body, a most dreadful instance of wretchedness and spiritual blindness. Not before the year 1817 did the least symptom appear, as if her hard heart were softened into a concern for her soul's salvation. She then expected her end, and cried for mercy. As it became manifest, that the Lord had awakened her to a sense of guilt, and would have mercy upon her, her earnest desire to be baptized was granted; and the transaction was attended with a remarkable perception of His presence and peace, leaving a most salutary impression on the minds of all present. From that time, a ray of divine light and life appeared in her soul; and she expressed her thankfulness and humble trust in the merits of our Saviour, in a very edifying manner. The whole congregation rejoiced at her conversion; and, especially, at her release from a state of misery, which had made her an object of general commiseration.

20th. We celebrated, with the whole Christian church, the festival of the Ascension of our Lord, and rejoiced in the experience of the fulfilment of His gracious promise, "*Lo, I am with you always, even to the end of the world.*"

21st. Sister Hallbeck was safely delivered of a son, who received the name, Paul Theodore, in holy baptism.

24th. A very aged Hottentot woman, *Magdalen Kleff*, departed this life. She had had 24 children, most of whom have gone before her into eternity. She was the last person here, as far as we know, who knew our late venerable father, George Schmidt. She had been one of his scholars; and sometimes spoke, with tears in her eyes, of the last meeting he held with the children, and the fervent prayer, with which he concluded his farewell discourse. She afterwards removed into another part of the country. But, on hearing that some Brethren were come again, and had settled at Bavianskloof, she said to her children, "to that place we will go, for these are certainly the same sort of people as George Schmidt was. You shall go to school to them." Thus she arrived here with all her children; and it was soon perceived, that the seed sown in her heart half a century before, had not perished. At the

consecration of our new church, in 1800, she, with six other adults, was baptized, and, in 1803, became a communicant.

We can testify, that it was her earnest wish to live unto the Lord, and walk worthy of the Gospel. Her whole demeanor was exemplary, and by a certain upright, decided, and resolute manner, which was natural to her, and made her differ from the Hottentots in general, she acquired great esteem with all, whether superiors or inferiors. She retained, however, from long habit, certain Hottentot manners and ideas: for instance, she thought that no age screened a child from parental authority and discipline. If she had reason to find fault with, and resent her children's conduct, though they were upwards of fifty years old, she would not only scold, but made them submit to personal chastisement. One could not help smiling, to see this aged, infirm person, hobbling along, scarcely able to support herself upon her trembling knees by means of a crutch, dealing out her feeble blows upon the backs of her unresisting and unfeeling grey-headed children, who took it all in good part, since she considered it a discharge of parental duty. In the latter part of her life, she grew quite childish, and seldom could leave her bed; but, in this state, she cleaved unto, and rejoiced in the Lord, without wavering. Her end was very gentle, and the ceasing of her breath hardly perceptible.

Whitsuntide was celebrated by us with great blessing, and the Lord's Supper closed the solemnities of Whitsunday.

*June 10.* We received a letter from one of those men who had been commanded from hence, to serve with the army on the frontier. He informed us, that all the Gnadenthal Hottentots were well and unhurt, and often called to mind what they had heard and experienced in this place. They begged that they may now and then receive letters from us; and we gladly seize every opportunity to send them a word of exhortation and comfort, in the distant part to which they are removed.

11th. We heard, with sorrow, that one of our communicants, *Andrew Kibbodo*, having been engaged in felling timber at a farm, had been so much injured by the fall of a tree, that his life was despaired of.

16th. A girl, *Magdalene Gerts*, departed this life yesterday evening. She desired one of the missionaries to be cal-

led, with whom she spoke of the state of her soul, and her desire after the forgiveness of her sins, with great earnestness and many tears. She also begged for baptism. To-day, when the missionary went, intending to administer this sacrament to her, he found her already a corpse. Her mother related, that she had spent her last hours in praying to our Saviour most fervently, that He would have mercy upon her, and forgive her all her sins. Her voice was so strong, even to the last, that no one expected her end to be so near.

25th. We spoke with all our communicants, previous to the Lord's Supper, to be held on Sunday next. They seemed to feel the pressure of the present times more than usual; and some were rather faint-hearted on account of their outward poverty and distress. They were, however, willing to believe, that the Lord in His own time, would grant relief, and resolved anew, with all their griefs, to make Him alone their refuge, and cleave to Him under all circumstances. And, indeed, on the 27th, when we partook together of the Holy Communion, the peace of God, and the comfortable presence of Jesus, revived and strengthened them anew. We heard afterwards, in their classes, on the 28th and 29th, very pleasing declarations of their renewed faith and trust in Him, who is the only Helper in all need! An old man, who had for a long time not been able to attend, got some friends to bring him in a chair. It was observed, that he might get a little waggon made, with which he might shove himself along, and get to the church. "Alas," he replied, "if I had such a waggon, who knows, but I might be tempted to use it, not to come to church, but to get farther away from the word of God. My heart is by nature so bad, that I know this cross to be meant for my salvation, and I fear, that if removed, or made more bearable, I might forget our Saviour."

During the whole of this month, we have had very fine, moist, and fruitful, weather, which has enabled both the farmers, and many of our Hottentots, to sow much more corn than last year. Thus we may conceive hopes, that if God grant His blessing, as hitherto, there may be a period put to the great scarcity and dearness of provisions, under which the country has suffered now for two years. (Signed) H. P. HALLBECK.

C. THOMSEN.

J. FRITSCH.

A. CLEMENS.

J. LEMMERZ.

J. D. BEINBRECH.

H. MARVELD.

*Letter from Brother H. P. HALLBECK.*GNADENTHAL, *December 21, 1819.*

DEAR BROTHER,

“ I TRUST you have received my letters of August 7th, September 24th, and November 5th, by which you will have heard something of my journey to Uitenhage, &c. and been informed, that, by the mercy of God, the heavy cloud which hung over our congregation, on the Witte Revier, has been dispersed, and that I was favoured to assist in making a second beginning on that delightful spot, opposite to the grove of Yellow-wood-trees, on the bank of the large *Zeekoegat*.\* On the 12th of November I left our missionaries on the Witte Revier, filled with the pleasing hope, that the Lord our Saviour has pronounced his *fiat* to our renewed work there; and on the 3d of December, arrived safe and well at Gnadenthal, accompanied by the widow Kohrhammer, and Brother Schultz, the latter destined for Groenekloof, where his services, as smith, are much wanted.

“ On my arrival here, I found a great number of letters to answer, and other work, which required my immediate attention; otherwise, I should sooner have fulfilled the promise, contained in my last letter, of giving you a more detailed account of our proceedings, and the present situation of the congregation on the Witte Revier: however, I have lost no time, and the enclosed short extract of my journal, destined, as you may suppose by the language, for our Brethren in Germany, with the plan of the place, will, I trust, contain answers to most of the questions, which your participating heart may be inclined to ask; though the account is more curtailed, than would have been the case, if it had been destined for you alone. You are, of course, at liberty to make any use of it, which you think proper.

“ I left the Brethren and the Hottentots on the Witte Revier, in very good spirits. By the mercy of God, and in a manner truly astonishing, their fears were taken away, and their minds filled with child-like confidence in His power and mercy. According to the latest accounts from that quarter, dated, 1st of

\* A name, meaning Hippopotamus or Sea-cow-tank, given to any tank or small lake formed by a river or otherwise, to which formerly those creatures resorted, to enjoy the coolness of the water, and lie down in the mud.

December, 1819, they continued in that happy state of mind; and God blessed the work of their hands in a striking manner. Many of the Hottentots have built decent Hartbeest-houses, and began to cultivate their gardens: the weather is also very propitious. But the labourers are too few, particularly as Brother Schmitt's health is so very precarious; and we must endeavour to strengthen their hands.

“All the missionaries here are tolerably well, and, thanks to God, united in the bond of brotherly love. Of the 100 Hottentots who were commanded against the Caffres, by the wonderful preservation of God, not one has suffered the least injury; and, except about ten, who must serve about two months longer, in conveying provisions to the soldiers on the frontier, they have all returned home, in perfectly good health. The country is this year everywhere blessed with a plentiful harvest. Our Hottentots also have their labour in the sowing season richly repaid. The consequence is, that wheat is much cheaper. We may now buy for 80 rix-dollars, what was before sold for nearly 200. The trees that have been lately planted thrive also amazingly well, and many oaks, that appeared dead last year, have revived; even the acorns, that did not come up last year, have now made their appearance.

“Our whole company here, particularly our good old father Marsveld, desires to be kindly remembered, &c.”

H. P. HALLBECK.

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*A Letter from Sister A. SCHMITT to Mr. and Mrs. MELVILLE, at CAPETOWN.*

WITTE REVIER, November 28, 1819.

MY DEAR FRIENDS,

“SINCE my last to you, I have received more than one letter from you, and beg you to pardon my not answering them sooner. In the first place, we most heartily thank you for the articles of clothing, you and other good friends at Capetown have sent us, for the poor widows and orphans. I do assure you, it was a greater pleasure to me, to see these poor children clothed, than if I had received the best clothing for my own person. I think Brother Hallbeck has written to you from Uitenhage, and mentioned their expressions of gratitude, which, I can as-

sure you, were sincere, and their conduct shows them to be so. The poor women are diligent, and endeavour to provide for their families as well as they can: at Uitenhage, they were mostly employed with washing and sowing, and, since our arrival here, with cutting reed-rushes for our use, and with planting gardens for themselves, in which they have, in this short time, made wonderful progress; in a place which, but a month ago, was a wilderness of thorns, are now standing, in fine rows, beans, millet, pumpkins, &c. Whatever is planted, comes up very soon, owing to the fruitful weather we have had hitherto. Every two or three days we had refreshing showers and frequent thunder. No doubt, the manure which the ground has received from year to year from the leaves of the thorn-tree, adds to the fertility of the soil. We left Uitenhage on the 24th of October, to return to this deserted post; and had the satisfaction to find the inhabitants of that village more sorry to part with us and our congregation than otherwise, particularly our worthy Landdrost and his whole family, with whom we had so long lived in much friendship. In short, the kindness we have received from the generality of the inhabitants of Uitenhage, will remain unforgotten by us. May that Lord, who disposed their hearts to take us in, in our distress, reward them abundantly. I must confess, that some days before we left Uitenhage, I had a great struggle with my timid heart; but I can now say, to the praise of our Lord and Saviour, that He has hitherto granted the first petition I offered up to Him on this spot, even before I left the waggon, that He would help me in this weakness. I feel here quite comfortable and at home, and cannot say, that the elephants, wolves, and tygers, who approach very near to our dwelling, much alarm me; we are now accustomed to them; but it seems they withdraw by degrees. Lions have likewise been seen here, but have, as yet, done no harm; they must have come from another part of the country.

“ God grant, that the Caffres may now be at rest: I have good hopes at least, that they cannot come with such a force. Mr. Evans will know the place where we now are, by the large yellow-wood-tree, (perhaps you will recollect it, when you were here with Mr. Latrobe), but all has now quite another ap-

pearance; the valley seems to be three times as wide, now that the thorn bushes are cut down: we have as yet no house, but a temporary kitchen is finished. The tent you gave us, is particularly useful to us. Colonel Cuyler, by desire of the Governor, gave us another; both are placed in the middle of the yard, within the palisades. Our house is building. Many of the Hottentots have put up for themselves neat houses, in a regular line, and we are not far from each other. Pray for us, my dear friends, that the Lord may accomplish His aim, with this little flock, on the Witte Revier.

“My husband, and the Brethren, join with me in best love to you, to Dr. and Mrs. Philips, your parents, and all the good people in your connection, and thank them for the kind share they take in our present labours.”

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#### LABRADOR.

*Extract of a Letter from Brother BENJAMIN KOHLMEISTER,  
to the Secretary.*

NAIN, September, 17, 1819.

“YOUR letter of this year has given us information of the most important and encouraging kind. The accounts of the transactions of the general Synod of our church; its deliberations on the missions; as likewise, of your journeys to several parts of Silesia and Bohemia, well known to me in my youthful days, interested us very much.———Since I wrote to you in 1818, I have made two journeys, after the fashion of this country, which, considering the climate and conveniences of Labrador, were remarkably pleasant. The first took us only five days: I set out in a boat from Okkak, on the 13th of September, and arrived at Nain on the 17th. The weather was fine and warm, with a gentle, favourable breeze. My wife, who had been poorly, quite revived, and was very much entertained by the management of the Esquimaux, their cookery, and various make-shifts; and was delighted with the great variety of scenery which we met on the passage. We doubled the famous promontory of the Kiglapeit mountains, (where, three years ago, I and my company spent two days and two nights, in the utmost distress, and danger of our lives), with the greatest ease; and

sailed through the Ikkerasak, or Straits, 30 English miles long, between the great island Aulatsevik, and Kiglapeit, where the English frigates, Medusa and Thalia, anchored. This channel reaches almost to the neighbourhood of Nain. The weather was uncommonly fine, and the beautiful hills and woods on both shores, with numberless flowers among the grass, delighted us much. Meanwhile the Esquimaux, accompanying us in their kayaks, amused us, by continually shooting seals or birds. Sometimes we landed, kindled a fire, and cooked our own victuals. I found in the neighbourhood of Kiglapeit, some remarkable green stones, which were new to me; of which I send you some specimens.

“ My second journey was made in April last, on a sledge, from Nain to Hopedale, whither I went in commission of Brother Schreiber, who had been invited, but could not go himself. Brother Beck had come to fetch me. The weather was again very fine, and we reached Hopedale on April 18th, in two days. Our dogs drew the sledge over the smooth surface of the frozen snow with great rapidity. No English post-horses could do better. Both by the European Brethren, and the Esquimaux, I was received with the greatest kindness; the latter came out to some distance on the ice, to meet and bid me welcome. I was deeply affected, and shed tears of joy, on again entering this place, in which I had spent so many happy days, in the year 1804, when it pleased the Lord to send forth His Spirit, and awaken, in the hearts of the Esquimaux, that hunger and thirst after righteousness and salvation, the fruits of which have been so manifest and encouraging ever since. I was then an eye-witness of astonishing proofs of His power and love; and my heart and spirit revived, in the recollection of the all-conquering and superabounding grace, which then prevailed, and by which He drew all hearts unto Himself. Both in my public discourses, and in private conversation, during my stay, I could not help continually referring to it, and reminding these dear people of the mercy then bestowed upon them; and I had the great satisfaction to find in most of them, that the grace of God was not bestowed upon them in vain. They remembered that event, with tears of thankfulness, and resolved anew to devote themselves to Jesus, as their only Saviour and Lord, who,

having by his bitter death and suffering purchased life and eternal happiness, well deserved to be loved and served by us, whom He has bought, and made His own. Having finished my business at Hopedale, and enjoyed a blessed participation of the Lord's Supper with this dear congregation, I returned to Nain, in company of Brother Morhardt. The weather was again most delightful, and we arrived safe at Nain, on March 5th.

“By this short narrative you will perceive, that even in the roughest climate, and the most rugged regions, God has well cared for His creature Man, not only by giving him his meat in due season, but by providing the means of needful refreshment, and improvement of his heart and mind, in the contemplation of His wonderful works, though different from those in Europe; and thus everywhere glorifying His name, and declaring His praise.

—————The office to which I am now appointed, in the superintendance of this mission, I should not be able at all to undertake, did I not trust to my Lord and Saviour, that, together with willingness of spirit, He will also grant me His counsel and support; for without Him, I can do nothing.”

Your most affectionate Brother, B. KOHLMEISTER,

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*Further Extracts from private Letters, from LABRADOR.*

“Sept. 24, 1819. Concerning myself I have nothing remarkable to relate, though I know that you take a kind share in my welfare. I enjoy a tolerably good state of health and spirits, and have had as much occasion for cheerfulness and pleasurable enjoyment, as is good for me. Sometimes, when I think of being here, in peaceful Labrador, and no longer in Europe, I feel truly delighted. But again, when I consider what I am doing here, I feel uneasy, and am anxious, lest the whole aim of being employed in this mission should not be obtained. I strive to learn the Esquimaux language, but the farther I advance, the more I find how very difficult it is. Oh, how much have I to be thankful for! What shall I render unto the Lord for all His benefits? I am not worthy of the least of them. I have indeed promised Him much, but alas, how little have I performed. There ought not to exist a drop of blood in my veins that is not devoted to His service; but I still find myself falling far short of

what He might expect of me. However, I know that He notices me as His patient, whom He cares for, and will heal; and when I feel most poor in spirit, He never fails to hear my prayer and send me strength. It is this that supports and comforts me. I bow down in the dust and adore him, for the mercy He has shown to me in my poor attempts to instruct the youth. To some, to whom I have spoken, though with stammering tongue, of His readiness to receive sinners, begging them not to neglect the day of their visitation, but to seek the salvation of their souls with sincerity and earnest prayer, He gave grace to take my advice and turn to Him. This is a great encouragement, and poor and weak as I am, I know I may trust to His mercy and redeeming power." L. M.

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"August, 1819. We have had a very long passage from England to Labrador, from the 1st of June to the 20th of August; and our vessel, the Harmony, has received many a terrible shock during the time we spent in the ice, from the 9th to the 19th of August. Most manifest were the proofs of the fatherly care and protection of God; and we have had much cause for thankfulness, day by day: He preserved not only our lives, but our health and spirits, and His peace reigned in and among us.

"When in making this voyage, we duly consider the purpose for which this vessel sails to Labrador, then all those who are engaged in navigating her, appear to us truly valuable characters; for they are all, each in his degree, employed in serving the cause of God, and venturing their lives upon it. What hardships do they not experience! for many successive nights without sleep, wet to the skin, and almost frozen with cold; besides the anxiety which the captain and mate must feel, how they may bring the ship safe out and home. Whoever has not been present, can have no just idea how one feels, to be surrounded by dreadful icebergs and fields of ice, towering upon, or rushing past each other, and to see no way out. Here no human power can save, none but the almighty hand of the Lord, upon which we learn to rely. Perhaps no coast is more difficult to navigate, than that of Labrador, where, to increase the danger, dense fogs often intercept the view of the land, and broken rocks lurk under water. I mention this to show, that

we all ought to esteem, and pray for our captain, mate, and seamen, as much as for the passengers on board.

“After nearly thirty years’ service in this mission, my only desire is, to be further favoured by my gracious Lord and Master, to serve Him in any way, in which He is pleased to employ so weak an instrument.”

TRAUGOTT MARTIN.

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NAIN, *September 16, 1819.*

—“IT seems, that I am not to see you again in this world, for you will find, that on the 12th of July last, I was seized with a paralytic stroke, by which, no doubt, the Lord would give me to understand, that I should not return to Europe, as was intended, but that He meant to call me from hence, and perhaps soon, into His everlasting kingdom. This would be quite according to my own heart’s inclination; and I shall gladly lay down my mortal body, to rest near the graves of my dear first wife and children, and those of my Esquimaux Brethren and Sisters, whom I have now had the favour to serve for 38 years. All of them show the greatest kindness towards me in my present circumstances.

“It is remarkable, that a few days after the stroke which befel me, the Esquimaux Brother *Joseph* was suddenly called to eternal rest. Having obtained mercy, and the assurance of the remission of sin in the blood of Jesus, the Lord had granted to him peculiar gifts, by which he has rendered to me the most essential services, in the translation of the New Testament into the Esquimaux language, which he attended to with his whole heart. We shall miss him sadly, not only on the above account, but as an example to his countrymen, by his Christian walk: nor did he omit any opportunity of calling upon them to devote themselves to our Saviour, as His redeemed property. We exceedingly pity his poor widow, and six small children, for whose maintenance he cared with great faithfulness.

“I can add no more, dear Brother, than to request you to remember me in your prayers, as well as my dear aged wife, whom, probably, I shall leave behind.”

GEO. SCHMITTMAN.

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## A LETTER

*To the Rev. J. BULL, one of the Secretaries of the London Association in aid of the Brethren's Missions.*

DEAR SIR,

IN answer to your inquiries concerning the attempt to establish a Mission of the United Brethren in the island of Ceylon, with a view to preach the gospel to the natives, I am happy to be able to give you some information, by translating for you an

*Extract of the Journal of the Brethren, DAVID NITSCHMAN, jun. and AUGUST CHRISTIAN FREDERIC ELLER.*

The latter was a physician, and the writer of the Journal. It was dated CAPETOWN, *August 11, 1739.*

C. I. LATROBE.

“ JANUARY 18, 1739. We went on board a Dutch East-India-man lying in the Texel. The ship was full of men, and we were obliged, for three successive nights, to sleep among a crowd of noisy, turbulent people, on the bare deck, the captain not noticing us, or appointing any place where we might put up our hammocks. During this delay, some evil-minded persons made known, that we belonged to the Herrnhuters, (a nick-name then given to the Brethren), who had been about that time most grossly abused and calumniated by certain Dutch and German authors. At first we were only laughed at, and loaded with reproaches; but at length the hatred of the crew against us was stirred up to such a pitch, that we were pushed about, and thrust into dark corners; some spit in our faces, others threw dirt upon our clothes. But, as we were enabled to bear it all patiently, our persecutors at length felt ashamed of their violence, and let us alone. Another circumstance contributed towards our escape. The captain suffered from a most excruciating pain in his head. The surgeon on board having tried all his skill in vain, the patient applied to me. By the mercy of God, my prescription was blessed, in such a manner, that he was perfectly restored. Now the conduct of the whole crew towards us was changed. Two of them had been more troublesome than the

rest. One was the cook, and the other a trumpeter, called Meedeler, a Roman Catholic from Paderborn. The latter was very inquisitive, by which he gave us an opportunity to preach Jesus unto him, from whose meritorious sufferings and death alone he could hope for salvation. The gospel proved to him, by the power of the Holy Spirit, a savour of life unto life; he received it with eagerness and joy, and as long as we were together, approved himself a humble believer.

“ Having been detained four weeks in the Texel by contrary winds, on the 18th of February a favorable breeze sprung up and sent us to sea. We however did not reach the Downs till the 28th. Meanwhile, Brother Nitschman was siezed with an inflammatory fever, which increased from day to day. Having spent a fortnight in the Downs, we entered the English Channel, but were obliged to put into Plymouth and Torbay. Here Brother Nitschman began to recover, and could again come on deck. We felt thankful, and spent our time agreeably, in company of the above-mentioned trumpeter. It happened that the merchant’s agent, Jacob Balde, having amused himself on shore, returned to us in bad health. The medicines I administered, proved, by God’s blessing, the means of his recovery, for which he felt so thankful, that he offered us his cabin; of which, however, we would not accept.

“ About the middle of April, we entered the Atlantic Ocean. A malignant disorder had meanwhile spread among the crew, and on leaving the Channel, we had eighty on our sick-list. Deaths now began to occur frequently, and soon three or four died every day. Brother Nitschman was likewise again attacked by the same inflammatory disorder, and lay dangerously ill. The ship’s surgeon, his two mates, and some of the sailors, during their illness, grew raving mad, and were obliged to be bound. Brother Nitschman was likewise siezed with delirium, but lay quiet, and his mind seemed occupied with the affairs of the kingdom of God, and communion with our Saviour.

“ In this most deplorable state of things, one surgeon having died, and the other lying bound and senseless, the captain entreated me, for pity’s sake, to undertake the medical care of

the sick crew. I agreed, and having gone my first round to visit all the patients, on returning, near the galley, I was suddenly seized with dizziness, my senses forsook me, and I lay in this state for four-and-twenty hours. Having recovered my recollection, I cried to the Lord, that He would restore me to health, chiefly for the sake of my poor sick Brother, and the other sufferers. He heard in mercy my fervent prayers; I recovered that same day, without the use of any medicine, and was again able to attend my poor companion. At this time the disorder raged most violently among the ship's crew. Seven persons died that day. Afterwards it began to abate. Brother Nitschman likewise grew better, but after some time got a relapse, which made me lose all hopes of his recovery. This lasted till the end of June. Then it pleased the Lord to relieve him, and he recovered his health.

“ In the middle of July we arrived at Capetown. We had lost eighty-five of our crew, and sent forty to the hospital. The day after our arrival, we went to Mr. Schuster of Bautzen, to whom the letters were directed which we had brought for the missionary, Brother George Schmidt, who was at that time the only missionary among the Hottentots. We heard with pleasure that he was just then at Capetown, and lodging with the Commandant, Mr. Rhenius, at the Castle. Mr. Schuster immediately sent for him, and it is impossible to describe the joy we felt at our meeting. We could hardly utter a word for emotion of heart, and offered up thanks to God, that He had brought us together. Brother Schmidt introduced us to the Commandant, who with his whole family received us with great kindness, saying, that he thanked the Lord with us, that he had brought us to the Cape, at a time when we could render essential service to Brother Schmidt, as, about three weeks before, a ship had arrived, by which some publications were received, representing the Brethren's Church as the most wicked and dangerous sect on the face of the earth. Brother Schmidt stated, that he had already been questioned about the accusations contained in them by the clergy of this colony, and had answered, that if the Brethren really taught such pernicious errors as are therein

stated, (which, however, he could not believe), he would give up all connection with them.

The Commandant desired us to make his house our home. We gladly accepted of his kind offer, both on account of our poverty, and because we should have more opportunity of conferring with Brother Schmidt. On taking possession of the room appointed for us, we kneeled down, praised the Lord for the mercy He had shown to us and Brother Schmidt, and offered up fervent prayers for this country, that he would soon grant His salvation to be known among its heathen inhabitants, and fill all the earth with His glory.

In the afternoon, the Commandant introduced us to the Governor, Mr. Schwellengraeber, who asked us a few questions, which Brother Nitschman answered briefly and satisfactorily. On the day following, we waited on the clergymen, the Rev. Messrs, Le Sueur, and De Cook. They were together, and began immediately to speak of the Pastoral Letter\*. Brother Nitschman answered all their questions, showed them the apology published by the Brethren, and the Protest of four Members of the Council, with which they expressed themselves satisfied.

Some days after, we again visited the abovementioned clergymen. They introduced us to their colleague, a venerable divine, seventy years of age, and fifty years minister in this place. He rejoiced to see us, and exclaimed: "Thanks be  
 " brought to Almighty God by me His unworthy servant, that  
 " He grants to me, at the close of my days, the satisfaction, to  
 " see that done by a simple farmer, (meaning Brother George  
 " Schmidt), which I and my brethren have wished to see for  
 " these fifty years past, even the conversion of the Hottentots.  
 " I am put to shame, and shall be ashamed of myself through  
 " all the remainder of my life." At these words the tears

\* This *Pastoral Letter*, or, as its proper title is, *Paternal Pastoral Letter*, had been published by the Ecclesiastical Council at Amsterdam, as a warning against the Brethren and their doctrines. Four members of the council had protested against it, and the Brethren published an apology, refuting the accusations made against them. However, the spread of that injurious publication could not be prevented.

flowed down his aged cheeks. The other two clergymen showed us much good will, and wished us success in Ceylon.

The Commandant Rhenius told us, that even the most bitter enemies of Brother Schmidt acknowledged, that there was a peculiar awakening among the Hottentots, for they had seen, here one, and there another of them, kneeling among the bushes, praying to God for mercy: That they did not know what the consequences of it might be.

Brother Schmidt had a Hottentot with him, whose name was *Kybaddo*, who, by his walk and conversation, gave the most convincing proofs that he was a child of God. We were edified by it, and gained a great affection for this Hottentot.

O what a large field is before us in Africa! How do our hearts glow within us, when we see these poor people, and hear them spoken of! When will the Lord send messengers of peace to the Caffres also, who are Brother Schmidt's neighbours! Surely the aim of this Mission is not to preach the gospel to the Hottentots only. I think it reaches farther, and that the Brethren will yet be established, and their work be blessed, in this country.

After taking leave of our friends here, we set sail, and hoped to reach Ceylon before the end of October; but after much suffering and distress, did not arrive in the roads of Colombo till the last day of December. We thanked the Lord for his gracious leading hitherto, and trusted that we should experience His defence and aid in all our future proceedings.

We did not know one single person at Colombo, nor in any part of the island of Ceylon, nor had we brought any recommendatory letter with us; and were therefore obliged, on our arrival, to go to the public inn. This was on the 2d of January 1740. Here we met our ship's Chaplain, Domine Ahlers. He immediately informed us, that the clergy of this island were very much prejudiced against us, owing to some publications which had arrived here from Holland four weeks ago, that we therefore need not expect a good reception. One of them had but yesterday, in his afternoon's discourse, warned his congregation against us, and even mentioned us by name.

On the day following, we waited on the Governor, Mr. von Imhoff. He received us kindly, and inquired the reason of our coming hither, of which we gave him a brief account. He replied, that he had received information of it from Holland, but that the plan was quite spoiled. The clergy at the Cape had meant to serve us, and sent a recommendatory letter in our behalf to the clergy here. He therefore must leave us to their discretion. We should go to *them*, and get to know in how far they would countenance us and our views, and then inform him of it. We followed his direction, and went to one of the ministers, but soon discovered that he was set against us. He would not even listen to our proposals to preach the gospel to the heathen, but only wanted to know in what kind of merchandise we dealt. When he heard that we had no designs of that kind, he laughed at us, and prophesied that we should soon die for hunger, as the expenses of a single person here were a dollar per day.

The next clergyman we visited, treated us in the same manner.

At length we waited upon the Rev. Mr. Wetzeliuſ, the principal minister in the town, being senior and president. He received us with civility; examined us about our intentions, about the Church we belonged to, and the cause of our being attacked in so many publications. We satisfied all his inquiries, and delivered to him a copy of our apology: upon which he expressed his displeasure, that only those books that were published *against* us, had been sent to the clergy here, and nothing on the other side of the question, which he declared to be gross partiality.

We now returned to the Governor, and told him what reception we had met with. He gave us neither promises nor directions, but said, that we were always at liberty to wait upon him.

Some days after this, a person appointed to visit the sick, whose name was *Portous*, accosted us in the street, saying, that he had heard much of us, and pitied us, that we were put to so much expense by lodging at the public inn, and that though he had a sick wife, he would gladly take us into his own

house. On the following day his wife died, and we accepted of his kind offer. In our conversation with this man concerning the way of salvation, we perceived, that he reasoned right, and was not without experience of the truth in his own heart. He was born in Holland, his parents having left France for their religion's sake. In the evenings, many people came out of curiosity to see us. We sat still and spoke little, dreading all controversy, which made them still more inquisitive. At length they began to inquire, what new doctrines we taught. Some thought to tempt us by the offers of money and provisions; others wanted to lead us into disquisitions on religious topics, but we avoided entering the lists with them. There were, however, men among them, who showed us some regard, and told us in what way the clergy ridiculed and reviled us. The abovementioned partner in the mercantile concern, Jacob Balde, visited us, and offered us a draft for four or five hundred florins, adding, that he should not expect payment, unless we could well afford it. Notwithstanding all his representations of the necessity of having here money enough, we declined his offer, being resolved to be in no way entangled.

Some time after, we were summoned to the Governor. He expressed pleasure at our visit, and added, that the Rev. Mr. Wetzelius had spoken with him about us, and had agreed with him, that they would appoint us a station among the Cingalese, where as yet no minister of the Dutch Church resided; and that if we approved of it, he would take the necessary steps to fix us there, previous to his departure for Batavia. We expressed to him our great gratitude for thus giving us the means of obtaining the aim of our coming hither.

The Rev. Mr. Wetzelius having frequently examined us, and carefully watched all our movements, for the space of four weeks, sent for us one evening, and informed us of the resolution which his Excellency Mr. von Imhoff and he had taken respecting us. He then began to speak of the difference of religious opinions between the Lutherans and the Calvinists, which afforded us an opportunity of observing how great a blessing had of late years attended the simple preaching of the cross of Christ, to which the Lord by His Spirit had directed us more

and more, and in which we found, by manifold experience, every-thing contained, by which we may learn, and receive power, to live by the faith of the Son of God, and to walk in His ways, without entering at all on minor points of dispute. He was much affected, and confessed that the love of controversy was a main evil in the protestant churches, and much to be lamented. He expressed great love to us, and we thanked the Lord, that He had disposed the heart of this upright and venerable teacher of the gospel to favor our undertaking.

Two men of rank and learning, and possessing such high authority, as the Governor and the principal clergyman, having thus condescended to notice us, many Europeans laid aside their suspicions, and visited us often, by which we obtained frequent occasions of declaring the love of God our Saviour to lost mankind, and His will concerning our salvation. Yet, the infamous slanders against us which they continually heard from others, kept them in a kind of suspense respecting our integrity. Our kind host, Portous, was, however, not to be shaken, but felt the power of the gospel, being eagerly intent upon obtaining salvation by faith in a crucified Saviour.

Towards the end of February, the new Governor arrived from Batavia. When we waited upon him, he told us that he had already heard many reports concerning us, both good and evil; but that his predecessor, Mr. von Imhoff, had given us a good testimony, and that he should believe *that*, for it was quite consistent with the character of the children of God, that they were spoken against by the world.

Four weeks after, Mr. von Imhoff left us, having imparted to us all needful instruction. He advised, that in the district appointed for our dwelling among the Cingalese, we should seek a piece of land fit for cultivation and for our own maintenance. He added, that he had given proper directions to the Captain of the district, ordering him to render us every assistance. He desired that we would write to him to Batavia, and inform him of our proceedings, and what success we met with in our main pursuit. With grateful hearts we returned to this worthy man our best thanks, and wished him God's blessing.

At length the day arrived, when we were to proceed to

the place of our destination. April 2d, we set out on foot, accompanied by our host, Portous, his servant, and the ship's chaplain, Ahlers. Five other friends, among whom was the trumpeter, Meedeler, kept us company for about eight miles. Some expressed their apprehensions, that we should be exposed to danger of our lives, and meet with great hardships, if we dwelt among the heathen: but the joy of the Lord filled our hearts, and the enjoyment of that grace, which we had ourselves experienced from the meritorious sufferings of our Saviour, enkindled within us an ardent desire to win souls for Him. Strengthened by these influences, we spoke boldly, and without hesitation, to our companions, and appealed to Meedeler and to a soldier belonging to the navy, called Munster, who both had experienced the truth of what we declared respecting the efficiency of the blood of Christ to cleanse from sin and guilt. They were greatly affected by this appeal, and made a bold confession of their faith, promising to follow the Lord Jesus, even in sufferings and death. In this state of mind they left us and returned home, but the Domine and our host went with us to the place of our future dwelling, which we reached on the following day. Its name was, *Mogurugampelle*, meaning, *The shadowy grove for pilgrims to rest in.*

The Landdrost had appointed a Cingalese soldier to be interpreter. This man delivered to us the message of the Captain of the district, who had come an hour's walk to meet us, and behaved with great friendship. He said, that he accounted it an honour that we would come and live among his people: that Mr. von Imhoff had recommended us in strong terms, and desired that means might be afforded for us to learn the Cingalese language; all which should be done, as directed. We received the message with great joy, hoping soon to be able to make them acquainted with their God and Saviour.

Our companions, Portous and Ahlers, staid two days with us, during which we conversed much together concerning the gift of free grace by faith in our crucified Redeemer. They both promised with mouth and hand never to slight the offers of salvation by Christ Jesus, and frequently to give us an account of their welware at Colombo.

We were now left alone; though creatures of different kinds did not fail to trouble us with their unwelcome visits. Lizards, large and smaller serpents, scorpions, and centipedes, were constantly creeping about our room; and close to the house, crocodiles of various sizes had their haunts. We kept house together in peace; but were much surprised not to see one Cingalese enter our dwelling for nearly the first month. After that period a few of them called upon us, but they were very shy. We treated them with all possible kindness, by which we gained their confidence. They now came in such numbers, that we were obliged to request them to confine their visits to the afternoon, as we wanted the first part of the day for our work. They told us, that some evil-minded Christians at Colombo had warned them against us, and told them, that they should avoid us, as persons who did not believe in a God. That had been the reason, why they would not visit us in the beginning, but that now, being convinced of the contrary, they should no longer give heed to such lies.

Two letters, which we had written to our religious friends at Colombo, were never delivered to them; but to a third, sent by a traveller, we received an answer in two days. We were overcome with such joy, that we knelt down and thanked the Lord for this mercy. Each of our friends had given us an account of himself; and the sick-visitor, Portous, more particularly mentioned, that, from the conviction and experience of his own soul, he was enabled to bear testimony to the gospel, and that thereby twenty persons had been brought from a state of spiritual death to life.

On hearing this, I felt a peculiar impulse to go on a visit to Colombo. My road to the town lay near the house of our friend, called Nortje. I called, but did not find him at home. His wife, however, who had two months ago been one of our most bitter enemies, gave me, most unexpectedly, a welcome reception. With tears she entreated forgiveness for her former conduct, by which she had sinned against us: adding, that she had prayed for, and received forgiveness, from our Saviour. She then sent a person to conduct me to our former host, Mr. Portous, where I found nine other persons assembled, who were

reading the bible together. They rejoiced at my arrival, and I found among them that which is so beautifully described in the Acts of the Apostles, as the state of the first congregation of believers: "*They were of one heart and of one soul.*" Nortje, who was one of those who had accompanied us part of the way to our dwelling, related, that after that time he had had no rest by day or night, till he had found mercy and peace in Jesus; that he also felt a call in his heart to join the Brethren, for he was one of the Waldenses by birth, and his parents, when they were obliged to fly from their country, had carried him in their arms into Holland.

On the following day I waited upon the Governor. He received me with much kindness, and spoke well of our conduct. I was asked to dine with a lady about fifty years of age, to meet several religious friends, and our conversation was truly edifying. She related many affecting circumstances of her life, and in what way she had found mercy and peace with God. We were moved to tears, and could hardly proceed with our meal.

On the next day we met at Brother Nortje's house, and the Lord was present with us to bless us. Nortje's only son, a boy of uncommon understanding, though only about seven years old, was present. By the influence of the Spirit of God, he had lately been made attentive to the concerns of his immortal soul, and in the warmth of his heart, spoke to his playmates, the two sons of the Secretary De Moor, and described to them the blessedness of knowing Jesus as our Saviour. By his conversation, these two dear children had been led to seek the same favor. They fell on their knees and entreated the Lord, with many tears, to have mercy upon them, and to give them new hearts, as they were by nature totally corrupt and spoiled by sin. The father, seeing this, was awakened by means of his children.

At length our daily meetings became known. Two of the clergy entered a complaint with the Governor, and set him so against us, that he immediately sent for me, not to examine me as to the subject of complaint, but to banish me from the town, and to forbid me to have any intercourse with my Christian

friends here. He spoke to me in great wrath, told me what he had heard from the two clergymen, and that they had also communicated the abovementioned pastoral letter to him. I endeavoured to explain, but he refused to hear me. I begged for a strict examination of our principles and practice, but he rejected my petition, and commanded me instantly to repair to our place of residence, and never to return to the town but by his permission. I obeyed, and gave brother Nitschman an account of what had happened. As we both thought that it might be well if he went himself to the Governor, he went to the town on Whitsun-eve. During the festival, which was kept two days, he did not wish to trouble his Excellency, and as our friends held their meeting on both evenings, he delivered discourses to them. Immediately the said clergymen made a report to the Governor, who summoned Brother Nitschman before him. On his appearing, the Governor, in great anger, ordered him immediately to quit the town. All remonstrance and apology was in vain. At length Brother Nitschman said: "Rather than live in contention with the Government, we will return to Holland." This was enough, the Governor took him at his word, and the fate of our mission was decided.

He repeated his commands, that the missionary should quit the town without a moment's delay. Brother Nitschman asked, "How it was possible for him to travel so far on foot during the present heavy rains?" His Excellency then suffered him to wait till the rain was over, which he did, keeping himself quiet. The rainy weather continued for a fortnight, during which he remained in his lodgings, where he received the visits of his friends, who were on that occasion more firmly grounded in the faith and upon the only true foundation, Jesus Christ, by their mutual conversation.

But now some of the members of this little flock had to suffer trials and persecution. Portous was summoned to appear before the Ecclesiastical Council, and having faithfully answered many questions put to him, he was commanded to separate himself from the Brethren. To this he replied, that he neither could nor would do it. He was told, that then he must quit the colony. He answered, that he was willing to give up all,

and his life too, for Jesus and His kingdom's sake. Hereupon, he was immediately sent on board a ship bound for Batavia. Contrary winds obliged the captain to put into Tutacorin, on the Malabar coast. Portous landed, inquired for the visitor of the sick, and preached the gospel to him with such power and effect, that his heart was changed. He became an evangelist in his turn, and in a few months was the means of awakening and joining together in Christian fellowship above thirty persons, of which he sent us a report. This man also delivered to Domine de Bruin, and to others of his Dutch friends, the most lively testimonies of the truth and power of the gospel.

After his banishment, another member of our society, called Nosse, was summoned to appear, and excommunicated, because he would not leave our communion. The Rev. Mr. Wetzelius, however, protested publicly against this cruel treatment, and caused a remonstrance to the following effect to be inserted into the church-books: "That he considered it  
 " as a most unjust and violent procedure to treat this man in  
 " the manner described, for there had been no proof adduced,  
 " that those two men, whose society he was ordered to forsake,  
 " taught any errors. That he (Mr. Wetzelius) had himself offered to institute an inquiry into their doctrine, but in vain.  
 " That consequently he herewith declared, not only to the  
 " church at Colombo, but to all Dutch classes and synods,  
 " that, after strict examination, and a half-year's intimate acquaintance with the two men, who were here called Herrnhuters, he acknowledged them to be genuine Moravian Brethren, and true and worthy members of the Church!"

On reading this protest, the inquisitors were confounded, and began to be more moderate. Another person was indeed sent away, but obtained a lucrative post at Jafnapatam, from whence he wrote to us, that the Lord had granted him there to find eight or ten persons who were seeking to obtain life eternal, and whom he had brought into society. A reader called Erffson, a colleague of Brother Portous, was indeed at length moved by threats to quit our connexion, but afterwards joined the society again, and wrote to his mother at Amsterdam, that if

she wished to know how to be saved, she should get acquainted with the Brethren.

I had been twenty days alone at our place, before Brother Nitschman returned. The Cingalese coming from Colombo, had every day reported to me how he fared, and during this time of trial, and even by our very sufferings, their love towards us increased more and more. They entreated us never to go again to the town. But when we told them that we must leave them altogether, they were exceedingly grieved, and not a little indignant at the conduct of the Christians at Colombo. Our farewell with the Captain of the district was peculiarly affecting. He fell on his knees, and cried fervently and with many tears to God, that He would now grant us a safe voyage to our own country, but soon bring us back to them.

Having obtained the Governor's leave, we went to Colombo about the middle of August, but were commanded by him to keep quiet. Our friends visited us, and we held meetings three times a-week, having to wait six weeks before a ship sailed. During this time, several persons, some even of great respectability, joined our society. Among them were the Rev. Mr. Wetzelius; the Father of the Orphan-house, Mr. Ide, and his son; the Assistant Van Lier, &c. and some Malabar slaves. Among the women, was a native Cingalese; the mother of Mr. Secretary De Moor, and two Malabar slave women. Altogether, we counted forty.

Having spoken with each of them, and exhorted them not to leave their first love, but to abide faithful to our Saviour, I went on the day previous to our departure to the Governor, to take leave. I thanked him for the kindness with which he had treated us in the beginning, and also for the persecution we had afterwards experienced by means of the clergy. He seemed uneasy, tears filled his eyes, and he could say nothing, but "that he had never injured us in deed, but only in words," and wished us a good voyage. Two months after, he was dismissed from the government.

October 8th. We set sail, and did not reach Point de Galles till the 21st, though only eighteen German miles (about

ninety English) from Colombo, at the south point of the island.

On our arrival, two gentlemen came on board. One of them was the chief surgeon, Christian Dober. As soon as he stepped on deck, he exclaimed: "Where are these two Herr-  
"luters?" I began to converse with him, and asked him from what part of Germany he came. He replied: "I am a Nürnberger." We then told him, that some of his cousins were members of our church. He was exceedingly surprised, and grew ashamed of his violent conduct.

We were detained here four weeks, and lodged with a Cingalese. The Commandant had been much prejudiced against us by reports from Colombo. But Mr. Dober set both him and many other persons to rights respecting us. Dober will join our congregation, I truly believe\*.

During our stay at this place, a Brother arrived from Colombo, and brought letters from all our Brethren and Sisters there.

December 18th. We proceeded, and arrived towards the end of February, 1741, at Capetown. The clergy here had heard many insinuations, unfavourable to us, from a missionary returning from the Malabar coast to Europe. But when we showed them a letter which this man had written to Brother George Schmidt, at the very time when he was speaking evil of our church to them, and in which he styles Brother Schmidt his *Brother*, and admonishes him to prosecute the work of the Lord with diligence; they were convinced of the hypocrisy of the calumniator, and returned to their former good-will and kind behaviour. It again happened that Brother Schmidt had come to the town, to take leave of his friend Captain Rhenius, who was returning to Holland. After an agreeable fortnight's stay, we set sail, and arrived safe in Amsterdam in the middle of July.

AUGUST CHRISTIAN FREDERIC ELLER.

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IT will be seen by the following letter from the Governor-general in Batavia, Mr. VON IMHOFF, that this worthy man had

\* This hope was fulfilled. He came to Europe, and brought a Malabar with him, who was baptized in 1746, and called *Samuel John*.

not the least share in the banishment of the Brethren by the Governor of Ceylon. This letter is directed to Professor BOURQUET at *Neufchatel*, and dated HAAG, *July 9, 1742.* -

(Translated from the French).

“ MY good will to promote the grand object of spreading our most holy faith, is, under the present difficult posture of affairs, insufficient for its accomplishment. Besides more fortunate circumstances and better times, we must have, as you justly observe, men who are qualified to attempt it with good effect. I confess that the Moravian Brethren appear to me to be by no means the last in the rank of those who might be helpers in this great work, according to the testimony which you have given them, and to which I am ready to subscribe, as I had two of them with me, during the last days of my appointment as Governor of Ceylon.”

By a communication made to me by Sir A. J. it appears, that the Protocol of the Dutch government in that island contains a severe reprimand given to the said Governor, to this effect: “ That if he had examined the complaints of the above-mentioned clergy, he would have discovered that they originated in envy and jealousy, and were unworthy of notice; for the Moravian Brethren were everywhere esteemed among the most useful subjects of the state.” But the missionaries were gone, and their banishment was regretted by all sensible people.

C. I. L.

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## WEST INDIES.

*Extract of a letter from Brother JOHN BECKER, dated NEW EDEN, JAMAICA, May 18, 1820.*

WE stand in need of your prayers for the success of the Lord's work in this island, and for the preservation of those souls whom He has brought to the knowledge of the truth. The little flock of Christian negroes belonging to this place, is yet new and inexperienced. They are as sheep among wolves; for, in their

situations, they hear and see nothing but what is sin and evil, by day and night. Great grace is required for their preservation amidst so many temptations. They always rejoice to hear something of our European Brethren and friends, and of the share they take in their welfare. When I communicate extracts of letters, by which they perceive with what kindness they are remembered, and what prayers are offered up for their souls' salvation, they are moved to tears, and know not how sufficiently to express their thanks. They request me to express their gratitude in the best manner.

I am glad that I can send you favorable accounts of the work of God in this Mission. On Sunday, the 14th of this month, we had the favor to consecrate our new church at New Eden. It was a day of rejoicing, for the presence of the Lord was with us, and He filled our hearts with renewed confidence and trust in Him. The building is forty-one feet long, and thirty-one broad, and was crowded with hearers. Not all who attended this solemnity could find room within it; for as this was the first consecration of a church belonging to the Brethren in this island, many people were led thither by curiosity. Eleven white persons, our neighbours, who otherwise do not attend our ministry, were present on this occasion, and we were happy to find that they were not unfriendly to our labours. During the singing of that verse: "Most holy Lord God."—Hymnbook, p. 299, there arose a general emotion among the whole congregation, and many tears were shed. I was scarcely able to proceed in the service, and my heart and eyes overflowed with gratitude and humble joy, on a consideration of the great mercy shown to this congregation by our gracious God and Saviour. After the public service, eleven adults were baptized, and in another meeting, three persons, baptized as children, were received into the congregation. We concluded a day, which will remain in blessed remembrance with all who were present on this occasion, with praise and prayer. The church is so far finished, that we may use it for public worship, but it is not completely furnished. It is a strong, well-built edifice, and we hope will last many years. But all building in this island is attended with very great expense. May the Lord enable you

to bear this and the many other burdens necessarily laid upon you.

From Easter 1819, to Easter 1820, ninety-three persons have been added to the congregation by holy baptism or reception, and nine admitted to the Holy Communion. At the close of 1819, the congregation at New Eden consisted in all of 505 persons.

We are, thank God, at present well in health, and beg you to salute all our Brethren and Friends in Europe, commending ourselves to their prayers.

JOHN BECKER.

*From Brother J. Hafa, at CARMEL, JAMAICA, without date.  
received September 4, 1820.*

YOUR letter of last December, 1819, with Periodical accounts. I received as early as the 2d of January, 1820, and found all their contents highly interesting. But we read with very great sympathy, the account of the destruction of Enon, on the Witte Revier, by the Caffres, and the flight of the Hottentot congregation, with the Missionaries. I know by experience, (when I was employed among the Arawacks on the Corentyn), what difficulties attend the beginning of a new settlement among the heathen in a wild, uncultivated country; but how much greater must they be, when one is in danger of being murdered by a barbarous people. We were therefore very thankful to the Lord to be informed by a letter from Brother Light, that the congregation was about to return, the war having been brought to a conclusion. We praised our Saviour, the Almighty Protector of His people, for the mercy He showed to our dear Brethren and their flock on this trying occasion.

My predecessor, Brother Lang, had already endeavoured to procure a situation in the Mayday mountains, where we might establish a mission for the benefit of the negroes, who came from that quarter to Peru. Brother Becker and I have been on the look-out for one, but have not hitherto met with any quite suitable for the purpose; and we must wait with patience.

Whenever the weather will permit, I go every other Sun-

day to Peru, to preach to, and visit the negroes, and at present we meet with no hindrance, But it is a very troublesome service, attended both with expense, and with inconvenience to the Carmel negroes. Many negroes, however, attend from other estates, and seem desirous to hear the word of God, and for their sakes I gladly submit to the fatigue attending the journey.

In general, I have the pleasure to inform you, that the work of the Lord and His Holy Spirit, seems more and more to increase in the hearts of the negroes under our care. During the Passion-Week particularly, I have reason to believe that He was pleased to give His blessing to my imperfect testimony of His love unto death, whereby He gained our salvation. We met every evening at seven o'clock to read the lesson for the day, and on Good-Friday had public service both in the fore and afternoon. On Easter-Sunday morning, at six o'clock, our hall was crowded with hearers, and we read the litany in joyful commemoration of our Lord's glorious resurrection. At ten, was the public preaching, after which twelve negroes were baptized, and three received into the congregation. May the Lord in mercy cause the impression made on our people in these days to be abiding, help us in all trials, and lay his blessing upon our feeble exertions. We are tolerably well in health, and my wife is very attentive to the instruction of the female part of our small congregation. Commending ourselves to the remembrance and prayers of all our friends, I remain, &c.

JOHN HAFÄ.

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*Extract of a letter from Brother JOHN DANIEL LUTZKE,  
dated PARAMARIBO, in SURINAM, June 19, 1820.*

DEAR BROTHER,

AN opportunity offering to write to England, I sieze it, to give you some account of the Mission we have the favor to serve.

In our own family, several changes have occurred. May 23d, Brother Genth and his wife, and the single Sister Gruner, arrived here safe and well from Holland. The former will

succeed Brother Langballe, who, after long and faithful services, will return to Europe next Spring to rest. A lady going from hence to Holland with her children, and offering to take any of those we wished to send home for education, Henriette Mary Schwartz, six years, and Christina Matilda Graff, four years old, were entrusted to her care. She has with her, as nurse, a negro woman belonging to our congregation. We are anxious to hear of their safe arrival.

Yesterday Brother Buck was married to Sister Gruner, and will soon proceed to his station on the Nickery.

Our negro congregation continues uninterruptedly to enjoy peace, protection, and the blessing of God our Saviour. Every month not a few were added to the church by holy baptism, or received among the new people or candidates for baptism. Of most of our people we can say with truth, that they walk in the fear of the Lord, and bring honor to the gospel, by which we are greatly encouraged in our work. There are indeed others who are not of this description, and some we have been obliged to exclude.

Within this year and a half many of our flock have been translated into a blessed eternity, either in old age, or by means of various disorders. Most deaths, however, have happened by occasion of the small pox. Our congregation consists at present of between 900 and 1000 souls.

The small pox, which seem to have been brought into the colony by a vessel from Holland, in March 1819, were of a most virulent kind. The contagion extended to all the negroes, old and young; even to such as had been spared at other times, when the small-pox was prevalent, and who were supposed to have had them before. There had been no small-pox in the colony for nineteen years past. In 1811, excellent matter was procured for vaccination, and all our young negroes were inoculated; many others neglected it through indifference, some also from prejudice and wrong notions of predestination and fate. Now they became alarmed, and having sent for matter from Cayenne, Government caused all who desired it to be inoculated *gratis*, by which many lives were saved. With some, however, vaccination came too late, and about 3000 slaves are said to have

died of this malignant disease throughout the colony, and generally the best of them.

All our children, born since 1811, both white and black, were inoculated, and have been spared, except Henriette Schwartz, who, after vaccination, caught the infection, and suffered much. Two of our own negroes, who had formerly been in the habit of nursing others, and were thought to have escaped all danger, were attacked by them, but recovered. At present the measles are rife, but they are not as dangerous here as in Europe.

Since the suspension of the Mission at Sommelsdyk, we have lived in Paramaribo, where we shall remain. We esteem it a great favor to be appointed to labour in this fruitful part of the Lord's vineyard, and to render assistance in whatever way it is wanted. We are glad that the small flock of Christian negroes on Fairfield estate are yet cared for and visited, once in two months by a Missionary, who administers the Lord's Supper to the communicants. This will continue, at least, during the life of the proprietor, our worthy friend Mr. Palmer.

If it would but please the Lord to grant to me and my wife needful health, that we might serve him with alacrity. Sometimes, however, we feel a want of it. My eyes remain pretty much as they were, after I suffered the operation, for which I went to England six years ago. I am thankful that I retain the use of one, so as to be able to read and write; the sight of the other is lost. My wife begins to be troubled with symptoms of an asthma, which rather distresses us. But as long as we are able, we shall rejoice to devote our remaining strength to the service of our Saviour and the souls which he has bought with His most precious blood. We remember with great pleasure and gratitude the kindness we experienced from you and our Brethren and friends during our abode in London, and beg to salute them all most cordially. The Missionaries here desire to be kindly remembered, and that our dear Brethren in England would continue to remember us and our negroe congregation in their prayers before the throne of Grace.

We remain ever, &c.

JOHN DANIEL and MARY ELIZABETH LUTZKE.

EXTRACTS of *Letters from* ANTIGUA.

*From Brother L. STOBWASSER, dated NEWFIELD, (NONSUCH Division), April 26, 1820.*

DEAR BROTHER,

I HAVE received several letters from you, for which I am your debtor. Their contents were very encouraging. The reverend Mr. G. returning to England, desired me, in his absence, to take charge of the flock on his estate. As I considered this offer as a door, which the Lord had opened for me to extend my labours in that part of Northsound division, I willingly accepted of it, and went thither every Saturday evening, to meet his people, preach to them, and bury the dead. In the beginning, my expectations of success were rather sanguine, but I found cause to lower them soon; for, though our labours may be ever so much countenanced and furthered by the masters, yet the work of the Spirit of God in the hearts of negroes, cannot be forced or hurried. Satan never sleeps, but is ever active in mischief, and we must sow in tears, waiting with patience and humble resignation for God to give the increase. Such experience is necessary, to bring our minds back to the conviction, that the work is the Lord's and not ours; that our expectations to do something with effect, are often presumptuous; and that we have to esteem it a high favor to be at all employed in gathering in the reward for the travail of His soul; and may well wonder, that the All-wise and Almighty God will condescend to use and to sanctify our awkward attempts to further that most marvellous and adorable work, by which he regenerates and saves poor fallen men.

Mr. G.'s people have enjoyed the singular advantage of having been the first in this whole neighbourhood, to whom the gospel was preached, and that by their own proprietor, who was, I believe, the grandfather of the present Mr. G. He was, as far as I can learn, a Methodist, and many of his negroes became members of that community. They continued, some to attend the Methodist chapel, and others the parish church at Parham, and at Belfast. When Mr. Dawes came to the island, he most faithfully cared for these negroes, and served them as a

catechist, but when Mr. G. arrived, he took upon him the whole charge of instructing them. If he does not return, it will be impossible for me, without neglect of other duties, to continue to supply his place. Ever since Easter I have kept school at Lavington's every Thursday. Some of the children are coming on tolerably well, and some begin to visit our chapel here. But I cannot get them to attend regularly, nor do I wish that they should do it by compulsion. Brother Light seems to have possessed a peculiar talent in managing these children. They were much attached to him, and often went even to Gracehill, in a body, to hear him.

There is here much more to be done, than it is in the power of so few Missionaries to do. I find the attention necessary to be paid to them on a Sunday, besides the public preaching and other opportunities, almost more than my strength will bear; but in the week-days I have leisure enough. Yet I do not wish to be exempt from any part of my work, or to rejoice when it is over, like an hireling. I feel my insufficiency, but experience also the help of the Lord. The people hereabouts are, generally speaking, very ignorant, and need much instruction, and I am as yet alone in this place. It is indeed a New-field, upon which the gospel has been sown here and there, but the tares have spread over it, and patience and perseverance is required to introduce even outward order, decency, and good manners.

The accounts from the Cape, particularly those of the return of the poor fugitive Hottentot congregation to the Witte Revier, were most interesting to us all. Your journal has made us quite at home in that part of Africa. The Lord be praised for the mercy He has shown to the Missionaries and their flock, during those dreadful occurrences.

Our church in the town, (St. John's), begins to be much too small for the congregation. It is low and intolerably hot, crowded as it always is. If we could afford it, a new church, to hold at least 2000 people, would be a most essential benefit. The present wants repairing, but the idea of building a new one is too high for us to soar up to.

In the blessed fellowship of Jesus Christ our Saviour, I remain ever, &c. &c.

LEWIS STOBWASSER.

*From Brother JOHN TAYLOR, GRACEHILL, April 19, 1820.*

FOR your kind note I return you many thanks. We consider ourselves highly honored of the Lord, to be employed in His service, but at the same time feel our great unworthiness and insufficiency for the work, to which He has appointed us. We know however, that His grace is sufficient for us, and if we should be the means in His hands of calling only one soul from darkness to light, we should think our lives well spent for Him, who has loved us and given Himself for us. The soul of one of these poor negroes is of more value than a thousand worlds, since He shed His precious blood to redeem them also. You intimate that I am highly favored to be appointed to labour in the most fruitful part of the Lord's vineyard, where my eyes behold the marvellous works of the Lord in the conversion of so many souls. Yes, indeed, I acknowledge it! Never shall I forget the impression made on me, when for the first time I beheld between four and five hundred negroes assembled together, to partake of the Holy Communion, being only one half of the communicants, as the church will not hold all of them. The printed letter concerning the Hottentot congregation's return to the Witte Revier gave us much joy. May the Lord our Saviour preserve those dear brethren and their small flock from harm, and make them a blessing to the whole country wherein they dwell.

I will now mention something of our proceedings during the Passion-week and Easter.

On Palm Sunday evening, at seven o'clock, we began to read the lessons appointed for each day in the week. After the singing of a suitable hymn, Brother Newby offered up a fervent prayer, entreating the Lord to lay His blessing on the reading of his last acts and discourses, and the contemplation of His bitter sufferings and death, and we rose from our knees with that firm hope, that He would, in this year also, grant it to be a season of peculiar grace and renewal of our love to Him, who had died to save us. A beautiful moon-light night enabled the negroes, old and young, to attend, and the church was completely filled.

On Monday, Brother Newby went to George Byam's, the property of the Hon. James Athill, where, during the breakfast-hour (nine o'clock), the negroes assembled, to hear the lesson of the day: thence to Sawcott's, where the manager, at noon, ordered the boiling-house to be cleared for the people to assemble. Here the reading of the lesson was repeated: from thence, returning by Johnson's, he visited and conversed with the aged and infirm. At seven in the evening, I continued the reading at the church.

On Tuesday, I went with my wife to Matthew's, where we saw and spoke with all the communicants, and I delivered a short discourse to them in the house of the assistant. From thence we went to Stonyhill and spoke with the people. At noon, a large company assembled to hear the lesson of the day. Many tears were shed during the reading of the account of our Lord's sufferings and death. Brother Newby read the lesson at the church.

On Wednesday, Brother Newby went to Piccadilly, where the manager, Mr. Harrison, attended the reading of the lesson with all his negroes. He afterwards accompanied Brother Newby to English Harbour, the latter having received an invitation from Mr. and Mrs. G. and the offer of their school-house, which was completely filled. They belong to the Methodist connexion, and promote the cause of God among the negroes with great earnestness. A good many of the negroes there belong to our congregation. The evening-meeting at our church was held as usual.

On Thursday morning, I went to Yeaman's, and spoke with the communicants, and also met the aged and infirm, whom I addressed on the love and compassion of our Saviour. The proprietor, Mr. R. expressed in the most friendly terms his good-will, and his wish, that all the negroes on his four estates would attend at our church. From thence I went to Parry Kirby's, but having here no old and infirm people to visit, and the manager informing me, that he was preparing to give Good Friday free to the negroes, I rode on to Pares. Here I found three negroe women of our congregation very ill in the sick-house, and conversed with them, I trust, to their comfort.

I then called at the Great House, upon Mr. O. and told him, that I had taken the liberty of calling, to request the favor to meet his negroes at noon for a short time. He immediately ordered his comfortable and spacious sick-house to be got ready for that purpose, and directed the manager to call in the negroes from his two estates, Pares and Cochrane, which lie adjacent to each other. Many were obliged to sit on the outside of the building. There was a great emotion throughout the assembly, while I read to them the history of our Saviour's sufferings and death; and after it was over, many came, with tears in their eyes, to thank me for having read it to them. Mr. O. is very desirous that his negroes should be served with the gospel by us, and has made many very generous offers with a view to it, which are under consideration. O that we had the means of attending to all these calls, which by the providence of God are made upon us, to preach the gospel to the heathen! But we feel ourselves insufficient for it. I returned home by Sanderson's, Mr. Gordon's estate. The manager, Mr. Allen, intending the negroes to come to church to-morrow, had set them to-day to some work, which I did not wish to interrupt. The school-children had assembled in the morning, but as we did not attend the school this week, they were all gone to work again. There is a pretty company of school-children here. Those of Lavington are now cared for by Brother Stobwasser at Newfield. Forty attended before the crop commenced, and nine or ten of the oldest have been employed to assist. We have good hopes, that in time, by God's blessing, our labours will not be in vain among them.

On Good Friday, Brother Newby began the public service by reading the lesson for the day, after which he preached from Phil. 22. 8. The church could not hold half the people. Several white ladies and gentlemen were among our hearers, as at present we have no parish-minister. After the sermon, the company inside the church were desired to leave it, that those who were kept out might come in, and have both the lesson repeated, and a short discourse delivered to them. The place being again crowded, I read and preached, and in the evening, at seven, repeated it to all who, on account of various duties, could not

attend during the day. The Lord was indeed present to bless us, while we adored Him as crucified, dead, and buried for us, and owned Him as our Lord and our God.

On Saturday, we met, and conversed with all the negroe assistants in the evening, being fourteen men, and seventeen women, and then concluded this week of blessing, assembled in spirit around the tomb of our Saviour, with prayer and thanksgiving.

On Easter Sunday, early in the morning, we met a large company in our yard, prayed the Easter-morning litany, and read the history of our Saviour's resurrection. After the public preaching, we partook, with 362 of our black brethren and sisters, of the body and blood of the Lord, in the Holy Communion. Since Easter, 1819, 70 persons have become partakers of the Lord's supper, and 113 were baptized and received at Gracehill. On Sunday last, the 16th inst. 7 adults were baptized; 10 received; 10 readmitted to the congregation, and 28 added to the candidates for baptism. Every Monday evening, before crop time, I kept school with 20 or 30 young negroes, many of whom read the testament tolerably well. I wish you could prevail on some good friends in England to send us some spelling books and New Testaments.

Thus, you see, that it pleases the Lord to be with us in our work, and to bless our feeble exertions. He also inclines the hearts of many proprietors and managers of estates in Antigua, to favor and further the propagation of the gospel among the negroes; and we pray that they may rejoice in its effects, and that it may redound to the praise and glory of His name and cause.

We have, by the Lord's mercy, enjoyed good health, and my dear wife, better health than at home, for which we are truly thankful. We have perused the Missionary Registers you sent us, with great pleasure. May the Lord continue to bless and prosper the great work, at present carried on by the Bible, School, Missionary, and other Societies, for the gathering in of all the saved from amongst all nations, as the reward for His sufferings and death. And may He, in an especial manner, hold His protecting hand over the Land of Bible and Missionary Societies, even *England!* I remain, &c. JOHN TAYLOR.

## ENON, ON THE WITTE REVIER.

*Extract of a letter from Brother JOHN HENRY SCHMITT,  
dated ENON, March 24, 1820.*

DEAR BROTHER,

MY last letter, of July 1819, gave you a melancholy account of the posture of our affairs at that time, of the dreadful occurrences on the Witte Revier, and of the horrors of the Caffre war. At that time our future movements were quite uncertain, and the fate of the Mission enveloped in darkness. Not till October did some clearness arise respecting it; for not till then could it be seen who would remain masters of the country, the English or the Caffres. To us, therefore, Brother Hallbeck's arrival was most welcome and encouraging, and we rejoiced to have him present with us at the re-establishment of this place. As I knew that he would send you a full report, I did not write at that time, every moment of my time being taken up with a great variety of work, as you may imagine.

Since his departure, much has been done here. In the middle of November my wife accompanied me hither, but we staid only twelve days with the men, to cut wood for palisades and put up a small hut. We afterwards brought the greater part of the congregation with us. Our first business was to construct a large shed, into which we conveyed our tools and working-bench, and began to prepare materials for a dwelling-house. On the 24th of November, Brother Hornig and I commenced building, and it pleased the Lord to grant us health and strength sufficient for the work, insomuch, that, notwithstanding the very great heat at this time of the year, we could move into our new house on the 5th of January. I cannot describe the gratitude we felt to God for His mercy, that we were now once more sheltered from the wind, dust, and rain, and the intolerable heat of the sun. This house is 67 feet long and 15 broad.

Hitherto we had our daily worship with our Hottentots in the open air, and the public preaching at Christmas and New

Year, between the walls of our new dwelling. The Lord was present with us, and though in the foregoing year we had indeed suffered great distress and anguish of mind, and been in danger of our lives, not knowing whither to fly, yet we found much cause for thankfulness to God our Saviour for what he has done for us. He has thus far fulfilled His gracious promise given us in the text of the 25th of October, when we left Uitenhage, "*I will watch over them to build and to plant, saith the Lord;*" and on the 29th, "*The Lord maketh a way in the sea, and a path in the mighty waters.*" We confidently trust to Him, that He will continue to hold His hand over and protect us.

Not having hitherto had a place where we could administer the sacraments of Holy Baptism and the Lord's Supper, we now could meet our people for that purpose in the hall or middle part of the new house, which we fitted up accordingly. On the 6th of January, being Epiphany, five adults were baptized during the morning service, and in the evening, two, who had been baptized in other places, were received into the congregation. Since that time, four children, between two and three years old, have been baptized. Various circumstances, however, prevented us from celebrating the Holy Communion till the 5th of February. During the last twelvemonth, ten adults and ten children were baptized, and two persons received into the congregation. Our congregation consisted, at the close of the year, of 102, great and small, and 55 new people, that is, such as live with us on trial, having expressed their wish to be converted, and receive instruction. It may be, that the Hottentots in this country are still in a state of terror, fearing to come to us, as the report of the murder of nine of their countrymen in this place has caused great sensation throughout the land. We feel the loss of these men most sensibly, as their widows are left destitute, and all have children, most of whom are too small to earn any thing towards their maintenance. Our new beginnings here are certainly attended with many difficulties, both as to ourselves and our Hottentots; for we must clear every part of the ground of thorn-bushes and other shrubs and plants before we can either build or plant; but I must do the Hottentots the justice to say, that they bear their

lot with exemplary patience and resignation to the will of God. We cannot expect any fruit from our own garden-grounds this summer, the time for planting having gone by, before our return. But we find that the place where we now are situated is very advantageous, not only on account of the water and the fruitfulness of the soil, but because we are much nearer to the quarry, and to the wood from which we may get timber fit for building. Brother Hornig is building a smithy with a flat roof. He has hitherto had his forge under a tree, where all his tools and iron bars lie uncovered and unprotected, which indeed is the case with all my wood and utensils. As soon as the smithy is built, we shall build a temporary church, our hall, which is twenty-five feet by fifteen, not being large enough for our congregation to meet in.

We regret the removal of Sister Kohrhammer, especially as my wife is left alone, and the care of so large a family is too much for her. We have sometimes between thirty and forty Hottentots in our employ, who must all be provided for. Our expectation of help from Guadenthal has failed for the present. I feel much concerned about it, especially as my good wife's health and strength begin to fail. The Lord alone can help and support us, and it is to Him we look.

Since I began this letter, we have received your's of the 20th of November 1819, on the 2d of April. The Caffres have been driven back as far as the Kieskamma, a large river to the east, and Colonel Wiltshire is now building a fort on its banks. He has made such progress, that the Caffres are prevented from attempting any thing against him. They know by experience that they get the worst of it in all their incursions, and only lose one portion of their land after the other, and yet they cannot resist their love of plunder, but steal and murder when they may do it slyly. Some of the ringleaders of their marauding parties have been driven away, others are taken, such as *Lynx*. He belonged to *Slambe's* gang, but the arch-roguer is *T' Gika*. He combines cunning with his thieving operations. It was his gang that attacked us, though we then thought that it was *Slambe's*. It has been again reported, that Caffres had been robbing and even murdering on the frontier, and every

account of this kind greatly alarms our Hottentots. We pity their weakness, and comfort them. Most of them are of a very timid disposition. As we wish to extend our gardens and plantations, we are continually engaged in cutting down and rooting up the bushes, and when dried in the sun, setting them on fire. This gives us air, and security against Caffres lurking near us.

The Passion-week and Easter was a season of great blessing to us and our people; and when we spoke to the individuals previous to the Holy Communion on Maundy Thursday, we were delighted and encouraged by their faith and trust in our Saviour, whose followers they wish to be. Six were added to the candidates for baptism, two adults, and one child, were baptized, five made candidates for the Holy Communion, and two partook for the first time.

We return you many thanks for your journal, which was read by the Landdrost and others with pleasure and approbation. The Landdrost kindly excused the Hottentots this year from paying taxes, which would have amounted in all to 241 rixdollars for this settlement.

We beg you and all our Brethren and Friends to remember us in their prayers, and I remain, &c. J. H. SCHMITT.

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*Extract of a letter from Sister A. SCHMITT, dated ENON, on the WITTE REVIER, April 9, 1820.*

YOU will kindly pardon my neglect in not writing sooner, in answer to your last; but, since our flight from the Witte Revier, I have had but little inclination for writing, for if I began to think of writing, the recollection of our heavy troubles made my spirits sink: I wish I could forget them. But the thanks due to our gracious God and Saviour, I hope never to forget. He has hitherto wonderfully preserved us out of the hands of the Caffres. I gave you in my last, of March and May last year, a particular account of the several attacks the Caffres had made upon us, and you will excuse my repeating it. God grant in mercy, that we may now have rest from such barbarians.

I will now begin from the date of my last. My husband has informed you, with what friendship we were received by Colonel and Mrs. Cuyler. Upon the whole, I may say with truth, that the inhabitants of Uitenhage showed much kindness, both to us and our Hottentots, and expressed great grief when we left them. The sermons delivered by the Missionaries seemed to make a salutary impression upon many of the Christian inhabitants, who frequently attended at our place of worship. Mrs. Cuyler also seldom missed a Sunday, but came with her children into our little church. This was an out-building belonging to the Landdrost, very damp, and in winter very cold, having no windows. The only light we had came in at the door. Sister Kohrhammer and I were favored with the particular notice and confidence of this worthy lady, and had frequent conversations with her, which we hope were attended with profit and blessing. After we had removed to the dwelling appropriated to us by the Landdrost, we experienced much assistance from her. She supplied us bountifully with the produce of her garden; and if we stood in need of any thing, we could always make free, and send to her for it, and were sure to be welcome.

Our abode at Uitenhage turned out much better than I expected, as far as related to the conduct of our Hottentots. They distinguished themselves by their diligence; the inhabitants liked to employ them in various ways; and, with one or two exceptions, they behaved well, so that we hope and believe, that the cause of the mission was not hurt, but honored, by their walk and conversation. You may have heard, that Brother Schultz and Sister Kohrhammer have left us. You have likewise been informed of the difficulties she met with in her attempts to sail from Algoa-bay.

From *June* to *August*, we have had a very sickly time at Uitenhage. Very few of our Hottentots escaped being seized with the *Konstesieekte*, a kind of bilious fever. Every morning I had to deal out medicines, chiefly emetics, to four or six patients. The Lord blessed the means, and all, except one boy, were restored to health. Many appeared to be at the point of death during the worst of the disorder. The inhabitants

of the village were also attacked by it, and as there was no doctor there, many applied to me. I was glad of the opportunity of making some acknowledgment for their kindness to us.

From the moment of our leaving the Witte Revier, I had always a firm belief that we should return and live here in peace. But when it was resolved, that we and the two single Brethren, with all the Hottentot men, should return hither, I felt a dread which I shall not attempt to describe. I spoke of it to no one but in prayer to my ever faithful Friend and Saviour, who pities our weakness and knows all our wants. He did not see fit immediately to remove all my fears and set my mind at ease, and I left Uitenhage in the same state of mind; yet the text appointed for that day proved a great comfort to me. During the whole journey my heart was engaged in prayer, and the nearer we approached the place, the more peace of mind I felt. When we passed the ruins of our dwellings, I shut my eyes, fearing the sight of them might make me still more afraid. Here the Hottentots with the waggons made halt, intending to spann out, but Brother Hallbeck and my husband ordered our driver to proceed into the midst of the bushes, where we now live. They obeyed silently, and leaving the oxen in the waggons unyoked, we all assembled in a circle, on the spot where our house now stands, and falling on our knees, Brother Hallbeck offered up a prayer. Never shall I forget this hour. Our hearts were filled with peace and confidence in God.

As soon as this was ended, the Brethren and Hottentot men began to cut and clear away the thorn-bushes, while I, with our maid Louisa, and two widows of the murdered men, (who had come with us of their own accord), were employed to pitch the tents and provide victuals. As our stock of bread was exhausted, I, with one of the widows, looked for an ant-hill\*, and found one fit for our purpose close to your yellow-wood tree, which we hollowed out into an oven, and by the next morning had baked fourteen good loaves. This oven is still in use.

Elephants, wolves, and tygers, now and then approach our dwellings, but have as yet done us no harm. Monkeys are very

\* These ant-hills are constructed of clay, and built up in the form of an oven, about from four to six feet high, and from three to four feet in diameter.

numerous. At first I was much amused with their pranks, but I have now become their enemy, on account of the mischief they do in our gardens. They have even killed my favourite English dog, Fanny, who used to go and play with them.

*November 24.* We began to build our new house. Brother Hornig and his smithy, were still at Uitenhage. My husband, Brother Hofman, and myself, with some of the Hottentots, all turned masons. We concluded the old, and began the new year, between its walls, the thatch being not yet upon the roof. I may truly say, that I never spent a more happy New-year's day. In the afternoon, we treated all those Hottentots who had assisted at the building, with tea and cakes. They set a table at one end for us, and brought benches in for themselves. Their conversation was unreserved and edifying; and the mercy of God in bringing us again in safety together, was extolled by them with humble joy and gratitude. Two young men, who had learnt during their service in the Cape Regiment to play the flute, requested leave to accompany the hymns, with which we began and closed this little solemnity. They then asked, if we would permit them to play some of the tunes they had learnt. These were, *God save the King*, and *Rule Britannia*, and sounded delightful to my English ears.

Many of them who know you, came afterwards to me and said: "When you write to de Heer Latrobe, pray remember us  
 " to him and say, that we thank him for all the love he has  
 " shown towards us; and beg him, when he visits the congregations in England, to thank all the Brethren and Sisters  
 " from us, for we are sure they have often prayed for us in our  
 " distress. We have received much good from England,  
 " which we are not worthy of. But write also, *and that is*  
 " *true*, that we pray the Lord to reward all our benefactors.  
 " Say also, that we are happy here, and thank our Saviour that  
 " He has brought us back to our old place. We believe  
 " that He will protect us from all harm, if we only remain  
 " faithful to Him, as we have been taught." One said: "De  
 " Heer Latrobe must also thank the children; I believe that  
 " they too have prayed for us, and our Saviour attends also to  
 " the children's prayers."

*Continued.*—*April 14.*

I have written the above at different times, and have much more to write about, but I sit here without a female friend to assist me, and feel sometimes weighed down by the cares of this life, being continually called on to assist one way or other. I should not feel it so heavy, but, for the last two months past, my health has been declining, and I feel no more as strong and active as I did three or four years ago. Having spent almost all our medicine upon others, I have not the means of helping myself. We brought a chest of medicine with us from the Cape, but the most useful articles are gone. Could you not get a chest made up purposely for Enon? At Uitenhage there are none. Perhaps some kind medical friend would send us directions how to use them. You know, that in all house-keeping affairs, an European woman must preside, if there is but one in such a place as this, she is required to have very good health and strong nerves. But I will not complain: "The Lord has helped me hitherto, and He will help my journey through."

My husband's health is better than last year. He is just now busy setting fire to the thorn-bushes, from which a large track of land has been cleared. We have now got a large and good garden well planted. The soil is very fruitful, and much better than at the old place. Four of the orange-trees were brought and planted before our house, and grow well. The foundation is dug for a large smithy, which is to have a flat roof, for a place of observation and safety, in case the Caffres should be again troublesome. Another building is begun, which at present will be used as a church, but so formed, that it may be converted into dwellings, when we find it needful to build another church. In about a fortnight, two clever Scotch masons, with whom we became acquainted at Uitenhage, will come hither, when every thing will be ready to begin. Some of our Hottentots are preparing to build brick houses, and intend to get these men to assist them. I think you would approve of the plan of Enon. No Hottentot is suffered to build either a house or a hut out of the line. As yet there are only two rows of houses standing, with a wide street between them. Each house has a garden, sloping towards the water on one side, and

less so towards the hill. The burial-ground is opposite the church, on a slope towards the hill, and the walk to it is about two hundred paces long.

Some ships with emigrants have arrived in Algoa-bay, but none of them will be near neighbours to us.

The Caffres, as far as we hear, are quiet, only now and then T'Geika's Caffres steal a few beasts from the farms immediately bordering on their land.

The Governor, Lord Charles Somerset, on his arrival at Uitenhage, condescended to take particular notice of us and our congregation, which stood behind the military and the inhabitants, met to bid him welcome. He rode up towards us, accosted us in the most friendly terms, and expressed his regret at our sufferings and present situation, concerning which he made many kind inquiries. He hoped we were not afraid to return, and said how much he approved of what our worthy benefactor, Col. Cuyler, had done for us. He then directed two tents to be given to us, which we have found very useful. In every respect his Excellency has approved himself as a true friend to the Mission, and we pray God to reward him for it.

Colonel Cuyler has paid us a very agreeable visit, and intended to visit us again with his lady and children, but the arrival of the ships with emigrants prevented him. These people are to settle along the Great Fish River, to the right of the first post, at which we arrived in 1816.

You inquire about the losses we sustained. They have not been as great as you might imagine from the haste with which we fled from our former place. We saved most of our chests and trunks, and what we could not take, we hid in the bushes, till the waggons could return to fetch them. We found most of them again, without much damage. But as it was not considered safe for the waggons to return a second time, we waited some weeks and then found all burnt, chiefly wood-work, such as ladders, boards, palisades, &c. We saved our books and papers, a few only were damaged by getting wet in crossing the Sunday's River. A barrel of tar, worth seventy dollars, which was buried deep in the ground, was found by the Caffres, and set fire to. After the waggons had begun to

move, I staid some time behind, and threw all the garden-tools, and some other articles, among the bushes and plants in the garden. Whatever had iron about it was taken away.

That will indeed be a day of rejoicing, when the clothing you announce arrives. I shall be delighted to distribute it among the poor people.

To see the old ruins, quite affects me. Yet I have been two or three times on the spot with some of the women, to try to find some young plants, sprung up from the seed that had fallen out, and we were in part successful. We had left both our own, and the Hottentots' gardens full of vegetables. The ravages the Caffres made among them is not to be described. All the poultry was killed. Since our return, the Hottentots have shot a great number of wild buffaloes, and many very fine horns are lying about. What I had collected of curiosities to send to you, has all been burnt with the houses. But we will forget what is past, and look forward to the help and mercy of the Lord, which we have so richly experienced, and trust, that in this place His name will be glorified, in the conversion of many poor heathen, by the power of His Word and Spirit. This is our chief concern and aim, and we commend ourselves in this view to the prayers of all our Brethren and friends.

A. SCHMITT.

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*Extract of Letters from Brother H. P. HALLBECK, dated  
GNADENTHAL, Feb. 11, 1820.*

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[After giving an account of the situation and labors of the Missionaries at ENON, on the Witte Revier, the name now given to that Settlement and approved by the Governor, he proceeds:]

“ HERE, at Gnadenthal, we live together in comfortable peace and harmony of spirit, which we all feel truly thankful for, knowing how much the work of God is hindered, when that blessing is wanting. We own it to be an inestimable gift, bestowed upon us by the Lord, without any merit on our part. Sister Thomsen has been dangerously ill, but, by God's mercy, recovered her health. All our children have been inoculated with success.

“ Ever since the harvest, our place has assumed a more

cheerful appearance. Last year, on account of the distress and hardship of the times, most of the Hottentots were obliged to stay and work at the farms. They have now returned home, and are very diligent in their attendance at the church and schools. We have reason to thank the Lord for the blessing he has laid upon our labors. Last week my wife and I were engaged in speaking with the baptized, and candidates for the Holy Communion, and were astonished and edified by the progress which most of them have made in the knowledge of themselves as sinners needing salvation, and of the power and grace of our Lord and Saviour Jesus Christ.

The number of the inhabitants of Gnadenthal at the close of 1819, was 1390; of which 482 were communicants.

*April 11, 1820.*

THE Passion-Week and Easter-festival was again a season of great blessing to this congregation. A crowd of strangers from all quarters, Bengal, Capetown, Algoa-bay, Koebergen, George, and this neighbourhood, were present, and expressed great satisfaction and gratitude. Several lost sheep were readmitted to the fold, and forty persons attained to farther privileges in the church. Our church was by far not large enough to hold the number of attentive hearers, though many of our people did not enter it, to make room for the strangers. The Brethren Fritsch and Lemmerz are diligently engaged in the schools, in which there are about 300 scholars. In order that the young people may not forget what they have learnt as children, I keep a separate school with them on Saturday and Sunday afternoons.

For these six weeks past, thirty-six men and five waggons have been daily employed at the building of the bridge over the river Zonderend, and have on this occasion shown a willingness and perseverance, unprecedented in the history of the Hottentot nation. Some of our neighbours offered to assist them, and we mentioned it to the Hottentots: "No!" was their answer, "we will complete the work ourselves, and not, by accepting their aid, expose ourselves to derision." In a day or two, the five piers in the river will be completed: they are 12 feet by 5 in thickness, and, according to the depth of the river, from 11 to 14 high. At present a good foot-bridge will be laid across them,

since the advanced season, and the want of money, forbid the finishing of the wood-work of a waggon bridge this year. The building of a bridge, particularly as a private undertaking, and an undertaking of Hottentots, is such an unheard-of thing in this colony, that it is talked of with astonishment from Capetown to Grahamstadt, and will, I trust, silence those, who accuse the Hottentots of incorrigible sloth and stupidity. Indeed if every thing belonging to the building of this bridge had been done by hired labourers, it would probably have cost more than the church. It is therefore a free-will offering, which a Hottentot community brings to the public convenience of the country, and will not be overlooked by Government.

The cholera morbus has attacked our children, but all have recovered, except the infant Edward Clemens, eight months old, who departed this life on the 9th of March.

*May 31, 1820.*

YOUR letters received by the last ships have at length come to hand, and we have been particularly gratified by the variety of information they contained. As we remain in general quite unacquainted with the political situation of Europe, and yet must feel interested in it, I am obliged to you for the account you give of the state of things, both at home and on the continent. In 1813, slumbering Europe heard the calling voice of God, sat up, rubbed her eyes, and lay down again; but I expect the same voice will soon awaken her in a manner, that she will not think about going to sleep again in a hurry, though perhaps like Pharaoh, she may own the finger of God, and yet not repent.

To your noble-minded countrymen we owe a thousand obligations for their kind and very liberal exertions in coming to the assistance of our suffering congregation on the Witte Revier. As part of the money given was intended for the purchase of cattle, and Government has so generously made up their loss, we have thought, with your approbation, to spend part of it in assisting the widows and orphans to build comfortable cottages, and provide other necessaries. Special care will be taken to apply these generous gifts of clothes and money in the best manner, according to the wish of our benefactors.

According to Brother Schmitt's last letters of April 19, they were all well and busily engaged. The orange trees, transplanted during my visit, were already loaded with blossom and fruit, and they had cleared a great quantity of land about their dwellings. Lately, a number of emigrants were going to settle at Eyland's kloof in our neighbourhood. The circumstances attending this project, caused a great stir in the country, and we had many visitors. Some of them, chiefly females, finding no accommodation provided at that place, took refuge at Gnadenthal. They are now gone again. No interruption took place in our usual course, but we remained in the enjoyment of the peace and protection of our heavenly Father, to whom we commit ourselves for the future, under every change of circumstances. Some remarkably happy departures out of this mortal life, have lately occurred in our congregation. It was delightful and affecting to see with what joy and comfort the faith in Jesus and in His meritorious sufferings and death, fills the hearts of those who believe, and who fall asleep in Him.

We are now again busy in planting trees. A good quantity of Silver-tree seed has been sown, and we shall soon set about planting oaks and poplars. A considerable number of walled cottages have been built in the village.

After I had delivered your salutation to the Hottentot congregation in the church, I was called upon for two or three days by parties, each having some particular message to you. Of course I am not able to transmit them all. They were assurances of love and esteem. Their attachment towards us is truly astonishing, and highly affecting. Our good old father Marsveld thanks you cordially for your letter. A few days ago he went in a bullock-waggon to the river Zonderend, to see the new bridge. He was moved to tears on beholding this surprising monument of Hottentot industry and perseverance. No less was he gratified on seeing so many new walled houses in the village, at the farther end of which he had not been for three years. The Hottentots flocked together to welcome him as he passed, and evidenced their love and gratitude towards him in a way which greatly affected him. Thanks to God our Saviour, our whole family enjoys the blessings of health and of mutual love and confidence.

H. P. HALLBECK.

## CAPE OF GOOD HOPE.

*Extract of a Letter from Brother J. A. BONATZ, at  
GROENEKLOOF. Dec. 15, 1819, and Jan. 15, 1820.*

AN opportunity presents itself of sending you a short report of our proceedings at this place, which I gladly seize, to inform you, that your letters, with Periodical Accounts of our Missions and other pamphlets, have reached us safely, and afforded us very great satisfaction and comfort. By my last, you will have heard, that we have had a visit from Brother Hallbeck, whose conversation and advice proved both pleasant and profitable to us.

By some of our people, who have returned from the frontier, we have received agreeable accounts of the termination of the Caffre war, and the welfare of those Hottentots of our congregation, who had been commanded to attend the army. All but four of those sent from hence, have returned to us; these four must remain with the waggon-train as drivers and leaders.

The Rev. Mr. Campbell paid us an agreeable visit. I am sorry to inform you, that my dear wife has been attacked by a very severe illness, which lasted two months, and from which she recovers but slowly. The blessing of God continues to rest upon our labors in this place. During the year 1819, 16 persons obtained leave to live here; 17 children were born; 20 adults, and 21 children baptized; 27 persons admitted as candidates for baptism; 24 admitted to the class of candidates for the Lord's Supper, and 11 to partake of it; 17 departed this life, and ten have left us. At the close of the year, the Hottentot congregation at Groenekloof consists of 350 souls, of which 91 are communicants, besides 137 baptized, not yet communicants.

I remain, &c.

J. A. BONATZ.

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*Extracts of Letters from Mr. C. BESTÄNDIG, dated  
CAPETOWN, May 28, 1820.*

DEAR SIR,

I HAD the pleasure of delivering the letters, &c. committed to my care, to our friends at Groenekloof with my own hands,

as I went thither to spend a few days in their society. They all continue well, except Mrs. Bonatz, whose health, I regret to say, has been much impaired of late, and herself so much weakened by a heavy illness, that she was unable to leave the house. I am, however, happy to add, that, since that time, she begins to regain strength, and I hope it will please God to restore her.

The buildings at Groenekloof are now in good order, having lately been repaired and new thatched. The turret of the new church having been found to admit the rain, a new composition, here called *Zink*, has been applied, and answers well.

His Excellency Sir Rufane Donkin, our present Governor, (now on the frontier), was several times at Groenekloof, and assured the Missionaries of his friendship and protection. Sir Jehaleel Brenton also, Commissioner of His Majesty's Navy, and Colonel Graham, have visited that settlement, and insisted on Mr. and Mrs. Leitner coming on a visit to them at Simon's Bay. They went thither accordingly, with our friend Mr. Hancke, and were received with every mark of kindness and respect. Sir Jehaleel Brenton gave them also a letter to the master of any naval transport, sailing to Algoa-bay, directing that, if any way practicable, whatever was directed to the Missionaries of the Brethren's Church on the Witte Revier, might be conveyed to them.

The harvest at Groenekloof has been very abundant. Last year they were obliged to purchase wheat for their own consumption, at 200 rix dollars per load. This year they have, by the blessing of God, a large quantity of their own rearing.

The letters from Gnadenthal and the Witte Revier are very satisfactory. The bridge built by the Hottentots over the Sonderend River at Gnadenthal is a great improvement, as now any traveller, on horseback or on foot, may cross the stream, and have access to the Settlement, which before, when the water was high, was impracticable. It has happened, that whole companies, with several waggons, intending to be present at the celebration of Easter or other festivals, have been prevented, and detained many days.

June 20, 1820.

WITH pleasure I announce the arrival of several letters and parcels, by different ships, which I have forwarded to their addresses. I forget whether I informed you in my last, that Mrs. Leitner of Groenekloof arrived in town on the 10th or 11th of June, in consequence of a malady, for the cure of which she was advised to submit to an operation. We were all much concerned about it. On the 17th, Doctors Ware and Liesching very skilfully performed it, and there is every hope of her doing well. She conducted herself under it with great fortitude and patience, so as to excite the admiration of all present. My wife and Mrs. Melville have paid her every attention. Many prayers were also offered up for her recovery. Since that time she has not suffered much, though she is not yet out of danger.

As to Mrs. Bonatz, I am sorry to say, that she gets more weak, and there is much doubt as to her recovery.

July 1, 1820.

I HAVE received a letter from Mr. Schmitt, dated Uitenhage, June 21. He and Mrs. Schmitt were then at the Drosty with Colonel Cuyler. They had hired two masons to go to the Witte Revier. Your letters and parcels for them were received. At Enon and Gnadenthal all were well, but at Groenekloof Mrs. Bonatz remains in a languishing state. Mrs. Leitner has regained her former health. She is still with us, and has received many invitations at Capetown, to come and spend the time she must stay, at the garden-houses of friends, her case having excited general sympathy. Continual inquiries are made about her situation by a great many friends, who take share in the welfare of the Brethren's Missions, and in that of all persons employed in them; among whom I may particularly mention the Rev. Mr. Thom, Dr. Philips, Mr. Hoppe, Mr. Stadler, &c.

I remain ever, dear Sir, yours, &c. C. BESTÄNDIG.

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*Extract of the Diary of GNADENTHAL, of the year 1820.*

JANUARY. We entered this new year with prayer and supplication for ourselves, for the nation among whom we are

called to labor, for our native land, and for the Government under whose rule God has placed us. We pray, that the kingdom of God may come and spread more and more, that each of us, professing to be followers of Christ, may in deed and truth serve Him, and be a partaker of His great salvation. In a consciousness of our great unworthiness and defect, we yet felt full trust in His pardoning love and mercy, and committed ourselves anew into His hands, to lead us by His Holy Spirit into all truth.

In all our meetings on this first day of the year, we experienced that He is present with us to bless us.

2d. We began in our own family to read the resolutions of the Synod of 1818, and felt ourselves anew united to a people, whose aim in this world is, and remains, under the direction and guidance of our almighty Head and Ruler, to proceed through this mortal state, on the narrow path that leadeth to life eternal. We devoted ourselves and the work committed to the Brethren's Church anew to Him, and prayed for grace to serve Him in righteousness and holiness all our days.

5th. A great girl, *Frederica Baatje*, departed this life. Having been baptized as a child, she was received into the congregation in October 1818. The promise she then made, to give her heart to our Saviour, she was earnestly intent to fulfil, and on her sick-bed it was evident, that she lived in communion with God. The approach of her dissolution was therefore not dreadful to her, but she frequently declared, that though she knew herself to be a sinner, yet the Lord had shed His blood to atone for her sins, and she therefore placed her whole reliance on His precious merits.

6th. Being Epiphany, we celebrated both the event of that day, and the anniversary of this congregation, calling to mind with gratitude the great things the Lord had done for us, since the consecration of our church, twenty years ago. This subject was afterwards often adverted to in our conversations with the communicants, and gave occasion to many truly edifying remarks, many lamenting with tears, that they were not thankful enough for the great mercies the Lord had conferred upon them.

On the 9th, we enjoyed a blessed participation of the Holy

Communion. A person, who had been one of the first Hottentots admitted to the Lord's Supper, but afterwards went astray, was readmitted.

10th. Brother Hallbeek and his family set out for Groenekloof and Capetown. One object of his journey was to procure good matter for vaccination, that those children and Hottentots who had not been inoculated heretofore, might receive that benefit. He returned on the 29th.

12th. A girl was bitten by a venomous serpent. She turned very sick, but, by God's blessing on the means, was soon out of danger.

During the course of this month, four adults and one child obtained leave to live on our land.

*February.* In the first days of this month, Brother Hallbeck spoke with all the baptized and candidates for baptism. Many expressed their feelings with great simplicity and freedom, and it was plainly to be perceived, that they desired to live in communion with the Lord. Some were so much affected, that their tears spoke more than words, and we were convinced, that the Holy Spirit had begun a good work in their souls.

*Joseph Bootman* said: "I have been a very bad man. As a soldier, I was so excessively wild, that even my wild comrades rebuked me. But for that I did not care, for, having attended the school at Gnadenthal, and been taught to read, I thought no uninstructed Hottentot had a right to reprove me, for that I was wiser than they. O what would have become of me, had not the Lord opened my eyes, to see what a wretched creature I am, and had mercy upon me!"

*Juliana Cornelius* expressed her joy, that having long been living with others in one house, she now had a house of her own; "for now, (added she) I may converse with the Lord alone, and lay my whole heart open before Him, without any interruption; and it is my chief joy to spend my time in communion with Him."

Others expressed their thankfulness, that, poor and defective as they were, they might come boldly to the Throne of Grace, since our Saviour had invited them also to come to Him for rest.

3d. We spoke with the communicants, in referenee to the approaching communion. It proved a blessing to our own hearts to hear their declarations. Eleven were appointed to be candidates, and fourteen to be confirmed. They were all spectators of the Lord's Supper on the 6th. It was a season of great blessing, and we dedicated ourselves anew to Him, who gave Himself a sacrifice, to bring us nigh to God!

In the public service, to-day, we returned thanks for the blessing of God upon the rich harvest just got in throughout the colony, encouraged the congregation to show their gratitude to Him, by a proper use of His gifts, and to see to it, that they did not bring themselves again into distress by squandering. Such admonitions are the more necessary, as the Hottentots are too apt to be careless about futurity, and in a time of scarcity have to repent of their want of prudence in better seasons.

7th. A cobra di capella, a very dangerous serpent, was discovered and killed near Brother Hallbeck's door, where the children are often at play. There are an unusual number of serpents this year. Many have been shot, or otherwise destroyed on our premises, and we are thankful to God, that no harm has been done to us and our children.

7th and 8th. Classes were held, in which those who had made advance in the privileges of the church, took leave of their companions, on removing into another class. This always causes much emotion among those concerned.

We had in these days many visitors from Capetown and Hottentots' Holland, who seemed to derive much satisfaction from their visits.

13th. The usual annual meeting was held with the chapel servants, assistants in the schools, and overseers (*opsiener*). The conversation was free, and to edification, and they were exhorted to show faithfulness in the several offices committed to them. We were much pleased to find that they consider it as a great favor bestowed upon them, to serve the congregation in any way.

On the 14th and following days, the new people, candidates for baptism, and baptized children, were spoken with by Brother Hallbeck and his wife, and though there are several

among the first and third classes who are yet very ignorant, and have no proper sense of the nature of conversion, yet, on obtaining a better knowledge of the general state of these people, we discover that the word of the Cross is not preached in vain, and “will not return void.”

*Klaas Cornelius* said: “I am often inclined to fear, that I never can become a child of God. Then again I remember, that I lately heard in a sermon the history of the rich man and Lazarus. This gives me some hope, that our Saviour may yet have mercy on me, though I am indeed, as to my soul, diseased like Lazarus.”

*Filida Klaas.* “I have often been very ill, and then always vowed to God, that if he would but restore my health, I would be the best woman here. But I never kept my vow. Lately I was again taken dangerously ill. It was then revealed to me, that I could never in my own strength become good, much less the best of all. I therefore resolved to seek help from Him alone.”

On speaking with the children, we were much gratified to find that their parents and grandparents teach them to pray. Some of them said, that they prayed not only in the morning and evening, but when they were out in the fields by themselves.

17th. was the funeral of a communicant, *Manasseh Haas*, who died of a consumption. He was baptized in 1812, and admitted to the Lord’s Supper in December 1817. He was a man of few words, and proceeded in a steady, quiet course, without saying much. But in his last illness, it was manifest, that he knew in whom he believed. He was resigned to the will of God, and looked with pleasure to the time of his departure out of this world. He had been a diligent and clever journeyman in our cutlery, and exerted himself sometimes beyond his strength. We were the more grieved for his loss, as within these last two years we have lost three clever Hottentots of the same trade, and their places are not easily supplied. Perseverance in diligence, which is so necessary for the learning of such a business, is not, in general, a virtue belonging to Hottentots, and is a proof of a great reform.

18th. Six persons were added to the candidates for baptism.

19th. Having found that many of our boys and girls, after leaving the schools, and discontinuing to practise what they have learnt, are apt to forget it in subsequent years, we resolved to keep a weekly school with these young people. Brother Hallbeck therefore began to-day to keep school with forty-four great girls, which he means to continue every Saturday afternoon. The great boys will have a similar school, to be kept on Sundays.

20th. Three children were baptized after the forenoon's service. In the afternoon, ten adults received holy baptism, and one was received into the congregation. The Lord made this day a day of gladness to all our hearts, by His presence with us during these solemn transactions. Just before the last meeting, Major Vaughan, from Bengal, arrived here on a visit, and attended at the church with much devotion. He afterwards took a view of the whole Settlement, and made particular inquiry about our regulations here, with an attention, which showed him to be a man of superior understanding. As a proof of his approbation, he generously presented us with 50 rix-dollars for the poor, and 150 towards the building of the new bridge over the river Zonderend, with which we are now diligently occupied.

In his company Brother Hallbeck travelled on the 21st to Caledon, and from thence to the Hemel op Aarde, where he preached to the Lazarus-patients in the hospital, and spoke with the individuals from Gnadenthal. A large, roomy, and substantial hospital, and a dwelling house for the physician, is now building here; and, in general, Government spares no expense in endeavouring to make the sufferings of the poor patients in this dreadful disorder as bearable as possible. Brother Hallbeck returned in the company of the Rev. Mr. Thom, who paid us a short visit.

During this month, a single man and two children obtained leave to live here.

*March* 1st. Seven men and seven women were confirmed for the first enjoyment of the Lord's Supper, having solemnly

promised, in presence of the whole congregation, to devote themselves, with body, soul and spirit, unto the Lord, and by His enabling grace, to be faithful to their baptismal covenant. We heard similar declarations made by many of our communicants, when, in the usual order, they came to speak with us, previous to the celebration of the Lord's Supper on the 5th. Most of them not only give us great satisfaction, by many proofs of their simplicity and love to the Lord Jesus Christ, but we are edified and encouraged, whenever we converse with them about the state of their souls. When they had all been with us, a man and his wife returned, and begged to know how long it was, since they had been baptized. Being informed of the time, they were astonished, and looked at each other with surprise: "O, how long!" exclaimed the husband. "Is it possible that our Saviour could have borne with us, preserved, and watched over us, for so long a time! then we will devote ourselves to Him anew, and O that we may remain faithful to the end of our lives."

4th. A youth, *Amos Dragoner*, about sixteen years old, departed this life in the most gentle and happy manner. He was baptized on his sick-bed in February 1817, his departure being then expected; but after some time he recovered so far, that he could again attend the school, though he remained a cripple. In May 1818, he was again obliged to take to his bed, and suffered great distress and pain, but was always patient and resigned to the will of God. It was a pleasure to visit him. Often would he exclaim: "I am ready to go home to my Saviour, and rather to-day than to-morrow."

On the 5th, we celebrated the Lord's Supper, in the peace and communion of Him, whose death for us we will "show forth, till He comes." The above-mentioned fourteen persons partook for the first time.

During these days, many children in the village were seized with the *cholera morbus*, and, both here and in the neighbourhood, a considerable number of them died of it in forty-eight hours. The infant Edward Clemens was also seized, and on the 7th appeared near his end. As he, however, revived a little, we conceived some faint hopes of his recovery, and there-

fore sent to Caledon to request a visit from Dr. Hassner. This our faithful friend arrived with us on the 8th, but notwithstanding every means were used, the child kept growing weaker, and breathed his last on the 9th, to the great grief of his parents. He was eight months old. The whole congregation sympathized with the parents on this occasion. Several other children died of the same disorder in the following days.

15th. *Mary Dorothy* departed this life. She had been a great sufferer, but her death was gentle and easy. She was baptized in 1811, and became a communicant in 1816, but being soon after taken ill, she could but seldom partake of the Holy Sacrament. It seemed, however, that this great bereavement, which she often lamented, was made up to her by an extraordinary manifestation of the love and favour of the Lord, and the instruction given her by His Holy Spirit, in those things which belonged to her peace. She often astonished us by the knowledge she displayed of the depravity of the human heart, and the healing and cleansing power of the blood of Jesus, and by the confidence she had in Him and His atonement. During her greatest sufferings, her resignation and expressions of love to, and trust in our Saviour, were truly edifying, and no doubt tended to confirm many of her countrymen who visited her, in the faith.

16th. A woman who had been admitted as a candidate for the Lord's Supper, but lived chiefly with her husband, at farmers' houses, departed this life, by occasion of an apoplectic fit. She was with good people, who directed her in the way of life everlasting, according to their best insight.

21st. A Hottentot boy was found dead in a neighbour's field, having most likely committed suicide. A pistol lay near him, and the bullet had passed through his body. He had stolen some dollars from his master, and probably destroyed himself to escape punishment. An instance of this kind is so rare among the Hottentots, that even the oldest inhabitants could not remember its having occurred in their day. The shock experienced on hearing the dreadful story, was therefore very great, and we trust made a salutary impression on old and young.

In these days, Brother Fritsch and his wife spoke with all the members of the congregation. They reported, that they had, to their sorrow, perceived much coldness and want of awakening in some of the children and young people, but were greatly encouraged by the state in which they found the greater part of the new people, in whom there is a manifest work of the Holy Spirit. Some of the children also are under deep convictions, and desire to be saved and preserved as children of God in the world.

*Jacob Jacobs* was asked, whether he understood all that was read or said at the church. He answered: "If I go to the church only because it is time for a meeting, I understand nothing; but if I first at home pray our Saviour to open my heart, I understand a great deal. Yet I do not retain much in my memory, and what I feel in my heart I cannot express in words."

Another, who had been a spectator at the Holy Communion, said: "Never had I any idea that such a heavenly enjoyment could exist on this earth. When I was among the soldiers, I was often in danger of losing my life, and did not know why God preserved me. But now I know that He designed to have mercy upon me, and to grant me these blessings."

A woman said: "When I sit down in the church, I feel that I am unworthy of such a favour. My only desire is, that I may be assured by the Holy Spirit that I am a child of God, and that, when I die, I shall not be lost. Then I may be satisfied with every thing else."

25th. On entering into the Passion-week, we prayed fervently that our Saviour would again lay, upon the reading of His last discourses, and the contemplation of His sufferings and death for us, a special blessing, and grant us in spirit to follow Him through every scene of His passion, with true compunction of heart. This prayer He graciously heard and answered.

Having spoken with all our communicants, forty persons were appointed to partake of the privileges of the church. When it was made known to them, they were exceedingly affected, and wept for joy.

28th. We received a large parcel of letters and reports from England and Holland, which gave us very great pleasure.

30th. Being Maundy Thursday, we met to celebrate the institution of the Lord's Supper, by partaking of this holy sacrament with our communicant congregation, when we covenanted anew to surrender ourselves up as a lively, willing, and acceptable sacrifice to Him, who has loved us, and given Himself for us, and to show forth His death in our lives and conversation, until He comes. Seventeen persons were spectators as candidates. There were more of our communicants at home, and present with us, at this season, than have been here, since the building of Gnadenhal.

31st. We kept Good-Friday in quiet devotion, meditating on the bitter sufferings of our Redeemer. We met in spirit around His cross, and adored Him, who was wounded for our transgressions, and bruised for our iniquities, and bowed His head in death, that we might be delivered from death, and be made heirs of life eternal.

During this month, a married couple, with three children, and a single man, obtained leave to live on our land. We commend ourselves and our Hottentot flock, with the whole work of God in this country, to the prayers of all our Brethren and friends.

*April* 2d and 3d. To the celebration of Easter, a great number of strangers arrived from various quarters. Among them was an English officer from the East-Indies; a gentleman from the neighbourhood of Uitenlidge; several families from Georgetown, Capetown, Kuhbergen, and other places, who all attended the different meetings with great devotion, and we hope not without benefit.

On Easter-Monday, four adults were baptized, and five persons received into the congregation.

9th. About eighty of our congregation, who had either been baptized, or admitted to the Holy Communion, since Easter 1819, met, as usual, on the Sunday after Easter, to thank the Lord in fellowship for the favour conferred upon them. They were earnestly exhorted to abide faithful to Him, who had had mercy upon, and called them to Himself.

16th. We held a general meeting with all the adults belonging to the Settlement, at which the rules and regulations of the place were again read, and they were exhorted to pay strict compliance with them. Their attention was great; many were moved to tears, and we may hope that they have made a due impression, and been understood as necessary and beneficial for the maintenance of good order, and a walk and conversation becoming children of God.

17th and 18th. We had a very agreeable visit from our worthy Landdrost, Mr. van Rhyneveld, in company of some English ladies and gentlemen from the East-Indies. The latter could not sufficiently express their astonishment, in crossing the Zonderend, to see Hottentots, everywhere accused of being the most lazy mortals on earth, diligently at work at the building of a bridge over the river; and when they perceived the progress made by the scholars in our schools, heard them read, cast up sums in arithmetic, and repeat portions of Scripture by heart. At taking leave, they expressed their approbation, by each presenting us with fifty rix-dollars towards the building of the bridge.

19th. We were visited by Mr. Piet de Toit, living in our neighbourhood, who, from the beginning of this Mission, had always shown much kindness to the Brethren, and, under all circumstances, approved himself as a true friend to the cause. We were the more grieved to hear, that he came to take leave of us, having resolved in a few days to remove to a different part of the colony. He was much affected on bidding us farewell. We most sincerely wish and pray, that this worthy man may receive a special reward of mercy from the Lord, for all the kind services he has rendered to His servants in this country.

20th. On our application, the Doctor came hither from Caledon, to inspect several patients, who were reported to have the Lazarus sickness, and who, on the last inspection, two years ago, were not yet declared confirmed Lazarus patients, but since that time have either showed more symptoms, or taken the infection. Eleven were found proper subjects for the Infirmary, called Hemel op Aarde, and are to be conveyed thither some time hence. Among them are several young people, who al-

ready suffer from this lamentable disorder. A widow returned to us from the hospital, having been declared free from it.

22d. A hopeful youth, *Samuel Vergele*, baptized last February, departed this life. He was one of our best scholars, and had so far advanced in learning, that he was able to instruct others. It was plainly to be seen, that the word of God, with which he was well acquainted, had found entrance into his heart, and showed its power in his Christian walk. His last illness was a slow fever. He remained calm, and resigned to the Lord's will, and his chief contemplation was on the sufferings of his Saviour. When delirious, his mind was still occupied with them.

26th. Eight persons were confirmed.

30th. The Sisters Kohrhammer and Schwinn spoke with all the widows, and found most of them in the enjoyment of the peace of God in their souls, and waiting for the glorious appearing of Jesus. There were above seventy present.

Towards the end of the month, we finished the bridge over the Zonderend, as far as our means would go, by laying a foot-path of planks across the stone piers. These are massive erections, five in number, and twenty feet asunder. They are from eleven to fourteen feet high, their breadth twelve, and their width five feet. The path is guarded by a railing, and is 150 feet long. We intend, with the help of God, to raise another pier at each bank, and to lay planks the whole breadth of the pier, so as to admit of waggons passing over. We are truly thankful to God, that we have got so far with this important work, that thereby an easy communication with the opposite shore has been gained, both for us, our Hottentots, and our neighbours, and that no one has received any injury during the progress of the building. We were also delighted and gratified to see the six-and-thirty Hottentots, who were daily employed in the quarry, or to convey stones, and act as day-labourers, giving their services without pay, and showing such obedience and alacrity under the direction of Brother Beinbrech, that we have never seen any thing like it.

During this month, two married pairs, with three children, and one widower, have obtained leave to live here.

*May* 1st and 2d. The classes were held with the communicants. One of them said: "When I partook the first time of the Holy Communion, I was filled with joy and gratitude. The day following, I went to work in the fields, and thought I saw a new creation. Every tree and plant seemed to declare the glory of our Saviour. In every thing I saw proofs of His love to man, and I never before had such a view of these things."

3d and 4th. We received letters from London, Groenekloof and Enon. From the latter place, we rejoiced to hear, that though straggling Caffres have stolen into the Colony, and committed some thefts, our Brethren there had not been molested.

In these days, we heard that a place called Eyland's-kloof, about two hours' ride from hence, up the Zonderend valley, had been purchased, with a view to accommodate a party of English emigrants, and that 120 persons intended to live there, five of whom were the proper proprietors, and the rest work people. One of these five arrived at Gnadenthal on the 5th, with four ladies belonging to the party, intending to leave them here, till they had made some arrangements at the new place. At the same time we heard that the people were so much disappointed in their expectations, that they proposed to leave the place. It is, indeed, physically impossible, that such a host could find subsistence there. Whoever is acquainted with the situation, must be surprised at the temerity of those who formed such a project. We wish, that the other emigrants, of whom there are said to be two or three thousand, may find themselves better off, but we fear not many parts of the Colony will be found suitable for them. What influence this increased population will have on our missionary labours, it is impossible to guess, but it will certainly cause many alterations in the affairs of the Colony. God grant, that all things may redound to the promotion of His cause and kingdom. Two of the abovementioned ladies returned the next day, but the other two, who are single, took up their quarters at our inn.

8th. One of the Missionaries visited an old infirm Hottentot man, whose state of mind was truly pleasing. He ex-

pressed himself thus: "Five years ago, I had the same illness, under which I now labour. But having many debts, and my wife and children being in great distress, I prayed to our Saviour, that He would, but that time, mercifully restore me to health, and promised, that I would never again ask for a lengthening of my mortal life. He heard and restored me, and gave me strength to work out all my debts. Now I am again ill, and remember what I promised Him at that time. Yes, indeed, I am satisfied to depart and go to Him, and I cannot bring myself to pray for recovery. I think thus: As I have been enabled to pay my debts to my creditors on earth, I am now bound to pay the vows I made five years-ago."

11th. We joined the Christian Church in the celebration of the Ascension of our Lord, and experienced the fulfilment of His promise, that He will be with His people always, though unseen by mortal eyes, even to the end of the world.

13th. Brother Marsveld went in a bullock-waggon to the river Zonderend, to see the new bridge, and likewise to visit the families living at the lower end of the village. As he had not been there for three years, the Hottentots were quite overjoyed at the unexpected visit of their venerable and beloved teacher, which they endeavoured to show by every possible demonstration of esteem and affection.

14th. A candidate for the Communion departed this life. It was a real pleasure to visit her. Being asked, whether she was ready to depart, and appear in the presence of our Saviour, she replied: "That I can hardly assert, for I feel even now, that I am a poor sinner, and that my heart is yet liable to be assailed by sin." The missionary proceeded: "But are you afraid to appear before Him?" "No," was her answer, "thanks to Him, all fear is taken from me; but, for all that, I cannot say that I am ready, for I feel that I have yet enough of sin in this and the other corner of my heart, from which I need to be cleansed by the blood of Jesus, and He will do it." Her last moments were so full of peace and joy, that her aged mother, who stood by, declared with many tears, that she never had had an idea, that it was possible for any one to die so happy,

and that now she had a longing desire to be likewise favoured to depart and be with Christ.

20th. The Rev. Mr. Fleck, minister of the reformed church at Capetown, having published a collection of sermons, made a present of a copy to our archives. They treat of the chief doctrines of Christianity in a truly evangelical manner, and with great simplicity.

21st and 22d. The festival of Whitsuntide was celebrated by us with much blessing, and we commended ourselves anew to the guidance of God the Holy Spirit.

From the 22d to the 26th. Some commissaries, appointed by Government to measure lands for the use of the English colonists, arrived here. One of them was Mr. von Buissini, formerly Landdrost of Zwellendam. In consequence of their survey, the people at Eyland's-kloof, finding the land too unproductive, resolved to leave it, and seek a better fortune elsewhere.

28th. We celebrated the Holy Communion, and the Lord was indeed in the midst of us to bless us. In the following days, classes were held with the baptized. Not many attended, and we were sorry to perceive, that, with some, the value they formerly put on these opportunities, to converse freely with each other about the state of their souls, has lately declined.

During the course of this month, some marriages, and baptisms of children, took place, and a married pair, with four children, obtained leave to live here.

*June.* The Brethren Clemens and Lemmerz went to Caledon, to consult Dr. Hassner about a hurt received by the child August Lemmerz, in consequence of a fall. During the first days of this month, we received the first official account of the death of our venerable King, George III. and of the accession of His Majesty George IV. to the throne. We made these events known to the congregation in a solemn manner, and exhorted them to offer up prayer and supplication for our new sovereign, "that we may lead under him a quiet and peaceable life, in all godliness and honesty."

6th. A married woman, *Dorothy Kiwit*, departed this life. She had been for a considerable time absent with her

husband on the frontier, he being a soldier, and rejoiced, that she might return, and enjoy the privileges of a church of Christ. Her end was very edifying, as likewise that of an old widow, *Sophia Bloed*, one of those who were baptized in the beginning of the Mission. Both departed, rejoicing in God their Saviour; and their faith and hope, expressed with humble gratitude to Him, for calling them from darkness to light, made a deep impression upon all those who were witnesses of such proofs of the mercy of our Saviour towards them.

11th and 12th. We were visited by a party of English from the East-Indies, who declared their high approbation of our institutions, and gave us 100 rix-dollars towards the bridge.

18th. We received letters from England and Capetown. The latter informed us of the situation of Sister Leitner, who was obliged to submit to a painful operation. We greatly sympathized with her, and prayed the Lord soon to restore her to health, which He graciously did, in the short space of eight days.

22d. An old man came to us, and related as follows: "Some days ago, as I was fetching fuel from the mountain, I was suddenly seized with a vomiting of blood. Being quite alone, my first thought was, that I should here depart this life, and I resigned myself calmly into the hands of my Redeemer. All at once, I bethought me of a plant, which immediately checks this disorder, and, looking around, saw it in abundance on the spot where I stood. I gathered some of it, and soon gained strength sufficient to return home without assistance. To Him, who has thus marvellously preserved my life, I will gladly devote all my remaining days."

25th. We partook of the Lord's body and blood in the Holy Sacrament.

26th and 27th. The classes of the candidates for baptism were held. As we had perceived much indifference among them some time ago, they had been omitted. But now, on these days, the attendance was great, and both the men and women were very much affected. They spoke freely of the state of their souls, and made a covenant with each other, never to miss a meeting at church, if any way possible to attend, to be more diligent in prayer, and to speak confidentially with their

teachers about all their circumstances, that they might receive good advice. In the following days many came to speak with us, and we perceived, with joy, that there was new life among them.

28th. The two single English ladies, of the Eyland's-kloof party, left us.

In the latter half of this month, we were favoured with many refreshing showers, and our Hottentots were diligently employed in ploughing their own and their neighbours' lands.

In this month, three married pairs, with four children, obtained permission to live here. We commend ourselves to your prayers and brotherly love, and remain ever, &c.

(Signed) H. P. HALLBECK. A. CLEMENS.  
 H. MARVELD. J. FRITSCH. J. D. BEINBRECH.  
 C. THOMSEN. J. LEMMERZ.

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*Extracted from the Diary of GROENEKLOOF, 1820.*

JANUARY. The conclusion of the old, and commencement of the new year, was distinguished by a sense of the forgiving love, and comforting presence of our Lord and Saviour; and our confidence in Him was strengthened anew, that He will continue to lead us and our Hottentot congregation in the way of life eternal.

4th. Brother Stein and his wife spoke with all the inhabitants individually. Old and young attended. The report he made of the state of the adults was truly encouraging. Many of them grow in the love and knowledge of our Saviour Jesus Christ; but among the children and youth there appeared much indifference and inattention to the concerns of their souls. We offered up fervent prayer, that the Lord would awaken them to a sense of their want and need of a Saviour.

Many of the adults disclosed their thoughts and experience in a manner, which showed, that their words proceeded from their hearts. They bemoaned their backwardness, their ignorance, and want of love to the Lord Jesus, who had done so much to redeem them from sin, and had loved them even unto

death. They declared with great emotion their thankfulness to Him, for having sent His word even to such poor beings as they were, inviting Hottentots also to partake of the same blessings, which were bestowed upon nations, in their opinion, much more deserving of so great a favour, and prayed that they might be enabled to walk more worthy of their heavenly vocation. They described their former way of living, when they were ignorant, blind heathen, and led captive by Satan at his will; and expressed their earnest desire to be truly converted to God, and to obtain the witness of the Holy Spirit in their hearts, that they were now children of God, and heirs of life everlasting.

8th. We had a blessed celebration of the Lord's Supper, when seven persons were spectators, as candidates. All our communicants were present.

15th. Brother Hallbeck and his family arrived with us on a visit. During his stay, he edified the congregation by several discourses, visited and spoke with the individuals, and began to communicate to us the resolutions of the General Synod of 1818, which he had brought with him. He held several conferences with us concerning the affairs of this Mission, and had likewise a conversation with the chapel-servants and *opsieners*, (overseers), respecting their particular duties; and we were pleased to discover such willingness in them all to follow good advice, and to attend to that which is committed to them, for the maintenance of good order and propriety of conduct. They showed a humbling sense of the favour bestowed on them, to serve the congregation, and were exhorted to do all things in the name of the Lord Jesus, without whose assistance they could do nothing, either acceptable to God, or profitable to their brethren. On the 21st, Brother Hallbeck left us for Capetown.

To-day, a communicant, *Agnes Adams*, departed this life, in full reliance on the mercy and merits of our Saviour. After her baptism, she deviated more than once, so as to make it necessary to exclude her from the meetings of the baptized; but after her readmission, three years ago, she remained steadily looking to Jesus, the Author and Finisher of our faith, and sought only the one Thing needful. She was a cheerful and

contented Christian. Her illness being a decline, she lingered long in great weakness. Within the last hour preceding her dissolution, she desired a visit from one of the Missionaries, whom she requested to recommend her to the congregation, that all might pray the Lord soon to take her to Himself. This favour was shortly after granted to her, and she departed in peace.

At the end of the month, two families came to request leave to live here, declaring, with great earnestness, that their only motive was to hear the word of God, and be converted. But as the men had engaged with some persons to make a long journey in their service, which would take some months, during which their wives and children would find no maintenance here, we advised them to wait, till they were more at liberty.

*February.* The heat in the beginning of this month was excessively great. On the 3d, Fahrenheit's thermometer stood, at noon, at 99, and at sunset, at 75 above 0. In the evening, six candidates were confirmed for the first participation of the Holy Communion.

14th. We concluded in our family-meeting the reading of the Synodal resolutions, with prayer, that the Lord, the Head and Saviour of His body, the Church, would so lead and guide that part of His family on earth, called the Unity of the Brethren, that His precious saving name may be glorified in and by us, and that we may keep the word of His patience without wavering, and be preserved in the hour of temptation.

We received in this month very agreeable letters and reports from ENON, the name now given to the new Settlement on the Witte Revier.

24th. We had a very agreeable visit from the Rev. Dr. Philips, with Mr. and Mrs. Melville. Dr. Philips is appointed to superintend all the missions, established in this colony, by the Missionary Society in London. They staid with us till the 28th.

27th. We had the honor of a visit from our worthy Governor, Major General Donkin, in company of our landdrost, Mr. Stollberg. His Excellency went into the village and the church, and having expressed his satisfaction with our whole

establishment, proceeded to the Groot Post, from whence he returned on the 29th, and, in passing, took particular notice of the girls' school, in which they are taught needle-work and satin-stitch by Sister Leitner. We took this opportunity of recommending our Missionary Establishments in this country, to his Excellency's favour and protection, of which he most kindly assured us.

*March.* On the 2d, we spoke with all our communicants, and rejoiced to find them, not only desirous of partaking of that holy ordinance, but that the death of Christ, which we thus commemorate, might produce in them more and more fruit, to the mortifying of sin and every disposition, militating against the work of His Holy Spirit within them.

On the 4th, we approached the table of the Lord for the refreshment and comfort of our souls. Two of our men, who had been left with the troops on the Caffre frontier, returned to us. From them we learnt, that all was at peace in that quarter, and that some reports of renewed hostilities were unfounded.

9th. Two English gentlemen came hither on a visit, and staid over night. On going away, they gave us twenty rix-dollars for our poor.

13th. We had a conversation with our chapel-servants and opsieners, on matters relating to the police, and chiefly on the unwillingness of some to make restitution for the damage done to the fields and gardens by their cattle straying into their neighbours' grounds. This is a source of much uneasiness and contention, and the overseers have no small trouble on that account. We therefore agreed upon enforcing the rule, as the only means of making them more cautious, both in securing their premises, and watching over their cattle. In the evening, the whole congregation was informed of the resolutions made, and exhorted, warned, and instructed, to be more careful in future, and to avoid cause for complaint, the necessity of a strict observance of the rule being obvious, for the benefit of all and every individual inhabiting Groenekloof. They promised obedience to the directions given them. To-day the first rain fell, since the beginning of the year.

14th. Was an eclipse of the sun. The sky was quite

clear, and some of our people were much astonished at this phenomenon, which puzzled them exceedingly.

25th. We began the celebration of the Passion-week with prayer and supplication, that the Lord would anew impress upon our hearts a deep sense of our owing all our peace and salvation, in time and eternity, to His having borne our griefs, and carried our sorrows, suffering the punishment due to our offences, that we might be delivered from curse, and reconciled by the blood of His Cross. He made it a season of great grace to us and our people. Maundy-Thursday and Good-Friday were distinguished days of blessing, on which we meditated with our whole hearts on His bitter passion and death. On the former day, at the celebration of the institution of the Lord's supper, eleven persons were present as candidates, six of whom are to be confirmed next month.

We commend ourselves and our congregation to the continuance of the love and prayers of all our dear Brethren and friends.

(Signed) JOHN GOTTLIEB BONATZ. J. MICHAEL P. LEITNER.  
J. JUERGEN STEIN.

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*Letters received from the Settlements of the UNITED BRETHREN  
on the Coast of LABRADOR.*

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*From HOPEDALE, July 31, 1820.*

DEAREST BRETHREN,

NUMBERLESS, indeed, are the favours bestowed upon all His children by our gracious God and Saviour. Among them, as they concern us, we may well reckon the safe arrival of the ship, annually sent to this coast. With great gratitude, therefore, did we again see the Harmony come to an anchor in our bay, on the 21st of July, at eight in the morning, when we had the pleasure to welcome our worthy Captain Fraser, Brother Taylor, the mate, and our fellow-labourers, Brother Stock and his wife. We received them in much love, and with prayer to the Lord, that He would bless their labour in this country, and

set them to His praise. Great part of the provisions and other necessaries of life, sent last year, having been put on shore at Nain, we sent two large boats to fetch them. They met with very boisterous weather on their passage, and we were truly thankful to God for their preservation, by which we received all our stores with very little damage.

Your very kind letter of May 26th, proved a great encouragement to us. Your prayers are heard. The Lord is graciously pleased to bless His work, and to cause His power to be made manifest, in the conversion of sinners, and in the building up of our dear Esquimaux flock in the faith, by which we are saved. This we may truly testify to His praise. The Father draws them to the Son, and the Holy Spirit leads them in the way of life everlasting. We find open ears and hearts, when we declare to them the love of Jesus, as their Saviour, and His blessing rests upon our feeble testimony of His atoning death and passion. Many a heart, by nature hard as the surrounding rocks, has been broken by the divine power of the Word of the Cross. Esquimaux, who but lately were slaves to every evil lust, creep now, with deep humility and compunction, to the Cross of Christ, seeking remission of, and cleansing from sin, by His precious blood, and their only desire is, that they may not grieve Jesus and His Spirit, by yielding again to any corrupt inclinations. Of this we have seen numerous instances. Not merely expressions in words, but facts prove to us, that they become more grounded in the faith, and receive power from the merits of their Redeemer. By many proofs of this work of grace, which we have had the favour to see in the year past, we have been greatly encouraged, and certified, that, amidst all infirmities, our labour is not in vain in the Lord.

During the past season, four adults and three children have been baptized, two have been added to the candidates for baptism; three to those of the Holy Communion; one received; and four made partakers of the Lord's Supper. Fourteen departed this life, in the faith of Christ.

One of our young Esquimaux, *Tokkorsiok*, experienced a particular preservation of his life. You will remember, that we mentioned, in our last year's letter, that on the 10th of June,

1819, this youth had been carried out to sea upon a flake of ice, which separated from the main mass in a terrible storm. He was given up for lost, but, after some time, he gained the larger body of drift-ice, and was carried towards an island, on which he landed. Here he staid about two months. He had only a gun, a small knife, and a few pieces of cord with him; but neither powder nor shot. Of the cord he made nooses, and caught eider-ducks. By these and their eggs he kept himself alive. In the night, he crept under an over-hanging rock to sleep. At length he discovered a piece of wood floating to the shore. Of this he made an oar, and, getting on a flake of ice, rowed himself to an island nearer the main land, from which he reached two more islands nearer still. In August, or about the beginning of September, he discovered two boats steering towards the south. His signals were not observed by the first, and it passed on; but the second approached, and took him in. They were Southlanders, from Kippolak, with whom he was obliged to go on to the South, and remain there, till the ice was strong enough to admit of his travelling to Hopedale. He declared, that, in his banishment from human society, Jesus had been his hope and refuge, though the prospect before him was indeed terrific. While he gave this account of his escape, his eyes overflowed with tears of joy and gratitude. He removed from hence to his relations at Okkak, with whom he arrived safe and unexpectedly\*.

Our poor people suffered much, during the last winter, for want of provisions, as but few cod were caught, and a very small number of seals killed, last autumn. We are thankful to our heavenly Father, that He graciously helped them in this season of distress, during which, we had the great satisfaction to perceive, that they looked to Him alone for help, and became more than ever concerned for the salvation of their souls, and the things which belong to their everlasting peace. The congre-

\* A few particulars are added in this narrative, from a private letter from Okkak. At the conclusion of his narrative, he said to Brother Kohlmeister: "Benjamin, okautipagit, (I declare to you), I was *never* alone. Jesus was "always with me." And then burst into a flood of tears, vowing that he would now follow Jesus, and belong to Him in time and eternity.

gation of Christian Esquimaux at Hopedale consists of 51 communicants; 19 baptized, not yet communicants; 8 candidates for baptism; 60 baptized children; in all of 138; to which we add 11 unbaptized, making the whole number of inhabitants 149.

On the 27th of *November*, our bay was filled with ice, and on the 28th, as some of our people ventured to cross the ice to get some seals, it being yet dark, it happened that they came upon a weak spot, near the shore, when a boy and a girl broke through, and assistance not being at hand, both were drowned. All possible exertions were used to restore animation, but in vain. This melancholy event gave us great pain, as they were children of two poor widows, who will very sensibly feel their loss. But in July, this year, we had yet more reason to mourn over the loss of three of our most approved Esquimaux Brethren. They were suddenly seized with a mortal illness, and, after short suffering, departed this life. They were in the prime of life, and appeared in perfect health till within twelve hours of their being corpses. Here, however, the power of the blood of Jesus to bring us nigh to God, was most manifest. The joyful hope to see their Saviour face to face, and to praise Him, that He was slain for their redemption, supported them in their dying moments, and comforted our hearts, while we mourned over their loss. On their death-beds they testified with few words, but with clearness and power, of the truth as it is in Jesus, so as to make a deep impression upon all present. Their widows distinguish themselves likewise, by their resignation to the Lord under this severe dispensation, and place their whole trust in Him, who is the faithful friend of the widow and the fatherless. Their situation is indeed lamentable, as they have lost in their late husbands good providers, and we are not able to do more for them, than to prevent absolute want.

A young married man, who is a candidate for baptism, was likewise seized with the same complaint, and seemed to be on the brink of the grave. To one of the missionaries, who visited him, he complained, with great compunction of heart, that he had never been truly converted to Jesus. "O,

“ (exclaimed he), if but one drop of the precious, atoning blood of Jesus would flow upon my soul, to cleanse me from guilt, that I might be assured in my inward parts, of the forgiveness of my many sins!” This poor repenting sinner, crying for mercy, was baptized on his sickbed, and called *Renatus*. We saw in him a proof of that truth, that “ Jesus receiveth sinners.” None that were present at his baptism will ever forget what a sense of the peace and grace of the Lord was felt on that occasion. The answer to his fervent prayers seemed like that given to the poor repenting thief on the cross, when he cried, “ Lord remember me.” Thus his prayer was immediately heard and answered. To our great surprise, this poor man recovered, and remains an instance of the love of our Saviour even to the chief of sinners.

As to our own family, we have reason to be thankful to God, that we have enjoyed good health, and that His blessing attended our labours and various employments for the benefit of the cause we serve. On the 27th of February, Sister Meisner was delivered of a daughter, called *Catherine Salome*, in holy baptism. At first it appeared as if this dear child would live and do well; but the Lord was pleased to take it to Himself, on the 7th of June, after eight days illness.

In Spring, Brother Beck, having served in this place faithfully for two years, was called to Nain, and Brother Halter came to us from thence. Brother Stock will remain with us, and Brother Knoch has been called to Okkak. We thank them for their faithful services in this Settlement, and pray the Lord to bless them in their new station. Brother and Sister Martin are also expected to come hither from Nain, if his weak state of health will permit their removal. We pray that he may recover.

To you, dear Brethren, we beg to express our best thanks for sending us the two chapters from the Exposition of Christian Doctrine, on Baptism, and on the Lord's Supper, printed in the Esquimaux language, as likewise the Spelling book for our school; and we feel under the greatest obligation to the venerable British and Foreign Bible Society for the valuable

present of the Epistles of the Apostles, printed for the use of this Mission. May the Lord bless all their benevolent undertakings, the benefit of which extends throughout the world.

For the abundant supply of all the necessaries of life, we return to your Society the most unfeigned thanks. We pray our Saviour to be with, and bless you in all you do in His name, and likewise richly to reward the many benefactors who have rendered such willing assistance in the support of the missions of our Church. We salute you all, and remain, united with you in the bond of peace and love, and in the fellowship of Jesus, your most affectionate Brethern and Sisters, and in their name,

JOHN SAMUEL MEISNER.

GEORGE KMOCH.

LEWIS MORHARDT.

ADAM HALTER.

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*From NAIN, August 12, 1820.*

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DEAREST BRETHREN,

OUR hearts were again filled with humble gratitude unto the Lord, when, on the 23d. of July, we received the pleasing account from Hopedale, that the Harmony had arrived there in safety. By the same opportunity, your kind letter of the 26th of May was sent, by which we were excited to praise the Lord, who, last year, so mercifully conducted the ship safe home. This is the fiftieth time that the ship, sent annually with the necessaries of life to the Brethren's settlements in Labrador, has arrived safe on this coast. The day of her arrival in our bay was the very day, when, fifty years ago, she first cast anchor in the bay of Nain, being the 9th of August, 1771. It was indeed a day of gladness, on which we and our Esquimaux rejoiced greatly, and gave all the glory to Him, who has so graciously protected the vessels sent, and maintained an uninterrupted communication between us and our dear Brethren

and friends in Europe.\* It is surely to be attributed to His power and goodness alone, and we consider it as one proof among many, that He vouchsafes to look with favour on our feeble attempts to make known His saving word in this remote country of the earth, and to point out to perishing sinners the way of salvation through His name, beseeching the Esquimaux nation also to be reconciled to God by the blood of the Lamb, by whose power they may be delivered from the dominion of Satan. We trust to Him, that He will continue to us this unspeakable comfort, that we may, as heretofore, rely on His kind providence, to bring the vessels you employ in this service, with all companies on board, safe to our shores and back again to you, which we hope and pray may be the case this year also.

The preaching of the Word of the Cross has likewise, during the past season, been attended in this place with power and the demonstration of His Spirit; nor has it returned void, but accomplished that for which it was sent, in the hearts of

\* *From a letter of Brother KOHLMEISTER to C. L.*

“ AUGUST 9th, at eight in the morning, we were delighted to see the Harmony come to an anchor in our bay. This was the very day of the month, when, fifty years ago, in the year 1771, the first ship arrived at Nain, with fourteen Brethren and Sisters on board, bringing the frame of a house with them, as the beginning of this Settlement. Our hearts were filled with joy and thanksgiving, which we likewise endeavoured to show by some little external tokens. We hoisted our two old small flags, and a white one, on which the Sisters had marked, in large figures, with red ribband, the number 50, surrounded by a wreath of green laurel. Our small cannon fired several shot, which were answered by the ship, and the Esquimaux fired their pieces, as long as their powder lasted. Meanwhile, some tunes of hymns, expressing thanksgiving to God for His mercies, were played on wind instruments, which, altogether, made a good impression on the Esquimaux, and gave them an idea of a jubilee rejoicing. I explained to them the number 50 on the flag, and made them understand, that it was the fiftieth time that a ship had come safely to this place; *for their sakes*, and how it had been preserved by the wonder-working hand of God from all harm in these dangerous seas, and that this was the cause of our extraordinary demonstrations of joy and thanksgiving. They listened with great attention, and then exclaimed: ‘ Yes! Jesus is worthy of thanks! Jesus is worthy of thanks!’ The sailors on board seemed also to partake of our joy, and to be impressed with a sense of gratitude to God for such mercy.”

many of our Esquimaux. Of this we here have had several striking instances. The means by which the Lord has effected the purposes of His grace, were indeed various, and sometimes severe, that He might make sinners attentive to the concerns of their immortal souls. To give one instance of it. A candidate for baptism, who, in the year 1805, appeared to be truly awakened, and gave us confident hopes of his attaining to real conversion of heart, but, afterwards becoming proud and conceited, lost the simplicity by which he would have discovered the right way to salvation, was seized with an illness, which threatened his life, and made him expect his dissolution from hour to hour. He now felt with terror, that he had not yet experienced redemption in the blood of Jesus, and had not a heart reconciled to God, and therefore the thought of dying was indeed dreadful to him. He mourned over his sins and cried for mercy, and Jesus, whose heart is yet full of compassion towards all returning prodigals, heard his mournful cry, and granted him faith to believe, that He would have mercy upon him, and the assurance, that He, by His death and sufferings, had also cancelled his transgression; insomuch that this poor despairing sinner was transformed into a peaceful and happy child of God, looking with joy for the moment when his Saviour should come and take him to Himself. This, however, was not yet the time appointed for his departure out of this world, and he still lives, a monument of the Lord's mercy.

The weather, during the foregoing winter, was not very severe; for, till the beginning of January, we had frequent rains. Then, however, the intensity of cold increased to the 30th degree below Fahrenheit's 0. The former moist weather produced various disorders, by which seven adults were translated into eternity. Among them were three men, who have left widows and young children behind. To provide for such poor, helpless beings, always causes much trouble and distress, which was the more severely felt this winter, as, by the early freezing of the sea, on the 25th of November, it became impossible to get seals either in nets or with kayaks. In summer there had been a very scanty supply of fish, and but few, comparatively, had been dried. The Esquimaux, therefore, suffered

much from hunger. We afforded them some help, and by God's good providence, no one died of hunger, as some, who went out in the severest part of the winter, were successful in catching a few seals. Early in the spring they were relieved by a farther supply. During the winter three adults, a boy, and fourteen children were baptized, one person was received into the congregation, and three added to the communicants. At the close of the year 1819, the inhabitants of our Settlement amounted in number to 168.

When, last autumn, on the return from their summer-places, we distributed the copies of the Epistles of the Apostles among our people, there was an universal expression of the liveliest gratitude towards that excellent society, by whose bounty this valuable part of the Holy Scriptures has been printed for us in the Esquimaux language. Many of our Esquimaux Brethren and Sisters could declare the feelings of thankfulness, for so precious a present, only by tears of joy. They all commissioned us to say, that they most fervently joined us in commending the British and Foreign Bible Society to the Lord, that He would continue to bless them with abundant success in an undertaking, by which so many nations of the earth receive such substantial and permanent benefits, and cause thousands and tens of thousands to become possessed of light divine, leading them to their Saviour and to life eternal, through the reading of His precious Word. We have the pleasure to add, that the Epistles, thus put into the hands of our people, have been most eagerly received and read, and, by the grace of God, contributed greatly towards their growth in the knowledge and love of their Saviour. We have likewise perceived with delight, that many passages from them have made such an impression upon the minds of some of our school-children, that they repeat them by heart, if they are only made attentive to the chapter in which they are found. The schools have been diligently attended, and the diligence of the scholars has proved a great encouragement to the Brethren engaged in this important branch of service. For the two chapters, on Baptism and the Lord's Supper, and the Spelling-book, we return you our most sincere acknowledgments.

We feel very sorry that the formation of a fourth Settlement cannot take place this year, as every thing had been done here to expedite the accomplishment of the work, that no delay might be occasioned in this country. We will, however, commit the cause to Him, whose work it is, and trust, that, in His own good time, He will remove every obstacle.

We return to you, dear Brethren, our best thanks for the ample supply you have again sent us of the necessaries of life, and request you to thank all our kind benefactors in our name. He, who has promised that He will not suffer even a cup of cold water to go unrewarded, will grant them rich blessings in return. Besides Brother Schmittman, who has continued in a very weak state, Brother Martin has been dangerously ill, from January to March, and is not yet restored to perfect health. The rest of us have had slight attacks, but none were prevented from doing their duty. In April, Brother Halter went to Hopedale, and was succeeded by Brother Beck, from thence. On the 8th of August, Brother Henn arrived from Okkak, as our fellow-labourer in this place. August 1st. Sister Lundberg was delivered of a son, who received the name, *John Eugene*, in holy baptism.

We covenant anew with you, dear Brethren, to know nothing among men save Jesus and Him crucified, and may He, the true and faithful Witness, give His benediction to your and our labours in His vineyard. May His peace fill our hearts, and animate us cheerfully and boldly to bear testimony to the power of His precious blood, in all our instructions, public and private. Commending ourselves to your love, and remembrance in your prayers, we salute you all, as in the presence of Jesus, and remain your faithful and affectionate Brethren and Sisters at Nain.

(Signed)

BENJAMIN KOHLMEISTER.

TRAUGOTT MARTIN.

JOHN KÖRNER.

JOHN CHR. BECK.

GEO. SCHMITTMAN.

ADAM KUNATH.

JO. LUNDBERG.

CHR. BENEDICT HENN.

*From OKKAK, August 28, 1820.*

DEAR BRETHREN,

WE received your very acceptable letter, of the 29th of July, with great pleasure and gratitude, for we perceived with what earnestness you continue to take the nearest share in the welfare, both spiritual and temporal, of ourselves and of our Esquimaux congregation.

We have indeed cause for praise, when we consider the countless mercies we have hitherto experienced, through the love of our God and Saviour. Among these we may well reckon the safe return of the ship, which now for fifty years has enjoyed His protection and watchful care, preserving it in dangers from the sea, from storms and tempests, rocks seen and hidden, and shoals of ice, from which sometimes all human help seemed unable to extricate it.

No less ought we to praise Him for the proofs of His mercy towards our Esquimaux, experienced in the year past. They were placed in a very deplorable situation, respecting their subsistence. The usual number of seals did not approach our coast till the bay was already frozen over. Few, therefore, were caught, and the distress of the poor people became very great, rising almost to a famine. But the Lord had mercy on them, and, till He sent them effectual relief, afforded the most necessary means of subsistence. The hunger they suffered was, probably, the cause of much illness, which proved the occasion of no less than fourteen of them departing this life, viz. eight adults and six children. Concerning most of them we can declare, that they died in the faith of Christ, rejoicing. Among them were some who afforded remarkable instances of the power of the blood of Jesus to bring us nigh, and reconcile us to God. They were examples to the whole flock, and their loss was the more sensibly felt by us all.

Brother Nissen and his wife came hither on the 20th of September, from Hopedale.

Except some slight indispositions, we have, in general, enjoyed a good state of health, and lived together in brotherly love and peace.

By the encouragement of our Brethren in Germany and

England, and the commission given to Brother Nissen, to prepare for the beginning of a fourth Settlement on this coast, we have used every exertion in our power, that nothing might be wanting on our part; and we may say, that the Lord laid His blessing on the labour of our hands. He gave us health and strength to perform it, insomuch that now, not only the necessary timber is ready, but, as it was found adviseable to have a small house put up, both to secure the materials for building, and to serve as a shelter for those who should go thither, till their house was built, and for the preservation of stores and provisions, we had likewise completed the wood-work of such a building, and all lay ready for conveying it to the new spot. We were, therefore, the more disappointed by receiving a counter-direction this year.

*August 23d.* We had the great joy to welcome Captain Fraser and the mate, with the Harmony, bringing Brother Kohlmeister from Nain, of whom we had requested a visit, and Brother and Sister Knoch, from Hopedale, called to be our future fellow-labourers. According to the wish of the Elders' Conference of the Unity, we have conversed with Brother Kohlmeister respecting the building of a new church at Okkak, and resolved that the house, destined for Kangerluksoak, which is 80 feet long, and 30 wide, should be divided, one half to be appropriated for the church, and the other for a dwelling-house. We mean to retain the present dwelling, and to convert it into a storehouse. We were led to this resolution by the present state of our carpenter's shop, which, on account of an impending rock, seems every day to be in greater danger, as likewise in consequence of the immense quantity of snow, which always lodges between it and the adjacent mountain. We therefore intend to remove it, and to make use of it as a boat-house. The old church is likewise to be removed, and will be turned into a storehouse for provisions for the Esquimaux.

The Lord has been graciously pleased to grant His blessing upon the gospel preached in this place, and to cause it to be accompanied by the power and demonstration of His Spirit. Our simple and feeble testimony of that great love, which made Him suffer the death of the cross for us, has approved itself, through His mercy, as the power of God unto all those that

believed. Many have made further advances in the knowledge of themselves, and of the all-sufficiency of Jesus, as a Saviour and Deliverer from the power of sin.

On Epiphany, January 6th, six; and on Palm Sunday, eight adults were baptized into the death of Jesus. Both these solemn transactions, the celebration of the Lord's Supper, and other solemnities, the festivals of the Church, and memorial-days, were seasons of great blessing and refreshment from the presence of the Lord, at which His grace enlivened, comforted, and strengthened our hearts. We beseech Him, that all His mercies towards us may produce in us and our dear Esquimaux flock the proper effect, that the seed sown may fall into good ground, and that they may all be more firmly established in the faith, and devote themselves with their whole hearts to their Saviour. But, alas, painful occurrences are not wanting, and we have been obliged to exclude four of our communicants, on account of conduct unbecoming Christian people, forgetting that they were redeemed from this present evil world and its lusts and vanities. They are, however, truly penitent, and, having made a full confession of their sins, weep over them and cry for mercy. We pray fervently that they may be accepted, receive forgiveness, and be again assured of the favour of Him, who hath promised, that whosoever cometh unto Him, He will in no wise cast out.

Since the return of the ship last year, nine children have been born and baptized at Okkak; eight persons admitted as candidates for baptism; 18 adults baptized; 14 become candidates for the Lord's Supper; and 11 partakers. Seven persons have returned to the north, of whom two women were baptized, and one a candidate. Three persons have come to reside here from the north, and a widow and four children from Nain.

To the venerable British and Foreign Bible Society we beg to present the thanks of our Esquimaux congregation, by special commission from them, and in the most acceptable manner, for that most valuable present made to them, of a printed translation of the Epistles of the Apostles, in the Esquimaux language. Many exclaimed: "Ah, we are not worthy that these benevolent men should think of us also, and do us so much good, that they should send us the precious gospel in our own

“ language.” These and similar expressions of thanks were heard, while we distributed to them the copies of this work. Many tears of gratitude and joy flowed down their cheeks. We most cordially join them in thanks to that worthy Society, for this valuable gift and repeated proof of their kindness towards this mission. We pray the Lord richly to bless and reward them, and to crown their glorious work with abundant and increasing success, that the word of God may be made known throughout the world, and they themselves may reap an eternal blessing by its distribution through their hands. Our schools have been held, during the winter, in three classes, and were diligently attended. The benefit bestowed upon young and old, by teaching them to read the scriptures, is indeed great. The children read them to their parents in the family-dwellings, where they daily prove a rich pasture to their souls, even when absent from us, in their hunting-places, and deprived of the usual means.

Our best thanks are due to you, dear Brethren, for having got printed for our use the Chapters on Baptism and on the Holy Communion, extracted and translated from the Exposition of Christian Doctrine; and for the Spelling-book.

We thank you also for the supply of necessaries you have again so kindly sent us, and pray the Lord to protect and bring the ship and company safe back to you.

We conclude with fervent prayer to the Lord, that He would continue to own us, strengthen us in our calling to gain souls for Him, and bless the word of His atonement, for the gathering in of a rich reward for the travail of His soul. May He support our faith, when we feel weak and insufficient for these things, and grant that even in this land His kingdom of grace may increase and flourish. For this we also request the assistance of your prayers and remembrance before the Lord, as we assure you of our love and prayers, that He would bless you all abundantly, out of the fulness of His grace.

With cordial salutations to you and all our friends, we remain, in true union of spirit, dear Brethren, your most affectionate and faithful Brethren and Sisters.

(Signed) FRED. JENSEN MILLER. SAMUEL STÜRMAN.  
JACOB NISSEN. FRED. KNAUS. JONATHAN MENTZEL.

## WEST-INDIES.

*Extracts of letters from Brother JAMES LIGHT, IRWIN,  
JAMAICA, July 31, 1820.*

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YOUR letters have all come safe to hand, and are very interesting. The account you give me of those worthy friends, who have formed themselves into an Association in aid of the Brethren's Missions, is indeed animating. The Lord be their reward for this labour of love.

Of ourselves and our labours here I have not much to report. My wife is still labouring under much weakness, and a distressing cough. She only regrets, that she cannot be as active in her service as formerly, when in health. I have, by the Lord's mercy, been enabled to go on in the performance of my several duties, and am tolerably well.

In the course of this year, I have had the favour to baptize two adults, and to receive two, baptized in another denomination, into our congregation; seven children were likewise baptized, at their parents' request, all belonging to Williamsfield. There are, however, many things here that distress me, and among them, the seductions prevailing in the rising generation. It is indeed grievous to see promising appearances, as it were, nipped in the bud. But I can do nothing, but cry unto the Lord, to defend and give success to His own work, that the seed sown may, in time, bring some fruit to His glory. There are some steady, industrious, and promising negroes on the estates I visit, and a few, whose conduct is praiseworthy. The children on Kirk-patrick Hall give me satisfaction, by their attention at their meetings for instruction. They seem well disposed. But the prevalent sins are here committed without remorse; and, having such bad examples always before them, nothing but God's mercy and power can prevent their being drawn into the vortex of iniquity. Pray for us, and commend us and our labours to the remembrance of all our Brethren and Sisters, and of your Society for the Furtherance of the Gospel, before the Throne of Grace. I remain ever, your most affectionate Brother,

JAMES LIGHT.

2. *From Brother JOHN JOHANSEN, in ST. KITTS.*

BASSETERRE, *August 8, 1820.*

THE reason of my not answering your last agreeable letter sooner, was my having been absent on a voyage to St. Croix, with our two daughters, having obtained leave from the Directors of our Missions, to send them home for education, and for that purpose, to conduct them to that island, from whence they may proceed straight to Flensburg, and on to Christiansfield, where their grandparents reside; and they will be well cared for. For this arrangement we feel very thankful to our dear Brethren.

*June 10th.* We left St. Kitts in the forenoon, and on the following day, about noon, arrived at St. Croix. Here we staid ten days, and enjoyed much love and hospitality from our dear Brethren and Sisters in all the Settlements in that island. Eight days after our arrival, being Sunday, the 18th, our two dear children set sail, in company of Sister Ramsch. The ship was commanded by Captain Burkardt, of Flensburg, a member of the Brethren's Society at that place, and the very captain who suffered shipwreck with Brother Rudolph, on the coast of Greenland, in the year 1804\*. Parting with our dear children was indeed hard. Ah, dear Brother, this is one of the severest trials for us in this distant land! We have parted with two by death, whose remains are interred here in our burying ground. I found it easier to part with them; for I was assured, that they were taken into everlasting safety; but I do not feel quite the same comfort in sending these away. Our only consolation is, that we know that the Lord our Saviour is able to preserve them in a world full of snares and temptations. May He bring them safe to their destined place, and cause them to prosper for Himself in the midst of a congregation, dwelling together under His protection and guidance. We are truly thankful for the good opportunity we have met with to send them home, and shall rejoice to hear, as soon as possible, of their safe arrival at

\* For a very interesting account of that melancholy event, and the sufferings of the missionary, Brother Rudolph, and his wife, See *Periodical Accounts*, Vol. iv. p. 341.

Christiansfeld. We beg you to inform us of it as soon as you hear of it. We should have to wait long, before we could receive any account by way of St. Thomas. Brother Glöckler and his wife, with the widow Sister Schaerf, and seven children of our missionaries from the Danish islands, set sail on the 26th of June, for Altona, and we hope have had a safe passage†.

We were very much pleased with St. Croix. It is one of the finest islands in the West-Indies. The roads are as well made as in England, especially that called the King's Road, running in a straight line from Christian's-stadt to Frederick's-stadt, a distance of fifteen miles. The towns are regularly built, with good houses. It would be worth your while, when you come to visit us, to go over to see it.

The new settlement, Friedensfeld, is a very charming place, situated in a beautiful part of the country. From the upper rooms of the missionaries' house one may see upwards of thirty estates lying around. There is also a pleasing prospect of gathering a congregation of Christian negroes. I had the favour, here once, and once at Friedensthal, to address the negroes in English, which most of them understand and speak well. The Creole language, in which the service of the congregations is performed, is a very unpleasant one to my ears, and very defective in expression.

We left St. Croix on the 21st of June, in a small sloop, and had a very stormy passage. We arrived on the 25th, thankful to the Lord for His gracious preservation, and were received with much love by our dear negroe congregation at Basseterre. We love them sincerely, and rejoice that we may remain with them, as Brother Kaltofen is appointed to go to the new Settlement, BETHESDA, on Cayon Estate. The Lord is still gracious to us,

† Brother Johansen's children had a prosperous voyage, and arrived safe. Brother Glöckler and his company sailed in the ship Janna, from St. Croix. On the voyage, Sister Glöckler, aged 41, departed this life, and her remains were committed to the deep. On the 15th of August, at eleven at night, being near Terschelling, on the Dutch coast, by the unskilful management of a Dutch pilot, the ship ran aground, and was totally lost. The lives of the crew and passengers were saved, but all the cargo and baggage became a prey to the waves. Brother Glöckler, Sister Schaerf, and the children, arrived at Altona on Sept. 2d. Further particulars are not yet come to our knowledge.

and by His Spirit carries on His work in the heart of many a negroe, calling them from darkness to light, and adding them to the number of His saved ones.

Of our last Communion, July 23d, eight persons partook for the first time; four were readmitted; sixteen were appointed for confirmation; and twelve to be candidates for it. On our last Prayer-day, August the 6th, seven adults were baptized; fourteen, baptized as children, were received into the congregation; eleven readmitted; and thirty-six added to the class of candidates for baptism. May the Lord continue, as hitherto, to lay His blessing on our feeble testimony, when, as His poor servants, we endeavour to proclaim Him as the Friend of perishing sinners, who calls them by His word from death unto life, and when we describe His sufferings on the cross, as the only expiatory sacrifice made as an atonement for sin, and the only means of deliverance from its power and curse, for every one that believeth. Previous to our last Prayer-day, we spoke with 1213 new people and candidates for baptism. We join in the wish expressed in your letter, that the awakening of the negroes may be more solid, and their walk and conversation prove, that a thorough change of heart has been wrought within them.

The account you gave us of the sufferings of our dear Brethren on the Witte Revier, very much affected us. We join them most cordially in praising the Lord for His great mercy, shown to them amidst the greatest danger, and trust, that the Settlement will in due time flourish, and become a place where thousands of heathen may hear the gospel, and become living members of the Church of Christ.

We are now in the hurricane-season. May our gracious heavenly Father protect us and our fellow men in this island, and not deal with us according to our deserts, but according to His mercy and loving kindness. We salute you all most cordially, and I remain ever, your affectionate Brother,

JOHN JOHANSEN.



## EXTRACT

*Of the Diary of GROENEKLOOF, 1820.*

APRIL 2d and 3d. We celebrated the Resurrection of our Lord, in the manner usual in our Church. He made it a day of great blessing to us and our people, and His peace and presence was felt in all our meetings.

6th. We spoke individually with all the candidates for baptism, new people, and children. This is done every quarter. We had much satisfaction with the adults, and perceived that the Holy Spirit leads them on to the knowledge of their need of a Saviour, and to Jesus, as the only Deliverer from the power of sin and Satan.

9th. Eight adults were baptized. We had likewise a solemn meeting with ten baptized, and fourteen communicants, who had attained to these privileges since Easter last.

16th. The Rev. Mr. Van Vleck, Senior Minister of the Reformed Church, paid us an agreeable visit, in company of his son and some of the members of the Court of Justice. In the forenoon they were present at the church, and returned to Capetown after dinner.

26th, 27th, and 28th. Our friend Mr. Hancke, and other gentlemen and ladies from the Cape, spent some days here and in our neighbourhood. Among them was Mr. Van der Riet, formerly Landdrost of Stellenbosch, who, in the beginning of the renewal of the Mission, proved a kind friend to it. He recollected with pleasure his intercourse with the Brethren Marsveld, Schwinn, and Kühnel, who often found in him a supporter and protector, for which may God bless and reward him.

27th. In the evening, during the usual service, Jacob Conrad's house and premises were burnt down, by occasion of a lamp being incautiously hung close to a partition made of rushes, and not well plaistered. He and part of his family were at church, and before they returned, the house was nearly consumed. However, his children and about half of his goods were saved from destruction. Our visitors here made a collection, and gave the poor man ten dollars.

*May.* In the beginning of this month, we had fruitful rains, for which we thanked our gracious heavenly Father. They were much needed.

3d. Five persons were confirmed for the first participation of the Lord's Supper.

4th. It rained so hard, that the usual meetings on this day could not be regularly held.

6th. We had a blessed enjoyment of the Lord's Supper, which had been postponed to this day, on account of our late visitors. Speaking with the communicants previous to it, we rejoiced to hear their declarations of faith in our Saviour, and reliance on His meritorious death and sufferings, which we commemorate by this sacred ordinance, desiring more and more to show forth the fruits thereof, made manifest in our walk and conversation. There arrived also to-day a party of five missionaries, three married, and two single, whose destination is India. During the communion they kept at home, and employed themselves in reading edifying books. They staid here till the 8th, and seemed satisfied with their visit. We took a heartfelt share in their appointment, and prayed the Lord to bless their ministry, and to grant them a safe passage, and His gracious support in all their labours; that the word of His salvation may be made known to the benighted nations of the eastern world, and a rich harvest be gathered in.

11th. We celebrated the Ascension of our blessed Lord and Saviour, and experienced the fulfilment of His promise, that where two or three are assembled in His name, He will be in the midst of them, to bless them. Even here, in this small congregation of believing Hottentots, He is present, and His power, truth, and grace made manifest. We received to-day letters from our Brethren at Gnadenthal, with encouraging accounts from thence and from Enon on the Witte Revier. All was quiet at the latter place, and our dear missionaries were diligently employed in the service of the Lord. Some few Caffres had stolen across the frontier to plunder, and had murdered a slave child on the Bosjesman's Revier, about a day's journey from Enon.

14th. Our friend, Mr. Von Baissini, formerly Landdrost

of Zwellendam, and now a member of the Court of Justice, arrived with us, and with him Mr. Marquart, a missionary from Clan William, (the name of the Adjunct Drosty to Tulbach). Mr. Von Buissini had been at the Oliphant's Revier, to find a location for some hundred English colonists, in which, however, he had not succeeded as well as was wished.

18th. Our Landdrost, Mr. Stoll, arrived on his way to Saldanha-bay, on a similar errand. He had the charge of conveying some hundred emigrants to that place, and to the Oliphant's Revier, by land, for which a number of waggons were put in requisition. We were called upon to furnish four waggons, forty-eight oxen, and eight men, which gave us some trouble to accomplish; however, we sent them off in time.

21st and 22d. We celebrated the festival of Whitsuntide with blessing. Conscious of our many failings and undeservings, we entreated the Lord, not to take his Holy Spirit from us, to whom we vowed new obedience, and faithful attention to His voice.

25th. The usual speaking with the communicants afforded us much pleasure and profit for our own souls, in observing how many of them grow in the knowledge and love of the Lord Jesus Christ.

31st. Three more waggons, with the oxen and men required for them, were demanded of us, for the transport of the new colonists.

*June* 1st. They went off to Saldanha bay. We, moreover, had to furnish the good people with bread and meat.

3d and 4th. The first mentioned four waggons returned safe, without loss of any of the cattle; but of those belonging to the last three, six oxen were left behind, sick and unfit for service. The roads were very bad.

11th. Brother Leitner and his wife went to Capetown, to consult Dr. Ware about a hurt Sister Leitner had received. An operation having been deemed necessary, Brother Stein followed them on the 14th. We entreated the Lord to give success to the means used for the recovery of our dear sister, which he graciously heard and answered. The report made to us by Brother Stein, on his return on the 16th, was very favourable. Before

the operation took place, several of our Cape friends agreed with us to spend some time in prayer, for His support and blessing; and when, through His mercy, it was successfully performed, a company of our friends at Capetown, offered themselves, by turns, to watch with the patient at nights, and in general afforded most kind and generous assistance, in every possible way. Mrs. Bestændig, with great fortitude, assisted Sister Leitner during that severe trial, and was followed in watching with, and attending to her, by the ladies, Phillips, Williams, Cannon, and other benevolent friends. Mr. Hoppe, and Mr. Stadler sent their slave-women, to be at her service. May our gracious Saviour, who so wonderfully supported our suffering sister, during a most painful operation, necessarily tedious, but which was executed with admirable skill and great tenderness, by the doctors Ware and Leisching, reward all those worthy persons with the choicest spiritual and temporal blessings. In the following days, we had encouraging accounts of Sister Leitner's gradual recovery.

19th. A hunting party arrived here from the Cape. They waited till the 21st, but the heavy rains interfered with their sporting pleasures. Though we were sorry for their disappointment, we, with hundreds more, thanked God for the rain, which is greatly wanted for the corn-lands.

25th. In the forenoon service we offered up public thanks to the Lord for the help He has afforded to Sister Leitner, in which our whole congregation joined, with great emotion and fervency. In these days we received letters from London, with accounts of our congregations and missions, and our hearts were anew enlivened by the mutual participation we feel in all that concerns the work of God, both in the Church to which we belong, and among his whole family on earth, at home and abroad. We lamented the illness of several of our venerable fathers in the Elders' Conference of the Unity, reported to us in these letters, and united in prayer to the Lord for their recovery, and that He would prepare a succession of faithful labourers in His vineyard. To-day Brother Leitner returned from Capetown, and we rejoiced to hear that his dear wife was doing well.

In the following days, visitors continued to come from all

quarters, going to, or coming from, the Cape. We endeavoured, as well as our small means would admit, to give them lodging and board.

The conversations with our communicants, previous to the celebration of the Lord's Supper, were in general much to our satisfaction and edification; but some, who had had a quarrel, which they could not settle among themselves, were told, that with unreconciled hearts they could not be admitted, for *Except ye forgive men their trespasses, neither will your heavenly Father forgive you your trespasses.*

The women, belonging to our settlement, were during this month employed in gathering wax-berries, but their crops did not turn out very good, certain birds having carried off great quantities. These berries grow on a bush of moderate height, and resemble juniper berries, but have an unctuous coating about them. The bush looks something like box. At the proper season, they shake the bush, a piece of cloth being placed beneath, to receive the fruit. When boiled, the wax swims on the surface, and is skimmed off. A diligent person may gather about a quarter of a sack of berries in a day, which yields from eight to ten pounds of wax. Its price is about three Dutch shillings, or eighteen-pence English, per pound.

We close our quarterly report, by commending ourselves and our dear Hottentot flock, to the prayers of all our dear brethren and friends everywhere.

J. G. BONATZ.      J. M. P. LEITNER.      I. F. J. STEIN.

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## MISSION AMONG THE CHEROKEE INDIANS, IN NORTH AMERICA.

*Annual Report of the Salem Directors of the United Brethren's Society for propagating the Gospel among the Heathen respecting the mission among the CHEROKEE INDIANS.*

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(Transmitted by the Rev. I. D. SCHWEINITZ, President.)

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NEARLY twenty years have elapsed, since an attempt was made to impart the saving light of the gospel to the Cherokees, on a plan hitherto untried in the service of the Brethren's

Church among the Heathen, but imperiously imposed upon us in this case, by unavoidable circumstances. During the greater part of this period, nothing could be more discouraging to the missionaries engaged in this mission, nothing more hopeless and expensive, than the apparent effects of these efforts. Some years ago, the spirits of the missionaries were indeed cheered by the consoling evidence, that in one or two instances, the divine seed of life had met with good soil, where it might grow up and bear the fruits of righteousness. This sufficed to induce them to persevere in preaching to the benighted heathen, salvation through Christ Jesus, and to impress upon the minds of the youth committed to them for education, besides other useful knowledge, the divine truths of the gospel, patiently waiting for the time, known only to the Lord, when the good seed sown should begin to grow. Yet doubts remained in the minds of many Brethren, whether the plan upon which this mission had of necessity been begun, and the direction of our extremely limited means to the education of heathen youth, were such, as would warrant a hope, that in His good time, the Lord would break forth in His glory, in a manner more than once witnessed by the Brethren, in their service among other heathen nations, even after as long a season of sorrowing and apparently fruitless labour.

It is, therefore, with the most heartfelt gratitude towards that good and almighty Lord, who best knows how and when to give efficacy to the humble endeavours of His servants, that we are now, in consequence of the experience of the past year, enabled to announce, that all such doubts and misgivings are dispelled. The dawn of the day of the Lord has of a truth appeared among the Cherokee nation, and the irresistible power of His Holy Spirit is signally conspicuous among them, in such a manner, that not only one or two rejoice in the light imparted to them, but that numbers, among whom are several, who heretofore showed particular enmity to the Word of the Cross, now experience its salutary effects, and come and ask what they must do to be saved: What renders this cheering intelligence the more remarkable is, that we have clear evidences, that the undaunted perseverance of the missionaries, and the unwearied pains, bestowed by them on the education of the heathen

children, have proved the principal means, in the hands of the Lord, to bring about this surprising alteration, and to prepare the Cherokee nation for this visitation of grace. The attention of the Cherokees has thereby been almost universally attracted, and thence has arisen that uncommon, and, among Indians, very unusual thirst for something better and greater than their fathers knew, which at present so strikingly pervades this nation. The assistance afforded us by the Government of the United States has also created various facilities.

Owing to prospects so encouraging, which began to dawn upon us about the time of our last report, and in conformity with the repeated desire of Brother Gambold, at Spring-place, the Provincial Conference at Salem commissioned Brother Abraham Steiner to visit the mission there in the autumn of last year, in order to obtain a thorough knowledge of the state of things, and to report to the Conference upon it. Accordingly he went thither, and returned to us some time in December, full of thanksgiving for the wonderful change which he found wrought in the hearts of many individuals, whom he had heretofore known as decided enemies of the gospel. His circumstantial report did not fail to impart to us the most grateful sensations towards the Lord our Saviour, and to fill our hearts with confidence, as to the future prospects of this Mission.

We may easily suppose what encouragement this change of affairs gave to Brother Gambold and his wife, when we consider how long they had laboured, apparently in vain, sowing in tears. Although they more and more experience the infirmities of advanced age, they feel as if anew called upon to persevere in the work committed to them, and cheerfully devote their remaining strength to the service of a nation, endeared to them by so many ties, and by whom they are again so highly loved and respected. The more, however, the field of labour extends, and the more lively their conviction is, that the harvest of the Lord is ripening, the greater is their solicitude, that proper and sufficient labourers may be found to assist in gathering it in, in which we most earnestly participate. Brother R. Schmitt, hitherto an assistant missionary at Fairfield, in Canada, has in the first instance received and accepted a call to Spring-place, in

consequence of which he is now with us at Salem, having married Sister Sponhaur, and they are preparing, with all expedition, to proceed to the place of their destination.

It having appeared, by Brother Steiner's report, that a part of the Cherokee country, called Oustolochy, about thirty miles from Spring-place, is more particularly the seat of that memorable awakening among the heathen, which fills us with such grateful hopes, and that a considerable number of those who have of late been admitted members of the church by baptism, reside within short distances from that place, the Conference has come to the resolution to cause one or the other of the missionaries to remove thither, and to endeavour to establish a new missionary station. The same situation is, likewise, the central point of the national government of the Cherokees, on which account our respected Brother Charles Renatus Hicks, at this time the Chief of the greatest influence in the nation, is preparing to go and reside in that neighbourhood. During Brother Steiner's visit, he had an opportunity of being present at the first grand council held there, and was desired by the Chiefs solemnly to dedicate the new Council-house, before they met, by delivering a sermon in it, and offering up prayers to God for a blessing on it. The Cherokee nation has, by the zealous exertions of the Government, powerfully aided by the influence of its agent for the Cherokees, Colonel Meigs, who from the beginning approved himself a sincere friend of our Mission, made very considerable advances in civilization, and has of late formed its internal government, and the whole management of its public business on a new plan, adapted to this advancement. The English language has been adopted as the official one, in which the national records are kept, and is universally gaining ground among the nation. Not a few individuals, and those of influence, have altogether discarded the Indian language and customs. Many of the more respectable have quitted hunting entirely, and become agriculturists. A considerable number are men of much property, and Brother Steiner describes their way of life as differing but little from that of our substantial planters. All the Chiefs, and more especially the younger among them, zealously espouse the cause of civilization and instruction, for

which a thirst has become nearly universal. They at the same time greatly favour the missionary and school-establishments, which enjoy in an eminent degree the confidence and esteem of the nation.

In consequence of the resolution of the President of the United States, to devote the annual sum, lately put at his disposal by Congress, for the purpose of advancing Indian civilization, chiefly in aid of such societies and individuals who have, of their own accord, and with their own means, already undertaken the benevolent work, the Secretary of the war department at Washington, addressed a letter to Brother Gambold, requesting the necessary information concerning the school at Spring-Place, its plan, and its wants, in order to be enabled to judge what sum he could afford to bestow annually on this establishment from the above-mentioned provision. Brother Gambold enclosed his answer to us, referring the Secretary to the Directors for a fuller statement. Accordingly we transmitted it to that gentleman, accompanied by a succinct exposition of the Brethren's missions in general, and our plan among the Cherokees in particular. In a short time we were gratified by an answer in the most friendly terms, announcing to us a yearly allowance of 250 dollars to commence immediately, with a promise of paying two thirds of all building expenses which may become necessary, and a prospect of future augmentation of this allowance, notwithstanding we had duly apprized him of the circumstances which render it impossible to give our establishment an extension any way equal to other exertions in the same cause. This unlooked-for assistance is a very timely one under existing circumstances, and claims our most grateful acknowledgments.

Besides the school-establishment so intimately connected with this mission, the blessed fruits of which, even during the time of apparent sterility, now become more and more evident, the peculiar circumstances of the Cherokee nation, and those among them especially, which otherwise greatly favour the introduction of the gospel, necessarily demand a way of conducting this mission considerably different from other missions of the Brethren. All the individuals who have become impressed

with a real concern for their salvation, live scattered on their considerable and valuable plantations, and are employed in their cultivation. It is therefore impracticable to cause them to live together in a missionary settlement. On the contrary, the plan of this mission must be exactly similar to that of our American country-congregations, whose members are in the same predicament. If, on the one hand, the labour is thereby rendered more difficult, on the other, all the evils inseparable from Indians living together in towns, evils which have proved so fatal to our northern mission, are avoided. At present, only that portion of the Cherokee nation, which is confessedly the most indigent and degraded, continues to live in towns. The greater and more respectable part live on their plantations, and thus acquire those habits of industry and sobriety, which are uniformly counteracted by their congregating together in towns. In towns they are easily induced to spend all their time in idleness and drunken frolics. Hence it has become a principle of sound policy in the government of the United States, to employ all its influence to wean them from that habit, and to encourage the plantation system. The most beneficial consequences have already resulted from it. Much will therefore in future depend upon the visits, which the missionaries will have to make in the dispersed families, and this will become the chief means of discharging their duties to the new converts. Brother Gambold, in a late letter, remarks as a circumstance uncommonly favourable, that so great a proportion of those who have already become believers, consists of mothers of families, because, according to the manners of the Cherokees, with these resides the principal influence on all the other members of a family, both as to external arrangement, and their way of thinking. Most striking results have already become apparent, giving well-founded hopes of important advancement of the work of the Lord among them.

Respecting this divine work in the hearts of those, whom the Spirit of God has awakened during this period, the verbal communications of Brother Steiner, and every letter of Brother Gambold, assure us, that it is truly astonishing, and continues to spread. The grace of our Lord, having become conspicuous,

even among such as do not understand English, our first baptized Brethren and Sisters, and especially Charles and William Hicks, and Sister Crutchfield are extremely active in imparting to them that instruction which they stand in need of, by indefatigable translation of the words of the missionaries, and by their own experimental comments upon it. It is edifying and pleasing to read how zealously they are engaged in thus assisting the missionaries, both when their countrymen attend at Spring-Place, and when they visit each other at their homes. It has even happened, that Major Bridge, a very sensible and respected Indian, although candidly confessing, that for his own part he could not yet resolve to devote himself to Jesus, made himself most useful, by means of his talents and knowledge of both languages, by assisting in the instruction of his own wife, who is become a true Christian. He expressed his joy at her conversion, and added, of his own accord, the warmest exhortations of perseverance in the truth she had found, accompanied by a hope, that his own time would likewise come. No less agreeable and useful is another remarkable circumstance. Many of those who have learnt to read at Spring-Place, read diligently out of the Scriptures to those who have not had this advantage, explaining what they have been taught, although they themselves seem not yet to be partakers of the grace of God in their hearts. At festival seasons, and indeed on most Sundays, numbers of such who express their desire to know their Saviour, and obtain through His merits the forgiveness of their sins, resort to Spring-Place, where they are instructed as well as circumstances will admit, with evident proofs of the power of the gospel. The missionaries testify with joy and wonder, that frequently, without their being conscious of having been instrumental therein, the Spirit of the Lord awakens souls, perhaps by the reading of the Scriptures by a child in a family, or in some other unknown way, who then come to them, full of eagerness to be instructed; and it is truly astonishing what a degree of useful and truly christian conviction and knowledge has been acquired by some, notwithstanding the imperfection of the means of instruction. A proof of the hunger of souls for spiritual nourishment is afforded by the zeal, with which the Indians make use of every op-

portunity of hearing the gospel, though most of them live thirty, forty, and more miles from Spring-Place. This has been particularly remarkable at such times, when the congregation has drawn nigh unto the Lord's table, and when baptisms have taken place, which has happened several times in the course of this year. On the 14th of November last, the new church was solemnly dedicated, during the time of Brother Steiner's visit, when nearly all were present who have hitherto been admitted to the Society, and express a desire to become believers, besides a number of others; we sensibly felt the presence of the Lord in this small congregation upon that occasion. Christmas and Easter were no less distinguished by a powerful sensation of the grace of God, and it is remarked concerning the latter festival, that some distant converts, although they took all possible pains, and travelled more than sixty miles backwards and forwards to inform themselves, missed the time, from this circumstance, that they could not meet with any one, even among those that can read, who understood the numerical figures, which rendered both almanacks and text-books useless in this respect. The letters, which Brother Hicks and Sister Crutchfield have written to us, from time to time, bear testimony to their growth in grace and knowledge, and to their gratitude for the benefits conferred on them. We are sorry to say, that the state of health of Sister Crutchfield is such, that we have reason to apprehend, that we shall not much longer enjoy her important assistance. Sister Gambold, likewise, has suffered much in health during this period, and although now recovered, very sensibly feels the diminution of her bodily strength.

Since our last report, nine persons have been added to the Church by baptism, so that our little flock of believers now consists of fourteen persons, besides those, in whose hearts there is an evident work of the Holy Spirit,

With those young persons, once in the care of our missionaries, who have been transferred to the seminary at Cornwall, where they are educated with a view to the ministry among their people, an uninterrupted correspondence has been kept up, and their letters give the best hopes that the purpose of their education will be obtained. The fraternal connexion with

the missionaries at Brainard has likewise continued, and the impression which Brother Steiner received of their extensive and useful labours was very favourable. Considering with due gratitude, how great, during this period, the demonstration of the power of the Lord has been among this nation, when compared with past times, and what an extensive field now lies open to us, we cannot help feeling some depression, when we reflect how few are the labourers we have any prospect of sending to the assistance of our missionaries. Confidence in Him, who has miraculously opened the door, and imparted the light of His holy word to so many of the Cherokees, is our only hope and comfort. Most earnestly we entreat all our Brethren and friends, to join with us in fervent prayer, that the Lord Himself may supply us with the means of making a proper use of the present season of grace, agreeably to the gracious call He has given to the Brethren's Church; and that we may be enabled to do what He may well expect from us, for His great mercy shown unto us.

L. D. SCHWEINITZ.

SALEM, N. CAROLINA, *Sep.* 1, 1820.

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### ACCOUNT

*Of the VOYAGE of Brother CHRISTIAN GLOECKLER with his wife, Sister SCHAERF, and seven Children of different Missionaries, from St. THOMAS to ALTONA, and of their SHIP-WRECK on the Coast of HOLLAND.*

(Translated from his own Narrative.)

JUNE 9th, 1820, I set out from St. Jan for St. Thomas, with my wife and our two children, ANNA, four years, and JOHN, two years old, in reliance on the gracious help of the Lord, and arrived in the afternoon, with our Brethren at NEWHERRNHUT. As the vessel, in which we intended to proceed to Europe, the DIANA, Captain HARNES, was not ready to sail, we were detained here till the 24th. During this time, I had the favour to address large audiences of negroes in our church.

On the 24th, we went into the town, where we had the pleasure to meet many negroe-men and women, with whom, five years ago, I had been acquainted at NISKY, our second settlement in this Island. From the latter place we were soon joined by the widow, Sister SCHAERF, with her three sons, DANIEL, six, SAMUEL, four, and GUSTAVUS, two years old. Brother and Sister JUNG were likewise here, and entrusted to our care their little foster-child, SOPHIA KRÜGER, an orphan, three years old.

In the evening we went on board, and on the 26th, a signal was made for sailing. Brother SPARMEYER and his wife had just arrived with us, and brought their daughter AUGUSTA, a child five years old, to join our party. At nine o'clock we got under weigh, and though the wind was moderate, every one of us grew more or less sea-sick. We lost sight of St. Thomas that same evening.

As early as the 25th, our second mate was taken very ill, and in the night of the 28th, departed this life. On the 29th, his remains were committed to the deep. This was the first time I had seen a burial at sea. The wind having sunk into a calm, the children grew lively, and played very pleasantly with each other on deck.

July 5th, 6th, and 7th, we had heavy thunder-storms, but the calm continued, and the sailors succeeded in catching some very large fishes.

During the night of the 11th, my wife and our daughter, Anna, fell sick of a violent fever. Both felt very weak during the whole of the 12th, but the child soon recovered. The medicine provided from the ship's store, seemed, however, to produce no effect in favour of my wife. She suffered much during the night of the 14th, but towards morning became easy, had no pain, and we hoped, that the fever had left her. She felt a great inclination to dose, and expected to enjoy refreshing sleep at night, when the ship would be more quiet. She then slept soundly. On the 15th, in the morning, as I approached her cabin and enquired how she found herself, she smiled and said, that she rejoiced to know, that she should soon be at the end of her voyage. I replied, that the voyage would not be so soon

completed, for we were but 250 miles from St. Thomas. Her answer was : " I know better ;" and when I endeavoured to convince her that her hopes were too sanguine, she added : " I see " you will not believe me, but you will find that I am right." She then rose, dressed herself, looked after the linen, put several things in order, and dressed little Sparmeyer. She now called her own children, and after conversing much with Anna, clasped John in her arms, and kissed him often with great fervency, insomuch that I could not help noticing it with some astonishment. Little did I apprehend, that she was then taking leave of her dear offspring, and that these were her parting embraces. Feeling very faint, she lay down on the bed again, like a weary traveller desiring rest, quite calm and placid, and fell into a gentle slumber, yet now and then waking and conversing with great friendliness and a cheerful countenance concerning our abode at EMMAUS, in St. Jan. No one could have supposed that her dissolution was so near at hand ; but her merciful Lord and Redeemer, to whom she had ever cleaved under all trials and sicknesses, and in whose love and favour she placed unbounded trust, had precious thoughts of peace concerning her, and would take her to Himself in the most gentle and happy manner. About four o'clock in the afternoon we plainly perceived that her end was approaching. We sung some verses, and having offered up a prayer, more by tears than words, and commended her departing spirit to her God and Saviour, shortly after I had pronounced the blessing, her breath ceased almost imperceptibly.\* I was almost broken down by this unexpected and most painful bereavement, and now first understood her meaning, when she spoke of the speedy completion of the voyage. Our domestic happiness, her faithfulness in the discharge of every duty, her unwearied attention to her children, and

\* Her maiden name was Maria Jensen. She was born July 20, 1779, at Groeningen, near Christiansfeld, in Holsatia ; married Brother Gloeckler in 1814, and served with him the Mission in the Danish West-India Islands most faithfully. It was with much hesitation that she entered upon the voyage, and she grieved to leave her station. On board, her mind was continually occupied with her Negroe Sisters, among whom the Lord had blessed her labour and testimony in a distinguished manner.

many circumstances both of a joyful and grievous nature which had attended us, during our service in the West-Indies, presented themselves to my mind, and exceedingly oppressed my spirit. He alone, who is able to comfort the afflicted, and to heal the wounded spirit, could apply consolation to my broken heart, and in the state of perplexity into which I was now thrown, support my faith and confidence. I could not but give full vent to my tears.

Our captain was quite astonished, when we informed him of the sudden departure of my dear wife, and immediately agreed that a coffin should be made for her. Her countenance still retained the smile of comfort and peace, impressed upon it when she was called into the everlasting presence of her heavenly Bridegroom. I sat up all night with the corpse, and felt those consolations which are given by our Saviour to all who make Him their refuge. I was thus sufficiently strengthened to make the preparations necessary for the funeral-service, to be performed according to the rites, usual in our Church. We should have been glad to have kept the body longer on board, but evident marks of dissolution made it necessary to commit it to the deep on the 16th, early. At eight o'clock we proceeded, with our seven children, all dressed in clean clothes, from the cabin to the deck. The captain, all the passengers, and the whole ship's company appeared in decent clothing, ranged in two rows, we with the children surrounding the coffin. A suitable hymn was sung, after which I offered up a prayer, then read the litany at burials, and having pronounced the blessing, the coffin was lifted off the deck and let down gently into the sea. Being disengaged from the tackle, it rested for a minute on the smooth surface of the ocean, and then sank out of sight. We were in  $32^{\circ} 9'$  north latitude, and  $62^{\circ} 9'$  west longitude from Greenwich.

During the service, one of the sailors died. He was only twenty-five years old, a very strong, active and clever man. He had been only six days ill, but suffered great pain by day and night. At the captain's particular request, I performed the funeral-service, and found every preparation made on deck with the greatest silence and order. It was plainly to be perceived, by the

very countenances of all present, that these circumstances had produced considerable seriousness among the ship's company. First, that Lutheran hymn was sung: "*Who knows how soon the hour may come, when I must leave this mortal tent,*" &c. after which I offered up a prayer, commending all on board to the mercy of God, that we all might be prepared to meet Him, as souls reconciled by the blood of the cross. I then read part of our Litany, and the body was committed to the deep. In the evening we sang several hymns, expressive of the happiness of the saints in bliss, particularly with reference to my dear departed wife.

On the 18th, Gustavus Schaerf and my little John were taken ill of the fever, from which, however, they recovered in a few days. Sister Schaerf now had the whole charge of seven children, and acquitted herself of this duty with indefatigable diligence, and most exemplary faithfulness, though frequently indisposed and much fatigued.

From the 25th to the 27th, we had contrary winds, but on the 28th, it changed in our favour, and we sailed forward pleasantly till the 7th of *August*, when we encountered a heavy squall, with rain. On the 9th, we were delighted to get sight of the English coast. On the 11th, Mr. Friedrichsen, one of our fellow-passengers, took leave of us, and, leaving part of his baggage on board, hoping to find it safe at Altona, landed and set off for London. He had been a good friend to us, and showed us much civility. I had known him three years ago in St. Croix, as a magistrate.

On the 15th, we sailed between the coasts of England and France, and in the evening entered the north sea. The 16th was a most delightful day. We had the best wind and the brightest weather, and to whatever quarter we turned our eyes, we beheld the sea covered with vessels. In the afternoon at four o'clock a pilot came on board. All of us seemed to acquire new life, and our captain hoped, if the wind remained in the same quarter, to reach Cuxhaven in the evening of the following day. We sailed at the rate of eight or nine miles an hour. With delight we watched the sun set majestically, little expecting that before it rose again, we should be left in the most distressing situation that can be conceived. We supped, as usual, at

half-past seven, sang our evening hymn, and put the children to bed; I then went on deck to hear the news, communicated to the company by the pilot. After ten o'clock we saw to the south-east a beacon. (In the British channel we had passed nine or ten of them.) The captain endeavoured to prevail on the pilot to alter his course and steer in a more northerly direction; but he answered with great surliness, that he should keep on.

About eleven o'clock I retired into the cabin, and was preparing to go to bed. I had scarce got my coat off, when the ship struck twice with such vehemence, that a passenger in an upper cabin opposite was thrown out and on to the floor. I seized my coat, ran on deck, and asked what had happened? The captain sought to pacify me, by saying, that I need not be alarmed, for that there was no danger. But now I observed, in a south-east direction, most tremendous breakers, and the confusion occasioned among the sailors grew greater every moment. The captain had scarcely finished speaking, when the ship struck a third time with dreadful violence. The rudder was knocked off and carried, with part of the stern, into the sea, by which a hole of a foot's breadth was made in our cabin, yet so high that the water could not immediately rush in. The shocks now followed in quick succession. Fear and terror seized the whole company, and to all appearance, our escape by human means seemed impossible, as we were about sixteen miles from the shore. We cried to the Lord for mercy and help; and as the children had all been roused from sleep by the repetition of the dreadful shocks, we called upon them to unite their prayers with our's, that God would have mercy, and save us in this extremity. The tears still fill my eyes, when I recollect the simple, childlike and confident cries and prayers of these little ones, by which they entreated the Lord our Saviour to help us in this hour of deadly terror. While Sister Schaerf and I were employed in dressing them as well and expeditiously as we could, dreadful confusion and disorder reigned on deck, every one crying and shouting, and no one knowing what he should do first. The captain ordered the men to the pumps, and to sound the well. Shortly after, the first mate came down

into the cabin to examine his measuring rod at our candle. As he was returning, I asked him what was to be done. He shrugged his shoulders and would not answer me. But I insisted on knowing the worst, as measures must be taken, if possible, to save our lives; and we must know what was doing. I was not a little terrified, when he replied, that we had twenty-four feet water in the hold. We seized some of our letters and papers, and some money. I then took those children who stood nearest to me in my arms, and hastened on deck, calling to Sister Schaefer to follow me with the rest as quickly as possible. The sailors were now endeavouring to unship the long boat, which they brought safe over the ship's side, without damage to any one employed. When we fetched the last child out of the cabin, the water had already found its way into it, and we had only a moment's time to snatch up three or four blankets, and to convey them into the boat. But for these, we should not have been able to screen our dear children from the cold and wet during the night, as the waves frequently struck and entered the boat. We now stood on deck, in anxious expectation, not knowing whether the boat could hold such a number of persons, or perhaps would push off and leave us behind. I called to the captain, and entreated him, that if there were any possibility of saving our lives he should not forget us, and added, that if he left us and our poor children behind to perish, he would never more enjoy a moment's peace in this world. He promised that he would be the last to leave the ship, and kept his word. As soon as the boat was fairly in the water, all rushed forward to get in, and I, with my little John in my arms, leaped from the deck into it. I now called to every one to hand me the other children. A passenger from Leinenburg, called Arndt, the captain, the ship's carpenter, and Sister Schaefer, put each one child after the other into my arms. Two were yet missing, I therefore returned on board, brought one, and saw the other in Sister Schaefer's arms. Meanwhile the ship was sinking fast; and the water had risen about six inches on the deck. She lay therefore lower than the boat, which rendered it easier to get in. O how thankful were we all to have entered the boat in safety! We now pushed off and lay to behind the ship's stern, but had

scarcely got clear, before her masts, having all sails set, fell over, and she went down so fast, that we soon saw no more of her. Just before she sank, a most hideous cry arose from the monkeys, dogs, cats, and pigs left behind; but the most compassionate among us could render them no assistance.

We were now left to the mercy of the ocean. The sea ran high, and every wave seemed ready to overwhelm us. About four hundred yards from us lay a large merchantman, towards which we cast longing looks, but perceived a signal of distress flying, to call us to her assistance. She was commanded by Captain Kalfs, from Hamburg, and had run aground, but afterwards got off and landed her cargo, though considerably damaged. We wished to steer towards the coast, but the wild waves would not suffer us to proceed in that direction; and it was still very doubtful whether our lives could be preserved. We therefore sailed before the wind all night, till day-break. We now rejoiced to see land with the naked eye, and encouraged the sailors to use their utmost efforts to reach the shore; but their strength was so much exhausted, that they could hardly keep hold of their oars. We had saved no provisions, and had tormenting thirst and hunger. All at once I recollected that there was a bottle of rum (given me by a friend in St. Jan,) in the pocket of a great coat, which I had thrown into the boat. Search was made, and the bottle found yet whole. Though a very small portion could be served out to each, yet it afforded considerable relief.

*August 17th.* At eleven in the forenoon we reached the island Ter Schilling, and were indeed thankful to be delivered from the anxious suspence we had felt in the boat. We landed the children on the sands, wrapped them up in the blankets, and sent to the next village to fetch a waggon. While we were waiting for it, we perceived that it was ebb-tide, and that we had a long way to walk to the nearest high land. Wet and cold as we were, it appeared a difficult task to carry the children through the loose sand, but we were obliged to fly from the rising tide. The best article of dress which I had saved from the wreck was a good hat, which now a gust of wind carried off my head into the sea. We sat on the shore, waiting for assistance, dripping with salt water, and in want of proper clothing,

but our safety made us think little of these sufferings. Our hearts were filled with praise and gratitude to our merciful God, for the deliverance we had experienced at His hands. We and our dear seven children were in health, and had not suffered any bodily harm. Having saved my text-book, on opening it, we were all exceedingly struck and comforted by the text appointed for the day: “ *It is not the will of your Father, which is in heaven, that one of these little ones should perish.*” Matt. 18. 14.

At length, about three o’clock in the afternoon, a waggou arrived with a pair of horses, and brought us to the nearest farm-yard, which we reached about five o’clock. Having fasted so long, we had good appetites, and ate what was set before us, after which we proceeded to the village of East Schilling, to get to an inn. Above all, we wished to procure dry clothes for the children, and were glad that we had saved a little money, to enable us to purchase some of the most needful articles.

18th. The Burgomaster of Ter Schilling invited us to dinner. He would not admit of my excuse, on account both of our deplorable appearance, and the necessary attention to be paid to our charge, but sent a carriage to fetch us and the children. This town is about six English miles from East Schilling. At dinner we became acquainted with several worthy persons, and likewise with the principal minister in the town. They made many inquiries about the Brethren’s Missions in the West-Indies, and the institutions and regulations in our settlements in Europe, and seemed satisfied with the account I gave them. They also made me promise, that I would come with my whole company to the town, and occupy a lodging, at the expense of the Burgomaster. His lady presented a dress to each of the children, with which they were exceedingly pleased. This noble-minded man has rendered us the most essential service; for every thing here is very dear, and our lodgings would have cost no less than 400 guilders.

On the 19th, I became acquainted with the Mennonite minister, the Rev. Prætorius Meyer, and heard him preach an edifying sermon, at the close of which, in his prayer, he gave thanks to God for our wonderful preservation.

20th. A report reached us, that our ship had been towed to Ameland, about eight miles from Ter Schilling, and, on the 21st, a clerk of the Notary Public informed us, that he had brought two trunks from Ameland, in his boat, and believed them to belong to us. I hastened that same evening to the spot where the boat lay, and found that one of the trunks belonged to me, and the other to Sister Schaefer. But they had been burst open, and only a few articles were left in them. Yet I was glad to find a coat, and some of the children's clothes.

To travel to Zeyst by land appeared to be too expensive a plan, and we therefore availed ourselves of an opportunity offering, to sail to Altona, in a Blankanese boat. Having taken leave of the worthy Burgomaster, and returned him our cordial thanks for all the kindness and friendship he had shown us, for which may God richly reward him, we went on board at noon, but hardly knew how to make room for the children in so miserable a vessel. The cabin was nothing but a dark hole. We were all sea-sick, and on deck had some trouble to prevent the children from falling overboard. To add to our unpleasant situation, the sailors fell to quarreling among themselves.

O how glad were we to arrive safe and well with our dear friends Brother Gregor and his family, at Altona! Both they, Messrs. Van der Smissen, and the Brethren Sievers and Hamel, showed us much kindness, which we shall always remember with great gratitude.

When we call to mind the mighty help we have experienced from God our Saviour, throughout this disastrous voyage, we exclaim, with melted and joyful hearts: *Bless the Lord, O my soul, and forget not all His benefits!*

CHRISTIAN GLOECKLER.

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## GREENLAND.

1820.

THE annual reports from the three missionary settlements of the Brethren's Church in Greenland, arrived in September, and contain very encouraging accounts of their continued prospere-

riety. After the safe arrival of Brother Valentine Müller, at Lichtenfels, on the 8th of June, they proceeded to New-Herrnhut, from whence Brother Grillich went to Lichtenfels.

The missionaries in all the settlements enjoyed good health, and attended to their several duties with cheerfulness and much encouraging success. Brother Jacob Beck, however, who is now in the eightieth year of his age, as well as his aged wife, begins to feel the increasing infirmities of such an advanced stage of life.

This venerable Brother celebrated, on the 29th of last June, the jubilee of his missionary labours, having on that day completed the fiftieth year of his abode and service in that inhospitable region, where he arrived June 29, 1770. He was born in Greenland, where his parents had been long employed in the service of the Mission, received his education in Europe, and returned to his native country when about thirty years old. With exemplary zeal and faithfulness has he laboured among his dear Greenlanders now for half a century, and the blessing of the Lord attended him in every place.

The state of our Greenland congregations was in general very satisfactory, especially that of the communicants in each settlement. They were evidently growing in grace, and in the love and knowledge of the Lord Jesus Christ, under the influence of the Holy Spirit. The new Greenland hymn-book has been used with great edification, and very much enlivened the singing both of the congregations, and of the families in their dwellings. They often express their thanks for this valuable present. Among the young people a genuine work of the Holy Spirit is perceptible, by which the missionaries have been greatly encouraged.

A party of Greenlanders from the southern extremity of the country, about Cape Farewell, had visited the Brethren at LICHTENFELS. Many of them declared, that they were convinced of the necessity of being converted to Jesus, and desired earnestly that the missionaries would come to them, as they could not possibly think of leaving their fine country, and settling in such a dreary land, as that about Lichtenfels. One, however, among the number, a widow, was so powerfully con-

vinced of the truth of the gospel, that she remained at Lichtenfels, turned with her whole heart unto the Lord, and was baptized on the 20th of February. This transaction made the greater impression upon the congregation, as seventeen years had elapsed, since the last baptism of an adult heathen.

At NEWHERRNHUT also, a single woman from among the heathen gave pleasing hopes of conversion, eagerly enquiring what she must do to be saved.

At LICHTENAU, visits from heathen Greenlanders have been much more frequent, and the preaching of the gospel has not been without fruit. Seventeen adults have been baptized there within the year.

The last winter was mild, and the people suffered neither from want of food, nor from any malignant disorders. At the close of the year 1819, the congregation at Lichtenfels consisted of 325 persons; at Newherrnhut, of 343; and at Lichtenau, of 544.

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*Letters from Two GREENLAND BRETHREN, expressing their thanks for the presents received from their Brethren and Sisters, and friends in England and Scotland.*

Translated (literally) by Brother John Conrad Kleinschmidt, Missionary.

*From BENJAMIN.*

“ TO the beloved Christian congregations dwelling in the land  
“ of the English.

“ We thank you most cordially for your goodwill, and for  
“ the mercy you have shown towards us poor Greenlanders,  
“ and that you, who live on the other side of the great waters,  
“ think so kindly of us. We likewise thank our Saviour, that  
“ He has caused your presents to come safe to our hands. Now,  
“ as we cannot recompense you for them, we wish, that the  
“ Lord Himself may reward you in a perfect manner. We  
“ shall continually pray to Him, that what we are in debt to  
“ you, He would repay, with rich blessings to your souls.

“ All the Brethren and Sisters in this congregation are very  
“ much delighted with you for sending us so many useful

“ things, though from such a very distant country, and for con-  
 “ sidering our wants and poverty with such compassion. They  
 “ often say: O in what manner shall we recompense them,  
 “ since they are at such a great distance from us? But as we  
 “ have heard, that instead of any reward, you only want to hear  
 “ something of the welfare of the Greenland congregations, I  
 “ will write the following to you:

“ From year to year we thank our Saviour for His love and  
 “ patience with us in this land, and for His presence, and that  
 “ He grants an increase to this congregation from amongst the  
 “ heathen. On this account we extol Him before you, be-  
 “ cause He opens the ears and hearts of the heathen, and makes  
 “ them desire to be united to His Church, and stretches out His  
 “ hands, once pierced with nails, towards them. We, who  
 “ are assistants, rejoice greatly when we may speak to the hea-  
 “ then of our Saviour, and as there are still many heathen in  
 “ this neighbourhood, we often pray to Him thus: O make  
 “ these people to know, that thou wentest to death for them  
 “ also; yea, grant this favour to all that live here, both in the  
 “ north and in the south; and to all our neighbours, who do not  
 “ believe on Thee; let thy blood bring them nigh, as often as  
 “ we teach them thy word.

“ Now may these our words reach your ears, and as we are  
 “ all Brethren and Sisters in Jesus, and walking together in fel-  
 “ lowship towards heaven, we therefore bid you live happy, (sa-  
 “ lute you) and do not cease to pray for you, requesting you to  
 “ do the same for us. I am, BENJAMIN.”

*Lichtenau, Feb. 14, 1820.*

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## 2. From MORITZ.

“ DBAR ENGLISHMEN,

“ NOT being able myself to write, I get my dear Brother Ben-  
 “ jamin to write the following for me.

“ We are all very thankful to you, that you have acted as  
 “ true Brethren and Sisters towards us, though we are yet so  
 “ deficient in love to our Saviour. Yet you have remembered

“ us, and we, therefore, from gratitude of heart, commend you  
 “ to the Lord Jesus, for having sent us what we want for our  
 “ bodies, for which we are all very thankful, and pray Him, that  
 “ He would always in Spirit be near unto you. You have  
 “ shown true love towards us unworthy people, and this pro-  
 “ ceeds surely from nothing else but that you love our Saviour,  
 “ and are acquainted with His love to us, and what great suffer-  
 “ ing He has endured for us also, which is also the reason  
 “ why we are thankful and joyful and make Him our only aim.  
 “ May He be always present with your Spirit, and as you have  
 “ sent us bodily help, so may He give unto your souls spiritual  
 “ life and every good gift, and reward you also with temporal  
 “ blessings.

“ We are very thankful for all your presents, but par-  
 “ ticularly were the children delighted with the knives, and  
 “ the Brethren with the iron arrows, which are very useful to  
 “ them, especially to the poor, who cannot pay for them when  
 “ they must buy them at the merchant’s. With great pleasure  
 “ we have in our houses spoken of you and your bounty, and  
 “ rejoice that you have such dispositions towards us. We pray  
 “ our Saviour, that He would never let His words depart from  
 “ your minds, for they are indeed very sweet and pleasant, and  
 “ we poor Greenlanders likewise love to hear what He has done  
 “ for us, and surely He deserves our thanks, that whereas we  
 “ should have been in misery forever, He has made a full atone-  
 “ ment for us. As we are not able to thank Him sufficiently,  
 “ we will give Him our hearts, because we know Him, and that  
 “ He alone is able to make men’s hearts better. You, also, be-  
 “ loved friends, live and walk always in the presence of our Sa-  
 “ viour. I am, MORITZ.

*Lichtenau, Feb. 14, 1820.*

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*Extracts of Letters to the Secretary of the Society.*

*1 From Brother I. C. KLEINSCHMIDT.*

LICHTENAU, June 1, 1820.

“ THE swiftness with which your letter of the 8th of March

reached my hands on the 24th of May, by way of Copenhagen, and Fredericsshaab, is truly astonishing. You can have no conception of the pleasure it afforded me. When we see nothing all the year round but towering rocks and mountains covered with snow, and seem shut out from the rest of the world, such a letter, giving us so much information of what is passing, both in the kingdom of God, and among the nations inhabiting other parts of our globe, is truly exhilarating.

“ We are not quite indifferent to the events that occur in the world, and which more or less have a reference to the progress of the kingdom of Christ.

“ It is with great delight that we perceive, that in your nation there are so many disinterested and genuine lovers of the cause of our Saviour, seeking to promote the spread of His gospel in all the earth. The Lord will reward them for their benefactions towards its support, and we most cordially join our dear people here in thankfulness for the benefit this mission has reaped from their generosity. The presents sent to the poor, and to our Greenlanders in general\*, have been distributed with careful attention to the aim of the benefactors. They have been most acceptable, and many a poor person has thereby been relieved from much distress. The joyful impresson made upon the minds of Greenlanders, on the receipt of such presents, is like that on children when they get their Christmas-box: for they are indeed children of a larger growth, and very child-like in their feelings and expressions. The best mode of treating them, therefore, is the same as that used by discreet parents; patience and frequent repetition of the same advice, admonition, or reproof, is necessary with most of them.

“ We still remember with the greatest gratitude and pleasure, the generous assistance afforded to this mission by our dear Brethren and friends in England, in times of great distress during the late war, nor can it ever be forgotten.

(He then enters into detail and gives a summary account of events in the year past.)

JOHN CONRAD KLEINSCHMIDT.

\* Chiefly by the kind exertions of the Rev. C. F. Ramftler of Fulner, Mr. James Montgomery of Sheffield, and a friend at Shrewsbury.

2. *From Brother JACOB BECK.*LICHTENAU, *June 12, 1820.*

“ YOUR kind letter of March 8, I received with great pleasure on the 24th May last, and herewith return my best thanks for it, and for the enclosure from my dear son in Labrador. We greatly rejoice that he is doing so well, and I request you to send him the enclosed letter from us, by your ship next year.

“ As the spiritual welfare of the children must always be the nearest and dearest object to a Christian parent’s heart, we are glad to hear that our dear son is devoted to the Lord, and that the testimony given him by his Brethren, is such as to fill us with hopes that he will be prepared by the Lord and His Spirit, to be an useful labourer in His vineyard. Our eldest daughter is married to a Brother of the name of Wernitz in Saratov in Russia. As to christian worship, they are left in a lonely state; and last year had the misfortune to have their house burnt down by incendiaries, by which they nearly lost their all. They were otherwise well. Our youngest daughter is married to Brother Michael Eberle, in this place, and thus we have the pleasure to see our grandchildren with us, in a place where their grandparents lived. You encourage me to write to you again, and as you take share in every thing relating to the Mission here, I will endeavour to give you some account of what has occurred since my last.

“ We have had great satisfaction in labouring among our dear Greenland congregation here during the last year, and the Lord had laid rich blessing upon us. The Greenlanders, having been very successful in catching seals, both in summer and till late in autumn, and thus made good provision for winter, returned to their *home*, as they call this place, for which they said they felt a longing desire.

“ Two heathen families also came hither. They had lived long in our neighbourhood, but never desired to hear the Word of God, though they were often visited, in hopes that some fruit might yet appear. One of the men, now grown old, whom ever since I have been resident here I had frequently visited,

lately addressed me thus: "How is this! you have so often spoken to us about Jesus Christ our Saviour, and I never took your words to heart; but now I begin to reflect upon them, as I never did before. What a stupid man have I been! How could I think the ways of the heathen right, and attend to all their customs! Now I have, for the first time, discovered, in what true happiness is to be found!" This old man, formerly a determined heathen, exhibits a remarkable instance of what the grace of God can effect. His two sons, who are both of age, long ago expressed their wish to come to us, but they could not leave their parents. They, with their father, mother, and sister, were admitted together, candidates for baptism, and declared, with great energy, that they now had no other view in this world than to belong to the people of God, and to live unto Him. Sometime after, they were baptized, and are now walking worthy of the gospel.

"Another heathen, whose wife's sister lives here, and who, to please her, had frequently said that he would be converted, but always put it off, was taken ill last summer. Perceiving that his disorder might be the means of his dissolution, he desired, weak as he was, that he might be brought hither. He now began to express an earnest desire to be saved. The Greenland Brethren, who visited him, related, that he spoke of the state of his soul like one who had been long conversant with the way of salvation, and that he begged to be baptized, crying to the Lord for the forgiveness of his sins. His earnestness was such, that his request could not be refused, and he received holy baptism on his sick-bed. On that occasion a large company assembled, both in and outside of his tent, and were much affected. Some days after, he departed this life, in reliance on the mercy and merits of our Saviour. His widow and two children have also been baptized this year. In general, the new people have expressed a great desire to be made acquainted with, and partakers of, the blessings enjoyed by a family of God. We had four solemn baptismal transactions, which were seasons of great blessing to the whole congregation. Though, in general, our meetings have been well attended, yet on such occasions

none were missing; and with the addition of many from the out-places, our church was too small to hold the company. The last of these solemnities was on Easter-Sunday, when five widows, two children, four years old, and five under four years, were baptized. The Lord made it a day of great blessing and encouragement to us all. It was indeed an affecting sight, to see the children of the widows, who had just been baptized, brought forward, dressed in white, and kneeling down by their mothers, to have the same favour conferred upon them. In the whole there have been seventeen adults, eight children, of four years old and under, and fifteen infants baptized this year; nine, who were born and baptized here, have been received into the congregation; twelve re-admitted; ten admitted to partake of the Lord's Supper. Above one hundred and fifty communicants generally attend, and approach the table of the Lord in a spirit of true humility, hungry and thirsty after the blood-bought righteousness of Him, whose death we show forth in this sacred ordinance.

“The national assistants have had frequent opportunities of visiting both their Brethren in the out-places, and the heathen in the neighbourhood, to whom they spoke of the necessity of being converted, and coming to Jesus, their Saviour. Sometimes it seemed as if not one would stay behind; but good resolutions are more easily formed, than put in practice.

“The introduction of the new Greenland hymn-book has been attended with great benefit. At their family devotions in their tents they have made good use of it. Those who cannot read, get others to read the hymns and verses to them, and it is surprising with what facility they learn them by heart. If we begin a verse, the whole congregation immediately join in it. I entered one evening a Greenlander's house, and saw an assistant sitting with his book in his hand, and a number of boys sitting before him, each with his book, employed in learning the verses and singing delightfully, the other inmates quietly listening to them. In another house, some Sisters were teaching the girls to sing the new tunes, and we have had a general meeting for singing every week. They find a particular pleasure in singing hymns.

“ I cannot give you any account of the Southlanders. None have yet been here. They generally come into this neighbourhood to catch herrings, for which our own people are now on the look-out. In one respect, we have nothing against their staying away, for they are determined to continue their heathenish sorceries and merriments, and might perhaps seduce some of our young people to get a liking for them. Nevertheless, we regret, that thereby we lose an opportunity of preaching the gospel to genuine heathen.

“ To-day, being the 2d of June, is the day on which, eighty-two years ago, the first Southlander, *Kayarnak*, hearing the account of our Saviour’s sufferings on Mount Olivet, read by my dear late father to a company of heathen visitors, was awakened from death to life. It pierced his heart. “ *Ah!*” cried he, “ *Let me hear that again.*” His exclamation filled my father’s eyes with tears, and his heart with joy, while he repeated and spoke on that most affecting narrative. Never did he mention that event, without being deeply affected.

“ A christian congregation, and especially one collected from among the heathen, may be compared to an infirmary, in which there are patients of various descriptions, more or less ailing. The question is, whether they are, or are not desirous of being healed? We have had of both kinds with us, and we look to the only Healer for the final cure of our naturally sin-sick souls, and admission into the realms of everlasting health and safety.

“ The congregation at Lichtenau consists of 544 persons, old and young.

“ It is now fifty years since I received and accepted my call to serve this Mission, in which my dear father was employed for forty-three years. The Greenlanders have no right idea of such a number of years, and would not understand the aim of a public celebration, as 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 favour to an unprofitable servant. We have hardly now a missionary of our Church, who has been fifty years in the service; but our late

venerable Brother, David Zeisberger\*, exceeded that number by many years. We sometimes think that we should yet be glad to close our days in one of our settlements in Europe, but the Lord's will be done. I see now many here, whom I have known as wild heathen, to whom I then had the favour to speak a word in season, and who are now faithful followers of Christ, and adorn their profession. I have been twenty-seven years at Lichtenau.

“ Gladly would I converse with you much longer about our affairs in this remote country, but there is great sameness in what I might have to relate. We rejoice that we have been brought into closer connexion with our dear Brethren and friends in England, and that we may renew it by correspondence from year to year. We thank you and your dear countrymen for all your kindness towards us, and may God bless the English benefactors, who exert themselves so nobly in providing means to spread the gospel throughout all the earth. By the directions you sent to Copenhagen, our church windows have been provided with new calico curtains, and the desk with good new cloth. These, and the lamps hanging in it, remind us of our dear English friends, whenever we enter the church. Many salutations to the Society for the Furtherance of the Gospel, and to all friends, commending ourselves to their prayers. I remain ever, dear Brother, your most affectionate, &c.

JACOB BECK.

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### 3. *From Brother JOHN GOTTFRIED GORCKE.*

LICHTENFELS, *June 15, 1820.*

“ YOU may take for granted, that your kind letter of the 8th of last March was most acceptable, and its contents highly interesting to us. We thank you and our other friends in London for the kind attention they showed to our dear daughter, on her

\* This venerable Missionary was sixty-two years employed among the North-American Indians.

passage to Labrador, and from the letters we have received from her and our son-in-law, Brother Lundberg, we have learnt with great gratitude, that they are well, and gladly employed in the service of the Lord in that Mission. We trust, that He will grant to them every needful gift, and that they will be blessed in their present and future labours in His vineyard.

The revision of the manuscript of the translation of the New Testament, undertaken by the missionaries in each place, proceeds but slowly, and we cannot send it out for printing this year. Added to this, the great distance between the settlements, and the want of communication from September to May, being nearly three quarters of a year, help to retard its progress. But we shall truly rejoice, when it is finished, and especially when we get it printed. We see already what great benefit accrues to us from the printing and distribution of such precious works, by the blessing laid upon the use of the new hymn-book, printed in Germany, and sent to us last year. And we trust it will be still more so, when we have the favour to put into their hands the Word of God. The hymn-book has been enlarged, by the introduction of many new hymns, some of which have tunes hitherto unknown to us. The use of it has brought new life into that beautiful part of our worship. Our Greenlanders spend many an evening, even till midnight, with reading, learning, and singing the new hymns and verses, by which they have made themselves able at church to join in the singing of the new as well as the old hymns, without hesitation. They have frequently expressed their ideas respecting the use of them in a striking and affecting manner. To give you some account of it, I will let one of the assistants speak for himself, having taken down his discourse: “What  
 “ am I! how poor and deficient! I can do nothing without  
 “ our Saviour. Every day I must go to Him for strength.  
 “ And O what encouragement and comfort do I daily find  
 “ in communion with Him. If I am at a loss for subjects  
 “ for prayer or meditation, I turn to our new hymn-book.  
 “ There I find verses, containing such a rich store of them;  
 “ that they tell me just what I want, and have to pray for.

“ There is one verse more than others suited to my case;  
It is this:

“ ‘ My soul before Thee prostrate lies;  
“ ‘ To Thee, its source, my spirit flies;  
“ ‘ O turn to me Thy cheering face;  
“ ‘ I’m poor, enrich me with thy grace!

“ Yes, my brethren, we may learn a great deal from the new hymn-book; for we, *innuit*, (men or Greenlanders), have, when left to ourselves, too few ideas, but these beautiful verses lead us to ideas, both about ourselves, and about the great love and mercy of our Saviour towards us poor creatures, &c.”

“ Among the school-children likewise there was uncommon joy excited by this valuable present. Some, who saw how much those who could read delighted in it, while they could not use it, began with the greatest diligence and zeal to learn their letters, that they might soon get a book, and read for themselves. Many of our youth, of both sexes, who had been indifferent, and even often fell into deviations, have been awakened by its contents, and led to cry for mercy, and to seek and find their Saviour, and ever since walk steadily in the path of life.

“ Great grace has in general prevailed in our Greenland congregation during the past season, through the faithful guidance of the Holy Spirit. We and our dear Greenland Brethren and Sisters have sometimes been so overpowered by a sense of the Lord’s presence with us on various occasions, when we met in His name, that we could not help expressing to each other the joy in Him which filled our hearts; and the conversations of our people on the mercy and love of Jesus towards them, were most edifying. When, at the stated times, I and my wife spoke with the communicants individually, we were always anew enlivened and refreshed. Their simple but genuine language, flowing from their hearts, the sincerity of which their humble, christian walk sufficiently proved, made us extol the mercy and goodness of the good Shepherd, in leading and

feeding these His sheep, whom He has brought to His fold from among a wild heathen nation.'

" We were, during the year, left alone with only two single European Brethren, but we felt it no burden. It was a singular pleasure to us to remain in constant intercourse with every individual of our congregation, by which mutual confidence and love was greatly promoted. Surely the Lord Jesus Christ rejoices over the small flock of souls in this land, this trophy of the victory He won by His blood-shedding and death, towards which He continues to exercise such patience, love, and care, and who, amidst all weakness, from their hearts, love, praise, and adore Him for what He has done and suffered for them, and daily grants unto them. For I believe that He does indeed rejoice over those, who with sincerity look to Him in all things, cleave to Him, and desire to live unto Him, and that they may be enabled to do it, cry daily unto Him for strength, and pour out their hearts before Him, with all their concerns. And we may truly assert, that this is a faithful description of the greater number of our dear people.

" Last summer two heathen families arrived here from the southern point of Greenland, on their way to, and return from, the north. They staid several days, and attended the daily worship of the congregation. We conversed with several of the individuals, and found them open and unreserved. They confessed that they were fully convinced of the necessity of conversion, if they would be happy hereafter, But, they added, that their land in the south was very fine, and that they could not possibly exchange it for this, and come to live with us. They therefore entreated us to come and dwell amongst them, assuring us, that many of their countrymen would join us, receive the word of God and be converted to Jesus. How gladly would both I and my wife go thither and begin a fourth settlement in this land, if means were provided, the directors of the Brethren's Missions approved of it, and leave could be obtained from the Danish government. A widow, belonging to the above-mentioned company remained here. From the beginning she declared her wish to be truly converted to God, and to forsake all heathenism. She also soon increased in the

knowledge of herself as a sinner, (a conviction by no means common among the heathen) and of that blessed truth, that Christ Jesus came into the world to seek and save the lost. She was baptized on the 20th of February, and called Magdalene. There had not been a baptism of an adult heathen at Lichtenfels for seventeen years, and the joy which pervaded the whole congregation was great indeed. The solemn transaction was distinguished by a heart-melting sense of the presence of Him, who instituted this holy ordinance, and not a dry eye remained. It gave rise to many expressions of real christian love and participation.

We have had a mild winter, with but little snow, but the weather was in general changeable and unpleasant. Two adults and three children departed this life last year; and a few days ago, we had the grief to lose one of our most faithful assistants, the Greenland Brother Frederic. He had harpooned a seal, which overset his kayak, and he was drowned. Our congregation consisted, at the close of 1819, of 325 persons; 160 are communicants, and 104 children.

We have read your account of the sufferings of our Hottentot congregation, and the Missionaries on the Witte Revier, in South Africa, with much sympathy. Their beginnings have indeed been attended with heavy trials. The Caffres seem to be a very barbarous nation. May the Lord soon cause His light to shine, and the sound of His gospel to be heard amongst them, and to penetrate into their hearts. For these, and all other accounts you have given us of our missions and congregations, accept our best thanks. We cordially salute your Society, and all our dear friends in England, and remain, &c. &c.

JOHN GOTTFRIED GORCKE.

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## ANTIGUA.

1. *Extract of a Letter from Brother C. F. RICHTER, St. John's, Nov. 3, 1820.*

I HAVE the pleasure to inform you that the work of God prospers in this island, and that those who hear and believe the

gospel increase in number and in grace. On our last prayer-day, October 1st, 111 negroes were added to our four congregations by holy baptism, or by reception. Of this number, twenty-seven were added at NEWFIELD. It affords us peculiar satisfaction on every prayer-day to receive into the congregation a considerable number of such as have been baptized by us as children, and who give good hopes of their being truly in earnest to live unto the Lord.

We should indeed rather feel anxious on seeing such numbers crowding to our places, did we not at the same time see manifest proofs of the operations of the Holy Spirit among them, and perceive the powerful presence of God our Saviour, when we meet together in His name, especially on those days, when numbers are added to the church by holy baptism, promising in the most solemn manner to forsake the ways of sin, and deliver themselves up to Him who has purchased their souls with His most precious blood. Thus we see many souls prepared for a blessed eternity.

At St. John's we number about 200 every year who leave this world and are joined to the church above, and as many, or more, who are added to our congregation during that period. It is highly gratifying to witness the happy state of mind of so many on their sick, or dying beds, and to see with what joy they wait for their final release. Some even who have walked rather unsteadily, and given us much concern, when they approach towards their end, show true repentance, bewail their misspent time, weep and pray for mercy and pardon, and depart this life as reconciled sinners.

We have taken great share in the sufferings of our Hottentot congregation on the Witte Revier. Your Journal has made us intimately acquainted with our Mission in South Africa. The latest accounts are very encouraging, and we will hope, that our Saviour Himself will bind up and heal the wound, and do even more for that dear congregation at Enon than we can ask or think.

During the hurricane season we had heavy thunder-storms, with refreshing showers, after a very long and severe drought. It was quite distressing to see many poor people running about,

begging for a drop of water to quench their thirst, and not able to get it. Great numbers of all kind of cattle died for want of pasture and fresh water. Most of the pastures looked as if they were burnt up, and our distress was very great. But when our extremity was at the highest, God mercifully sent relief. Many planters despaired of getting any sugar-crops next year. Now the canes look beautiful and promise a rich crop. For some days in August and September the weather looked very suspicious, and the skies appeared to predict an approaching hurricane, but the Lord had mercy upon us, and preserved us from all harm. One evening however, being the 16th of September, while we were celebrating the Lord's Supper with the town-division of our congregation, we had one of the severest shocks of an earthquake ever felt here. Its duration was fifty seconds. Our old church began to shake and crack, as if the roof was coming down, but no damage was done and all went off quietly. It was however an awful moment.

Our Sunday-school is kept with success and diligently attended. We are in want of New Testaments. We have still some of those left, which the British and Foreign Bible Society so generously bestowed upon us in 1812, and which have been of most essential service. A few days ago, I was called to visit a young Mulatto man, nineteen years old, who was ill of a consumption. He had led a profligate life, and been a sea-faring man. He was in a state of great penitence, and told me that he reads by day in the New Testament, and when at nights kept awake by a severe cough, he repeats to himself such particular passages as have made an impression on his mind, which affords great comfort to his soul.

Our people are in general very poor, and few can afford to purchase books. The bounty therefore of the abovementioned venerable Society, and of the Sunday-school Society, would be very acceptable and well bestowed. We are thankful to the proprietors for permitting their children to be instructed.

It grieves us to hear of the removal of our valuable correspondent in the Elders' Conference of the Unity, Brother John Renatus Vesbeck. The mournful intelligence was quite unexpected. He was the only one of that venerable board, who was

acquainted with the local circumstances of this Mission, and our most faithful correspondent. Commending ourselves, with all our dear fellow labourers, to the remembrance and prayers of all our Brethren and friends. I remain, &c.

C. F. RICHTER.

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## EXTRACTS

### *Of Letters from the CAPE OF GOOD HOPE.*

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#### 1. *From Brother HANS PETER HALLBECK.*

GNADENTHAL, *June 30, 1820.*

YOUR kind letters of December, January, and February, with various pamphlets and Periodical Accounts, have all come safe to hand, and demand our best thanks. It is impossible, without experience, to conceive how much such a lively correspondence with missionaries on remote stations contributes towards the refreshing of their love, zeal and diligence, in the work committed to them. There may be some who imagine, that *we* at GNADENTHAL want less encouragement than others, having enough of it in beholding the prosperity of the work of God in our own Mission, and we grant, that in this respect, through the mercy of the Lord, we fare better than many of our Brethren in other places; but yet encouragement is wanted, and we find much in the accounts we receive of the progress of the other missions of our Church, and of the work of God in the world at large. It teaches us to feel the importance of our station and service, and to be truly thankful for the great favours we enjoy.

Though I knew, that the relation of the sufferings of our dear Brethren and Sisters, and their Hottentot congregation on the Witte Revier, would raise the sympathy and active benevolence of your noble-minded countrymen, and in that hope endeavoured to comfort Brother Schmitt, who was anxious on account of the expense which would attend the return and re-establishment of the mission in that place, yet I never expected that such plentiful assistance would be afforded as your last let-

ter mentions. One great weight is thereby removed from off our minds, since the loss sustained by the destruction of that settlement has been nearly made up, by the generosity of those liberal benefactors, who have felt such compassion with the afflicted people. May the Lord, who has thus disposed their hearts to works of love and mercy, grant them a rich reward. Thank them most cordially in the name of us all, but especially of the poor sufferers. You may assure them that we shall endeavour to make the very best use of their bounty. Brother Schmitt is corresponding with me about the application of the money for which you have permitted us to draw. The last letters from thence contain very encouraging accounts of the diligence of the Hottentots, their child-like confidence in God, and their christian deportment, and the blessing of God rests upon their exertions.

Here, at Gnadenthal, we are all tolerably well, and dwell together in love and harmony, enjoying that greatest of all privileges, the peace of God. All those Brethren and Sisters who are engaged in outward concerns, show unwearied diligence and faithfulness, desiring to make this Mission as little burthensome to our Brethren at home as possible. God has blessed their labours, insomuch, that notwithstanding the dearness of provisions and other articles, which is severely felt in so large a family as ours, we have been able to defray the expenses of our housekeeping, amounting to nearly 6000 rix-dollars (£600.) with a deficiency of only about £19.

Our diary will inform you of the state of our congregation. A considerable number of new-comers have obtained leave to live here. Our meetings have been more diligently attended than usual, so that the body of the church and the galleries have been filled, even in many of the daily evening-meetings; till, about a fortnight ago, almost all hands were called to the plough. Several persons of both sexes have departed this life very happily, confiding in God their Saviour; and my office, as visitor of the sick, has afforded me great satisfaction and edification.

## CONTINUATION

*Of Extracts of Brother HALLBECK'S Letters.*

GNADENTHAL, *July 3, 1820.*

“ During the latter half of this month we have had some heavy rains, and the new bridge over the Zonderend has proved of material service to us and our neighbours. To give encouragement to our Hottentots, I lately took a walk to the plough-land, and what a charming sight! Seventeen ploughs belonging to the Hottentots were in motion. Surely this one circumstance alone is undeniable evidence, that this once so idle nation is improving in industry. We are indeed in great straits at present for arable land. Every little patch left of that description, was distributed among our people about a fortnight ago, and several of those who applied, could not be gratified. One of our Hottentots, (and this is another encouraging phenomenon) has rented a considerable piece of ground of a neighbouring farmer, on which fifteen muids of wheat may be sown.

“ Being on this topic, I cannot help relating an anecdote connected with it. A few days ago, when the river Zonderend was at its highest level, a farmer, who had just passed the bridge, met a Hottentot standing close by it. He began, as usual, to rail at the poor man, and at the laziness of the Hottentots of Gnadenthal. The Hottentot, pointing to the bridge, answered to this effect: “ Baas! (master), I do not chuse to answer; let that bridge speak for us. If Baas had built it for me, and I could *zoo maar* (only so, without trouble) walk and ride over it, I should not venture to complain of Baas's laziness, for I should think that it required more diligence and labour to build a bridge, than to ride over it.” The farmer was mute and rode off.

“ The Cape Gazette has given some information about the death of his late Majesty, our venerable King George the Third, and likewise about the horrid conspiracy of Thistlewood and his associates, but I was thankful to be furnished by you with more particulars relating to events so important. I trust the Lord will yet hold his protecting hand over England, a land in which He has so numerous a “ seed that serves Him.” It is our duty

as christians, to revere and pray for our king, and those appointed to rule over us, and it is done in this place by us and our congregation with full purpose of heart.

“The settlers from England are not yet all at rest. The place chosen for 400 of them at Jan Dissel’s Valley, does not seem to answer their expectations, and they are said to intend to leave it.

“I have received your kind letter of March 21st, with various parcels. We grieve to hear of the illness of some, and departure of others, of our valuable Brethren, who are called to rest from their labours, and pray, that the Lord may prepare successors, equally devoted and faithful in His service. It is indeed a favour to be employed in His work, and I thank Him daily for favouring me to labour in this part of His vineyard. Though the Hottentots, like all other men, have their faults, yet I cannot but love them with my whole heart, and I am willing to do any thing for their good. And it is to me, and to us all, a great comfort, that we enjoy their love and confidence, and perceive, that they are truly thankful to the Lord for the privileges they enjoy as a Christian community. They know no greater punishment than to be deprived of any of those privileges. From the renewal of the Mission in 1792, 1054 adults, and 843 children have been baptized; 112 persons baptized as children, received into the congregation, and 691 admitted as communicants. At present we count about 500 communicants, and the number of inhabitants, which has increased this year, exceeds 1400. If we but had the means of purchasing another place in the neighbourhood of Gnadenthal, as an appendage to this! Thus the number of inhabitants might be diminished and the Hottentots find the means of supporting themselves more easily.

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*August 3d, 1820.*

“Among the various publications, which accompanied your interesting letter of March 30th, were the Missionary Register, to February, and the Proceedings of the Church-Missionary Society, 19th year. These works, together with the 15th Report of the British and Foreign Bible Society, sent to me by

the Rev. Dr. Philip, afforded me unspeakable pleasure, and made my heart rejoice over the bright prospect, which is now opening for the enlargement of our Saviour's kingdom. I beg you thus to continue to favour us, for indeed the perusal of such publications is of incalculable benefit to a Missionary. I hardly remember to have ever felt more alive and grateful for my glorious calling, than when I have sometimes been walking alone on our surrounding hills, and among our young plantations, meditating upon the wonderful news of the remarkable movements in the christian world. Surely we live in momentous times, and we are already favoured to witness the fulfilment of the promises of God's holy word. The spirit of God is evidently moving upon the surface of the dark and shapeless chaos, preparing the rude materials for a glorious display of divine mercy, when the voice shall be heard: Let there be light! and light shall shine forth out of darkness. I cannot help considering the political fermentation in the civilized world, as an earnest of better days for the church of Christ; for history tells us, that the great epochs in the kingdom of Christ were marked by revolutions among the kingdoms of this world. Without the troubles, which agitated the Roman Empire, owing to excess of luxury, Christianity would not have been so speedily and so firmly established; and without the political convulsions, which distinguished the age of Charles the Vth, the great work of the Reformation would not have been so successful. Therefore I cherish the hope, that, amidst the present tumults, God our Saviour intends to give us some new proof of His good-will towards men. I know that the powers of darkness are also exerting themselves, and infidelity has assumed an aspect of uncommon boldness, but this does not shake my confidence; for the cold of the night is felt most severely, just when the sun is about to rise.

“ Overlooking the whole of the forces employed in the great good cause, I was on the one hand struck with the great mass of talents and resources, employed by other christian communities, in comparison with *our* poverty in either respect; but, on the other hand, I was excited to thank God our Saviour, for the great blessing which He has been pleased to lay on our

weakness and insignificance. Our state of affairs here, in Gnadenenthal more particularly, filled my soul with the most fervent gratitude. Where, said I, have missionaries been so highly favoured as here! What mercy has the Lord shown unto these poor, despised people! Taken altogether, what a blessed city of the Lord is GNADENTHAL! You, my dear Brother, of all men, will be the last to blame me for this ejaulation!

“The last month of July has been a season of great blessing to us and our congregation. We have spoken with all the adult inhabitants, and have found many of our dear Hottentots living in the faith of the Son of God, and in the enjoyment of His peace. Others are earnestly seeking to obtain the same blessing, and are hungering and thirsting after righteousness. Nine were admitted candidates for baptism; twelve baptized; seven received into the congregation; twenty-three became candidates, and seventeen will be confirmed previous to the communion on the 13th August. I need not tell you, for you know it by experience, what we feel and enjoy on such occasions. The baptismal solemnities on the 9th, and the administration of the Lord’s Supper on the 23d of July, were seasons of rich comfort to us all.

“As to externals, we have been favoured throughout the whole of July with very seasonable weather, which has enabled our Hottentots to go on with their agricultural labours, without any intermission. They have also exerted them to a degree never known before, in cultivating every spot that was at all likely to repay their labour. There is a want of manure, and therefore the land must be left to rest after two or three years’ culture. The Hottentots have, however, endeavoured to remedy the evil, by putting straw into the beast-kraal, and otherwise taking better care to collect manure, to which, in former times, they could never be brought to attend. In this, as in many other instances, they are in a course of gradual improvement.”

Another letter, of August 9th, gives the same pleasing account of the diligence of the Hottentots, and likewise of the children in the schools. “You would be delighted, (Brother Hallbeck adds) with the progress made in our schools, could you witness the great activity of the Brethren Fritsch and Lem-

merz, and the improvement among the children. Besides 40 great girls, to whom I give separate instruction, and who all read the Bible, 314 children attend the school; 154 read the Bible, some of whom can repeat the substance of the scripture-history quite fluently. By the mercy of God, we all enjoy good health."

*September 25, 1820.*

After mentioning the receipt of letters, &c. of the date of May 16th, Brother Hallbeck proceeds:

"Father Marsveld is still, as you hope, alive among us, and your kind inquiries about him, affected the venerable old man so much, that he shed tears. But about the middle of August, our hopes to see him much longer with us, were very faint. On the 13th, he was so weak, that he was not able to partake of the Lord's Supper with the congregation, and I had the favour to administer it to him in his own room, in presence of our whole family. It was an hour of unspeakable blessing and edification to us all; the peace of God filled the hearts of the dear patient, and of all present. On the 15th, he grew so much worse, that we hourly expected his dissolution. He took a most affectionate leave of all and each of us, and at his own request, a prayer was offered up, and the blessing of the Lord pronounced upon him. He humbly rejoiced in the prospect of his departure into the realms of bliss. Never shall I forget what I felt on this occasion, when our whole family, as one heart and soul, were engaged in prayer around his bed.

"As soon as the news of his dangerous illness spread through the village, the Hottentots crowded on our werft, in anxious expectation of the issue. It was a most affecting scene. "There," said one, "under that large oak, then a young plant, he spoke to me the first word that pierced my hard heart, and from that moment I always revered him as my spiritual father. Alas, I shall lose more than a father!" Here a flood of tears stopped his speech. "That is now the last," said another, "of our first three teachers, who is on the point of leaving us. O, what do I owe to our Saviour, that their places have been supplied by others, who preach

“ the same words unto us. I was always thankful when new teachers came, but never did I so deeply feel, as at this moment of sorrow, how great reason we have to be thankful.” “ He told us the truth,” said a third, “ plainly, and sometimes sharply; but though we were perhaps displeased for a moment, we felt that he loved us poor Hottentots with his whole soul.” These and similar expressions were heard from many of them, while they were standing in the grove, or in the kraal, during these days of anxious suspense.

“ It pleased the Lord, however, to restore our venerable father to us, and he is now, as usual, walking about in the grove, with his grey head uncovered. During his illness, I had much conversation with him, which will never be forgotten by me. A few hours before we took what we supposed to be our final leave of him, he desired me to give his kind love to you, and to the members of your Society, and of the Elders’ Conference of the Unity, and to tell them, that whenever he thought of the great favour conferred upon him to be a servant of the Lord, and of the blessing with which his feeble ministry had been crowned, he was quite bowed down with shame and amazement. “ Never,” added he, while the tears rolled down his cheeks, “ could the Lord have chosen a more unprofitable servant. But I believe that He has forgiven all my faults and short-comings in His service.” Alluding to the peace which now so happily prevails among us, he said: “ It was not always so, but now we live, as it were, in heaven.” This illness weakened him so much, that he found himself obliged to give up those things that had hitherto been committed to him.

“ You speak of the visits of your Spirit at Gnadenthal. I wish you would let it accompany me in my walks just now, and you would see a sight which would make your heart rejoice. Such a scene as the valley of Gnadenthal presents at this time of the year, when almost every tree is in blossom, is well worth a flight from England to barren Africa. I cannot resist the temptation daily to mount one of the lower hills overlooking this charming orchard, where I stand amazed at the external change wrought in this wilderness by the introduction of Christianity. By the by, round the trunk of Father Mars-

veld's great oak, which is now six inches larger in diameter than when you saw it, you would find, instead of the old bench, a new hexagonal one, of my workmanship.

“ Though we have lost Sister Leitner, there are yet some girls who learn to work satin-stitch, and support themselves and their parents by it. My wife gives them instruction.

“ You will have heard, that the five cases of new and old clothing, which you sent to Enon, have arrived safe, and on the 26th of August we had the satisfaction to receive the case you sent to us. As our poor people, owing to the scarcity of the two preceding years, were in great want of clothing, we immediately set about the distribution. This pleasing duty was committed to me and my wife. After distributing many articles, gratis, to the poor, the remaining were sold, though for a mere trifle, to such as could afford to pay something, and yet were in want, and the money thus collected put into the poor's box, for the purpose of giving bread to the hungry. Many were the fervent expressions of gratitude which we heard on this occasion, and numberless the salutations we were commissioned to transmit to their benefactors. Some observed, that they could not comprehend what sort of people our friends in England must be, that they took such share in the weal and woe of a nation so far off, and of so little significance as the Hottentots were. They must be quite another sort of Europeans, and not like those that came hither. “ I don't mean “ Mynheer,” exclaimed *Eva Wittboy*, thinking she had offended me, and grasping my hand, “ for de Heers en Juffrows, “ (the Brethren and Sisters), have done enough for us, and “ more than even those kind friends. They have forsaken “ friends and relations, and taught us where to find food and “ clothing for our poor souls.”

“ We are very thankful, that, by this liberal donation, we have been enabled to pay off the arrears of the poor's box, and have something in hand, so as not to be under the necessity of running into debt for some months to come.

“ Alas, we have lost our good friend, Dr. Hassner. He died on the 20th of August, at Drakenstein. He was a skilful physician, and a faithful and disinterested friend of the Bre-

thren's Mission here. The Lord will reward Him for the kindness he was always ready to show to His servants; according to His gracious promise.

“ But it is my painful duty to mention another loss which the Mission has sustained, by the departure of our worthy Sister Bonatz, at Groenekloof. After a long illness, it pleased the Lord to call her to eternal rest, on the 18th of September. She was a faithful handmaid of Christ, and her memory will remain blessed in this Mission. We have invited Brother Bonatz to come hither, to consult him as to the arrangements necessary to be made at Groenekloof.

“ We had here, on the 7th of September, a baptism of four adults, all married men, and, as far as human insight goes, very solid characters. Brother Thomsen and his wife are now engaged in speaking with all the new people and candidates for baptism, with edification and encouragement.

“ Sister Clemens was, on the 23d of this month, (September,) delivered of a son, who was called Frederic in holy baptism\*. With cordial salutations I remain, &c.

HANS PETER HALLBECK.

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2. *From Brother JOHN HENRY SCHMITT, ENON, on the WITTE REVIER, August 28, 1820.*

MY DEAR BROTHER,

“ MY last letter to you was written on the 20th of April, and I have since had the pleasure of receiving your's of January, February, and March.

“ The five chests with clothing have likewise arrived safe, and Brother Hornig went in the middle of May to fetch them from Algoa-bay.

“ You may believe us, when we say, that nothing enlivens and encourages us in this wilderness so much as your letters, and those of our other friends, and the Periodical Accounts of

\* The sequel of this letter contains an account of Enon, which will be better seen in the following communications.

our Missions in other parts of the world. As to the presents of new and old clothing, sent to our Hottentots, their gratitude is not to be described in words. Old and young came often to us, to beg that we would not forget to give their thanks to their unknown benefactors. Indeed, we stand astonished at the bounty and generosity of our dear friends in England. May the Lord hear our and our people's prayers, and bless them abundantly.

“ At the commencement of our attempts to raise Enon again from out of the ashes, we have seen the wonder-working hand of God our Saviour most distinctly displayed for our help; for as difficulties arose from various quarters, so likewise, in proportion, His power and grace interposed, and brought relief. He raised up willing souls, who find their greatest pleasure in serving God and their neighbour, and in labouring together with us to promote His cause among the heathen. We meanwhile continue to preach the Cross of Christ to the heathen in this country, and thank Him for the blessing which He lays upon our feeble testimony. During the course of this year, nine adults and nine children have been baptized at Enon, and two received into the congregation. Though two families returned to Gnadenenthal, and some left us in the time of our tribulation and severe trial, there are at present 162 Hottentots residing here. Two families are waiting for leave to join us. I am quite certain, that, in a few years, a congregation of christian Hottentots will be collected here, to the praise of God our Saviour and His gospel, of which already a promising beginning is made. Generally speaking, there exists among our people great eagerness after the word of God, but only one half of them can find room in our *vorhaus* or hall, which we use at present as a church; we hope, however, if the Lord grants us health and strength, to erect a more spacious building, which, if it hereafter becomes too small, may be converted into a school-house. We beg permission to use part of the money, so kindly contributed towards the re-establishment of this place, for this purpose. We have also resolved to build nine walled houses for the accommodation of the widows of the murdered Hottentots. They are now quartered, with considerable inconvenience to

themselves and their families, upon others. We hope that this measure will be approved of by our Brethren at home. Though our own house is more like a ware-room than a family-dwelling, yet we are very thankful for it. We have also the windows glazed, which is an improvement. In June and July, we were busy making bricks, and preparing other materials for building. We have now built a smithy, bake-house and kitchen. The former is fifty feet long, and twenty-one wide, and serves likewise for a carpenter's shop. Both we and our Hottentots go cheerfully to work, and are rewarded by the fruitfulness of the soil. But it is difficult and expensive to clear the land of the thorn, and other bushes, with their deep and thick roots. What the Lord said to Adam: "In the sweat of thy brow shalt thou eat bread, thorns and thistles shall the earth bring forth to thee," is here literally fulfilled.

"A large spot is now cleared for garden-ground, and another for corn. The wheat grows remarkably fine, and we hope to raise our own bread, which is the more needful, as sometimes no bread is to be had in this country for love or money: many other necessaries of life are equally scarce.

"I cannot say much respecting the health either of myself or my wife. She is frequently unable to be as active as she wishes, on account of a complaint in her stomach; and I myself am subject to rheumatism. It has its seat chiefly in my left leg, which it has so much lamed, that I can walk only with the help of a stick. However, I do not murmur, but am rather thankful for it, considering it as an answer to my prayer, when I was formerly so much tormented with headachs, and as a merciful commutation. This left leg grows thinner than the right, and is very weak, but, as I said before, I drag it along, and even ascend our nearest hills with it. After Brother Hornig had returned from Algoa-bay, he was taken seriously ill, having suffered from his exertions and from bad water. But, by the Lord's mercy, he soon recovered, and now both he and Brother Hoffman are quite well. We live in peace and labour together with all our might, to promote the welfare of this settlement.

"The tygers dispute possession with us, but get well paid for their temerity. For almost every calf or sheep they attack

they pay the forfeit of their lives. When they fall upon the poor helpless creature, it utters a dreadful cry, which the Hottentots no sooner hear, than they and their dogs give chase, and generally, in about half an hour, bring in the robber dead. Lions have likewise attacked our cattle.

“As to the Caffres, it cannot be said that they are quite satisfied with the peace. *Tsamba* is very restless, and of his party several troops have entered the colony for plunder. There is now a missionary, Mr. Brownly, sent to T’Geika, of whom we hear that he considers himself safe. Mr. Barker is by himself at Bethelsdorp, and is an active missionary. I feel much regard and compassion for him. He has a difficult post, but is always ready to show us kindness, in giving us information of any thing arriving for us in the bay, and securing it for us. Of Mr. Campbell we hear a report that he has penetrated some hundred English miles beyond Latakun.

“The accounts you have sent us of the great things the Lord is doing for the spread of the gospel, and the advancement of His kingdom, have given us great pleasure. HE shall reign in spite of all His enemies, who, it appears, are not inactive. You cannot well conceive, what comfort and encouragement we derive from the sympathy and brotherly participation we have experienced from the children of God, among so many denominations in England. We give HIM the glory, who directs all things for the good of His Church, but we likewise most cordially thank our dear benefactors, as the instruments of His bounty, and beg you to express our gratitude to them in the best manner.

I. H. SCHMITT.

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### 3. *Extract of a Letter from Sister A. SCHMITT.*

ENON on the WITTE REVIER, Aug. 28, 1820.

“Pardon me for not writing oftener, and thanking you for your encouraging letters. I have three of them unanswered before me, of January, February, and March, but my present situation does not often allow me to sit down to write.

“In May, Brother Hornig fetched the five chests of clothing you had announced to us, from Algoa-bay. I cannot find words

to express my wonder and thankfulness for such a valuable present. First, to our Lord and Saviour, that He disposed the hearts of so many, to assist our poor widows and orphans. As witness to their wants, I had shed many tears, as they extended much farther than I was able to relieve. But I may say, that quite as many tears of thankfulness and joy did I shed, while I was unpacking the chests, and during two whole days distributing their contents to the most needy. First, I clothed thirteen poor widows from head to foot, with what was most suitable for them, that is, to each of them about three yards of white calico, a flannel petticoat, a jacket, and handkerchief. They were particularly thankful for the flannel. Many said, they had never, in all their lives, been so comfortably clothed. When they received their portions, they showed their thankfulness more by tears than words, but when they grew more composed, they came individually to me and said: "Pray write to Mr. Latrobe, and beg him to thank all those excellent people who have so plentifully assisted us in our need. Tell them, that we do, and will continually pray the Lord to bless them and the land of England. We will pray Him to give us grace to walk worthy of the gospel. We will also do our best to work with our own hands, to bring our families through." One of them said, "Yes, for the time it was hard to bear, but I will forget that, and thank our Saviour, that He has helped me through it." She is a woman of a very lively turn, and has four children, the youngest still at the breast, but she is daily at work with us, cutting reeds for thatch, or carrying bricks.

"I proceed. The next distribution was to thirty-two orphans, who, in their childlike way, expressed their thanks, and asked, where those good people lived; whether I knew them, and that I must thank them in their name, and tell them, that they would pray to our Saviour to bless them. I then had particular pleasure in dressing four poor little girls, about three years old. I found petticoats, frocks and tippets, which fitted them, admonishing them to keep them clean for Sundays, which they promised to do, and hitherto have kept their word. Most of the men, who had with us endured all hardships, and suffered both

the loss of their houses and goods, received likewise a share, which the Brethren distributed among them. We have still a good deal in store, not knowing what need we may have in future. I could tell you much more, but will conclude this subject, by begging you, where you have opportunity, to thank those kind benefactors from us and our people, and also particularly from me. Little do they think what a burthen they have taken off my heart.

“ Could you see the situation of EXON, I am sure you would be pleased both with what has been already done, and with the plan made for our future proceedings. I can see the corn-land from the spot where I am writing. It is delightful to behold how the corn grows upon land that but four months ago, was so thickly overgrown with bushes, that a cat could hardly have worked her way through them. Our garden yields plenty of vegetables, and the Hottentots are farther advanced in the cultivation of their grounds, in fifteen months, than in some years at other places. But I always think that place, where my lot is cast, to be the best.

*September 10.*

“ You have heard, that Sister Kohrhammer has returned to Gnadenthal. I must confess, that in the beginning, being the only European female here, I felt the burthen too great, and began to be very uneasy. Seeing my inability to do all I ought in my situation, I often wet my pillow with tears, and my health began to suffer. This I found would not do, and therefore entreated the Lord to give me patience, and take away the load off my mind. He has done it, and I now go to my daily occupation with more satisfaction. My health is likewise better, though not quite as I could wish. My dear husband is better in health than for some years past, which is a great blessing, for he must look to every thing that is to be done. The two single Brethren are diligently employed, Brother Hoffman in gardening, and Brother Hornig in his smithy. He has taken two Hottentots and an orphan-boy to teach them the business. We have planted lemon, orange, and peach-trees, which grow well.

“ God grant we may have a lasting peace with the Caffres.

They have not molested us since our return; but now and then we hear reports, which make us weak women a little anxious. Some Hottentots who had been with a loading for Grahamstown found the tracks of Caffres, (they said, of a hundred) which had crossed the road, a little above Sandvlachte, and we heard, that they had murdered a lad on the Bosjesman's Revier.

“A few weeks ago, we had another fright, though without ground. Two of our Hottentots, going with a waggon for wood, found an old Caffre woman in the bushes. As they could not understand her, they fearing that she might have companions in the wood, hoisted her into the waggon, and brought her hither. As the Brethren were not at home, I took Wilhelmina with me, as interpreter, and brought her into our kitchen. The poor old creature was quite exhausted, and her feet were cut by the thorns. She said, that she had run from her master on the Chamtoos-Revier, with a view to go and see her children. Want of opportunity to send her to the landdrost detained her three weeks with us, during which she attended all our meetings. I got quite an affection for her, and she begged hard that I would request the landdrost to suffer her to remain here, which I did; but as she was engaged to a master, he could not do it. There are many Caffre women put out to service in the colony. The men taken were sent to Robben Island. We are rather alarmed to hear, that the Caffre Captain, Lynx, has escaped from thence. He is one of the worst.\*

“Within these three weeks, four tygers have been shot on our premises.

“I have given you an account of our outward situation, but our chief comfort and encouragement is, that the Lord blesses

\* A letter from F. r. C. Beständig, at Cape Town, gives the following account: Aug. 13th.

“Some days ago, the banditti, among whom were sixteen Caffres, including the Caffre Chief, Lynx, effected their escape from Robben Island in three boats, after having seized the guns of the soldiers, and killed a few of them. One of the boats was upset, whereby most of the Caffres, and Lynx, were found drowned on the beach at Blauberg. The others were followed by a commando from the Cape District and Stellenbosch, and the greater number shot. With the exception of three, all are taken.”

us and the preaching of the word of the cross, and causes it to be received by our dear people, and to produce in them an earnest desire to be saved from sin, and to live unto Him, who gave Himself for us. We commend ourselves to the remembrance and prayers of all our friends and Brethren, and I remain, &c.

A. SCHMITT.

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EXTRACT of a *Letter from Brother I. G. BONATZ,*  
*Groenekloof, Sept. 19, 1820.*

DEAR BROTHER,

“IN my letter of the 11th inst. I mentioned the receipt of four letters received from you within a few weeks. I also mentioned the dangerous illness, under which my dear wife was labouring. You had indeed heard a report of it, and in your last expressed your wish, that she might soon recover. But the thoughts of God are not our thoughts. He was preparing her for an entrance into the mansions of eternal bliss; and on the 13th inst. early in the morning, her redeemed soul took flight, into the presence of her God and Saviour. It is in vain for me to attempt to describe my feelings at that moment, nor what I feel, while I am writing to you. My loss indeed is great, but I dare not begrudge her that inexpressibly happy state into which she is now removed. May I patiently wait for that time, when I also, as a poor unprofitable servant, out of pure grace and mercy, may be permitted to depart and be with Christ for ever.

“My fellow-labourers here, at Groenekloof, are tolerably well in health. Our new plantations are thriving, and the boundary has been renewed. The congregation is, we trust, growing in grace, and in the love and knowledge of our Saviour, Jesus Christ. I commend myself to your prayers, and am, &c.

I. G. BONATZ.

*LETTER from the Synodal Committee appointed for the general management of the Missions of the United Brethren, accompanying the Statement of their Receipts and Disbursements in the Year 1819.*

DEAR BRETHREN,

“WE herewith present to you a Statement of the Receipts and Disbursements of the Missions of our Church among the heathen, in the year 1819, from which it appears that the Expenditure in that year amounted to £9085 : 0 : 2.

“That it so much exceeds the expenditure of former years, has been, in a great measure, owing to the necessity we were under of erecting new buildings, and forming new settlements in the English West India islands. It is therefore with the more thankfulness, that we extol the goodness of God our heavenly Father, in granting us His powerful aid, and enabling us to discharge the greater part of the obligations laid upon us, by the receipt of £6686 : 2 : 3, leaving, however, at the end of the year, a deficiency of £2398 : 18 : 2. This sum has, however, been further reduced, chiefly by extinct annuities, to £1342 : 11 : 4, yet exceeding the deficiency of the former year, which was £810 : 16 : 3, by £531 : 15 : 1.

“When we consider the great expence which must unavoidably attend the support of our extensive and increasing Missionary Establishments in so many parts of the world, we might lose our courage, on finding it so greatly to exceed our means, did we not fix the eye of our faith on our Lord and Saviour, the furtherance of whose kingdom on earth is, and remains, the only object of our feeble exertions, and who has never yet caused us to sink under a burden which He Himself has laid upon us, but given us the most manifest proofs of His mercy and favour, in sending timely assistance on every occasion. He has helped us beyond all our expectation, and amidst difficulties of various kinds. We therefore trust to Him, with full confidence, for future support, being assured, that He will uphold His cause, and grant to us, His poor servants, to experience still farther that mighty aid, by which that part of His work, which He has committed unto the Church of the Brethren, may be maintained.

“In this our hope and trust, we have in the year past been greatly strengthened, by His having raised up active promoters of our missionary labours in other denominations of christians, especially in Great Britain, who have largely contributed towards the maintenance of our missions, as our Brethren will find, under the head of “Extraordinary Receipts and Legacies,” for which they will unite with us in thanks unto Him, and to the instruments of His bounty. We feel indeed deeply penetrated with a sense of gratitude for the help thus afforded us, and will, therefore, encourage each other to trust to God our Saviour, believing that He will never suffer the needful means to be wanting for the outward support of the work in which we are favoured to be engaged, as long as we look unto Him for help, and are sincerely desirous of serving His cause, from love to Him who has done all for us.

“Regarding the internal state of our Missionary Establishments in general, we may truly assert, that, by the grace of the Lord, and the operation of His holy spirit, they are in most places in a state of prosperity, and that the preaching of the gospel to the heathen has no-where been unproductive of fruit. The number of those, who hear and believe, has been on the increase; and every where the most convincing proofs of the Divine Power of the word of the cross, have been made manifest, which the MSS. Reports, sent to our congregations from time to time, and the printed Periodical Accounts of the missions sufficiently show. We are therefore filled with joy and animating hopes, that also in time to come, the Lord will lay a special blessing on the testimony and service of our Brethren, labouring among the heathen. While we extol His mighty grace and power, we will stir up each other anew to take an active share in the promotion of the missionary cause, which we have always considered as a peculiarly precious jewel, entrusted to the Brethren’s Church.

“With the most lively sense of gratitude to our merciful God, the Head and Ruler of His church, we likewise remark, that there has not been wanting among us Brethren and Sisters, who are willing to devote themselves to the service of the missions, possessed of the needful qualifications, ready to meet all

the privations and hardships, which may become their portion, and who think themselves highly favoured to labour in this vineyard, as a pleasing sacrifice, due to Him, who has loved us, and given Himself for us, enduring the cross, despising the shame for our sake, and who shall see of the travail of His soul from among the heathen also, and be satisfied.

“What we have here briefly stated will no doubt be an incitement to us all, to make the concerns of our missions a subject of our constant remembrance and prayer, and to call upon the Lord, still to vouchsafe to grant us the favour, by His blessing, to be employed in promoting His kingdom of grace on earth, in unity of spirit with Societies of christians of other denominations, met for the same purpose, and who are likewise successfully engaged in the important work of preaching the gospel to heathen nations. We trust we shall obtain yet more decided and glorious evidences, that, according to His precious promises, a beginning is made in our day, to gather in the fullness of the Gentiles, as His reward.

“We commend ourselves and the important charge committed unto us, to your continued favour and supplications in our behalf, that we may be enabled to fulfil our duties in His strength, and with His acceptance and blessing, and remain ever in the fellowship and love of our adorable God and Saviour,

Your most faithful and affectionate Brethren,

JOHN GOTTFRIED CUNOW,  
WILHADUS FABRICIUS,  
G. MARTIN SCHNEIDER.

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The Synodal Committee for the management of the concerns of the Brethren's missions, have desired me in the most cordial and acceptable manner, to express their gratitude to all and each of those kind friends and benefactors, by whose bounty the missions have been supported, and to recommend the labours of the Brethren among the heathen to their continued remembrance and prayers, and active participation, for which may the Lord, the Giver of every good gift, shower down upon them His choicest blessings.

C. I. LATROBE.

*STATEMENT of the Receipts and Disbursements of the Committee for Management of the general Concerns of the Missions  
of the UNITED BRETHREN in the year 1819.*

RECEIPTS.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
Half-yearly collections in the Brethren's congregations . . . . .	1353	5	1
Contributions from members of the Society and friends not residing in the settlements . . . . .	408	19	10
Extraordinary donations, chiefly from England . . . . .	3556	17	5
<i>L. c.</i> acres . . . . .	1364	11	0
By course of exchange . . . . .	2	3	8

Total-receipts *L.* 6686 2 0  
 More expended than received . . . . . 2398 18 2

*L.* 9085 0 2

PAYMENTS.

	<i>L.</i>	<i>s.</i>	<i>d.</i>
For Greenland . . . . .	481	12	4½
South America . . . . .	149	17	7
Barbadoes . . . . .	545	9	9½
St. Kitts . . . . .	1485	5	11
Antigua . . . . .	1478	1	2
Jamaica . . . . .	1232	4	1½
Labrador* . . . . .	170	18	11
Danish Islands . . . . .	273	5	9
North American Indian mission . . . . .	508	14	11½
South Africa . . . . .	6325	10	7

To Agents' salaries, book-keeper, house-rent, copying, stationary, &c. . . . . 204 12 1  
 Postage, parcels, &c. . . . . 81 10 3  
 Interests on annuities more paid than received . . . . . 381 0 9  
 Pensions to aged and resting missionaries, including visits of missionaries . . . . . 786 3 8½  
 Twenty married pair . . . . . 281 8 11½  
 Twenty-six widows . . . . .  
 Fifty-eight children of missionaries, in different schools . . . . . 855 17 6

1923 10 2

Journeys undertaken in behalf of the missions . . . . . 35 9 8  
 Contributions towards the support of aged missionaries, yet employed in different European congregations . . . . . 133 6 8

*L.* 9085 0 2

\* For journeys of missionaries, till their arrival in or return from England.

## GENERAL STATEMENT

AT

THE CLOSE OF 1819.

	£	s.	d.	£	s.	d.
Arrears left at the close of 1818 .	810	16	3			
Received from the Danish West- India Islands .....	446	14	5			
				364	1	10
Loss on an old debt .....				8	12	9
Expenses, chiefly of building the new chapel, &c. at New Eden, in Jamaica .....				3126	10	10
Arrears of 1819 .....				2398	18	2
				5898	3	7
Extinct annuities .....	4550	0	0			
Amount of effects sold .....	5	12	3			
				4555	12	3
Actual deficiency in 1819	£	1342	11			4

# L I S T

OF

*Subscriptions and Donations received in 1820, towards the Support of the Missions of the United Brethren.*

## FROM SOCIETIES AND ASSOCIATIONS, &c. &c.

### SCOTLAND.

Glasgow Association in aid of the Missions of the United Brethren, including £74:12:6, from the Ladies' Association, per Mrs. Chalmers, transmitted by H. Tenant, esq. ....	300	0	0
Northern Miss. Soc. by Rev. Angus M'Intosh .....	30	0	0
Aux. Miss. Soc. Greenock, by R. D. Kerr, esq. ....	15	0	0
Female Miss. Assoc. Greenock, by Mr. Wm. Tarbitt	10	0	0
Cupar Fife Aux. Miss. Soc.	15	0	0
Falkirk Aux. Bible and Miss. Soc. ....	6	10	6
Mid Calder Miss. Soc. ....	5	0	0
Auchtermuchty and Strathmikle Female Bible Soc. .	5	0	0
Wick and Pultney Miss. Soc. by Rev. R. Caldwell ....	10	0	0
Elgin Miss. Soc. by Rev. Niel M'Niel .....	5	0	0
Paisley Youth's Soc. for religious purposes, by Mr. Ferguson .....	15	0	0
Fife and Kinross Miss. Soc. by Mr. R. Plenderleath ..	20	0	0
A Religious Society at Auchtermuchty, by ditto .....	1	1	6
Dundee Miss. Soc. by ditto	20	0	0
Leith Aux. Miss. Soc. by do.	10	0	0
Queensferry Bible and Missionary Society, by ditto..	3	3	0

Anstruther Aux. Miss. Soc.			
by ditto .....	1	1	0
Kilmarnock Bible Association, by ditto .....	10	0	0
East Lothian Society for promoting Christian knowledge, by Mr. William Hunter, (for names see next page).			
Preston Pans Bible and Missionary Society, by ditto .	10	0	0
Tranent Female ditto, by do.	5	5	0

### ENGLAND.

London Assoc. in aid of the Missions of the United Brethren, by J. G. Lockett, esq. including £122:14 for the Witte Revier .....	1095	8	3½
London Ladies' Association by Miss Hurlock .....	99	1	4
Ladies' Assoc. Fairfield, near Manchester .....	5	dons	17 3 6
Penny Society at Okbrook, by Mr. J. Glass .....	3	0	0
Ditto do. by Miss Blackburn	1	10	6
Ditto at Bedford, by Rev. C. F. Harke .....	24	5	5
Ditto at the Old Meeting, Bedford, by Rev. S. Hillyard .....	2d	don	10 0 0
Ditto at Perten Hall, by Rev. J. K. Martyn .....	10	0	0
Miss. Assoc. at St. Neots ..	3	0	0
Kimbolton Missionary Society, by Rev. Mr. Hemming	2	10	0

Berwick and Tweedmouth Miss. Assoc. by Rev. C. F. Reichel, Fulnec .....	8	0	0
Ladies' Assoc. Bristol, by Miss Bath (for names see p. 393) .....	51	0	6
Ladies' Assoc. by Misses Ford and Roberts, Clifton	1	5	0
Ladies' Assoc. Bath, see p.393			

## IRELAND.

Molyneux Asylum Miss. As- soc. by Rev. J. Holmes ..	10	0	0
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EDINBURGH, &c. by Mr. R. Plen-  
derleath.

Rev. Dr Davidson .....	3	3	0
John Stirling, esq. ....	0	10	6
Mrs. and Miss Smith .....	1	11	6
Mr. W. M'Ewin .....	1	1	0
Miss Rattray .....	1	0	0
Miss Garden .....	1	0	0
J. A. Haldane, esq. ....	1	1	0
Mrs. Hamilton .....	1	1	0
Mrs. Bailey, Drylaw .....	3	3	0
Mr. G. Inglis, .....	5	3	0
Peter M'Farlane, esq. Alloa	1	1	0
Rev. Mr. Black, Perth ....	1	1	0
Lady Carnegie .....	2	2	0
Miss Carnegie .....	1	1	0
Miss Jane Carnegie .....	1	1	0
Miss Mary Ann Carnegie ..	3	3	0
Miss Eleanor Carnegie ....	2	2	0
Miss Mary Carnegie .....	1	1	0
Miss Emma Carnegie .....	2	2	0
A Friend to the Brethren ..	1	0	0
Miss Spratt .....	1	1	0
J. Strachan Blackwood, esq.	2	2	0
Mr. MacDonald .... 2 dons	1	0	0
Mr. Alex. Duncanson, Alloa	1	1	0
Mr. Provost Guthrie and Daughters, Brechin .....	1	11	0
Mrs. Gilchrist .....	1	1	0
Mr. David Ogilvy .....	0	10	6

Mr. William Oliphant .....	0	10	0
Mr. White, Bookseller ....	1	1	0
A Friend from the Country	0	10	6
Miss M'Queen .....	1	1	0
Rev. Dr. Wright, Stirling..	1	0	0
Mr. R. Plenderleath .....	1	1	0
Collected by a Lady, and transmitted by Rev. Dr. Chalmers, Glasgow .....	19	11	6
Mr. James Mather, Hamilton, by Rev. Dr. Nicol .....	4	0	0
Robert Brown, esq. Glasgow	25	0	0

By the East Lothian Society for promot-  
ing Christian Knowledge.

Mr. J. Taylor, Preston Pans	2	2	0
John Somerville, esq. Mer- ham Mains .....	1	1	0
Rev. Dr. Brown, Seaton Mains .....	1	1	0
Mr. Patrick Begbie, Cairn- dinnis .....	1	1	0
Miss Begbie, ditto .....	0	10	6
Mr. John Houden, Garleton	2	2	0
Rev. James Thomson, Pres- ton Kirk .....	1	1	0
Mr. James Porteous, Gifford	0	5	0
Rev. James Innes, ditto ...	0	10	6
Mr. Wm. Yule, ditto .....	0	10	6
Mrs. Brown, sen. Buccleugh- place, Edinburgh .....	0	10	6
Mr. R. Brown, ditto .....	0	10	0
Mrs. Emlington, Traut ..	0	10	0
Mr. W. Hunter, Haddington	0	10	6
Mr. Sam. Brown, ditto ....	0	10	6

## LONDON.

Hon. and Rt. Rev. the Lord Bishop of Durham .. don	10	0	0
Rt. Hon. Lord Gambier ann	10	0	0
Rt. Hon. Lady Frances Har- pur .....	5	0	0
Miss Vansittart .....	100	0	0
Ditto .....	5	0	0

Rt.Hon.Lady R.Manners <i>ann</i>	5	5	0	Rev. Mr. Hankinson	2	2	0
James Gordon, esq. .... <i>don</i>	55	0	0	Joseph Butterworth, esq. ..	1	1	0
Mrs. Taddy, Minories, by M. Gibbs, esq. .... <i>don</i>	50	0	0	William Harryman, esq. ...	5	0	0
Collections .....	20	4	0	Rev. Mr. Mann	1	1	0
J. F. Foster, esq. .... <i>ann</i>	1	1	0	Rev. Dr. Fearon	10	0	0
Mr. W. M'Dowall .... <i>ann</i>	2	2	0	M. M. Head, esq. by Rev. Mr. Ward	10	0	0
Mrs. M'Dowall .... <i>ann</i>	1	1	0	Rev. Joshua Mann	2	2	0
Mr. Hen. Dobbs .... <i>ann</i>	1	1	0	Chas. Holehouse, esq. . 2 yrs	4	4	0
W. Wilson, esq. .... <i>ann</i>	5	0	0	Joseph Beardmore, esq. ....	5	0	0
Mr. W. H. Millar .... <i>don</i>	1	10	0	Michael Gibbs, esq. ....	2	2	0
"A Small Donation in Aid of Moravian Missions," di- rected to Mr. J. L. Wollin	6	0	0	Joseph Wilson, esq. Highbury Hill	2	2	0
J. Wilson, esq. by Rev. T Moore	3	3	0	Mrs. Lacan	3	0	0
Mrs. Isaac Edmonds .. <i>ann</i>	1	1	0	Mrs. Davis	0	10	0
Mrs. Rucker, Melrose Hall, Putney, by Mr. C. Brooke	5	5	0	Mrs. Gordon, Beckenham	1	1	0
Rev. T. Brandram, Becken- ham, by Mrs. Rose .. <i>ann</i>	1	1	0	Rev. P. Treschow, .... <i>ann</i>	1	1	0
Rev. W. Rose and Mrs. Rose	10	0	0	H. Hoare, esq. Mitcham . <i>don</i>	30	0	0
Right Hon. Lady O. B. Spar- row	10	10	0	Rev. C. Hoare, Blandford ...	1	1	0
Miss Sparrow	10	10	0	Mrs. Holden, ditto	2	0	0
Miss Husbands	1	0	0	J. R.	0	10	0
N. N. by Mr. Lefebvre ....	1	0	0	A Lady, by Miss Vansittart	1	1	0
A Lady, a Friend to Missions	10	0	0	Miss Walker, by Mr. Cooper	1	1	0
Amb. Martin, esq. .... <i>ann</i>	2	2	0	Mr. H. Nisbet	5	0	0
S. Maud, esq. ....	2	0	0	Mr. J. Gray	1	1	0
Mrs. Grote	5	0	0	Mrs. Murray	1	1	0
Ed. Townsend, esq. Putney	1	0	0	Mr. Chapman	1	0	0
Richard Lea, esq. Becken- ham	1	1	0	R. H. Blosset, esq. ....	10	10	0
Mrs. Gibbs	1	1	0	Mr. J. Thompson	1	1	0
Mrs. Secretan, by Miss Wade ..... <i>ann</i>	1	1	0	Joseph Hurlock, esq. ... <i>ann</i>	5	5	0
Mr. Smith, .... ditto	1	1	0	Mrs. Cottrell	1	0	0
Mr. Creed, Ashford	2	2	0	Rev. G. Fletcher, Beckenham	1	0	0
Mrs. Dum	0	10	0	Robt. Ramsden, esq. by Mr. Nisbet	2	2	0
Mr. Wm. Chapman	1	0	0	Rev. Wm. Gilpin, by Messrs. Hoare	2	2	0
Mr. Wm. Tarn	1	1	0	E. B.	1	1	0
Thomas Meade, esq. ....	1	1	0	L. M. N.	10	0	0
Rev. Rich. John Meade ....	1	1	0	A Friend	0	13	0
Miss Garling	1	1	0	Lieut. Lambrick, by Mr. Ro- gers	0	10	0
				Mrs. Bull	2	0	0
				T. Greaves, esq. Bank .. <i>ann</i>	1	1	0
				W. B. S. Turner, esq, Bank .	1	1	0
				Mrs. Fish, Russel-sq. .... <i>ann</i>	1	1	0

Mrs. Pownal, ..... *ann* 1 1 0  
 T. N. Wittwer, esq. .... *don* 5 5 0

*By the London Ladies' Association.*

T. West, esq. .... *ann* 2 0 0  
 Collected at a School ..... 1 10 0  
 Mr. W. Edwards ..... *ann* 1 0 0  
 Mrs. Carter ..... 1 1 0  
 Mr. Halliley ..... *don* 2 0 0  
 A Friend, for the West Indies 5 0 0  
 Mr. Stephenson, Bishop's Hall,  
 near Taunton ..... 5 0 0  
 — Hill, esq. .... 1 0 0  
 Mrs. Cookworthy, Plymouth  
 ..... *ann* 1 0 0  
 Collected by the same in small-  
 er sums ..... 2 1 0  
 Miss Mount ..... *don* 1 1 0

The above are included in the  
 sum of £99: 1: 4, paid by  
 this Association, (see p. 387)

Rt. Hon. Lady St. John · *ann* 4 4 0  
 A Friend to the Brethren's  
 Missions, by ditto ..... 2 2 0  
 Miss C. Welford, by J. Ro-  
 gers, esq. .... *ann* 1 0 0  
 Miss H. Welford, by do. · *ann* 1 0 0  
 J. Gorst, esq. Somerst. · *ann* 2 0 0  
 Wm. Jenney, esq. .... *ann* 2 2 0  
 G. Gooch, esq. by I. R. Syms,  
 esq. .... *ann* 10 10 0  
 Lady Inglis ..... *don* 10 0 0  
 T. Ward, esq. Air-street, Pic-  
 cadilly ..... *ann* 2 2 0  
 W. F. Garratt, esq. .... *don* 20 0 0  
 Miss Wade ..... *ann* 1 1 0  
 Messrs. A. Dürninger and Co.  
 Herrnhut ..... *ann* 6 0 0

*Transmitted by the Rev. L. Grainger,  
 Wintringham, near Brigg,  
 Lincolnshire.*

Mrs. Allenby, Kenwick-ho.  
 near Louth ..... 1 1 0  
 H. Allenby, esq. ditto .... 1 1 0  
 Mrs. H. Allenby, ditto .... 1 1 0

Rev. S. Welfit, Louth ..... 1 1 0  
 Mrs. Harrison, ditto ..... 1 0 0  
 Miss Cartwright, ditto ..... 1 1 0  
 Mrs. F. Walesby, ditto ..... 1 1 0  
 Collection by her ..... 1 1 0  
 Two or three Friends, by Miss  
 Byron, ditto ..... 0 9 0  
 Mr. Hudson, ditto ..... 1 0 0  
 Mrs. Hudson, ditto ..... 1 0 0  
 Miss R. Cartwright, ditto ... 2 2 0  
 Mr. J. Byron, 'Tathwell, near  
 Louth ..... 1 1 0  
 Mrs. Martinson, Barton .... 1 1 0  
 Miss Walkden, Saxby, and  
 Friends ..... 1 7 6  
 H. and L. .... 0 5 0  
 Rev. L. Grainger ..... 2 2 0

*YORK, transmitted by Mrs. Gray.*

Rev. James Stillingfleet ..... 2 2 0  
 Rev. William Richardson ... 2 2 0  
 Mrs. A. Jarratt ..... 2 2 0  
 Miss Booth, (formerly £1: 1: 0) 2 2 0  
 William Gray, esq. .... 2 2 0  
 Mrs. Richardson, ..... 1 1 0  
 Mrs. Gray ..... 1 1 0  
 Rev. William Gray ..... 1 1 0  
 Rev. Edmund Gray ..... 1 1 0  
 Jonathan Gray, esq. .... 1 1 0  
 — Dodsworth, esq. .... 1 1 0  
 William Gimber, esq. .... 1 1 0  
 David Russell, esq. .... 1 1 0  
 A. Mather, esq. .... 1 1 0  
 Mrs. Mather ..... 1 1 0  
 Mrs. Ewart ..... 1 0 0  
 Mrs. Scott ..... 1 1 0  
 A. Thorpe, esq. .... 1 1 0  
 Mrs. Prest ..... 1 1 0  
 Mrs. Brown ..... 1 1 0  
 Mr. Crosby ..... 1 1 0  
 Mrs. Crosby ..... 1 1 0  
 Miss Hepworth ..... 1 1 0  
 Avison Terry, esq. .... 1 1 0  
 Mrs. Terry ..... 1 0 0  
 Mrs. Tireman ..... 1 1 0

Rev. John Graham	1	1	0	B. Gott, esq.	2 yrs	4	4	0	
Rev. John Acaster	1	1	0	Mr. J. Hinchcliffe, sen.	ann	1	1	0	
Rev. Andrew Cheap	1	1	0	Mr. John Taylor	ann	2	2	0	
Rev. John Overton	1	1	0	Miss Parsons	....	0	10	0	
Mrs. Ann Hudson	1	1	0	Rev. I. G. Weddell, York	ann	1	1	0	
Mrs. Thompson, Skelton	1	1	0	Mr. G. Widenan	ann	1	1	0	
<i>FULNEC, &amp;c. by the Rev. C. F. Ramftler.</i>				R. H. by Mr. J. Montgomery,					
Two Collections in Chapel at				Sheffield	.....	2	2	0	
Fulnec	64	2	0 $\frac{1}{4}$	Some Sunday Scholars	.....	0	2	10 $\frac{1}{2}$	
Ditto ditto at Gomersall	25	3	0	Mr. James Sykes	ann	2	2	0	
Ditto ditto at Mirfield and				Mr. James Sellors	... 2 dons	2	0	0	
Linthwaite	34	8	4 $\frac{1}{4}$	Mr. Hy. Oates	.....	1	1	0	
Ditto ditto at Wyke	16	2	11	Rev. W. Wood, Tingley-ho.	ann	2	0	0	
Three ditto at Baildon	5	2	7 $\frac{1}{2}$	Mr. Ridsdale	.....	1	1	0	
One ditto at Horton	1	13	6	Mr. J. Hinchcliffe, jun.	ann	1	1	0	
Poor Girls, by Miss Carter	2	14	0	W. Hey, esq.	ann	2	2	0	
Legacy from Miss Salome				Mr. Carlin, Nottingham	ann	1	1	0	
Seifferth	2	2	0	Mr. Cox, Liverpool	ann	0	10	6	
H. Walker, esq. Blythe 2d don	10	0	0	Mr. Daniel Sutcliffe	.....	0	12	6	
Mrs. Thornton, Hull	15	0	0	Mrs. Jackson, ...	.....	0	5	6	
Mr. James Montgomery	ann	1	1	0	<i>FAIRFIELD, near Manchester, by Mr.</i>				
Mrs. L. Browne, Leeds	ann	2	2	0	<i>Frank Mallalien.</i>				
Ditto	ann	2	2	0	Four Collections in Chapel at				
Two friends, by ditto	ann	5	0	0	Fairfield	.....	94	10	2
Mr. G. Smith, Leeds	ann	1	1	0	Four ditto at Dukinfield	...	22	10	9
Mr. W. B. Smith, ditto	ann	1	1	0	Dr. Bardsley	..... 2 yrs	2	2	0
Mr. Clapham, do.	ann	1	1	0	Mr. Charles Hindley	ann	1	1	0
Mr. J. Clapham, ditto	ann	1	1	0	Mr. George Brown	ann	2	0	0
Mr. S. Clapham, ditto	ann	1	1	0	<i>By John Lees, Esq.</i>				
S. Pidwell, esq. Penzance	ann	1	1	0	W. Kay, esq. Manchester	ann	1	1	0
Mr. J. Bradley, Morley	ann	1	1	0	Jas. Lees, esq. Clarksfield	ann	2	2	0
G. Woodhouse, esq.	ann	2	2	0	Jos. Lees, esq. ditto	ann	2	2	0
Mr. Jas. Dickinson, ...	ann	1	1	0	John Lees, esq. Fairfield	ann	2	2	0
Mr. Jos. Dickinson	ann	1	1	0	<i>OKBROOK, &amp;c. by Rev. Jonathan Smith.</i>				
— Beaumont, esq.	ann	1	1	0	Two Collections in Chapel				
Mr. John Lister	ann	1	1	0	Thomas Pares, esq. Hopwell				
Miss Currer	3 yrs	15	15	0	Hall	..... ann	1	0	0
A poor woman by Mr. Montgomery	ann	0	5	0	Mrs. Pares, .....	ann	1	0	0
E. Armitage, esq.	ann	1	1	0	Mrs. Pochin	..... don	5	5	0
Mr. B. Burnley	ann	1	1	0	Ditto	..... ann	5	5	0
Mr. G. Hirst	ann	1	1	0	Mrs. Davison, by Mrs. Pares	ann	3	0	0
Mr. T. Pape	2 yrs	2	2	0					
Mr. G. Rawson	ditto	2	2	0					

Rev. Mr. Hey . . . . . <i>ann</i>	1	1	0	Mrs. Jones . . . . .	0	5	0
Mrs. Jackson, Newark . . <i>ann</i>	2	2	0	Wm. Evans, esq. . . . .	1	0	0
Mrs. Huddlestone, ditto . <i>ann</i>	2	2	0	Mrs. Morgan, . . . . .	1	0	0
Mrs. Brown . . . . . <i>don</i>	1	0	0	Miss Ferrior . . . . .	0	5	0
Charles Murray, esq. . . <i>ann</i>	2	2	0	Miss Game . . . . .	0	5	0
Rev. Mr. Wawn . . . . .	1	1	0	Rev. James Thomas . . . <i>ann</i>	0	10	6
Mrs. Young . . . . . <i>ann</i>	5	0	0	Mrs. Lloyd, Bronwidd . . <i>ann</i>	5	0	0
J. Bowmer, esq. . . . . <i>ann</i>	1	1	0	Philip Phillips, esq. . . . .	0	5	0
Lady Parkyns . . . . . <i>ann</i>	1	1	0	Mr. Corrie . . . . .	1	0	0
Mrs. Freer . . . . . <i>don</i>	1	0	0	Various small Contributions .	4	11	2
Mr. Bacon, Derby . . . <i>ann</i>	1	0	0				
Mrs. Reynolds . . . . . <i>don</i>	1	0	0	<i>TYTHERTON, &amp;c. by Rev. L. R. West.</i>			
Ditto Servants at Hopwell .	0	10	6	Two Collections in Chapel	12	17	0
Rev. Mr. Cocker . . . . . <i>ann</i>	1	1	0	Ditto at Malmsbury . . . . .	9	2	6
Mrs. Atherstone . . . . . <i>don</i>	0	10	0	Rev. E. Mansfield, Vicar of			
Mr. Wells . . . . . <i>ann</i>	1	1	0	Bisley, Gloucestershire . .	1	1	0
A Gentleman on a visit at Ok-				Rev. Mr. Wheeler . . . <i>ann</i>	1	1	0
brook . . . . .	1	0	0	A Lady, by ditto . . . . . <i>don</i>	1	0	0
Two Miss Smelts, on a visit				Rev. Mr. Estcourt . . . <i>ann</i>	1	1	0
there . . . . .	0	12	6	Mr. Sadler . . . . . <i>don</i>	1	0	0
Mrs. Evans, Derby . . . <i>ann</i>	1	1	0	Mrs. E. Vines . . . . . <i>ann</i>	1	1	0
				Rev. H. H. Hayes . . . . . <i>ann</i>	2	0	0
				Rev. W. L. Bowles . . . <i>ann</i>	1	1	0
				Rev. Mr. Woodroffe . . . <i>ann</i>	1	1	0
<i>BEDFORD, by Rev. C. F. Harke.</i>				<i>BRISTOL, by James Fripp, Esq.</i>			
Collections in Chapel . . . . .	46	4	7	Collected in Chapel at Bristol	90	8	6
Rev. Dr. Johnson . . . . . <i>ann</i>	1	1	0	Ditto at Kingswood . . . . .	2	2	10
Mrs. Longmire, sen. . . . . <i>don</i>	1	0	0	Mrs. John Fisher Weare . <i>don</i>	20	0	0
Rev. J. K. Martyn . . . . . <i>ann</i>	5	0	0	Mrs. Hodges . . . . . <i>don</i>	10	0	0
				William Heath, esq. . . . .	10	0	0
				Mrs. Holland . . . . .	10	0	0
				Miss Coleman, by Mrs. Schim-			
				melpenning . . . . .	10	0	0
				W. Hall, esq. . . . .	5	0	0
				Rev. Dr. Bridges . . . . .	2	0	0
				Mrs. Bridges . . . . .	2	0	0
				Mrs. Waite . . . . .	1	1	0
				Mr. Essex . . . . .	1	1	0
				Mr. Meares . . . . .	1	1	0
				Rev. John Hall . . . . .	1	1	0
				Mrs. Edwards . . . . .	1	1	0
				Mrs. Dighton . . . . .	1	1	0
				Mrs. Fothergill . . . . .	1	1	0
				Mr. Mees . . . . .	1	1	0
<i>LEOMINSTER, by Rev. S. F. Church.</i>							
Rev. H. Gipps, Hereford . <i>don</i>	5	0	0				
Rev. S. F. Church . . . . . <i>don</i>	0	10	6				
<i>PLYMOUTH, by Rev. John Jenkins.</i>							
Collection in Chapel . . . . .	18	15	9				
Rev. Joseph Richards . . . . .	1	0	0				
<i>HAVERFORDWEST, by Rev. R. Grimes.</i>							
Collections in Chapel . . . . .	23	18	8				
Unknown Friend to the cause,							
1819 & 1820 . . . . .	2	0	0				
Mr. T. L. . . . .	0	10	6				
Rev. J. T. Nash, D. D. . . . .	0	5	0				
Rev. David Adams . . . . .	0	5	0				
Mr. John Maurice . . . . .	0	5	0				

Mr. Purnell .....	1	1	0	<i>By the Bristol Ladies' Association.</i>			
Miss Buchans .....	0	5	0	Mrs. Arthur .....	<i>ann</i>	1	6 0
Mr. Peter Fry .....	1	1	0	Miss Bird .....	<i>ann</i>	1	6 0
Mrs. J. Spenceer .....	1	1	0	Miss Bartlemere .....	<i>ann</i>	1	6 0
Mr. F. E. Downing .....	1	1	0	Young Ladies at Miss Bird's			
Miss Sarah Fripp .....	<i>ann</i>	1	1 0	School .....	<i>don</i>	2	9 0
Miss Mary Parminter .....	2	0	0	Rev. Mr. Davis, Salisbury	<i>ann</i>	1	6 0
Rev. R. Frome .....	2	0	0	Mrs. Rees, Caermarthen	<i>ann</i>	1	6 0
A Friend, Q. D. U. ....	2	0	0	Mr. Gurney .....	<i>ann</i>	1	1 0
E. B. Fripp, esq. ....	<i>ann</i>	3	3 0	Mr. Roberts .....	<i>ann</i>	1	1 0
Mr. J. E. Moore .....	1	1	0	Mr. Bordell, Swansea ..	<i>ann</i>	1	1 0
Mrs. Hellicar, Warminster ..	1	1	0	Mrs. Worgan .....	<i>ann</i>	1	6 0
Mrs. M. A. Schimmelpenning	5	0	0	A Friend, by ditto .....	<i>ann</i>	1	6 0
Ditto .....	<i>ann</i>	1	1 0	Mr. Isaac Cooke .....	<i>ann</i>	1	1 0
Mr. Richard Smith .....	1	1	0	Mrs. White .....	<i>ann</i>	1	1 0
Rev. Mr. Longuire .....	2	0	0	A. Foulks, esq. Redland ..	<i>ann</i>	1	1 0
Mr. Samuel Millard ..	2 yrs	2	2 0	Mr. Smith, Wiltshire ..	<i>ann</i>	1	1 0
Mr. Marychurch .....	1	1	0	Mrs. James Edwards ..	<i>ann</i>	1	1 0
Mr. Bonville .....	1	1	0	Mrs. Jones, Langstone-ct.	<i>ann</i>	5	0 0
Rev. Mr. Glover .....	1	1	0	Mr. Powel .....	<i>ann</i>	1	1 0
Mrs. H. Moore, Barley-Wood				Mr. Badham .....	<i>ann</i>	1	1 0
.....	<i>ann</i>	2	0 0	Mrs. Richard Smith .....	<i>ann</i>	1	1 0
J. S. Harford, esq. Blaise Cas-				Richard Ash, esq. ....	<i>ann</i>	1	1 0
tle .....	<i>don</i>	10	0 0	Mr. Benjamin Vines .....	<i>ann</i>	1	1 0
A Friend, by ditto .....		20	0 0	Mr. Doyle .....	<i>ann</i>	1	1 0
The Rt. Worshl. the Mayor of				Mr. Turner .....	<i>ann</i>	1	1 0
Bristol, Geo. Hillhouse, esq.		5	0 0	Mr. Poole .....	<i>ann</i>	1	1 0
T. Stock, esq. ....		5	0 0	Mr. Morgan .....	<i>ann</i>	1	1 0
Wm. Fripp, esq. Alderman ..		5	0 0	Mrs. Jenkins .....	<i>ann</i>	1	1 0
Rev. T. Sims .....		1	0 0	Mrs. Barrow, Cothom-ldg.	<i>ann</i>	1	1 0
Mrs. F. E. Downing .....		5	0 0	Mrs. Hall, Kettering ..	<i>ann</i>	1	1 0
Miss Kempe, Clifton, by Rev.				Mrs. Watkins .....	<i>ann</i>	1	1 0
Mr. Serle .....		5	0 0	Mr. Fitchew Fitzhugh ..	<i>ann</i>	1	1 0
A Friend from Bath .....		1	0 0	Miss Bath .....	<i>ann</i>	1	1 0
Mr. John Birtill .....	<i>ann</i>	1	1 0	A Friend, by Dr. Okely ..	<i>don</i>	1	0 0
Sundry small Sums ..		0	11 0	Sundry smaller Sums .....		13	6 1
Mrs. H. F. Ford Clifton .....		1	0 0				
Chas. Bowles, esq. Chickereil		2	2 0	<i>BATH, by Rev. Thomas Mallalieu.</i>			
Rev. T. Grinfield, Berkley-sq.		30	0 0	Collection at the Chapel ..		15	16 10
Lady Elton .....		1	1 0	From the Ladies' Association			
Mrs Whish .....		5	0 0	in Bath, for the year 1820			
Mrs. Hall, Belvue .....	2 dons	2	0 0	Mr. Barrett Weymouth, by			
Mr. Withington .....	<i>ann</i>	1	1 0	Miss Phillott .....	2 yrs.	2	0 0
Mrs. Allsup .....	2 dons	4	0 0	Mrs. Coleman, Shrewsbury,			
Mrs. Castleman .....	2 yrs	2	0 0	by ditto .....	<i>ann</i>	1	1 0

Mr. Barrett, jun. by ditto 2 yrs	2	0	0	Mrs. General Rayne, by Miss			
Mrs. Fitzgerald, by Miss Phillott	1	0	0	Phillott .....	don	1	1 0
Miss Fitzgerald, by ditto	1	0	0	C. Williamson, esq	ann	1	1 0 <sup>3</sup>
The Misses Hely Hutchinson,				A Friend, by Mrs. Tucker			
by Miss Phillott	1	1	0	.....	don	0	10 0
Miss Olivia More, by do.	1	0	0	Miss H. Cottrill	don	0	8 8
Charles Phillott, esq.	2	2	0	Mrs. Fuller	ann	1	1 0
Miss Phillott	1	1	0	Mrs. Breeze	ann	1	0 0
Miss Eliza Hunter, by Miss				Miss Hunt	.....	1	4 0
Phillott	1	0	0	By Miss Birtill	don	0	7 6
Rt. Hon. Lady E. King by do.				By Miss Orchard	don	0	14 1
.....	1	1	0	Mrs. Load	ann	1	1 0
Hon. Mrs. Strange, by do.	1	1	0	Miss Sarah Sutton	ann	1	1 0
Miss Strange, by ditto	0	5	0	Mr. James Gibbs	ann	1	1 0
Rev. J. Richards, Bath, by				Mr. William Gibbs	ann	1	11 6
ditto	0	10	6	Friends, by ditto	don	0	8 0
Mr. William Richards, Wey-				Friends, by Miss Evenis	don	3	0 0
mouth, by ditto	1	0	0	Miss Skurray	don	0	6 0
Miss Stackhouse, by do.	2	2	0	Mrs. Coe	don	0	10 0
Ditto, by ditto, to be added to				Mr. Haddon	don	1	0 0
the Bath Collection	1	0	0	Mr. James, by Mrs. Ram-			
Mrs. John Storer, Hawks-				bach	don	1	0 0
worth Notts, by ditto	1	1	0	George Scholes, esq.	don	0	10 0
Mrs. Whitmore, Apley-park,				Rev. J. J. Conybeare	ann	2	2 0
Shropshire, by ditto	1	1	0	Mr. Godwin	don	1	0 0
Mrs. D. Whitmore, Cols-				Mrs. Heath	don	1	0 0
brook, Shropsh. by do.	1	0	0	Miss Lee	ann	1	0 0
Ditto, by ditto	1	0	0	A Friend, by Mrs. Lucas	don	1	0 0
Miss Whitmore, Colsbk. by do.	1	12	0	The Hon. Clem. Elphinstone,			
Penny Subscription, Colsbrk.				by Mrs. Binns	don	2	0 0
by ditto	0	8	8	Mr. Ferris	ann	1	1 0
Honorable Miss P. H. Hutch-				Mrs. Dudden	ann	1	0 0
inson	2	0	0	Mrs. Orchard	ann	1	0 0
J. Parish, esq.	2	0	0	Mr. Evenis	ann	1	1 0
J. C. Hartsinck, esq.	1	0	0	Thomas Slater, esq.	ann	1	1 0
Mrs. Wardall	1	0	0	Mrs. Slater	ann	1	1 0
Mrs. Nash	1	0	0	Mrs. Williams, Moore-pk.	ann	1	0 0
Mrs. Lowder	3	3	0	Mrs. Pennington	ann	1	1 0
Mrs. Daniell	1	0	0	Mrs. Heran	don	1	0 0
Miss Horde	0	10	6	Hon. Chas. Noel, Barham			
Miss Chapman	2	2	0	Court, Kent	ann	10	0 0
A Friend, by the Rev. T. Mal-				Thos. Slater, esq.	.....	2	2 0
lalicu	5	0	0	A Friend, by Miss Phillott	.....	5	0 0

## DUBLIN, by Rev. J. Holmes.

*Irish.*

Two Collections in Church	118	7	1
J. Colpoys, esq.	<i>ann</i>	1	2 9
Mrs. Colpoys	<i>ann</i>	1	2 9
Mrs. Disney	<i>ann</i>	1	2 9
Mrs. Oliver	<i>ann</i>	1	2 9
Mrs. Sandford	<i>ann</i>	2	5 6
Mrs. Smyth, of Bristol	<i>ann</i>	2	5 6
Miss Henneby	<i>don</i>	1	0 0
Friends to the Cause	<i>don</i>	3	5 6
Mr. Purser	<i>don</i>	1	0 0
Mr. West	<i>don</i>	0	10 0
Mrs. Stafford	<i>don</i>	1	0 0
B. Digby, esq.	<i>don</i>	1	2 9
—— Minchin, esq.	<i>don</i>	1	0 0
A Friend	<i>don</i>	1	2 9
Rev. T. Loader	<i>don</i>	1	0 0
James Ferrier, esq.	<i>don</i>	1	0 0
Mrs. Gordon	<i>don</i>	1	0 0
Mr. Hollingsworth	<i>don</i>	1	0 0
Miss Lindsay	<i>don</i>	0	6 8
Miss Madden	<i>don</i>	2	5 6
Major Oliver	<i>don</i>	1	2 9
Ditto	<i>2d don</i>	1	0 0
Miss H. K.	<i>don</i>	2	0 0
A Member of the Church			
Miss. Soc.	<i>don</i>	1	0 0
A Friend	<i>don</i>	10	0 0
Several Friends, by Rev. R.			
H. Nixon	<i>don</i>	13	15 0
Two Children, J. H. and			
A. H.	<i>don</i>	0	10 0
Mrs. Mallet	<i>don</i>	0	10 0
Rev. J. H. Singer	<i>don</i>	1	0 0
W. C. Hogan, esq.	<i>don</i>	1	0 0
Mrs. Cooper and Miss Sisson	<i>don</i>	3	0 0
Mr. Jacob Geoghegan	<i>don</i>	1	0 0
Mr. Frederic White	<i>don</i>	0	10 0
Mr. R. Harricks	<i>don</i>	0	10 0
Mr. R. Napper	<i>don</i>	0	10 0
A. Mangin, esq.	<i>don</i>	1	0 0
Mr. Healy	<i>don</i>	1	2 9
Miss F. Robertson	<i>ann</i>	1	2 9

Edward Anderson, esq. by

Mr. Russell	<i>don</i>	1	2 9
J. J. by ditto	<i>don</i>	0	5 0
A Friend, by ditto	<i>don</i>	0	2 6
Mrs. Smith, Mt. Pleasant	<i>don</i>	1	2 9
Mrs. Glanville, Waterford	<i>don</i>	1	0 0
Ch. D. Madden, esq. Cloncs,			
.....	<i>don</i>	1	2 9
Rev. P. Roe, Kilkenny	<i>don</i>	1	4 6
Mrs. Dodgson, Maddeu, by			
ditto	<i>don</i>	2	5 6
Mr. White Smith, Taunton,			
.....	<i>ann</i>	1	2 9
—— Parnell, esq. Dublin	<i>don</i>	1	0 0

*Interest of Legacies.*

Mr. Egan's		4	0 0
Mr. Jordan's		5	0 0
Mr. Pike's		3	0 0

## GRACEHILL, by Rev. Joseph Willey.

Collection in Chapel		19	19 7
Ditto at Gracefield		1	5 0
Mr. Weir, Cookstown		1	1 0
Mrs. Hill, Ballycastle		0	9 2
Dr. O'Beirne		1	0 0
Mr. Oldfield		2	0 0

*Various.*

Rev. Jos. Bromhead, Ecking-			
ton, Derbyshire	<i>5 yrs</i>	5	5 0
Rev. Edmund Harvey, Rector			
of Stapleford, Herts, by			
Miss N. N.		1	1 0
Mrs. Amelia Nash, Oak-hills,			
near Dawlish Devon		1	1 0
Rev. T. Bull, Elden, Suffolk,			
by Rev. Dr. Steinkopf		1	1 0
Rev. M. M. Preston, Watton,			
near Hertford	<i>don</i>	5	0 0
Ditto	<i>ann</i>	2	0 0
Lady Harriet Erskine, Swith-			
land, Leicestershire		1	0 0
Rev. Professor Farish, Cam-			
bridge	<i>2 yrs.</i>	6	6 0

T. Haydon, esq. Guildford, by		Estate of G. W. Thomas, esq.	18	0	0			
Mr. L. B. Seeley	2	0	0	Edmund D. Ford, esq.	20	0	0	
Rev. E. Pemberton, by ditto	5	0	0	The Hon. J. W. Delap Wilson,				
Samuel Hope, esq. Liverpool	20	0	0	President	5	7	4	
Mrs. Johnson, Reading	10	0	0	Patrick Kelly, esq.	5	0	0	
Rev. J. King, Rector of Bisley	3	3	0	Hon. John Woodley	5	0	0	
Collection by Mr. Ramsden,				Hon. James Philips	5	0	0	
at Spratton, Northampton	1	0	0	A Friend	2	16	8	
George Sandford, esq. Stowey				David Sloan, esq.	7	1	0	
Mead, Somersetshire	5	0	0	Hon. B. Brown Davis	7	4	0	
S. Codner, esq. Teignmouth,				John Mason esq.	5	0	0	
Devon	1	0	0	Messrs. Paul and Burt	7	4	0	
By Rev. John Hutton, Sprox-				Messrs. Wooburn and Co.	7	4	0	
ton, Melton Mowbray.				Joseph Yelloly, esq.	5	11	0	
Mrs. Hutton and Child	1	0	0	Dr. Wm. Swanston	5	1	0	
A Friend, by ditto	1	0	0	Dr. James Hall	5	0	0	
Two Collections at Wood-				Samuel Long, esq.	5	0	0	
ford, in the Brethren's Cha-				Mrs. S. T. Rawlins	2	18	8	
pel, by Rev. R. Edwards	20	4	1	A Friend	2	15	0	
Miss Benwell, Liverpool	1	0	0	Robert Cleghorn, esq.	5	0	0	
Donations by ditto 5s. Mrs.				A Friend	2	5	0	
Harrold 5s. G. Hester, esq.				Mr. James William Mahr	2	10	0	
10s. 6d. Miss Heseltine 10s.				A Friend to Religion	2	5	0	
6d. subsc.	1	11	0	Richard Cardin, esq.	7	4	0	
Collection by ditto	1	2	6	Mr. Richard Priddie	5	0	4½	
Rev. R. Sibthorpe, Tattershall				James Berridge, esq.	7	4	0	
Hall, Lincolnshire	ann	1	1	0	Messrs. Drew and Martin	3	4	4
Ditto	don	10	10	0	Geo. M. Mardenbrough, esq.	5	0	0
Anonymous, Church Lawford	1	0	0	Wm. D. Sharry, esq.	5	0	0	
				John Wickenden, esq.	2	3	0	
				William Pitt, esq.	7	10	0	
<i>Donations in ST. KITTS, towards building</i>				Capt. H. Smith	5	0	0	
<i>the Settlement of the Mission on Cay-</i>				H. Sprott, esq.	5	0	0	
<i>on Estate.</i>				Peter Grimes, esq.	3	12	0	
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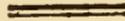
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# PERIODICAL ACCOUNTS, &c.

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## SURINAM.

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THE public papers having mentioned the report of a dreadful conflagration, which took place at Paramaribo, in Surinam, in January, 1821, we were not a little alarmed for the safety of our Missionary Settlement in that city. By letters, however, of the 22d of January, received in Germany, on the 22d of March, we obtained the welcome intelligence, that all our premises had been spared. We offer up our most fervent thanksgivings to the Lord our Saviour, for the wonderful preservation experienced by our dear Brethren on this occasion. Their letters contain the following details:—

“ On the 21st of January, we held our first prayer-day in this year. The public service in the forenoon was attended by a crowded and very devout auditory. Six adults and a child were baptized. Between one and two o'clock in the afternoon, we were alarmed by the cry of fire, and saw a huge volume of smoke, ascending from the east-end of the city. The wind blowing violently from the north-east, with a clear sky, the fire spread with great rapidity. No resistance could be made, all the fire-engines being out of order, and the houses all built of wood. About midnight, the most beautiful part of the city was laid in ashes, and both the Lutheran and Roman Catholic churches had become a prey of the flames. Amidst these terrific scenes, we assembled in our church, and cried unto the Lord in fervent prayer, and with many tears, to have mercy and to save us and our neighbours from destruction. We then worked hard all night, to remove as many of our goods as possible, being zealously assisted by many negroes, belonging to our congregation. Meanwhile, the raging flames approached nearer

and nearer to the Mission-house, and on the 22d, in the morning, at eight o'clock, had seized the houses opposite to us, the wind driving them with violence towards our premises. A flake of fire falling on the shingle-roof of an outhouse at this moment, it began already to kindle. But just then (O! what mercy has the Lord shown unto us) the wind ceased, and we now conceived hopes of being spared. The fire soon subsided, and thus our dwellings were preserved. In our evening-worship, we returned thanks to that God, who alone could and did save us in the hour of trouble and danger, and repeated our thanksgivings, on the following Sunday, in the public service, which was very numerously attended.

“ In less than 24 hours, above 400 buildings, each containing three or four dwellings, with outhouses, have been consumed. Many of our negro Brethren and Sisters, have lost both their houses and all their goods. We have, however, not heard that any of them have lost their lives, though it is said, that many others have perished in the flames.”

The work of God among the negroes at Paramaribo, continued to be blessed with marked success. During the year 1820, there had been an increase of 48 persons, and the whole number of the congregation is 969. The European Brethren and Sisters were all well in health, except Brother Buck. Brother Langballe had resigned his office to the Brethren Genth and Graff, and intended to retire to rest in one of our North American Settlements, after having spent 33 years in the service of the Mission in Surinam, labouring with the most exemplary faithfulness, and successful activity.

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## ST. KITTS.

BASSETTERRE, *January 15th*, 1821.

DEAR BROTHER,

“ I TAKE this opportunity of sending both to you, and to the Society for the Furtherance of the Gospel, very cordial salutations from all employed in this mission, with our fervent prayers that the Lord would make this new year, a year of

grace to us, and the congregations we are called to serve, and shower down His choicest blessings, both spiritual and temporal, upon you and your worthy society, and enable you to defray the heavy expence which attends the support and extension of the Missions of the Brethren among the Heathen, established in so many parts of the world, according to the good-will and pleasure of Him, who is the only Head and Ruler of His Church on earth.

“ We have closed a year, in which we have in this island experienced the grace of our Lord Jesus Christ in richest measure. He has laid a special blessing upon the preaching of the Word of His Cross, revealed Himself by His Spirit, to the hearts of our people as a Saviour, and granted to the most of them to walk as becometh Christian people.

“ In our own family, we have enjoyed His presence and peace. Whenever we met in His name, to consult about the promotion of the welfare of our negro flock, He heard our prayers, and approved Himself as our Counsellor and Helper in every difficulty. He granted us many distinguished days of blessing, particularly when on the monthly prayer days, many were added to the Church by Holy Baptism, and when we commemorated His sufferings and death in the Holy Communion. Our thankfulness for all His boundless love, mercy, and favor towards us, cannot be expressed in words. Our most earnest wish and prayer is, that He would dispose the hearts of all our people to make good use of the grace, which He so richly bestows upon them, and that we all may in future live more and more unto His praise.

“ During the year 1820, 38 adults and 83 children were baptized: 101 baptized as children, or in other places, received into the congregation; 67 re-admitted; 77 made partakers of the Lord's Supper, 21 re-admitted to it, and 94 added to the candidates for it; and 203 admitted candidates for baptism; 90 old and young departed this life. At the close of the year, the congregation consisted of 2774 persons, 211 more than last year, of whom 612 are communicants.

“ It is now two years, since the new settlement at Bethesda began to be built, and we are now drawing near to the conclusion of this laborious and expensive work. We very much regret, that we have thus necessarily become so burthensome to our dear Brethren at home, by the heavy expence attending it. Were you here, you would soon be convinced, that it could not be avoided, and we trust the Lord will help you to bear it.

“ We were last week engaged in speaking with the new people and candidates for baptism, 1387 in number, 111 more than last time. There is at present much sickness in this island; many have died, particularly young people and children, of the measles and sore throats. As to ourselves, we are truly thankful to the Lord for His mercy, in granting us the needful health and strength for activity in His service, and all join in requesting the continuation of the love and prayers of all our Brethren and friends in Europe.”

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*March 10th, 1821.*

“ I HAVE to-day the pleasure to inform you, that on the 25th of last month (February) the new Church at Bethesda was consecrated. We set out from hence early in the morning; part of the congregation had gone thither in the night, and the rest followed us. On our arrival, we found a large company assembled, both of whites and blacks, which kept increasing. After the arrival of the Commander in Chief, and several ladies and gentlemen from other places, divine service commenced, by singing two verses of that hymn, *God reveals His presence, let us now adore Him*: (Hymn-book, p. 158.) My text was Psalm cxxii. 1—4. A prayer, the doxology, and the blessing, concluded the first service. Brother Richter preached, after which Brother Kaltofen baptized two persons. Brother Johansen kept both classes, and concluded with prayer. In the last meeting four persons were received into the congregation. It was indeed a day which the Lord had made, and I am sure will not be forgotten by any that were present.

“ *Feb. 9th*, according to an invitation sent by the

Honorable Mr. Mills, at Nevis, Brother Richter and I paid a visit to that island. We met with a cordial reception and much hospitality, and conversed with several of the principal persons on the island, concerning our Church and Missions.

“ We have still a very sickly time in St. Kitts, the measles are still rife, with fevers and sore throats, whereof many have died. Most of us have colds and coughs, but otherwise, thank God, we are well in health.”

I am, &c. your most affectionate Brother,  
J. G. PROCOP.

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### JAMAICA.

IRWIN, ST. JAMES, *February 20, 1821.*

DEAR BROTHER,

“ YOUR last letters received by me were peculiarly acceptable, for the variety of information they contained, and encouraged us in our labors. I am particularly thankful for the Periodical Accounts of our Missions, for the Missionary Register, and for the Rev. Dr. Brown’s History of Missions, all which I received safe with our supplies.

“ I continue to preach on Sundays, even in crop-time, shifting the hour of our meeting together, to suit the convenience of the negroes, but it is seldom that many can attend.

“ It is a great comfort to us to be assured, that there are so many of our dear Brethren and Friends, who send up their fervent supplications to the throne of grace in our behalf, and we can believe, that we reap the benefit of their prayers for us. I am enabled to say, that the Lord our Saviour has been very gracious to us, borne with our many imperfections, and preserved us from all harm.

“ Trials and disappointments have not been wanting in the year past, but we have experienced the help and comfort of the Lord’s presence under all circumstances. My wife continues to suffer from much bodily weakness, and an asthmatic cough, indicating a declining state. I baptized nine

adults during the year past, two on their death-beds, of whom I can believe, that they departed this life in reliance upon the merits of Jesus, to whom they took refuge for pardon and peace. Eleven children were likewise baptized, at the request of their parents, chiefly on Williamsfield estate. On Christmas-day I had the satisfaction to baptize two men and three women, and to receive three persons, baptized elsewhere, into our congregation, the latter belonging to Irwin, of whom I feel no hesitation in saying, that they are sincerely desirous to walk worthy of their Christian profession. I would fain hope, that this is an earnest of better times, and indeed I am encouraged to believe, that at that great harvest of the Lord, many a soul will be found gathered into His garner, from this quarter also, to join in the song of the redeemed, giving honor, glory, and blessing to the Lamb that was slain, to bring them also nigh unto God. There has been neither storm nor hurricane in this island last year. The season was rather dry, and there appears to be a falling-off of the sugar-harvest, but provisions for the negroes have been abundant all the year. The Lord has dealt bountifully with us. We salute, most cordially, all our dear Brethren and friends on the other side of the great ocean."

I remain ever, &c. &c.

JAMES LIGHT.

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CARMEL, *February* 20, 1821.

DEAR BROTHER,

" WITH great pleasure I received the Periodical Accounts you sent us, giving us most welcome information concerning our other Missions, the more so, as we hear but little of them by any other means.

" You may have heard that we have been obliged to give up going to preach at Peru, too many difficulties being laid in the way. However, more negroes than ever come now to Carmel, insomuch that our meeting-place has become too small to hold the auditory. The first prayer-day this year, was a day of rich blessing to us all. Sixteen adults were

baptized, three received into the congregation, and twenty added to the class of candidates for baptism. The fields appear here ripe for the harvest, and the more the enemy of souls endeavours to impede or destroy the Work of God, the more eager the negroes seem to desire to hear and believe the Gospel. They come to us and ask with earnestness, "What must we do to be saved?" Many negroes now come hither from estates, of which some time ago we had never heard the names. They all say, that they desire to escape from the wrath to come, and to learn how they may become Christians, not only in name, but in deed and truth. Much might be done, if we could get a place of our own near the mountains. There are many there, who are very desirous of hearing the Gospel, but they live from ten to fifteen miles from this place, and my other avocations will not permit me to visit them as I wish. I have more than once attempted to find a suitable situation in the mountains, where we might put up a chapel of our own, and to which the negroes from the surrounding estates might repair without interruption, but I have not been successful. I trust the Lord Himself will open the door, and also make way for such, who (in one instance in particular) are prevented from coming by the hostility of the manager. He has all men's hearts in His hand. Five or six negroes, however, contrive, in their leisure time, to come from the plantation alluded to, and declare that no unmerited punishment shall keep them from coming to hear, how they may attain to life eternal. All these appearances seem to prove, that the Lord's time to visit this island is not far off, and that He will gather in from among these negroes also, a rich reward for the travail of His soul. May He send faithful, active, and zealous laborers into His harvest, and grant us opportunities of going out, to seek the lame and blind, the cripples, and the sick and dying, who live in the recesses and glens of the mountains, and cannot come to us, that we may bring to them the sweet words of the Gospel, and it may become unto them also, a savor of life unto life.

"We rejoice to hear, that Brother Hoch and his wife have

arrived at Kingston, and are coming to us, and we pray the Lord to bless their labor among us.

“ A gentleman in our neighbourhood, E. B. proves a real friend to us, and desires much to have a regular preaching-place on his estates. Most of his negroes come to our church, but we are obliged to decline his kind offers for the present, for want of means, and in general feel rather alarmed by the immense expence, that necessarily attends building here in Jamaica, and which chiefly falls upon our Brethren at home. May our gracious God and Saviour enable you to do what is needful for the outward support of the Missions; and, above all, grant that His precious saving word may run and be glorified. We will continue, by His divine assistance, to show forth His sufferings and death, as the only cause of man’s salvation, and call unto all men to hear, believe on, and come unto Jesus. May He grant success.”

I am ever, &c.

JOHN HAFA.

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### SOUTH AFRICA.

*Extract of the Diary of GROENEKLOOF,*  
1820.

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ON the 4th and 5th of July, we spoke with all the candidates for Baptism, new people and children, as is usual every quarter, and were in general much encouraged by their declarations, which evinced the continuance of a work of God’s grace in their hearts.

6th.—The Brethren Stein and Schulz went to the coast, near Gaensekraal, where two whales, here called Nordkaper, were stranded, probably during a pursuit. One had lost its head: it was supposed that 30 waggon-loads of blubber might be obtained from them.

On the 7th we spoke with seven adults, who were appointed to be baptized on the following day. This solemn

transaction was attended by a powerful sense of the Lord's presence with us. Three children were also baptized, and three persons added to the candidates for Baptism.

14th. We had an agreeable visit from Mr. Parker, an English gentleman, who had landed with a party of emigrants, at Saldanha bay, but not finding a sufficient quantity of unoccupied land at Clanwilliam, was going to Capetown, to make further arrangements. He expressed himself much pleased with our settlement.

On the 16th, Gert Rodezand, one of the oldest inhabitants of this place, was baptized. He expressed, with great emotion, his thankfulness to the Lord, who had had mercy on so great a sinner.

19th. The Brethren Stein and Schulz, went with two waggons, and a sufficient number of hands, to the coast, and cut off as much blubber from the stranded whales, as the waggons would hold. It was of good quality, and twelve inches thick.

23d. The present drought having put a stop to all labor in the field, and all our people being at home, the services this week were well attended. In the public service, we offered up prayers, that our Heavenly Father would grant us a refreshing rain.

29th. Sister Leitner returned with her husband from Capetown. We joined in thanksgivings to the Lord, for her recovery from a dangerous illness: and shall always consider ourselves under great obligations to Dr. Ware, for the unwearied and faithful care, which he has shown in his attendance on the patient, and for which he would take no reward. But we pray, that he, and all our other friends and benefactors, who have distinguished themselves by their labors of love, may be rewarded by the Lord Himself, with the choicest blessings.

On the same day it pleased God to send us a plentiful supply of rain, which set all hands diligently to work in the corn fields.

31st. Having divided into portions a present of clothing, sent by a well-known benefactress, in London, we called

together all the poor of our congregation, consisting chiefly of children, widows, and a few married women, to make the distribution. When they were ranged in a circle, we addressed them, on the kindness and liberality shown to them by our friends at home; and particularly by the generous friend alluded to, after which each received the allotted portion. They afterwards expressed their gratitude by singing a verse, imploring a blessing upon their kind benefactress. A Caffre woman, of whom we have made mention in a former diary, was likewise called, a jacket and petticoat having been appropriated for her, that she might be able to appear at church; but she was afraid to come, under an idea, that she was going to be sent off to her own country; which, under existing laws, has thrice happened to her. She endeavours to earn her own bread, by carrying wood, and other labor, and has never been known to steal. On the 30th, she was present at the public preaching, in her new cloaths, and showed much attention. May our Saviour grant, that she may be truly converted; she understands Dutch, but cannot speak it.

*August 9th.* We spoke with the baptized, not yet communicants. Some who had been excluded from this class, came and confessed their deviations, begging for re-admission. On the following day, while we were speaking with the communicants, a special messenger arrived from Capetown, sent by the Fiscal, Mr. De Nyssen, and the Landdrost, Mr. Stoll, to inform us, that 30 of the convicts on Robben island had broke prison, and having seized upon a quantity of arms, murdered several soldiers and centinels, and wounded others, effected their escape in some small boats. Among them were several Caffre prisoners. As they took a course towards the West coast, the Veldcornet Van Rhenen, ordered a party of our men under arms, to attend him to the sea-coast. They were followed in the afternoon, by many of the citizens. In our place and premises, eight men were posted as guards during the night. On the evening of the 11th, we heard that most of the deserters had been killed or taken, on the Blueberg and Kuhberg hills.

Others were drowned by the upsetting of the boats, and among them Lynx, a noted Caffre captain.

13th. Early, we met to consider the important event, celebrated in the Brethren's Church on this day, which afforded profitable subjects, both for the public service in the morning, and a discourse in the evening to the congregation. The Lord made it a day of great blessing to our Hottentot flock, more especially, while we commemorated His death for us, at the Holy Communion. Nine persons were present as candidates.

15th. We had the pleasure to receive letters from Gnadenthal and Enon, and rejoiced to hear of the well-being of our Brethren and Sisters, particularly in the latter place.

16th. We spoke with all the children of both sexes; but were sorry to find many of them in a state of much indifference, which made us cry unto the Lord, in behalf of our youth. In the following days, classes were held with the different divisions of the congregation.

21st. In the afternoon, Brother Stein set out for the neighbourhood of Riebeck's Castel, to purchase some cattle, at an auction held there. On his journey, he spent the night with a farmer, who soon showed his contempt of religion, and religious persons, and among the rest, of all missionaries and ministers of the Church. He concluded his remarks upon them, by saying, "that he lived and acted as he pleased; that there was a time for all things; a time to go to church, a time to dance, and to teach his children to dance, nor need any one be strictly virtuous." Brother Stein replied, "And would you dance under the gallows, on which your father had suffered the merited punishment of death." "God forbid," exclaimed the farmer, "how could I dance there." The missionary answered, "then consider, that the Son of God, who is our Creator and our Lord, suffered innocently for us, bearing all our sins, and likewise those in which you seem to delight, in His body, on the cross, becoming a curse for us, and dying a death of pain and torment, far greater, than what a man suffers on

“ the gallows. If you reflect upon this, you will no longer wish to live the slave of sin.” The farmer replied, “ O Sir, such words I have never heard before; and I beg as a favor, that whenever you, or any of your Brethren, come this way, you would always make my house your home.”

27th. We had a meeting for prayer and intercession at the church, which was numerously attended by our Hottentots. During this month, we have had many visitors.

September 2d. His Excellency, the acting Governor, Sir Rufane Donkin, paid us a short, but agreeable visit. He was followed on the 8th, by our friend Mr. Hanke, with a large company from Capetown, who spent two days with us, to mutual satisfaction.

11th. Sister Bonatz was taken so ill, that we all expected her departure. She herself at first entertained hopes of a recovery; but in the evening of the 12th, it appeared plainly, that the Lord would soon grant her a release from all suffering. The whole family having assembled, her husband offered up a fervent prayer, commending her departing spirit, into the hands of her faithful Redeemer: shortly after which, her soul took flight into the realms of everlasting bliss. She was in the 45th year of her age.

The same evening, Mr. Mathiesen, the president of the Court of Judicature, with his lady, and other company, arrived here on a visit. They left us in the afternoon of the 14th, having taken a view of the settlement, and presented us with a handsome donation, towards the expences of the church and school.

15th. In the afternoon, the whole congregation attended the funeral of our late departed sister. All were most deeply affected. The Hottentots mourned over the loss of this handmaid of Christ, whose attention to the welfare of all committed to her, and faithful discharge of every duty, had endeared her to the whole congregation, and especially to those of her own sex.

20th. Four persons were confirmed for the first enjoyment of the Holy Communion; of which sacred ordinance, they partook, on the 23d, with the communicant congregation.

During the course of this month, we had several refreshing showers, and the pleasantness of the weather brought many visitors from Capetown. We commend ourselves, and the cause we are favored to serve, to the remembrance and prayers of all our Brethren and friends.

J. G. BONATZ,  
I. M. P. LEITNER,  
J. J. STEIN.

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*Diary of GNADENTHAL, for the Months of July, August,  
and September, 1820.*

**JULY 3d.** A young person, Concordia Magerman, who had been long suffering from a consumptive disorder, was translated into eternal rest. She was baptized in July 1814, and attained to the enjoyment of the Holy Communion, in May 1816. During her days of health, she served as nurse in the families of the missionaries, Kuester and Clemens, with much faithfulness, and acquired the love and regard of all the children committed to her care. We have reason to believe, that through the teaching of the Holy Spirit, she was led to know herself as a helpless sinner, and Jesus, as her Redeemer. This indeed, was evidenced, by a walk and conversation, conformable to the doctrines of Christ; as likewise by her childlike resignation to the will of the Lord, when it pleased him to afflict her with ill health. During the last stages of her illness, her ardent desire to be at home with Him, was particularly edifying to all who visited her.

*4th*, and following days, we spoke with the candidates for Baptism, and baptized children, and their conversation proved a source of much encouragement to us. Most of the former, appeared to be under deep convictions.

A person, who had not yet obtained permission to be a candidate for Baptism, said, " I feel myself so full of sin, " that I dare scarcely raise my eyes from the ground, for I " know that I am unworthy of the smallest favor: yet I often

“ long with tears, [for the privilege of being a candidate.  
 “ Sometimes I think, it is not proper to entertain so  
 “ strong a desire, and I then endeavour to repress it; but  
 “ this I find impossible. When I come to church, and am  
 “ told of the love of Christ to sinners, it is as if a voice ad-  
 “ dressed me, ‘ Even thee He will not reject; come then  
 “ ‘ to Him just as thou art.’ ”

A candidate for Baptism said, “ My sister has been  
 “ long since baptized, but has proved unfaithful to our Sa-  
 “ viour. This circumstance has made me reason thus within  
 “ myself: why has this grace been conferred upon her, as our  
 “ Saviour knew, that she was not worthy of it, and why am I  
 “ on the other hand, suffered to stand in the back-ground.  
 “ Now, however, I perceive, that just this idea has stood in  
 “ my way: and I pray our Saviour, to deliver me entirely from  
 “ it, and to grant me the grace to feel more troubled about  
 “ my own state, and less about that of others.”

A woman said, “ I have been now a long time, a poor  
 “ unworthy candidate for Baptism, and have often felt dis-  
 “ tressed on account of it. The fault, however, rests entirely  
 “ with myself; for I have been often disobedient to the Spirit  
 “ of God, and acted contrary to my vow as candidate. O!  
 “ that our Saviour would yet have mercy upon me, and  
 “ cause me to grow in His grace and knowledge.”

9th. Nine persons were admitted for Baptism, and  
 twelve baptized; seven were received into the congregation.  
 When the joyful intelligence was made known to them, many  
 were deeply affected, and shed tears of thankfulness for the  
 grace conferred upon them.

In these days, the baptized, and candidates for the Holy  
 Communion, were spoken with individually, by Brother  
 Beinbrech and his wife, who were much encouraged and re-  
 joiced, by their unreserved declarations of the state of their  
 souls. One of them said, “ Some time ago, it was as if a  
 “ gulph existed between me and our Saviour. When I wished  
 “ to draw near to Him in prayer, I could not. But, thanks to  
 “ Him, the way is now open, and I can address all my com-  
 “ plaints and desires to Him, in the most confident manner.”<sup>a</sup>

The conversations held with the communicants on the 20th, were likewise very edifying and satisfactory.

One of them, whose child-like dependance on our Saviour, is always edifying to us, said, "Yesterday, something very extraordinary took place. Three oxen broke into my wheat-field during the night, but did not destroy any of the blades of corn, which by this time have grown pretty high. When I perceived this, I thought, This is the Lord's doing; He knows that I am a poor man, and have a large family of children, so that I cannot afford to lose any thing. He has therefore closed the mouths of the oxen, and said to them, 'Touch it not, for the children are crying for bread.'" "

On the 23d, after the public service, five children were baptized into the death of Jesus; and in the evening we, with our Hottentot congregation, partook of the Holy Communion. Forty persons were present as spectators, viz. 23 candidates, and 17 who will be confirmed next time. One man was re-admitted.

On the 24th, Samuel Valentyn, a hopeful young man, departed this life, in his 19th year. He was born and educated here; in 1815, received into the congregation; and in 1817, admitted to the Holy Communion. He was one of those, who last year served in the campaign against the Caffres, during which he experienced manifest proofs of the protecting care of the Lord. But soon after his return, in December, 1819, he fell into a deep decline. From the very first attack, his wish was to depart and be with Christ, and though he did not speak much, he frequently declared, that he was at peace with God.

On the 27th and 28th, we had a very agreeable visit from the present Landdrost of Zwellendam, Mr. Schouberg, and his family. In his company were the Rev. Mr. Spiker, and some gentlemen connected with the government. On the evening of the 27th, Mr. Spiker held an appropriate and evangelical discourse to the congregation. The whole company of guests felt quite at home among us, and when they departed, gave us the warmest assurances of friendship and good-will.

During the month of July, a widow and a married pair obtained permission to become inhabitants of our place.

*August 10th.* The communicants were spoken to in companies, in reference to the Holy Communion. As this regulation had not been adhered to, for several years, the impression which the renewal of it made on the minds of all present, was very great. The subject of brotherly love, being the main topic of conversation, gave occasion to many edifying remarks. With much feeling and many tears, the Hottentots acknowledged, that in regard to this essential point, they were yet very defective; each took blame to himself, and many, with much emotion, entreated forgiveness of all present, if they had given offence, in one way or other.

On the 12th, an infant departed very unexpectedly. The mother had gone into the field to fetch fuel, and, according to the Hottentot custom, carried her child on her back. When she returned home, and had taken down the bundle of sticks from her head, she intended also to lay down the child, supposing it to be asleep: when to her surprise and terror, she discovered that it was breathless. The body not being quite cold, every possible means were made use of for its restoration, but without effect. An apoplectic stroke most probably proved the means of its departure.

The celebration of the festival of the 13th August, was attended by a particular sensation of our Saviour's presence; on this occasion the 17 persons, who had been confirmed on the 9th, were favored to partake, for the first time, of the Holy Communion.

About the 15th, our venerable Brother Marsveld, was so ill, that we expected his departure to be near at hand; but in a few days, it pleased the Lord to restore him to a tolerable degree of health and strength, to the no small joy both of his fellow laborers, and of the whole Hottentot congregation.

On the 19th, Daniel Hans, an old man, departed this life. He was baptized in July, 1817, and admitted to the Holy Communion, in November of the following year. When he came to live at Gnadenthal, he was already advanced in

years; and being better acquainted with the Hottentot than the Dutch language, not able to express himself very clearly on religious subjects. Nevertheless, from the little which he did utter, and also from the whole tenor of his conduct, we were led to believe, that he was not without the life of God in his soul. In his last short illness, owing to an apoplectic stroke, he was rendered almost speechless; yet by an audible affirmation, and by a friendly shake of the hand, he gave us the assurance, when questioned about his faith and hope, that he felt the peace of God in his soul.

On the 22d, we held an examination of the boys belonging to our school, in presence of the European Brethren and Sisters, and the parents of the children. On this occasion, sixty boys, who had arrived at the proper age, left the school, to make room for others. We united in offering our tribute of thankfulness to the Lord, who has evidently laid a blessing upon the endeavours of Brother Lemmerz, at the same time encouraging the pupils to make a proper use of their great privileges. We concluded, with fervent prayers, for the continuance of the divine blessing. The schools consisted, exclusive of the above-mentioned sixty boys, of 127 boys, and 150 girls.

On the 26th, we had the joy to receive a valuable present of clothing, for the use of our poor Hottentots, the gift of some friends in England. On the 28th, part of the contents were distributed gratis, and the remainder sold at a low price, with the view of purchasing bread for the most necessitous, with the produce of the sale. With grateful hearts, our Hottentots received the presents bestowed upon them; and entreated us, in their names, to return thanks to their unknown benefactors, and to say that they would often remember their kind friends before the throne of grace. While we perform this agreeable duty, we cannot help taking the opportunity of commending ourselves and our flock, to the continued affectionate remembrance of our benefactors, and of imploring the Lord to shower down upon them His choicest blessings.

On the 31st, we received a visit from the Rev. Mr. Philip,

Director of the Missions, belonging to the London Missionary Society, in company of some mercantile gentlemen. They set out the next morning for Capetown. A married pair, with three children, have obtained permission, during this month, to live on our place.

*September.*—In the beginning of this month, the Brethren Hallbeck and Clemens, and their wives, were engaged in speaking with the married people, of whom there are 220 pairs residing in the settlement. Most of them are truly desirous to live in the experience of the grace of God, and to bring up their children in the nurture and admonition of the Lord. On the latter most important subject, the Missionaries had much circumstantial conversation with each married pair, having a family; and they observed with pleasure, that although some were constrained to acknowledge, with shame, their great deficiency in the discharge of their parental duties, more attention appeared to have been paid to them, than had been the case formerly. All of them promised, that, through the enabling grace of our Saviour, they would attend more diligently to the performance of the sacred obligations imposed upon them.

A married man expressed himself as follows: “ I never  
 “ forget to wash my hands and face every morning, and I do  
 “ not feel comfortable, till I have done it. O! that I were al-  
 “ ways equally desirous, to have my heart cleansed from the  
 “ stains of sin. This is the more needful for me, as I have  
 “ children, to whom I ought to give a good example. One  
 “ would hardly suppose it to be the case, but I have often  
 “ remarked, that children are as quick in discerning the  
 “ blemishes in our hearts, as the spots upon our faces; and  
 “ then all admonitions become fruitless.”

Another man, a few days ago, happened to meet one of the Missionaries, and addressed him as follows: “ What you  
 “ said to me the other day, has dwelt on my mind by day  
 “ and by night, viz. that I ought to be a Priest in my own  
 “ house. This duty becomes more and more clear to me, the  
 “ oftener I think about it. O! help me to pray, that I may  
 “ become such a Priest as you described.”

About this time, we received the afflicting intelligence, that our friend Dr. Hassner, whose medical skill has frequently been of the utmost service to us, departed this life, on the 20th of August, at his residence, on the Drakenstein.

Besides the usual solemnities on the 7th, the day was enlivened by the baptism of four married men, who had long been waiting for this privilege. In the evening, the whole congregation partook of the Holy Communion. As usual on such occasions, joyful hymns of praise resounded, both in the morning and evening, throughout our happy Vale of Grace (Gnadenthal). Should our dear Brethren and Sisters, and friends in Europe, be eye and ear-witnesses of such striking occurrences, they would doubtless be powerfully excited to praise the Lord for His mighty works, and thankful for what has already been effected, and the more freely contribute towards the furtherance of the gospel among the heathen.

On the 8th, a married woman, Jacoba Vlerk, departed happily to the Lord. She was baptized in October, 1810, and admitted to the Holy Communion, in February, 1813; her walk among us was such, as to afford us real pleasure, and she was esteemed and honored by every one, as a true follower of Jesus. In her last illness, her declarations were so humble, and yet so full of child-like confidence in our Saviour, that each visit to her proved a means of edification to our own hearts, and we could leave her sick-bed with fervent prayer, that our end might be like her's. A few minutes before her departure, she conversed with a Brother about her domestic affairs, and especially about the education of her children, and was full of joy and gratitude for the rich blessings she had enjoyed, in the stillness and retirement of her sick chamber.

On the 9th, a school was opened for the great boys and youths, with fervent prayers for the divine blessing. One for the elder girls had already commenced on the 19th of February.

On the 15th, we received, by a special messenger from

Groenekloof, the painful intelligence, that our dear Sister Bonatz, after long continued sufferings, had been called into eternal rest. The whole congregation at Gnadenthal, felt the most lively sympathy with Brother Bonatz, under this severe bereavement, and wished him the powerful support of our Saviour.

On the 18th, we had the pleasure to receive the textbooks for the year 1821.

On the 20th, a letter from the Rev. Mr. Messer, missionary at Pacaltsdorp, near George, gave us information, that two of our communicants, who were there on a visit, viz. Theodore Pitt and Sabina Pitt, had departed this life, by occasion of an infectious fever. Sabina lost her speech seven days before her departure, which took place on the 20th July, in consequence of which, Mr. Messer could not report much on the subject of her state of heart, during her illness. He had, however, a short time before her falling sick, seen pleasing proofs of her attention to spiritual things, when she partook of the Holy Communion, with his congregation of Hottentots.

Concerning the last days of Theodore Pitt, his letter stated, that during the progress of his disorder, his heart was continually engaged in converse with his Saviour. On one occasion he expressed himself thus to a Hottentot: "Many of my friends have been to see me, but I have felt no freedom to converse with them. Our Saviour has sent you to me, that I might tell you, what is in my heart: a child of God should say nothing, but what our Saviour enables him to speak; otherwise he speaks from pride, deceives himself, and is punished for it, by indifference and dryness of heart." He then added, "I am quite astonished at the faithfulness of the good Shepherd, that He has had mercy, even on the poor Hottentots, and sent to them teachers, who stand at the entrance of the fold, and compel the wild sheep, who would rather remain outside, to enter in. I hope," he further remarked, "that I have given no one here offence; but the words of a man are

“ often like an invisible pernicious blast, which does mischief, before one is aware of it. It may, therefore, have been the case; and if so, I beg forgiveness of all, &c.”

On the 23d, Sister Clemens, was rejoiced by the birth of a son; who, on the 24th, in holy Baptism, received the name of Frederic.

On the 28th and 29th, the former Landdrost of Caledon, Mr. Von Frauenfelder, arrived with us from Capetown, in company of four gentlemen. All seemed much gratified by their visit.

On the 29th, nineteen persons received permission to become candidates for Baptism; thirteen to be baptized; and five to be received into the congregation. Brother and Sister Thomsen, had previously spoken with our people, and expressed themselves particularly gratified with many of the children, whose declarations were uncommonly free and openhearted.

Maria Jacobs, an unbaptized child, said, “ My earnest desire is, that I may become a child of God, and it therefore grieves me, that I cannot yet attend the meetings of the baptized children. I have often followed the advice of my dear mother, and prayed to our Saviour, that He would open my heart, whenever I go to church; and I feel that He hears my prayers, and blesses me, when I attend the meetings.”

Another child, when asked if he was obedient, answered in the negative, and began to weep. He added, “ I often displease my parents, and also our Saviour, by my disobedience; but I am always uneasy in consequence of it, till I have prayed for forgiveness. O! that our Saviour would bestow the favor upon me, to become a candidate for Baptism; then I could have confidence in Him, that He would forgive me my sins.”

H. P. HALLBECK,

A. CLEMENS,

I. THOMSEN,

H. MARVELD,

I. BEINBRECH,

I. LEMMERZ.

*A Brief Narrative of the Life of Brother*  
**DAVID ZEISBERGER,**  
*Upwards of Sixty Years a Missionary, from the Church of*  
*the United Brethren, among various Indian tribes in*  
**NORTH AMERICA.**

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*N. B. Brother John Heckenwälder, who was many years his fellow-laborer, compiled a short narrative of his life, which has been still more compressed in a German publication: but Loskiel's History of the Mission of the United Brethren among the Indians in North America, gives a more detailed account of particulars, relating to the life and transactions of this zealous and indefatigable servant of God.*

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DAVID ZEISBERGER: was born April 11th, 1721, at Zauchtenthal, in Moravia, where many of the descendants of the ancient Brethren lived in obscurity. If, however, any of them were discovered to be confessors of the truth, oppression and persecution did not fail to be their lot. Many of them, therefore, emigrated, chiefly to Herrnhut, where an asylum was prepared for them, by the hospitality of Count Zinzendorf.

Brother Zeisberger arrived there with his parents, his brother, and sister, in the year 1726; the family having forsaken the whole of their property, and fled by night from their persecutors.

At school, he distinguished himself from his fellow-scholars, by his industry and quickness of apprehension; and his proficiency in latin, soon showed the facility with which he could learn any foreign languages.

Having left the school in 1736, Count Zinzendorf took him to Holland, and when afterwards, by desire of the Princess Dowager of Orange, a small colony of the Brethren was settled at Herrendyk, he was usefully employed in several external concerns, having in a short time acquired great readiness in speaking Dutch. His cheerful disposition, his punctuality in executing all commissions entrusted to him, and his modest behaviour in converse with persons of all

ranks, made him every where beloved and esteemed, and he often received considerable presents from strangers, to whom he rendered service. But he was soon forbidden to accept of any; as he had his maintenance from the Brethren.

The mode of education of young people, in those days, was very severe. When he was sent out on an errand, the time of his return was precisely stated, and threats were added, that if he staid out longer he should be beaten. This was actually put in execution, by occasion of his being one day sent on an errand to Ysselstein, when he was unavoidably detained; the boat, with which he was to return, not setting off at the time expected. The injustice of such proceeding was severely felt by him, and as about the same time he was likewise falsely accused of some irregularity, and unjustly considered guilty, his situation was rendered extremely uneasy.

Some time after these occurrences, a person of rank visited the Brethren, and being unacquainted with the country, Zeisberger was commissioned to accompany him to a gentleman at Ysselstein, to whom he was recommended. The stranger rewarded him very handsomely, and when he refused to accept of it, insisted on his keeping the money and immediately withdrew. This threw him into great perplexity, but while he was considering what he should do, he met with another youth, who had come from Moravia, of the name of Schober. They communicated to each other their grievances, and resolved to quit Herrendyk, and go to some other settlement of the Brethren.

Zeisberger had noticed from accounts read in the congregation, that General Oglethorpe, Governor of Georgia, in North America, had assisted the Brethren to establish a colony in that province. The two youths therefore determined to proceed to England, that from thence they might get to Georgia. They applied to the master of a vessel, who took them for a small sum, and gave them many proofs of his good-will. Being unacquainted with the language, they were conducted by him to a German innkeeper in London, who, pleased to see two such clever lads from his own country

received them kindly; and, as soon as he heard of their intention, gave notice of it to General Oglethorpe. The General sent for and conversed with them about their plan, and recommended them to the master of a vessel sailing for Georgia. Zeisberger now informed the Brethren in Holland, of his and his companion's, intended expedition. They had a safe passage to Savannah, where they were brought to a gentleman, whom the General had requested to give them every assistance, till they could be sent to a settlement of the Brethren. Some Brethren being in the town on business, they were delivered over to them.

The appearance of these two youths was very unexpected, but most of all to Zeisberger's parents, who had previously accompanied a party of colonists to this place. They did not know their son, but believed that it was he; and rejoiced to see him again, though both they, and the other colonists, were at a loss what to do with him. They were very poor, had a very scanty supply of the necessaries of life, and did not know how to justify the demands General Oglethorpe and the Captain might make upon them; nor could they believe Zeisberger's assertion, that they would have nothing to pay, which however proved true.

Whenever he related this circumstance, he used to add words to this effect: "From the day on which I left the Brethren at Herrendyk, in Holland, to my arrival in Georgia, our Saviour graciously preserved me from all harm, both in soul and body. I might very easily have been seduced to sinful practices, but remained unhurt, for He held His hand over me. How I was preserved, I did not at that time understand, but afterwards became aware of the danger in which I had been, had not the guardian care of my God watched over me. Often have I thanked Him for this mercy: in general, I discover the hand of God in this peculiar leading, and am the more ready, from my heart, to forgive the unjust treatment I received from some of my superiors in Holland."

He had scarcely been six weeks in Georgia, before he experienced a particular preservation of his life. Having

heard the Brethren complain, that during the night, the wild deer did great mischief to their rice-fields, he went out one evening, unobserved, with a loaded gun, to an opening in the hedge, over which a fallen tree was leaning against another, so as to form an arch. Upon this he climbed, to the height of about two stories, and had not long been there, before some deer approached. As they passed under the tree, he fired, but received such a blow by the recoil of the gun, that he fell backwards out of the tree, and lost all recollection. How long he lay senseless on the ground, he could not tell, but on recovering, found his face covered with blood, and his head much bruised. The deer he had shot lay by him, but he could not find the gun. He now went back, and the Brethren having dressed his wounds, went out, and brought home both the deer and gun.

His abode with the Brethren in Georgia, proved a means of blessing and profit to him: more especially through the kind care and attention of the Brethren, Peter Boehler and Schullius, towards whom he felt great confidence. He has often been heard to speak of their kindness with great gratitude, even in later years. But when in 1740, the institution, which had been begun with a view to bring the gospel to the heathen Indians in the neighbourhood, was necessarily suspended, and transferred to Bethlehem, (because the Brethren in Georgia, were called upon to take up arms against the Spaniards), Zeisberger went with them to Pennsylvania, and assisted in the building of both Bethlehem and Nazareth. The Brethren lived here in great poverty and trouble, but, according to the testimony of Brother Zeisberger, very general satisfaction, and a particular spirit of love and peace prevailed among them. In his old age he seemed quite to revive, when, in conversation, he was led to relate the various occurrences of those times, and describe how zealously every member of the community, strove to exert himself for his Brethren, and for the common welfare. As an instance of this devotedness, he used to quote the conduct of that distinguished servant of Jesus, Peter Boehler, their minister, afterwards a Bishop of the Unitas Fratrum, who declared

to the congregation, that he was willing, in addition to the faithful performance of his clerical duties, to assist in any outward labor with his own hands; in consequence of which, he willingly undertook to go with their waggon, once a week, to a distant mill to get flour.

Zeisberger, according to his own account, was not, at that period of his life, truly converted; but being convinced of the truth, as it is in Jesus, he was deeply concerned to experience that total change of heart, which our Lord describes as being born again of the Spirit. One of the Brethren putting the question to him, whether he did not desire to be converted: his answer was, “*I shall* be converted, and then all of you will perceive, that that great change has taken place in deed and truth.”

In 1743, when Count Zinzendorf returned from America to Europe, the Brethren thought, that it might be best to avail themselves of the opportunity, to send Zeisberger back to his friends. Contrary to his own inclinations, but in obedience to the advice of his superiors, he prepared to depart, and accompanied the travelling party as far as New York, from whence they were to set sail. The company were already on board, and the ship unmooring, when Brother David Nitschman asked him, whether he returned to Europe with a good-will. His answer was in the negative, and the reason he gave was this; “that his only desire was, to be truly converted to the Lord.” Brother Nitschman replied, “If that be your desire, and if I were in your situation, I would immediately return to Bethlehem.” On hearing this, he instantly quitted the ship, and arrived again safe at Bethlehem. He met here with a cordial reception from Brother Gottlob Büttner, a missionary among the Indians, whose conversation and advice proved most profitable to him. One day before dinner, that verse being sung, *Whom dost thou love? Sinners, the vilest race!—Whom dost thou bless? Children, who scorned thy grace!* &c. its import came with such force to his heart, that he burst into a flood of tears, and spent the whole afternoon with weeping and supplication, meditating upon it. His resolution, to devote

himself with soul and body to his Saviour, was now firmly established through grace; he had found in Him what he sought after, even the forgiveness of sins in His blood, and the adoption of himself, as a reconciled sinner, into the family of God.

He now felt a longing desire to serve that Lord, who had done so much for him, and all his wishes centered in this, that he might be favored to assist in the spread of the kingdom of Jesus, among the heathen tribes of North America. At that time Brother Pyrlaeus, gave to several young people instructions in the Mohawk language. Zeisberger soon left his fellow-scholars behind, and took every opportunity of improving himself, by conversation and otherwise. He likewise made acquaintance with such Iroquois Indians, as happened to pass through Bethlehem, and advanced rapidly in acquiring a knowledge of their language. Consequently, Indians, who visited Bethlehem, soon began to enquire for him; and even if they did not, the Brethren directed them to his lodgings. By this means, he became so well versed in the language of the Iroquois, or five nations, that some years after, he was able to serve as interpreter in the treaty of peace, made between them and the British Government.

In 1745, he travelled with Brother Spangenberg, for the first time, to Onondago, the residence of the great Council of the Iroquois, and though the journey was attended by almost greater trouble and hardships, than any of his subsequent numerous journies, he and his companions frequently suffering hunger, he was delighted with it, in spite of its difficulties.

One occurrence, indeed, always remained agreeably impressed upon his mind, which both he and his companion, Brother Shebosch, often related. On their return from Onondago, their stock of provisions being consumed, they were obliged to pass the day fasting. They found a fine green lawn to sleep on, but it afforded nothing wherewith to satisfy the cravings of their empty stomachs. After lying some time, and looking mournfully at each other, Brother

Spangenberg raising himself up, called to Zeisberger, "My dear David," said he, "fetch your fishing tackle, and procure for us a meal of fresh fish." "That I would gladly do," replied Zeisberger, "if there were but the smallest prospect of getting any; but in such clear, shallow water, as that near us, there are never any fish to be found, especially at this season of the year, when they are only in deep places." Schebosch confirmed what was said, but Spangenberg rejoined, "My dear David, only do you fish, if you do it merely out of obedience." While he was preparing to go, Spangenberg added, "go some little way into the water, that I may see from my place how you manage." Zeisberger and Schebosch then set out together for the stream; observing, that their worthy conductor understood nothing of the art of fishing, which had never been his business in his life.

But they soon found themselves mistaken, for Schebosch had enough to do to secure the large fish which Zeisberger caught. When they came laden with the spoil to the sleeping-place, "Did I not tell you," exclaimed Spangenberg, "that we have a merciful Heavenly Father to trust to?" They now not only could make a hearty meal, but had enough left to dry at the fire, in the Indian manner, and to put up in store for the next day. Upon Zeisberger, this event made so strong an impression of the care of God for His children, and so firmly established his confidence in a gracious Providence, that during the whole of his long service, he was enabled to venture all upon the help and faithful support of his God and Saviour, nor ever suffered himself to be discouraged by unfavorable circumstances. On another occasion, when they suffered great hunger, having had no provisions for some days, they found the half of a bear, which an Indian had hung on a tree near the path, that, as he could not carry it farther himself, it might serve some other traveller passing that way.

In this same year, 1745, as Zeisberger and Christian Frederic Post, were travelling into the Indian country, by way of Albany, with a view to learn the Mohawk language,

they were at that town arrested, and carried, as suspicious persons, to New York, where they were put in prison. The magistrates, however, after hearing the accusations preferred against them at different times, declared them innocent, and after seven weeks' imprisonment, permitted them to return to Bethlehem.

In 1747, the Brethren Zeisberger and Mack, visited the Indians on Long Island and Great Island, lying in the western branch of the Susquehannah. They found there a great many sick people, but durst not venture to administer any of the medicines they had brought with them; for if any of the patients had died ever so long after taking them, the Indians would certainly have been made to believe, that the missionaries had poisoned them. Yet the wretched condition in which these Indians then were, both addicted to every kind of heathenish abomination, and now tormented by hunger and sickness, grieved the Brethren exceedingly. They spoke earnestly with them of the love of Jesus to sinners, and of the salvation of their souls, but found few that would even listen to their words. They therefore returned, with sorrowful hearts, having, during the course of their journey, been frequently exposed to the danger of losing their lives, by the drunken Indians they met by the way.

In 1750, Zeisberger had again the satisfaction to travel to Onondago, in company of Bishop Cammerhof. His report of this journey was always heard with the most lively interest. They lived and travelled together as friends, united by the most cordial unanimity and affection, and shared in each other's weal and woe. The decease of this his most confidential friend, in the following year, gave him the greatest pain. He always remembered, with the warmest gratitude, his converse with those two venerable Bishops, Cammerhof and Spangenberg.

To return to the journey, the following short narrative of it may be acceptable. As far as Tiaogu, a distance of thirty-two German miles, (about 150 English), they went by water up the Susquehannah river, lauded every evening, and put up a hut, made of the bark of trees, for the night.

From Tiaogu they made the journey by land, and every day had to combat with new difficulties. After being five weeks on the road, they reached Onondago, then the metropolis of the five nations, lying in a rich and fertile country, and consisting of five small towns or villages. The aim of this journey, was to pay the visit promised to the Iroquois, in 1749, and likewise to obtain permission from the five nations, for the Brethren to settle in their territory, to learn their language, and to preach the Gospel to them. Bishop Cammerhof addressed the great Council in English, Zeisberger being interpreter.

Their request was granted, and the Council moreover promised, that they would consider the Brethren, both in America and Europe, as *their* Brethren. They were very thankful to God for the result of their negotiations, and immediately set out on their return. Having travelled 1500 English miles through the Indian country, they arrived without interruption at Bethlehem.

Towards the end of 1750, Zeisberger accompanied Brother Nathanael Seidel, on a visit to Europe, and returned in October 1751. At Herrnhut, Count Zinzendorf spoke much with them about their journey into the Indian country, and indeed no other subject of conversation occurred between him and Zeisberger. He considered him as an instrument in the Lord's hand, prepared by Him to be His witness among the Indian nations. He therefore confirmed him in this calling, and prayed the Lord to grant him a special blessing. Thus Zeisberger could now return to America with a full commission, and enter upon his favorite employ with the more confidence, knowing that he had the sanction of the church and his superiors.

During the summer of 1752, Zeisberger set out again for Onondago, in company of Brother Martin Mack and Gottfried Rundt, intending to reside some time at that place. But before they reached it, they were met by a party of about twenty chiefs of the Oneida nation, (a branch of the Iroquois), who violently insisted on their going no farther. The Brethren, however, were not so easily intimidated, but

requested that they would appoint a Council and hear them. This being done, Brother Zeisberger addressed them in so powerful a speech, that they changed their mind, and permitted them to proceed. At Onondago, they were lodged in the house of one of the Chiefs, and enjoyed so much kindness and assistance from the members of the great Council, that they were unable to account for it. After Brother Mack's return to Bethlehem, Zeisberger and Rundt made a journey into the country of the Tuscarora and Cayugu Indians. They could not obtain a hearing from the Chiefs of the latter tribe, or stay in their town longer than one day; a white rum-trader being there, who, fearing that his traffic might suffer by any negotiations between the missionaries and the Chiefs, insisted on their immediate departure. He first endeavoured to frighten Zeisberger away by threats and imprecations, and finding them unavailing, flew into such a transport of rage, that he fell upon him first with a stick, then with a fire-brand, then with kicks, and at length attempted to stab him. The Indians indeed interfered, and resisted the furious aggressor by main force, but the missionaries thought it most prudent to leave the village.

On their return to Onondago, they found that all the men were preparing for the winter-hunt, and that women only were left at home. They therefore determined for the present to return to Bethlehem. But in 1753, Zeisberger went again to Onondago, taking with him Brother Henry Frey, as a companion. They experienced all friendship and kindness, and as long as the Indians had any thing themselves, they treated them with the greatest hospitality. The only cause of uneasiness was the war between the English and French, the great Council observing to them, that it would not be safe for them to remain at Onondago, in case the war should reach that country. Zeisberger, therefore, having not only made great proficiency in the language, but availed himself of every opportunity to preach Jesus, and to explain to the heathen the way of salvation, returned with his companion to Bethlehem, in consequence of the

repeated advice of the great council, the troubles of war increasing.

In 1754, however, he again occupied his station among the Iroquois, taking with him Brother Charles Frederick, and resided nearly a whole year with them. The Brethren maintained themselves by felling timber, sharpening axes and other tools, and chiefly by building cottages for the natives. If after all, they could not earn a sufficiency of provisions, they went out a hunting, or in search of eatable roots, and thus allayed their hunger. The Indians frequently expressed their surprise, that the Brethren, who might live so well, and have every comfort at home, would come to them, lead such a poor life among them, and even submit to suffer hunger, out of love to their souls.

The year 1755 was a time of great distress and difficulty. In June and July, the Brethren, Zeisberger and Christian Seidel, visited Wayomick, &c. the country on the Susquehannah, both sparing no pains, and shunning neither danger nor hardships, in endeavouring to make the poor heathen, who were at that time suffering from famine, acquainted with the gospel of a crucified Saviour, and redemption through His blood; exhorting them to believe on Him, and look to Him for help and for salvation.

In Autumn, a most savage war broke out between the Indian tribes, in consequence of the war between England and France, by which many parts of North America, and particularly Pennsylvania, were thrown into the greatest distress and confusion.

During this period, the Brethren were exposed to greater danger, than other white inhabitants. For when the French endeavoured to prevail upon the Indians to take part with them, they were most successful with such as hated the Brethren, on account of their religion. These Indians, however, met with no hindrance on entering, or sending their friends to visit the dwelling-places of the Christian Indians, and were therefore best prepared to assist in executing the murderous designs of the enemy, and in doing all kind of mischief.

The ministers and elders of the congregation at Bethlehem, kept up a lively correspondence, both with the missionaries at Gnadenhütten on the Lecha, and with the Brethren residing on the Mahony, a few miles beyond that river. On the very day when the mission-house on the Mahony was attacked by the hostile Indians, their houses burnt, and eleven Brethren and Sisters murdered, being the 24th of November, Brother Zeisberger had been sent with letters directed to both places, which were to have been delivered that same evening. When he arrived, in the twilight, with the missionaries, Mack and Grube, at Gnadenhütten, the latter thought it not advisable for him to proceed beyond the river, especially as it was known with certainty, that hostile Indians were in that country. He would, however, not be prevented from executing his commission, and mounting his horse, wished the missionaries good night, and rode off. Brother Mack being suddenly seized with great alarm about his safety, ran after him, and most earnestly besought him to return, but he persisted in his resolution. He had hardly reached the middle of the ford, when Brother Mack distinctly heard the report of the muskets on the Mahony, and called again to him to come back. But as the noise of the water prevented his hearing the firing himself, he proceeded to the opposite bank before he was prevailed on to return. Scarcely had he gained the bank, when he and Mack saw the horizon towards the Mahony illumined by the fire, and concluded that the dwellings of the Brethren were in flames. At the same moment, a boy, Joseph Sturges, arrived, having escaped the murderer's hands. Zeisberger now returned to Bethlehem, where he arrived at three in the morning. He used to express his gratitude to his Almighty Preserver, for this remarkable Providence with much feeling, adding, " Had I arrived but a little sooner or later, with the Brethren on the Mahony, I should have run right into the snares of the enemy. But that was not the will of my Saviour, who intended me to serve Him longer."

The war continuing to rage for several years, the door seemed shut against the gospel throughout the whole of the

Indian country. Zeisberger was meanwhile employed, in various offices, in the Brethren's congregation. First, he was appointed to the care of the single Brethren at Litiz: where he compiled a grammar and vocabulary of the Iroquois language, and translated the Harmony of the Four Gospels into it. He likewise had many opportunities afforded him of conversing with Indians, who were on their way to, or from Easton, to hold conferences, or conduct negociations with the Government; as those who knew him, always desired to have his company. Of all his occupations, however, his attendance on such parties, was the most unpleasant.

At length, after an interval of six years, during which no attempts could be made to promote the cause of the gospel among the heathen Indians, the clouds, in 1762, began to disperse; when Zeisberger immediately re-commenced his labors on the Wayomick, principally by visits to the sick and ailing. The Lord blessed his testimony, and he had the great satisfaction to see many Indians depart this life, believing on Jesus Christ their Saviour, in whose name they found comfort and peace.

But in the spring of 1763, when the savages on the Ohio, returned to their murderous practices, the mission met with renewed interruption. Zeisberger, however, contrived, before the troubles became more general, to pay two visits to the Indians in Machwihilusing; where, by his conversation and testimony, he convinced that extraordinary Indian teacher, Pappunk, of the error of his doctrine, and was made the instrument of bringing him to the knowledge and faith of Christ. The awakening which here took place, through the preaching of the gospel, was general. Many wept day and night for the forgiveness of their sins: at length the fathers of families met, and unanimously resolved to transmit a solemn message to Bethlehem, to request the Brethren to send a teacher, who might live with them, and instruct them in the way of salvation. Zeisberger and his companion

were the joyful bearers of this message, and the Brethren at Bethlehem, after due deliberation, determined that he should return to Machwihilusing, as a missionary, regularly appointed to that station. Most gladly did he undertake this commission, and set out. One evening, as he was preparing a hut for the night, he struck the axe into his foot, and lost so much blood, that he fainted away. One of the Christian Indians, who accompanied him, immediately went into the wood, and brought a certain plant, known to himself, which he applied to the wound. By this remedy, Zeisberger not only recovered from his fainting fit, but found the wound close and heal much faster than he could have conceived it possible. After a troublesome journey in rain and snow, through swamps and overflowing brooks, and almost impenetrable thickets, with thunder-storms and violent winds, they at length arrived safe at Machwihilusing, where they were received with the greatest cordiality by Papunhank and all the inhabitants. Zeisberger found them as eager to hear that saving word of life, which declares the love of God in Christ Jesus, as when he left them.

In a short time, Papunhank was so powerfully convinced of the truth of the Word of the Cross, that he earnestly and most humbly requested to be baptized. Zeisberger then baptized this first fruit of Machwihilusing, with inexpressible gratitude to the Lord, for the blessing laid upon his ministry; and the perception of the peace and presence of God, which pervaded the assembly, overpowered all who attended at this solemnity.

The missionary, however, could not long maintain his ground at this place. The peaceable Indians were every where assailed by those, who had joined the enemies of England; and were obliged to fly for refuge to the white people. Among the latter, some were so infatuated by a blind zeal and hatred against all Indians whatsoever, obstinately persisting in an opinion, that they ought all to be destroyed; insomuch, that Government was obliged to resort to serious measures for their protection. The Christian Indian

congregations were collected, and obliged to live nearly two years on an island, in the river Delaware, and after that, in the barracks at Philadelphia, for safety. Under these circumstances, Zeisberger never ceased to administer to them, both spiritual and temporal comfort and assistance.

Peace being again established, Zeisberger accompanied the Indian congregation and the missionaries, to the Susquehannah, where they built a settlement called Friedenshuetten. He himself seems, at this time, not to have had any particular charge as a missionary among them. Their progress was rendered extremely difficult, by various circumstances. They spent five weeks on a journey, which a single traveller might accomplish in four or five days. In several places, they were obliged to cut their way through thick bushes. In a wood, growing on a swamp, the water had risen to the height of two feet, and on the adjoining eminences, the snow lay above a foot and a half in depth. On attempting to construct a temporary bridge over a deep torrent, the rapidity of the stream was such, that twenty-seven large trees, cut down for the purpose, were swept away. At length, by hollowing out a tree, a canoe was made, by the help of which, the men, women, and children, horses and baggage, were conveyed across the stream with great difficulty. Often, after a most fatiguing day's journey, there was not found a sufficient quantity of food for so many, and some of the Indian brethren were obliged to spend some days in hunting for it.

The congregation was yet far from the place of their destination, when Zeisberger was required to make two excursions, in the service of the Indian mission. The great Council of the six nations, were rather averse to the formation of a Christian Indian settlement at Friedenshuetten, and proposed that they should settle on the Cayugu lake, the aim of which, in fact, was to break up the congregation altogether. Zeisberger went first to Cayugu, and in October, 1766, to Onondago. He succeeded in both instances, and

the representations he made to the Council at Onondago, proved so effectual, that regular permission was granted to the Brethren, to preach the gospel everywhere, throughout the Indian country.

In the same year, Zeisberger had the favor, at Friedenshuetten, to baptize the first Indian of the Nantikok tribe. In Autumn, 1767, he made a journey to the Ohio, having heard that in that neighbourhood Indians dwelt, who were desirous to hear the gospel. He and his companions passed over plains, many miles in length, covered with grass of such height, that sometimes the horse and his rider could hardly be seen above it. After rain, or in the morning-dew, their clothes were thoroughly soaked among it. They likewise travelled through places, where, according to the report of the Indians, no white man had ever been seen before. The farther they proceeded, the more horrid the wilderness appeared, and they had to work their way through it with great labor and fatigue. Four days had they thus penetrated through the wood, before they met with a hut, in which they could take shelter for the night; having hitherto always slept in the open air, wrapped in their blankets, and suffering the inconvenience of being exposed to almost incessant rain.

When they arrived at the first village of the Seneca tribe, the appearance of a white man caused no small alarm. One of the Seneca Indians immediately mounted his horse, and rode off to a village about 30 miles distant, to report the wonderful story to the Chief. Zeisberger, therefore, expected no very friendly reception, and was indeed accosted by the Chief in a very serious tone. His friendly deportment, however, gained so much upon the Indian, that he led him into his house, and brought him something to eat. He now entered into a conversation, which lasted two hours, during which the Chief expressed his surprise, at his venturing on such a journey, no white man having as yet attempted to come into those parts, and desired more explicitly to know, what had been his motive for coming thus far. The Missionary availed himself of the opportunity to preach the gos-

pel to him. The Chief strongly opposed, and insisted upon it, that this word of God was not meant for the Indians. Zeisberger, however, replied with so much energy, that the Chief at length submitted, became friendly, and confessed, that he had considered him as a spy of the white people, and on that account used such harsh language in the beginning. Being now convinced of the benevolent aim and purpose of his journey, he would no longer hinder him from proceeding to Goschgoschünk; but warned him, with earnestness, not to trust the inhabitants of that place, who exceeded all other Indians in wickedness and murderous disposition. Zeisberger answered, that if it were true, that they were indeed such wicked people, then it was the more needful, that they should hear the Gospel of their Redeemer; but that, at all events, he was not afraid of them, as without God's permission, they could not possibly hurt him.

In Goschgoschünk, (a town of the Delawares), he was received with great civility, contrary to his apprehensions, and very hospitably lodged and entertained, by a relation of his companion, the Indian assistant, John Papunhank. He now requested the inhabitants of the three villages, of which the town consisted, to convene an assembly, as he had words of importance to speak to them. They came readily, and Zeisberger preached the gospel to them with great energy. The Indians heard his testimony with such effect, that in their great council they came to a resolution, to request the Brethren to send a missionary to reside in their town. Zeisberger returned to Friedens-huetten, with this most welcome message.

The Directors of the mission at Bethlehem, encouraged by the prospect of gaining souls for Christ, from amongst the inhabitants of this place also, determined to send the Brethren, Zeisberger and Gottlob Senseman, with several Christian Indian families from Friedens-huetten, to Goschgoschünk, to form a regular missionary station in that town. In this view, these two Brethren set out in April, 1768, accompanied, as far as Wayomick, by the Brethren Ettwein and Heckenwälder, where they were to be joined by the above-

mentioned Indian families. But here the whole company, with the host and his family, had nearly lost their lives by a dreadful accident. Brother Heckenwalder, in his narrative, relates the circumstance in the following manner.

“ The only white man residing at Wayomick, was Mr. Ogden, a shopkeeper, who received us most kindly, and did every thing in his power, to make our abode as pleasant as possible. His dwelling consisted of two small buildings, closely adjoining. In one he kept his articles of trade, in the other, in which our baggage was placed, stood some barrels of gunpowder. He slept in his shop, out of which a door communicated with the powder-magazine. As the weather appeared to threaten rain, he laid a sufficient quantity of straw on the floor of the latter apartment, for us to sleep upon, charging us, however, not to smoke our pipes in it, as there might be some gunpowder scattered on the floor, and one or two of the barrels were open. When we retired to rest, Mr. Ogden placed a candle in his own room, in such a situation, that its light shone into our apartment. A traveller, however, who had accompanied us hither, drew the candle nearer, to examine and dress a wound in his foot. Our host expostulated with him, on the danger of bringing the candle so close to the straw, but he earnestly begged that we would not prevent him, promising to use the utmost caution, and carefully to put the candle out, as soon as he had finished his operation. Mr. Ogden at length yielded to his entreaties, and shut the inner door. We repeated our exhortations about the candle, and overcome with fatigue, lay down and immediately fell asleep. Being overpowered with weariness, before he had put out the light, he also was fast asleep. In the morning, Zeisberger called me out of the house into the wood, pulled the candle out of his pocket, and imparted to me, what he feared would too much shock and grieve our hospitable host. “ My “ Brother,” said he, “ had we not had the eye of Him upon “ us, who never slumbereth nor sleepeth, we should all have “ this night been blown into the air, and no one would have “ known how it happened. I slept soundly, being extremely

“ fatigued, and was in my first sleep, when I felt as if some  
 “ one roused me with a violent shake. I sat up, and saw  
 “ the wick of the candle hanging down on one side all  
 “ in a flame, and the burning candle on the point of falling  
 “ into the straw, which I was just in time to prevent. After  
 “ that, I could not fall asleep again; but lay, silently thanking  
 “ the Lord for the extraordinary preservation we had expe-  
 “ rienced, one fit of shuddering after the other seizing my  
 “ whole frame, when I reflected on our danger.”

The journey was performed with safety, though it lasted nearly five weeks. At Goschgoschünk, the whole population seemed to rejoice at the arrival of the Brethren. Zeisberger preached often, regulated the daily morning and evening-worship, and translated and sung hymns in the Delaware language, to the great delight of his hearers, to whom singing was something quite new. Opposition, however, was soon excited in the hearts of many against the truths of the gospel, and the missionaries, in their journals of that day, express their feelings, by saying, that it was to them, as if they lived in a dense and sulphurous atmosphere, being surrounded with men, who were determined, at all events, to get rid of them. One evening, at a late hour, they received a visit from some savage Indians, who came into the house with murderous intentions, but had not the courage to put their designs into execution. Notwithstanding these very disheartening appearances, the Brethren were resolved, not to quit their station, nor to refrain from preaching the gospel to the inhabitants. Zeisberger, in particular, was determined, in spite of all the rage and threats of the enemy, to continue to proclaim the word of life, even to the worst of heathen, and to commit his preservation to that Lord, whom he served with gladness, and with firm trust in His support.

In October, he travelled with Brother Senseman to Zoneschio, to hold a conference with the Chief of the Senecas, who was an enemy of the gospel, that he might impart to him and his council, a true idea of the views of the Brethren, in bringing the gospel to the Indians, dwelling on the Ohio,

But as the council answered the message in the absence and without the concurrence of the hostile Chief, the business remained unsettled, and the very troublesome and unpleasant journey of these two Brethren was in vain.

During the year 1769, the powers of darkness seemed to rage against the Mission with renewed fury. Notwithstanding the frequent remonstrances made by the Indian assistants to the magistrates against the trade in rum and other ardent spirits, by which so much mischief was done to the Indian nations, this abominable traffic was permitted to exist at Goschgoschünk without restriction. The Brethren and the Christian Indians considered this as an indication of the Lord's will, that they should no longer remain at that place, and they began to build boats for their departure. While they were thus employéd, three Seneca Chiefs arrived at Goschgoschünk, and by the delivery of a black string of wampum, which always conveys a threat, forbid the Missionaries to depart from that town, till further orders from the great council at Onondago. Zeisberger however returned his answer with his usual firmness, and declared that the Christian Indians would never consent to live at Goschgoschünk, but withdraw to the other side of the Ohio. This measure was soon after put in execution.

The Brethren chose a convenient though barren spot, where they built a new settlement, in which they with their Indian congregation, and all who desired to forsake heathenism, and to be converted to God, might dwell together in safety, and enjoy the comforts of the gospel without interruption. They called it Lawunakhannek (Tents of Peace). The Gospel found entrance among their neighbours, and their numbers encreased; but they found it difficult to procure a supply of provisions, during the time that the corn was growing in their new plantations. The old stock of Indian corn had been much damaged, and after that was expended, none was to be purchased throughout that whole country. The Brethren Zeisberger and Senseman, therefore, set out for Pittsburg, where they were suc-

cessful in procuring a supply. Zeisberger found here an opportunity of rendering an essential service to the country. He proposed the appointment of an Agent, duly authorized by the English Government, to mediate between the Indians and the white people, report the complaints of the latter against the former, and endeavour to settle all disputes in the most amicable manner. His advice was followed, and the best results ensued. On his return, in all the Indian towns, through which he passed, he addressed the inhabitants, exhorting them to keep the peace, and God blessed his exertions with such success, that the principal Chiefs of those places sent deputies to Pittsburg to assure the English of their friendly disposition towards them.

In the year 1770, however, the Indian congregation at Lawunakhannek was so much annoyed by the continual marching of warriors through the settlement, that they were obliged again to emigrate to some more quiet part of the country. They set out down the Ohio, passed by Pittsburg, and proceeded to the junction of the Beaver Creek with this great river. After a fortnight's voyage, attended with much inconvenience and hardship, they reached a place, which seemed in every respect suited to their purpose. They called their new settlement Friedens-stadt (Town of Peace).

In 1771, Zeisberger was invited to Bethlehem, that he might have an opportunity of conferring with the Brethren, Christian Gregor and John Loretz, sent from Europe to hold a visitation in the North American congregations, concerning the affairs of the Indian Mission. There were at that time three settlements of the Brethren among the Indians, two of which suffered much inconvenience from the white settlers in their vicinity, and especially from rum-traders, and the third, under Zeisberger's care, was exposed to danger from the inroads of the wild, heathen Indians. It was therefore deemed expedient to remove the whole Indian congregation from their present situations to the river Muskingum, to which they had been invited by the Chiefs of that district.

In consequence of this resolution, Zeisberger, in 1772, went with some Indian families to the Muskingum, and built Schoenbrunn on its banks. His unwearied exertions on this occasion, added to the hardships he had undergone on the journey thither, brought on a serious attack of illness, and he remained for some time in an ailing state. After his recovery, he paid a visit to the Shawanose Indians in that neighbourhood. At first it appeared as if the preaching of the gospel had left an abiding impression in many of them. He therefore repeated his visit in the year following; but found that their ears and hearts were not yet opened to receive the truth as it is in Jesus. When in 1774, the Spirit of the Lord, in a particular manner excited among the Indians at Schoenbrunn, and Gnadenhuetten, (the second settlement of the Brethren built on the Muskingum), an earnest desire to be saved, and to enjoy the privileges of the gospel, our late Brother had his hands full of work. His soul was filled with joy, when he perceived how powerfully the word of the Cross of Christ, proclaimed by him and his fellow-laborers, showed its divine power in the hearts of the hearers. No strange Indian, many of whom came daily to the settlement, returned home, without having heard the gospel of a crucified Saviour. Some would no more leave the place, but begged permission to live there; in others a seed was sown, which in due time sprang up to life eternal, and made them return and join the believers. This period of his service was remembered by him with gratitude and delight, to the end of his life. When, in the following years, he sometimes had occasion to mourn over the Indian congregation, he always consoled himself with the thought, that our Saviour might again cause such an awakening to take place among them, and he confidently expected it. During this remarkable period, he was diligently employed in translating and revising hymns, and writing a summary of Christian doctrine, in the Delaware language, for the use of the school-children.

At the formation of the third settlement on the Muskingum, *Lichtenau*, in 1776, to which the Delaware Chief,

Netawatirees, afforded the occasion, Zeisberger devoted himself with unremitting zeal to every part of the work, and his firm persuasion, that here also the Lord would grant to the Indians renewed blessings was not vain. But in the same year the continuation of the revolutionary war, in which most of the Indian nations were actively engaged, brought the Indian congregations into great trouble. A lamentable schism also arose in the congregation at Schoenbrunn, insomuch that the faithful part of it left the place and went to Gnaden-huetten and Lichtenau. In the following year the prospect appeared yet more dismal, and the destruction of the Mission seemed inevitable. It was even doubtful, whether the wild Indians, or the white people were most to be dreaded.

Brother Heckenwalder, in his narrative, writes as follows:—“When in April, 1778, after long absence, I again saw Brother Zeisberger, at Lichtenau, I immediately perceived, that he was in a very distressed state of mind. Grief and anxiety have also had an emaciating effect on his body. About this time, a large sealed letter, signed by the Governor of Detroit, was brought to him by some Wyondat Indians. It contained a positive command, accompanied by threats, that the teachers of the Christian Indians should, without delay, march against the rebels on the other side of the Ohio, kill them, and send him their scalps.” The threats added to it were as dreadful as the command itself. “Here,” exclaimed Zeisberger, “we have it under their own hand and seal, that the destruction of the Mission is what the enemy aims at, and whenever I think of it, I suffer something like the pangs of death.” This unreasonable demand was not attended to, but the threats which accompanied it, though not executed, created great uneasiness among the people, and there were proofs enough, that a design had been formed to remove, or even to destroy the Missionaries.

In 1779 Zeisberger removed with part of the Congregation, which had lived for some time at Lichtenau, to the neighbourhood of Schoenbrunn, where a new settlement

was formed. Having planned and directed the work, he labored with his own hands most cheerfully and diligently, and never complained of weariness or hardships. About the same time, those inhabitants of Schoenbrunn who had emigrated to Gnaden-huetten returned, and a lively and useful communication was kept up between the three settlements. Once, as Zeisberger was just setting out on his return to Schoenbrunn from a visit he had made at Lichtenau, a faithful friend brought him word, that the Governor of Detroit had dispatched a gang of murderers, who were not far off, with a commission to bring either the Missionary himself or his scalp. Every argument was now used to prevail on him to stay at Lichtenau, as he had only one Indian Brother for his companion, but all persuasion was in vain. He replied: "My destinies are in the hands of God. How often has Satan sought to destroy me! but he dare not. I shall go." The Brethren now engaged some steady and courageous Indians to accompany him, but as they could not get ready immediately, their horses being in the field, he took leave and set off by himself. But by the providence of God he took the wrong road. When the Indian Brethren, therefore, who had set out an hour after him, came to the place where the roads separated, they saw him returning, having discovered his error, and thus joined him. Had he kept on the right road, the Indians could not have overtaken him before he would have met the above-mentioned gang, about two leagues from Lichtenau. At that moment, two Delawares, men of tried courage, returning from hunting, joined the party. They immediately seized their weapons to defend themselves if attacked. But the enemy finding it a case of doubtful issue, after surveying them some time, went off.

In the spring of 1781, Zeisberger went to Bethlehem and there married Susanna Lekron, a Sister from Litiz. He had spent nearly sixty years in the single state, and believed that for him, in his peculiar calling, as a pilgrim on earth, wholly devoted to the service of the heathen, it would be most prudent to remain single; but he yielded to the opinion and advice of his Brethren, who thought, that in

consideration of his now having the superintendence of the Mission, it would be better for him to be married. His wife possessed the same devotedness to the Missionary service, and was a true helpmate to him. During the seven and twenty years of their union, he always acknowledged that he had done right at that time to change his state.

It was not long after his arrival with his partner on the river Muskingum, before new storms threatened the Mission and its servants. The half-king of the Hurons had agreed with English agents at Detroit, to break up the settlement, and to carry off the Missionaries. On the 3d of September, early in the morning, one of the Indian assistants came running into the Mission-house at Gnaden-huetten, where the Brethren Zeisberger, Edwards, Senseman, and Heckenwalder, were met together, and, with tears in his eyes, assured them, that on that very day the wild Indians would attack the place, but were still in debate, whether the Missionaries should be led away captive, or killed and scalped. This information was given to the assistant by a near relative, who was a member of the Council, and a friend to the Mission. The Missionaries, however, remained quiet, and, after breakfast, ordered the bell to be rung for the morning worship, as usual. The Indians assembled, and a considerable number of warriors having arrived, they likewise attended, insomuch that not only the church but the avenues into it, were filled with hearers. After singing some verses, Brother Zeisberger delivered a discourse on the text for the day: "*In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer.*" Isaiah, liv. 8. He spoke with such energy and intrepidity, that almost all present, and even many of the warriors, were moved to tears, and wept aloud. All the faithful members of the Indian congregation now flowed together in love, and came to a determination to submit, with resignation, to whatever it might please God to ordain for them: some, who had hitherto not walked worthy of the Gospel, were brought to reflection, and were at least ashamed of their insincerity.

One consequence of this meeting of the congregation,

and of the discourse delivered by the Missionary, proved, by God's mercy, to be most important, being no less than the prevention of a dreadful carnage. It was well known that many of our Indian Brethren did not intend to act the part of unconcerned spectators, in case their Teachers were attacked and abused, and that many of the warriors themselves, being friends of the Brethren, would take part with their relatives, and fight for the Missionaries. The Council, therefore, had thought of means by which they might get rid of the latter by assassination,

Zeisberger had on this occasion declared publicly, and in the name of all his fellow-laborers, that they would cheerfully submit, and without resistance, to their fate, as persons resigned to the will of God; and that they even would pray for their enemies, and for all the heathen warriors encamped around them: which he did most fervently in his concluding prayer. This pacified our own Indians, and the warriors now represented to the Council that no resistance would be made at Gnaden-huetten. The consequence of this report was, that when upwards of three hundred warriors surrounded the place, a few only laid hands on us, and, contrary to their usual practice on similar occasions, acted with considerable lenity.

About noon, as three of the above-mentioned Brethren, Zeisberger, Senseman, and Heckenwalder, were standing together, a Captain of the Monsy nation, (a tribe of the Delawares), came up to them, and asked Zeisberger whether he would claim the privilege of a Monsy, and of being the only accredited teacher of their nation? His answer no sooner was given; "The cause of one, is the cause of us all," — than all three were seized, and led into the Huron camp. As they were dragged along, a Huron came at full gallop, and made a push at Brother Senseman with his spear, but missed him. A Monsy, of desperately wicked character, now seized each in turn by the hair of his head and shook him fiercely, exclaiming *Guanangomel nimat*, "I greet thee, my Brother!" He was a decided enemy of the Missionaries, and a reviler of the gospel, and being acquainted

with the common salutation among the Brethren having them now in his power, taunted them thus in scorn. When they arrived at Salem, the last settlement on the Muskingum, a new danger was, by God's providence, averted. The young Indian inhabitants could not bear to see their teachers prisoners to the savages. They therefore met together during the night, and determined to set them at liberty, cost what it might. One of them however, who judged with more discretion than the rest, proposed to consult the missionaries, and obtain their consent to the measure. The most courageous among them was then deputed to inform the latter of their determination, and added, "that all their hearts told them the same thing." The Missionaries desired them not to lift up a hand in their defence, as in that case they would certainly be murdered.

After a captivity of four days, the savages, on the urgent representations made by the Indian assistants, gave the Missionaries more liberty, as they had before done to their wives, but on condition that they should exhort the Christian Indians to emigrate. This being done, the latter immediately complied, and now the whole congregation prepared to depart. But never did the Indians quit a country with such regret as at this time, when they were compelled to leave their beautiful settlements, Gnadenhuetten, Salem, and Schoenbrunn, with great part of their effects, behind. They lost above two hundred head of cattle, and more than four hundred pigs. The damage in articles of all kinds could not amount to less than 12,000 dollars. But that which grieved them most, was the loss of instruction for their children and youth. All papers and books were burnt by the savages. They had nothing in prospect but misery and danger. But the Lord was with them. This they experienced, and it gave them courage. Part of the Indian troops and some English officers formed the escort, and took such positions, that the whole congregation was surrounded by them. On the 11th of October, they had travelled twenty-five German miles, (above one hundred English), and reached the river Sandusky. Here

the Half-king with his Huron warriors left them and returned to his own home, without giving any directions about what they were to do in future. At length they resolved to go to Upper Sandusky, where they built log-huts to screen themselves against the cold, the savages having robbed them of all their bedding and blankets. They now suffered so much from want of provisions, that many Indians returned to the forsaken settlements to fetch Indian corn. Not long after these troubles, Zeisberger, and the other three Missionaries were summoned by the Government at Detroit to appear in that place, charges having been preferred against them of corresponding with the Americans to the injury of the British interests. On their trial, however, it was clearly proved and decided, that they were quite innocent of the charge. The Governor treated them kindly, and they returned in peace to Sandusky.

In the beginning of the year 1782, both the Indian congregation and their teachers suffered exceedingly from hunger and cold, and it became more than ever manifest, that the enemies of the Brethren had nothing less in view, than to put down the preaching of the Gospel among the Indian tribes by main force, and to disperse the congregations of Christian Indians, who still kept together. They made it impossible for the Governor of Detroit, to keep the solemn promise he had given, that the Missionaries should uninterruptedly continue their labor among the Indians, leaving him no rest, till in March of the same year, the Missionaries were informed, that they were to be carried to Detroit as prisoners of war. To Zeisberger this was a most severe trial, and he parted from his dear Indian flock with pungent grief. As a father, he exhorted them to cleave the closer to the Lord, since, for the present, they were to be deprived of their teachers. On their way to Detroit, they were plunged into the utmost grief by the news of the dreadful catastrophe on the Muskingum, where ninety-six members of their congregation, sixty-two adults and thirty-four children, who had returned from Sandusky

to Salem and Gnaden-huetten, to fetch Indian corn, were murdered in cool blood by a party of Americans.

The Governor of Detroit now supposed, that he should render to the Missionaries the best service, by having them conveyed to Bethlehem in safety: but Brother Zeisberger explained to him fully, upon what principle and plan he and his fellow-laborers had undertaken the work, and added, that, even if they personally were prevented from proceeding in their labors, the Church of the Brethren, to which they belonged, would never forsake the Indians, but follow the call given them by God himself, to preach the gospel to the heathen. The Governor, who was a man of a generous and liberal mind, heard him with astonishment, and, by a negotiation with the Chiefs of the Chippeway tribe, procured leave for the Christian Indians to settle on their land, on the river Huron, about twenty English miles from Detroit. A new settlement being built on a spot chosen for that purpose, and called New Gnaden-huetten, Zeisberger resided in it, and superintended the Mission, till the year 1786, when the hostile disposition of the Chippeways obliged the congregation again to emigrate and seek another dwelling-place. Peace having been made some years ago between England and the United States, the Brethren began to think of returning with the Indian congregation to their old stations on the river Muskingum. But during that year they could not proceed farther than Cayahaga. Hard labor and want of provisions occasioned much sickness, and Zeisberger himself was taken seriously ill. Under these distressing circumstances, a letter received from his old friend Johannes de Wátteville, Bishop of the Brethrens' church, who had arrived from Europe to hold a visitation in the North American congregations, gave him great relief and encouragement.

In the year 1787, the emigrant congregation intended to proceed on their journey to the Muskingum, but a new war threatening to arise between the Indians and the United States, both parties cautioned them not to quit their situa-

tion. Zeisberger and his associates therefore went to Petquoting, where, within a space of four years, they collected a comparatively large congregation of believing Indians, with whom they lived peaceably and happily, and in the uninterrupted enjoyment of their Christian privileges, the Indians walking worthy of the Gospel.

As, however, both the Americans and Indians committed many acts of violence against each other, by which the hopes of permanent peace were continually frustrated, the whole of the Indian nations at length agreed to join, and try their united strength against the American States. But first, all those Indians who would not fight, should be collected together and carried to a place on the river Miami, where they should remain under the protection of the belligerent nations. Zeisberger was well aware that all this was meant to compel the Christian Indians to take part in the war, and therefore would not agree to the proposal. He sent Brother Edwards, in March 1791, with a party of Indian Brethren, to Detroit, to endeavour to find a place of safety for the Indian congregation, till the storm should blow over. They discovered a suitable spot for that purpose at the mouth of the river Detroit. Zeisberger and his wife set out, but had nearly been swallowed up by the waves on lake Erie, in a violent storm, from which they were saved as by miracle. In the ensuing year, the Christian Indians were permitted to build a settlement on the river Retrench, in Canada, afterwards called Thames. The new place obtained the name of *Fairfield*, where Zeisberger resided till the autumn of the year 1798, when he travelled with his fellow-laborer, Brother Benjamin Mortimer, to the river Muskingum, and built the settlement, called *Goshen*. This was the thirteenth settlement formed by him in the Indian country, and here he spent the last ten years of his life in uninterrupted peace from without, and was blessed in his activity. Yet he was not free from trouble. Every discovery of internal injury done to the minds and souls of his dear Indian flock, by the long protracted wars, and consequent unavoidable distractions, grieved him exceedingly.

He continued daily in prayer and supplication to the Lord, that He, from whom alone all help cometh, would heal all their spiritual diseases. When the conversation turned upon the grace that prevailed in the Indian congregation, during the earlier periods of the Mission, he grew quite animated, and always expressed his confident hope, that the Lord would in due time visit the Indians with a revival.

Zeisberger was a man naturally of a silent turn, and having made so many journies by himself, and abode in places, where he had no one to converse with, this disposition had increased with his years: but he held communion with God, as his unseen friend, who was ever present with him. His conversation was truly in heaven. In all things that required deliberation he proceeded with great judgment, never in haste, nor ever gave his opinion, till, according to his own expression, he had a quite clear view of his subject. Experience always proved the soundness of his judgment. His firmness of mind and just view of causes and effects, his predictions of consequences seldom failing, gave him uncommon assurance and courage. As both his fellow-laborers, and every member of the congregation placed confidence in him, they looked up to him for advice in cases of danger, and it was sufficient for them, if *he* only comforted and encouraged them. Yet he always very much regretted any interruption of his correspondence with the Directors of the Mission, residing at Bethlehem, when under difficult circumstances, he was called upon to act merely from his own convictions and authority. The receipt of letters and accounts from the congregations of the Brethren in Europe and America, and from other Missions afforded him inexpressible pleasure, as likewise the printed accounts and reports of the work of God among Christian and heathen nations throughout the world."

The former account is chiefly extracted from the narrative of Brother J. Heckenwalder; the following, from the report of his younger assistant, Brother Benjamin Mortimer.

“ Zeisberger was fully convinced, that by God’s will and purpose he was specially called to preach the gospel to the heathen, and he therefore gladly sacrificed all convenience, pleasure, and whatever is counted valuable in this world, to that important vocation. He trusted firmly to the never failing support and blessing of that Lord whom he had the favor to serve, laboring cheerfully and courageously, amidst the scorn and spite of men, under hardships, hunger, threats, and dangers, patiently performing his daily work, and completing it in spite of all opposition. Nothing delighted him more, than when he perceived that the gospel had found entrance into the hearts of those heathen, to whom he had brought it, and when they truly repented and mourned on account of their sins, received pardon and peace, and being truly converted, rejoiced in God their Saviour, and walked worthy of the grace bestowed upon them. On such occasions, he showed such kind participation in their joy, as if he himself had obtained the utmost aim of his best wishes. To see a poor straying sheep return with weeping and supplication to the fold of the good Shepherd, gave him inexpressible pleasure.

In his ministry, he never forgot that he had to wrestle against that arch-fiend who rules in the hearts of the children of disobedience, but that God himself was on his side, and would assuredly give him the victory. And truly of *him* it may be said, that he overcame by the blood of the Lamb, and by the word of his testimony. In other capacities also, he approved himself as a most distinguished servant of God. During the last century no other Missionary, for such a series of years, and amidst so many trials and dangers, preached the gospel to the Indian nations. He lived sixty years among them, and in the last forty years of his life was never six months absent from his dear Indian flock, and during that long period, he visited the Brethren in the United States only three times.

When he began to feel the infirmities of old age increasing upon him, he was desirous to complete his trans-

lations of portions of the scriptures, and of discourses into the Delaware language. He finished the hymn-book now in use. It consists chiefly of hymns of his own translating, and the work amounts to 358 pages in octavo. He translated the harmony of the four gospels, and many other smaller pieces, which are partly printed, and partly left in MSS. He published also a second edition of his Delaware Spelling-book, printed thirty years ago, and left a valuable Delaware Grammar behind him.

When this faithful servant of God perceived that his end was approaching, he considered every circumstance relating to it, with his wonted serenity and presence of mind. About three weeks before his departure (in October, 1808), he declared himself perfectly satisfied and comforted respecting every thing but the present spiritual state of the Indian congregation. This declaration having been communicated to them, they all came one by one to him, begged his forgiveness for all they had done to grieve him, and with many tears promised, that they would surrender their hearts without exception to their Saviour, and live alone for Him in the world. He received them with great affection, and with that friendliness and seriousness, which during his whole life he knew so well how to combine in his converse with the Indians, assured them of his cordial participation in their welfare, cautioned them particularly against that disposition so natural to the Indians, to indulge in the use of strong liquors, by which they were led into all manner of crimes. Lastly, he exhorted them to love and follow their remaining teacher, Brother Mortimer. The whole of his conduct throughout his ministry, and to the end, is indeed well worthy of imitation.

On the 5th of November, he addressed Brother Mortimer in words to the following effect:

“ Perceiving that I am daily growing weaker, I believe  
 “ that it is the will of my Saviour, by occasion of this illness, to take me home to Himself. I have reviewed my  
 “ whole course of life before Him, and found much cause  
 “ to crave His forgiveness. My dependance is on His

“ blood, which clean eth me from all sin and unrighteousness: I know, that I am His, and that He is mine with all His merits. Many of my Brethren have departed this life triumphantly. That is not my case, I depart as a poor sinner, saved by grace alone. Our Saviour will take my spirit to himself in peace, and this sinful body I shall leave behind.”

For a considerable time past, he had expressed a longing desire to rest from all his labor and be at home with the Lord. When his fellow-laborers observed in answer, that it would give them great satisfaction and delight, if it would please the Lord to grant him to spend yet many years with them, and to restore him to health; his usual reply was: “ What am I to do here? I am no longer good for any thing on earth.” His desire to depart, and be with Christ increased with his infirmities.

On the 12th of November, five days previous to his decease, he grew so weak, that he could no longer sit up. On the same day, a bowel complaint, of which he had formerly suffered frequent attacks, returned with great violence, and weakened him so much, as to make it evident, that it would hasten his dissolution. On the day following, he took a tender leave of his wife, and thanked her with great affection for all her faithful care of him. He then bid farewell to Brother Mortimer, his wife and children, and imparted to them his paternal blessing.

He remembered likewise many absent friends with expressions of great kindness, and as about midnight he appeared near his end, he desired a prayer might be offered up, and the blessing of the Lord pronounced over him. *The Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace.* This was done by Brother Mortimer with great fervency. He gave thanks unto the Lord for the calling and election of this His faithful servant, now about to enter into His joy, for the blessing and success He had granted to attend his long and unwearied services, and prayed that that Spirit,

which had dwelt in him, might continue to rest upon those he left behind.

When at times the venerable patient suffered more than usual, nothing soothed his mind more powerfully, than when hymns were sung by those present, treating of the happiness of true believers in Jesus, especially such verses as he had made to be sung at the death-beds of the Christian Indians. The Indian Brethren and Sisters therefore frequently sung for him, both during their visits in the day-time, and when they watched with him during the night. He was often found engaged in silent prayer. Sometimes he would exclaim: "Lord Jesus, hear my prayer, come and take my spirit to thyself!" Once, when he was in great pain, he prayed with much fervency: "Thou, Lord, hast never forsaken me in distress, and now thou wilt not forsake me."—Soon after which, as though he had been assured of a gracious answer, he added, "The Lord is near, perhaps He will soon come and take me home." But though he desired with such earnestness to be delivered from this earthly tabernacle, he never showed the least sign of impatience, being always resigned to the will of his Lord and master. That filial confidence and firm trust in our Saviour, by which his whole life had been distinguished, and all trials and difficulties, however great, rendered supportable to him, maintained even now at the approach of death, the victory; and the peace of God, which passeth all understanding, kept his heart and mind in Christ Jesus.

On the 17th at noon, Brother Heckenwalder, and some other Brethren from the neighbourhood, came to visit him. He was no longer able to speak, but expressed the pleasure it gave him by friendly smiles. Shortly after they had left him, a change took place, and the Indians assembled around his bed. They sung several verses, for which, till very near his end, he expressed by signs his gratitude. About three o'clock he ceased to breathe, and fell gently asleep without a groan. The whole company knelt down, and Brother Mortimer rendered thanks to the Lord for the happy translation of this revered servant in His house to eternal bliss,

for having made him the blessed instrument in His hands for the conversion of so many heathen; and for granting to the congregation at Goshen such rich blessings, by means of his ministry, concluding with fervent prayer, that the blessed end of this man of God might make a salutary and lasting impression on all present, and encourage them to follow his faith and constancy.

He had attained to the age of eighty-seven years, seven months, and six days.

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### SOUTH AFRICA.

*Extract of the Diary of ENON, on the WITTE REVIËR, from August to October, 1820.*

AUGUST 1st. Brother Hoffman returning from Uitenhage, brought us letters from England, which afforded us great pleasure and encouragement. The Rev. Mr. Van Vleck, from Capetown, paid us an agreeable visit.

5th. After the evening-service, Brother Schmitt presented to the congregation the salutations of the Elders' Conference of the Unity and the Society for the furtherance of the Gospel, with their best wishes and prayers for both the inward and outward prosperity of this place, where the Lord has erected His standard in the wilderness. All joined in loud thanksgivings for the kind notice of the Fathers and Brethren in Europe.

6th. Some Hottentots being at work in the wood, their dogs began to bark, and made them suspect that perhaps Caffres were in the neighbourhood, among the bushes. On search, they discovered a Caffre woman lying in a wretched plight. Having lifted her into the waggon, and satisfied themselves that there were no other Caffres in the wood, they brought her to us. Wilhelmina being interpreter, we learnt from her that she had run away from her master on the Chamtoos Revier, and had been twenty days on her journey hither. She subsisted on roots and wild fruits, and spent the nights without shelter, among the bushes. It is sur-

prising, that, at this season of the year, she did not perish with hunger and cold. On examination, she had not the least complaint to make against her master; she said that she did not like to attend his sheep, and therefore ran away. We took charge of her for some weeks till she had recovered her strength; but as, by the laws of the colony, run-away servants are to be sent to the nearest officer of justice, we could not suffer her to remain here, according to her wish, but sent her to Uitenhage, to the Landdrost. She always attended our evening worship; and being once asked, whether she understood what was said, she answered in the negative, but added, that she felt something in her heart which she could not describe.

During these days we were engaged in planting orange and peach trees round our garden and in the yard. We fetched them from the old place; and as they might be injured by the jolting of a waggon, and lose the earth from the roots, Brother Schmitt constructed a sledge, on which they were drawn hither in safety. They were all large trees, and therefore dug up with a sufficient quantity of earth about their roots. We thought on that comfortable text of scripture with which we commenced our labors on this spot, and from which we then derived so much encouragement: "I will watch over them, to build and to plant, saith the Lord." And we trust to Him, that He will grant His blessing to all that we do in His name, both in our outward concerns, and particularly in that spiritual service to which He has appointed us in His house.

On the 8th was the funeral of Martha, a candidate for the Holy Communion, who departed this life in the faith of Christ. Her corpse was the first interred in our new burying-ground. With the assistance of the Hottentots, we had cleared part of the ground of the thorn-bushes, and enclosed it with railing. Martha was baptized during our exile at Uitenhage, in September, 1819, and admitted to the class of candidates for the Holy Communion, in March last. She expressed her gratitude and joy, but observed, that her great age and bodily infirmities would probably deprive her

of the favor of becoming a partaker that, however, she was truly thankful to the Lord that He had granted her to be a spectator, and to enjoy His divine presence on that occasion. We may with truth give her the character of a humble and upright soul, who walked worthy of the Gospel. She knew herself to be by nature a sinful, unworthy creature, but her dependence for mercy and forgiveness was on her Saviour. By her childlike trust in Him, and constant looking to Him for every good gift and blessing, we were always delighted and edified. She was very poor and needed assistance, for which she was most grateful. During her last illness, which was a rapid decay of strength, she was patient, and cheerfully resigned to the will of the Lord. When Sister Schmitt visited her, for the last time, on the day of her departure, she said: "I have hitherto always put firm trust in our Saviour, but now some doubts assail me; pray for me." She was not long permitted to feel any misgivings, for the Lord granted her so clear a view of the all-sufficiency of the atonement made by His bitter sufferings and death, that she departed rejoicing in Him, filled with the blessed hopes of eternal bliss in His presence.

In the following days, Brother Schmitt and his wife spoke with all the inhabitants of the place, and perceived, with much thankfulness, that the work of the Holy Spirit in the hearts of the Hottentots continues, and the fruits thereof encrease. They become better acquainted with their own sinfulness by nature, and the need they have of flying for refuge and deliverance from sin to Jesus, as their only Saviour.

*Klaas Smitt* said: "I perceive that I cannot live without our Saviour's mercy, and I pray Him to draw me closer to Himself. I did not feel this so much some time ago, but ever since I removed hither with my family last Easter, I have these convictions."

*Adam Matros*, a Caffre by birth: "I cannot make many words, but thus much I can truly declare, that I desire to live to God only. I am sorry that I cannot yet understand every thing that is said at church, but I feel, however, in my heart, that the Lord is present with us."

*Hosea Smit*, who had been long a soldier in the Hottentot corps: "Alas," said he, "I have spent a great part of my life in straying abroad, and neglected the favor conferred on me by being baptized at Gnadenthal, and the grace of God seemed bestowed on me in vain. But I now feel remorse and grief in my heart, and hope that I may declare with truth, that I desire above all things to turn unto the Lord, and by His mercy to begin a new life."

*Abraham Windvogel*, who sometime ago was excluded: "I was never till lately made acquainted with the corruption of my own heart. I now see what a bad man I am. Nay, I am not worthy to be called a *man*; I am worse than a worm, crawling on the ground. May the Lord have mercy on me, and not cast me off for ever!"

*Else Roman*: "I am old. O! how thankful am I to our Saviour, that He did not suffer me to die in my sins! I know assuredly that He is *my* Saviour. Oh that I were but as faithful to Him as I ought and wish to be! but I am often to blame. Assist me with your prayers."

*Christina Baby*: "My heart is corrupt and perverse, and I am too often disposed to stray from the right way, but then the words of St. Peter come into my mind: 'Lord, to whom should we go? Thou hast the words of eternal life.'"

*Catharine October*: "Our Saviour has shown great mercy towards me, sent me help in my outward troubles, and granted me His blessing more than I could ever have expected, after the murder of my husband."

*Jan Slinger*: "As a child I was to have been baptized at Gnadenthal, but when my mother brought me to the Missionary, I was so excessively terrified in his presence, that he advised her rather to put off my baptism till I was more composed. Since that time I have been absent, but now hope that this great favor will be granted me. My passport is no longer valid, and I must return to my regiment at Grahamstadt, but hope to be with you again at Christmas, for I find nowhere rest or pleasure but among the people of God."

*Lentje Boy*: "I seek to have communion with God,

“ and pray often, but I am not sure that I pray with sincerity. My daughter, whom I have often punished for disobedience, has got before me, and is baptized. I believe this is meant for my humiliation, and that the Lord will teach me something by it. Might I but hear and understand His voice!”

Many others expressed their thankfulness that God, in mercy, had brought them to this place, where they had heard the gospel inviting sinners to come, believe, and obtain remission of, and deliverance from sin, through the merits and atonement made by our Saviour. We were much encouraged by these tokens of a genuine work of God amongst us in this place, and that our labor is not in vain in the Lord.

The celebration of the 13th was indeed a season of great blessing to us and our people. Two adults were baptized in the afternoon, and the whole congregation seemed to feel the powerful presence of the Lord on this solemn occasion. In the evening, the Holy Communion was administered. Three persons were present as candidates, one with a view to confirmation.

To-day we had a very agreeable visit from Commandant Müller and his brother. The former rendered us essential services on our flight from this place in 1819. They were present at the public service and the baptism, and expressed their great satisfaction and surprise, in walking over our premises, to see the progress made here in building and planting, in the short space of time since our return. A tyger having approached close to the dwellings, was shot by a Hottentot.

16th. Brother Hoffman spoke with all the little boys, and Sister Schmitt with the girls, previous to their meeting on the 17th. Their answers, and expressions of their desire to become the children of God by faith in Jesus, were very encouraging; for we perceive, that even in the hearts of these little ones, the spirit of truth and grace is beginning a good work. The meetings appointed for them on the 17th, were well attended, and they were truly blessed by

Him who has always approved Himself the friend of children. After the morning-meeting they all went, of their own accord, to the slope of a neighbouring hill, and sang, from the newly translated Dutch hymn-book, several hymns, with great fervency and sweetness of voices.

*21st.* We received letters from Gnadenthal, with enclosures from Europe, to our great joy.

*26th.* God granted us a fruitful rain, which was much needed. Mr. Watermeyer, a gentleman from Capetown, arrived with us. His visit was mutually agreeable. Having attended all the services on Sunday, he left us on the 27th; and as he proposed visiting Gnadenthal on his return to Capetown, we were glad of the opportunity of sending our diary and letters to our Brethren there.

The memorial days of the 29th of August and 7th of September were celebrated with blessing in the manner usual in our European congregations. Such opportunities always serve to renew in spirit our fellowship with our dear Brethren and Sisters at home, from whom indeed, as to the body, we are separated by a vast ocean, but closely united in the love and presence of our common Saviour.

On the 30th, Brother Schmitt and his wife went to Uitenhage, on business, and returned safe to us on the 1st of September. On their return, and about two hours from this place, they met a large herd of elephants on the road, which however suffered them to pass unmolested. Elephants are not in general vicious animals, and, unless provoked by attack, or frightened by being suddenly met, never offer to hurt a man, passing quietly along.

*September 6th.* After a discourse to the communicants, preparatory to the celebration of the Lord's Supper, one person was confirmed, and another re-admitted, to the class of candidates for baptism.

*7th.* A large company of Hottentots placing themselves on the adjoining hill, sung hymns, expressive of the joy and gratitude of their souls for the mercies vouchsafed unto them by the Lord, praising Him for His holy incarnation, sufferings, and death, by which He has brought *them* also

nigh, and given them the hopes of eternal life and bliss. We were deeply affected by this spontaneous effusion of their love and thankfulness towards their Redeemer, and are sure that He accepted their prayers and praises. Their powerful and harmonious voices produced a delightful echo in the vale, and among the woods and glens of the opposite hills. In the evening we partook of the Holy Communion. He, whose death for us we desire to show forth till He comes, gave us a most powerful and heart-melting reception of His divine presence with us and our dear people: fulfilling His promise that He will be with His followers alway and in all places, to the end of the world.

10th. The heat was almost intolerable with a strong north-west wind. A serpent approaching our dwelling was furiously attacked by the cat. She battered the venomous animal about the head with her paws with such swiftness, that all the serpent's attempts to bite her failed, and after thus stunning it, seized it by the neck, and severed its head from its body.

13th. We had a very agreeable visit from our Landdrost, Colonel Cuyler, with Commandant Müller in his company. He spent the night with us, and on the following day set out with Mr. Knobel, the surveyor, to explore the Zuurberg, and to measure the unoccupied ground in that wild region. On their return we had again the pleasure to receive and entertain him and his party. After a very dry and hot season, on the 15th we had a refreshing rain.

16th. Being the memorial day, set apart for the servants of the Lord, we surrendered ourselves to Him anew, vowing allegiance to Him as our only Head and Master, to whom we owe our all, for the great love, wherewith He hath loved us even unto death. We thanked Him with deep abasement for the undeserved favor we enjoy, to be employed in the service of His house, and for the blessing He has laid on our weak endeavours to proclaim His saving name among the heathen, and entreated Him, notwithstanding our own unworthiness and short coming, to continue to be with us, and bless us in our labors, and to grant to

our congregation of believing Hottentots to encrease in number and grace. In the evening-meeting, Brother Schmitt delivered a discourse on the surrender of the heart to Jesus, without exception, as the only source of all comfort and peace, which was heard with great attention.

17th. The classes of the women were held in two divisions by Sister Schmitt. Their conversation was lively and edifying, and treated of the blessedness of that fellowship which we have with the Father and His Son Jesus Christ.

On the 22d and 23d the rains were incessant, which excited us to much thanksgiving to God, as they were much needed. A Mr. Hart, who is appointed manager for Government at Somerset, was much gratified on his journey thither, to find here such good shelter, and seemed to enjoy his visit. He was formerly an officer in the Hottentot corps, and his kind treatment of several of our people belonging to it, is always remembered by them with great gratitude.

27th. We received the painful intelligence of the departure of our much respected Sister Bonatz, at Groenekloof.

In the first days of *October* the weather changed from rain to excessive heat; but a heavy storm on the 8th cleared the air.

10th. Brother Schmitt had the misfortune to wound his foot with a sharp hatchet, and suffered much pain for several days, on which he was obliged to desist from all work.

For many weeks we had not discovered any elephants in our neighbourhood, and almost hoped, that these huge animals had taken themselves off, and did not mean to trouble us any more. But we were mistaken, for on the 12th, in the morning, we discovered with grief and terror, that one of them during the night had visited a corn-field near our dwelling. We guessed, that he must have come rather late, and not had time to satisfy his appetite, for he had only devoured one part of the corn, trod down another, and left us a small portion. It is said that when these creatures once get the taste of corn, they like it so well, that

they come again, and bring their friends with them. We therefore were under the necessity of appointing watchmen for several nights, to prevent further damage. To-day Brother Hofman, returning from Uitenhage, brought us letters from Brother Hallbeck at Gnadenthal with Text-books for next year.

14th. We celebrated the Lord's Supper with much blessing. Six persons were admitted as candidates.

Brother Hofman had spoken with all the men, and Sister Schmitt with all the women in the settlement, and made a very favorable report of the state of most of our people, particularly those, who, by the teaching of the Holy Spirit, have learnt to know themselves as sinners, and seek to experience grace in the blood of Jesus. There was a spirit of true humility and contrition of heart perceptible among them.

*Marcus Moses* expressed himself thus: — “ I may say  
“ with truth, that I have found peace with God my Saviour,  
“ and spend my time in communion with Him: for my many  
“ wants and failings, which I so often perceive in me, make  
“ me continually turn to Him for help and pardon. He is so  
“ gracious, that He always hears my prayers, and gives me a  
“ sense of His love towards my soul. I approach to His table  
“ in the Holy Communion with humble joy, for I find that I  
“ stand in need of this strengthening of my faith.”

*Linert Roberts*: “ How I thank our Saviour, that He  
“ brought me to this place in my old age! Here I have daily  
“ opportunities to hear what He has done and suffered for me.  
“ I am often so much overcome in the meetings that I could  
“ weep aloud; but I am still: and though I say little about it  
“ at home, yet I ponder in my heart over His astonishing  
“ mercy towards me.”

*Kobus Windvogel*, having been lately at Grahamstown, related, that on the journey he had nearly lost his life. He was driving down a steep hill, and on jumping off the waggon, fell under the wheel. “ Ah, said he, had it not  
“ been for the protecting hand of our Saviour, which snatched

“ me from destruction, the waggon would have passed over  
 “ me, and crushed me to death. I could not leave off prais-  
 “ ing Him for my escape, for He watched over me with more  
 “ tenderness than a mother does over her child. Oh, that  
 “ for His great love and mercy to me, I may devote my  
 “ whole life unto Him!”

*Abraham Windvogel*, who had been excluded on account of deviations, showed so much contrition of heart, and seemed so much oppressed by a sense of sin, crying for mercy, and entreating us to pray for him, that we could not but speak comfortably to him and direct him to Jesus, who never casts out the truly penitent sinner, and has received gifts for men, yea for the rebellious also.

15th. Our congregation had lately increased so much in number, that the hall of our house would not contain the auditory at the forenoon's service, but a large number sat before the house-door. The same company attended in the afternoon at the baptism of two women of the Gonaqua nation, and a Hottentot girl. The transaction was peculiarly solemn, and the presence of the Lord with us made it a season of great refreshment to all our souls.

A candidate for baptism came of her own accord to Sister Schmitt, and made a free confession of the sinful life she had formerly led, saying, that all her sins stood before her eyes. She could hardly speak for weeping. Sister Schmitt directed her to seek comfort with our Saviour, who hears the confession, even of the most worthless, and would grant to her also deliverance in His precious blood, which cries for mercy, and not for vengeance.

19th. Three Hottentot families, consisting in all of ten persons, obtained leave to live here on trial.

21st. Brother Hornig went with several Hottentots to the wood to cut timber for the building of a church, which becomes more and more needful.

Brother Schmitt was in danger of being bitten by two most venomous serpents. Passing through the garden to the corn-fields, he had nearly trodden on them as they

lay in the path. However they made off into a hole, which being opened with caution, they were seen lying at the bottom of it, coiled up, where he shot them dead. The hole was then farther explored. Three large serpents were found within it, each five feet in length and as thick as a man's arm. They were immediately attacked and destroyed with clubs. Their bodies were burnt, as it is generally believed, that if the skeletons of serpents are left in the ground, and after some years a naked foot or hand is injured by them, the danger is as great as from a bite; which however is not likely.

As it is very troublesome in the dry season to carry the water in buckets from the river up to our garden, a piece of machinery was invented to make it easier. It consisted of two buckets, fastened by a rope, passing through a pulley, to a tree overhanging the river. Only two men are required to attend it. When one bucket comes up full the other descends. The water is emptied into spouts, ten feet from the ground, and by them conducted to the garden and yard. This arrangement will be very useful to us, when we begin to build the church, and will save much labor. We used it on the 25th for the first time, and found it to succeed. Our young orange and peach trees were much improved by being well watered.

29th. Eight persons obtained leave to live here. They came to us from the country about Somerset with twenty-eight bullocks and cows.

30th & 31st. We had refreshing showers after a month's drought. Pray for us, dear Brethren, and for our congregation, that the work of the Lord may go on to prosper in this place, by His almighty power. We salute you all in the fellowship of Jesus.

(Signed)

T. H. SCHMITT,  
J. F. HOFMAN,  
G. HORNIG.

## JAMAICA.

*Extracts from the Diary of NEW EDEN, 1820.*

JANUARY. We entered into the new year with earnest prayer to the Lord of the harvest, that He would lay His blessing upon the imperfect endeavours of His servants in this island, to call sinners to the knowledge of the truth; thanking Him, at the same time, for the proofs we have already witnessed, that the Holy Spirit carries on His blessed work in the hearts of the negroes, whom we are more especially called to serve with the Gospel. Our public services on the 2d, were attended not only by a great concourse of negroes, but also by some of the white inhabitants, whom we are always glad to see joining their black Christian Brethren in the worship of their common Redeemer.

9th. Forty-six negroes partook with us of the Holy Communion; and our gracious Lord laid an especial blessing upon this solemn transaction.

The meetings this month have not been so well attended as we could wish, owing to the sugar-harvest, in which the negroes were busily engaged. We have to remark, with more sorrow than surprise, that while this lasts, our people appear to lose ground, in respect to their knowledge and practice of Christian truth; they have, in fact, little opportunity of coming to church, and the consequences are such as might be expected, from the experience which we have of a similar state of things in Christian countries.

19th. The subject of the commencement of the Mission in Greenland, was considered in our evening-service. The negroes present listened with much attention to what was communicated to them; they in general manifest great pleasure when they hear accounts from other Missions.

20th. Brother Becker went to Carmel, where he had the unexpected pleasure to meet Brother Light, from Irwin. After conferring together on the state of the Mission, and enjoying the society of each other for a short

time, Brother Light accompanied Brother Becker to New Eden.

The following day, being Sunday, Brother Light preached to a very attentive and numerous auditory of negroes and mulattos; the greatest stillness and decorum prevailed, though the church was crowded, and a great many stood without. We afterwards spoke with the new people and candidates for baptism. Their simple declarations gave much satisfaction, especially to Brother Light, who had not hitherto witnessed such a work of the Holy Spirit in Jamaica.

*Sunday, 30th.* Our service, at eight o'clock in the morning, was attended by above two hundred negroes. We afterwards spoke with the second division of new people and candidates. We regret that we have no opportunity to perform this duty except on Sunday morning, for the negroes must all return home by dusk. We are therefore kept so busily engaged on Sundays, that we have scarcely time to get any refreshment, whereas during the course of the week, when we have time enough to see them, *they* have none to spare; we are therefore obliged to accommodate ourselves to their circumstances.

*February 5th.* I was called to visit the communicant negro Robert, on Elim estate, who was sick. On arriving at his hut, I found him sitting upon his mat and smoking his pipe. Upon asking him how he did, he answered, "Master, I feel very weak; my hands and feet begin to swell, and I think I shall soon go home to the Lord Jesus; I wish you, therefore, to pray with me before my departure. I am the oldest negro on Elim estate, and have lived to see a great deal, but little that is good; I am weary of this life, and feel very desirous to reach my eternal home. I believe that my Saviour will, in mercy, open to me the gates of heaven." A considerable number of baptized negroes having assembled in his room, I held a short discourse to them, and at the close, after singing some verses treating of our departure to the Lord, I pronounced the blessing of the Lord over this old negro, whose age is said to

be one hundred years. All present were deeply affected. This old Brother has an upright heart, and when conscious of a fault, readily confesses it; a disposition not common among the negroes. His course has been therefore edifying and satisfactory to us.

*6th.* After the usual services, we finished speaking with the new people, of whom we have seen this time 183. Concerning the greater part of these persons we entertain good hopes, that they will surrender themselves to that Lord who has redeemed them with His precious blood. Many expressed their earnest desire to be converted, and, through God's grace, to be enabled to part with all their heathenish customs. One of them informed us, that, at Christmas, he had been sent for by the overseer of the estate, and commanded to come and dance for him, with other negroes. Upon his objecting, that he had learnt that such practices were sinful, his master was very angry, and said he should not go any longer to Mr. Becker's church, where he had such things put into his head. The negro persisting that he could not do otherwise than go where he heard what was good for his soul, he was severely punished. Another negro resisted, with equal firmness, the attempt to induce him to join in heathenish diversions, and to discontinue his attendance on the preaching of the Gospel.

Much as we were pleased to learn such instances of steady adherence to the dictates of conscience and the word of God, we were not without cause for sorrow, in the opposite conduct of some new people, who were enticed to their old heathenish practices, and their usual attendants, drunkenness and other sins. Over such occurrences we deeply lament.

*17th.* I made a journey to the mountains for the first time this year, to visit the negroes belonging to our flock, who live dispersed among them. After a ride of four hours, I came to an estate called Inglewood, the owner of which received me in a friendly manner. He asked me whether I could come every fortnight, and give his negroes religious instruction. I told him I could not promise to come so often.

He said, that I should follow the same plan as the doctor who attended his negroes; viz. spend one night at his estate, the next at a neighbouring one, and so on, till the round was completed. He likewise promised that the expenses of such an arrangement should be defrayed. I told him, I would consider about his proposal. Hence I proceeded to Devon estate, where I arrived at one o'clock; and when the negroes came in from the field, delivered a discourse to them. The pleasure which my visit seemed to afford them, I cannot describe; and the affection which they testified towards me, moved me even to tears. I believe this was the first time that a Missionary had ever made his appearance in this wilderness. After conversing with the negroes, I dined with the overseer. I felt on this occasion the advantages afforded to travellers, by the prevalence of hospitality in this great island. Wherever you travel, you are at no loss for refreshments, it being the custom to enter into the nearest house, and to sit down to table without invitation. From this estate I proceeded to another, called Green Valley, where I remained over night, and was treated with much friendship, though quite unacquainted with any person there. On the 18th I returned home, after performing a journey of fifty-two miles. I fear, however, I am not sufficiently strong frequently to make such excursions.

*26th.* Being Sunday, we held our prayer-day, as usual, every two months. After the sermon, fourteen adults were baptized unto the death of Jesus, during which solemn transaction the presence of our gracious Lord was most powerfully felt. The candidates afterwards assured us, that they had earnestly prayed to the Lord that He would enable them to perform the promises contained in their baptismal vows, and that they had felt truly happy during the whole service. We were much gratified to witness the cordiality with which they were saluted as Brethren by the members of the negro congregation. Twenty-seven persons were afterwards admitted into the class of candidates for baptism; and in the concluding meeting, four persons, who had formerly been baptized in the English church, were received into the congregation.

*March 16th.* I was called to visit the sick negro, Nathaniel, on Elim estate. I found him very weak, and scarcely able to speak; but what he said with a faltering voice, proved that he was happy, and resigned to our Saviour's will. In the course of the speaking with the new people and candidates for baptism, we learnt that some of the overseers had resorted again to the practice of having their negroes baptized by the clergyman of the parish. A negro driver, called Banny, was, among the rest, sent for, and told by the overseer, that he should be baptized. The negro answered: "Massa, I go to church at the Bogue, and my name is on the list of candidates for baptism, I cannot, therefore, be baptized anywhere else." The overseer replied: "Very well, let all the negroes who attend at the Bogue stand on one side, it is proper that you should be baptized there; only those shall be baptized who do not go to the Missionaries."

*24th,* was the funeral of Nathaniel, who departed happily on the preceding day. He was baptized in 1814, and conducted himself in general as became his profession. His end was hastened by a misunderstanding which arose between him and the overseer, who was displeased because he did not behave with sufficient severity to the negroes, being the driver. Being conscious that he had acted with faithfulness in his station, he felt these reproaches keenly, and his health evidently suffered in consequence.

*26th.* Being Palm Sunday, the services were well attended. Among the new people who afterwards came to visit us, many seemed truly concerned for their soul's salvation. A woman being asked if she knew that her heart was by nature unclean and depraved, answered, "Oh, Massa, I have never done any thing good in my whole life, and I know my sins have been the cause of the sufferings of Jesus Christ, my Saviour." The meetings for reading the history of the Passion-week were well attended by the negroes, and we trust they received an abiding blessing. Besides these meetings, I held one to the sick and infirm negroes on each of the following estates:

the Bogue, Lancaster, Two-mile-wood, and Elim, communicating on each occasion the history of Good Friday. The hearers appeared much affected.

9th, being *Quasimodogeniti* Sunday, we had the pleasure to meet a large company of such as had been admitted to church privileges since Easter, 1819. The whole number amounted to 102, viz. fifty-five men, and forty-seven women, most of whom attended. I held a discourse to those present, on the doctrinal text for the day: "Then they that gladly received the words were baptized, and the same day there were added unto them about three thousand souls." *Acts* ii. 41. All present, upon being questioned, after the meeting, whether they would devote themselves anew to the Lord, answered readily in the affirmative, and likewise pledged their hands to continue, through grace, faithful to their promise.

One of the negroes (named *John Abraham*) belonging to Two-mile-wood estate, was particularly impressed with the discourse held on this occasion, and thanked me for it, at parting. He was observed to signify his assent especially to some observations made on the subject of our living in communion with our Saviour, and being ready, whenever He should call, to depart to Him. On returning home, he went out to work in the field, and continued at his labor, in very heavy rain; in the evening he was taken violently ill, and the disorder increasing, expressed his wish to be released from suffering, and be at home with the Lord. This favor was granted him about noon, on Monday, about twenty-four hours after he had left us. Those who attended him, informed us that he had sung verses during his short illness, expressive of the happiness and faith of his soul.

The overseer of the estate called upon me immediately after his departure, and requested me to preach his funeral-sermon. Speaking of our late Brother, he gave him a most excellent testimony for faithfulness and diligence in his employment, which was that of master-mason to the estate. I accordingly went over on the 11th, and preached to an attentive auditory, consisting of nearly thirty white people

and Mulattos, and 200 negroes, from the text, “ *I know that my Redeemer liveth, &c.*” Every mark of respect was shown to the memory of the deceased.

25th. I visited the aged communicant Brother, *Charles Lancaster*, whom I found in a dying state, but in a very comfortable, and edifying frame of mind.

Returning home I experienced a remarkable preservation of my life. My horse reared and fell with me; in rising, his fore-foot struck my head; but as fortunately the chief weight of it rested upon my hat, I escaped any serious injury. My right foot, however, upon which the animal likewise trod was bruised considerably. When I got up my foot had swelled much. Finding myself unable to overtake the horse, I walked home; our people were alarmed to see me come without the horse: but when I had related to them my accident, some of them set off to seek him. They found him in a wood near the road, trembling exceedingly.

May. We celebrated the festival of our Lord’s Ascension, on the 11th, with peculiar solemnity. On this occasion we concluded the services we have held for three years and four months, in our dwelling-house. The Lord’s name be praised for all the mercies and blessings, we have enjoyed, during this period.

[Then follows an account of the solemnities attending the consecration of the new church on the 14th, for the substance of which see VOL. VII. p. 263.]

During the Whitsun-week, the rain was so violent, that we were altogether prevented from meeting our negroes. We trust, however, that the important subject commemorated during this season, was not forgotten by them.

June 2d. We held the classes of the communicants, and our Saviour laid an especial blessing upon this meeting, the first of the kind held in the new church.

Every Sunday we have the pleasure to see strange negroes come to our church, many of whom request their names to be entered in the books as new people. We spoke on the following week with the baptized, and candidates

for the Holy Communion. Many of them testify an uncommon desire after this privilege, especially those who come from the Coffee Mountains; but as we are not so well acquainted with their conduct, owing to their distance from us, we must proceed with caution. Twelve of these negroes, being appointed to be confirmed, we made it known to them, to their great joy.

18th. I went to Elim estate to preach the funeral-sermon of the negro Sister, *Maria*. She had been baptized in 1799, by Brother Howell, but was not admitted to the Holy Communion till 1814. For the last twelve years of her life, she had to endure great sufferings, from an incurable disorder: we were therefore thankful, when she was released.

25th. We celebrated the Holy Communion for the first time in our new church; and our gracious Lord on this solemn occasion filled our hearts with a sense of His pardoning love, and satisfied us with the goodness of His house.

July 9th. A great concourse of persons of all classes attended the Sunday services. To our joy, we noticed the attendance, for the first time, of some baptized and new people from Island estate. They said on going home, "That the word of God was so sweet to their hearts, that they would soon come again to church." I told them, that it would give us great pleasure to see them as often as possible, and reminded them, that the distance they had to travel was not half as great as that of many who were frequent attendants; for they were only seven miles off, and others nearly twenty. They answered, "This we perceive is the case, and we will come oftener."

23d. Being prayer-day, we had the pleasure to administer Holy Baptism to ten men, twelve women, and two children, amidst a powerful sense of the presence of God. Several white persons were present with their children. In the following meeting, a man and two women, who had been baptized in the Church of England, were received into the congregation. We had likewise the pleasure, to admit nineteen persons, into the class of candidates for Baptism. Our

meetings during the past month have been almost always well attended, and we generally notice each time, some negroes who had not been with us before.

*August 8th.* I went with my wife, to visit the old blind negro assistant, *Leah*, who has been for some time ailing. We found her very weak; when she perceived us enter her room, she said, "I am very glad once again to be visited by you. I cannot indeed see you, for I am quite blind; but I wish to tell you that I believe that I shall soon go home to our Saviour. I pray often to Him that He would bestow on me the garment of His righteousness. I am a poor and miserable creature, and have nothing that is good to bring to Him; but I trust He will receive me in mercy." After singing and praying with her, for which she expressed much thankfulness, we returned home.

The celebration of the Holy Communion on the 20th, at which fifty-seven communicants were present, and the speaking with the new people and candidates on the 27th, proved very encouraging to us. The latter however, was attended with no trifling fatigue, as we had to speak with one hundred and five individuals, and we were thankful, that the Lord afforded us the requisite strength to perform this duty.

*September 17th.* Being prayer-day, we had the joy to add seventeen persons to the Christian Church by Holy Baptism, and to receive five persons into the congregation. The meetings were attended by a great number of persons of all descriptions, upon some of whom we trust a good impression was made.

Sister Becker visited several sick on Elim estate, whom she found in general in a happy state of mind. *Rebecca* said, "I do not know why our Saviour does not come to take me to Himself, I have been long waiting for Him." She was told that He knew best when a soul was fully prepared for eternity, and encouraged to look to His merits and death, for the support she needed while in this vale of tears. This old Sister was baptized above fifty-one years ago.

*October 1st.* We had our usual Sunday's service at

eight o'clock, I took occasion from the words of the Apostle, *I Cor. i. 18.* to warn my hearers against the danger of trusting on their own righteousness, an error as prevalent among the debased negro race, as it is among professing Christians; commending to them the merits of Christ as the only ground of acceptance with God. Afterwards I conversed with the members of the congregation in the church, for they seem to understand what is said in conversation much better than in a set discourse. Our Saviour has laid His blessing upon this practice.

*16th.* Was the funeral of the communicant Sister *Patience* of Bogue estate. She was baptized in 1799, by Brother Howell, and became a communicant in 1801. As long as we have known her, she has afforded us pleasure. It was her delight to assist her poorer Brethren and Sisters, as far as she was able; and as she was unable latterly to work in the fields, she made a practice to visit the sick and aged on the estate, and to speak a word of comfort, when needful. She was highly respected by the whole congregation, and her funeral was numerously attended.

*20th.* I was called to bury the old communicant Brother *Peter*, of Two-mile-wood estate. He had been baptized by Brother Plantá, in 1777, and was admitted to the Communion in 1813. He was a man of few words; but his walk was worthy of the gospel. His age was generally supposed to amount to 100 years. His wife, *Cornelia*, who was also a communicant, followed him a few days after.

*29th.* We finished speaking with the new people, of whom we have this time seen and conversed with one hundred and fifty-five. Of the negroes from the mountains we have to observe, that though they are, when they first come to church, excessively ignorant; yet such of them as receive the word of truth in sincerity, and are truly converted to the Lord, evince a change of character and capacity to understand divine things, which often surprises us, and proves an encouragement to us to have patience with them at the beginning.

*November 12th.* To-day ten persons were added to our flock by baptism, or reception into the congregation, and nineteen admitted as candidates for baptism.

*26th.* We visited several sick and infirm negroes at Elin. I first went to see a negro, of whom I had heard that he had spoken in a very improper manner, declaring, even with oaths, his disbelief in the doctrine of the sufferings and death of Christ. I spoke very earnestly to him, on the dreadful state he was in, and the sin he had committed by denying his Saviour, asking him if he did not fear, that if he should die, he would be lost for ever. He seemed somewhat alarmed, and owned he had committed a heinous sin, promising at the same time he would not be guilty of it again. I am sorry to add, that this poor man departed this life without having given any satisfactory proofs of sincere repentance.

*December 10th.* We met, for the last time this year, to celebrate the Holy Communion. The Lord laid an especial blessing upon this solemnity, at which fifty-two negroes were present, and listened to the prayers which we offered up to Him for the pardon of our many sins and deviations, granting us to feel His peace in our souls.

*17th.* We were thankful for the blessing which attended the celebration of the Christmas festival, and that no disturbances took place during the holydays in our neighbourhood. We heard of some dreadful murders having been committed on some distant estates.

*29th.* I held a discourse by occasion of the interment of the communicant Sister *Martha*, of Bogue estate, which was numerously attended. Our late Sister had been for many years a faithful assistant in the mission; and on account of her occasional disclosure of the irregular conduct of other negroes on the estate, had to endure a good deal of ill-will from them. She declared to me when I last visited her, that whatever these persons might think, she had no other end in view than their own good. She was baptized in 1783, by Brother D. Taylor, and in 1789, admitted to the

Lord's Supper. Her conduct was becoming her profession, and we have much cause to regret her loss, as she was the only assistant on Bogue estate.

In the evening at seven, we met to conclude the year in a solemn manner, intreating the Lord, our faithful Shepherd, to forgive all our past deviations, and to take us anew into His faithful care.

In the course of the year 1820, one hundred and nineteen negroes have been admitted candidates for Baptism; eighty-one adults, and eleven children baptized; nineteen received into the congregation; twenty admitted to the Holy Communion. Thirteen departed this life. The congregation consists of seventy-six communicants. Baptized, including children, 275 persons. One hundred and twelve candidates for Baptism. One hundred and seventy-six new people.—Total 639 persons, all of whom, with ourselves, we commend to the prayers of all our Brethren and friends.

JOHN BECKER.

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## GREENLAND.

*Extracts of Letters received in September, 1821.*

1. *From Brother JOHN GOTTFRIED GORCKE.*

LICHTENFELS, *June 2d. 1821.*

DEAR BROTHER,

“YOUR letter of February 16th, 1821, was received by us on the 21st. of May, and we rejoiced to find that you and those dear friends in England, with whom we had the pleasure to become acquainted, are yet in the enjoyment of health, and active in their different callings, endeavouring to promote the cause of God in the world, for which they have our most fervent prayers. We were delighted with the enclosed letters from our children in Labrador. May our Saviour by His Spirit make them true and faithful servants in His house. All you sent us last year, but which, on account of the ice, could not reach Copenhagen in time to come by last

year's ships, is now, according to a bill of lading sent us, on board the ship bound to Fredericsshaab, and we hope to receive it in due time. The mistake, (if I may call what has turned out to our advantage, by that epithet), by which we have received new curtains and a cover for the desk in our church, has given us and our dear Greenlanders unexpected pleasure, and we thank you cordially for having directed the duplicate of the articles sent to Lichtenau, to be forwarded to us. I consider it not only no mistake, but a kind direction by Providence, for I assure you, that our curtains and the green cloth covering the desk, were worn to rags, and not fit to be seen in a place of worship. Thus, by an unforeseen occurrence, the Lord has sent us what we wanted, when, on account of the expense, we did not venture to ask for it. To those, who have so generously contributed towards it, may He grant rich blessings. We have also the satisfaction to know that Lichtenau is equally well supplied by English benefactors. A chest of various kinds of useful articles is likewise announced, as a present from England, to be divided between Lichtenfels and Lichtenau."

He then remarks on the best way of making such distributions, and sending the goods for different places by different ships, as the communication between the settlements is so uncertain, that it is easier and more expeditious to send packages from Europe, than from a neighbouring settlement, and it has sometimes happened, that the Missionaries at Newherrnhut have had to wait two and three years for goods sent for them to Fredericsshaab or Lichtenau.

"Your remarks on the difference between the Greenland and the Esquimaux languages are true. They are dialects of the same language, but *we* think the Greenland more refined. The means of learning it are, written grammars, vocabularies, and sentences; the latter chiefly relating to religious subjects, and texts of scripture. Such colloquies, as would be useful to such a navigator as Captain Parry, we should hardly know how to write down in German, but if I had them sent me, I think I could easily translate

them into the Greenland language. But as so much depends upon the accent laid on particular syllables, and often a word gets a quite different meaning, merely by a different accent, Captain Parry would now and then be at a loss in conversing from his notes with Greenlanders or Esquimaux, who had never before heard an European pronounce their language.

“ Brother Kleinschmidt, at Lichtenau, has now made a fair copy of the whole New Testament in the Greenland language. We have all revised and corrected it according to our best insight, and it is to be sent to you this year, to present it to the venerable British and Foreign Bible Society, who have so generously offered to print it for us. All our Greenlanders join us in this petition. We beg you, dear Brother, to undertake the revision and correction of the press. The Society will judge for themselves of the number of copies, which would be wanted, when they are informed, that the three congregations, under the care of the Brethren in Greenland, consist of the following numbers. At Newherrnhut of 359; at Lichtenfels 331, and at Lichtenau of 588, in all of 1278, old and young.

“ As to our congregation here, grace and peace from God our Saviour, has ruled among us, and His blessing has attended the preaching of the word of His cross. You have yourself experienced what is felt among such a company of converts from among the heathen, when they meet in His name, and especially while many of them are yet in their first love, which I suppose to be the case among the Hottentots. It is a truly spiritual feast to be present with them. From among the heathen we get but few visitors in this place. Last year, a young heathen woman, between seventeen and eighteen years old, came to live here, and gave us good reason to hope that she would be truly converted to God. But when, in November and December last, she had frequent attacks of illness, her heathenish habits again showed themselves, and she lost ground. Now she repents of those absurdities with many tears, and cries to the Lord for pardon; and I have again good hopes, that it will please Him to grant her, to be born again of the Spirit. She has a

remarkably good capacity for learning, and, if her heart is truly converted, may be useful in many ways.

“ You and we wish that we had a fourth settlement in this country, farther south, that the heathen Greenlanders might have easier access to us, and we to them. It is, however, a great question, whether it could be brought about. Various difficulties stand in the way of it.

“ From several quarters we have heard with concern, that you have had much disturbance and riotous proceeding in England. However, as you are accustomed to such things, we comfort ourselves, that you are not much annoyed by them, and soon get to rest again. Here we live in peace, and as fellow-laborers in the Lord’s vineyard, enjoy love, confidence, and union of spirit, for which we bless Him, who is the Prince of Peace. We likewise live in friendship with our neighbours, the merchants in the colony. The Lutheran Danish Missionary residing here, is half an European, an agreeable man, who loves the Lord Jesus in sincerity, and is better qualified to instruct Greenlanders than a learned divine from Europe.

“ The winter has been mild, but with frequent changes of weather. In January it was so mild, that the women could go out to pick berries. Few seals were caught, but, by God’s mercy, the people did not suffer want.

“ We beg to salute all our dear Brethren, friends, and benefactors, in England, and especially your Society for the furtherance of the Gospel; and commending ourselves and our dear Greenland congregation to their prayers and kind remembrance, remain ever, &c.

JOHN GOTTFRIED GORCKE.

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2. *From Brother JACOB BECK, (fifty-one years employed in the Mission).*

LICHTENAU, June 2d. 1821.

MY DEAR BROTHER,

“ ON this day, when, eighty-three years ago, the first-fruit of the Greenland nation, Samuel Kayarnak, was pierced to the

heart by the word of the cross and the history of our Saviour's sufferings in the garden of Gethsemane, (a day ever to be remembered by us), I take up my pen to answer your kind letter of the 18th of February, for which I return you my best thanks. The 29th of May was indeed a day of rejoicing, on which we received our letters from Europe, and were anew convinced of the near interest our dear Brethren and Sisters, and friends in all parts of the world, feel in the welfare both of ourselves and of the Mission in Greenland, which we have the favor to serve. Every thing we stand in need of for our support, has again been liberally supplied. We beg, therefore, to present to all our kind benefactors every where, our most cordial thanks, and pray our Lord and Saviour that He may be their eternal reward, and give unto them all they want for the well-being of both soul and body.

“ The share you take in the welfare of our dear children, gratifies us much. We rejoice to hear, by our son's letter from Nain, in Labrador, that he is well in health, and has already profited so much in the Esquimaux language, as to be able to speak in public. May he continually experience the help and guidance of the Holy Spirit, and the presence of our Saviour, in his present calling. Our daughter at Saratov, in Russia, is married, and will move to Sarepta. We have the other with us here, and enjoy the great satisfaction of living together as one family.

“ The kindness shown to us and our Greenlanders by your dear countrymen, demands our warmest gratitude, and encourages us to communicate to them freely whatever concerns us, knowing that they take so near a share in our weal and woe. But we have not much to report that is new, as the history of every year is much like that of the former. However, as you wish it, I will mention a few occurrences which may be interesting to you. But you had better come hither yourself, and you then might find much that would be new to *you*. Our climate is indeed not very alluring, but the cold is not so intolerable as you might imagine. We have yet, in the neighbourhood of Lichtenau, a sufficient quantity of wood and bushes for fuel, to defend ourselves against it, by making our room warm. That we cannot well

rear vegetables in our garden, is not so much to be ascribed to the climate, as to the long-lasting frost in the ground. But if you came to us, you would not mind these trifles, and feel great affection for the Greenlanders. Our Saviour has shed His blood for this nation also; and though they are full of infirmity, and mean in appearance, He will rejoice over them as part of the reward promised unto Him for the travail of His soul, if they hear and believe the gospel. *We* also rejoice over them, and will not grow weary, by our Lord's grace, to preach the word of atonement, and continually to repeat to them the saving doctrines He has taught us, and commanded us to make known to all nations.

“ As far as I remember, I mentioned, in my last letter, that we might hope for an increase in our congregation.

“ The Danes, in 1797, established a new factory about thirty-five English miles south of us, near the island of Cape Farewell, and appointed a Catechist of the Greenland nation to take charge of the congregation, as a branch of the Mission. The Missionary goes thither twice a year to administer baptism to the catechumens, &c. Between that place and Lichtenau there were, and still are, some heathen families settled, who always preferred coming to us, if they wanted any thing. We visited them, when we went to see our own people in the out-places in their neighbourhood, and preached the gospel to them, but for many years without effect. But now it has pleased the Lord, by His Spirit, to awaken their souls, and both during the last winter and this autumn, about fifty, old and young, came to us, who seem to be in right good earnest to be converted. Some were added to the candidates for baptism, and some (with a few who had lived here some time) were baptized. Thirteen adults from among the heathen, have thus been added, by holy baptism, to the Christian church. There are likewise several heathen families living in the islands belonging to this district. These have declared their intention to come to us, and to believe in the gospel, and be converted to Jesus. Our Greenland assistants frequently visited them during the winter, and were received with great joy.

“ A man who had often been present when the gospel was preached, but formerly would not hear any thing about conversion, now began to listen to it with attention, and at Christmas came hither with his whole family, with a view to attend our chapel. He seemed quite changed in his whole deportment, and returned with a determination to move hither. But being seized with a bowel-complaint, it proved the occasion of his departure out of this world, before he could put his design into execution. He was visited by the Greenland assistants, cried to Jesus for mercy, and expressed a wish to be buried here. His request was granted.

“ A considerable number of Greenlanders, from Staaenhook, came also on a visit, and are now gone with our people to the herring-fishery. From the latter they will hear something that may tend to their conversion. The presence of the ship, and our correspondence, renders it impracticable for us now to visit the heathen, though this is the best time for it.

“ We will wait and see what the Lord will do for the South Greenlanders. They are much attached to their own country, and think, that there is not a better and more beautiful in the world. But perhaps the time will soon arrive, when, as formerly, one will excite the other to come and believe the gospel for their salvation.

“ The number of Greenlanders now belonging to this settlement is not far short of 600. May our Saviour grant us grace, power and unction, to preach the word of His atonement, and open ears and hearts to receive it. The young people have been much enlivened by the use of the new hymn-book. Those who cannot read, hear the verses with attention, and learn them by heart. Our singing has thus become more lively.

“ During the winter our people have diligently attended at church. The building is too small, and frequently could not contain the numbers that came to it, especially when baptism was administered. At Christmas and Easter, when those from the out-places come hither, there is no room for many either to stand or sit.

“ We live here in peace, and know nothing of the noises and disturbances that take place in other parts of the world, especially as we get no German newspapers. But by the magazines printed at Basle, we have been made acquainted with much interesting matter, and are astonished at the Missionary exertions made in England. We trust, that in all places to which the gospel is sent, it will approve itself as the power of God in the hearts of the heathen. I think I may yet return to Europe, but am not prepared for it this year. May the Lord, my Saviour, support me by His grace, and strengthen me amidst all my weakness and unworthiness. I salute you and all friends, and commend myself, my fellow-laborers, and our dear congregation at Lichtenau, to the loving remembrance and prayers of you all, as your affectionate Brother,

JACOB BECK.

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3. *From Brother JOHN CONRAD KLEINSCHMIDT.*

LICHTENAU, *June 2d.* 1821.

DEAR BROTHER,

“ WITH many thanks I received your letter, dated February 18th, with notices of the kind presents sent to us and our Greenlanders, from friends in England, which we shall receive in due time. We have perceived with gratitude, that this poor nation is not despised in England, as living only upon seal’s blubber and *mikkiak* (rotten fish), and as being filthy and without common sense; I assure you, though they are obliged to live upon what they can get, they are not wanting either in a sense of decency, or in good understanding. They have hearts to feel the love and kind offices of their benefactors, and to appreciate that benevolence which embraces even such poor unworthy creatures as they call themselves, while they pour forth their thanksgivings with tears of joy.

“ We have had a tolerably mild winter, and our people have not suffered from want. We know nothing here of political ferment, or revolutionary disturbances, and have

only to resist the Devil when he endeavours to disturb the peace of the congregation or the happiness of individuals by his devices, and by the corruption and weakness of the human heart; but he has, thank God, no such tools to work with in this country, as he appears to have in Europe, according to the public papers. The Strong and Mighty One guards His flock in this place, and suffers not the enemy to obtain an advantage over us. The word of His cross and atonement evinces more and more its power in the hearts of the Greenlanders, as their desire to know Jesus as their Saviour increases. This country indeed is wild and not to be compared to the beautiful parts of Europe; but the earth is everywhere the Lord's, and where He causes His light to shine, there true glory and beauty is seen, and there it is pleasant to dwell. Infirmity and insufficiency are everywhere apparent, and, till the great harvest, tares even will be permitted to grow among the wheat; but we trust that the Lord will never suffer them to prevail.

“Our agent at Copenhagen has given us notice, that the things destined for us from England have been directed to Lichtenfels, from whence we hope, that Brother Gorcke will soon find means of sending them hither. We are truly thankful to our dear Brethren and friends for their kindness, in selecting such articles as are here most needed. Flannel is peculiarly useful, both for old and young.

“I now come to that subject which lies nearest my heart; I mean the translation of the New Testament into the Greenland language. My Brethren had committed this work to me; and when I first undertook it, it appeared a thing almost impossible to execute. But the Lord heard my prayers, and helped me from day to day, insomuch that I am now able to contribute my small mite towards the building up of His temple on earth. I was engaged with it every day and till late at night, till at length my eyes grew so weak and painful, that, for a night or two, I could get no rest. I was thereby greatly distressed, fearing that I should not be able to finish what I had begun, and cried unto Him, who alone is able to open the eyes of the blind, to have

mercy upon me and grant me relief. My prayer was heard. I recovered from that day, and my eyes even improved so as never after to give me any uneasiness; nor will I ascribe it to what the world calls chance, but to Him, my Saviour, who would still favor me to continue a work I had undertaken in His name, and for the promotion of His cause among us."

[He now enters into some particulars, making such remarks on the Greenland mode of spelling, &c. as may direct the printer and reviser, and then proceeds.]

"We wish to state for the satisfaction of the venerable British and Foreign Bible Society, that the work now presented to them is a literal translation from Luther's version, and that to insure its being correct and intelligible to the Greenlanders, the MS. has been communicated to four of our ablest assistants, of whose observations we have diligently availed ourselves.

"Two of the assistants, *Benjamin* and *Shem*, have, in the fullness of their heart's joy, written letters to the venerable Society, which I send you in their own hand-writing, with a German translation, and beg you to translate them into English and deliver them to the Society, with expressions of our cordial esteem and great gratitude for their kind promise to print this Greenland New Testament for the use of our congregations here. Be so good and superintend the correcting of the press. The MS. has moreover been in all the three settlements for revision and correction by all the Missionaries. This has delayed it so long; for the opportunities of sending packages to and fro are very rare and uncertain.

"We and our children are, thank God, well in health, and, together with our fellow-laborers, beg to salute all our dear friends and Brethren in England. I am ever, dear Brother, your affectionate and faithful Brother,

J. CONRAD KLEINSCHMIDT.

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## LABRADOR.

*Letters from LABRADOR to the BRETHREN'S SOCIETY for the  
FURTHERANCE of the GOSPEL, in London.*

*Received in 1821.*

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*From OKKAK, August 8, 1821.*

DEAR BRETHREN,

“ WE received your letter of the 29th of May last, on the first of this month, with great pleasure, and read it with gratitude for your continued kind participation in the welfare both of ourselves and our Esquimaux flock. We were again delighted to see the Harmony arrive in our harbour, and cannot in words express the joy and thankfulness we felt on this occasion. O, what shall we render unto the Lord for His mercy, in conducting this ship and company so safe from all that harm, which she might have experienced from ice and storms, on her passage. Who can tell all the wonders He has wrought in behalf of this land, both as it regards ourselves and its original inhabitants! He has indeed done great things for us, and we own it to be altogether of His great mercy, undeserved by us; we therefore feel perfect security in resigning ourselves into His hands, with full confidence that from year to year He will never leave nor forsake us.

“ When we take a retrospective view of the year past, we adore the goodness of our gracious Heavenly Father. Our Esquimaux had collected but a scanty portion of their usual winter provision, when the early night-frosts occasioned the bays to be covered with ice, before the seals had made their appearance; we and they were therefore not a little in doubt how they would subsist during the winter. But, by God's mercy, a strong east wind arose, broke and dispersed the ice, and the seals arriving, above eight hundred of them were taken. They likewise were so successful, as to get a whale on the 4th of December, and thus suffered no want. This merciful providence, as likewise the marvellous deliverance of our dear West Indian

missionaries, Brother Glœcker and his company, after suffering shipwreck, and the preservation of our Brethren and their premises, during the great fire at Paramaribo, as described in your letter, are all proofs of the unmerited favor of our God towards us and our fellow-laborers in that great work, to which we are appointed. These encourage us to believe, that He will continue to own and bless our labor, notwithstanding all our weakness and insufficiency, and to strengthen us to persevere in faith, in all places to which He has called us.

“ We, European Brethren and Sisters, have, in general, enjoyed a good share of health, some slight indispositions excepted. The Lord has granted us the grace to live together in peace and unity of spirit, and by His help and blessing, to proceed with alacrity in our daily work, particularly in the construction of the new house, which was completed on the 30th of May. It is eighty-two feet long, thirty wide, and thirty in height. One half of it is fitted up for a church, &c. the other for a dwelling-house. We were glad to have the approbation and encouragement of the Elders’ Conference of the Unity as well as of the Society, in this undertaking; and are quite satisfied, that the forming of the fourth settlement at Kaugertluksoak is postponed, though we are assured of your willingness to use all exertions for it, notwithstanding the heavy expense which you already incur in endeavouring to promote the extension of the kingdom of our Saviour. That He has hitherto so marvellously supported you in your labors of love, calls for our warmest gratitude. We shall yet need about two years more, before all is completed. The materials prepared for the small house proposed to be erected at Kaugertluksoak, we shall, according to the advice received, make use of in the construction of a boat-house or a store.

“ The blessing of the Lord has rested upon the preaching of the gospel of a crucified Saviour, which, by the grace and power of the Holy Spirit, always approves itself the power of God for salvation to all that believe; of which

many encouraging instances might be quoted. The celebration of the festivals of the Christian Church and of the Holy Sacraments has been attended with much blessing, and the presence of our Saviour, who fulfilled to us His gracious promise, that in every place He would be with His people, when met in His name. The administration of Holy Baptism was more especially distinguished by a deep impression made upon the whole congregation. Thirteen adults have thus been added to the Christian Church; ten were admitted among the candidates; twelve to the Lord's Supper, and eight among the candidates for it; eight children have been born, seven of whom were baptized; four departed this life in the faith of Christ; five persons have removed to us from among the heathen: one young woman returned to her heathenish connections.

“ It is our most earnest wish and prayer that our dear Esquimaux flock may grow and increase more and more in the love and knowledge of our Lord Jesus Christ. We pray daily to Him, as the good Shepherd of His sheep, that He would lead them in the way of salvation and not suffer them to go astray, and we commend them in this view to your prayers and intercession.

“ We kept school with the children in two divisions. The schools were diligently attended, and most of the children showed an eager desire to learn to read. Many of their parents expressed their thankfulness for their instruction, which formerly appeared to their unenlightened minds a matter of no importance.

“ We request you to present to the venerable British and Foreign Bible Society our most cordial thanks, for the valuable present of Esquimaux New Testaments, sent to us by the ship. They are a treasure of immense worth. To you also, dear Brethren, and to all those generous benefactors, who take such kind share in the promulgation of the gospel among the heathen, and have shown such kindness to all employed in that important work, assisting you to provide for all our wants, as you have done again this year, we

beg to express our most unfeigned gratitude. We pray the Lord to reward them with rich blessings. May He fill your and their hearts with joy, comfort, and peace.

“ Our worthy fellow-laborer, Brother Jacob Nissen, and his wife, return this year to Europe, after having most faithfully served this mission for twenty-four years. We need not recommend them to your love and best services, but our best wishes and prayers accompany them, that the Lord would reward them according to the merciful promise He has given to His faithful servants: and may He bring the ship and whole company safe across the ocean to you.

“ We conclude with our repeated request, that you would often remember us and our dear Esquimaux flock here at Okkak in your prayers, assuring you that we will do the same in your behalf. May He strengthen us for our work, and particularly for the commission given us to declare unto lost sinners the love of God in Christ Jesus our Lord, and that eternal truth, that through His blood and righteousness alone, salvation is procured for the lost human race. We remain ever, dearest Brethren, your most affectionate Brethren and Sisters at Okkak.

(Signed) G. FREDERIC KNAUS.	GEO. KMOCH.
SAMUEL STÜRMAN.	JACOB NISSEN.
FRED. JENSEN MÜLLER.	JONATHAN MENTZEL.

“ P. S. *August 17th*, 1821. The occasion of our adding a postscript to our letter, is an event which we have long wished for, but which has hitherto never occurred. The present Governor of Newfoundland, Sir Charles Hamilton, has this year dispatched a sloop of war, the *Clinker*, Captain William Martin, to explore the coast of Labrador, and with an express direction to visit the three settlements of the Brethren, to inquire after the welfare of the Missionaries, and to render them any service, if needed. This officer deserves our best thanks, and highest commendation. Conceiving that if we had not yet had any account of our own vessel, we might be alarmed at the sight of

a ship of war, he sent an Esquimaux to us from the entrance of the bay, with a letter, giving us notice of his arrival at our island, and that it was the express order of His Excellency the Governor, that if we stood in need of any assistance, it should be afforded. We thought it our duty to welcome him in the best manner we could, hoping that the Lord would also cause this unforeseen circumstance to tend to the benefit of His cause in this country. One advantage has been attained by it, that a wicked lie, purposely spread among the Esquimaux, by designing persons in the south, that the English would send a ship of war to destroy the Missionaries and the Christian Esquimaux here, is at once contradicted. The humane, kind, and generous conduct of Captain Martin has convinced them all of the contrary. Both he and the other officers conducted themselves towards us and our people as true friends.

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*From NAIN, August 24, 1821.*

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DEAREST BRETHREN,

“ON the 8th of this month, two post-kayaks, sent by our Brethren at Okkak, brought us the joyful news that the Harmony had safely arrived at that place. O what joy and humble gratitude filled our hearts on that occasion! Your kind letter of May 28th last, was delivered to us at the same time, and its contents tended to encourage us to persevere in the work of the Lord, with diligence and confidence, trusting to Him, who is the Head and Master of His house. We most cordially unite with you in thanksgiving, that He has so mercifully watched over the ship and company, and preserved them for so many years, and now again conducted them safe through all the dangers of this coast, bringing us all we stand in need of for our outward subsistence and comfort. It is our heart's desire, that we may be favored to be made useful, as instruments in the Lord's hand, to lead souls, straying in darkness, to the light of His gospel, and to call upon them to be reconciled to

God, whose beloved son Jesus Christ gave Himself as a ransom for sin, that by His meritorious death mankind might be delivered from the slavery of sin and Satan, and the fear of death, through which they are all their lifetime subject to bondage. May He give power and success to our testimony, and grant that the heathen may hear it with that effect, which may bring about their true conversion to God.

“To the praise of the glory of His grace, we may declare with truth, that the gospel has not been proclaimed by us in this place in vain. We have again seen many encouraging proofs, that the Spirit of God guided both the whole congregation and the individuals, into a more thorough knowledge of its blessed truths, for their own advancement in true piety, and in the love of their Saviour. Thus we hope, that even the dry bones will be animated, and through the vivifying power of Jesus, more of the divine life be made manifest among all classes of men in these distant regions, that they may become obedient to the gospel. Those who have believed, and seek and find grace and pardon in the blood of Jesus, rejoice now in God their Saviour; and we have been greatly encouraged and edified by the earnestness which many of our dear people, and especially the young among them have shown, in seeking to make their calling and election sure, through grace. We entreat you, dear Brethren, to help us to pray, that the Lord may continue to lay His blessing on our weak endeavours, and that the Holy Spirit may glorify Jesus Christ in the hearts of our people, and of all our hearers, as the only all-sufficient Saviour!

“We have not had a very severe winter. The thermometer stood only once at 32 degrees below 0. A good deal of snow fell, but not much is to be seen at present. About the middle of July, a dark, smoky vapor, and something like ashes, filled the atmosphere. All garden-produce is three weeks later than last year. We had then a very good crop, which is a great advantage to us, and excites our thankfulness to our heavenly Father.

“No particular disorders have prevailed among our Esquimaux, though there is always something to be done for

them in the medical way, to which God has granted His blessing. Their exertions to procure subsistence were not as successful as at other times; however, only those suffered want who, from neglect, would not attend to their duty, and adopt the proper means to lay in a stock against the winter. Some who were very provident, were rewarded with a sufficiency, insomuch that they were even able to come to the assistance of the poor widows and orphans. Such we are always ready to help, when they themselves are distressed. We wish that a spirit of Christian charity might become more general among them, and hope that it will increase, in proportion as they learn to appreciate that great mercy which they have experienced, in having had the gospel brought to them, which, in its blessed effects, has so greatly contributed to the amelioration of their outward condition.

“The meetings and schools have been diligently attended. The word of God becomes more sweet, and more necessary to them; and they frequently come to inquire the particular meaning of such portions of scripture as they have not immediately understood.

“Our fellow-laborer in this mission, Brother Traugott Martin, after long and faithful services, has been called to eternal rest.

“Since the return of the ship last year, five adults and six children have been baptized; four received into the congregation; three admitted candidates for baptism, and six made partakers of the Lord’s supper. The congregation consists of 172 persons.

“As to our own family, we enjoy good health, Brother Schmidtman and Sister Kunath excepted, who are both ailing. In our family-worship we perceived our Lord’s reviving presence for the strengthening of our souls. May He unite us more closely to Himself, and to each other, in love!

“The fifty years jubilee of the Mission in Labrador, was celebrated on the 9th of August, with the Lord’s rich blessing upon us and our dear Esquimaux. In all the services of the day, a spirit of joy and thanksgiving prevailed throughout the whole congregation. The baptism of two adults tended much to solemnize this festival. We praised

Him with heart and voice, for all the wonders He has wrought in behalf of the Mission in Labrador, during half a century, in which He has led, preserved, and blessed us abundantly. His mighty arm has protected us in many dangers, and the preaching of His cross has been attended with power, and the demonstration of His Spirit in many heathen hearts. Many souls have been thereby brought in as a reward for the travail of His soul. An account of the beginning of the Mission in Labrador, translated into the Esquimaux language, was communicated to the congregation, and heard with great attention and surprise. They were astonished at what had been done for so many years, for their benefit. To Him alone, who lives and reigns for ever, belongs all the praise, and all the glory, from men and angels, to all eternity. Amen!

“Several musical instruments helped to enliven the singing of the congregation on this festival-day, and, early in the morning, some hymn-tunes played upon them, announced the day. But in very cold weather, wind instruments cannot be used in the church, as the breath freezes in them. An organ would be of essential service to us, and help much to keep the voices to the proper pitch.

“The Harmony arrived in our bay on the 18th of August. We were glad again to bid our worthy Captain Fraser, the mate, and Brother Nissen and his wife, welcome to this place. The latter are returning to Europe, and may our Saviour in mercy grant them a safe passage. To you and all our benefactors we beg to return the most cordial thanks, for the liberal supply you have again sent to us by the ship.

“We rejoice at the good accounts with which you have favored us regarding our congregations and missions in other parts of the world, and are truly thankful to God for the preservation of our Brethren during the dreadful fire at Paramaribo, for the relief granted to the Hottentots on the Witte Revier, and that he gave to the Missionaries courage to return to the former place, and to persevere in their arduous service, trusting to His mercy and protection.

May their new settlement be a garden of the Lord, in which they may enjoy peace and safety in future, and may He prepare even the Caffre's heart to receive and believe in the gospel.

“ On the 21st the Clinker sloop of war, Captain William Martin, arrived here from Okkak. Her commander had been directed by the Governor of Newfoundland, Sir Charles Hamilton, to visit the three settlements of the Brethren on the coast of Labrador, to inquire after the welfare of the Missionaries and their Esquimaux, and to offer them any assistance in his power. Captain Martin conducted himself towards both us and our people as a true friend and benefactor, and kept the strictest discipline on board, declaring that he did not wish that the least harm should be done to the mission by this visit, especially since he himself was now an eye-witness of the great difference between the Esquimaux here and those in the south, who were without any religion. He was frequently in our house, and likewise attended our worship at the church. On the 23d he invited the Missionaries on board, and showed them the arrangements in a sloop of war. Early in the morning, in commemoration of the jubilee of the mission, he decorated the vessel with fifty flags of different nations, and on the 24th furnished a feast of boiled peas and biscuit for all the Esquimaux living on our land, at which he was present. The Esquimaux sat on pieces of timber placed in a square. Before they began their meal, they sang that hymn, *Now let us praise the Lord, &c.*; and at the close, that verse, *Praise God for ever, &c.* All of them expressed great thankfulness for this condescending mark of the captain's good will. Each had a goodly portion of biscuit left to carry home. Several guns also were fired by the sloop, which gave a delightful and multiplied echo among our vallies and hills.

“ We consider this visit as permitted for the benefit of the Mission, and thank the Lord that we found in this officer a man of such a christian and humane character. We ex-

pressed, as well as we were able, our thanks to the Governor of Newfoundland by a letter to his Excellency.

“ Captain Martin intends to sail to Hopedale in company of Captain Fraser. Brother Kohlmeister intending to visit Hopedale, will go thither with our ship; and may the Lord grant to both vessels a safe and prosperous voyage. The benevolent captain of the sloop of war, offered to have the Esquimaux children inoculated with the cow-pox, but we had several reasons for declining his kind offer.

“ We covenant anew with you, dear Brethren, faithfully to serve the Lord our Saviour, and to abide by the word of His cross. May His peace reign in your and our hearts, and make us cheerful and devoted witnesses for Him among this nation, testifying of the power of His love and grace, from the experience of our own hearts.

“ We remain ever your most affectionate Brethren and Sisters at Nain,

BENJAMIM KOHLMEISTER.

ADAM KUNATH.

J. LUNDBERG.

CHRIST. BENEDICT HENN.

J. KÖRNER.

GEO. SCHMIDTMAN.

J. CHR. BECK.

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*From HOPEDALE, September 4, 1821.*

DEAR BRETHREN,

“ WITH joy and thankfulness we received, the 15th of August, the welcome intelligence, that on the 1st of that month the Harmony had safely arrived at Okkak. Few can have a conception of the peculiarly grateful sensation we experience, after so long a period to hear news from Europe, to receive information of the welfare of our Brethren and Sisters in the congregations and missions, and likewise to receive a fresh supply of every thing needful for our subsistence, by the kindness and care of your worthy Society. We soon met in fellowship, to render thanks and praises to the Lord our Saviour for these mercies, and to read your

most acceptable letter of the 28th of last May, by which our hearts were anew encouraged and strengthened. We most sincerely agree with you, that it is indeed a miracle wrought by the kind providence of God, that the ship annually sent to Labrador, has sailed to and fro in safety, for fifty-one years, though exposed to so many dangers, in storms and ice, amidst rocks above and under the surface of the water, with which this coast abounds, and in dreadful fogs. His hand has often mightily protected her against the raging of the sea, and when threatened with sudden destruction by the floating ice. This is the Lord's doing, and it is marvellous in our eyes.

“ If we take a retrospective view of the effects of the preaching of the Word of the cross in this place, during the year past, and consider what the Lord has done for our dear Esquimaux flock, we may well exclaim: “ What shall we render unto the Lord for all His benefits! We are not worthy of the least of all His mercies, and of all His truth!” Many are, indeed, our infirmities and imperfections, but He has nevertheless glorified His name among us, and caused His grace to be made manifest in the hearts of our people. Blessed be His name, that we may declare with truth, that He has here also a flock of sheep whom He knows by name, who hear and know His voice, and follow Him in the path of life. The poor and needy are in this region of the earth also, the objects of His care. His ways are inscrutable, and His leading of the souls past finding out. The beginning of His Spirit's work in the hearts of the heathen is often not observed by us, but it appears in due time. We have seen many proofs, that the seed of His word is not sown in vain. In our communicants we perceive with thankfulness, that they are more and more grounded and built up in Him, and cleave to Him with their whole heart. Others, who, having strayed into by-paths, return with repentance, He brings back to His fold; and having gained a clearer view of the depravity of the human heart, they learn to know more of the need they have of a Saviour. Among our youth we see many plants of the Lord's own planting, though we always

rejoice over them with trembling, knowing how much they are exposed to seduction. On the great festivals of the Christian church, we have been peculiarly refreshed by the presence of the Lord with us. The 25th of March was a day of distinguished blessing to all of us. Five adults were baptized, during a most powerful perception of the presence of our Saviour, who made it unto us a feast of rejoicing. Two persons became partakers of the Holy Communion, four were received among the candidates for baptism, and one youth into the congregation. Four excluded, were re-admitted. Seven children have been born and baptized, five persons departed this life. The number of our congregation is 73 baptized adults, 51 of them being communicants; 60 baptized children, nine candidates, and nine yet unbaptized. In all 151 souls.

“ *August 9th.* We celebrated the jubilee of the mission in Labrador with due solemnity, and with our whole congregation praised the Lord for the wonders He has wrought, and the mercy He has shown to this nation, in sending them His precious gospel. Many of our Esquimaux afterwards expressed how important and blessed this festival had been to their souls, when they were, more than ever, led to consider, what great things the Lord had done for them, in making them acquainted with Himself and His salvation.

“ In externals, our Esquimaux did not suffer want, having, both last autumn and in spring, been pretty successful in catching seals. They likewise shot many reindeer. One of our communicants experienced on that occasion a remarkable preservation of his life: a ball having pierced his cap, and grazed his skull.

“ In the course of the summer we lost a very worthy communicant, *Timothy*, father of four small children, by a disorder peculiar to this country, which generally terminates life in four and twenty hours. His end was truly edifying. Having, with perfect resignation to the will of the Lord, settled every thing relative to his family concerns, he expressed his ardent desire soon to depart and be with Christ, by whom, notwithstanding his unworthiness, he

hoped to be received in mercy, and admitted to eternal bliss, through His merits and atoning death. We also lost a communicant Sister, *Joanna*, a person of much worth, by the ice breaking under her and her daughter. She exerted herself to save the latter, which she accomplished, but her strength failing to save herself, she was drowned. We were comforted as to the state of her soul, both on account of her general character as a real Christian, believing on Jesus, and always placing her whole trust in Him, and because, when she was in the act of sinking, she commended her departing spirit to His mercy, and thus closed her mortal life in peace.

“ We feel truly grateful for a present of cloth sent to our Esquimaux by friends in England, through Brother Ramftler at Fulnec. It was distributed among the poor of our congregation last autumn, after an address, in which we informed them of the near share taken by our friends in England in their welfare and in the salvation of their souls, and who had now sent them a proof of their love, by relieving their wants. After expressing their thanks, more by tears than words, they sang together some verses, praying for a blessing on their benefactors, and we beg to join our thanksgivings towards all who have contributed to their relief.

“ We have, blessed be God, enjoyed a good share of health in our family. Brother Martin, who had received a call to Hopedale last year, could not come to us on account of illness, and has since, at Nain, been called home to rest with the Lord for ever.

“ *June 12th.* Sister Meisner was safely delivered of a daughter, who received the name of *Justina Salome*, in Holy Baptism. We have all experienced the help and comfort of the Lord under all circumstances. He has preserved us in brotherly love, and enabled us to do our work in unity of spirit. We desire with all our heart and strength to serve Him, and to preach the word of His Cross, in dependence upon His blessing, with unwearied faithfulness. Surely we have the greatest encouragement, by the consi-

deration of what He has effected by it during these fifty years of the existence of the Mission in this country, where formerly darkness and death reigned. Truly it might be said of the Esquimaux nation, that they sat in the shadow of death, under the cruel bondage of Satan, but God our Saviour has wrought deliverance and brought many of them into the glorious liberty of the children of God. Many are already among the saints in bliss, praising Him with eternal songs for their Redemption by His blood.

“ Brother Adam Halter, who has faithfully served this mission for these last eight years, will return to Europe by the ship. We regret his loss, as he had made great proficiency in learning the difficult Esquimaux language, but submit, and pray the Lord to bless him in a different appointment in His service.

“ *August 27th.* We had the joy to see the Harmony arrive safe in our harbour. But we were not a little astonished, and even perplexed, when, instead of one, we beheld two ships approaching towards us; nor could we conceive what might be the meaning of so unexpected an appearance. We were however soon made aware, that the second arrived with the most friendly intentions. It was his Majesty’s sloop of war, Clinker, of 16 guns, commanded by Captain William Martin; sent by his Excellency, Sir Charles Hamilton, Governor of Newfoundland, to survey the Labrador coast, and expressly to visit the settlements of the Brethren on it: and by personal inspection to be informed of their real state, of which very unfounded and unfavorable reports had frequently reached Newfoundland, through our neighbours in the south. The Captain spent most of his time on shore with us, and took special notice of every particular relating to this mission. His friendly deportment made us feel quite at our ease with him. In a variety of ways, he showed his respect for the work of God in this country, of which, according to his own account, he should retain a very lively impression, both of the public worship, which he had attended, and of the conduct of the Christian Esquimaux, in contrast with that of the

heathen. He left us on the 30th, and we felt sorry to part with him so soon. By this extraordinary and friendly visit, the celebration of the Jubilee of the Mission acquired a peculiar and new feature, as we were at the same time assured of the favor of those, whom God has appointed to rule over us, and may hope in future also to experience a continuance of that protection we have hitherto enjoyed. The Lord has also caused His work to be glorified in the sight of men. We had also the pleasure to see Brother Nissen and his wife, and Brother Kohlmeister with Brother Beck, our future fellow-laborer, arrive with us.

“ We return to you our unfeigned thanks for the liberal supply you have again sent for our subsistence, and commending ourselves and our dear Esquimaux flock to your kind remembrance and prayers, we remain, dear Brethren, your obliged and affectionate Brethren and Sisters at Hopedale.

(Signed) JOHN SAMUEL MEISNER.      ADAM HALTER.  
                   JOHN PETER STOCK.            LEWIS MORHARDT.

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*Extract of a Letter from BROTHER KOHLMEISTER.*

“ SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labors in the distribution of the Sacred Scriptures throughout the world, of their own accord, began to collect seal’s blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offerings, deeply affected us. Having been told, that, in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, “ How long have we not heard the pleasant and comfortable words

“ concerning Jesus Christ our Saviour, and how many books  
 “ have *we* not received treating of Him, and yet we have never  
 “ known and considered, whence they come. We have in-  
 “ deed sometimes spoken together, and observed, that these  
 “ many books given to us without pay, must cost a great  
 “ deal somewhere; but we never have before now known  
 “ that even poor people bring their money, out of pure  
 “ love, that we may get those comfortable words of God.  
 “ We are indeed poor, but yet might, now and then, bring  
 “ some blubber, as a contribution, that others, who are as  
 “ ignorant as we were formerly, may receive the same  
 “ gospel, which has been so sweet to *our* souls; and there-  
 “ by be taught to find the way to Jesus and believe on  
 “ Him.” By these spontaneous declarations, a great im-  
 pression was made upon our people. Each would bring  
 something, when they heard how desirous other nations  
 were to hear the word of God. They now begged me to  
 send this collection of blubber to those generous friends,  
 who printed the Bibles for them, that more heathen might  
 be presented with that Book, “ *so far more precious than*  
 “ *any thing else in this world.*” We rejoiced to find even  
 in Esquimaux, whose ideas in general seem rather of the  
 blunt kind, such a sense of gratitude for the benefits  
 conferred upon them. It is a proof, that they are capable  
 of grateful feelings, when enlightened by Christian prin-  
 ciples. The blubber they have thus collected, amounts to  
 about thirty gallons of oil, which we have added to, and  
 must be deducted from that in the store. If you have no ob-  
 jection, we should be obliged to you, if you would present  
 the Committee of the Bible Society with the value of it,  
 in whatever way they may wish to receive it. We make no  
 doubt, that the worthy Society will rejoice at the disposi-  
 tion of heart in our poor Esquimaux, which dictated the  
 gift, small as it is, and be pleased to perceive, that the be-  
 nefits our Esquimaux have derived from the generosity of  
 the Bible Society, are acknowledged with due thankfulness.

B. KOHLMEISTER.

## SURINAM.

*Extract of a Letter from Brother JOHN DANIEL LUTZKE.*

PARAMARIBO, *May 29, 1821.*

DEAR BROTHER,

“YOUR kind letter of the 6th of April, I received on the 19th of this month. We can easily conceive, that your alarm must have been great, when the public papers informed you of the dreadful conflagration this city has suffered, and when you immediately thought of us. We ascribe our marvellous preservation to nothing but the unbounded mercy of God. He heard the prayers of His helpless children, and the cry of the negro congregation, that He might spare their church, and commanded the east wind to drop into a calm, when the fire had reached us within two houses. The flames then rose perpendicularly, and by degrees turned the other way, the wind veering to the north-west, which afforded time to pull down part of the intervening premises, and prevent its further progress. (See page 1.)

“PARAMARIBO lies east and west along the river, and was built on this spot, on account of the firmness of the ground. A shell-reef also lies on the north side of the river. The name is Indian, and means a flowery place; the spot on which the city now stands having been formerly covered with flowers.

“To the east of the town lies the fort of Zealandia, between which and the first houses is a large open field, called the Plain, used as a parade for military exercises. To the north, facing the river, stands the Government-house, divided from the city by a smaller piece of land. All the buildings in this part of the city were handsome structures, built originally by rich planters, but latterly inhabited by officers of Government, private gentlemen, and merchants. The *Kleine Hof*, or Court of Justice, is also situated here, and is walled up to the roof with stone. This, and the few houses adjoining have been spared. The other houses were all built of the best and hardest wood from the neighbouring forests, in which there are now no timber trees

left within a distance of several miles. This dry wood caused the fire to get such hold of the houses, and the heat to become so intolerable, that no one could approach near them. Not a stick of it, a yard long, is left unconsumed. From the Plain to our dwellings, the houses stand close together in crooked or straight streets, stretching to the north. Each house has at least three out-houses besides back-premises, so as to form a square yard behind. These wings or out-houses are, in some instances, of considerable length, and serve as stores and negro-dwellings, this being the mercantile part of the town. Instead therefore of the account given in of 392 large and handsome houses, standing in these streets, nearly four times the number might have been stated as having become a prey to the flames.

“ The fire originated in the afternoon of the 21st of January, in the kitchen of a negro-dwelling to windward of the city, and instantly the whole of the eating-house was in a blaze. It appeared at first as if the ships in the river would all be consumed, but suddenly, the wind shifting to the east, the flames were driven towards the city. The only fire-engine in that quarter was soon burnt. The sparks flying across the streets, more than one house was fired at the same time, and all was confusion and dismay. No one thought any longer of extinguishing the flames, but only of saving his goods. The sight was indeed horrible. The burning embers were carried over the broadest streets, nor could any means be devised to arrest the progress of the fire, till it reached the Market-place, where the *Grosse Hof* or Court of Police, and the Reformed or Calvinist church are situated. The Town-house was walled, but a story had been built upon it of wood, which formerly served as a church. It was furnished with a tower containing a bell and clock. The Calvinist church was an octagon, walled to the roof, the latter terminating in a cupola. First it appeared as though the flames would end their ravages at this place, but an apothecary's shop, to windward of the church, taking fire, and there being no possibility of entering and removing the large quantity of spirits

contained in it, such a fierce shower of burning materials fell from its roof on that of the church, that the latter soon took fire. In the beginning it was not much regarded or perceived, except by a flame like that of a lamp burning on the summit of the cupola, but the fire having penetrated and spread through every part of the interior, on a sudden the flames broke forth from all quarters, the windows burst, and from the summit the burning materials arising like rockets, fell in a most destructive shower upon the adjoining buildings, and flew even nearly an English mile through the air to other parts of the city. As long as the cupola was in flames, though our buildings were about eight or ten minutes' walk from it, we had enough to do to quench the burning embers as they fell on the roofs. Our small hand-engines were in good repair, and rendered us essential service, the cisterns being full of water. As soon as the cupola fell, we went to work to get all the rest of our goods out of the house, and lodged them safely with two free negroes who lived half-a-mile from us. We have not lost any thing, except two or three articles, which probably in the hurry were carried to some other place. A neighbour, a carrier by trade, assisted us with two carts during the whole night to clear the premises, and when at last the horses were too much fatigued to be longer able to work, our negroes were ready to do it. All of us indeed worked harder than was advisable, and with such expedition, that three days were required to bring back what had been conveyed away in a few hours.

“ O what a dreadful sight presented itself! no one can have any conception of the horror of the scene, and the consternation which seized every inhabitant of this devoted city. No creature thought of taking any sustenance; fear and hope followed in quick succession. We cried aloud unto the Lord for mercy, and sometimes we were cheered with a belief that He would spare our church and dwellings, not for our, but for His cause' sake; then again there appeared no possibility of their being saved: We thought it our duty to use every means of providing against extremity, while

we beheld the flames approaching and devouring one range of buildings after the other. The night was fine and clear, and passed off before we were aware of it. The full moon peeped now and then mournfully through the mass of smoke with which the air was filled, and the sun rose, as it had set, unheeded. The people near the place where the fire first broke out, had carried their goods and valuables to friends' houses at a considerable distance, and, as they imagined, got them safely housed, but soon the flames overtook them and they were obliged to convey them still farther away. Brother Schwartz, who had saved the goods belonging to Mr. Leckie, was in that predicament.

“ Some who had arrived first, found their goods stowed away behind others, which were brought later to the same store, and before they could get at them, were obliged to fly for their lives. Thus, much was destroyed, and much stolen.

“ Provisions, however, have not risen in price, though great quantities of all kinds were consumed. Only immediately after the fire had ceased, when the people could again take time to eat, no bread was to be had at any bakers. Those who were spared, had not baked during the night. We had a little left, each having put a piece of bread into his pocket, which, with the soup cooked the day before, and left untouched, afforded us a warm meal, after our fatigue.

“ The Jews, who are here in general poor, and have small stores, suffered great loss. They deal much in pottery, and everywhere one sees the ruins filled with broken queen's ware. A drought is dreaded, for though the cisterns are all full, yet there are now no roofs to catch the rain, and no spouts to convey it into them. As to our Mission, the consequences of this dreadful visitation have been rather salutary than hurtful. Many, who were indifferent about their souls' concerns have been brought to reflection, and those who believe at all in the providence of a just and righteous God, consider it as a chastisement received at His hands. The night before this event took place,

was spent in the most outrageous and riotous manner, with all kind of heathenish games and dancing, as an after-celebration of the entrance into the New Year. The streets were thronged with people of all descriptions. The brightness of the moon favored their purpose, and the uproar, with shouting, singing, roaring out ungodly ditties, knocking violently at the doors of quiet people, was dreadful. Our too liberal police seemed to take no notice of it. Brother Genth, in his sermon on the following Sunday, the chapel being crowded with attentive hearers, adverted to the behaviour of the populace on that night, and observed, that it precisely resembled that of the people of Sodom and Gomorrah, before their cities were destroyed by fire.

“ Both my wife and I have suffered last year from illness, but it has pleased the Lord to restore us to tolerable health. Brother Langballe, after long and faithful services in this mission, set sail for Bethlehem in North America, on the 11th of April. The post on the river Neukier, has been for some time suspended, on account of the bad state of health of the missionary, Brother Buck. Sister Graf has lost her daughter, about two years old, to the great grief of the parents.

“ We have been informed, by a gentleman, of the decease of Mr. Palmer, proprietor of Fairfield estate. But as the manager has given us no notice of it, we continue, as usual, to go thither once in eight weeks, to visit our people and administer the Holy Sacraments.

“ Here at Paramaribo, in the course of this year, seventy-three adult negroes and eighteen children have been baptized; two received into the congregation; fifty-six admitted to the Holy Communion; ten re-admitted; fourteen excluded: forty-one have departed this life. The congregation consisted at the end of the year 1820, of 722 communicants; 93 baptized adults, not yet communicants; 154 baptized children. In all of 969 persons, 48 more than at the close of 1819. Besides these, there are forty-eight candidates for baptism, and seventy-two new

people belonging to us : and at Fairfield, sixty-five; making a total of negroes under our care, 1154.

“ P. S. The Roman Catholic meeting-place is destroyed by the fire, but the Lutheran church and two Jews’ synagogues have been saved, though the flames approached very near to them. Besides the Calvinist church and the Town-house, 392 houses, with out-houses, were consumed. Nine hundred and sixty-two are left standing, but they are chiefly of the smaller kind, and furnished with gardens and open spaces between them. The value of those that have been consumed is much greater than that of those remaining.

I am, ever, &c.

J. D. LUTZKE.

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*Extract of a Letter from Brother WILLIAM CHRISTIAN GENTH.*

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PARAMARIBO, *May 30th*, 1821.

DEAR BROTHER,

“ THE pleasure and gratitude we felt on again receiving letters from you, with Periodical Accounts, &c. by our friend, Mr. Leckie, was as great as it was unexpected. All my fellow-laborers desire to return thanks for this proof of the continuance of your love, and the assurance, that, though no longer, as during the war, immediately within the range of your correspondence, we are remembered with brotherly affection and participation by our dear friends in England.

“ Brother Langballe, with whom you formerly corresponded, and who served this mission with exemplary faithfulness and diligence for thirty-three years, during eleven of which he superintended it, left us for North America, on the 11th of April, and probably has reached Bethlehem by this time, where he will rest. We and our negro-congregation can never forget his services; and the punctuality and attention which distinguished him in all his

labors. The Lord laid a special blessing upon them. Nor shall I easily forget with what kindness and prudence he introduced me, when first I entered upon this service: I feel truly grateful towards him, and pray the Lord richly to bless and reward him here and in eternity.

“The blessing of God continues to rest upon this mission. Our increase last year has been considerable. In the Passion-week the number of attentive hearers of all colors was so great, that the church could not contain them. During that blessed season, when the sufferings and death of our adorable Redeemer were the subjects of our daily meditation, we had new and convincing proofs, that it is the Word of the Cross alone, which penetrates into the hearts of men. Many came afterwards to us, saying, that they could find no rest, till they could believe in Jesus and know Him as *their* Saviour, who had suffered what they had deserved by their sins, that they might be delivered from curse and condemnation. Since Easter, thirty-eight new people have requested to be taken under instruction. By request of the Church of England minister at Berbice, the Reverend Mr. Austin, we now visit a plantation called Klynhoop. But for the present we cannot supply the post on the Neukier, or Nickerie, as Brother Buck is rendered unable to occupy it from illness. We are likewise too few to continue our visits to the Zealand plantation, where the proprietor, Mr. Tyndal, has erected a house for a Missionary of the Brethren’s Church. Though I am no longer employed among the Aruwack Indians, I cannot forget them in my prayers. Sometimes I meet with a few of them, but, for the present, little is to be effected with this vagrant tribe.

[Brother Genth has inclosed in his letter a very circumstantial account of the fire, for which we have no room, especially as in Brother Lutzke’s letter the chief occurrences are noticed.] He adds: “When we saw ourselves saved in the midst of the flames, O how did our hearts beat with gratitude to our Almighty Preserver! Many of our negroes came running to us, and with tears

expressed their thanks to God for our preservation, and that their church was still standing. They assured us, that they had spent this dreadful night in crying to the Lord to spare us and our place, and He heard them. In the evening we met in our church and offered up praise and thanksgiving to God our Saviour for our deliverance.

“ Immediate steps were taken to provide provisions for the sufferers, both from the plantations, and by sending ships to Barbadoes for that purpose. There was soon a sufficient supply procured, which kept them at the usual price. Several kind friends sent us donations, that we might assist the poor among our christian negroes, many of whom had lost their little all. None had suffered the loss of life, which report says has been the fate of others. When the flames were fast approaching our house and church, and their destruction seemed unavoidable; a person in the street observed: “ These Moravians are always speaking of the help of the Lord, and say that He can and will help upon all occasions. Now we shall see, whether he will stop the fire for their sakes.” We rejoice, that we may now, from experience, maintain our point, and continue to declare the same truth without gainsaying. Our dear Brother Langballe was not with us on this occasion. He had gone to visit the negroes on Fairfield estate, and did not return till the 24th. Having heard, on his passage, no particulars respecting the fire, he was indeed shocked to see the extent of the devastation made by the flames, but no less excited to thanksgiving, when he found us all in safety.

“ Our worthy Governor, by a proclamation, invited all the inhabitants to assemble in the churches left standing, and to humble themselves before God on account of this visitation. On Sunday the 28th, we had a solemn meeting for that purpose, when our chapel was crowded, and the audience deeply affected. I remain ever, dear Brother, your most affectionate Brother,

C. W. GENTH.

## ANTIGUA.

*Extract of a Letter from Brother C. F. RICHTER.*

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ST. JOHN'S, *September 12, 1821.*

“ WE are anxiously expecting our new assistants, of whom we hope that they are now on their voyage to us, for we stand in great need of their services in this increasing work. On the 2d of this month, we had our monthly prayer-day, on which we experienced anew, that the Lord does not despise us, but favors our poor congregation with His presence, when met in His name. Here, at St. John's, twenty-six adults were baptized; and forty-six, baptized as children, received into the congregation; eighty-two were added to the candidates for baptism.

“ On Sunday last, our meetings were likewise distinguished by a comforting sense of our Lord's presence, and we could rejoice in God our Saviour, who hears our prayers and accepts our praises. Little did we think, what a night would follow such a day.

“ After sunset, a high wind arose, accompanied with violent rain. It blew with great violence for about two hours, and then turned to a perfect hurricane. Our old houses shook and cracked in every part, though we had taken care to fasten all the doors and window-shutters, as well as we possibly could. The rain was driven by the strength of the wind through every crevice, and even through the roof. Our houses are here one story high, and the roof therefore immediately over the dwelling-rooms. After eleven o'clock, it fell a dead calm, and I walked out to examine whether the church had received any injury, and what damage might have been done. We had previously fastened its doors and windows with all possible care. On stepping out of the house, I found the whole yard strewed with branches from the trees, and all the spouts on the north side thrown down and broken. Seeing a light in Brother Ellis' house, I entered and found there Brother Sautter and his family, who had fled thither during the

worst of the storm, fearing that their house would fall. The former is defended by the church. As the calm, though of a suspicious character, lasted longer than usual, we all retired to our several chambers, and hoped that we should remain undisturbed. But we had hardly got to bed, before it began to blow most furiously from the south-west, when Brother Sautter and his wife again took refuge with Brother Ellis. All our fences, gates, and spouts became the sport of the storm, and were carried away. The tops of the trees were torn off, and with all their branches blown away, some to a great distance.

“ We cannot be sufficiently thankful that our church and dwellings have been preserved; for the violence of the storm, and the shaking and creaking of all our houses, was such, that we could hardly expect all of them to stand. At Gracehill and Gracebay, their out-houses have suffered much, and all the fences and railings about their yards and gardens are destroyed.

“ The planks bought for the new settlement at Cedarhall, being piled up in the open air and secured as well as possible, were partly blown away and partly split in pieces. Other building-materials, kept in an inclosed yard, were mostly stolen, the fences being destroyed, for on such occasions there are wicked people enough, ready to take advantage of the general distress.

“ All is legally settled respecting our establishment at that place, but as to Mr. Otto's, things proceed more slowly. We are the more desirous that we might soon begin to build, as the congregation at St. John's is growing too large.

“ We are sorry to occasion so much expense to you, by building and repairs, but find it quite necessary to undertake both. All hands are now employed in repairing the damage done by the hurricane. On almost all the plantations the negro-houses have lost their roofs, and many are thrown down.

“ With thanks to God we mention, that, notwithstanding the excessive heat in August, rendered still more

oppressive by a constant calm, when the thermometer stood nearly the whole month at from 90 to 92 Fahrenheit in the shade, we have all kept in tolerable health. We feel also grateful to hear that no lives were lost in the storm; but at Guadaloupe, where the hurricane commenced earlier than here, many are said to have suffered loss of life by its effects.

CHR. FRED. RICHTER.

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*From Brother LEWIS STOBWASSER.*

NEWFIELD, *September 12, 1821.*

DEAR BROTHER,

“YOU have already been informed, that we have been so circumstanced, that we could not undertake the voyage to Europe for our health, on account of the smallness of our numbers here, till relieved by the arrival of a company of missionaries from Europe. We are thankful that we were able to suffer this derangement of our plan, not only with resignation, on account of the cause, but that we have since experienced so much mercy, that we even feel pleasure in the prolongation of our stay. Not but that the desire we feel, once more to see our aged parents, remains as strong as ever: but beholding the wonders our Lord and Saviour has wrought here at Newfield, we are perfectly satisfied, and our joy and gratitude supersedes every other consideration. In speaking lately with the individuals belonging to this congregation, we rejoiced to find so many of them well grounded in the faith, and on the precious doctrine of the atonement and meritorious death of Jesus, and full of assurance, that in His blood they have remission of sin, and may obtain grace and strength to walk in His ways, as children of God. We cannot sufficiently praise Him, that He has so graciously owned this mission, as a plant of His own planting, and by the care He takes of this His flock, as the good Shepherd of the sheep, has made up for the defects of His poor servants.

“ Newfield is really become a beautiful place, and the situation is very convenient in every respect. Trees are indeed wanting, and a very severe gale, which we experienced in the night between the 9th and 10th instant, and which was accompanied by a slight shock of an earthquake, deprived us of the only small cluster of trees, that used to give us some refreshing shade, for it tore them up by the roots, though they were not tall. I have planted a number of cocoa-nut trees, but they require much time to grow to any size.

“ I am sorry to add, that the storm alluded to blew down the Church-missionary school-house on Hope estate. A new one is to be built on the town-land at Willoughby-bay. It is very desirable that a school-house be built near Newfield, and I think I could undertake for £100 sterling, to build a very roomy and handsome one of stone with a shingle roof. It would be of great advantage in the instruction of Mr. G's negroes, and a gain in time to the children on his estates. The blessing the Lord is pleased to lay on our schools, though they are at present attended with considerable inconvenience to us, is such, that we are willing to use our utmost exertions to promote this branch of the mission, and recommend it to the serious consideration and active benevolence of our dear friends in England; to whose kind remembrance and prayers we commend ourselves, and all our dear fellow-laborers in this island. I remain, ever, &c.

LEWIS STOBWASSER.

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ST. KITTS'.

*Extract of a Letter from Brother JOHN JOHANSEN.*

BASSETTERE, September 15, 1821.

DEAR BROTHER,

“ THE contents of your last letter of July 4th, were very consoling to our minds, which had suffered considerable depression, by the death of our little infant, Charles Benjamin. You express your wish, that he might, by the Lord's

mercy, be a child of God, and heir of life eternal, and this your wish is indeed fulfilled, for he has now reached the end of his short pilgrimage, and is with the Lord for ever in safety.

“ I have lately been much affected by rheumatic pains, but by God’s blessing on the means used, am at present free from them. My wife and fellow-laborers in this mission are, thank God, well. The heat this year has been almost insupportable, Reaumur’s thermometer rising to 28 and 30 degrees in the shade. We therefore enjoyed but little rest in the night, and were troubled with the prickly heat. The extraordinary heat of the weather filled our minds also with considerable apprehensions, as we expected that, at the usual season, it would end in a hurricane. We have, to our sorrow, found, that our conjectures were not vain, for we have again experienced one of those awful visitations. I will quote the following from our weekly newspaper relating to this event.

“ On Sunday morning, the 9th, the wind commenced  
 “ to blow fresh from the north-east, and continued through-  
 “ out the whole day, accompanied with partial showers. At  
 “ the close of the evening it increased, frequent and sud-  
 “ den gusts were experienced for some hours, and about  
 “ midnight their uncommon violence became truly dreadful  
 “ and alarming. From twelve to four o’clock, the wind be-  
 “ ing north-west, it raged with the greatest fury, produc-  
 “ ing, we are sorry to say, the most destructive effects in  
 “ this town, and spreading devastation throughout the  
 “ country to a considerable extent. Among the buildings  
 “ thrown down in the town, was the dwelling of Dr. Amory,  
 “ in Liverpool Row, which was tumbled into the street.  
 “ Providentially no person was hurt, the family having  
 “ just had time to leave the house. The stores of G. T.  
 “ Esq. are a heap of ruins. Several small houses in Col-  
 “ lege-street, Irish-town, the Gut, and other parts of the  
 “ town, have been destroyed, and many poor persons there  
 “ rendered shelterless, and there is scarcely a fence or en-  
 “ closure left standing. Every estate in this parish and

“ neighbourhood has suffered, in a greater or less degree, in its works and buildings; the canes have been blown down, provision destroyed, and in the whole an extent of injury sustained, calculated to entail the most serious inconvenience.” Thus far the paper.

“ You will now be anxious to learn how *we* fared during the storm. We remained in our houses, praying to the Lord to have mercy on us, and to spare our lives and dwellings. The latter began to crack and tremble in such a manner that we every moment thought they would fall, but thanks to our gracious God, He preserved us, both here and at Bethesda. Most of our fences, however, and all the inclosures at both places are blown down, and the damage done will, we fear, occasion great expense to our Brethren at home, which we sincerely regret; but let us rather give praise and thanks to our merciful Saviour, that He has spared our lives and dwellings, in consideration of which, we may well bear the loss sustained. O how glad were we to see the dawn of day! We had never before witnessed such a storm in the West Indies. It was much fiercer than that of 1819, but of shorter duration. May the Lord in mercy preserve us from a repetition of it in this hurricane season. The heat of the weather is again very great. We are very anxious to hear, how our Brethren in Antigua and the Danish islands have fared.

“ On the day of the commencement of the storm we had our monthly prayer-day. Three adults were baptized; fifteen, baptized as children, received into the congregation; three re-admitted, and fifteen became candidates for baptism. These are days of rejoicing, but though we certainly have cause to bless the Lord for bringing so many souls to the knowledge of Himself, and for adding them to His family on earth, yet there are also instances of defection, which grieve us exceedingly. Some, though comparatively few, slighting the grace of the Lord bestowed upon them, return to their former sinful practices. In this the truth of our Lord’s saying is verified:—“ While men slept, the enemy came and sowed tares among the wheat.”

“ I pray fervently to the Lord, that as He has appointed me likewise to serve Him in His house, He would grant me a faithful heart, sincerely devoted to His cause, that with all boldness I may confess Him as the Saviour of the world, and declare, that, only through the blood of the Lamb of God, mankind may be saved from destruction. Remember us and our congregation in your prayers; we commend ourselves to all our dear brethren and friends in this view.

“ The clergy of the Established Church are also active in endeavouring to promote the spiritual welfare of the negroe-population; and the missionary, sent out by the Church of England Missionary Society, the Rev. Mr. Pember-ton, has commenced holding a service in the parish-church, three times a week, and formed a society, chiefly of colored people. May God give His blessing to all these benevolent exertions.

“ We rejoice to hear that the coronation of our most gracious King, George the Fourth, was conducted in so quiet and satisfactory a manner, and pray God to bless him and prosper his reign. I remain, ever, with sincere affection.  
Your, &c.

JOHN JOHANSEN.

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### JAMAICA.

*Extract of Letters from Brother SAMUEL HOCH.*

CARMEL, *March, 24, 1821.*

“ WE arrived here on the 1st of this month, after a tedious voyage of sixty days. Of nearly nine weeks, five were spent in combating the most violent gales and contrary winds, but we may truly say, that the goodness and mercy of the Lord has been our comfort and support in all trials. We felt in an especial manner, how good it is to know Him, who calms all our fears by His love and divine presence; and while the sea and wind were roaring horribly, the waves frequently breaking over the ship and pouring into the cabin, He filled our hearts with peace and with that assurance,

that not a hair of our heads could fall to the ground without His will, and that if we even should end our race in the deep, He would receive our souls in mercy, for the sake of His merits and blood-bought righteousness. After the wind once changed, it continued fair to the end of our voyage, and we forgot all trouble. We were also favored to have a very worthy captain, who, as often as it was practicable, requested me to perform divine service in the cabin, and in general, both by precept and example, promoted the cause of religion among the crew. February 7th, we saw land. It was the island of Antigua. It is impossible for me to describe my feelings in passing by this island, where we once had the favor to serve the mission, and to see many thousand negroes brought to the knowledge of their Redeemer.

“As to our present station, we will look with faith to the help of the Lord, and I can truly declare, that we were strengthened and encouraged already on the first Sunday after our arrival. I felt great freedom in preaching to a very attentive company of negroes, many of whom came from a distance of twenty miles in the Mayday mountains, to hear the gospel. After the sermon, nineteen adults and three children were baptized. Help us to pray, that we may soon find means to build a church and dwelling-house in those mountains, where we may serve these hungry and thirsty souls with the word of life.” (The same representation concerning the necessity of forming an establishment in the Mayday mountains is made in several other letters.) The last received is dated,

*Friendship, Mile Gully, August 27, 1821.*

DEAR BROTHER,

“I AM at present here for the benefit of my wife’s health, which is rather precarious. It was highly necessary that she should have a change of air, and the Lord has thus far blest the means used for her recovery, within the three weeks we have resided here.

“ I am glad to have an opportunity of seeing this part of the parish of Manchester, called Mile Gully, from which a great many negroes attend our chapel at New Eden. But as the distance is eighteen miles and more, the poor people cannot do it without much fatigue, and this necessarily creates uneasiness in the minds of their masters. But the desire to hear the word of God is so great among them, that they are willing to submit to the fatigue and trouble. Yet as we do not intend that it should be the occasion of any offence or detriment to the proprietors of the estates, or harm to themselves, we most earnestly wish that we were able to serve them with the gospel nearer home.

“ Since we have been here, I have preached to the negroes every Sunday morning at ten o'clock, and met them likewise on Tuesday and Friday evenings in our dwelling. These meetings have been well attended by people of all colors, and many of them, but especially the negroes, praise God with heart and mouth for the opportunity they have of hearing the glad tidings of salvation nearer home. They express an earnest wish, that we would remain here, and build a church. But yesterday, when I observed to them, how gladly I wished to serve them with the gospel, if we had only the means of buying some land and building what was needful for an establishment, a negro exclaimed: “ O Massa, we will give money, and help to build a church. The words I heard to-day from you are more worth to me than an hundred pounds.” Many similar expressions have been heard by us since our arrival here, which greatly encourage us humbly to hope, that the Lord would lay His blessing on the labors of the Brethren, if they could establish themselves in this quarter.

“ I have also had much conversation with planters and proprietors, who are willing to lend assistance, that their negroes may not go so far from home, and by fatigue render themselves unable to work with the same activity as when they have had proper rest. Offers have been made, which however it would not appear advisable to accept. I spoke plainly to them of the low state of our means, which pre-

vented us from venturing to form new missionary establishments, without help from those concerned in, or benefited by them, and by whom our services are required. I hope that, in due time, we shall, by the Lord's blessing, have a settlement in this district as well as on the other side of the parish, at or near Fairfield, if we can get some land. If you could see Mile Gully, which is about twenty miles in length, bounded by a chain of mountains to the east, and to the west and south connected with the May-day mountains, containing about 4000 negroes; and if you could know all the circumstances combining to render a settlement here as needful as anywhere; as likewise perceive the desire of the negroes and many people of color, and the good wishes of not a few of the gentlemen, that the Gospel might be preached by us here, your heart would rejoice and glow with zeal. The climate of this region is healthy and cool, and while there exists the greatest scarcity of provisions in other parishes, on account of the long continued drought, by which the grass and other vegetables are burnt up, all here looks beautiful and green.

“ The mountain-negroes, who now go to Carmel, would find it much more convenient to come hither. I went with this view last week to Spice-Grove, to acquaint the negroes with my intention, and they blessed God for a ray of hope, that their spiritual wants would be generously considered.

“ You will know by this time, that our dear fellow-laborer, Brother Light, has become a widower. As soon as circumstances would permit after his wife's departure, I went to see him, and can truly say, that I was much pleased with his little flock, though I regret with him and you, that so few adults in his district have open ears and hearts to receive the gospel. He is, however, indefatigable in endeavouring to make them acquainted with their God and Saviour, whom to know is life eternal.

“ We commend ourselves, with the whole work of God in Jamaica, to the prayers, and kind consideration of all our Brethren and friends, and remain, &c.

SAMUEL HOCH.

*From Brother JAMES LIGHT.*

IRWIN, *June 23, 1821.*

“ IT will soon be six years, since we arrived at this place, I have been indeed most graciously helped on to this period, and experienced many mercies from the Friend of the poor and needy, when in my solitude I turned unto Him for comfort. A new scene now begins to present itself to my view. And while I praise Him for the past, I desire to trust to Him for the time to come. My dear wife, after a long and lingering illness, is now hastening to the end of her journey, longing for her release from this vale of tears. She has been confined to her bed now nearly three weeks. I think that before you receive this, she will have been admitted to share the prize gained for her by the love and sufferings of her Saviour. My heart is full: I can add no more: She has been a faithful wife, and a true helpmate to me, ever since I knew her.

“ In answer to my account of the slow progress we had made in this place, you justly remind me, that *one* soul is infinitely precious, and that our dear Brethren, who, in the beginning went forth to preach the gospel to the heathen, enduring toil and pain, and disappointments, thought that they would be well repaid, should they have but one soul for their hire. That is true, and so will every true servant of the Lord think; and yet, as you add, it is natural for us to look for more. The Lord, I trust, has given me more. There are some at Williamsfield, on Tryall estate, at Irwin, and Kirk Patrick Hall, of whom I have well grounded hopes, that they are under the influence of the Holy Spirit, and in truth seeking to know Jesus as their Saviour and deliverer. True conversion of heart is indeed a rare and precious jewel. I have sometimes had cause to mourn over my hasty conclusions, but also to rejoice over such as gave genuine proofs of their having been turned from darkness to light, and from the power of Satan to the living God.

“ The congregation of christian negroes at New Eden,

under the care of Brother Becker, appears to be in a prosperous state. The number increases, especially from the coffee-plantations in the mountains, and several from Island estate attend occasionally. The new chapel and chapel-house command an agreeable prospect. It may be compared to a light shining in darkness, reflecting its beams on all around; and may the light of the word of God shine from thence into the hearts of many! The expense attending these buildings is rather high, yet I am persuaded, that could any of our dear brethren and friends, who have contributed to it, but see it, and be once present on a communion or prayer-day, they would rejoice to have been favored to assist in so blessed a work. When I visited that place on the 4th of May last, I found that 146 had been baptized or admitted to the Lord's Supper, from Easter 1820, to Easter 1821.

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IRWIN, *July 4, 1821.*

“ IN my letter of June 23d, I informed you, that my dear wife was fast hastening to the end of all trouble and sorrow, I have now to add, that in the night of the 25th of June, it pleased the Lord to take her home to His eternal enjoyment. While I rejoice that she is at rest, I mourn over my loss. She was indeed an affectionate wife, and from a child had been distinguished for her faithfulness in the discharge of every duty, which she proved in the filial care, with which she attended her father, who was long afflicted with illness. Her call to serve the Lord among the heathen was truly important to her, and she did every thing committed unto her as unto the Lord, with exemplary diligence. He blessed her labors for the spiritual advantage and comfort of many a soul. She was in the 47th year of her age.

“ Commending myself to the prayers and kind remembrance of all my Brethren, I remain, &c.

JAMES LIGHT.

## SOUTH AFRICA.

*Extracts of Letters from Brother HANS PETER HALLBECK.*

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GROENEKLOOF, *December 23, 1820.*

DEAR BROTHER,

“ I return you my best thanks for your letters, with the Missionary Register, Periodical Accounts, Newspapers, &c. They were most welcome; but above all, I am commissioned by our Hottentots here, and at Gnadenthal, to express to you and their kind benefactors in England, their heartfelt gratitude for the present of clothing, sent by the ship Dowson. May the Lord abundantly bless the kind friends of the tawny sons of southern Africa, and increase their means in proportion to their desire of doing good. We have read with concern, the account of the disturbed state of the metropolis during the Queen’s trial, and of the distempered state of the civilized world in general. O what is man! I am astonished that the wise politicians of our day, in their learned discussions about the several branches of political economy, so rarely and so superficially touch upon this weighty question. In mechanics, allowance is always made for friction, weight, and imperfection of matter; but in the infinitely more intricate machinery of human society, little or no attention is paid to the matter of which it is composed, to the great impediments arising from its corrupt nature, and the many lawless passions which agitate the human breast. Hence the many dangerous errors with which the modern publications alluded to, abound; errors which, perhaps, produce more real mischief, than the blasphemous pamphlets, because they influence the better part of society.

“ The harvest has again this year failed throughout this colony, the *rust* (mildew) having in some parts totally destroyed, in others, materially damaged the wheat: an occurrence hitherto quite unknown in the history of the

country. Many of the boors maintain, that the English have imported this plague.

“ Gnadenthal and its vicinity have suffered less than any other part. Our Hottentots have seldom had a better crop, but yet, on account of the general failure, they look forward to a year of distress and scarcity. The wheat has risen in price from seventy to one hundred and sixty rix-dollars *per muid*. Here, at Groenekloof, not half the quantity of wheat has been produced as last year, but there is a tolerable crop of barley and oats.

“ The spiritual state of the congregation here is, blessed be God, very encouraging, and of Gnadenthal I may say the same.

GNADENTHAL, *January 23, 1821.*

“ I LEFT Groenekloof for Capetown on the 1st instant, having some business to transact with Government, and met with every degree of attention and kindness from Colonel Bird and Mr. Ellis. During my stay there, on the 5th, our worthy friend, Mrs. Disandt, departed this life, in reliance on the merits of Jesus. I was desired by the family to offer up a prayer, shortly before she breathed her last. She served our mission with great willingness and faithfulness, and I believe, that all our Brethren and Sisters, who have enjoyed her hospitality, will remember her with much gratitude. She considered it a favor to have been spared to see the last company of our Missionaries arrive from Europe, and to converse with them on those subjects, which to a dying person are of the first moment. Our highly esteemed friend, Mr. Haucke, has undertaken to care for our commissions for the present.

“ Several changes have taken place in the settlement, Brother Lemmerz is called to Enon, Brother Stein to Gnadenthal.

The inclosed diary will give you some idea of the course of this congregation, during the last quarter of last year. You will find, that we have had an increase, during the year past, of twenty-three inhabitants; and that upwards of twenty cottages have been built, among which six are

walled. The number of communicants has been augmented to 512. But the chief question with you and us relates to the internal state of the congregation, and this is not to be measured by numbers, but by the growth in grace of every individual, and of the whole. Thanks to our Saviour, we may, in this respect also, amidst all our imperfection and short-coming, declare, that we have much reason to rejoice. His work prospers among us, nor is this persuasion founded on conjecture, but on positive facts. When in a congregation hunger and thirst after the word of God remain unabated; when the members of it value the blessing of Christian fellowship; when in many an increasing zeal to possess and bring into action those virtues that adorn the truly Christian character, is perceived, then I think we may say, that such a congregation is not retrograding; and consequently, however slow may be the motion, it must be in a progressive state of improvement, for stationary it cannot remain. Our assemblies in the house of God, are well attended, and that not by compulsion or persuasion, but because the people feel true hunger after the word of God, and experience the fulfilment of our Saviour's promise, that He will be in the midst of those who meet in His name. They dread nothing more than, for any transgression, to be excluded from the classes to which they belong; and consider themselves in that case the most wretched of beings, until, after repentance, they are re-admitted. Nor can it be denied, that a gradual improvement in diligence and industry, appears in various ways; and that most of the baptized and communicants, when tried by affliction, are patterns of Christian patience and resignation to the will of the Lord, without being either insensible stoics or careless indifferentists. A woman, dying of a consumption, said lately to me, while she showed her swelled legs, "There comes death! Once I should have trembled at this foreboding, but now I am not afraid. Thanks to my Saviour, who died for me!"

GROENEKLOOF, *March 10, 1821.*

AFTER giving an account of the Missionary stations at Enon and Gnadenthal, he adds,— “ When I left Gnadenthal, on the 1st instant, all the Missionaries and their children were well. Among the Hottentots an infectious inflammatory fever had been prevalent for some time, which gave us much opportunity to come to their assistance; but, by the mercy of God, only one or two had died of it. The distress of the country this year is quite unparalleled, and we cannot help looking forward to the latter half of it, with a degree of fear. But with God our Saviour all things are possible, and He will and can help, when all human foresight fails.”

GNADENTHAL, *April 20, 1821.*

“ SINCE my return to this place, we have had many agreeable visits from English friends. They seemed much gratified with what they saw and heard. Being the only person residing here who can speak their language, a good deal of my time has been occupied in attending them, which I consider as profitably spent in the service of the Mission, as in any other way.

“ We are now celebrating the Passion-week, and both we and our congregation experience much blessing, in the contemplation of the sufferings of our Redeemer, and in hearing His last discourses to His followers before His passion. Fifty-nine persons were appointed for advancement in the privileges of the church. Twenty-five were yesterday present as candidates for the Lord's Supper. On Easter Monday, fourteen will be baptized, and six received into the congregation.”

*May 23, 1821.*

“ BROTHER Marsveld is still with us here below, and begs to return your cordial salutations. His memory is indeed weakened, or nearly lost; but still we rejoice to have our old venerable father among us, and are happy to find, that he feels very comfortable among his younger brethren. In bodily strength he has not declined much

within this year, and in these days was able to visit the nearest parts of the village.

“ In answer to your question about the growth of our plantations, I have to state, that the seeds of beech, birch, and larch did not come up, but different sorts of fir came freely, of which, however, some kinds were afterwards blighted, by something like the mildew in the wheat. Several plants of the Pinaster escaped, and I hope will continue to thrive. These mishaps must not discourage us. Steady perseverance from year to year, will no doubt have its reward, as I have already the pleasure to see in Baatje’s bosch. I expect some seeds from the East Indies; and, in time, hope that our humble vale will afford still more shade, and become doubly interesting by various improvements. If a few hundred of our inhabitants would emigrate and form a separate settlement at some distance, encouragement would be given by Government, and the advantage of such a measure is apparent.

“ The pamphlets you sent us were very welcome. What you lay aside in London, as hardly worth reading, will be read with great eagerness in the deserts of Africa. We rejoice at the progress of the Lord’s work in other parts of the earth. The very interesting account given by Brother Glöckler, of his shipwreck, as contained in the Periodical Accounts (Vol. VII. p. 339), affected us deeply.

“ We have had a very agreeable visit from our worthy Governor, Sir Rufane Shaw Donkin; during which, in the most condescending manner, his Excellency expressed his satisfaction, and his readiness to contribute to the prosperity of the Brethren’s mission in this country.

“ In externals, our poor Hottentots have to struggle with great difficulties; but they put their trust in God, in a manner truly edifying, and will therefore not be put to shame. Two persons have lately departed this life, giving the most striking evidence of their faith and joy, which has made a salutary impression on us all; and in conversation with the Hottentots we have most encouraging proofs, that the spirit of truth and grace accompanies the word of

Christ's cross and atonement, with power in the hearts of the hearers.

“ Brother Lemmerz and his company arrived at Enon, on the 26th of April, after a very safe and pleasant journey. He is quite charmed with the place, which consists of thirty-four Hottentot houses.

“ You inquire about the Caffres living at Gnadenthal. None of those you saw here have either departed this life, or been sent away, since my arrival. They behave in the most exemplary manner, as faithful Christians. *Ernest Appolli, Elias Juger, Cornelius Januar, Arnold Stoffel, Zacheus Deba, Lewis Matros,* and the widow *Tabea Jochems,* are all alive, and some of them have several children. *Sebastian Stoffel, Daniel Kaffer,* and *Wilhelmina Baatje,* have removed to Enon.

GROENEKLOOF, July 11, 1821.

“ THE state of this congregation is, in general, pleasing and encouraging. Since the beginning of this year, thirty-five new people have obtained leave to live in the settlement, and the number of inhabitants amounts now to upwards of 420. The congregation is diligent in their attendance at church. Last Sunday I had the favor to administer Holy Baptism to four adults and one child. The sum total of baptized Hottentots living here, is 364. Eighty-six persons lie buried in Groenekloof burial-ground.

“ The distress of the poor Hottentots is here, as everywhere, very great. Yet their heavenly Father cares for them, and does not put their confidence in Him to shame. Our noble-minded Landdrost, Mr. Stoll, has out of his private purse made us a present of ten *muids* of wheat, to be distributed as seed-corn among the poor. Its value is upwards of 200 rix-dollars. The wax-berry bushes are this year so abundantly loaded with fruit, that the Hottentot women and children have earned several hundred dollars by boiling wax, and are still engaged in that work.

“ When I left Gnadenthal on the 2d of July, all the missionaries and their children were well. Brother Marsveld continued to appear at the table, and to walk about

under the 'oak-grove, though he complained, that his subjects, (meaning his legs) would not obey him as formerly. The scarcity of provisions compels a great number of the Gnadenthal Hottentots to wander about in search of food, and therefore the church does not fill as usual. But the Lord graciously owns the few, that meet in His name, and will, no doubt, cause even this external distress to work together for good.

“ The high flood in the river Sonderend, has done some damage to the footbridge laid over the piers, though not of material consequence.”

[The remainder of this letter refers to Enon, of which the account in the following letters, received direct from that settlement, will give a more particular account.]

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*Extract of a Letter from Brother JOHN HENRY SCHMITT,  
dated ENON, on the WITTE REVIER, June 29, 1821.*

MY DEAR BROTHER,

“ ON the 5th instant, I had the pleasure to receive your kind letters of the 17th and 20th of last December. We cannot give you an adequate idea of the joy we feel, when we receive letters, and accounts of the welfare of our Brethren and friends at so great a distance. We rejoice also to hear from you, that your son is appointed to be with you, and believe, that he will enter with his whole heart into the service, in which you have been so long engaged, and become acquainted with many friends and well-wishers to the cause of God, and the work He has committed to the Church of the Brethren. Their desire is, that the heathen may be delivered from darkness and the bondage of Satan, and brought to the light and the knowledge of the living God; and may God bless them for all the assistance they have of late given to us, by granting to every one of them a share in the blessing which attends the gathering in of that harvest, which shall constitute the reward for the travail of

Christ's soul, in which we are favored to be employed, and they with us.

“ *April 26th*, Brother Lemmerz, his wife, and three children, and Sisters Richter and Bryer, arrived here. We fetched them from Uitenhage. It gave us very great pleasure and encouragement to see this dear company arrive to our assistance. Brother Lemmerz and his wife, are already well acquainted with the business. He has been appointed to take charge of the school, the garden, and the vineyard, which we mean to plant to the westward of our house. Brother Hoffman undertakes the management of the cornland, on Strubel's farm, in the mountains, where he has already sown three sacks of corn. Though the distance and other circumstances render it a troublesome concern, especially in winter, yet we are driven to it by necessity. At present there is scarcely any corn in the whole country, and the price of it has risen from 20 to 25 rix-dollars a sack (*muid*). Brother Hornig attends the smithy. He has made all the iron-work for our church and other buildings, which was a great advantage to us. I do not remember to have said any thing in my last letter about the laying of the foundation-stone of our new church. This was done on the 12th of March, with the usual solemnities. Dwellings have been provided, as well as we were able, for our new assistants. Though we had a great deal of sickness in the place, we got on so well with the building, that on the 12th of May we could open the new church.

“ We have had here many days of blessing, through the mercy and enlivening presence of our God and Saviour, at Christmas, New-year, Epiphany, on the 12th of March, and Easter, for the building up of this little congregation in the faith. The dedication of our temporary place of worship was distinguished by a very particular spirit of joy and thanksgiving for the mercies of God shown unto us. At eight in the forenoon, we and our whole little flock met in the place, hitherto appropriated for the performance of divine worship, when Brother Hoffman, in a short address,

called on us to remember what great things the Lord had done for us, during the short period of our settling in this valley, by the preaching of the word of the cross, concluding with prayer and thanksgiving for the blessing laid upon our assembling here in His name. The congregation then walked in procession to the new building, where, after singing that hymn: "*Now let us praise the Lord, &c.*" we knelt down, and I offered up a prayer, dedicating this house to His service, and intreating His blessing on our meeting together in it, as likewise on the schools, &c. At ten, Brother Hornig addressed the children, all being present; at three in the afternoon, nine adults received holy baptism, and in the evening Brother Lemmerz delivered a discourse to the whole congregation. Thus this day was spent in grateful remembrance of the favor, love, and mercy of our God and Saviour, our hearts were enlivened and refreshed by His presence with us, and we devoted ourselves anew to His service, trusting to His enabling grace and strength for our future labors in His vineyard.

" Besides the nine above-mentioned persons, eight adults and eleven children have been baptized since the beginning of the year, and eleven admitted to partake of the Lord's Supper. Well may we say, that the Lord is fulfilling the gracious promise given, Jeremiah xxxiii. 12, which, as you know, proved so great an encouragement to us, when we first chose this wild place for the formation of a third settlement, in 1816. That word we shall never forget.

" At present we are still busily employed in the finishing of the two rooms adjoining the church, which will be tolerably well done, in the humble African style. Yet some of us must make shift, till a proper mission-house can be built, and then we mean to add one of these rooms and the passage to the church, as probably the increase of our congregation will require it.

" I have now, my dear Brother, given you an agreeable account of our congregation and settlement, and of the effects of the grace of God prevailing among us; and were I to add much more on this subject, it would yet be too little to

His praise. This account is as true as it is encouraging: but as you yourself have spent nearly a year among the heathen at the Cape, I need not inform you, that those who have so lately escaped from the snares of Satan, are yet poor, weak creatures. I have had many opportunities of observing that the devil, when he fears that the formation of such a city of the Lord will eventually prove the ruin of his kingdom, places himself in the way, and creates darkness wheresoever he can; and did not our all-powerful Saviour Himself thrust him out, he would soon darken all our path and prevent our proceeding. Whoever goes as a Missionary among the heathen, without carrying with him the banner of the cross, may seem to do very well. It is easily understood, that they who love darkness rather than light, love such as do not disturb them: but whoever would go into Satan's quarters, and rescue some of his lawless prey, or even labor to overthrow his strongholds, must know on what foundation he stands, and that he has that strong and mighty one at his right hand. The enemy has no objection to setting up a nominal Christianity, if only those who adhere to it do not learn to know the Saviour as *their* Saviour.

“ Last week, Colonel Cuyler, with his whole family, honored us with a very agreeable visit of two days. They seemed to like our little village much, and to take a near share in the welfare both of ourselves and our Hottentots.

“ To give you a good idea of the state of our place, I have made a ground-plan, which will show you how both our and the Hottentots' dwellings are situated. Just now we are rather distressed for want of bread. May God grant us a good harvest, that the poor may again have bread to eat; for it is lamentable to see how many of them, with their children, must put up with any kind of food to preserve life.

“ The Caffres let us alone, and I hope that they will no more come to us as enemies, but with a desire to hear the word of God, and learn to know Jesus as their Saviour. What the Missionary, sent to them, has been able to do, I have not heard. We wish him all success; but hitherto it has appeared, that the hearts of that people are as yet, in

general, closed against the Gospel. Somerset and Prinzlo's places, which we visited together in 1816, are said to be on sale.

" It always gives me pleasure to hear from Labrador,\* and I rejoice that the blessing of the Lord rests now upon that mission. My dear old fellow-laborers there, are getting aged, and, like myself, have seen their best days. Brother Kohlmeister is ten years older than I am, and I am almost worn out. My lameness rather increases than otherwise: however, I will gladly serve the Lord with my remaining strength.

" To the Society for the furtherance of the Gospel, and to all our friends and benefactors, we beg to present our best love and thanks. I remain ever, &c.

JOHN H. SCHMITT.

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*Extract of a Letter from Sister A. SCHMITT.*

ZWARTSKOP REVIER, June 1, 1821.

" AS we are detained here at the farm of our worthy friend, Mr. Von Buchenrode, being on our way to Algoa-bay, to fetch some goods sent from the Cape, and the vessel not having yet arrived, I cannot employ my time more agreeably, than by writing to you. This I have long wished to do, but have not been able, chiefly on account of illness, with which I have been often afflicted since the commencement of the year. In January, and at the latter end of March and beginning of April, I was for several weeks so ailing, that it was with the greatest difficulty that I could at all attend to my duties. Our Lord and Saviour has done much, yea, far above my expectation and deserts, in helping me through, and restoring me to health; nor did He, in the worst stage of my disorder, suffer me to despair of His help, though I was often at the brink. In February, my dear husband had likewise a severe attack of illness, which induced me, with the consent of the Brethren here, to write to Guadenthal, and represent the necessity of sending us

\* Brother Schmitt was employed in that mission twelve years before he went to the Cape.

speedy assistance; and that the Brethren and Sisters, destined for Enon, might no longer be detained, having heard that they had arrived at the Cape on the 18th of December.

“ I received a kind answer from Brother Hallbeck, stating good reasons for the delay; but every one feels his own burden most heavy, and mine appeared almost too much both for body and mind, being the only European female here at Enon.

“ In March, a very distressing complaint (the bloody flux) broke out among our people. Scarcely one escaped, and four departed this life in the same hour. I was present when an old woman and a little girl died at the same time. The former afforded me great satisfaction, especially as she was one of those, for whom I had often entreated the Lord, that He would grant her more life in her soul. She had been baptized before our flight. On her sick-bed she said of her own accord: “ I am assured that “ when I die, I shall go to Jesus my Saviour. I rejoice in “ the hope that He will receive me, unworthy as I am. “ He has spared me so long, that I might learn to know “ myself, and that He alone is the true Helper, even in “ bodily sickness. I left this place to seek help and found “ none.” (She had been to a doctor at Graham’s-town and returned worse.) When she could no more speak, she held out her hand to me, and looked at me with a countenance full of pleasure and joy.

“ The weather was at that time very unfavorable, and not calculated to prevent the spread of the complaint. I did all in my power to assist them; and for that purpose found the remaining part of the old clothing, sent last year by our benefactors in England, of most essential service. I was glad I had saved some of the old linen, with which I could help them in various ways. We were obliged to bury the dead as soon as possible, to prevent infection. I assure you that every such case of necessity renews my thanks to the Lord, and to those benevolent friends in England for that gift; nor can I describe the expressions of gratitude I often hear from the Hottentots. I can truly say, that these

presents have been distributed with every caution, so as to make them tell, and never without there being real necessity for the gift. We have still a few things in reserve, which will be made a proper use of, in due season. We are all thankful to the Lord, that we did not suffer from the disorder prevailing among our people, till they were all perfectly recovered, but then I had a very severe attack, which weakened me much.

“ Perhaps our being detained at this place (the Zwartskop’s River) is for the best, and I perceive that the sea air does me good. One of the new settlers, a watchmaker by trade, resides here. His wife was acquainted with several of our friends in London, and her eyes sparkled with joy, when she heard that we were members of the Brethren’s Church. We have spent several pleasant evenings with these good people in their cottage. His first station was on the frontier, but finding it not to answer his expectation, he returned to this place, where he has plenty of work, but much regrets that he left England, which I believe many more do; and indeed it is no wonder. The great scarcity of bread, owing to the mildew getting into the corn, disheartens even the old inhabitants of the colony. I hear that the poor settlers have reaped nothing from their labor. None of them have settled nearer to us than Kourney and Sandvlachte, and only one of them paid us a visit, a Mr. Pringle, who came on purpose to see our settlement, in company of Mr. Hart, the present inspector of the Government-farm at Somerset, and our friend. Mr. Pringle spent six days with us, to mutual satisfaction.

“ The acting Governor, Sir Rufane Donkin, is now at Bathurst, to settle a court of justice, and appoint a Landdrost for a new district, extending as far as Bosjeman’s Revier. Thus our excellent Landdrost, Colonel Cuyler, gets some relief. We are pleased that our place remains under his superintendency, and his kindness towards us continues unabated. When my husband and I go to Uitenhage, we find a most pleasant home at his house. We have now spent five days with Mr. Von Buchenrode, and have experienced much kind-

ness from him and his family. Mr. Melville with his wife and children are gone to Latakun.

ENON, *July 8.*

“ON the 5th of June, on our arrival in the bay, I had the great pleasure to receive your letters of December 8th and 13th, 1820, and three numbers of the Periodical Accounts. Your former letter of August 1st, I received in March. It was not before April 26th, that Brother Lemmerz, with his wife and the two sisters from Germany, reached this place. We were delighted to see our dear friends Lemmerz and their three children arrive with us. Sister Lemmerz and I are old acquaintances, from our living together at Groenekloof. For the other two sisters I feel great affection, and believe that they will feel themselves comfortably at home at Enon. I cannot express in words the pleasure I enjoy in having the company of these sisters, after having been so long alone. As to dwellings, we are not yet quite in order, but are satisfied to make any shift. My burden will now be light, compared to what it has been for the last two years; but when I look back at that time, I am ashamed that I should sometimes have felt impatient and thought it hard. May our Saviour forgive all my murmurings, and not suffer me ever to forget the many means and ways He has made use of, to keep me as a humble supplicant at His feet.

“I beg you to let my mother and relations at Fairfield know that we are well, and that our journey to the bay did me good, that they may not be anxious about me. The ground-plan my husband sends to you will give you some idea of our settlement. The spots marked before the long house, are orange and lemon trees, replanted from the old garden; that at No. 3 is now full of oranges. Could you now see Enon, I am sure your heart would rejoice. I wish you could help us to build some small cottages for poor widows, like those you saw at Mr. Von Helstein’s place. Don’t say, “Much would have more.” We have indeed had so many proofs of the generosity of our English friends, that you might well tell me to be silent and ask for no more.

“I could write much more, but must stop here. Many Hottentots beg to have their names mentioned to you, and

to say, that they pray the Lord to bless you and all their good friends in England. I leave off reluctantly, and remain ever your, &c.

A. SCHMITT.

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*Extract of a Letter from Brother JOHN LEMMERZ.*

ENON, on the WITTE REVIER, June 28, 1821.

“ I HOPE my letter from Gnadenthal of the 18th of January, in which I informed you of our call to Enon, has safely reached your hands.

“ *March 12th.* I delivered over to Brother Stein my charge of the vineyards and gardens, and spent the remaining days in visiting all the cottages in the village, to take leave.

“ On the 25th, I preached my farewell sermon on the words, “ *Little children abide in Him, that when He shall appear, we may have confidence, and not be ashamed before Him at His coming.*” 1 John ii. 28. The Lord strengthened me in a remarkable manner, that I could speak with freedom and ease, though I felt great pain in the thoughts of leaving this dear place and people. But when, towards the close, I began to mention my being now called to another station, and that for the present, I must bid them farewell, such general and loud weeping prevailed in the congregation, that my voice faltered, and I was obliged to desist, and end in tears instead of words. But that which moves me most to tears of thankfulness to my merciful God and Saviour is the unmerited favor He has shown unto me and my wife in this place, granting His blessing upon our poor services, and the love and confidence of all our dear people, young and old, whom we have had the favor to serve for five years. On the 19th, most of the parents and all my fellow-laborers being present, I took leave of the school-children.

“ On the 27th, after taking an affectionate leave of the Missionaries, and the Hottentots, who had assembled in the grove to express their good wishes once more by a farewell-hymn, we set out, accompanied by the Brethren Hallbeck and Fritsch, as far as Commandant Linde’s place. We spent the first night at this worthy man’s house. At Zwelendam we were most kindly received by the Landdrost, Mr.

Schönberg and the Rev. Mr. Spiecker. On the 7th of April, we reached Attaqua's Kloof, where we met a waggon sent from Enon. After crossing the mountains, we sent back one of the Gnadenthal waggons, and arrived on the 24th at Uitenhage, where Colonel Cuyler and his lady treated us with the kindest hospitality. Here we were met by Brother Schmitt and his wife, and on the 25th set out for the place of our destination. On our approach, we found the Brethren Hornig and Hofman, with a considerable number of Hottentots, ready to welcome us with hymns of praise to our Almighty Saviour and Preserver, and in about half an hour after, reached this agreeable little place, glad and thankful for all the mercies and protection, experienced on the journey.

“ On the 29th, I delivered my first discourse, and on the 12th of May, the temporary church was opened in a solemn manner.

“ I have resumed here the occupations I had at Gnadenthal, and have the care of the garden. There is not as yet a good supply of water. However, with the assistance of a ship's pump, lately purchased, we hope to bring the water out of the Witte Revier into it. We intend this year to plant a vineyard. The schools have likewise been committed to me. The number of boys and girls in them is, at present, 58. They show a great desire to be instructed, but we have no books for them, neither testaments nor catechisms. I request you, dear Brother, to assist us to prefer a petition to those kind friends, who so liberally provided them for us at Gnadenthal, that we may soon obtain them.

“ What I felt on entering Enon, and finding here already a little congregation and family of God so comfortably settled in this wilderness, I cannot express; nay, with every day my lot appears to me more precious, that I, who am so unworthy, am favored to serve my Saviour in this part of His vineyard. With the most cordial salutations to all our Brethren and friends, I remain ever, &c. your affectionate Brother.

JOHN LEMMERZ.

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## SOUTH AFRICA.

*Extract of the Diary of ENON, on the WITTE REVIER,  
1820.*

NOVEMBER 1st.—Having heard that some packages had arrived for us from Capetown, at Algoa Bay, Brother Hoffman went thither and returned on the 5th, bringing with him letters and a quantity of clothing. We were astonished and deeply affected at this repeated proof of the kindness and liberality of our dear friends and brethren in England, towards us and our Hottentot poor, who all joined us in thanksgiving to our heavenly Father, for disposing their hearts in love towards us. Among other most useful articles, sent by this conveyance, we received 36 spades, and the same number of hoes. Our worthy friend Mr. Hancke, of Capetown, sent us four brass candlesticks, for the use of our temporary church. May the Lord bless all these our benefactors, with a rich reward.

To-day the heat was so unusually great that it did much mischief, both among the garden plants and the corn. Some of the latter appeared as if scorched by the sun's rays. The iron door fastenings were so hot, that one could hardly bear to touch them. A very venomous serpent, having found its way into the storehouse (a low hut), one of our Hottentot servants had nearly been bitten by it, as she put out her hand to fetch something from under the roof, where the creature lay. Brother Schmitt caught and killed it. These reptiles are very troublesome in any place lately cleared of bushes. We were occupied, in the beginning of this month, in collecting stones for the foundation of the new church.

7th —In the evening, a heavy storm of thunder and lightning came on; it lasted great part of the night, and brought with it most seasonable and refreshing rain.

8th.—In the meeting of the communicants, preparatory to the celebration of the Lord's Supper, two women were confirmed, and partook for the first time with us on the 11th.

The presence of the Lord comforted and strengthened our hearts, and made it a real spiritual feast to our hungry and thirsty souls. The communicants came and requested Brother Schmitt to keep a class with them (a meeting for edifying conversation). He met them accordingly, and the subject they treated of was the happiness of those who had become acquainted with their Saviour, and found a free access to Him under all circumstances. They spoke with freedom and humility. Sister Schmitt kept the class of the candidates for baptism for the first time, in which the conversation was unreserved and profitable. She asked them, whether they knew the intent of this regulation? A woman answered, "I dont know much, but I think we meet to speak together of what the Lord has in mercy done for our souls, and to covenant with each other to remain faithful to Him to the end of our lives." Another woman said, "I am grieved about myself. I stand still like a post driven into the ground. My love to Jesus does not increase, and I blame others and not myself, that I make no advance in the privileges of the church. All this is because I do not pray as I ought."

Having received and read some numbers of the Periodical Accounts from England, Sister Schmitt related to them how the work of the Lord prospers among the Esquimaux, Greenlanders, and Negroes. They heard it with astonishment, and said, "The Lord has indeed a great work in the world. We thank Him that we, poor Hottentots, are likewise favored to belong to His flock." At the close, they expressed their gratitude for having fresh opportunities afforded them of conversing together, and being edified by Christian fellowship.

On the 13th, we held the usual meetings, and experienced the gracious presence of Him, who ever remains the chief shepherd of His flock on earth. Towards the close of the day, we had again a violent thunder-storm, accompanied by such torrents of rain, as we had never before witnessed.

16th.—We commenced making bricks for our intended

church; the rain, however, which continued great part of the week, prevented our making much progress.

*22nd.*—Brother Schmitt and his wife returned to us, from a journey to Uitenhage, whither they had gone, to make several purchases, and to procure masons, to assist in the building of our church. They had experienced every friendly attention from Col. Cuyler, and his lady, in whose house they were invited to lodge during their stay.

*December 2d.* We had the gratification to receive letters from Europe, and also from our Brethren in Gnaden-thal. The information they contained concerning the well-being of our brethren from whom we are so widely separated, and the progress of the work of God in the world was truly enlivening to us.

The gardens having suffered by the prevalence of sultry weather, we were thankful to our Heavenly Father, for the seasonable rain which fell in the beginning of this month.

*3rd.*—We were reminded, by an accident, that our neighbourhood is still the haunt of wild dogs.

Early in the morning, as some of our Hottentot herdsmen were driving their cattle out to pasture, at but a short distance from our place, they were attacked by a large herd of these ferocious animals; the Hottentots estimated their number at about 200. One of the cows became their prey, before any assistance could be afforded by the keepers, whose guns, on account of the heavy rain, missed fire. The dogs belonging to the herd, however, rendered essential service: they attacked the invaders with the utmost boldness, though far inferior in number, and killed one of them; upon which the rest took flight into the mountains.

*6th.*—The wolves, whose howling had for some nights disturbed us considerably, paid us a visit, and even carried off a sheep and four lambs out of the cattle kraal, close to the houses.

*9th.*—We had the favor, for the last time in this year,

to partake of the Holy Sacrament, with our Hottentot flock, with renewed blessing for our hearts.

During the night of the 10th, a woman departed this life, who had but lately come, with her husband, to reside here. At that time, already, she was in so weak a state of health, that she herself anticipated an early exit out of this world. Sister Schmitt, who frequently visited her, rejoiced to find, that she had made experience of the grace of God in Christ Jesus, to whom she had taken her refuge, and sought and found remission of her sins. On one occasion, the patient said, "I am assured that the Lord is by no means confined to any place, but that He is everywhere; for I have myself experienced this. My wish, however, has always been to come and live in a congregation of Jesus; and had my husband been of the same mind, we should have come sooner. Since, however, it has pleased God to change his heart, and to bring us to this place, I cannot tell you how much I have enjoyed. I am, indeed, very ill, and cannot attend the meetings, but I pray to my Saviour in stillness, and He gives me to feel that He is very near to me." She departed on the above-mentioned day, after Brother Schmitt had, at her request, commended her soul, in earnest prayer, into the faithful hands of her Redeemer.

15th.—The weather being very fine, we held our Sunday services, under the canopy of Heaven; an agreeable exchange, in this hot season, for the close and confined apartment in which we usually assemble.

In these days, we finished our harvest; and were concerned to find, that our corn-fields had not escaped the blights, which had prevailed to a great extent over the colony. With the prospect of scarcity before us, we were, however, enabled to cast our care upon our gracious Heavenly Father, who has hitherto so kindly provided for all our wants.

The celebration of the Christmas festival was a season of much blessing. On Christmas-day, our public worship was well attended; at least half of those who came were

obliged to remain without. On such occasions, we feel very desirous, that we may soon be enabled to open a more convenient place of worship.

After the last meeting for religious instruction, a communicant sister came to Brother Schmitt, and expressed her concern that she was so apt to grow indifferent to those important subjects, of which he had been treating, viz. fervent love to our Saviour, and communion of heart with Him: that in fact she often felt quite lifeless, in regard to spiritual things. Brother Schmitt gave her suitable advice, and encouraged her frequently to look to the cross of Christ, that she might receive a new impression of that love which urged Him to die, and which can alone inspire a human soul with love to Him.

23rd.—We had an agreeable visit from a Mr. Oakly, a gentleman who had but lately come from England to settle at Uitenhage. We found him not unacquainted with the Church of the Brethren, in whose labors among the heathen he appeared to feel interested. On visiting our premises, he expressed his surprise at the industry of the Hottentots, of whom he had heard a very different character.

31st.—We closed the year with praise and thanksgiving to our gracious Lord, for the mercies bestowed on us, in the year past.

Upon the labor of our hands the Lord has evidently laid His blessing, during the short period that we have been stationed here. This all must acknowledge, who behold a spot, not long ago covered with thorn-bushes, now fruitful and verdant; we may, therefore, well exclaim; The things that are impossible with man, are possible with God! We are therefore confident, that He will continue to make good the word of encouragement, which He gave unto us on the 25th of October, last year, when we returned to this place. (See Vol. VII. 275.)

During the year 1820, ten children have been born, three persons died; 23 persons came to live on our land. Our numbers, at the close of the year 1820, are as follows:

20 communicants, 56 baptized and candidates for baptism, 43 baptized children, 84 new people—in all, 203 persons.

1821.

*January 1.*—On the first day in the year, we held a love-feast with our chapel servants, whom we encouraged to renewed faithfulness, and activity in their service. At four in the afternoon, we held an examination of our schools, and perceived with pleasure, that our children show a great desire to learn, and in general to make a good use of the advantages they possess.

*2nd.*—After the evening-meeting, we were unexpectedly alarmed by the report of guns in our neighbourhood, but soon found, that it proceeded merely from some Hottentots, who had seen elephants descending from the mountains towards the river to drink. We would willingly allow them this privilege, if we did not dread a visit to our gardens.

*3rd.*—Five persons received permission to live on our land. The father of the family had lived at Gnadenthal, and saw the first three Brethren arrive in 1792.

*5th.*—We had the great pleasure to appoint 30 persons to different church privileges. They expressed their thankfulness towards the Lord, who had had mercy upon them, and brought them into fellowship with His people.

*6th.*—Being Epiphany, we called to mind, in the morning service, the great favor bestowed on the church to which we belong, to be instrumental in gathering in the reward of the travail of Christ's soul, and also to bring the gospel to the Hottentot nation. We devoted ourselves anew to Him and His service. In the afternoon, five persons were added to the Christian church by holy baptism.

In the beginning of this year, we spoke individually with all our people. We perceived a peculiar awakening among the candidates for baptism. One of them said, "I have been, for the nine months I have lived here, without feeling; but now I begin to awake from my sleep. My

soul is my concern.—Oh! that the Lord would have mercy upon it!”

*Elias Beykas*: “I cannot describe what I feel in daily converse with the Lord; and I pray Him, that in this new year I may have His presence with me.”

*Sebastian Stoffels*: “I have indeed experienced what Jesus does for poor sinners: how He follows them daily as the good shepherd. I am like a poor sick child, standing in daily need of Him as my physician.”

We were much encouraged by perceiving, that the children showed an eager desire to know Jesus, as their Saviour, and to follow the example of pious parents.

7th.—Two English officers arrived here unexpectedly from Graham’s town, with a detachment of 200 Hottentot dragoons. One of the officers was acquainted with our Brethren in Dublin. They came into this glen to endeavour to find 30 deserters who had taken refuge in the mountains. By this visit we were obliged to postpone the celebration of the holy communion, instead of which, we had public service in the evening, at which the officers, with a considerable number of their men, were attentive hearers. Four of the Hottentots belonged to Gnadenthal, and expressed their thankfulness again to hear the Gospel. On the following day, the party, after leaving eight men in charge of the horses, marched on foot to the Sunday’s river, where the deserters were said to be encamped, that they might come upon them unawares. Their departure enabled us to celebrate the holy communion on the 8th. Several were present as candidates.

On the following day the detachment returned, and on the 10th, marched off for Graham’s town. At taking leave, the officers expressed themselves thankful for what they had enjoyed in this place. Though they had not attained their object, we were glad that they had been here, as we now hoped we need be under no apprehensions from the deserters.

11th.—Two pair were married at the church.

12th.—In the evening wild dogs made their appear-

ance close to the settlement, and seized a cow, but were driven off by several shots.

For many days, the heat had been excessive, and neither within doors, nor in the open air, was it bearable: the wind blew as if out of a hot oven; we were therefore very thankful that it abated after a thunder-storm with rain: on the 21st. another heavier storm with more rain passed over us. The heat had been very hurtful to our health. All of us had more or less headaches and other unpleasant symptoms.

Sister Schmitt suffered much from ague, and was confined to her bed; and what was the worst, we had no medicines. Even the Hottentots, who are able to bear a greater degree of heat than Europeans, suffered in the same manner.

A Hottentot came to one of the Missionaries, and said, "I have committed many sins in my life, but never took it to heart, till I heard the Gospel in this place. What shall I do! I cry to Jesus, but remain in great perplexity." He was encouraged to persevere, and told, that by the Spirit we were first convinced of sin, but that all that come to Jesus, laboring and heavy-laden, will find rest for their souls, according to His promise.

25th.—The Brethren Hoffman and Hornig went with some Hottentots to Strubel's Place, in the mountains, and were surprised to find the grass well grown, notwithstanding the heat. The earth is kept cool by wind and fogs.

31st.—Six persons were confirmed.

February.—The conversations with our people in the beginning of this month, gave us great pleasure and encouragement.

3d.—We had a blessed celebration of the Lord's supper, of which six newly confirmed were partakers.

4th.—The classes of the communicants met, and their conversations were truly edifying; though they suffer much from the drought and dearth of provisions, no complaint was heard, but they expressed their reliance upon the mercy and bounty of their heavenly Father.

On the following day we received the distressing intelligence, that the Government transport, Durham, by which we had received several packages from the Cape, had been lost, with its crew, on its return.

6th.—We had the pleasure to receive a parcel of goods from England, among which were a bell and a clock, of which we had often felt the want.

In these few days, four very venomous serpents were killed in our place.

19th.—And following days, we had many encouraging proofs of the work of the Holy Spirit in the hearts of our Hottentots, which gave us frequent opportunities of commending to them the love and mercy of the Lord, to poor repenting sinners.

27th.—We made use, for the first time, of our new bell, the tone of which is remarkably clear and sonorous. We have hung it between two uprights, 17 feet high, and hope that the ringing of it will frighten the elephants away from our premises.

We commend ourselves to your continued remembrance and prayers.

J. H. SCHMITT.

J. G. HORNIG.

J. F. HOFFMAN.

*Continuation of the Diary of GNADENTHAL, for*  
1820.

ON the 1st of October, thirteen persons were joined to our congregation by holy baptism and reception. 5th.—Was the funeral of *Christopher Batje*, a boy of eleven years of age. He had distinguished himself by his diligence at school and good conduct, and gained the good-will of all with whom he had to do. During his tedious and painful illness, his behaviour and declarations were most edifying, to both young and old. In the following days, Brother Fritsch was busily engaged in setting up a pair of new millstones of a larger size than those hitherto in use, in our cornmill,

and in this attempt he succeeded perfectly well. The necessary ironwork had been made in our own smithy.

In the evening of the 9th, Sister Lemmerz was safely delivered of a daughter, who was baptized on the 11th, by the name of *Elizabeth*.

The speaking with the baptized, and candidates for the holy communion, in which we were about this time engaged, was encouraging. The following particulars are extracted from the report.

*Frederick Michels* said, "Since I have been baptized, I cannot sufficiently thank our Saviour for the grace conferred on me. Not that I account myself better than I was before; but the Lord, by his Spirit, convinces me of whatever is sinful in my heart or conduct, and I am thus driven to Him for help. I feel often disposed to leave the company of others, to pour out my heart before Him. O that I might remain throughout my life in such a blessed intercourse with Him.

*Antje Davids* said, "When I think what our Saviour has suffered for me, and that I do not by any means requite Him as I ought, I feel quite ashamed: but I still perceive that He follows me with love and mercy. He is not like a man who sleeps occasionally; for in the night I have often cried to Him, and experienced that He heard my prayer."

On the 28th we spoke with the communicants.

On the same day departed this life, the married woman, *Johanna Voster*. She had been baptized in 1803, and soon after became a communicant: she was one of those to whom we can give the testimony, that amidst all the various and often trying circumstances of her life, her conduct adorned the Gospel, and we can therefore cherish the confident hope, that she has exchanged the communion with her Lord, which she here enjoyed by faith, for a participation in the bliss of those who see Him face to face. During her last illness, many edifying declarations were made by her, relative to the state of her soul; and even when she could no more utter her thoughts, her countenance showed her internal happiness. A few days before her

end, she was asked if she enjoyed our Saviour's presence. She answered in the affirmative; adding, "he has enabled me to give up my husband and family, and now I begin to feel anxious, lest I should become too impatient to depart, and to be with Him for ever.

14th.—Sister Hallbeck was safely delivered of a son, who was baptized on the 16th, and called *Charles William*.

At the holy communion on the 15th, twenty-five persons were present as candidates.

The classes held with the baptized, in the following days, proved an encouragement to us: many of the declarations made, were very edifying.

22d.—The widow of our deceased friend, Dr. Hassner, on her way to Drachenstein, near Caledon, called on us, in company of some friends from Fransche Hoek. We spent a few hours very agreeably together. In the afternoon was a public meeting, at the close of which we commended to the grace and mercy of our Saviour, nine unfortunate persons, who being afflicted with the Lazarus sickness, were, agreeably to the orders of government, about to be conveyed to the hospital. We rejoiced to find, both on this occasion and when the patients took their departure, that the spirit of brotherly love was powerfully excited among our people, who could not behold without compassion the separation of two married pairs, and of several young children from the arms of their parents.

29th. Three English gentlemen paid us an agreeable visit. They attended the baptism of two children, and the funeral of a third, and seemed gratified with what they had seen. Other very pleasant visits by English and East India parties, occurred within these months.

Nov. 2d.—A married woman, *Valeria Kubido*, was translated into eternal rest. She was baptized in 1814, and became a communicant in 1816. The satisfaction which we so frequently have the favor to enjoy, when attending the deathbeds of our Hottentot converts, was on this occasion afforded to us in a particular manner. A deep sense of her own unworthiness; and a firm confidence in the mercy and merits of

her Redeemer, were manifested in the clearest manner, by the expression which fell from her lips from time to time. She cleaved in truth to her Saviour, and once said: "Let things go as they will, I will not depart from Him; at His feet will I continue to retain my station." Her aged husband, who is quite blind, is much to be pitied.

*4th. Marcus Hess*, a man who had been for some time excluded, was suddenly called out of time. An unhappy propensity to theft, was the means of his not only losing his privileges as a member of the congregation, and inhabitant of our place, but even of his becoming amenable to the laws of the country. A short time ago, in consequence of the favorable testimonials given by the landdrost of Zwellendam, who, from his conduct, had reason to believe that a change had taken place in him, we gave him leave again to live in our place. From the time of his return to us he complained of a constant pain in the abdomen, the cause of which could not be explained. On the above-mentioned day it suddenly attacked him with such violence that he sank to the ground, and in an instant expired. This occurrence made a deep, and we hope an abiding impression upon our Hottentots.

A company of English gentlemen from the East Indies, paid us a visit, and presented us before their departure with 130 dollars towards the expense of our bridge.

*8th.* Fourteen persons were confirmed for the first enjoyment of the holy communion, in the usual solemn manner.

The celebration of the Lord's Supper on the 12th, and the festival of the 13th, were seasons of particular blessing for ourselves and our Hottentot flock.

The next day we held an examination of our girls' school, and found much cause to rejoice at the proficiency they had made. Eighteen were honorably discharged from further attendance; they were much affected, and shed tears when they took leave of their teacher and fellow scholars.

*14th.* The classes of the candidates for baptism were held. To day we were cheered by refreshing showers, which promise to be of incalculable value to the crops.

*16th and 17th.* We were engaged in distributing the

bounty of some friends in England, consisting of various articles of clothing. We listened with delight to the expressions of gratitude which burst from the poor people, to whose wants we were favored to administer.

From the 18th to the 21st, we had the pleasure to enjoy the company of our good friend Mr. Hanke, and some other gentlemen from Cape Town.

27th. Departed an old man, *Isaiah Kubido*. He had lived to see a number of great-grandchildren, and till a short time before his death, enjoyed a robust state of health. He was baptized in 1809, and became a communicant in 1812. When seized with his last illness, he expressed his conviction that he should not recover; and his declarations on this subject were very pleasing. He did not however, anticipate so sudden a removal. An apoplectic stroke proved the means of his dissolution, as he was sitting before his own door, and enjoying the air.

Dec. 3d. We had an agreeable visit from Rev. Mr. Spiker, minister of Zwellendam, who spent two days here with his family. Brother Thomsen set out on the 5th to visit the Lazarus patients in the hospital. He had the satisfaction to find by his intercourse with them, that most of them were hungry after the word of life, and that those who belonged to our congregation were in a pleasing state of heart. One of them, a communicant sister, who can read and write tolerably well, and often edifies us by her letters, has received a proposal from the director to instruct the young people who are in the hospital, in reading. Though she feels herself very unequal to this task, she has consented to do what she can, out of love to the Lord, and to the souls of her fellow creatures. On this occasion, Brother Thomsen had the satisfaction to provide the patients who had been last sent from Gnadenhal, with clothing, as they had not yet received any from the government. The poor people expressed, in the most heartfelt manner, their gratitude to those kind benefactors in England, through whose liberality their wants had been thus supplied.

10th. In the evening we assembled for the last time this

year, to partake in fellowship of the Lord's Supper. We felt ourselves powerfully strengthened by this enjoyment, and encouraged to devote soul and body without reserve to Him, who had hitherto so kindly guided us, and to whose future care we could with confidence commit ourselves.

The harvest having commenced, our place was nearly deserted by the inhabitants, and of course the usual services, with few exceptions, could not be held. As the labors of the field advanced, we discovered with the deepest concern, that our hopes of a rich harvest were altogether blasted. In the month of November, the blight, the ravages of which had hitherto been unknown in this colony, made its appearance, and in a short time effected such destruction in the ear, that in some parts of the country, the crops produced absolutely nothing. In consequence of this calamity, the price of wheat has begun to advance rapidly, and we have again to look forward towards a period of want and scarcity. We, however, place our confidence upon our gracious Heavenly Father, who has already so often helped us through difficulty and distress, and to whose mercy alone we ascribe it, that our own fields have suffered much less than most around us.

Most of our Hottentots, having returned to us, attended the celebration of the Christmas festival, and we trust, received a new impression of the redeeming love of our incarnate God and Saviour. Many of our friends could not be present with us on account of the harvest.

We had, however, the pleasure to see an unusually large number of them attend the services at the close of the year. Among our visitors were our landdrost from Caledon, with his family; a large company from Stellenbosch, and several families from Capetown. The greatest order and decorum prevailed at church, and many of our visitors seemed much affected by the service.

In the course of the year 1820, fifty-four children have been baptized at Gnadenthal; fifty-four persons become inhabitants of the place; nine removed hither from Enon and Groenekloof, in all 117. Forty-nine have departed this life, fifteen have removed to the other settlements, thirty have left

us, or been struck off our list, on account of their continued absence from the place, in all ninety-four. The congregation has consequently had an increase of twenty-four persons, and consists at present of 512 communicants, 236 baptized, not yet communicants, 410 baptized children, 105 candidates for baptism, 150 new people and unbaptized children.—Total, 1413 persons. The settlement consists of 288 houses, ninety of which are built of unburnt brick.

1821.

POWERFULLY encouraged by the gracious declaration contained in the Daily Words for the first day of the new Year,—“*A bruised reed shall he not break, and the smoking flax shall he not quench,*” Is. xlii. 3, a declaration, the truth of which we have abundantly experienced in the time past, we were enabled to cast a believing look into the future. We offered up our united supplications at the throne of grace, that the patience, love, and forbearance, with which our Gracious Lord has led this congregation, may still be extended towards us; and that in the time to come, the smoking flax may become a burning and shining light, to all around. Many of the strangers who attended our new year’s services, expressed, before they left us, their thankfulness for the blessing which they had enjoyed.

*Jan. 1st.* Departed, in a very happy manner, an old married man, *David Vallentyn*. He was baptized in May 1795, by Brother Marsveld; and in 1798, became a communicant. We can give him the testimony that it was his earnest desire to walk worthy of the gospel, and to shew forth the praises of Him, who had called him out of darkness into His marvellous light. He seemed at the very commencement of his last illness, to have the conviction, that it would prove the means of his departure; and he rejoiced at the thought so much, that he could not join in the satisfaction expressed by his friends, when any symptoms of a favorable nature appeared. The pleasure we experienced in visiting him was, however, chiefly produced by the evidence

he gave of a truly humble and contrite spirit, trusting alone in the merits of a merciful and faithful Redeemer. He often said with much emotion, "Oh, I am the most unworthy of all to whom mercy has been shown; the longer I live, the more I am astonished at the matchless patience and love, which our Saviour has displayed towards such a miserable being as I am."

The festival of Epiphany was celebrated in an unusually cheerful manner, and with it was combined that of the consecration of our church twenty-one years ago.

9th. Brother Voigt and his wife, and the single Sisters Richter and Brauer, arrived safe in Gnadenthal, in company of Brother Hallbeck. They were received and welcomed in the usual manner; and in the evening service, fervently commended to the love and prayer of the Hottentot congregation.

From the Brethren just arrived, we learnt that our kind friend Mrs. Disandt, who for many years has entertained our missionaries at her house, in Capetown, and managed with the greatest faithfulness the business we had to transact there, departed this life on the 5th, in a very happy manner. It was a particular pleasure to her, as she often declared, to entertain once more a company of missionaries; and in her dying moments, to receive from them the consolations and encouragements of the gospel. On the evening before her dissolution, Brother Hallbeck, at the particular request of herself and her children, offered up a fervent prayer in her behalf, and although she was exceedingly weak, she joined with distinctness in the verses which were afterwards sung, treating of that happiness of which her countenance showed she already had a foretaste.

10th. A man was bitten in the back, by a small but very poisonous lizard, called by the Hottentots *cuytge*. Proper remedies were immediately applied, and the life of the patient was saved. He suffered, however, violent pains, and it was remarkable that they were most acute in the parts the furthest remote from the wound, especially in the legs and feet.

The sermon on the 14th, had an especial reference to

the harvest, which was just finished. The hearers were admonished, to gratitude for what the Lord had in His providence dispensed, and to a frugal use of these gifts, always proper, but rendered especially needful at the present time, when scarcity seems likely to prevail in the land.

*Wittboj Spanier*, a youth, and a candidate for baptism, in a very earnest manner, expressed his desire to be baptized, and, among other things, said to a Missionary, "My father and mother are both dead. At first I was much distressed about it, and could not think why this misfortune was suffered to befall me; but now I see it was intended to be the means of drawing me to our Saviour. He will be in stead of both father and mother to me, and therefore, I am resolved to cleave to Him."

On the 28th we held our annual love-feast with the chapel and school servants, and overseers. A lively and edifying conversation took place, on the importance and value of the duties committed to those who serve the congregation in any way.

29th.—Brother Voigt and his wife left us for Groenekloof, agreeably to their appointment, attended by our best wishes and prayers.

7th.—Departed, a young man, named *Thomas Apolli*, in consequence of a hurt received in December last, by a loaded waggon passing over his breast. For some time, we had hopes that he would recover from the effects of the bruise, and he got so much better as to be able to ride hither from the farm, where the accident happened. He had, however, scarcely arrived, before he grew worse, and it soon became apparent that he would not recover. He was himself quite resigned, and we trust, not unprepared for the change which awaited him.

13th.—We had the pleasure to receive letters from London, and accounts from the Elders' Conference of the Unity. The same day, we had a pleasant visit from six gentlemen, one of whom had, some years ago, been stationed at Gnadenthal, as a recruiting officer; he had therefore become personally acquainted with many of our Hottentots,

We were very happy to hear from him so good a testimony to the conduct of those who had been under his command.

16th.— Brother Stein and his wife arrived from Groenekloof, to be our fellow-laborers for the future.

During this month, many of our Hottentots were dangerously ill of an inflammatory fever; for a fortnight we despaired of the lives of several, and were therefore the more thankful, when, towards the end of the month, the disorder abated.

March 4th.—The congregation partook of the Holy Sacrament. Four persons who had been previously confirmed, were admitted for the first time to the Lord's table.

6th.— Brother Thomsen and his wife removed to Groenekloof, where they will remain some time, for the benefit of Sister Thomsen's health.

14th.—Our worthy friend Mr. Van Kervel, formerly landdrost of George, paid us a visit, on his return from Capetown, to mutual satisfaction.

18th.—After a long drought, we were rejoiced by a continued heavy rain.

19th.—After a short examination of the children in the boys' school, Brother Lemmerz, who has been their teacher for five years, took leave of them; most of the parents and relations of the pupils were present, and the many tears shed by all at parting, proved how much their late teacher was beloved and valued by them. Brother Stein was introduced as his successor.

In the following days Brother Lemmerz and his wife went through the village to take leave of the Hottentots, having received an appointment to Enon. Both on this occasion and when Brother Lemmerz preached his farewell sermon on the 25th, the emotion was general, nor were particularly encouraging proofs wanting, that their services had been blessed to this congregation. They set out soon after for the place of their destination, in company of the single Sisters Richter and Brauer.

On the 20th, *Margaret Lowerlot*, a widow, was called hence. She was baptized in June, 1816, by Brother Latrobe, and in 1819 attained to the enjoyment of the Holy

Communion. Since her reception into the Church of Christ by holy baptism, she demeaned herself as became a child of God, giving the clearest evidence that she had not received the grace of God in vain. During her last illness her expressions were most edifying, and all who visited her sick-bed were struck with the composure of her mind, and her humble reliance on the merits of her Saviour.

25th.—A sick woman, at her urgent request, was baptized into the death of Jesus, and called *Louisa*. Many persons were present, and the transaction appeared to make a deep impression upon the hearts of all.

30th.—Two English merchants from Cape Town visited us; at parting they expressed the satisfaction they had derived from their visit, and the pleasure it would give them to render us any service in their power.

In the first weeks of this month we finished our vintage. The crops have proved rich, for which we are the more thankful to our Heavenly Father, as the necessaries of life are in general so scarce.

We recommend ourselves to your prayers.

H. P. HALLBECK,

J. FRITSCH,

A. CLEMENS,

J. D. BEINBRECH,

H. MARSVELD,

J. T. STEIN.

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## NORTH AMERICA.

EXTRACT of a *Letter from Brother C. G. HUEFFEL.*

*Dated BETHLEHEM, November 22, 1821.*

DEAR BROTHER,

“I SHALL endeavour to give you some information concerning our Mission among the Delaware Indians, but I wish I could send a more pleasing account of that at Goshen, on the Muskingum. Our few Indians living at that place are entirely surrounded by white settlers, whose conversation and conduct has a baneful influence upon them. They are exposed to various temptations, and have often fallen into the snare. In short, after repeated trials, we find ourselves at length under the necessity, for the present, of suspending the Mission. The last brother who was employed as a

Missionary in that settlement was Brother Bardill, of Nazareth, formerly a Missionary in Antigua. He was willing, though in his 64th year, to undertake the superintendence of that concern, being chosen on account of his experience in the missionary labor. He set out with his wife in May last, taking with him 'a letter addressed by Brother Heckenwaelder, to the Indians, exhorting them to turn again with their whole hearts to the Lord, and to conform to that order and propriety of conduct, by which a Christian community ought to be distinguished from the world, and which had formerly been an honor to the Gospel in our Indian congregations. In the beginning they made many solemn promises of amendment, but, alas! failed to keep their word, till at length Brother Bardill found it impossible to hold out any longer, and was obliged lately to return to Bethlehem, with his assistant, Brother Proske. The few, who are earnestly desirous of hearing the word of God, and enjoying the benefit of Christian instruction, will probably remove to Fairfield, in Canada, where they will be kindly received.

“The Missionaries at Fairfield have sent us a more encouraging report from that place than we have received for some time past. Brother Luckenbach writes:—

*October 2d.*—“We have enjoyed in the course of this summer a time of rest and peace in every respect; and since spring we have not heard of one drunken person in our neighbourhood, which may, indeed, be partly attributed to the circumstance of the diminished distillation of ardent spirits, and the consequently contracted traffic in them. We can declare, to the praise of God our Saviour, that the work of His spirit is evident in the hearts of almost all our Indian brethren and sisters. On the 17th of September our congregation had a very blessed celebration of the anniversary of its establishment, previous to which we conversed with all the individuals belonging to the congregation, the children excepted. In consequence of this, the meetings have been better attended than before. At the last Holy Communion, two youths, Philip and Christian Jacob, the latter the youngest son of our late assistant Jacob, were participants for the first time. We had likewise the joy to receive again

into the congregation, an Indian woman, *Philipina*, who had been dismissed from our fellowship about 20 years ago. Though we cannot speak of a great increase, yet we have abundant cause to praise the Lord for owning our labors here; and we trust, that notwithstanding our defects, he will hold His protecting hand over us, heal our diseases, and deliver us more and more from such things as prove a dishonor to His cause, and a hurt to ourselves. Brother Adam Haman, and our whole missionary family, have enjoyed good health this summer. The former continues to teach the children with much activity, and has made such proficiency in the Delaware language, as to need only occasional instruction in it. To our Indians the season has likewise proved tolerably healthy; though some suffered more or less from a malignant fever. The fields of Indian corn promise a good crop. On the other hand, much sickness has prevailed among the white settlers lower down the River."

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*Mission among the CHEROKEES.*

THE Missionaries employed among the Cherokees, continue to experience the gracious support of the Lord, and to trace the work of His spirit among the small company of converts collected by their ministry. Brother John Gambold, since the decease of his wife, has removed from Spring-place to Oochgelogy, three days' journey from the former station, in the hope of becoming more extensively useful. Divine service has been regularly performed by him, at the house of the Indian Brother Renatus Hicks, and has been evidently attended by the Divine blessing. In October he had the joy to confirm two married persons previous to their first enjoyment of the Holy Communion. Notwithstanding the opposition of some enemies of the gospel in this quarter, owing to which our Brother Hicks has been more than once in peril of his life, the cause of the Lord appears to be gaining ground among this nation. At Spring-place, where Bro-

ther Renatus Schmidt and his wife are stationed, the prospect is also encouraging. The services of the Passion Week were attended by several strangers, besides the small congregation of believing Indians; and there is reason to hope that a salutary impression was made upon the hearts of many.

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### GREENLAND.

TO the accounts from Lichtenfels and Lichtenau, contained in No. 93, we have the pleasure to add a few particulars concerning New Herrnhut, the oldest of our Missionary stations in Greenland. It appears by letters received from the Missionaries there, that the internal course of the congregations had been peculiarly satisfactory in the year past. The meetings of every description had been well attended by the Greenlanders, during the winter, and the behaviour of the communicants testified of the grace bestowed upon them. The concern of the young people about the one thing needful, and the docility and obedience of the children, have likewise manifestly increased during the year past. The winter had proved remarkably mild, and the missionaries enjoyed in general a good state of health; but among the Greenlanders, fevers prevailed to an alarming degree, during the months of June and July, in consequence of the wet weather, that occurred about that time.

The 16th Sunday after Trinity, was, by command of the Danish government, observed as a solemn festival in commemoration of the first preaching of the gospel in this inhospitable country, by the Rev. Mr. Egede, a hundred years ago. During the year, there have been five heathens baptized at New Herrnhut, six persons received into the congregation, and eight admitted to the holy communion. The congregation consisted of 362 persons, of whom 168 were communicants.

A great desire having existed for some time, to ascertain the practicability of establishing a fourth settlement

among the Greenlanders, in the vicinity of Statenhook, (or Cape Farewell), Brother Kleinschmidt, was commissioned by the Elders' Conference of the Unity, to undertake a reconnoitring voyage, southward from Lichtenau, during the course of the summer. He accordingly set out on the 3rd. of July, accompanied by three Greenland assistants, Benjamin, Shem, and Frederic, in two women's boats, and made a coasting voyage as far as a day's sail beyond Cape Farewell. In every place where they landed, the heathen received them with acclamations, and were almost beside themselves for joy, at the thought of soon obtaining teachers. On one occasion Brother Kleinschmidt addressed a company of 300 Greenlanders, who listened, with great attention, while he spoke to them of Jesus, the Saviour of sinners. The heathen population about Statenhook may be estimated at 500 persons. This district of country, is called by the natives *Narksamia*, which signifies, "the dwellers in a plain." The sea never entirely freezes on its coasts, so that there is a possibility of laying in a stock of provisions in winter as well as in summer. Further particulars of this journey may be expected, with the accounts, this year, (1822).

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## WEST INDIES.

### *The Danish Islands.*

THE accounts from the various stations in these islands, are in general of a pleasing and satisfactory nature, especially from St. Croix. Brother Lehman, in a letter dated Friedenthal, June 25, states, that traces of the work of the Holy Spirit were especially evident among the children, who came in great numbers to the meetings, and to the individual speaking. The public services were also numerous attended, and among the hearers, on these occasions, were many members of the Church of England, who are at present without a minister. Several deaths have occurred among the missionaries; among the rest, the wife of Brother

Matthew Wied, has been called home to rest in the mansions of bliss, after a faithful service of forty-six years in the West Indies.

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### THE CALMUCK MISSION,

BY letters from Brother Benjamin Reichel at Sarepta, June 15, and October 9, we have received the following particulars concerning the mission among the Calmucks. After laboring for some years without much apparent fruit, our missionaries have at length the joy to believe, that one soul has been gained for Christ by means of their ministry. The wife of Dschimba, brother to Sodnam, one of the chiefs of the horde, being taken seriously ill, was led to seek mercy and peace with God, through our Lord Jesus Christ; and there is every reason to believe that she departed this life in the faith of the Gospel. The circumstances of her death and burial seemed to make a deep impression upon her husband and other members of the family, and subsequent occurrences lead us to hope that this impression will be abiding. The latest accounts inform us, that, in consequence of the hostility of the prince of the horde, who would no longer permit Dschimba or the missionaries to reside among them, Brother Schill had moved, with the small company of Calmucks who were disposed to attend his ministry, to the opposite bank of the Wolga, about twenty-five wersts from Sarepta. Here, however, they could not remain long, and they have since accordingly moved on to the land belonging to that settlement, with their flocks, consisting of camels, horses, cows, and sheep. They are twenty-two in number; and among them are two families of Derbets, who have accompanied them from attachment to the doctrine of Jesus, and who behave themselves in the most orderly and peaceable manner. The two single missionaries, Loos and Delm, were expected shortly to join their company, after which we must be guided by the circumstances, which it may please the Lord to direct for the prosecution of this mission.

*LETTER from the Synodal Committee for the Management of the Missions of the United Brethren, addressed to the Brethren's Congregations in England.*

DEAR BRETHREN,

“ THE annexed account of receipts and disbursements of the Synodal Committee, for the management of the concerns of the Brethren's Missions among the heathen, in the year 1820, will inform you that the expense of this branch of our service has been no less than £9432, within the said period. This great increase of expenditure, compared with former years, has been chiefly owing to the building of the new church and premises at Bethesda, in St. Kitt's, and the rebuilding of the settlement at Enon, in South Africa. To this must be added the unusually long journeys and voyages, rendered necessary, in the year past, and the maintenance of 76 superannuated missionaries, and 70 children of Missionaries, either educated at schools, or learning different trades. Our receipts, in 1820, amounted to the large sum of £7192, which, however, falls short of the expenditure by £2238, and leaves at the end of the year 1820, a gross deficiency of £2725.

“ This state of the finances of our Missions might well create an apprehension within us, amounting to a doubt, whether we should, in future, be able to afford the means of supporting that extensive, and every year increasing work, which the Lord has committed to the Church of the Brethren. But we will not yield to doubts and unbelief, but, with confidence and faith, look for help to the Lord, who from the very beginning to this day has caused the Missions of the Brethren among the heathen to be a work done in faith. We will encourage each other anew, to persevere in prayer and supplication to the Saviour of mankind, in behalf of this precious cause, and likewise assist with all the means we can afford in our several situations, and that with the more earnestness, as the spirit of extending the knowledge of the Lord throughout the earth by missionary labors, in so many denominations, calls

upon us not to grow weary and remain behind our Protestant Brethren in this blessed work.

“ One of the most powerful aids we have received in the year past, has been afforded to us by the zeal of the *London Association in aid of Brethren's Missions*, instituted in the year 1817, by persons not in church communion with the Brethren, but friends and well wishers to their exertions in the cause of God; as also by the kind assistance of the Ladies' Association connected with them, and of Associations formed in Glasgow and Edinburgh, for the same benevolent purpose. Most fervently do we pray the Lord to bless and reward those worthy benefactors, whose hearts He has thus disposed in love and charity towards us, and filled with zeal and courage to persevere in taking such kind share in our endeavours to make known his saving name among heathen nations. May He also richly bless those Ladies' Associations which have been formed in our own connections, in London, Bath, Bristol, and Bedford. We thank them cordially for their exertions and considerable contributions, received from time to time.

“ The weekly accounts in MSS. sent to our congregations by the Elders' Conference of the Unity, the Periodical Accounts in England, and the printed Accounts in Germany, have given our brethren and friends, from time to time, a distinct view of the internal state of the missions in all parts of the world, by which it is evident, that also in the year 1820, the congregations collected from among the heathen have grown both in number and in grace. We have particularly noticed, with great gratitude, the awakening and divine life, which have been manifested in so many places through the preaching of the Cross of Christ. In South Africa, Paramaribo, and in the island of Antigua, where we have been called upon to form two new establishments, and also in Jamaica and St. Kitts, the Lord has been pleased to cause His work to flourish. If it still please Him to give success to the testimony of our dear Missionaries when they preach Jesus and Him crucified, among the heathen; if He grant to them to labor together in brotherly love and harmony

of spirit; and humbly, and in dependence on Him, to do their work, and if He continue to prepare Brethren at home, who gladly and willingly accept of the call to step into the places of those whose labors are finished; then we may feel convinced, that the joy and gratitude of our hearts, will supersede all fears and doubts, which otherwise might assail us.

“ In all heathen lands new doors are opening, inviting the messengers of peace to enter in, and many invitations are sent to us to come and proclaim deliverance to the captives of sin and Satan, that they may be translated into the glorious liberty of the children of God, being brought from darkness into the light of the glorious gospel of God. The harvest truly is great, but the laborers are few. Our slender means render it impossible for us to accept of the invitations given. Let us, dear Brethren, and most earnestly, see to it, that the Spirit of the Lord may have free course among us in the Brethrens' Church; that the members thereof may be well grounded upon the merits of our blessed Redeemer, and that we may continue to be a people bearing witness, by walk and conversation, as well as by doctrine, that in the sacrifice of Christ alone is to be found grace and the remission of sin for all mankind.

“ We request you to pray most fervently and diligently for us, that we may be strengthened in our official situation, in which we meet, in many respects, with difficulties of various kinds.

“ We salute you all in brotherly love and fellowship a your affectionate and faithful Brethren,

(Signed)

JOHN GOTTFRIED CUNOW,  
L. WILHADUS FABRICIUS,  
G. MARTIN SCHNEIDER.

The Synodal Committee for the management of the concerns of the Brethren's Missions.

*RECEIPTS and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1820.*

RECEIPTS.

	L.	s.	d.
Half-yearly collections in the Brethren's congregations	1336	11	1
Contributions from Friends	633	1	3½
Extraordinary donations from friends to the Brethren's Missions, chiefly in England and Scotland	4338	9	2½
Leaves	878	12	0
By course of exchange	6	4	10½
Total Receipts	L. 7192	18	5½
Deficiency in 1820	2238	19	5½

PAYMENTS.

For Greenland	L. 414	11	11
South America	157	17	8
Barbadoes	346	11	10
St. Kitts	2104	0	10
Antigua	1318	15	1
Jamaica	863	13	10
Labrador	91	9	0
St. Thomas, St. Croix, and St. Jan	323	14	5
North American Indian mission	975	14	10
South Africa, among the Hottentots	81	0	4
the Calmucks	6677	9	9

To sundries, viz. Agents' salaries, book-keeper, house-rent, copying, stationary, &c.	234	0	8½
To postage, &c.	94	13	3
To interests on annuities more paid than received	261	8	7½
To pensions to 18 married Brethren and 9 unmarried	726	11	1
To thirty-one widows of missionaries	325	2	11
To seventy children of missionaries, in sundry schools and at trades	947	1	11
	1998	15	11

Contributions in support of resting missionaries, yet employed in Europe, for 1820	133	6	8
To travelling expences in behalf of the missions	32	3	0

Total payments L.9431 17 11

L.9431 17 11

\* For journeys till the missionaries' arrival from the Continent.

## GENERAL STATEMENT

AT

THE CLOSE OF 1820.

	£	s.	d.
Remaining deficiency of 1819 . . . . .	1342	11	4
From which must be deducted profits, in some concerns in the Danish West India Islands . . . . .	750	0	0
	<u>592</u>	<u>11</u>	<u>4</u>
Deficiency of 1820 . . . . .	2238	19	5½
	<u>2831</u>	<u>10</u>	<u>9½</u>
	£	s.	d.
From which is to be deducted some small debts paid in 1820. . . . .	2	1	4½
Extinct annuities . . . . .	104	3	4
	<u>106</u>	<u>4</u>	<u>8½</u>
Thus there remains at the end of the year 1820, a deficiency of . . . . .	2725	6	1

\* \* \* Rix dollars are here calculated at six to a pound sterling, though the exchange is variable.

# LIST

OF

*Subscriptions and Donations received in 1821, towards the Support of the Missions of the United Brethren.*

## FROM SOCIETIES AND ASSOCIATIONS, &c. &c.

### ENGLAND.

London Association, in aid of Brethren's Missions, by J. G. Lockett, esq. .... 1st half-year	1085	0	0
..... 2d half-year	761	15	5
London Ladies' Association, by Miss Hurlock ..	19	0	0
Second payment .....	40	17	1
Third payment.....	38	18	9½
Bristol Ladies' Association, 3 quarters, ending 26th April, 1821.....	43	2	0
Ditto, 1 quarter, July 26th	13	5	4
Fairfield Ladies' Associa.	10	2	0
Bath Ladies' Association, by Miss Phillott.....	200	3	8
From Auxiliary Baptist Missionary Society ....	6	0	0
Association of Independent Ministers in Northampton, by Paul Miller, esq.	25	0	0
Penny Society, Bedford, by Rev. C. F. Harke .....	21	13	8
Old Meeting Miss. Society, Bedford .....	5	0	0
Gr. Stoughton Mission box, by the Rev. Mr. Kitchin	2	14	0
Pertenhall Mission box, by the Rev. J. K. Martyn ..	3	18	0
Pertenhall Mission. Society	3	0	0
Kimbolton Penny Associa.	2	0	0
Molyneux Asylum Missionary Association .. 2 dons	12	0	0

### SCOTLAND.

Bible Miss <sup>y</sup> . and School Soc. at Campsey, Stirlingshire, by the secretaries, Rev. J. Lockhardt and R. Brown, esq. ....	10	0	0
Aberdeen Female Miss. Soc. by Mr. C. M. Coombs ..	8	13	9

Elgin and Moray Miss. Soc. by Rev. Niel McNeil.....	9	9	0
Greenock Aux. Miss. Soc. by Robert Kerr, esq. ....	10	0	0
Perth Miss Soc. by Rev. W. Orme .. .. .	22	0	0
East Lothian Miss. Soc. by William Hunter, esq. ....	11	15	6
Paisley Female Bible Soc. "for the Translation and Circulation of the Scriptures" .. . . .	10	0	0
Society for Stirlingshire and its vicinity, in aid of Miss <sup>y</sup> . and other religious objects	25	0	0
Wick and Pulteney Miss. Soc. by Rev. R. Calder ..	6	10	0
Female Miss. Association at Greenock, by Mr. W. Tarbet .. . . .	10	0	0
Glasgow Association in aid of Brethren's Missions, including £78 raised by Ladies' Association, by Mrs. Chalmers, by the hands of Mr. Geo. Burns, joint secretary .. . . .	228	8	1
Ditto .. . . . 2d don	63	0	9
Stirlingshire Miss. Soc. by Rev. J. Smart .. . . .	40	0	0
Nairnshire Soc. for Propagation of the Gospel, by Rev. William Barclay .. . . .	5	0	0
Ditto Juvenile Miss. Soc. by ditto .. . . .	1	0	0
Paisley and E. Renfrewshire Bible Soc. for purchase of Bibles, &c. by Messrs. Robert Burns and James Thompson, secretaries ...	20	0	0
Edinburgh Association in aid of Brethren's Missions, by hands of Mr. Plenderleath, treasurer .. . . .	155	1	0

Second contribution.....	33	8	6	Leith Juvenile Bible and Miss. Soc. by Mr. Snedy	5	0	0
Hamilton Bible and Miss. Association by Mr. James Matthew.....	5	0	0	Anstruther Aux. Miss. Soc.	1	1	0
Paisley Youths' Society for Religious Purposes.....	12	0	0	Collected by Miss Mary Mackenzie, as per list, transmitted by Rev. Dr. Chalmers .....	20	6	6
Praying Society at Dundee, by Rev. Mr. Frazer.....	0	10	0	<i>Collected by Miss Mary Mackenzie, of Glasgow, as under, and transmitted by the Rev. Dr. Chalmers.</i>			
Berwick and Tweedmouth Miss. Association for propagation of Christianity at home and abroad, by Mr. Chartres .....	12	0	0	Mrs. Smith, George's Square .....	2	2	0
St. Ninian's Parish Society for propagating Religious Knowledge, by Mr. J. Forman.....	7	0	0	A Gentleman, per Mrs. W. M'Gavin .....	1	1	0
Female Society in St. Andrews, in aid of Missions, &c. by Rev. Mr. Johnstone	5	0	0	Mr. Mackenzie, Acre-hill ann	1	1	0
Mid-Calder Bible and Miss. Society, by Mr. Hastie..	5	5	0	Mr. Blair, Charlotte-st. ann	1	1	0
Edinburgh Aux. Miss. Soc. by William Murray, esq.	30	0	0	Dr. James Mouteath, 5, Buchanan-street.....	1	1	0
Queensferry Aux. Bible and Miss. Society, by Mr. Wm. Girdwood.....	3	0	0	Mrs. Mouteath, ditto... ann	1	1	0
Falkirk Miss. and Bible Soc. by Mr. Oliphant .....	8	18	2	Mrs. Thomson, Camphill ann	1	1	0
Leith Aux. Missionary Soc. by Mr. Alexander .....	10	0	0	Mrs. Crooks, George-st. ann	1	1	0
West Lothian Bible Society, by Rev. Mr. Fleming ..	15	0	0	Mrs. John Bannatyne .. ann	1	1	0
Dumfries Miss. Soc. by Rev. Andrew Fyfe .....	16	0	0	Mrs. Smith, St. Vincent-place .....	1	1	0
Port Glasgow Miss. Society, by Mr. Wm. Johnstone ..	8	0	0	Mrs. Alexander Dunlops ann	1	1	0
Peebles Female Miss. Soc. by Miss Marshall .....	5	0	0	Miss Buchanan, Lauriston ann	1	1	0
A Society of Young Women, Arbroath, by Rev. Robt. Thomson .....	0	10	6	Mrs. Finlay, Queen-street ann	1	0	0
Inverkeithing Bible and Miss. Aux. Society, by Rev. E. Brown .....	3	10	0	Mrs. M'Ilham..... ann	1	1	0
Musselburgh Juvenile Aux. Bible and Miss. Society, by Mr. Wm. Walker....	1	0	0	Mrs. Brown, Somervill.. ann	1	1	0
St. Ninian's Parish Society for propagating Religious Knowledge, by Mr. Oliphant .....	7	0	0	Mrs. Morrison, St. Vincent-street .....	0	10	6
Ceres Missionary Soc. by Rev. P. Taylor.....	5	0	0	Mrs. Mackenzie, Craig-park .....	0	10	6
Broxburn Bible Society, by Rev. J. Bell, Uphall.....	4	0	0	Miss Macrae, Charlotte-street .....	0	5	0
				Miss M. Mackenzie .... ann	0	5	0
				Miss M'Aslan..... ann	0	5	0
				Miss Bethune, Glassford-street .....	0	5	0
				Miss Morris, Bath-street..ann	0	5	0
				Mrs. Brown, Buchanan-st.ann	0	5	0
				Mrs. King, Charlotte-place ann	0	5	0
				Miss Smith, Hutcheson-st. ann	0	5	0
				Mrs. M'Kinnon Campbellann	0	5	0
				<i>Contributions received by Mr. Plenderleath, Treasurer to the Edinburgh Association, in aid of the Moravian Missions.</i>			
				Rev. Mr. Carruthers, Queensferry .....	1	1	0
				J. M. ....	1	0	0
				John Stirling, esq. Royal Bank .....	0	10	6

Miss Bonar .....	1	1	0	Mr. John Robertson .....	0	10	6
Miss Catharine Wellwood ..	1	1	0	Miss Duncan .....	0	10	6
Mr. Wm. Oliphant .....	0	10	6	John Irving, esq. ....	1	1	0
Moses Hambleton, esq. ....	1	1	0	Wm. Scott Moncrieff, esq. ..	1	1	0
A Lady .....	0	5	0	Lady Carnegie .....	3	3	0
Mrs. Baillie, Drylaw .....	3	3	0	Miss Carnegie .....	1	1	0
A Lady .....	1	1	0	Miss Jane Carnegie .....	1	1	0
Mrs. & Misses Smith .....	1	11	6	Miss Marianne Carnegie .....	3	3	0
W. R. per Rev. Christopher Anderson .....	1	10	0	Miss Eleanor Carnegie .....	2	2	0
Mrs. Balfour, Charles-st. ....	0	10	6	Miss Mary Carnegie .....	1	1	0
Miss Garden .....	1	1	0	Mrs. Black .....	0	5	0
Wm. Patison, esq. jun. ....	0	10	6	James Farquhar Gordon, esq. ....	5	0	0
Proceeds of Collection at Ser- mon in Edinburgh, by the Rev. Edward Craig .....	52	15	0	Mr. M'Donald .....	1	0	0
Mrs. Richardson, per Rev. E. Craig .....	25	0	0	A Friend .....	0	5	0
Mr. John Gairs, Kirklawhill, Biggar .....	0	10	6	N. Dassauville, esq. ....	1	0	0
Rev. Dr. Davidson .....	3	3	0	Mr. M'Laren, merchant, Fal- kirk .....	0	10	6
Mr. W. M'Ewan, Greenock ..	1	0	0	Mr. David Ramsay, Kirkwall	1	1	0
Wm. Murray, esq. ....	1	0	0	Mrs. Taylor, Anstruther .....	0	5	0
Miss Sprott .....	1	1	0	William Stothert, esq, of Cargin .....	5	0	0
Hon. Miss Stewart .....	0	10	6	Ditto .....	2	2	0
Mr. Henry Duncan .....	1	1	0	A Day-laborer, Port Glasgow, per Mr. Wm. Johnstone ..	0	10	6
James Alex. Haldane, esq. ..	1	1	0	Mrs. Dr. Stewart, Canon- gate .....	0	10	6
John Campbell, esq. of Car- brook .....	1	0	0	L. F. under cover per Penny- post .....	3	0	0
Mr. John Wigham, jun. ....	1	0	0	Mr. John Leslie .....	0	10	6
John Shank More, esq. ....	1	1	0	Mr. Robert Simpson, Spring- field .....	0	10	6
Miss Walker, Lanark .....	0	10	0	A Gentleman, per Mr. Oli- phant .....	1	0	0
A Friend near Preston Pans ..	0	2	0	Mrs. Bell .....	1	10	0
Mr. M'Donald .....	1	0	0	Mrs. General Trotter .....	2	2	0
Miss Ritchie, Leith .....	1	0	0	Mr. Andrew Balfour .....	1	1	0
Peter Macfarlane, esq. Alloa	2	2	0	Captain Walker .....	1	1	0
Mr. David Ogilvy .....	0	10	6	Dr. John Abercrombie .....	2	2	0
Miss Susan Wellwood .....	1	1	0	Rev. Edward Craig .....	2	2	0
J. M. ....	1	0	0	A poor Widow, per ditto ..	0	10	0
Mrs. Gilchrist .....	1	1	0	Mr. Robt. Plenderleath .....	2	2	0
John Strachan Blackwood, esq. of Pitreavie .....	2	2	0	Miss Davidson, Early Vale ..	1	0	0
Rev. Dr. Wright, Stirling .....	5	0	0	I. G. at Comrie, under cover to Rev. Andrew Thomson	1	1	0
Wm. Stirling, esq. of Kippen- ross .....	1	1	0	A Friend .....	0	10	0
James Evans, esq. ....	1	1	0	Dr. Robert Hamilton .....	1	1	0
Geo. Buchan, esq. of Kelloe ..	1	1	0	John Drummond, esq. ....	1	1	0
Patrick Plenderleath, esq. of Nellfield .....	1	1	0	Mr. Geo. Inglis, Dunfermline, being a Collection from Friends there .....	15	0	0
Wm. Patison, esq. jun. ....	0	10	6	A. B. ....	1	0	0
Colonel Hutchison .....	2	2	0	Mr. M'Donald .....	1	0	0
Mrs. Hutchison .....	2	2	0	Produce of a Lady's Work ..	0	10	6
Miss Hope, Balfour .....	1	1	0	A Friend in Pittenweem .....	0	5	0
William Greig, esq. ....	1	1	0				
Miss Catharine Wellwood ..	1	1	0				

*From members of the East Lothian Missionary Society by W. Hunter, esq.*

Robt. Vetch, esq. Hawthorn Bank .....	1	1	0
Mr. A. T. near Preston Pans .....	1	1	0
Mr. Peter Martine, Haddington .....	0	10	6
Rev. Mr. Stark, Dirleton .....	1	1	0
Mr. James Porteous, Gifford .....	0	5	0
Rev. James Innes, Gifford ..	0	10	6
Mrs. Brown, Buccleugh-place, Edinburgh .....	0	10	6
Mr. John Houden, Garleton .....	2	12	6
Mr. Wm. Hunter, Haddington .....	0	10	6
P. A. North Berwick .....	0	10	6
Mr. Patrick Begbie, Cairndinnis .....	1	1	0
Mrs. Robert Patterson, Buccleugh-place, Edinburgh ..	0	10	6
Mr. Sam. Brown, Haddington .....	0	10	6
A Friend .....	0	10	0
Miss Begbie, Cairndinnis .....	0	10	6

*Various from Scotland.*

James Carlisle, Paisley .....	5	0	0
Ditto .....	2d	don	5 5 0
Rev. John Dempster .....	don	10	0 0 0
M. W. ....	1	1	0
Alex. Carlisle, esq. ....	2	2	0
Mrs. Barry, by Rev. T. Moore ..	3	3	0
Collection at Ayr, by Rev. C. F. Sönnichsen .....	14	16	6

**IRELAND.**

*Remitted by the Rev. Jos. Willey.*

Collections at Gracehill .....	58	16	0½
Ditto at Gracefield .....	1	3	3
Academy at Gracehill, by Rev. Samuel Reichel .....	10	0	0
Mr. H. Casement .....	ann	1	0 0
Mr. A. Johns .....	1	1	0
Mr. Johnson, Coal Island .....	0	18	5½

**DUBLIN, transmitted by the Rev. J. Holmes.**

Mr. Geoghan .....	don	1	0 0
Mrs. M'Donnell by William Disney, esq. ....	100	0	0
Mrs. Smith of Bristol .....	don	2	5 6
A friend .....	0	10	0
C. Madden, esq. Spring Grove ..	1	0	0

Mrs. Oliver .....	2	4	7
Miss Eliza Oliver .....	0	5	0
Ditto .....	1	1	3
Lieut. Anderson .....	0	10	0
Lieut. Pringle .....	0	10	0
Mr. Medlicott .....	0	10	0
Mrs. Mallet .....	1	10	0
Ditto .....	2d	don	0 10 0
Mrs. Barrat .....	1	0	0
A friend, the produce of the sale of pocket books .....	15	0	0
Mrs. Disney .....	ann	1	2 9
Mrs. Oliver .....	ann	1	2 6
Mrs. Sandford .....	ann	1	2 9
Miss Madden .....	ann	2	5 6
W. D. ....	1	2	9
Capt. Monk Mason .....	1	2	9
Ditto .....	0	10	0
J. Colpoys, esq. ....	1	2	9
Mrs. Colpoys .....	1	2	9
Collections at the Brethren's chapel .....	105	9	2½
Thomas Le Froy, esq. ....	2	5	6
Right Hon. Judge Daly .....	1	2	9
Mrs. Linan .....	1	0	0
Edward Johnstone, esq. ....	2	0	0
Rev. Dr. M'Dowell .....	1	0	0
Rev. J. H. Singer, F. T. C. D. ..	1	0	0
W. C. Hogan, esq. ....	1	0	0
Ditto, for N. American Mission .....	5	0	0
Mrs. Smith, Mount Pleasant ..	1	2	9
R. Perceval, M. D. ....	2	5	6
Peter Roe, esq. ....	1	0	0
Thomas Parnell, esq. ....	2	10	0
Mrs. Sissen .....	3	0	0
Mr. Cooper .....	1	0	0
Mrs. Balfour .....	3	0	0
Miss Hamilton .....	1	2	9
Rev. Mr. Robinson .....	1	0	0
Officers, R. A. ....	0	15	7
Master Read .....	0	5	0
A Friend .....	1	0	0
Miss B. by Mr. Elliot .....	0	6	0
A Friend by ditto .....	0	10	0
Mrs. Hoare .....	0	5	0
L. M. by Mr. Elliott .....	1	0	0
Right Hon. Hen. King .....	20	0	0

*Interests of Legacies.*

The late Mr. Egan's .....	4	0	0
The late Mr. Jordau's, 2 yrs. ..	16	9	8
The late A. Moller, esq. ....	3	4	10
The late Mr. Pike .....	3	0	0

Legacy from the late Mrs. Vesey Dawson, by Mr. Balfour, including £15 for Witte Revier ..... 60 0 0

*LONDON, and its Vicinity.*

Two collections in Brethren's chapel ..... 21 7 10  
 John Wilson, esq. .... 3 3 0  
 C. Holehouse, esq. .... *ann* 2 2 0  
 Messrs. Abr. Dürninger & Co. Herrnhut ..... *2 yrs.* 12 0 0  
 Mr. W. H. Miller ..... *don* 1 0 0  
 J. F. Foster, esq. .... *ann* 1 0 0  
 Mrs. Walker, by the late Rev. Dr. Nicoll ..... 1 0 0  
 Mrs. Young ..... 1 0 0  
 Mr. Cerston ..... *ann* 1 1 0  
 Mr. John Smith ..... *ann* 1 1 0  
 Mr. Taylor ..... 0 10 6  
 Mr. W. McDowall ..... *ann* 2 2 0  
 Mrs. McDowall ..... *ann* 1 1 0  
 Rev. Wm. Mann, ..... *ann* 1 1 0  
 Mrs. Lacam ..... 3 0 0  
 Mr. Jos. Schofield ..... *ann* 10 0 0  
 Mr. Alsager, Hackney-wick-William Hardinge, esq. .... *ann* 1 1 0  
 Mrs. Secretan, by Miss Wade 1 1 0  
 Miss Smith, by ditto ..... 1 1 0  
 Henry Hoare, esq. .... 20 0 0  
 Ditto ..... *2d don* 25 0 0  
 George Wolff, esq. .... 10 0 0  
 Michael Gibbs, esq. .... *ann* 2 2 0  
 G. at Preston, by Rev. Rowland Hill ..... 1 0 0  
 Mrs. Hyndeman, by Miss Worral ..... 3 3 0  
 Rev. J. S. Pratt, by Mr. Leach 1 1 0  
 Mrs. Pratt, seur. .... 1 1 0  
 A Lady, a friend to Missions 20 0 0  
 Miss Fludyer, by Rev. Dr. Steinkopff ..... 5 0 0  
 Mr. Rowland ..... *don* 2 0 0  
 Ditto ..... *ann* 1 0 0  
 Mr. W. Tarn ..... 1 1 0  
 Rt. Hon. Lady St. John *ann* 4 4 0  
 Ditto ..... *don* 3 14 0  
 A Friend, by ditto ..... 2 2 0  
 Rev. John Jowett, by W. B. Hudson, esq. .... *2 yrs* 2 2 0  
 W. Jenney, esq. Beckenham ..... *ann* 2 2 0  
 Mrs. M. Head, Bradford, Wilts 1 0 0  
 Mrs. Isaac Edmonds ..... *ann* 1 1 0  
 Mrs. Rose, Carshalton ..... *ann* 2 0 0  
 Ditto ..... *don* 5 0 0

Mrs. Leavers ..... 0 10 6  
 Mrs. Mann ..... 1 1 0  
 Mr. Jn. Smith ..... 1 1 0  
 Rev. E. Ward, Iver ..... *3 yrs* 3 3 0  
 Miss Esther Comber ..... *ann* 1 1 0  
 Mr. Charles Dunn ..... *ann* 1 0 0  
 Thomas Foster Barham, jun. esq. .... *ann* 3 3 0  
 Rev. Josh. Mann ..... *don* 2 2 0  
 Ditto ..... *ann* 1 1 0  
 Mrs. Davis ..... *ann* 0 10 6  
 Miss Vansittart ..... *ann* 5 0 0  
 Ditto ..... *don* 50 0 0  
 Ditto, to Cape Mission ..... 50 0 0  
 Rev. Dr. Fearon, as Executor to Mrs. Gordon ..... 25 0 0  
 Right Hon. Adm. Lord Gambier ..... *ann* 10 0 0  
 Mrs. Gordon, Beckenham *ann* 1 1 0  
 Miss Walker, Ponder's End ..... *ann* 1 1 0  
 Mr. John Gray ..... *ann* 1 1 0  
 Mrs. Murray ..... 1 1 0  
 A Friend for Enon ..... 1 0 0  
 Ditto, by Mrs. Murray ..... 1 0 0  
 Miss Husbands ..... 1 0 0  
 J. H. Butterworth, esq. Clapham ..... 1 1 0  
 Mrs. Fish, Russel-square *ann* 1 6 0  
 Mrs. H. Pownall, Russel-square ..... *ann* 1 6 0  
 Mr. J. Thompson ..... 1 1 0  
 John Stevens, esq. Lark-hall Grove ..... *don* 5 0 0  
 Right Hon. Lady Rob. Manners ..... 5 5 0  
 James Gordon, esq. .... *ann* 50 0 3  
 Ditto ..... *ann* 5 0 0  
 Chas. Grant, esq. sen. .... 10 0 0  
 F. H. by Mr. Seeley ..... 1 0 0  
 Rev. Geo. Fletcher, Beckenham ..... *ann* 1 1 0  
 Miss Fletcher, ditto ..... *ann* 1 1 0  
 Collection at Blackheath, by Miss Snell ..... 14 0 0  
 R. M. .... 5 0 0  
 R. N. .... 5 0 0  
 Mrs. Bull, Leicetser-sq. .... *ann* 2 2 0  
 Jos. Wilson, esq. Highbury-hill ..... *ann* 2 2 3  
 James Gorst, esq. Polygon, Somerstoun ..... *ann* 2 0 0  
 Ditto ..... *don* 20 0 0  
 W. Chapman ..... 1 0 0  
 Mrs. Leavers ..... 0 10 6  
 Mrs. E. B. .... 1 1 0

Dowager Lady Crewe .....	1	1	0
Mr. Nicolai, by the Rev. Dr. Steinkopf .....	1	0	0
Rev. J. Gilpin, by Messrs. Hoare .....	2	2	0
Jas. Walker, esq. Berbice, by Z. Macaulay, esq. ....	5	0	0
Collection at Beckenham, by Miss Lucy E. Jenney ....	6	14	6
A Friend, by I. M. Grim- wood, esq. ....	50	0	0
N. N. by W. M. Forster, esq. .....	250	0	0
A Widow's Mite .....	0	10	0
Ambrose Martin, esq. ....	2	2	0
Mr. Wm. Fryer, ....	3	3	0
N. N., educated at Fulnee School .....	10	0	0
Sir Robert H. Inglis, Bart. Battersea Rise .....	10	0	0

*By the Rt. Hon. Lady Fr. Harpur.*

Rev. A. Brandram Becken- ham .....	ann	1	1	0
Mrs. Grote .....	ann	5	0	0

*Transmitted by J. Rogers, esq.*

J. Rogers, esq. ....	don	10	0	0
H. W. ....	ann	1	0	0
C. W. ....	ann	1	0	0
M. W. ....	2 yrs	2	0	0
M. H. ....	ditto	2	0	0
M. W. ....	don	5	0	0

*The following are among the Receipts of  
the London Ladies Association.*

Rev. J. Bartlett Wellington .....	ann	1	1	0
Miss Hughes, Glasbury- house .....	ann	1	0	0
Jos. Hurlock, esq. ....	ann	5	5	0
Thomas West, esq. ....	ann	2	2	0
Mrs. Johnson .....	ann	10	0	0
Mr. Chandler .....	ann	1	1	0
Jos. Hanson, esq. ....	ann	1	1	0
Stephen Leach, esq. ....	ann	2	12	0
Miss Garling .....	ann	1	1	0
T. N. Witwer, esq. ....	don	5	5	0
Mrs. Beasley .....	don	1	0	0
A Friend .....	don	0	19	0
Mrs. Williams .....	don	1	1	0
Miss Hughes, Glasbury house .....	don	1	0	0
A Friend .....	don	1	0	0
Collected at a School .....		1	10	0

Mrs. Stephenson, Bishop's- hall, Taunton .....	don	5	0	0
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*Collected at Blachkeath by Miss Snell.*

Miss Vansittart .....	ann	2	2	0
Mrs. Stokes .....	ann	1	1	0
William Dixon, esq. ....	ann	1	0	0
Mrs. Halliburton .....	ann	0	12	0
Mrs. Emly .....	ann	0	12	0
Mrs. Baldon .....	ann	0	10	0
Mrs. Harman .....	ann	0	12	0
Mrs. Joad .....	ann	0	10	0
Mrs. John Paynter .....	ann	0	8	0
Mrs. West .....	ann	0	10	0
Mrs. Hally .....	ann	0	4	0
Miss Best .....	ann	0	4	6
Mrs. Snell .....	ann	2	12	0
Mrs. William Snell ....	ann	0	10	0
Mrs. Edward Snell ....	ann	1	0	0
Mrs. J. Cox .....	don	1	0	0
Miss Jane Allen .....	don	1	0	0
Miss Batley .....	don	1	0	0
The Misses Ashfords ....	don	0	10	6
Miss Pearson .....	don	0	5	0

**YORK,**

*Transmitted by Mrs. Grey.*

Rev. James Stillingfleet ....	2	2	0
Mrs. Ann Jarratt .....	2	2	0
Rev. Wm. Richardson .....	2	2	0
Miss Booth .....	2	2	0
Avison Terry, esq. ....	2	2	0
W. Gray, esq. ....	2	2	0
Mrs. Richardson .....	1	1	0
Mrs. Gray .....	1	1	0
David Russell, esq. ....	1	1	0
Rev. Andrew Cheap .....	1	1	0
Mrs. Dodsworth .....	1	1	0
Wm. Gimber, esq. ....	1	1	0
Jon. Gray, esq. ....	1	0	0
Alexander Mather, esq. ....	1	1	0
Mrs. Mather .....	1	1	0
Mrs. Scott .....	1	1	0
Anthony Thorpe, esq. ....	1	1	0
Rev. John Overton .....	1	1	0
Mrs. Prest .....	1	1	0
Mrs. Brown .....	1	1	0
John Crosby, esq. ....	1	1	0
Mrs. Crosby .....	1	1	0
Miss Hepworth .....	1	1	0
Mrs. Tireman .....	1	1	0
Rev. John Graham .....	1	1	0
Rev. Wm. Gray .....	1	1	0
Rev. Edmund Gray .....	1	1	0
Rev. John Acaster .....	1	1	0

Mrs. Thompson	1	1	0
Mrs. Terry, York	1	1	0
Mrs. Harvey	1	1	0
Mrs. Ewart	1	0	0
Mrs. Ann Hudson	1	0	0
Mrs. Belwood	0	10	0
Miss Eliz. Frank	10	0	0

## FULNEC, &amp;C.

*Transmitted by Rev. C. F. Ranftler.*

Fulnec, collection in chapel	38	11	11
Ditto	37	18	11
Gomersal, 2 Collections	48	7	9
Mirfield, 2 ditto	28	9	4
Wyke, 2 ditto	15	5	9
Baildon, 2 ditto	6	5	5
Wibsey, 1 ditto	0	15	9½
Mrs. Beaumont	1	1	0
Mr. Jas. Montgomery, Sheffield	1	1	0
Mrs. L. Brown	2	2	0
Ditto	2	2	0
Miss Currer	5	5	0
Mr. John Bradley	1	1	0
Mr. John Lister	1	1	0
Mr. Leah	5	0	0
Mrs. Jackson	1	0	0
Mr. John Lees	1	1	0
G. Woodhouse, esq.	2	2	0
Mr. Houlst, Wadsley-bridge, Sheffield	2	2	0
Mr. J. Clapham	1	1	0
Ditto	10	0	0
S. Pidwell, Esq.	1	1	0
Mr. J. Clapham, jun.	1	1	0
Mr. S. Clapham	1	1	0
Mr. G. Hirst	1	1	0
Mrs. Leah	1	0	0
Mrs. Baynes	1	0	0
Rev. W. Shipley, Horsforth	1	0	0
Mr. B. Burnley	1	1	0
E. Arnitage, esq.	1	1	0
Miss Bower, Bradford	1	0	0
A Friend in Leeds	2	2	0
R. Fawcett, esq.	2	2	0
Mr. Hinchliffe, sen.	1	1	0
Miss Parsons	0	10	0
Mr. H. Oates	1	1	0
Mr. James Sellers	1	0	0
Miss Carter, from poor girls	1	6	6
Ditto, Missionary box	1	13	6
Mr. John Taylor	2	2	0
James Sykes, esq.	2	2	0
Mr. Jos. Hinchliffe, jun.	1	1	0
Benjamin Gott, esq.	2	2	0

Mr. James Dickinson	1	1	0
Mr. Rd. Cockin, Doncaster	1	1	0
Mr. Bowman, Sheffield	1	0	0
Mr. Wm. Kirkcaldy, Dundee	1	0	0
Anonymous, Leeds	1	0	0
W. Hey, esq. Leeds	2	2	0
Mr. Thomas Carlin	1	1	0
Mr. Edward Cox	0	10	6
Mr. James Sellers	1	0	0
Collected by Miss Carter	2	0	0
Jos. Fawcett, esq. Leeds, by Rev. C. F. Reichel	2	0	0
Wm. Mitchell, esq. Boothtown, near Halifax, by Jos. Greenwood, esq.	10	0	0

## BRISTOL,

*Transmitted by James Fripp, Esq.*

Collection in the chapel	23	10	10
Ditto	25	0	0
Ditto, at Kingswood	1	1	7
Mrs. Castleman	2	0	0
Mr. Allsup	2	0	0
Lady Elton	1	1	0
Mr. James Hall	1	0	0
Mr. R. Withington	1	1	0
Rev. Dr. Brydges, Clifton	2	0	0
Mrs. Brydges	2	0	0
Miss Coote	5	0	0
Mr. John Birtill	1	1	0
Lady Hartopp	5	0	0
Mrs. Harford, French Haye	20	0	0
Alfred Harford, esq. do.	5	0	0
Mrs. Hodges, Ashton	10	0	0
Mrs. J. F. Weare	20	0	0
Mrs. Waite, Stokes Croft	1	1	0
Ditto	1	1	0
Mr. Phillips, Upper Easton,	1	1	0
Mrs. Edwards	1	1	0
Miss Roberts, Durdham down	1	1	0
The Misses Ford, Clifton	2	2	0
Mrs. Bengough	1	1	0
Mrs. Hellicar, Warminster,	1	1	0
Miss Sarah Fripp	1	1	0
Mr. H. W. Essex	1	1	0
Mr. Mees	1	1	0
Mrs. Edwards	1	1	0
Mr. Fothergill	1	1	0
Mr. Fox	1	1	0
Rev. R. Frome	2	2	0
Miss M. Parmiter	2	2	0

Mr. Purnell.....	ann	1	1	0
Mr. Peter Fry .....	ann	1	1	0
Mr. Marychurch .....	ann	1	1	0
Rev. Mr. Glover .....	ann	1	1	0
Wm. Heath, esq. ....	don	10	0	0
Wm. Fripp, esq. ....	don	5	0	0
Mrs. Hollands .....	don	1	0	0
Rev. Thomas Grinfield..	ann	5	5	0
Ditto.....	don	20	0	0
Mrs. Grinfield .....	2	2	0	
Ditto.....	don	10	10	0
Rev. Thomas Grinfield, jun.	1	1	0	
Miss Grinfield .....	1	1	0	
D. Pritchard M. D.....	ann	1	1	0
Mrs. Th. Spencer, .....	2 yrs	2	2	0
Mrs. Hannah More, by Mr.				
Robarts .....	ann	2	0	0
Mrs. Bengough.....	2d sub	1	1	0
Rev. Walter Trevelyan, Hen-				
bury, by Thos. Stock, esq.		1	1	0
Chas. Bowles, Chickerell	ann	2	2	0
Miss Fripp .....	ann	1	1	0
Lady Elton.....	ann	1	1	0
Mr. E. B. Fripp .....	ann	3	3	0
Mr. Bonville .....	1	1	0	
A Friend from Bath .....	don	1	0	0
K. H. J. Bristol .....	don	5	0	0
Miss Coote, for Witte Rivier		1	0	0

*From the Ladies' Association, Bristol,  
by Mrs. Bath, Treasurer.*

Mrs. Arthur .....	ann	1	6	0
Richard Ash, esq. ....	ann	1	1	0
Mr. Badham .....	ann	1	1	0
Miss Bartlemere.....	ann	1	6	0
Mrs. Barrow, Cotham ..	ann	1	1	0
Miss Bird .....	ann	1	6	0
Young Ladies at Miss Bird's				
school .....	don	2	18	7
Miss L. Birtill .....	ann	1	1	0
Miss B th .....	ann	1	1	0
Mr. Bordell, Swansea ..	ann	1	1	0
Isaac Cook, esq. ....	ann	1	1	0
Rev. Mr. Davis, Salisbury	ann	1	6	0
Mr. Doyle .....	ann	1	1	0
Mrs. James Edwards .....	ann	1	1	0
Mr. Fitchew Fitzlugh..	ann	1	1	0
Arthur Foulkes, esq....	ann	1	1	0
Mr. Gurney .....	ann	1	1	0
Mrs. Jenkins, Duke-street	ann	1	1	0
Mrs. Hall, Kettering ..	ann	1	1	0
Mrs. Jones, Langstone-c.	ann	5	0	0
Mrs. Lewis .....	ann	1	1	0
Mr. Morgan .....	ann	1	1	0
Mr. Samuel Millard ..	ann	1	1	0

Mr. Nichol .....	ann	1	1	0
Mr. Poole .....	ann	1	1	0
Mr. Powel, Surgeon ..	ann	1	1	0
Mrs. Rees.....	ann	1	6	0
Mr. Roberts.....	ann	1	1	0
Mrs. Schimmelpenninck	ann	1	1	0
Mrs. Richard Smith ....	ann	1	1	0
Mr. Smith, Wilts .....	ann	1	1	0
By Mrs. Swertner, from a				
friend to the Missions.	don	1	0	0
Mr. Turner .....	ann	1	1	0
Mr. Benjamin Vines ....	ann	1	1	0
Mrs. Watkins .....	ann	1	1	0
Mrs. Worgan .....	ann	1	6	0
A Friend, by ditto .....	ann	1	6	0
Miss Yerbury .....	ann	1	1	0
By Mrs. Lewis and Miss Yer-				
bury .....	don	5	0	0
Sundry smaller subscriptions		11	5	6

**BATH.**

Collection in the Brethren's				
chapel, .....	30	12	7½	
T. Slater, esq. ....	ann	2	2	0
Miss Grigg .....	0	5	0	
A few Servants, by Mr. Geo.				
Lawrence .....	0	10	10	
Sir William Bagshawe ..	1	0	0	
Mr. Williams .....	1	1	0	
Dr. Byam, by Mrs. Gibbs ..	1	0	0	
N. N. ....	1	0	0	
Mr. Godwin .....	1	0	0	

**FROM LADIES' ASSOCIATION.**

*By Miss E. Ferris.*

Mr. Ferris .....	ann	1	1	0
Mr. James Gibbs .....	ann	1	1	0
Mr. William Gibbs .....	ann	1	11	6
Miss Simpson .....	ann	1	1	0
Small Subscriptions .....	ann	4	9	4
Friends at Tytherton, by Miss				
Evenis .....	ann	1	15	6
Mrs. Elkington .....	don	1	0	0
Mrs. Coe .....	don	0	10	0
Rev. Mr. Clarke .....	don	0	5	0
A Friend to Missions .....	don	0	5	0
A Friend, by Mr. William				
Gibbs .....	don	0	5	0

*By Mrs. Tucker.*

Miss Chapman.....	ann	2	2	0
Miss Lee .....	ann	1	0	0
Miss Donkin, by sale of a pic-				
ture painted by her .....	don	10	10	0
Mr. William White.....	don	0	10	6

*By Mrs. Slater.*

Mrs. Haweis .....	ann	2	2	0
Mrs. Williams, Moor Park, ann		1	0	0
Small Subscriptions ....	ann	1	16	6
Mrs. Daly .....	don	1	0	0
Miss Burr .....	don	1	0	0
Mrs. Welsh .....	don	0	5	0
A Friend .....		0	5	0

*By Mrs. Lucas.*

Small Subscriptions ....	ann	3	9	6
Mrs. Load .....	ann	1	1	0
Mrs. R. Pennington ....	ann	1	0	0
Mrs. Sarah Sutton .....	ann	1	1	0
A Friend .....	don	1	0	0
Ditto .....	don	1	0	0

*By Miss Dudden.*

Rev. J. J. Conybeare ..	ann	3	3	0
Mrs. Lowder .....	ann	3	3	0
Mrs. Daniell .....	ann	1	0	0
Mrs. Fuller .....	ann	1	1	0
J. C. Hartsinck, esq. ...	ann	1	1	0
T. Slater, esq. ....	ann	1	1	0
Mrs. Slater .....	ann	1	1	0
Mrs. Wardell .....	ann	1	1	0
Rev. Mr. Hayes .....	ann	2	2	0
Miss Hunt .....	ann	1	1	0
Mrs. Evenis .....		1	1	0
Mrs. Dudden .....		1	1	0
Rev. Henry Hayes .....	don	10	10	0
Rev. J. J. Conybeare ...	don	2	2	0
J. C. Hartsinck, esq. ...	don	1	0	0
Mr. Pearson .....	don	0	10	6
Mr. Lacy, by ditto .....		2	0	0
Hon. & Rev. Mr. Monck	don	1	0	0
Mrs. Grigg, for Witte R.	don	1	0	0
Mrs. Gladwyn .....	don	5	0	0
Ditto .....	2d don	5	0	0
Miss Horde .....	don	0	10	6
Miss Hunt .....	don	0	14	0
George Schoales, esq. ...	don	1	0	0
A Lady, by Miss Sharland		1	1	0

*By Miss Phillott.*

Charles Phillott, esq. ...	ann	2	2	0
Miss Phillott .....	ann	1	1	0
Right Hon. Lady Isabella				
King .....	ann	1	1	0
Hon. Mrs. Strange .....	ann	1	1	0
Mrs. Fitzgerald .....	ann	1	1	0
Miss Fitzgerald .....	ann	1	1	0
Mrs. Coleman, Shrewsbury,				
.....	ann	1	1	0
Miss Stackhouse .....	ann	2	2	0

*Mrs. J. Storer, Hawksworth,*

Notts .....	ann	1	1	0
Mrs. D. Whitmore, Cots-				
brook, Salop .....	ann	2	2	0
Miss Whitmore, ditto ...	ann	2	0	0
Mrs. General Rayne ...	ann	1	1	0
Miss Olivia More . . . .	ann	1	0	0
Mrs. Cator .....	ann	1	0	0
John Parish, esq. ....	ann	2	0	0
Rev. J. Richards .....	ann	1	1	0
Mrs. Whitmore, Apley Park				
Salop .....	ann	2	2	0
Mrs. F. Bowdler .....	don	5	0	0
Ditto .....	2d don	10	0	0
Miss Stackhouse, for Chero-				
kee Mission .....	don	5	0	0
Mrs. Spencer R. Drummond,				
.....	don	3	0	0
Mrs. J. Portal, by ditto ..	don	5	0	0
Two Friends, by ditto ..	don	2	2	0
Miss Maltby .....	don	5	0	0
Hon. Miss Brodrick ....	don	20	0	0
Mr. Godwin .....	don	1	0	0
Miss Stackhouse .....	don	1	0	0
Ditto .....	don	3	0	0
Mrs. Stackhouse .....	don	2	0	0
Miss Hervey .. . . . .	don	0	6	0
The Misses Strange .....	don	0	5	0
Wood, Cunningham, & Co.	don	1	1	0
Mr. R. Cruttwell .....	don	1	1	0
Mr. J. Meylor .....	don	1	1	0
Mrs. More .....	don	1	0	0
Anonymous .....	don	0	10	0
Messrs. Keene .....	don	1	1	0

*By Mrs. Binns.*

C. Williamson, esq. ....	ann	1	1	0
Mrs. Whitechurch .....	ann	1	0	0
Colonel Sandys .....	don	2	0	0
Mrs. Breeze .....	don	2	0	0
Hon. Clementina Elphin-				
stone .....	don	2	0	0
Mrs. Pinney .....	don	10	0	0
Mrs. Davis .....	don	1	0	0
Mrs. Barry .....	don	1	0	0
Mrs. H. 5s.—a Friend, 5s.—				
Mrs. Howell, 5s. . . . .	don	0	15	0

*By Miss Orchard.*

Mr. Orchard .....	ann	1	1	0
Small Subscriptions ....	ann	2	5	6
Ditto by M. Payne .....	ann	1	12	6
Ditto by Mr. G. Lawrence	ann	1	3	10

## TYTHERTON,

*Transmitted by Rev. Lewis West.*

Collection at Tytherton .....		5	19	5½
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Second Collection.....	6	16	0
Collection at Malmsbury,...	3	8	6½
Second Collection.....	3	19	0
Mrs. E. Vines, ditto..... ann	1	1	0
Rev. E. W. Estcourt..... ann	1	1	0
Rev. E. Mansfield..... ann	1	1	0
Mr. Sadler..... don	1	0	0
John Barry, esq. .... don	5	0	0
Rev. Geo. Wheeler..... ann	1	1	0
Rev. W. L. Bowles, Bremhill ..... ann	1	1	0
Miss Tylney Long, for Enon	2	0	0
Miss Emma Tylney Long, do.	2	0	0
A Friend..... don	5	0	0
Mrs. E. Vines..... ann	1	1	0
Rev. Mr. Woodroffe.....	1	1	0

OKBROOK, by Rev. Jonathan Smith.

Collection in the Chapel ...	13	16	7
Ditto.....	12	14	5
Penny Collection, by Miss Blackburn.....	2	7	6
Ditto, second Donation.....	1	6	0
Penny Society, by Mr. John Glass.....	3	13	0
Mrs. Barber, Derby..... ann	1	0	0
Mrs. Young..... ann	10	10	0
Mrs. Pares..... ann	1	1	0
Rev. Mr. Bagge..... don	1	0	0
Mr. Turner, Derby..... don	1	0	0
Mr. Bowley..... don	0	5	0
Mrs. Reynolds..... don	1	0	0
Mrs. Middlemore..... ann	2	0	0
Mrs. Huddleston..... ann	2	2	0
Mrs. Jackson..... ann	2	2	0
Charles Murray, esq. .... ann	2	2	0
Mr. Bacon..... ann	1	0	0
Thomas Pares, esq. .... ann	1	0	0
Miss Pares..... ann	1	1	0
A Lady, by ditto..... don	10	0	0
Mrs. F. M. Phillips..... ann	3	0	0
T. Cox, esq. Derby..... don	1	1	0
Mr. Edwards..... ann	2	2	0
A Lady, by ditto..... don	1	1	0
Henry Smith, esq. Notting- ham, two years.....	2	0	0
Ditto for 1821..... ann	3	3	0
Ditto..... don	5	0	0
Rev. Mr. Wawn..... ann	1	1	0
Anonymous, by Rev. T. San- ders..... don	20	0	0
Jos. Bowmer, esq. for Enon	1	1	0

BEDFORD.

Two Collections in Brethren's chapel.....	47	2	5
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Rev. Henry Livius..... ann	2	2	0
Mrs. Longmire, sen. .... ann	1	1	0
Mr. B. Trapp..... 2 yrs	2	2	0
Anonymous..... ann	1	0	0
Rev. J. Pope..... ann	2	2	0
Mrs. Tibson..... don	1	0	0
Sundry small sums.....	1	0	1½
Rev. J. K. Martyn..... ann	5	0	0
Mr. Thomas Smith..... ann	1	1	0
Mr. Robert Sammon..... ann	1	0	0
Legacy from Miss Mary Oke- ly, after deducting duty ..	90	0	0

FAIRFIELD, near Manchester.

Two collections in the chapel	56	4	5½
Ditto in Dukinfield.....	19	7	9½
Miss Glover..... ann	1	1	0
Scholars of the Girls' Sunday School.....	0	4	2
J. Lees, esq. Clarksfield ann	2	2	0
Jos. Lees, esq. Manchester ann	2	2	0
John Lees, esq. Fairfield ann	2	2	0
Mrs. W. Kay, Manchester ann	1	1	0
Mr. Edward Lees, Saffron- Walden..... ann	1	1	0
Mr. Thomas Bull, near Man- chester.....	1	1	0
George Brown, esq. .... ann	2	0	0
Mr. D. Cheetham..... ann	1	1	0
Mrs. Barrett..... don	1	0	0

BIRMINGHAM,

Transmitted by Mr. W. Neville.

Charles Glover, esq. Spring- hill.....	2	10	0
Miss Mansfield, ditto.....	2	10	0
John Dickenson, esq. Terrace	2	10	0
Mr. Deakin, Hockley.....	2	0	0
Thomas Jones, esq. Crescent	1	0	0

HAVERFORD WEST.

Two collections in chapel...	14	1	4
Collected in Portfield...	1	0	7
Morgan Jones, esq.....	3	1	0
A friend to the cause.....	1	0	0
Mrs. Lloyd, Bronwidd.. ann	5	0	0
Rev. James Thomas..... ann	0	10	6

Various.

Mrs. Nash, Oakhill, Devon, by Rev. Sam. Church ann	1	1	0
Miss Gotehouse, by do. .. don	1	0	0
Penny subscriptions and pri- vate donations, by ditto...	6	0	0

Rev. J. Aspland, . . . . 4 yrs	4	4	0	Rev. Sam. Green, Blunters-			
Ditto, to the Witte Revier . .	1	1	0	ham . . . . .	1	5	0
Mrs. Aspland, to ditto . . . .	1	1	0	Rev. Mr. Hutton, Sproxton,			
Mr. James Farish, Cambridge				near Melton . . . . .	1	0	0
by ditto . . . . .	1	1	0	G. S. . . . .	5	0	0
Rev. P. Serle, Wrington . ann	3	3	0	ABC. . . . .	10	0	0
Rev. M. M. Preston . . . . .	2	0	0	Rev. Rob. Hankinson, Bilney			
Miss Benwell, Liverpool . . . .	2	0	0	Lodge . . . . . ann	2	2	0
C. N. Wawn, esq. Newcastle	5	0	0	Mrs. Cotterill, Worcester . .	2	0	0
Rev. Chas. Farish, Cambridge,	3	0	0	C. J. Shebbear, esq. by			
Right Hon. Lady O. B. Spar-				Messrs. Haydon, Guildford	1	1	0
row . . . . . ann	10	0	0	Miss Benwell, Liverpool . .	3	3	0
Miss Sparrow . . . . . ann	10	10	0	Collection by ditto . . . . .	1	8	0
Two Swiss Ladies of Berne,				Mrs. Immyus & Miss Bye	0	7	6
by Rev. Dr. Steinkopff don	6	16	0	Mrs. Norman, Plymouth			
Rev. Thos. Bull, Elvedon, Suf-				Dock . . . . .	0	10	0
folk, by Mr. Newton . ann	1	1	0	Miss Benwell . . . . . don	1	1	0
S.D.M. signed "Unworthy,"				Miss Wallace, by ditto . . . .	1	1	0
with a box containing				E. H. by ditto . . . . .	0	10	6
clothes . . . . . ann	2	0	0	Collection by ditto . . . . .	0	11	0
— Greenland, esq. Becken-				Rev. Dr. Herdman . . . . .	1	1	0
ham . . . . . ann	1	0	0	Rev. Mr. Pratt, Peterborough			
Mr. John Warren, Leighton				. . . . . ann	1	1	0
Buzzard, by Mr. Blanchard	1	1	0	Mrs. Pratt . . . . . ann	1	1	0
A Lady, a Friend of Missions	10	0	0	Rev. R. Sibthorpe . . . . . ann	5	0	0
Samuel Knight, esq. Milton-				Collection at Woodford and			
hall, Cambridge . . . . . don	20	0	0	Eydon, Northamptonshire,			
Geo. E. Wood, esq. . . . .	10	10	0	by Rev. B. Beck . . . . .	12	19	5
James Wylie, esq. deceased .	10	10	0	Ditto at Culworth . . . . .	2	15	8
Miss Eliz. Wylie . . . . .	10	10	0	Ditto at Prior's Marston . . .	1	17	0
Mrs. Beard . . . . .	1	1	0	Miss Allix, Latchford, by Rev.			
Mr. Stephen White . . . . .	1	0	0	E. Bickersteth . . . . .	10	0	0
Friends, by Miss E. Wylie . .	0	19	0				
Rev. Charles Simeon, Cam-				<i>By the hands of Rev. Dr. Steinkopff:</i>			
bridge . . . . .	5	0	0	<i>a Collection made at Ycovil, by Rev.</i>			
Richard Bourne Charlett, esq.				<i>Mr. Middleton, as follows:</i>			
Elmly Castle, Evesham . . . .	5	0	0				
Sir Geo. Crewe, Bart. Calke				Rev. Mr. Middleton . . . . .	1	0	0
Abbey, Derbyshire, for				Mrs. Bridges . . . . .	1	0	0
Enon, by Right Hon. Lady				Mrs. Enraght . . . . .	1	0	0
Frances Harpur . . . . .	100	0	0	Rev. N. Bridges . . . . .	1	0	0
Col. Penson, by Wm. Hard-				Rev. J. Parsons . . . . .	1	0	0
ing, esq. . . . .	10	0	0	Rev. Mr. West . . . . .	1	0	0
Mrs. Quincy, by ditto . . . .	5	0	0	Rev. Mr. Fitzherbert . . . . .	1	0	0
Rev. Mr. Blackburn, Atter-				A Friend . . . . .	3	0	0
cliff, near Sheffield . . . . .	3	0	0				

From several kind friends, we have received, in the course of the year, presents of clothing, for the use of our missionaries and their converts: for all of which we beg to return our warmest acknowledgments to the worthy donors. We have endeavoured, in every instance, to follow their wishes in making the distributions.

# PERIODICAL ACCOUNTS, &c.

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## GREENLAND.

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EXTRACT of a Letter from Brother JOHN C. KLEINSCHMIDT.

FRIEDERICKSTHAL, June 14th, 1823.

MY DEAR BROTHER,

“ I RECEIVED your kind letter of the 2nd of February, by the arrival of the ship at the Danish colony of Friedericks-haab. I and my wife and fellow-labourers return many thanks for your kindness in sending us letters from England, with so much interesting information. I will, in return, send you a short extract of our diary, that you may perceive what the Lord has done for us and our congregation in the year past. You will see that He has here gathered together many souls, desirous of following Him in the regeneration, and who, though encompassed with infirmities, love Him in sincerity. We are encouraged by the proofs we have of His patience and longsuffering, and of the care He, as the good Shepherd, takes of His flock. We are every now and then obtaining more distinct information of the number of beathen inhabitants on the east coast; and the Danish government has now determined to send a party upon a reconnoitring voyage to that coast, whom we expect shortly to see with us. They have been encouraged by our venturing to form a settlement here, by which the unreasonable dread of the neighbourhood of Staatenhoek had been greatly diminished. When in the year 1821, I was on my voyage hither, the Danish people at Nenorstelik used all their eloquence to prevail upon me to desist from my purpose, and not to go to Staatenhoek.

“ At length the ship has brought the frame-work of our church, which before seemed impracticable; but this year

the directors of the Greenland colony insisted upon it, (as Brother Reuss informs me), that the whole should be transported hither; and he supposes that it was by an order from the King. Last year we received our provision-house, the erection of which is already completed.

“Who could have expected this! Is it not a proof that the Lord is with us! It remains as true now as formerly, that His compassions never fail; and it is no wonder, that that exclamation is so often repeated in the Psalms—*‘O give thanks unto the Lord, for He is gracious, and His mercy endureth for ever.’*”

“When the whole of our plan is executed, you may represent to yourself the dwelling-house standing in the middle; on one side, the church, and on the other, the provision-house and stable; and so contrived, that we can pass from one to the other under cover, which is a very necessary precaution in this place. The whole will look beautiful, with a garden, surrounded with a wall five feet high. The garden is raised above the surrounding level, which no other settlement here can boast of. But the chief point is, that the beauty of our settlement be within, and that the grace of our Lord and Saviour may prevail; for the things of this earth are dead, and perish.

“When I first went to Greenland, a situation for which, from my childhood, I felt a peculiar affection, and offered myself for that particular mission, I prayed to the Lord, that He would never let me see the downfall of His Greenland Zion. He has indeed heard my prayers; and when at the close of the year 1827, I wrote down the number of our congregation, being two hundred and ninety, of whom not one is for the present excluded, I could not but shed tears of joy, and exclaimed, *“O that it might always be in the same state.”* I frequently tell my Greenland hearers, that they have nothing to fear but sin, and the devil, its author. Lately, fourteen Heathen desired their names to be written down, and more are expected to come to us. Our congregation, therefore, including the new people, counts upwards of three hundred; may they all listen to the voice of the Holy Spirit, and

seek shelter against the enemy of souls, under the wings of their Almighty Protector.

“Hitherto we have not found it necessary to ask for coals, for during the whole of our building, we were furnished with fuel from the neighbourhood, for which we were not obliged to go far, there being a great quantity of juniper bushes upon our land. The Greenlanders have brought us so large a store, that it may serve us for two years. I rejoice that my Brother is so active in the concerns of the mission.

“I have not yet seen our children, Brothrer Ihrer and his wife, at Lichtenfels. We are very sorry to hear that Brother and Sister Schmitt leave the Cape. We always found their reports most useful and instructive, and think their experience something like our own. If they are with you, salute them most cordially from us. We salute all our Brethren and Sisters in England. I remain your affectionate Brother,  
J. C. KLEINSCHMIDT.”

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#### LICHTENAU.

NO letter having been received this year by the Secretary of the Society from the Brethren at Lichtenau, the following brief notice of the progress of the Mission at this settlement, communicated from Germany, will not be unacceptable.

The winter of 1827-8 proved comparatively mild, and the Greenlanders experienced no difficulty in obtaining a sufficient supply of food. The season was a healthy one, both to the natives and to Europeans. Among the members of the congregation, the grace of our Saviour prevailed, in a very perceptible manner, of which both their words and whole demeanor afforded satisfactory evidence. The Church-festivals were well attended, and the Lord laid His blessing upon them, as well as upon the Sunday and daily services. Twelve adult heathen were baptized during the year. The congregation consisted of 638 baptized, including 251 communicants, and 30 unbaptized: Total, 668 Greenlanders, under the care of the Missionaries.

## EXTRACT

*Of the Diary of FRIEDERICKSTHAL, in GREENLAND, 1827.*

MAY. During this month, many Heathen visited us, and on the 21st, a boat filled with them, arrived, and related, that, being in a great hurry to get to the north, they had intended to pass by, but that a little girl, six years old, had not ceased with tears to beg that they would call here, as she had a great desire to see us; they therefore could not resist the child's entreaties. When the little girl was told what the children here had learned during the winter, and what they had heard of Jesus Christ our Saviour, and how pleasant it had been to them; and when we showed her their little books, the poor child was greatly affected, and stood, with eyes full of tears, as it were in deep meditation. On the contrary, the conduct of the old people was marked with indifference, and nothing seemed to make the least impression upon them.

23rd. Our two boats returned from the ship at Julianenhaab, one loaded with provisions, and the other with planks. We blessed God that they were protected from all danger on their voyage, and beg to thank our dear Brethren and Sisters in all congregations, for a plentiful supply of all our wants. It is a proof that their hearts are with us, nor are their prayers wanting to commend us in our loneliness to the grace and help of our Saviour, which affords us great encouragement and comfort. We are particularly thankful to our beloved Scotch friends in Edinburgh and Leith, for a barrel of biscuits, and many other most useful articles.

26th. We finished building a wall filled with earth and stones, and stretching along the whole front of our premises, being 88 feet long, 34 feet deep, and 5 feet high. We hope that our successors will reap the benefit of this undertaking, (which has cost us much labour and contrivance), and profit by it. All the arrangements are complete, except the wall and a part adjoining the house, which is enclosed for a garden, and sown with various vegetables.

June 15th. Our Greenlanders returned from the herring

fishery, which yielded an abundant supply. We were pleased to find that our people had conducted themselves well; for, as upon these occasions a number of Greenlanders meet together from Lichtenau, and from the Danish factories, the young people are apt to spend their leisure time in levity. We never cease to warn them against improper pastimes, and are always thankful, when they take our admonitions to heart. This is the more praiseworthy, as they are the same people who, in their heathen state, came into the neighbourhood of Lichtenau, and gave us so much trouble by their wild dances and outrageous behaviour; by which they generally occasioned harm to the baptized, who were obliged to see and be witnesses to all the abominable practices of the heathen. The latter called the plain where all these things were done, *Nuennarngvik*, that is, *the place for pleasureable pastime*. They are now ashamed of these things, having found something more pleasant and profitable. This change has taken place within but few years, and is a proof of the power of the Gospel, and the grace of God, for which we render thanks to our Almighty Saviour.

*July 1st.* Our evening service was numerously attended, and we rejoiced to see our people again assembled in health and comfort. They also expressed their joyful feeling. A brother said, "while we were yet heathen, we spent our time in wandering up and down; we lived like other animals, and did not much care where we happened to be; but now, when we are absent, we always feel a drawing towards this place, and want to return to you." Others expressed their joy in similar declarations.

On the *4th*. The assistant, *Nathaniel*, arrived here with his family. He immediately called upon us, both to make a report of his success in the seal-fishery, and of the remarkable preservation of his life, the narrative of which might almost appear fabulous, had he not related it himself, and he is a man of unimpeached veracity. First, he exclaimed, "I have now experienced what it is to be near death," and then related the following: Being in company with another Brother, who was yet inexperienced in the management of a kayak, he met a Neitser-

soak, the largest kind of seal, which he killed\*. He then discovered his companion upon a flake of ice, endeavouring to kill another of the same species, and in danger. He therefore left his dead seal, kept buoyant by the bladder, and hastened to help his Brother. They succeeded in killing the seal, but suddenly a strong north wind arose, and carried off both the kayaks to sea. They now with terror beheld themselves left upon a small flake of ice, far from the land, driving about in the open sea, nor could they discover any kayaks in the neighbourhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the former, they now saw themselves without the least hope of deliverance. *Nathaniel* added, "I continued praying to our Saviour, and thought with great grief of the situation of my poor family, but felt a small degree of hope arising in my breast." Unexpectedly he saw his dead seal floating towards him, and was exceedingly surprized at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, *Nathaniel* resolved, at a venture, to seat himself upon the dead floating seal, and, by the help of his paddle, which he had fortunately kept in his hand when he joined his companion on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet the body of the seal being sufficiently buoyant to bear his weight, he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept and went in quest of that of his companion, which he likewise found. He also kept possession of the seal, and now hasten-

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\* *Neitsersoak* is a large species of seal, with a short, thick, black wool under its white hair, which gives it a beautiful grey colour. It has likewise a thick folded skin on its forehead, which it can draw over its eyes, like a cap, to defend them against the storms, waves, stones and sand; it is for this reason called *Clapmutz*. It is about nine feet long. *Crautz, Hist. of Greenland, Vol. 1, page 125.*

ed in search of the flake of ice, on which his companion was most anxiously looking out for him. Having reached it, he brought him his kayak, and enabled him to secure the other seal, when both returned home in safety.

We were thankful that *Nathaniel* had received no harm from so dangerous an adventure. During this affecting narrative, he ascribed his preservation, not to his own clever contrivance, but to the mercy of God alone; and added, "when I found myself delivered from death, and sat again in my kayak, I shed abundance of tears of gratitude to our Saviour, for in my great distress my only hope was placed on Him, I ascribe to Him alone my deliverance." We could not refrain from tears, on hearing the undisguised and simple account he gave of this event, and joined in his thanksgivings to the Lord, who has thousands of means at His command of saving those who call upon Him in trouble.

On the 20th. We received by post-kayaks the agreeable news, that Brother Mehlhose and his wife, of Lichtenfels, destined for this place, had arrived safe at Lichtenau on the 18th; but as their dwelling here is not quite finished, we were obliged to beg them to wait a little longer at Lichtenau.

"To-day, three strange heathen men arrived here on a visit, attended the usual Friday's Liturgy with apparent devotion, and were very kindly treated by our assistants, who introduced them to us. They were said to come from a great distance on the Eastern coast, which appeared probable, the shape of their dress being different from that of our people. To the question, how many days they had spent upon the voyage, they could give no distinct answer. We invited them into our house, but they did not come. Their behaviour was very quiet and reserved, and they seemed to consider this place with astonishment and great confusion of ideas. They will have much to tell their own people, when they return. Their kayaks were stuffed full of the most beautiful skins, for barter with the merchants and Greenlanders of Nennortelik for European goods; with which they hoped to carry on a profitable trade with their countrymen. O that the Lord

might soon bring these distant people to the knowledge of Himself by the Gospel!

On the 27th. We celebrated the third anniversary of our arrival here, with humble gratitude to God our Saviour, by whose grace and power we had been helped and protected. Our hearts and lips were filled with thanksgiving. Brother and Sister Kleinschmidt, and Brother De Fries have been here from the beginning.

*August 6th.* The sea was again filled with drift ice, which is always the case with a South wind. We are often anxious about the non-arrival of our church from Copenhagen, and therefore resolved to lengthen the west end of our dwelling, though, by this addition, Brother Kleinschmidt's bedchamber loses its light. We thereby, however, gain room for public worship and for our school. We used this additional building on the 15th of September for the first time.

*October 2nd.* A dreadful storm from the S. W. drove our boats in the night from their anchors, and carried them into the open sea: they were indeed recovered, but had suffered much injury.

*November 1st.* We had a heavy thunder-storm, with much lightning. This was to most of the Greenlanders a new phenomenon, and they were much terrified.

Speaking with the communicants previous to the holy communion, one of them said, "you told us, that only true believers ought to partake of this sacrament; if so, then I am unworthy, for I do not feel that love in my heart towards our Saviour which I ought to do, and am often full of unbelief." He was told that the Lord receives all who feel and complain of their defects, and, by the enjoyment of the communion, strengthens our faith, and rekindles our love towards Himself. On the 9th, we spoke with the new people.

*Immernek*, the old Angekok, who came to live here last year, was asked, whether he had conducted himself with propriety during the Summer, in the out-place, or practised his former follies: in answer to which, he lifted up his hands and placed them before his eyes, saying, thus I always kept

my eyes fixed upon the Lord, being determined not to forget Him. This poor man seems to be earnestly seeking his soul's salvation.

On the 13th, eight Brethren and Sisters were added to the company of assistants and servants. Two of the assistants, *John Michael*, and *Peter*, and their wives, have long distinguished themselves by their good sense and correct behaviour, and enjoy the confidence and love of the whole congregation. We are truly thankful, that we have such persons among us, and their services are particularly wanted in such a place, and among so many new people.

The children had a feast made for them by the distribution of a gift sent by the young ladies at Montmisail; each of them, ninety in number, receiving a piece of bread, for which they expressed great thankfulness.

On the 13th, the assistant, *Nathaniel*, in the morning-meeting, spoke as follows:—"Let every one now attend to me. Dear Brethren and Sisters, whenever I am called upon to speak to you, I feel like a poor child, who does not know what to say; I am therefore ashamed, and tremble before you and before the Lord, for I have been a heathen, and spent much time in ignorance and sin; but hear me, I will speak only a few words to you, and tell you, that the Creator of heaven and earth came to us from heaven, shed His blood, and died for you. And why did He do this? He tells us Himself, in His Holy Word, that the thoughts and imaginations of the human heart are evil; He therefore shed His precious blood to wash and cleanse us from sin. On your account, He hung upon the cross, pierced in hands, feet, and side, and covered with wounds from head to foot. He endured revilings and buffetings for us, and if we always had Him present before us in this form, we should hate sin. He heals our hearts from that incurable disease, and clothes us in His blood-bought righteousness. Therefore, my dear friends, consider Him, who has suffered so much for you; and apply to Him every day of your lives; you will then not be confounded before Him on the day of His appearing, &c." It was very affecting and edifying to us, to hear such a dis-

course delivered by a man, who, but a few years ago, was a blind heathen; and the words of our Saviour occurred to us, "*I will manifest myself unto them.*" Our faith is strengthened, that He will manifest Himself unto many more.

23rd. We spoke individually with all the baptized. Several of them expressed their fears for those of their relatives, who had died as heathens. A Sister said, "I am not distressed about my children, for they hear of their Saviour, and may be converted to Him; but while I was walking out yesterday, I wept much on account of my sister, who died as a heathen in her sins; she also might have been saved, had she heard the Gospel." One of the Brethren expressed the same sorrow for his parents. Another said, that frequently he could not sleep for joy, when he considered what undeserved mercy had been shewn to him.

December 6th. Nathaniel, in the morning-meeting, spoke with energy upon our obligations to obey the commandments of Christ, and added: "The sins which He has forgiven you, you must not return to, but follow Him in simplicity."

To-day, a Polar bear, invited by the smell of the Greenland provision-house, came into the settlement. The Greenlanders attacked him with stones and drove him back into the sea, where they soon killed him.

The old Angekok, *Immernek*, related, that, some time ago, he had made a voyage northward of his habitation on the east coast, where he had met a great many Greenlanders and more houses than there were on the west side, of which there are now nearly three hundred standing. Though this may be a somewhat exaggerated account, yet all reports from thence strengthen the belief, that on the eastern coast, and in the islands adjoining, many Greenlanders reside; and when we are here well settled, and possess a spacious church, it may please the Lord to enlarge our sphere of usefulness, and bring many of those heathen to us, for their eternal welfare. On that coast they have no opportunity whatever of hearing the Gospel.

At a catechization of the children previous to the celebration of Christmas, being asked what verses they had

learnt relating to that festival, several of them at once began to repeat and sing that hymn, "*O Head so full of bruises,*" which is always their favorite hymn, though not relating to the subject of the nativity. We celebrated the Christmas season with great blessing, of which many encouraging testimonies were heard, when we spoke with our people in the following days. One said, "Jesus is the only object to which the desires of every heart ought to be directed." Another expressed himself thus, "What can I do to shew my gratitude to our Saviour? I answer, I will give Him my heart; but then I think, you dare not do this, for it is full of sin and pollution, and what would He say to it, whose eyes are as flames of fire! Would He accept of it? At the conclusion of the year, we offered up praise and thanksgiving to our God and Heavenly Father for all His mercies, to Jesus Christ our Lord and Saviour for His love and grace, and to the Holy Ghost for His faithful care of us, and His warnings and consolations. And, when we consider, that this congregation consists chiefly of persons born and brought up in heathenism, and in all the abominations connected with it, many of whom have grown old and grey in sin, we cannot be thankful enough for all the mercy the Lord has shewn unto them, and for bringing them from darkness unto His marvellous light, and for giving such a manifest proof of the power of the Word of the Cross, by their conversion.

We have a small, but faithful and increasing company of communicants. Our joy and thanksgivings, however, are always accompanied with fervent prayers, that the Lord would build up this Church of His own planting, the work of His hands, that He may be glorified; and may He make it to be a burning and a shining light, to lead other heathen into the path of life.—Amen.

During the course of the year 1827, 22 persons have been baptized; 19 admitted to the Lord's Supper; 3 couple married; 8 departed this life; 8 of the baptized have returned to Lichtenau; and 14 heathen moved hither. The whole congregation at the close of the year consists of 290 persons; of whom 227 are baptized.

*To be continued.*

## SOUTH AFRICA.

*Extract of the Diary of ENON, for the year 1828.*

**JANUARY 1st.** The solemn services, with which we concluded the old, and entered into the new year, were attended by many strangers, both colonists and Hottentots; and we were thankful to have this opportunity afforded us, of proclaiming the name and the salvation of Jesus Christ our Saviour to many hundreds of our fellow-sinners. May the precious seed of the gospel prove to have been sown in hearts prepared for its reception by the production of abundant fruit, to the praise and glory of God. On the 2nd and 3rd instant, Brother Halter and Sister Hornig were engaged in speaking individually with the classes of candidates for baptism and new people, and with the children. By their intercourse with the former, they were much edified and encouraged; a conviction of their own sinfulness, and of the necessity of living faith in Jesus appearing generally to prevail among them. The state of the children at present is less satisfactory, and causes us to offer many a fervent prayer to the Lord, that He would deliver them from that which is hurtful, and draw their souls unto Himself.

**6th.** The festival of Epiphany was a season of much blessing. We commended to Him, who is in an especial manner the Light and Desire of the Gentiles, not only the little flock of believers, which He has been pleased to collect in this place, but likewise all our congregations, gathered from the Negroes, Greenlanders, Indians, Hottentots, and Esquimaux, beseeching Him to keep them as the apple of His eye, and to add daily unto their number. Seven persons were on this occasion admitted members of the Church by holy baptism. About this time we had the grief to dismiss several individuals, who had not only themselves fallen into open sin, but had been the instruments of misleading others.

**14th.** Our mill being rendered unserviceable by the extreme drought, we were under the necessity of sending a waggon-load of wheat and barley to be ground at Algoa-bay, a distance of nearly fifty miles from this place. The waggon returned on the 20th, our people having met with but partial

success. But for the kindness of the Landdrost, the whole cargo must have been brought home unground, as none of the windmills at Algoa-bay were found to be at work.

On the 17th was the funeral of the aged communicant, *Salome Klaas*, who departed happily to the Lord on the preceding day. She had lived here little more than five years, during which period her whole conduct testified of the power of divine grace to change the heart, and reform the life of the most ignorant and depraved of mankind. Although she understood the Dutch language very imperfectly, and it was, in consequence, difficult to converse with her; the inward peace and joy in the Holy Ghost, which she experienced, were rendered manifest in her, in a way which it would be difficult to transcribe. Often, when she wished to express the happiness of her soul, she first pointed with her finger towards heaven, then laid her hand upon her heart, and said, "Here he dwells, I am but too happy."

23rd. We were rejoiced by a heavy and continued rain, for which we brought our heart-felt thanks to our heavenly Father.

In the night of the 26th, a tiger ventured to intrude into a newly erected out-house, in order to claim his share of an ox which had been killed a few days before. Being disturbed, however, by the dogs belonging to the kraal, who were unwilling that he should enjoy the feast alone, he had some difficulty in defending himself against these secondary intruders: the result was, as might be expected, a considerable uproar in our premises, by which Brother Nauhaus and family were greatly disturbed. Although the dogs had no great victory to boast of, their interference hindered the tiger from carrying off any part of the carcase; a great disappointment to him no doubt, as he is always glad to have some provision in store. A few days after, we had a visit from a lion, who, it seems, had committed several depredations in our neighbourhood. On this occasion he killed a horse. It is a pity that our people are so much afraid of this animal, that they do not let him approach within musket shot, but drive him off with shouts, and then engage in a pursuit, which is always

hazardous, and sometimes fatal to one or other straggler of the party.

*31st.* We had an agreeable visit from Mr. Blair, teacher of the English language at Caledon, and a friend of our Brethren and Sisters at Gnadenthal. The following day he set out for Graham's Town, his future place of residence, accompanied by our best wishes.

*February 3rd.* Brother Halter set out for Uitenhage, where he was commissioned to wait upon the magistrates of this district, who have been lately appointed by the Colonial Government, and to recommend the Mission at Enon to their protection. In the absence of the Civil Commissioner, Mr. Van der Riet, Mr. Aspeling, the district magistrate, received the Missionary in the most friendly manner, promised that every thing should be done to promote the well-being of the Mission, and expressed his hope to pay an early visit at Enon. Since the commencement of the present year, the administration of the government of the colony has assumed quite a different form, and various changes have taken place among the persons in authority. Among others who have retired from active service, is our friend Colonel Cuyler, who now resides at his farm of Dornenkraal, about three miles to the east of Uitenhage.

*15th.* Some of our people had the good fortune to kill a pretty large elephant. For several successive days they were employed in bringing the carcase piecemeal to our settlement.

About the *21st*, we conversed individually with our communicants, and rejoiced to perceive, that the Lord continues to carry on His work of grace in their hearts. Most of them appear sincerely desirous to experience, from day to day, the cleansing virtue of the blood of Christ, and to adorn the doctrine of God their Saviour in all things.

*23rd.* We partook of the Holy Communion with the congregation, to the strengthening and refreshing of our souls. Two persons lately confirmed were present with us for the first time. Within the last two months, eight-and-twenty persons, belonging chiefly to families of Hottentot soldiers, have been admitted inhabitants of our place.

*March 16th*, was the funeral of the communicant Sister *Rachel Gedult*. She came to live here in the year 1821, and it was soon apparent, that the grace of God which bringeth salvation, had been revealed also to her heart. In *June*, 1822, she was baptized, and, about a year after, admitted to the Holy Communion. Her remaining days on earth were spent in communion with her Saviour, on whom alone her confidence was placed. Her tedious and painful illness was the consequence of the brutal treatment of her husband, who, previous to forsaking her, inflicted so serious an injury upon her chest, by repeated blows, that she was ever after subject to constant spitting of blood. At length, after her body had been worn almost to a skeleton by the severity of her sufferings, she was permitted to enter into that rest that remaineth for the people of God.

To-day, we had the pleasure to welcome our dear Brethren, Lemmertz and Hoffman, with their wives, on their way to the country of the Tambookies. The following week was occupied in various arrangements necessary for the continuance of their journey, and their settlement in a strange land. The Passion season afforded us many a blessed opportunity of meditating on the last discourses, and the meritorious sufferings and death of our Redeemer. On Palm Sunday, the *20th*, Brother Hoffman preached to a numerous congregation, who seemed much impressed with what they heard. In the afternoon was a discourse to the communicants, in reference to the approaching Holy Communion.

*April 2nd*. We received by the hand of our friend, Mr. Matthews, a letter from the Rev. Mr. Morgan, of Somerset, containing the kindest expressions of interest in the progress of our missionary work in this country, which he rejoiced to learn was about to be extended by the establishment of a station beyond the frontier. Towards this undertaking, he requested us to accept a donation of twenty dollars. The celebration of the Holy Communion on Maundy Thursday, and the solemn services of Good Friday, were seasons of especial blessing for our whole congregation. In commemorating the meritorious death of the Lamb of God, we were anew reminded

of His claim to the possession of our souls and bodies, which He has purchased at so dear a price.

The 6th, being Easter Sunday morning, a large company of our own people and of strangers assembled in our burial ground before sun-rise, with whom we joined in praying the beautiful Litany appointed for this occasion. In the course of this festival, two adults were baptized into the death of Jesus, and two were received into the congregation.

8th. We took leave of our dear Missionaries appointed to begin the Tambookie Mission, with fervent prayers that the Lord would Himself go with them, protect and support them amidst all dangers and difficulties, and grant an abundant blessing to their labours.

13th. A company of fifty persons, who, since Easter, 1827, have been admitted to various church-privileges, presented themselves in the house of the Lord, to thank Him for the mercy bestowed upon them, and to implore His grace and strength to enable them to walk worthy of their heavenly vocation.

May 1st. We held our annual school examination, and were much gratified to find that many of the children had made surprising progress in reading, writing, and arithmetic. Several will cease from this time to attend on the week days, but will continue their attendance at the Sunday-school.

14th. Four persons were confirmed in the usual solemn manner, and afterwards had the privilege of partaking of the Holy Communion with the congregation on the 17th instant.

11th. *Daniel Matross*, a Caffre, and a member of our congregation, called upon us to relate the circumstances of a merciful preservation of his life, which he experienced during his late absence from Euon. In the middle of the night, while asleep in a solitary hut, he was attacked by a wolf, who, besides inflicting several wounds upon his face, bit his right arm in so dreadful a manner, that he is never likely to recover the use of it. Had not *Daniel* been a man of great bodily strength, he would probably have lost his life in the encounter. At the same time, we heard that another of our people, *Noah Appel*, had been killed by a fall from his horse.

21st. An aged heathen woman departed this life. She had for a long time turned a deaf ear to the gospel. When we endeavoured to draw her attention to the subject of the love of Jesus to sinners, she generally answered, "Why do you tell me that old story which I have heard in my childhood, as if it were something new." We learnt to our comfort, that in her last hours, she had cried to the Lord for mercy.

June 26th. Our people had the good fortune to kill two elephants, the tusks of which produced for them about 120 dollars, and the flesh afforded a seasonable supply of food during this period of scarcity, for which they were truly thankful.

29th. Five persons were baptized into the death of Jesus, and one received into the congregation. Both transactions were accompanied by a powerful sense of the presence of our Saviour. In the course of this month, two families, consisting of nine persons, received permission to live in this place.

We commend ourselves and our Hottentot flock to the continued remembrance and prayers of all our Brethren and friends.

(Signed)

JOHN FRITSCH,      GOTTFRIED HORNIG,  
ADAM HALTER,      CHARLES NAUHAUSS.

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*Extract of the Diary of the Mission at HEMEL-EN-AARDE,  
for the year 1828.*

JANUARY 1st. We entered into the new year, with praise and thanksgiving to our merciful Lord and Saviour, who, in the past years of our service at this place, has bestowed upon us so many undeserved mercies, and blessed our weak endeavours to make known His saving name to the poor outcasts of society committed to our charge. May He continue to carry on His blessed work, and to fulfil His gracious purposes in us and them.

On the 18th, departed this life, the Hottentot woman *Matilda*. She belonged originally to Guadenthal, where she was baptized in the year 1820, and whence she removed to the

Hospital in September, 1826, suffering severely from the Lazarus sickness. For some time after her arrival, we observed with sorrow, that she manifested great unconcern about her soul's salvation; she loved the world and wished for life, that she might enjoy its pleasures. Even during the last stage of her disorder, she was long unwilling to hear of death. Not many days before her end, she was, however, brought to reflect upon her lost condition; she listened to the warning voice of the Spirit of God, confessed and bewailed her sins, and cried for mercy. We directed her to Jesus, the friend of sinners; and though she was latterly reduced to such a state of weakness, that she could not express herself intelligibly, we had reason to hope, that the Lord had mercy upon her, and plucked her as a brand from the burning. Her age was about 16 years.

*25th.* We spoke individually with our communicants, previous to the celebration of the Lord's Supper on the 27th. Their expressions on this occasion were to this effect, that they felt they could not live without Jesus, and therefore prayed to Him continually to preserve them from straying from Him.

*February 7th.* We had an agreeable visit from our Brethren Lemmertz and Hoffman, previous to their journey to the Tambookie country. On the 9th we parted with mutual good wishes and prayers.

One of our communicants, whose conduct has lately given us concern, though it has not been such as to render his exclusion necessary, came to us about this time, and acknowledged with many tears his deviations from the mind and precepts of Christ, entreating to be forgiven, and to be permitted to attend the meetings, from which he had latterly absented himself. His request was readily granted.

*March 5th, 6th.* The classes of the baptized, candidates for baptism, and new people, were spoken with individually. We were encouraged by the declarations of most of them to believe that the Spirit of God carries on His gracious operations in the hearts of these poor and afflicted sufferers, and

that one after the other, being convinced of sin, is led to seek salvation from Jesus, the friend of sinners. At our subsequent conference, 13 persons were approved for an advance in the privileges of the Church.

9th. The Hottentot girl *Justina*, departed this life, aged 17 years. She was baptized in September, 1827; and her conduct during the remainder of her short pilgrimage afforded satisfactory evidence that she had obtained mercy, and that it was her earnest desire to walk worthy of the grace which she had received. On her sick bed, she frequently expressed to those around her, her fervent desire to depart, and to be with Christ.

The 16th being the day appointed for the consecration of our new church, we assembled on the evening of the preceding day, for the last time, in the building which had hitherto served us for a place of worship, and brought our heartfelt tribute of thanksgiving to the Lord for all the spiritual blessings wherewith He had visited us, whenever assembled together in His name. On the 16th, at 9 o'clock, A. M. we repaired to the new church, which was solemnly dedicated in prayer to the service and worship of God the Father, Son, and Holy Ghost. At 10 o'clock Brother Hallbeck delivered an impressive discourse, on the words "*Other foundation can no man lay than that is laid, which is Jesus Christ.*"—1 Cor. iii. 11. In the afternoon was the baptism of two adults, and the reception of a baptized Hottentot into the congregation, the first transaction of this kind which has taken place here. This day was truly a day which the Lord had made; His presence cheered, and His peace pervaded our hearts, and enabled us to rejoice in Him, and in His salvation.

April. The services of the Passion-week, in the early part of this month, were made the means of rich blessing to us and to our little flock.

13th. Being the first Sunday after Easter, seven persons, who had either been baptized, or received into the congregation, since Easter, 1827, met to thank the Lord for the privileges of which they had become partakers, and to renew their vows to be faithful to Him in all things.

*May 12th.* *August Jantje*, a communicant, whose age, according to his own statement, could be little short of 100 years, exchanged time for eternity: he often expressed himself in terms like these: "While I remain in this world, I must expect to suffer from a sickly body; I therefore long for the time when my Saviour will take me to Himself, and mercifully end my sufferings. I shall never forget, what I have heard at the church, and in conversation with my teachers, both here and at Guadenthal; I will attend to their advice, to cleave to Jesus, and put my whole confidence in Him." For some days before his end, he was too feeble to speak audibly, but his countenance and gestures betokened the happiness of his soul.

On the 13th, he was followed into eternity by *Amelia Slinger*, likewise a communicant. She was baptized in the year 1825, and in the following year partook for the first time of the Holy Sacrament. Not long after, she was however excluded, in consequence of open transgression. Being attacked by the Lazarus sickness in a very malignant form, she was under the necessity of keeping almost entirely to her bed. She was now led to consider her ways, to repent of her sins, and to seek pardon where alone it can be found. Shortly before her departure, she sent for us both, and asked our pardon for the uneasiness she had caused us. On our reminding her, that the forgiveness of our Saviour was of much more consequence to her, she assured us, with a cheerful countenance, that she had already sought and found it, and that she felt assured that He would receive her in mercy. We felt no hesitation in re-admitting this penitent sinner to the privileges of the Church, of which she earnestly desired to be again a partaker. The night following she departed.

*June 5th and 6th.* We conversed individually with the classes of baptized, candidates, and new people. *Lewis*, a baptized Hottentot, said, "I pray to our Saviour daily, that He would give me grace to remain faithful to Him to my end, that I may neither grieve nor forsake him." *Samuel*, who is for the present excluded, expressed himself as follows: "I have sinned greatly, and have grieved our Saviour by yield-

ing to the temptations of Satan. I am much distressed, and implore our Saviour day and night that He would have mercy upon me, but have hitherto found no comfort. I fear my sins are too great to be forgiven." *Abraham*, a slave, and a candidate for baptism, exclaimed with uplifted hands, "Wherever I am, whether I walk, or stand, or lie down, I pray to Jesus that He would be gracious to me, and take me to Himself when I leave this world." *January*, a slave, who speaks Dutch very imperfectly, raised his hands and eyes towards heaven, and gave us to understand by broken words and signs, that he thought of nothing so much as God his Saviour, and that he earnestly desired to be baptized, and washed from his sins in the blood of Jesus.

*8th.* In the evening I set out for Gnadenthal, whence I returned, after an agreeable visit, on the 12th.

*15th.* Three adults, and a child about a year old, were baptized into the death of Jesus, after the public service. In the evening, our small congregation of communicants partook of the Lord's Supper. Three persons were present as candidates.

From the *21st* to the *23rd*, we were visited by a hurricane of wind and rain, by which our dwelling-house, as well as the hospital itself, was considerably damaged. In the night, the door of our house was burst open by the storm, though well secured by bolts and bars. On the morning of the *23rd*, the wind abated.

*27th.* We had an agreeable visit from the Rev. Mr. Cassie, minister at Caledon, and Doctor Osborne, an English physician. We commend ourselves and our small flock to your remembrance and prayers.

(Signed)

J. M. P. and E. LEITNER.

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EXTRACT of a Letter from Brother H. P. HALLBECK.

GNAENTHAL, July 29th, 1828.

"I HAVE written to your son, in answer to various questions put by him respecting reports concerning our missions, which

I trust will be satisfactory, and will now add a few particulars concerning the state of our settlements.

Some days ago, I received a letter from Klipplaat's river, dated July 13th, which reached me in the short space of eleven days. The missionaries and their company were well and happy, and received frequent visits from the Tambookies.

“ On the 11th July, they began regularly to visit these people in their kraals. But while *they* live in peace, and undisturbed, we are alarmed about the rumours of war. It appears by the Cape papers, that Chaka has attacked the Tambookies, (probably under *Vossanie*,) and Hinza's Caffres. One report says, that he was defeated, and had retreated: another, that he had been victorious, and advanced at the head of 20,000 men. Our military have taken up a position on the Kat river, with a view to support and encourage the Caffres, and a commando is raising in the boundary districts. The Hottentots at Enon are also called upon to hold themselves in readiness, and Government has sent an officer to prevail upon Chaka to desist from molesting the Caffres. But as the invader appears to follow the sea-shore, and the mountains to the north of Caffraria are said to be very steep and difficult to pass, perhaps the Brethren will be left unmolested.

“ The officer at the post, who is particularly ordered to protect them, has visited their settlement with a small detachment, and promised to give them information in case of danger; but I fondly hope that they may not be disturbed, but that, on the contrary, the present ferment may bring about much good for the furtherance of the Lord's kingdom. Meanwhile an interesting ordinance of the Governor in council has been published, for the admission into the colony of persons belonging to the tribes beyond the frontier.

“ In the 15th article, it is enacted, ‘ That it shall be lawful for any Caffre, Gonaqua, Tambookie, Griqua, Bosjesman, Betchuana, Mantatee, Namaqua, or other foreigner, duly provided with a pass, to repair to and reside at any of the missionary stations within the colony, by permission of the resident missionary thereof.’ We may therefore expect, Caffres

at Enon, where they might be prepared for usefulness amongst their countrymen. We only regret that there is so little room for them in the settlement, which is over-peopled already.

“ The last letter from Brother Fritsch mentions the well-being of all the missionaries: but they complain of excessive drought, no rain having fallen since March; in consequence of which, the cattle, and principally the calves, were suffering.

“ From the 8th to the 14th of this month, I was at Elim, and had an opportunity of conversing with all the adult inhabitants individually. I felt great encouragement, and raised my gratitude to the Lord our Saviour for what He had done, and is daily doing among that little flock.

“ One anecdote deserves to be mentioned. A young man, formerly a noted drunkard, has become quite an altered character, and will on no account taste liquor. The neighbouring people are astonished at the change, and some of them believe that Brother Teutsch is possessed of a medicine, by which he excites nausea against spirituous liquors. Two of them, who have drunkards among their relatives, actually applied to him for the imagined arcanum, and were not a little surprised, when he told them that it consisted only in ‘ believe in the Lord Jesus Christ!’ Such striking instances of the power of the Word of the Cross, are truly encouraging to those who are called to proclaim the glad tidings of salvation.

“ At Hemel-en-Aarde, Brother Leitner and his wife are both well, and the Lord is with them and blesses their work.

“ I have not lately had any news from Groenekloof. On their last prayer-day, three persons were baptized, and three received into the congregation.

“ Here at Gnadenthal we go on much as usual, undisturbed from without and within. The state of our congregation is such, that I feel as if we were surrounded by the peace of God, both in our congregation and in the missionary family, which now consists of twelve adults and twelve children.

“ Since I wrote last, three elderly people have departed this life in the faith of Christ, full of hope and happiness. Among these, was a chapel-servant, and an overseer. It is

certainly a token for good, that when such faithful and useful members of the congregation, (who are chosen by the votes of the communicants) leave us, there is no scarcity of approved characters to supply their places, but a choice among many.

“ If Brother Schmitt and his wife are with you, we all desire to be most kindly remembered to them. They will be glad to hear that there is now free communication with the native tribes beyond the frontier. At our last communion, fifteen persons were spectators as candidates. Our schools prosper, particularly the girls’ school, under the management of Brother Luttring. One half of these children read their bible.

“ From our worthy friend Mr. Hanke, I hear, that a box of Dutch bibles and testaments has arrived at Capetown for us; for which I beg you to present our best thanks to the venerable Bible Society, in the name of our Hottentot congregation.

“ All the missionaries unite in love to you, and are blessed with good health, in which respect we enjoy great advantages, before many of our fellow-labourers in less salubrious climes. Please to salute all our dear Brethren and friends from us all.

CAPETOWN, *October 2nd*, 1828.

“ IN the last letter from Klipplaat’s river, Brother Lemmertz writes, that their greatest anxiety is about us and other friends, who may perhaps feel needlessly distressed about them. But the disturbances among the neighbouring tribes on the frontier are not at an end.

“ The Tambookies seem to have done nothing in their own defence. In the latter days of August, an engagement is reported to have taken place, with twenty thousand of the *i vaders*, of whom a thousand are said to have fallen. There is, however, danger of repeated invasion, but we trust that the Lord will overrule every thing for the furtherance of His cause. Hitherto the danger from without has taught the Tambookies to value the missionaries more highly. *Daniel Caffre* and *Wilhelmina*, both baptized at Gnadenthal, are valuable assistants. Brother Lemmertz intended to visit Enon

in the middle of September, whence I hope to hear from him as soon as I return home.

“ When I left Gnadenthal, the whole missionary family was in good health. Though every thing is cheap, the Hottentots are straitened on account of the poverty of the neighbouring farmers. The gardens at Gnadenthal are beautiful, but the corn-fields promise but an indifferent harvest. The Lord continues to bless His work in this parent congregation of South Africa. This we experienced in a striking manner on the 7th of September. You remember the hill behind the cattle-kraal; there the greater number of the married people assembled, when a few of the old chapel-servants and overseers, from the fullness of their hearts, opened a most interesting and impressive conversation, by which many were deeply affected, and at the conclusion, all present formed a solemn covenant to remain faithful to the Lord. The numerous company afterwards visited the missionaries, and on the following day, in the general meeting for instruction, when the event of the foregoing day was mentioned, a very unusual emotion became general. Many declared with tears, that they had never experienced such a visitation of grace before. We trust and pray, that the work of the Holy Spirit in the hearts of our people may prove of lasting benefit to all. On that day three adults were baptized at Gnadenthal, and no less than eight at Hemel-en-Aarde.

“ Brother Leitner and his wife are well, and have the satisfaction to see, that two Mahometans, who had hitherto been very stubborn, begin to inquire with great earnestness, what they must do to be saved.

“ Since the middle of August, I have begun a school at Gnadenthal, with two Hottentot lads, about thirteen years of age, with a view to an attempt to prepare assistants in the school. Thus far the trial appears to answer, and the lads are, in reading, writing, and arithmetic, at least equal to many an European. One of them is an orphan. They also receive instruction in geography, and I wish much to have a terrestrial globe, without which they cannot obtain that knowledge which their future destination requires.

“ At Elim, things are going on pleasantly, and the congregation is gradually increasing. General and Lady Bourke, and their two daughters spent some days at Groenekloof. They appear to have been much gratified. On the 9th of September, he gave the reins of government into the hands of Sir Lowry Cole. The Government have removed various grievances of which the Hottentots from time to time complained, an arrangement which has long been in progress. They are now put on exactly the same footing with the white people, and want no passports as formerly. Time will show how this measure will answer, but I am of opinion that we shall still continue to give our people certificates, that vagabonds may not pretend to belong to our congregation. I remain ever, &c.

H. P. HALLBECK.”

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*From Brother JOHN LEMMERTZ.*

“ DEAR BROTHER,

ENON, *September 27th.*

“ WHILE I was preparing to enter upon my journey hither, which was rendered necessary by various circumstances, I received, on the 18th of this month, a letter from the Commandant Von Wyk, which set my mind at ease respecting the troubles in this part of the colony, and on the 19th, I commenced my journey. My horses were weak, and I spent five days and a half on the road.

“ I suppose you know that this country is disturbed by a war on its frontier. On the 30th of last month, a party of Tetchuannas, about fifty in number, came within an hour and a half’s walk from our place, and stole 240 head of cattle from the Tambookies, killed a woman, and wounded a man and a child. They also killed the worst of the cattle. Twenty Tambookies were collected in haste, who followed the robbers, but in vain. In two skirmishes with them, two more men were wounded. On hearing the news, I immediately sent information to the next military post, upon which the lieutenant, with twenty-eight dragoons, arrived here. They followed the robbers, but without success. Two dragoons were left here, to give information of what might happen.

“ By our diary, which I now send, you will find that we are frequently visited by the Tambookies, particularly on Sundays. Many live in our neighbourhood, but since the above mentioned event, the Tambookies living towards the north and east, for fear of the robbers, have fled towards the colony. We are therefore left alone, and if those marauders return, we are the first to be attacked. The Tambookies living towards the south and west, still maintain their ground, and visit us on Sundays.

“ As Bowana had frequently requested that we would visit him in his own country, which is seven hours' ride from hence, and from whence many Tambookies have fled, for fear of the Tetchuannas, I set out for his place on the 13th of September, accompanied by his two sons, *Malpas* and *Buta*, with our interpreter and a Hottentot. The land alluded to lies towards the north-east, and is a fine open country, rich in woods, with three rivers, one of which only had water in it. The plain is surrounded by mountains, and is excellent grazing land. The Tambookies, therefore, wish soon to return to it, as they depend for subsistence upon their cattle, and for warmth, being without clothing, to the wood-fires which those forests would supply. This land is therefore more convenient for them than the Klipplaat's river. But the proper Tambookie land is yet a day's journey from hence.

“ While I was riding to and fro in this uninhabited country, where I also spent the night with my companions at a fire, under a huge thorn-bush, my heart was engaged in prayer to the Lord, that He would soon cause the word of His Cross to be preached in this place, which, as soon as peace is restored, will be again peopled by the Tambookies. On the road home, *Malpas*, who is a captain, asked me what I thought of his country, and whether we had not a mind to remove thither. I replied, that we would first see whether some of his countrymen would not be converted, and come to live with us on the Klipplaat's river, and if it was God's will, the teachers would visit them. He answered, that a few of his people might be converted: upon which I expressed my hope, that he would be the first to receive the gospel, by

which he would give a good example to his countrymen. On the evening of the 14th we arrived safe at home.

“ On the 18th, we rendered thanks to the Lord that we were enabled to finish the water-course, for the irrigation of our land, without harm to any of the workmen. It is 2,300 paces long. On the 17th, we had measured out a portion of land to each of our people, for gardens. They will all have the advantage of the water-course. This work has been finished by seven Hottentots in seven weeks, with our assistance.

“ As to externals, there is every prospect of prosperity in this settlement; the land is fit both for gardens and corn-fields; and we have planted 160 fruit-trees, all of which may be watered. As to the conversion of the Heathen, it remains indeed an object of faith, but we have good hopes that our conversations with them will not be in vain, though darkness and ignorance prevail among them in a great degree. But, from this nation also, the Lord shall see of the travail of His soul, and be satisfied. It may be, that even the present disturbances are meant to further His cause in this country. May He only grant to us, His poor servants, faith and patience, and that, under all circumstances, we may persevere with courage, depending upon His grace. Hitherto He has preserved us in cheerful reliance upon Him who has called us to serve Him among the Heathen, which has always been my heart's wish. We meet with some privations, but have been preserved in good health.

“ As to our small congregation, we have the pleasure to perceive, that the Lord is with us. All our Hottentots rejoice when many Tambookies call upon us. I left Brother Hoffman and his wife well in health, and hope to return on the 11th of October. I beg to salute all our Brethren and friends in London and Bedford; and commending ourselves to their prayers, I remain, &c. JOHN LEMMERTZ.”

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*Extract of a Letter from Brother J. M. P. LEITNER.*

HEMEL-EN-AARDE, *September 16th, 1828.*

“ YOUR kind letter of the 20th of January we did not receive

till the 10th of June. It gives us always the greatest delight to receive your letters, assuring us of the loving remembrance of our Brethren and Friends in England, and that they pray for us and our poor sick people. They always afford us great encouragement, and raise our drooping spirits, amidst all the difficulties which sometimes attend our labours. We look for help to Him who has called and appointed us, to shew to these poor patients the way to those healing streams, where every seeking soul may find the balm of life eternal.

“ You will have received my letter of the 31st of January, and the drawing of this place, sent by Brother Schmitt. We shall be glad to hear of his safe arrival with his company of children.

“ Letters from the Klipplaat’s river give us an encouraging account of the mission to the Tambookies; and of the well-being of the small congregation of baptized Hottentots which accompanied the Missionaries. The Caffre, *Wilhelmina Platjes*, keeps a school daily with some of the girls. They are now and then visited by lions; but what is most to be feared, is the rage of the roaring lion, who goeth about seeking whom he may devour, as soon as he perceives, that the foundations of his throne amongst the Tambookies begin to be shaken by the word of the Cross; but he will be defeated by the Lion of the tribe of Judah.

“ Here at Hemel-en-Aarde, the work of God proceeds with blessing. Some indeed appear indifferent and unconcerned about their soul’s salvation, and the enemy strives to keep them in bondage, and again to seduce those who have escaped from his snares. Of this we have, alas, seen some recent instances; but of most of the members of our congregation, we may truly assert, that they are faithful and walk worthy of the grace received.

“ About three weeks ago, we spoke with each individual belonging to the baptized, candidates, and new people, and had great pleasure in perceiving manifest progress in the knowledge of themselves and of their Saviour, by the teaching of the Holy Spirit. Thirteen persons have advanced in the privileges of the Church. Two slaves and a free youth

were appointed candidates for baptism. The latter is the son of Mahometan parents.

“ On the 7th, eight Hottentots were baptized. Four of them were slaves, and one, a young Mahometan, brother of the above-mentioned youth. An old slave, likewise a Mahometan, and of a very rough disposition, who never entered our church, though he has lived here a whole year, about three weeks ago, sent to request me to visit him, as lameness prevented him from coming to me. When I called upon him, he declared, that he feared that he should be lost, on account of the sins he had committed, and entreated to be received into our fellowship, that he might be instructed in the way of salvation. He has, ever since, diligently attended at our church.

“ Thus you see, dear Brother, that our Saviour and His Spirit still vouchsafe to seek and save lost human creatures. Think of us, and pray for us to that Lord, who doth not despise the cry of the poor and needy.

“ We commend ourselves also to the prayers of the Society for the Furtherance of the Gospel, and of all our Brethren and Friends, whom we cordially salute in the fellowship of Jesus, and remain, &c.

J. M. P. and E. LEITNER.”

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## WEST INDIES.

### JAMAICA.

*Extract of a Letter from Brother J. ELLIS.*

“ MY DEAR BROTHER, FAIRFIELD, August 2nd, 1828.

“ ON the 27th July, I had the pleasure of attending the consecration of the church lately erected at Irwin-hill, the completion of which appears to have been retarded by fewer difficulties than we have met with at New Carmel. Besides Brother Light and myself, Brother Scholefield took an active part in the services of the day, which proved indeed a season of distinguished blessing. A large company, both of negroes and whites attended on this interesting occasion, and contri-

buted, according to their ability, towards the expense incurred by the erection of the building. At the close of the day, the communicant members of the congregation partook together of the Lord's supper. But I must refer you for further particulars, to Brother Light's diary, which you will no doubt receive in due course.

*October 7th.*

“ Since the date of my last, we have had the pleasure to welcome Brother Zorn and his wife, from Bethlehem, in North America, as our fellow-labourers in this Mission. They arrived at Fairfield on the 13th of September, when we gladly joined them in thanksgivings to the Lord, whom winds and seas obey, for having brought them safe to us, and preserved them from the perils of storms and tempests, so frequent and often so fatal at this season of the year. You are perhaps already aware that Brother Zorn and his wife, in coming to the West Indies, come not to a strange land. They are both natives. Brother Zorn was born in St. Thomas, and his wife, a daughter of our late Brother Sievers, in St. Croix, in which islands their parents faithfully laboured as Missionaries for many years. The direct communication between the United States and the British colonies being for the present cut off, they were under the necessity of entering an intermediate port, and it was no small satisfaction to them to find that one of their native islands would be as convenient as any other for this purpose. They landed in St. Thomas on the 1st of August, and spent a few weeks among the scenes of their early life, scenes doubly dear to them as being associated with their first impressions of the love of Jesus. Many of the negroes, who had known them as children, and some who had even assisted in nursing them, were so overjoyed to see them return, that they wished to constrain them to continue among them. Hearing, however, that their services were much more needed in Jamaica, they parted from them in love, expressing many good wishes in their behalf, and requesting them to salute affectionately the congregations of believing negroes, in this island, on their

behalf. This they had an opportunity of doing the day after their arrival at Fairfield, where, for the present, they will continue to reside, and endeavour to become acquainted with the routine of our Missionary labour. Remember in your prayers these young servants of the Lord, who appear to enter upon their appointed work with cheerfulness, and with an earnest desire to be faithful witnesses of that salvation which is by faith in Christ Jesus.

“ In our daily experience, the encouraging truth continues to be verified, that *“ The Lord our God, in the midst of us is mighty; He will save.”* In addition to the members of our congregation, whose walk is in general worthy of the gospel, we have the pleasure to see many negroes resort to us for Christian instruction; and some among them appear so desirous to know how they may be saved, and to attain to the privileges of the church that we are led to inquire, why they did not come sooner? Their answer is generally in terms like these, “ my heart no lead me for come before.” Although I have said that our converts are for the most part desirous to be guided by the written precepts of the word of God, and to fulfil that direction of our Saviour, which enjoins those who love Him to keep His commandments, we are not without trials arising from the unfaithfulness of some, who perhaps, even for years, have made a fair profession. Such individuals we have of course been obliged to exclude from our fellowship, until they become sensible of the error of their ways, and bring forth fruits meet for repentance.

“ At New Eden, the services continue to be well attended, though the number of new-comers is not so great as formerly. This is in part owing to the erection of a chapel of ease in the Mile Gully district. We may therefore hope, that many who used to come to us from that quarter, are now receiving instruction nearer home. Brother and Sister Pfeiffer, who are at present in good health, pay particular attention to the negroes on the plantations in the vicinity of New Eden, for whose sake that station was specially formed; and instances are not wanting of individuals embracing the gospel, who, till lately, seemed to turn a deaf ear to it.”

“ At New Carmel, the attendance continues as numerous as ever, or perhaps more so; but the church is not yet finished. The workmanship of the building, thus far, appears to be excellent. The dwelling-house at Irwin-hill is in a forward state. Brother Light and his wife were in better health when we last heard from them, than for some time past.”

*November 22nd.*

“ I am at length able to announce to you the opening of the church at New Carmel, which took place on Sunday last, the 16th of November. All the Missionaries were present on this interesting occasion, with the exception of Brother Pfeiffer. The congregation assembled was both large and respectable, and the joyful countenances of those present expressed perhaps more of the grateful feelings of the heart than words would have been able to convey. You know that on ordinary occasions we do not call upon the slave population to contribute to our missionary funds; but on the opening of a new church, a collection is made indiscriminately among those who attend the solemnity. In the present instance, we noticed that persons of all classes, proprietors, and slaves, white, brown, and black, of every condition, contributed cheerfully to the building of the Lord's house, according to their ability. The collection amounted to 50*l.* sterling, being considerably larger than any we have hitherto made in this island. After the sermon, which was delivered by Brother Zorn, from the words “ *Holiness becometh thy house, O Lord, for ever,*” Ps. xciii. 5, the children of the five schools attached to New Carmel were examined, to the great satisfaction of all present. A considerable number of adults were baptized, and received into the congregation, and the day was closed by a special meeting for the congregation.

“ I write in great haste, being just returned from New Eden, where I have been detained by the illness of Brother Pfeiffer and his wife. Their complaint is an intermittent fever, but we hope that, in the course of a few days, they will be sufficiently recovered to come to Fairfield for change of air. I remain, &c.

JOHN ELLIS.

*From Brother J. SCHOLEFIELD.*

“DEAR BROTHER, NEW CARMEL, *October 3rd, 1828.*

“ACCEPT our sincere thanks for your interesting letter of May 8th, the contents of which afforded us equal pleasure and encouragement. We are aware of our unworthiness to serve the Lord, in the important station to which He has been pleased to appoint us; yet it is our desire and determination, through the enabling grace of our Saviour, to spend, and to be spent in His service, labouring with diligence for the benefit of immortal souls, who might otherwise perish for lack of knowledge. It appears as if the Lord had called us to be reapers in His vineyard; for wherever we have hitherto been stationed, we have had the happiness of beholding hundreds of poor negroes, who had either found grace through the atoning blood of Jesus, or were earnestly seeking after the enjoyment of His salvation. In this neighbourhood also, the fields are indeed white for the harvest, and we earnestly pray for an increase of labourers, who may assist in gathering in the reward for the travail of the Redeemer’s soul.

“Neither our dwelling-house nor church is yet completed, but we hope that the latter will be ready for consecration by the middle of next month. The school-room is far advanced, and I trust will be finished at an expense not materially exceeding the sum mentioned in my last letter. Concerning this new missionary station generally, I think I may venture to say, that though its establishment has required a considerable outlay, it will in time be one of the least expensive of our missionary settlements in this island. The land belonging to it is cleared, and produces abundant of grass, and we have the advantage of being surrounded by many kind friends, who show their good-will in various ways. I wish it was in my power to give you a correct idea of the place. I have not seen a settlement in the West Indies which is so pleasantly situated, and altogether so beautiful in appearance. But what constitutes the most pleasing feature in our eyes, is the great hunger and thirst after the word of

life, which is manifested by the negroes around us. Our services on the Lord's day are regularly attended by from four to five hundred persons. At our last individual speaking, we had the pleasure to see 259 new people, and candidates for baptism, 49 baptized, and six communicants, besides 23 at Mesopotamia; in all, 337. The number increases every week. The small number of our communicants may perhaps surprise you. The fact is, that we are reluctant to admit any to this sacred ordinance, or even to receive them as members of the congregation, unless we feel satisfied, that there is a solid work of grace in their hearts; indeed, we wish to observe the same caution in regard to admission, even to the inferior classes, of which our negro flock is composed.

“Our schools continue to prosper abundantly. The average number of our Sunday-scholars, during the last three months, has been 186. We have hitherto enjoyed the active and able assistance of our worthy Christian friends, Mrs. Cooper, Mrs. Coke, and Miss M. Senior, in this labour of love, and others of our pious neighbours have occasionally taken a share in teaching. On Sunday morning, previous to the public service, Mr. E. Coke has kindly relieved me of the necessary superintendance of the school; an arrangement which has been attended with the best results. Most of our teachers are brown and black members of this congregation. Besides the school at New Carmel, we have been enabled to establish six day-schools, on the neighbouring estates, three of which are supported by the generous aid of the Ladies' Society for promoting Negro Education, who allow us for this purpose 50*l.* currency, (about 30*l.* sterling) *per annum*. For particulars of these schools I must refer you to the enclosed letter addressed to the Secretary of that Society.

“The following donations have been received towards the building of the chapel at New Carmel, from friends in our vicinity:—E. F. Coke, £20; R. H. Senior and family, £10; F. Cooper, Esq. and his lady, £20; Hutchinson Senior, Esq. £5 : 6 : 8; E. Marcy, Esq. £5 : 6 : 8; C. Miller, Esq. £1 : 6 : 8; John Salmon and his lady, £30; A. Miller, Esq.

£1 : 6 : 8. In all, £93 : 6 : 8. currency. Besides these generous donations, the following sums are annually subscribed towards the maintenance of this station, payable on the 1st of August. E. F. Coke and his lady, £10; R. H. Senior and his lady, £5 : 6 : 8; F. Cooper and his lady, £5; Jamaica currency.

“ We are much in need of books, chiefly such as contain the alphabets: five dozen Manuals of Christian doctrine, and as many children’s hymn-books, would likewise be very useful to us. And if to these you could add a few copies of the hymn-book in general use, to be distributed as presents among our teachers, we should feel additionally obliged. Since I began this letter, I have been informed by Brother Ellis, that a valuable present of bibles and testaments has just been received from the generous British and Foreign Bible Society, of which we doubtless shall obtain our share, and for which we beg to return our cordial thanks. Remember us and our negro flock in your prayers, and believe me, &c.

J. SCHOLEFIELD.”

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*Extract of a Letter addressed to the Honorary Secretary of the Ladies’ Society for promoting Negro Education.*

[Inserted by the kind permission of the Committee.]

NEW CARMEL, *October 6th*, 1828.

“ I FEEL confident (judging from the past) that in future, much good will be done, through Divine grace, both to the rising generation, and adult population of this favoured neighbourhood, by means of schools. We humbly thank the Lord for the great encouragement given by several of our opulent and pious neighbours, who not only assist with their money and influence, but have also undertaken the arduous task of teaching. I doubt not, when the happy results of a religious education are more known in this country, that others will be induced to give their sanction and influence to the glorious cause. A more pleasing sight can scarcely be enjoyed by a Christian, than we are privileged to witness

every Sunday morning. Before eight o'clock, large groups of negroes and coloured children, clean, and for the most part decently dressed, are seen approaching the settlement, with quick, but generally orderly steps. What pleasure would it afford to you, and all the members of your honourable Society, to see the dear children as they enter our house, with smiling faces, bow and curtsy to their teachers, saying, "How do Misses!" "How do Massa." The school commences with singing and prayer. At eight o'clock, the children join in the singing, with sweet and cheerful voices; the attendance of the teachers has been, for the most part, punctual and steady. Hitherto we have had no place but our dwelling-house, which is still in a very unfinished state, for school and divine service. In about five weeks the church is to be opened, and we are now beginning to use it as a school-room, though it will yet be two or three months before it is finished. Encouraged by the liberal aid of your generous Society, we fixed on a place for a school-house, which I hope will meet the approbation of all friends at a distance, as well as of those in the neighbourhood. It is to be a plain substantial building, 40 feet long by 10, within the walls. When finished, if the society, and others of our generous friends, could enable us to give a moderate salary to a steady person as teacher, and another to look after the children's victuals, all of which would be done for less than 60*l.* sterling, we should be able to do much good in the way of training teachers for our schools in the neighbourhood, as well as for the Sunday-school. The numbers at present on our lists as Sunday scholars, are 121 boys, and 158 girls. Male teachers, four coloured, two black; female, five coloured, three black; besides four white ladies, who teach the first classes. Since August, E. F. Coke, Esq. has kindly assisted in the school, by taking the superintendance of the boys. We consider the attendance very good, it has averaged 186, one Sunday with another, for the last four months. More than thirty of our children can read the Holy Scriptures. Most have learned the Church Catechism, and a great number of hymns and portions of the Scriptures. We are much in

want of books, especially those containing the alphabet. Both for the Sunday and day-schools, and also for adults, bibles and testaments are much needed.

“ In giving a report of the day-schools, I must be brief. The first was begun at Mount Airy, July, 1827. A pious young woman having been recommended to me, I spoke with her and her mother on the subject, pointing out the lamentable state of the neighbourhood, and the dreadful reality, that souls were perishing for lack of knowledge. She began in the strength of the Lord, and has continued, notwithstanding the scorn and derision she had to suffer on that account. This school and two others were given up to the care of your Branch Association, in April, this year. Miss Ann Campbell's, mentioned first, contains 27 children, nine of them can already read some of the easiest parts of the bible, others are in words of one or two syllables. They have learnt the Church Catechism, broken into questions and answers, and great part of Mr. Trew's, besides hymns, &c. The second school, (Woodland's) was begun in January, this year, numbers about 40 children, and has been the most prosperous of all. I am sorry to say, that lately it has suffered some diminution from unavoidable circumstances. It has been made the instrument of much good, both to children and adults in that neighbourhood. The last and least flourishing was begun in March, and has 22 on the list, who attend tolerably well. Besides the above, we have three other schools, one of which is in a very hopeful state; they have been begun since the others were given up to the Ladies' Branch Association. Since April, £45 : 6 : 8. have been expended in support of the different schools under our care. I hope Mrs. Cooper, your worthy and truly pious Secretary, will give you a full statement shortly. Please to present my warmest thanks to your honourable Committee, and assure them that I shall feel pleasure in stating those simple facts that come within my knowledge. May the Lord abundantly prosper all your laudable endeavours, and cause His peace and blessing to rest upon you. Begging for an interest in your prayers, I remain, &c.

JOHN SCHOLEFIELD.”

## ANTIGUA.

*Extract of Letters from Brother JOSEPH NEWBY.*

“ DEAR BROTHER, ST. JOHN’S, *November 5th, 1828.*

“ I HAVE to thank you for your kind letter of August 19th, containing many subjects of interest, and many expressions of affectionate remembrance, which at the present season are peculiarly encouraging to myself and my fellow-labourers. The prayers and support of all our dear Brethren are indeed especially needful to us, at a time when the declining health of several of our number causes us more than ever to feel, how completely dependent we are on the grace and strength of Christ our Saviour. In my last letter I mentioned the alarming illness of the Brethren, Shill and Olufsen, and it is with grief, that I have now to add, that the former has been completely given over by his medical attendants. He has been so much reduced by the violent remedies that have been resorted to, to subdue his original complaint, the dry belly-ache, that he requires the constant attendance of two persons by day and night. Brother Olufsen’s disorder is likewise heavy upon him, and as medicine appears to be of but little use, he has been advised to try the effect of a voyage to one of the neighbouring islands, and will probably sail for St. Kitt’s, in the course of the present week. Brother Simon has also been unwell, but is, we trust, convalescent.

“ The kind encouragement afforded us by our dear Brethren and friends in Europe, to undertake the building of a new church at St. John’s, we beg to acknowledge with unfeigned gratitude. The subject was lately brought before our Mission Conference, and discussed with all the care and attention which its importance demanded; when it appeared to be the general opinion of the Brethren assembled, that, under present circumstances, it would not be advisable to undertake the work proposed. The following were the reasons which principally led us to this decision, a decision which we are sensible may produce a feeling of disappointment in the minds of our friends at home, but which we beg them to be-

lieve was not formed without regret on our part. In the first place we feel ourselves at present unequal to the management of an undertaking of such magnitude, and, unless skilfully managed, so expensive. The number of effective Missionaries is much reduced, as you are already aware; and among those who are stationed at St. John's, none feels himself capable of superintending the erection of a large church, more especially, in addition to his other duties. Again, there is an immediate necessity for an extensive repair of the Mission premises at Gracehill, and for which arrangements have been already made; and, lastly, we find by a careful examination, that our present church may, at a moderate expense, be enlarged, so as to remedy, in a great measure, the inconveniences of which complaint has been so frequently made. We propose, therefore, with the concurrence of our Brethren in Europe, to undertake this enlargement, which will include the raising of the present roof, and the erection of a deep gallery; the cost of these alterations being estimated at from £600 to £700 currency, (£300 to £350 sterling). We shall be truly thankful to hear, that this plan meets with your approbation, and that, in carrying it into effect, we may calculate on the good wishes and the active assistance of those friends in Great Britain, who have shewn such generous interest in the extension of our labours in the West Indies. We hope to be able to commence the work early in the following year.

“ Several changes will soon take place in our various Missionary stations. Brother Wright has been appointed to Gracehill, Brother Munzer to succeed him at Newfield, and Brother Kochte will remove to St. John's. When another Missionary arrives, (and we are anxious to hear that an assistant is on his way to us), he will probably be stationed at Gracehill.

“ We have lately been endeavouring to improve and extend our school at St. John's. The children now receive instruction, three days in the week, instead of two, as formerly; and a well qualified negro Brother has been engaged to teach the boys. Two evening-schools have likewise been begun for children, whose parents reside at the other end of the town, and who cannot well attend here in the day-time.

“ The Lord has been graciously pleased to preserve us this year from hurricanes, though appearances were twice very threatening. His holy name be praised for this mercy. For a considerable time past the weather has been wet, hot, and sultry; and during such weather, we have had to converse individually with about 1,200 negroes, previously to their partaking of the Holy Communion, in two divisions, on Saturday and Sunday last. Twenty-five were on those occasions admitted for the first time. The thermometer standing at the time at 90° of Fahrenheit, you may imagine the fatigue and exhaustion, necessarily attendant upon the discharge of these duties.”

*December 4th.*

“ My chief object in writing to you by this week’s mail, is to inform you of the departure of our dear Brother Shill, which took place on the 11th of November, in the most gentle and peaceful manner. For several weeks previous to his release, he had only short intervals of perfect presence of mind; but, at such times, he spoke in a very cheerful and satisfactory manner of the prospect before him, of resting for ever in the presence of his Saviour. He desired those about him to convey his most affectionate salutations to his fellow-labourers, and to request their forgiveness, if in word or deed he had given offence to any. We truly mourn over the loss which this Mission has sustained, by the removal of a Brother so well qualified for extensive usefulness in the vineyard of the Lord. During the latter stage of Brother Shill’s disorder, both Sister Shill and Brother Simon were confined by a severe attack of fever. By the Lord’s blessing, they are, however, in a fair way of recovery.

“ On the 8th of November, Brother Olufsen and his wife left us on a visit to St. Kitt’s. Their absence causes the chief burden of the concerns of this congregation to devolve upon myself and my aged partner. We are the more thankful to our merciful Lord for the share of health which we are permitted at present to enjoy, and for His gracious support amidst all difficulties, and gladly do what we are able. We are sensible of our utter unworthiness of the least of all His

mercies dispensed to us for so many years past, and confess that we owe our all to Him. Concerning the state of our congregation, I have nothing particularly new to report. Discouraging circumstances are by no means wanting, yet we have abundant evidence that the Lord is pleased to bless our labours. We are often greatly refreshed by our visits to the sick and dying. Their humble yet believing declarations of a hope full of immortality, grounded on the sufferings and death of their Saviour, rejoice and edify our own hearts. Of late, there has been much sickness, and many departures have taken place, especially in town. In the course of this year, about 150 individuals belonging to this congregation, children included, have been called into eternity.

“With affectionate remembrance to all our Brethren and friends, I remain, &c. JOSEPH NEWBY.”

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### ST. KITTS'S.

*From Brother J. JOHANSEN.*

BASSETTERRE, *September 13th, 1828.*

“DEAR BROTHER,

“IN my last letter I intimated the desire of our friend, the Hon. Charles Woodley, that we should form a new settlement near the estate of Lavington, on which our Brethren at Bethesda have for some years preached the Gospel with evident success. Circumstances have since occurred which have induced that gentleman, not merely to renew his proposal with increased earnestness, but likewise to commence the most active exertions among his friends for ensuring the necessary assistance and support, in case the plan obtains the sanction of our Directors at home. He has even gone farther; for having procured a piece of land suitable for the purpose, he has commenced the erection of a small chapel, in the confident hope that our Brethren may be thereby encouraged to complete the formation of a regular settlement. The chapel he hopes to build at his own expense, and that of his friends, and he is willing to appropriate it, and the land on which it is erected, to the sole use of the Brethren's

Mission in this island. As a considerable number of negroes belonging to the congregation at Bethesda reside at or near Lavington, it is probable that the establishment of the proposed station, should it be agreed upon, may not call for an increase of labourers in this Mission. Meanwhile we commit this important affair with confidence to the direction of that Lord, whose kingdom it is designed to promote.

“ Our meetings at Basseterre continue to be well attended, and the love and confidence of our dear negro flock prove a great encouragement to us. On Sunday, the 7th instant, we had a blessed celebration of the Lord’s Supper, with 461 of our communicants; on this occasion six persons were confirmed, and partook for the first time; two were readmitted; nine were appointed for confirmation; and nine candidates. On the 21st, which is our prayer-day, five adults are to be baptized; seven received into the congregation; three re-admitted; and nineteen admitted as candidates for baptism. May the Lord accept and preserve them all as His property!”

*December 8th.*

“ We have just taken leave of our dear Brother Olufsen and his wife, who have paid us an agreeable visit of four weeks. I wish I could say that Brother Olufsen’s health had derived any benefit from the voyage, change of air, and relaxation of his accustomed duties. We fear, on the contrary, that he returned to Antigua a greater invalid than he was when he left that island. We feel truly anxious about him, and pray the Lord to spare his valuable life. We are all, through God’s mercy, in pretty good health, and rejoice to perceive that our labour is not in vain. The Lord continues to feed the flock gathered together in this place with His word and sacraments, and to strengthen the faith of all who truly desire to follow Him in sincerity. On our last prayer-day, 13 adults were received into the congregation, five were re-admitted, and 14 became candidates for baptism. Our Sunday-school goes on much as usual. Sister Shick is very active in the superintendence of that for girls, and also in the instruction of the female teachers. She received last week a valuable present from certain members of our congregation and friends at Bedford, consisting of a variety of useful arti-

cles, both for teachers and children, such as frocks, needles, pincushions, &c., for all which she begs to return cordial thanks to the kind donors. I have also received a present of books for our school, from Brother Ramftler, in Bristol, which have arrived at a very seasonable time, as we shall be thereby enabled to distribute them as rewards to the children of our Sunday-school, who will join us in imploring a blessing from on high upon their kind benefactors in England.

“ We beg a continued interest in your prayers, and salute affectionately the members of the Society for the Furtherance of the Gospel, and all our friends.

(Signed)

J. JOHANSEN.

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### BARBADOES.

*From Brother JOHN TAYLOR.*

“ DEAR BROTHER, MOUNT TABOR, *October 6th, 1828.*

“ I THANK you cordially for the kind interest you express in the well-being of myself and family. The indifferent state of my wife’s health, almost ever since our arrival here, the weakness of my youngest child, 3 years old, added to several serious attacks of illness which I have myself sustained, have sometimes tempted us to request permission to try what effect a winter’s residence in England might produce upon our debilitated constitutions. The Lord, however, has been pleased so far to restore our health, including that of my dear child, that we have joyfully relinquished for the present all such ideas, and are more than satisfied to continue our labour in this part of the Lord’s vineyard. Our situation here is very comfortable, especially since the chapel and dwelling-house have been finished. Our meetings are not yet very numerously attended. Some of our hearers have ceased to come, on ascertaining that they could not be baptized, or received into the congregation immediately. Others, however, attend regularly, and seem to be truly concerned for the salvation of their souls. The school continues to prosper.

“ The weather for some time past has been changeable and far from healthy, but we are truly thankful to the Lord,

for preserving us from the tempests which often mark this season of the year. On the 10th instant is the service annually appointed by government in commemoration of the dreadful hurricane of 1780. A few months ago, I visited the site of our first settlement in this island, which was blown down during that awful visitation of Providence. It is not far from Sharon. You may remember that our Missionaries, after the destruction of their dwelling, took shelter under a rock, till the storm was over. I was also shewn the graves of several of our Missionaries and their children; among the rest, that of the late Brother John Montgomery, the father of our valued friend, James Montgomery of Sheffield; and of his brother, Ignatius, whose spiritual care I enjoyed during my residence at Gracchill in Ireland. Three large tamarind trees form a beautiful shade over their graves. The walls of the chapel are partly standing, and the dwelling-house has been repaired, and is now inhabited by a white man and his wife. The latter knew the late Brother Montgomery and several others of our Brethren and Sisters. I mention these particulars, thinking that they may not be without interest to yourself and to many of our English friends. I remain, &c.

JOHN TAYLOR.

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### TOBAGO.

*Extract of a Letter from Brother P. RICKSECKER.*

“ DEAR BROTHER, MONTGOMERY, *October 27th, 1828.*

“ THE assurance of the kind interest, taken by yourself and so many friends in England, in the progress of this Mission, and of your prayers, that we may be enabled, by the grace and power of the Lord Jesus, to perform that service to which he has vouchsafed to call us, encourages us to persevere, amidst not a few difficulties and trials, incident to the commencement of a new station.

“ On the 11th June, we removed from the house we had occupied on the estate of our kind friend Mr. Hamilton, to this place. Although the dwelling-rooms were not finished, as the carpenters had promised they should be, we hoped that our occupation of them; under such circumstances, might sti-

mulate the workmen employed to increased exertions. In this hope we were, however, disappointed. On the 20th June, a violent storm threw down our stable and negro house; the repair of which produced still further delay. Yet notwithstanding these and other inconveniences, I determined to open the chapel, (which, as you will recollect, occupies the whole ground-floor of our mission-house), for divine worship on the 13th July. We assembled at the appointed hour, and had the pleasure to see our little church filled with negroes and a few white people from the neighbourhood, all of whom conducted themselves with much order and apparent devotion. The service was commenced by the singing of the hymn, "*Most Holy Lord and God,*" after which we all knelt down and implored the Lord to vouchsafe His gracious presence and blessing to all, who meet together in this house of prayer; to hear their supplications, accept their praises, and cause the testimony of His love, delivered from time to time by His servants, to find entrance into the hearts of many sinners. The children from Riseland having sung the hymn, "*To our Redeemer's glorious name,*" the Rev. Mr. Cheeswright, the Wesleyan Missionary, addressed the people from Isa. 56, 7.—"*Mine house shall be called a house of prayer, for all people.*" At one o'clock, we held a second public service; on this occasion I read the Litany, and preached from the 27th Psalm, 4th verse.—"*One thing have I desired of the Lord,*" &c. The Lord was indeed with us, and caused His peace to rest upon us, throughout the whole of these solemn services.

"From this period, I hoped that our missionary efforts would assume a more regular form; but the Lord was pleased to teach me yet a farther lesson of patience. On the 15th of July, I was taken ill with a liver complaint, on my return from visiting the estates, and was confined to my bed or to the house, for nearly six weeks after. My dear wife had likewise to suffer much from a similar complaint, attended with rheumatic symptoms: but we are now, by God's mercy, restored to nearly our usual state of health. Till September, our services were thinly attended, but of late the number of hearers has regularly increased, and now fill our hall; for,

owing to the necessity to which we have been reduced, of exchanging the earthen floor of our chapel for a stone pavement, we have not been able to use the latter since the day of its consecration. The number of children who attend our school varies from 30 to 50, many of them make good proficiency, and give hopes that they will grow up in the nurture and admonition of the Lord. In August last, an aged negro woman belonging to Riseland estate, was received into the congregation; and on the 5th of October last, I baptized at Buccoo a young negro, who is a leper, and had long been desirous of that privilege. I have still to mention, that a few negroes come to me in an evening for instruction, and seem very anxious to learn to read the Scriptures. Mr. Hamilton has kindly furnished me with some books, for the use of our schools; and twelve dozen primers, sent us by the Female Society at Bethlehem, have been likewise received, and prove very acceptable. Pray for us, dear Brother, and for the people committed to our care, and believe me ever to remain,

P. RICKSECKER."

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LETTER from the SYNODAL COMMITTEE for the Management of the Brethren's MISSIONS among the HEATHEN, accompanying the Statement of 1827\*.

HERRNHUT, October 17th, 1828.

"DEAR BRETHREN AND SISTERS,

"THE year 1827 was distinguished by three jubilees or anniversaries of important events in the history of the Church of the United Brethren. Among the most important fruits of that remarkable outpouring of the Spirit upon the rising congregation at Herrnhut, on the 13th of August, 1727, and the general excitement to prayer and intercession, which took place on the 27th of August, in the same year, we justly reckon that ardent desire awakened in the hearts of its members, to spread the knowledge of the power of Christ's atonement among Heathen nations. The effects, which by the grace of God have been produced ever since the year 1733, excite us continually to praise and glorify that True and Faithful Witness, who has so powerfully pronounced His

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\* Received in November, 1828.

blessing upon that great work. This has also been most apparent in the year past, upon our continued exertions to maintain the missionary work committed unto us.

“ In GREENLAND, this period has been distinguished by the encouragement given to our Brethren, on perceiving a general awakening in the hearts of the young people.

“ At *Fredericksthal*, the missionaries have been able at length, on the 28th of September, 1826, to leave their hut of sods, and to inhabit their European block-house, with thanksgiving to the Lord for having helped thus far. In the two northern stations, the increasing want of brushwood causes much anxiety respecting a future supply of fuel.

“ From LABRADOR we have received, both by letters and by visiting Missionaries, the most agreeable accounts.

“ The settlement at *Okkak* celebrated the 50th anniversary of its formation. The missionaries are proceeding with the translation of the Scriptures, and in all the schools much progress is made by the Esquimaux scholars, in reading, writing, and singing.

“ In NORTH AMERICA, a new church has been built for the Delaware congregation at *New Fairfield*.

“ The two settlements among the Cherokees in Georgia are slowly increasing in number, but the spiritual state of the Indian converts is encouraging. The death of their chief, Charles Renatus Hicks, who was a pattern to his countrymen in walk and conversation, ever since 1799, and a promoter of the cause of God, is much and justly lamented.

“ In SURINAM, the foundation of a larger church, necessary for the accommodation of the increasing congregation at *Paramaribo*, was laid on the 21st of July, by the generous contribution of friends, both of the Lutheran and Calvinistic persuasions. Testimony was borne to the good effects of the Brethren's Mission in that Colony.

“ In the WEST INDIES, the three Danish, and three of the English islands, St. Kitt's, Antigua, and Barbadoes, were visited by Brother Christian Gottlieb Hüffel, on his passage from North America to us, pursuant to his appointment as member of the Elders' Conference of the Unity. This visit of a bishop of our Church to the Missionary stations in those islands, has been attended with blessing and with profit.

“ On the 17th and 28th of August, many of the West India Islands were visited by a dreadful hurricane, which was most violent in St. Croix. A new desire to hear and obey the word of God, seemed to be awakened among the negroes in the Danish islands.

“ In BARBADOES, the new Mission at Mount Tabor is in an encouraging state.

“ At *New Carmel*, in JAMAICA, the foundation of a new church was laid on the 12th of March, and in all the settlements, the eagerness of the negroes to attend the preaching of the Gospel was great.

“ March 6th, Brother Ricksecker, arrived in TOBAGO for the renewal of the mission in that island. The new settlement built upon the estate of Mr. Hamilton will be called Montgomery.

“ The mission at the CAPE OF GOOD HOPE continues to prosper. Two circumstances may be considered of importance to this mission. In consequence of calumnious reports raised by an evil-minded person, and inserted in the public papers, an investigation took place by the kindness of the government, the result of which was, the confirmation of the regulations made in the Brethren’s settlements for the maintenance of good order; and the complete refutation of the calumniator.

“ A chief among the Tambookies, having applied to the Government for the instruction of his people in Christianity and useful arts, the Brethren were desired to undertake a mission to that nation, and a reconnoitring journey was made at the desire of the Colonial Government, by the Brethren Hallbeck and Fritch, from the 18th of June to the 21st of July.

“ The dwelling-place of the Tambookie tribe is beyond the eastern frontiers of the colony and the Caffre country, at the foot of a range of mountains from which the Great Fish River flows into the Eastern, and the Orange River into the Western Ocean. We trust that the Lord will prepare the way, and that from this nation also He will see of the travail of His soul, and be satisfied.

“ It may be readily supposed, that the many long and

# GENERAL STATEMENT

AT

*THE CLOSE OF 1827.*

	£	s.	d.
Surplus of 1826 . . . . .	263	12	10
Extinct Annuities. . . . .	91	13	4
Disbursements of former years, repaid in 1827	40	1	8
	£395	7	10
Deduct deficiency in the Account for 1827 . .	322	2	3
Balance available for general purposes . . . .	£73	5	7

## *Statement of the WEST INDIA Fund.*

Amount of the Fund at the close of 1826 . . . . .	£2602	11	1
Receipts during the year 1827 . . . . .	422	5	8½
	£3024	16	9½
Expended, on account of the erection of the Church at } New Carmel, Jamaica . . . . . }	756	9	7½
Balance in hand . . . . .	£2268	7	2

## *Statement of the WEST INDIA SCHOOL Fund.*

Amount of the Fund at the close of 1826 . . . . .	£414	16	2¼
Additional receipts in the year 1827 . . . . .	244	6	7
	£659	2	9½
Expended for the erection of the School- house at Newfield, Antigua . . . . . }	£416	16	9
Ditto for current expenses of Schools in } Antigua . . . . . }	81	11	3
Ditto, ditto, in St. Kitt's . . . . .	34	16	9
Ditto, ditto, in Barbadoes . . . . .	3	18	9
Ditto for School-house at Fairfield, Jamaica	88	16	8
Total, West India currency . . . . .	£626	0	2 ¼ = £542 12 3
Balance in hand at the end of 1827 . . . . .	£306	10	1½

# LIST

OF

*Subscriptions and Donations received towards the support of the Missions of the United Brethren, from friends in Great Britain and Ireland, from April, 1828, to February, 1829.*

## FROM SOCIETIES AND ASSOCIATIONS.

ENGLAND.	£	s.	d.	
LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach Esq. Treasurer:				
For the general Fund . . . . .	2321	11	2	
For the West India ditto . . .	103	6	2	
For the Negro School ditto . . .	138	11	5	
For ditto, by the London Ladies' Negro Education Society, of which 50 <i>l.</i> for New Carmel, 25 <i>l.</i> for Antigua, and 25 <i>l.</i> for St. Kitt's . . . . .	100	0	0	
For the Tambooktic Mission . . .	20	0	0	
Arrear for the Sarepta Fire . . .	8	0	0	
For Fuel for the Greenland Mission . . . . .	1	0	0	
For the New Settlement at Irwin, in Jamaica . . . . .	1026	16	3	
	£3719	5	0	
London Ladies' Association, by Miss Hurlock, Treasurer, in three payments . . . . .	118	14	2	
Ladies' Association, Bath, by Miss Phillott, Treasurer . . . . .	98	16	5	
Ladies' Association, Bristol, by Miss Draper, Secretary, including 2 <i>l.</i> 11 <i>s.</i> for West India Schools . . . . .	62	7	7	
Ladies' Association, Fairfield . . .	10	11	1	
Ladies' Association, Bedford . . .	17	10	6	
Juvenile Missionary Society, Cannon Street, Manchester, by the Rev. S. Bradley . . . . .	20	0	0	
Northamptonshire Association of Independent Ministers and Churches, by Rev. T. Toller . . . . .	2	0	0	
IRELAND.				
Molyneux Asylum Missionary Association . . . . . 2 <i>dons</i>	22	0	0	
York-street Chapel Missionary Fund . . . . .	10	0	0	
Belfast Juvenile Society, by Rev. A. Henderson . . . . .	10	0	0	
SCOTLAND.				
Edinburgh Association, in aid of the Brethren's Missions, by Mr. R. Plenderleath, Treasurer, in five payments . . . . .	415	9	2	
Glasgow Association, in aid of the Brethren's Missions, by J. Playfair, Esq. Treasurer, in three payments, including 203 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> for the West India Fund . . . . .	490	0	0	
Greenock Auxiliary Missionary Society . . . . .	5	0	0	
Perthshire Missionary Society, by John Newlands, Esq. Treasurer . . . . .	20	0	0	
Stirling Society, in aid of Missions, by Rev. John Smart . . . . .	15	0	0	
From Members of the East Lothian Society, for promoting Christian Knowledge, by W. Hunter, Esq. Treasurer . . . . .	19	2	6	
The Northern Missionary Society, by Rev. Angus Mackintosh, D.D. . . . .	13	0	0	
Falkirk Society, for diffusing Religious Knowledge, by Rev. D. B. McKenzie . . . . .	5	0	0	
Stranraer Society for Religious Purposes, by Rev. William Symington . . . . .	5	0	0	
<i>The following Donations from Societies and Associations in Scotland are included in the gross Amount of 415<i>l.</i> 9<i>s.</i> 2<i>d.</i>, remitted by the Edinburgh Association.</i>				
Dundee Missionary Society . . . . .	5	0	0	
Nairnshire Society, for the propagation of the Gospel . . . . .	5	0	0	
Dundee Juvenile Bible and Missionary Society . . . . .	5	0	0	
From some Members in Rev. Dr. Belfrage's Congregation, Falkirk, including his own . . . . .	6	12	0	
Edinburgh Auxiliary Missionary Society . . . . .	20	0	0	

## Subscriptions and Donations

Male Branch of Huntly Missionary Society . . . . .	3	0	0	Dumfries and Maxwelton Bible and Missionary Society . . . . .	4	0	0
Thornhill Female Bible and Missionary Society . . . . .	3	0	0	<i>From Members of the East Lothian Society for promoting Christian Knowledge, by Mr. W. Hunter, Treasurer.</i>			
Alloa Penny-a-week Society . . . . .	10	0	0	Mr. P. Begbie, Cairndunnis . . . . .	1	1	0
Peebles Female Missionary Society . . . . .	4	0	0	Miss Begbie, ditto . . . . .	0	10	6
Coldingham Missionary Society . . . . .	1	10	0	The late Miss Catharine Begbie, ditto . . . . .	0	10	6
Stow Female Auxiliary Missionary Society . . . . .	3	0	0	Dunbar Bible Missionary and Tract Society . . . . .	4	0	0
Queensferry Bible and Missionary Society . . . . .	2	0	0	Mr. T. Ramsay, Haddington . . . . .	0	10	6
Associate Congregation of Original Seceders, Perth . . . . .	3	0	0	Mr. John Howden, Garleton . . . . .	2	2	0
Dumfries and Maxwelton Bible and Missionary Society . . . . .	4	0	0	Miss Howden, ditto . . . . .	0	10	6
Biggar Female Association . . . . .	4	0	0	Mr. James Dally, N. Berwick . . . . .	0	10	6
Tulleallan and Kincardine Bible and Missionary Society . . . . .	5	0	0	Mr. Archibald Todrick, Haddington . . . . .	1	1	0
Collection at Monthly Missionary Prayer Meeting, at Elie . . . . .	1	1	0	Haddington Juvenile Bible Society . . . . .	2	0	0
Elgin and Morayshire Missionary Society . . . . .	5	15	6	Traenant Female Bible and Missionary Society . . . . .	3	0	0
Western Mid-Lothian Bible Society . . . . .	5	0	0	Mr R. Patterson, Edinburgh . . . . .	0	10	6
Leith Auxiliary Missionary Society . . . . .	10	0	0	Ladies' Association, Haddington . . . . .	1	0	0
Mauchlin Bible and Missionary Society . . . . .	4	0	0	Mr. David Roughead, ditto . . . . .	5	0	0
Queensferry Juvenile Bible and Missionary Society . . . . .	2	0	0	Mrs. Lorn, Dunbar . . . . .	0	10	6
Arbroath Juvenile Society for the Propagation of the Gospel . . . . .	3	0	0	<i>Subscriptions and Donations received by the Edinburgh Association.</i>			
Leven Bible Society . . . . .	3	0	0	Anon. . . . .	100	0	0
Monimail and Collesie Bible and Missionary Society . . . . .	2	0	0	L. F. . . . .	2	0	0
Auchindinney Juvenile Society . . . . .	2	0	0	James Proudfoot, Esq. . . . .	2	2	0
St. Andrew's University Missionary Society . . . . .	3	0	0	Mrs. Balthour . . . . .	0	10	6
Moffat Female Bible and Missionary Society . . . . .	2	0	0	Wm. Stothert, Esq. of Cargen . . . . .	1	1	0
Inverkerthing Bible and Missionary Society . . . . .	2	0	0	Mrs. Baillie . . . . .	1	1	0
Broxburn ditto . . . . .	2	0	0	Misses Smith . . . . .	1	1	0
St. Andrew's Auxiliary Missionary Society . . . . .	10	0	0	John Watson, Esq. Leith . . . . .	1	1	0
Berwickshire Bible Society . . . . .	10	0	0	Miss Ritchie . . . . .	0	15	0
A few Friends at Auchtermuchty . . . . .	1	1	0	Miss Campbell . . . . .	0	5	0
Dysart Bible and Missionary Society . . . . .	3	0	0	John Stirling, Esq. . . . .	0	15	6
Dunscore Association for Religious Purposes . . . . .	3	0	0	John Robertson, Esq. . . . .	1	0	0
Nairnshire Missionary Society . . . . .	5	0	0	Captain MacGregor . . . . .	1	1	0
				Miss Garden . . . . .	1	1	0
				Mr. David Ogilvy . . . . .	0	10	6
				Miss C. Taylor . . . . .	2	0	0
				Mrs. Bonar, of Kemmergham . . . . .	2	0	0
				Mrs. Tennant . . . . .	1	1	0
				Robert Lewis, Esq. . . . .	1	1	0
				Miss Maitland . . . . .	0	10	6
				Miss Sprott . . . . .	1	1	0
				Mrs. Harper . . . . .	0	7	0
				Miss J. Hunter Blair . . . . .	1	1	0
				Mr. George Hastie, Mid Calder . . . . .	0	10	6
				Rev. Mr. Watt, Dalgetty . . . . .	1	1	0
				John Barclay, Esq. Dysart . . . . .	1	1	0
				Mr. G. Inglis, Dumfermline . . . . .	5	5	0
				Miss Mackie . . . . .	0	10	6

Henry Duncan, Esq. ....	1	1	0	Mr. Ja. Banks .....	0	7	6
Miss Marshall .....	0	5	0	R. Plenderleath, Esq. ....	2	2	0
Two Friends .....	0	8	8	Jas Bridges, Esq. ....	0	10	6
Rev. Dr. Brunton .....	0	10	6	Mrs. Neilson, Mill Bank ...	0	10	6
Mr. John Livingston .....	0	10	6	Henry Tod, Esq. ....	0	10	6
Rev. John Aikman .....	1	1	0	W. W. Anderson, Esq. ....	0	10	6
— Dr. Muir .....	0	10	6	A friend to Gospel Missions..	2	0	0
Mr. James Bruce .....	0	5	0	Rev. Dr. Gordon .....	0	10	6
Mr. Adam Black .....	0	10	6	— Walter Tait .....	0	10	6
Mr. Mackenzie .....	0	5	0	Mr James MacLaggan .....	0	10	6
Mr. Francis Spalding .....	0	10	6	John Campbell, Esq. Carbrook	1	1	0
R. Scott Moncrieff, Esq. ....	0	10	6	Miss Hunter, Canongate ...	0	10	6
Miss Blair .....	0	10	6	Geo. Brunton, Esq. ....	1	1	0
Mrs Hamilton .....	1	1	0	J. S. Blackwood, Esq. ....	2	2	0
Robt. Haldane, Esq. ....	1	1	0	John Ogle, Esq. ....	0	10	6
Ja. Haldane, Esq. ....	1	1	0	James Forrest, Esq. ....	0	10	6
Mrs. C. Mowbray .....	1	1	0	J. M. ....	1	1	0
Rev. Dr. Campbell .....	1	1	0	Robert Gray, Esq. ....	1	1	0
Mr J. Baxter .....	0	10	6	William Robertson, Esq. ....	0	10	6
Dr. Abercrombie .....	1	1	0	A.— J.— J. K. ....	1	11	6
Mr. Ramsay, Kirkwall .....	1	1	0	Collected by the late Mrs. Bal-			
Joseph Bell, Esq .....	0	10	6	four, Charles Street, Edin-			
Rev. Chr Anderson .....	0	10	6	burgh .....	2	0	0
— Dr. Dickson .....	0	10	6	Legacy by the late Miss Eliza-			
— Dr. Thomson .....	0	10	6	beth Bonar .....	10	0	0
John Irving, Esq. ....	1	1	0	Arch. Gibson, Esq. ....	0	5	0
Mrs. Gilchrist .....	1	1	0	Mr. Wm. Caird .....	0	5	0
John S. More, Esq. ....	1	1	0	A Friend .....	0	10	6
Ja. F. Gordon, Esq. ....	1	1	0	Sir Robert Dundas, Bart. ....	1	0	0
Wm. Scott Moncrieff, Esq. ..	1	1	0	Mrs. Walker .....	1	0	0
Lady Carnegie .....	2	0	0	Mr. D. MacDonald .....	1	0	0
Miss Mary Anne Carnegie ..	2	0	0	Miss Jane Stirling, of Keir ..	5	0	0
— Ellen Carnegie .....	2	0	0	Miss Blair .....	0	10	6
— Agnes Carnegie .....	1	0	0	Wm. Whyte, Esq. ....	0	10	6
— Mary Carnegie .....	1	0	0	D. K. Whytt, Esq. ....	0	10	6
Captain Tait, R. N. ....	1	0	0	Mr. Mathews, Aberdeen ....	0	10	6
Mr. Jon. Lawder .....	0	10	6	John Dunlop, Esq .....	2	0	0
R. Wardlaw Ramsay, Esq. ..	1	1	0	Mr. Guirns, Kirklawhill . . . .	0	10	6
Miss Cunningham .....	0	10	0	Mrs. Dr. Wright, .....	5	0	0
Mr. Balfour, printer .....	1	1	0	Mr. Taylor, Prestonpans ...	1	1	0
Rev. Dr. Peddie .....	0	10	6	Rev. Wm. Clouston, Stranmess	0	10	6
— Geo. Paxton .....	0	10	6	Wm. Patison, Esq. sen. ....	0	10	0
Geo. White, Esq. ....	0	10	6	Mrs. Guthrie, Brechin .....	1	0	0
Rev. Dr. Buchanan . . . . .	0	10	6	L. B. per Rev. Wm. Innes ...	5	0	0
Robert Paul Esq. ....	0	10	6	Miss Catharine Wellwood ..	1	0	0
Rev. John Brown .....	0	10	6	Miss Davidson, Early Vale ..	1	1	0
Wm. Brown, Esq. Surgeon ..	0	10	6	John Irvine, Esq. ....	1	1	0
Robt. Simpson, Esq. ....	0	10	6	A Friend, per Rev. Dr. Robert-			
M. N. MacDónald, Esq. ....	0	10	6	son, Leith .....	1	0	0
George Lyon, Esq. ....	0	10	6	Mr. Tod, Laswade . . . . .	1	0	0
A Friend, under Cover, per				J. H. Dymock .....	0	10	6
post .....	5	0	0	Miss Sherriff .....	0	10	6
Miss Parlane .....	1	1	0	Dr. Bertram .....	0	10	6
T. M. ....	0	5	0	N., per Messrs. Waugh & Innes	10	0	0
Wm. Bonar, Esq .....	2	2	0	A Friend, Greenock .....	1	1	0
A. G. Ellis, Esq. ....	1	1	0	Mr. Wm Oliphant .....	0	10	6
A Lady .....	1	1	0	Rev. Ed. Craig .....	1	1	0

## Subscriptions and Donations

Ann. By the Rev. H. Klinesmith.			LONDON, and its Vicinity.				
Irvine Auxiliary Bible Society	3	10	0	Collection in the Brethren's Chapel, by the Rev. Dr. Okely	13	19	8
Mrs. Crawford, Newfield	0	5	0	Right Hon. Lord Gambier	ann	10	0
A Friend	0	2	6	Right Hon. Lady Gambier	ann	5	0
Rev. — McQuhae, St. Quivox	0	10	0	Right Hon. Lady Olivia Sparrow	ann	10	0
Mr P. Campbell, ditto	0	10	0	Right Hon. Lady Robert Manners	ann	5	0
Mr A. Campbell, ditto	0	2	6	Mrs. Hamilton Nisbet, by Miss Rose	don	5	0
Rev. J J. Wood, Newton	0	3	0	Miss Manners, by ditto	don	3	0
Mr. Wm. Rankin, Kilmarnock	0	2	6	Right Hon. Lord Mountsantford	don	10	0
Col. Reid	0	5	0	Right Hon. Lord Barham	don	10	0
Miss Reid	0	2	6	Joseph Wilson, Esq.	ann	2	2
Mr. Hume	1	1	0	Capt Geo. Gambier, R N., for Greenland Mission	5	0	0
Capt. Lowden, Dnmfries	0	5	0	Rev. J. P. Maud, Swainswick, for fuel for Greenland	10	0	0
Miss Barton, Alnwick, to be applied to the Schools in Greenland	1	0	0	Legacy of the late J. Gaviller, Esq Clapton, deducting duty	45	0	0
Rev. C. B. Steven, Stewarton	0	10	0	Rev. Mr. Stewart, Sawbridge-worth	1	1	0
Baile Cumming, Kilmarnock	0	10	0	E. B.	ann	1	1
J. Hamilton, Esq. Sundrom	1	0	0	Miss Wade	ann	1	1
Col. West Hamilton, Rozelle	1	0	0	Miss Smith	ann	1	1
Mrs. Thos. Alexander	0	2	6	Some Young Ladies	1	1	0
A friend in Perth, for the Congregation in Fredericksthal, Greenland.	0	10	0	Mrs. Nichols, by Miss Platt	ann	1	1
Mr. J. Brown, Perth	1	0	0	Richard Phillips, Esq. for the domestic comforts of the Labrador Missionaries	10	0	0
Collected in the Parish Church of the Rev. A. Thomson, Perth, after an address of H. K., from the place where J. Knox preached his first Reformation Sermon	2	0	0	Rev. Mr. Barber, by Couetts & Co.	ann	1	1
Miss Stewart, Aston Lodge	0	10	6	Mrs. General Rayne	ann	1	1
A Lady	1	0	0	Mrs. Gibbs, sen.	ann	2	2
Miss Muir, Shewlton	1	1	0	M. Gibbs, Esq.	ann	2	2
Mr. Alexander, Convener	0	5	0	C. Holehouse, Esq.	ann	2	2
Mrs. H. Kirkland	1	0	0	Jos. Foster Barham, Esq.	don	20	0
Mr. Wm. Kirkland	0	5	0	W. Chapman, Esq.	ann	1	1
Mrs. Shaw	0	5	0	Mrs. Grote, Beckenham	ann	5	0
H. Cowan, Esq.	1	0	0	Frederick Silver, Esq.	ann	1	0
Mr. Cuthbert	0	2	6	W. Bardgett, Esq.	ann	1	1
Rev. R. Renwick	0	3	0	W. Corston, Esq.	ann	1	0
<i>Contribution of a few Friends in Ireland, about Moneymore, towards the building of a Church in the new Settlement at Fredericksthal in Greenland.</i>				Mrs. Davis	ann	0	10
Rev. Isaac Ash, sen. Tamlaght Glebe	0	2	6	D. Benham, Esq.	ann	1	1
Rev. Isaac Ash, jun.	0	2	6	Mrs. Benham	ann	1	1
A Lady	1	0	0	A Friend	0	10	6
Rev. R T.	0	5	0	Mr. C. Dunn	ann	1	0
Mr Wm. Bryan	0	2	6	Mr J. Newton	ann	2	0
A Friend	0	2	6	Eb. Fuller Maitland, Esq.	don	10	0
A Friend	0	2	6	Miss Horseley, Little Halling-bury	ann	2	0
Capt. Miller	0	2	6	Mr. John Thompson	ann	1	1
Mrs. Miller	0	2	6	Rev. J. Young, Margate	don	2	2
				Samuel Robinson, Esq.	don	10	0

*From April, 1828, to February, 1829.*

Rich. Lea, Esq. deceased	don	10	0	0
Mrs. Harryman	don	5	0	0
Mrs. Murray	2 yrs	2	2	0
John Gray, Esq.	2 yrs	2	2	0
Mrs. Cator, Beckenham, by the Rev. A. Brandram	ann	2	2	0
Samuel Kay, Esq. Cheshunt	don	10	0	0
Jos Beardmore, Esq. for the Tambookie Mission		2	0	0
Miss Beardmore	ann	1	1	0
Miss M. Giberne	ann	1	1	0
Miss R. Giberne	ann	0	10	0
Small Subscriptions, &c. by ditto		0	17	0
Miss Rouge-mont	ann	2	2	0
Mrs. W. Mayer	ann	0	10	0
H. S. Montagu, Esq. Dulwich		1	4	0
Mr. McDowall	ann	5	0	0
Mrs Walker, Ponders End	ann	1	1	0
E W.	don	5	0	0
Rev. G. Capes, by Mrs. Thomp- son		1	0	0
Anon.		5	0	0
Rev Mr. Gilpin, A. B.		2	2	0
Mrs. S. Vansittart	ann	5	0	0
Anon.	don	100	0	0
Mr. J. H. Cassel	ann	2	0	0
Mrs. Gillespie		5	5	0
Donation from T. G., under cover to E. M.		20	0	0
Mr. John Jackson	ann	1	1	0
Mrs. Moore	don	5	0	0
Mr. Spencer Reynolds	ann	1	1	0
Mr. Morton Pitt, Esq	ann	1	1	0
Capt. John Rumbert	don	1	0	0
Mrs. Cookworthy, Plymouth				
	ann	1	0	0
Mr. William Cooper	ann	1	1	0
Mr. W. H. Miller	ann	1	0	0
Mr. George Deane	ann	0	10	0
Mr. Wm. Hammond	ann	0	10	0
Mr. John Stutta.d	ann	1	0	0
Mr Joseph Green	ann	1	1	0
Mr. C. O. Tilby	ann	1	0	0
Mr. J. Pritt	ann	1	0	0
W. C. Trevelyan, Esq. . . . .	ann	2	0	0
Lieut. Colonel Oliver, R. A. Woolwich		5	0	0
R. Phayre, Esq. Shrewsbury, by Mr. Ridgway		1	1	0
Misses Woodrooffe		2	2	0
Griffith Rowland, Esq. . . . .	2 yrs	2	0	0
Mrs. Ware, Clapham Common				
	don	10	0	0
Miss M. Walker, Gestingthorpe, produce of the sale of Musæ Sacra		9	12	6
Penny Subscription, by ditto		1	18	6

W. Harding, Esq. . . . .	ann	1	1	0
Rev. P. Serle, by ditto	ann	1	1	0
Rev. A. Brandram	ann	1	1	0
Mr. Tull	don	0	5	0
Mr. J Wells	ann	0	10	0
S. Enderby, Esq.	ann	2	2	0
Mr. W. Robiinson	ann	1	1	0
Capt. T. Head	don	1	1	0
A Lady, by Rev. T. Fry	don	2	0	0

*The following are among the Receipts of  
the LONDON LADIES' ASSOCIATION,  
by Mrs Hurlock, Treasurer.*

Mrs. Baildon	ann	0	10	0
W. Dixon, Esq.	ann	1	1	0
Mrs. Emly	ann	0	12	0
Mrs. S. Enderby	ann	1	1	0
Mrs. Hallburton	ann	0	12	0
Mrs. Harman	ann	0	12	0
Miss Hurdis	4 yrs	4	4	0
Mrs Joad	ann	0	10	0
Miss Leach	ann	1	1	0
Mrs Lindsay	ann	0	10	0
Mrs. Snell	ann	2	12	0
Mrs. E. Snell	ann	1	1	0
Mrs. O. Stokes	ann	1	1	0
Miss Stubbs	ann	0	10	0
Mrs. Middleton	3 yrs	6	6	0
Mrs. Grote	ann	1	6	0
Mrs. Beynon	ann	1	6	0
Rev. Wm. Rose	ann	1	6	0
Miss Rose	ann	2	0	0
Miss L. Rose	ann	2	0	0
Mrs. I. Rose, sen.	ann	0	10	0
Miss Wallace	ann	1	0	0
A Friend	ann	0	10	0
Donation of Mrs. and Miss Hallward		1	0	0
Rev. Robt. Hankinson	ann	2	0	0
Mrs. Fysh	ann	1	6	0
Mrs. Pownall	ann	1	6	0
Miss Dorville, Hammersmith				
	ann	1	1	0
Mrs Baskerfield	ann	1	1	0
Miss Daniel	ann	1	0	0
J. F. Garling, Esq.	ann	1	1	0
Miss Garling	ann	0	10	6
Mrs. Ives	ann	1	0	0
Mr. and Mrs S. Leach	ann	3	5	0
T. N. Wittwer, Esq	ann	5	5	0
E. N. Thornton, Esq.		2	12	6
Miss Thornton		1	1	0
Miss H. Thornton		1	1	0
Mrs Jones, Clapton		0	10	0
Mrs Williams		0	12	0
Mrs. Kemp, Miss Hawkins, and Miss Moreland . . . . .	5s. each	0	15	0



*By Mrs. Binns.*

Rich. Bowsher, Esq. .... ann	1	1	0
Mrs. Bowsher ..... ann	1	1	0
Miss Lee, Eblford, Devon · ann	1	0	0
Mrs. Elkington ..... ann	1	0	0
Mr. James ..... ann	1	1	0
Mrs. Breeze ..... ann	1	1	0

*By Miss Ferris.*

Mr. Ferris ..... ann	1	1	0
Mrs. Gibbs ..... ann	1	0	0
Mr. James Gibbs ..... ann	1	1	0
Mr. Wm. Gibbs ..... ann	1	0	0
Mr. S. Gibbs, for 1827 and 1828 ..... ann	1	0	0
The Misses Skurray ..... ann	1	0	0
Collected by Miss H. Hilliar ..	1	19	6
A Friend ..... ann	0	3	3
Small Contributions ..... ann	1	11	6

*By Miss Langston.*

R. L. .... ann	1	0	0
A Friend, by ditto ..... don	2	2	0
Small Contributions ..... ann	0	3	6

*By Mrs. Payne.*

Mrs. Daniell ..... ann	1	1	0
Mrs A. Horde ..... ann	0	10	6
Small Collections ..... ann	1	13	2

*By Miss Orchard.*

Mr. Orchard ..... ann	1	1	0
Small Contributions ..... ann	0	17	4

*Sundry small Collections, viz.*

By Mrs. Hull ..... ann	0	8	10
By Miss Elsbury ..... ann	1	0	0

**BEDFORD.** *By the Rev. J. Rogers.*

Two Collections in the Bre- thren's Chapel ..... ann	46	13	3
Mrs Mayle ..... don	0	2	6
Mrs. Livius ..... ann	2	0	0
Sunday-school Girls ..... ann	0	7	6
John Green, Esq. .... ann	1	0	0
Miss Langley ..... ann	1	0	0
Mr. G. Whitbread ..... ann	1	1	0
John Rawlins, Esq. .... ann	1	1	0
Mrs. Sammons ..... ann	1	1	0
Mr. J. Okely ..... ann	1	1	0
Mrs. Stimson ..... ann	1	0	0
Rev. H. Tattam ..... ann	0	10	6
Mr. Wm. Timacus ..... don	0	10	0

**BRISTOL.** *By James Fripp, Esq.*

Two Collections in the Breth- ren's Chapel, by the Rev. C. F. Ramtler ..... ann	81	8	1
Collection in ditto, at Kings- wood, by the Rev. C. F. Cennickson ..... ann	6	11	11½
Collection by the Rev. Foun- tain Elwin ..... ann	32	0	9½
Rev. Dr. Bridges, Clifton ...	50	0	0
Mrs. Jane Kidd, proceeds of the sale of 15 copies of her Poems ..... ann	3	15	0
Misses Ford, Clifton ..... ann	2	0	0
Mr. Essex, Bristol ..... ann	1	1	0
Rev. W. Jones (St. Arvans) ann	1	0	0
Mr. Willey, 10s.; Four Chil- dren, 10s. .... ann	1	0	0
Mrs. Fowler, for Greenland and Labrador ..... ann	5	0	0
Mrs. Fisher ..... don	1	1	0
Miss F. Wright ..... ann	1	1	0
Miss S. Bird's scholars ..... ann	0	5	3
Mr. John Edgecombe ..... ann	1	1	0
Mrs. Weare, Ashton ..... ann	20	0	0
Mrs. Hodges, ditto ..... ann	10	0	0
Rev. Thomas Spencer, Wink- field ..... ann	1	1	0
Mrs. Roberts, Durdham Down ..... ann	1	1	0
Mrs. Hellicar, Warninster ann	1	1	0
Miss Yerbury, Bristol ..... ann	1	1	0
Mr. L. Edwards, for 1827 ....	1	1	0
Mr. Fitchew, for 1828 ..... ann	1	0	0
A Boy's Missionary box ..... ann	0	7	8½
Mr. F. Wayte ..... ann	1	0	0
Mrs. and Miss Draper ..... ann	2	2	0
Mr. W. Lloyd, per J. Lewellin ..... ann	1	1	0
Mr. Marychurch ..... ann	1	1	0
Wm. Fripp, Esq. Alderman, for the Tambookie Mission ...	5	0	0
Adm. Pearson ..... ann	7	10	0
Miss M. Griffith ..... ann	1	0	0
Thank-offering, by Mrs D. ..	1	0	0
Sale of a stuffed Seal ..... ann	3	0	0
Mrs. Gray ..... ann	1	0	0
Rev. Wm. Day ..... 2 yrs	1	0	0
A Friend, for the Tambookies	2	0	0
Mr. Jones, St. Arvans ..... ann	1	0	0
Mrs. H. More, Clifton ..... ann	2	0	0
Ditto ..... don	5	0	0
Mrs. Bonville ..... ann	1	1	0
Mrs. Holland, King's Sq. ann	1	1	0
Rev. Henry Livius ..... ann	1	1	0

Mrs. Livius . . . . . ann	1	1	0	Mrs. Priske . . . . . ann	1	1	0
Mrs. Woodman . . . . . ann	1	1	0	Mr. Purnell . . . . . ann	1	1	0
Mr. S. S. Wayte . . . . . ann	1	1	0	Mrs. Rees, Carmarthen . . ann	1	5	0
Mr. Wm. Heath . . . . . ann	1	0	0	Mrs. R. Smith . . . . . ann	1	1	0
Mr. J. B. Badham . . . . . ann	1	1	0	Mr. B. Vines . . . . . ann	1	1	0
Mr. Fuller . . . . . ann	1	1	0	A Friend, by Miss Woodman			
Mr. Gevers, 1 <i>l.</i> ; a Boy, 4 <i>s.</i> .	1	4	0	..... don	1	1	0
Mr. S. Stors, half-year, 10 <i>s.</i> ;				A Friend, by ditto . . . . . don	1	1	0
a Boy's Mission box, 6 <i>s.</i> 3 <i>q</i> .d.	0	16	3 <i>q</i>	Mrs. Worgan . . . . . ann	1	6	0
Mr. R. Withington . . . . . ann	1	1	0	A Friend, by ditto . . . . . ann	1	6	0
S. D. Maud, Esq. . . . . ann	3	0	0	Mrs. Schimmelpenninek, 1827			
Mrs. Ryland, Kingsdown ann	1	1	0	and 1828 . . . . .	2	2	0
A Friend . . . . .	1	0	0	Sundry smaller Contributions . .	23	9	7
Mrs. Pimm . . . . . ann	2	0	0				
Mrs. and Miss M <sup>c</sup> Night . . ann	2	0	0	<b>DEVONPORT. By the Rev. J. Crosby.</b>			
T. Stock, Esq. . . . . don	10	0	0	Collection in the Brethren's			
Rev. W. Trevelyan . . . . . ann	1	0	0	Chapel . . . . .	2	4	6
Rev. Mr. Longmire . . . . . ann	1	0	0	Mr. W. D. Sole . . . . . ann	0	10	0
Rev. H. Livius . . . . . don	5	0	0	Miss Bremner . . . . . ann	2	0	0
Mrs. Hall . . . . . ann	1	1	0	Ditto . . . . . don	1	0	0
Miss Fry . . . . . ann	1	1	0	Mrs. Nicoll . . . . . ann	1	1	0
Miss E. Sanders . . . . . ann	1	1	0	Mrs. Col. Nash . . . . . ann	2	0	0
Ditto, Missionary box . . . . .	0	9	0	Mr. Geo. Dominy . . . . . ann	0	5	0
E. B. Fripp, Esq. . . . . ann	2	2	0	Penny Collection, per Mrs.			
Dr. Pritchard . . . . . ann	1	1	0	Norman and Mrs. Dale . . . .	1	8	7
A Friend, for Books for Cedar							
Hall . . . . .	1	0	0	<b>FAIRFIELD, near Manchester, By Mr.</b>			
Collected by Miss Davis . . .	0	6	0	<b>William Mallatieu.</b>			
A little Girl . . . . .	0	2	0	Collections in the Brethren's			
Mrs. Grinfield . . . . . ann	4	4	0	Chapel, Fairfield, by the Rev.			
Ditto . . . . . don	4	4	0	C. A. Pohlman . . . . .	43	15	9
				Collection in ditto, Duckinfield,			
				by the Rev. B. Beck . . . . .	10	10	0
				Young Ladies in Fairfield			
				School, by Miss Willett . . . .	1	10	0
				Friends at Manchester, by Mrs.			
				Latham . . . . .	1	5	0
				Fairfield Ladies' School . . don	5	0	0
				A Friend, by Mr. W. Foster,			
				Hazlehurst . . . . . don	2	2	0
				Mr. John Lees, jun. . . . . ann	1	1	0
				Mr. Edw. Lees, Edinburgh ann	1	0	0
				Mr. W. Davies, Preston . . ann	1	1	0
				Miss Benwell, Liverpool . . ann	1	1	0
				Small Contributions, by ditto .	3	4	6
				Mrs. Moore, Liverpool . . ann	1	1	0
				John Eden, Esq. Liverpool don	2	0	0
				Miss Watson, Sea-side-house,			
				Leith . . . . . don	1	0	0
				Mr. Geo. Wright, Oldham ann	1	0	0
				Mr. F. Mayo . . . . . ann	1	1	0
				J. S. Brammall, Esq. Man-			
				chester . . . . . ann	1	1	0
				M. C., and H. W., in aid of the			
				Esquimaux in Labrador . . . .	2	0	0

**BRISTOL LADIES' ASSOCIATION, by Miss Draper, Secretary.**

Mrs. Arthur . . . . . ann	1	6	0
Mrs. Barrow, Cotham . . . . ann	1	1	0
Mr. W. Bartlemere, Rochdale,			
..... ann	1	1	0
Miss Bath . . . . . ann	1	1	0
Mrs. Bengough . . . . . ann	1	1	0
Mr. S. Birtill . . . . . ann	1	1	0
Mr. M. Bridges . . . . . ann	1	1	0
Mrs. M. Bridges . . . . . ann	1	1	0
Mrs. Coley . . . . . ann	1	0	0
Mr. Doyle . . . . . ann	1	1	0
Mr. E. Draper . . . . . don	1	1	0
Mr. N. Edgecumbe . . . . . ann	1	1	0
Mrs. J. Edwards . . . . . ann	1	1	0
Mrs. Jenkins . . . . . ann	1	1	0
Mrs. Jones, Langstone-court,			
..... ann	5	0	0
Mrs. Knottesford, Stratford ann	1	1	0
Mr. Thos. Lucas . . . . . don	1	1	0
Mrs. Norton . . . . . ann	1	0	0
Mrs. W. Okely . . . . . ann	1	1	0
Mr. R. Powel . . . . . ann	1	1	0

**Haverford West.** *By the Rev. Ign. Tranecker.*

Two Collections in the Brethren's Chapel . . . . . 10 5 6

**LEOMINSTER.** *By Rev. N. Rea.*

Two Collections in the Brethren's Chapel . . . . . 5 10 6  
Weekly Subscriptions . . . . . 5 2 8

**MALMSBURY.** *By the late Rev T. Bird.*

Three Collections, in the Brethren's Chapel . . . . . 11 1 7  
Rev. Mr. Wheeler . . . . . 2 yrs 2 2 0  
Rev. Mr. Estcourt . . . . . 2 yrs 2 2 0  
Mr. Brown, Tetbury . . . . . don 0 10 6

**KIMBOLTON.** *By Rev. J. K. Martyn.*

Collection in the Brethren's Chapel . . . . . 4 12 6  
Penny-a-week Collection . . . . . 3 2 11  
Missionary box, Pertenhall . . . . . 2 19 0  
Penny Collection, Stow . . . . . 1 2 0  
Mr. T. Cant's box . . . . . 0 17 0  
Rev. R. Hogg . . . . . don 1 0 0  
Rev. J. K. Martyn . . . . . ann 5 0 0  
Mrs. Martyn . . . . . ann 1 0 0  
Mrs. Gorham, jun. . . . . 1 0 0  
Mr. Peck . . . . . ann 1 1 9  
Mr. G. Islip . . . . . 2 yrs 0 10 0  
Mr. J. Islip . . . . . ann 0 5 0  
Mr. J. Day . . . . . 0 10 0  
Mr. Lewis Ibbs . . . . . ann 0 5 0  
Mr. Fairy . . . . . don 0 5 0  
Anonymous . . . . . 1 0 0

**Ockbrook, near Derby.** *By the Rev. S. Church.*

Two Collections in the Brethren's Chapel . . . . . 25 15 8  
Wm. Cropper, Esq. Lincoln . . . . . 1 0 0  
Mr. Glass, Penny Subscription . . . . . 2 0 0  
Lady Parkyns . . . . . 1 1 0  
Miss Hey . . . . . 1 0 0  
Mrs. Jackson . . . . . 2 2 0  
Mrs. Huddleston . . . . . 2 2 0  
Mrs. Watson, for Coals for Greenland . . . . . 1 0 0  
Mrs. Atherstone . . . . . 1 0 0  
Rev. S. Hey . . . . . 2 yrs 2 2 0  
Mrs. Reynolds . . . . . 2 2 0  
Mrs. Middlemore . . . . . 2 2 0

Mr. Churchill . . . . . 1 0 0  
Mr. J. Edwards . . . . . 1 1 0  
Mrs. Watson, for Chapels . . . . . 1 0 0  
Mrs. A. Shaw, Penny Subscriptions . . . . . 3 0 0  
Missionary box . . . . . 1 15 1½  
John Pares, Esq. . . . . 1 1 0  
Mrs. Freere . . . . . 0 10 6  
Mrs. Bowling . . . . . 0 5 0  
Mrs. Woodroffe . . . . . 0 5 0  
Miss Scriven, Penny Subscriptions . . . . . 4 4 0  
T. Davidson, Esq . . . . . 1 1 0  
Sale of Fancy Articles, by some Ladies in Ockbrook . . . . . 7 9 0

**Tytherton.** *By the Rev. R. Edwards.*

Two Collections in the Brethren's Chapel . . . . . 14 16 0  
Ditto, in Malmsbury . . . . . 9 1 0  
Robert Sadler, Esq. . . . . don 1 0 0  
Rev. W. L. Bowles . . . . . 1 1 0  
Rev. Mr. Short . . . . . 1 1 0  
Rev. Mr. Wheeler . . . . . 1 1 0  
Rev. Mr. Woodroffe . . . . . 2 yrs 2 2 0  
Mrs. Heath . . . . . 1 1 0  
Mr. R. Henley . . . . . 1 1 0  
Sale of Kidd's Poems . . . . . 0 15 0

**WOODFORD.** *By the Rev. Jos. Willey.*

Two Collections in the Brethren's Chapel . . . . . 10 15 1½  
Ditto, at Prior's Marston . . . . . 2 6 0  
Ditto, at Culworth . . . . . 2 4 9  
One ditto, in Eydon . . . . . 1 15 3

**YORK.** *By Mrs. Jona. Gray.*

Miss Booth, Bridlington . . . . . 2 2 0  
Late Rev. J. Stillingfleet (a Donation from his Executor) . . . . . 2 2 0  
W. Gray, Esq. . . . . 2 yrs 6 6 0  
A. Terry, Esq. Hull . . . . . 2 yrs 4 4 0  
Mrs. Richardson . . . . . 2 yrs 2 2 0  
D. Russell, Esq. . . . . 2 yrs 2 2 0  
Mrs. Dodsworth . . . . . 2 yrs 2 2 0  
Mr. J. Gray . . . . . 2 yrs 2 2 0  
Mrs. J. Gray . . . . . 2 yrs 2 2 0  
A. Thorpe, Esq. . . . . 2 yrs 2 2 0  
Rev. J. Overton . . . . . 2 yrs 2 2 0  
Mrs. Prest . . . . . 2 yrs 2 2 0  
Mrs. Brown . . . . . 2 yrs 2 2 0  
Mrs. Crosby . . . . . 2 yrs 2 2 0  
Rev. J. Graham . . . . . 2 yrs 2 2 0

(b)

*Subscriptions and Donations*

Rev. W. Gray . . . . . 2 yrs	2	2	0	Ditto . . . . .	1	10	0
Rev. E. Gray . . . . . 2 yrs	2	2	0	A Mite . . . . .	0	1	0
Mrs. Thompson . . . . . 2 yrs	2	2	0	Rev. Dr. Singer, F. T. C. D. . .	2	0	0
Rev. J. Acaster . . . . . 2 yrs	2	2	0	Henry Perrin, Esq. . . . .	1	0	0
Mrs. Harvey . . . . . 2 yrs	2	2	0	Miss Edwards . . . . .	0	10	6
Mrs. Gimber, deceased . . . . .	1	1	0	T. Figgs, Esq. . . . .	2	0	0
Mr. W. Thompson . . . . . 2 yrs	2	2	0	Rev. Mr. Maunsell . . . . .	5	0	0
Rev. J. Willey . . . . . 2 yrs	2	2	0	Rev. J. Robinson . . . . .	1	0	0
Mrs. A. Hudson . . . . . 2 yrs	2	0	0	Alex. Knox, Esq. . . . .	2	0	0
Mr. J. Russell . . . . . 2 yrs	2	2	0	Ditto . . . . .	5	0	0
Mrs. Willey . . . . . 2 yrs	2	2	0	Mrs. M'Creight . . . . .	1	0	0
Mrs. Whytehead . . . . . 2 yrs	2	2	0	Miss M'Creight . . . . .	1	1	0
Miss Bowman . . . . . 2 yrs	2	2	0	Mr. J. Williams . . . . .	1	1	0
Miss Whytehead, Easingwold . . . . . 2 yrs	2	2	0	Capt. Monck Mason, R. N. . .	1	0	0
Mr. Lawton . . . . . 2 yrs	2	2	0	Miss F. Robertson . . . . . 2 yrs	1	1	0
Mr. Camidge . . . . . 2 yrs	2	2	0	Miss Ann Carlisle . . . . .	0	5	0
Rev. T. Richardson . . . . . 2 yrs	1	1	0	Wm. C. Hogan, Esq. . . . .	5	0	0
Mrs. T. Richardson . . . . . 2 yrs	1	1	0	Wm. Disney, Esq. . . . .	1	1	0
Nadir Baxter, Esq. . . . . 2 yrs	1	1	0	Mrs. Disney . . . . .	1	1	0
Mrs. Belwood . . . . . 2 yrs	1	1	0	Mr. James Draper . . . . .	0	10	0
Miss Yeoman . . . . . 2 yrs	1	1	0	Mr. James Pearce . . . . .	0	10	0
Mrs. Terry . . . . . 2 yrs	1	1	0	Mrs. Hudson . . . . .	1	0	0
Rev. C. Camidge . . . . . 2 yrs	1	1	0	Samuel Warren, Esq. . . . .	1	0	0
Rev. G. Copland . . . . . 2 yrs	0	10	0	Miss Leslie . . . . .	1	0	0
Legacy bequeathed by the will of the late Rev. G. Briggs . . . . .	10	0	0	Mrs. Carlisle . . . . .	0	5	0
Mrs. Fretwell . . . . . ann	1	0	0	Thos. Parnell, Esq. . . . .	1	1	0
Rev. J. B. Graham . . . . .	0	10	6	Miss Champion . . . . .	0	5	0
Mrs. Hudson . . . . . 2 yrs	2	0	0	Mrs. Smyth . . . . .	1	0	0
Mr. Matterson . . . . . ann	1	1	0	Major and Mrs. Colpoys . . . .	2	2	0
Rev. J. W. Stillingfleet . . . . . ann	1	1	0	Mrs. Pearson . . . . .	1	0	0
Dr. Whytehead . . . . . don	1	1	0				
Mr. R. Whytehead . . . . .	0	10	6				

*Interest of sundry Legacies, left by Members of the Brethren's Congregation at Dublin.*

By the late Brother A. Moller, . . . . . 1827	2	4	11
Ditto . . . . . 1828	2	6	2
Brother W. Jordan . . . . .	4	9	9
Brother W. Mondet . . . . .	23	13	1

**DUBLIN.** *By A. Parker, Esq.*

Collections in the Brethren's Chapel, by Rev. C. H. Rudolph . . . . .	71	17	0
Dividend on Two Shares in the Commercial Buildings . . . . .	4	0	0
Viscount Lorton, 20 <i>l.</i> , Irish currency . . . . . 1827	18	9	3
Ditto . . . . . 1828	18	9	3
T. Turner, Esq. . . . .	0	10	0
J. Newman, Esq. . . . .	1	0	0
Mr. Smith . . . . .	1	0	0
Mrs. Wright . . . . .	1	0	0
Miss Hewetson . . . . .	0	15	0
Mrs. Groves . . . . .	0	10	0
A Friend . . . . .	0	5	0
Ditto . . . . .	3	0	0
Ditto . . . . .	0	5	0

**GRACEHILL.** *By Rev. W. W. Essex.*

Two Collections in the Brethren's Chapel at Gracehill . . . . .	26	13	10½
Collection at Cotehill . . . . .	4	5	0
Ditto, at Gracefield . . . . .	4	11	3
Lient. Alexander, R. E. . . . . don	5	0	0
Rev. Js. Ashe, Jun. towards the erection of a Church at Fredericksthal, in Greenland . . . . .	2	2	6
Mr. Hill, Ballycastle . . . . . don	0	5	0
Mr. West, Belfast . . . . . don	0	10	0
W. Gower, Esq. Hillmount don	5	0	0
A. Johns, Esq. per Rev. S.			

Benede .....	2 yrs	2	2	0
H. Casement, Esq. per ditto	ann	1	1	0
Rev. W. Essex .....	ann	1	1	0
Mr. John Rea, sen. . . . .	half-year	0	10	0
J. Cromie, Esq. Portstewart				
.....	ann	1	0	0
Rev. W. Cleaver, Delgany				
.....	ann	1	0	0

MISCELLANEOUS.

Edmund Haynes, Esq., for Mount Tabor, in Barbadoes		60	0	0
I. Foster, Esq., Bedford		1	1	0
From Fairfield Repository, by Mrs. Lees .....		2	0	0
Sale of Fancy Articles, by E. M. Friends, by Miss H. Walker, Fairfield, for the Surviving Widows of the murdered Hottentots at Enon .....		1	4	0
		2	0	0

Miss Lucy Jenney—Collection by her at Derby.....		3	10	0
Mrs. Neyle, Ipplepen ...	don	5	0	0
Rev. A. Neck .....	ann	2	0	0
Mrs. Stephenson, Bishops Hull .....	don	5	0	0
Mrs. Stephenson, Lymsham		10	0	0
J. Golightly, Esq. Oriel Coll., Oxford .....	don	5	0	0
Rev. H. Berkin, Forest of Dean		1	1	0
George Buchan, Esq. Kelloe, Berwickshire .....		10	0	0
Rev. Mr. and Mrs. Mudge, and Friends .....		3	0	0
Dr. Parker, Quebec .....		1	1	0
Additional to Collection at Longbridge, Deverel, per Mr. Ward .....		0	1	6
Wm. Hubbard, Esq. ....		0	3	0
Mr. Carr .....		0	10	0
I. F. Foster, Esq. Manchester .....	ann	3	3	0

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL.

List of annual Subscriptions and Donations received from April 1st, 1827, to March 31st, 1828.

FULNECK.

Anonymous, per Rev. James Latrobe .....	don	5	0	0
Mrs. Antes .....	ann	1	1	0
Edw. Arncliffe, Esq. Farnley Hall .....	ann	1	1	0
Mrs. Baynes, Bradford ..	ann	1	0	0
Rev. J. Binckcliffe, Swanwick, Derbyshire .....	ann	1	1	0
Mrs. Boote .....	ann	1	1	0
Mr. B. Brook .....	ann	1	1	0
Mr. J. Birtill .....	ann	0	10	6
E. Cox, Esq. Liverpool ..	ann	0	10	6
Mrs. Burnley .....	ann	1	0	0
Mrs. Collins, Osset .....	ann	1	1	0
Mr. Hanueman .....	ann	1	1	0
Mr. J. Hinchliffe, jun. . .	ann	1	1	0
Rev. I. Holmes .....	ann	1	1	0
James Montgomery, Esq., Sheffield .....	ann	2	2	0
Miss Oxley, late of Fulneck, Annuity .....	don	16	0	0
Rev. C. F. Reichel .....	ann	1	1	0
Mr. Thomas Ryder .....	ann	1	1	0
H. Symons, Esq., Tyersall	ann	1	1	0
Mr. W. Stowe .....	ann	1	1	0
Miss Stuart .....	ann	1	1	0
James Sykes, Esq., Adwalton .....	ann	2	2	0
J. Taylor, Esq. ....	ann	2	2	0
Gervas Woodhouse, Esq., Ous- ton Place .....	ann	2	2	0
Mrs. Young, Osset .....	ann	10	0	0
Berwick and Tweedmouth As- sociation .....	ann	8	0	0
Berwick Juvenile Society	don	2	10	0
Messrs. Ackroyd, Athill, Crosthwaite, Crowther, Cu- nnow, Fletcher, James, Nel- son, Oates, Smith, Walker, Anonymous, 5s. each ..	ann	3	0	0

Master Athill . . . . . ann	0	5	0	Benj. Sadler, Esq. . . . . ann	1	1	0
Mrs. Brett, Collis, Craven, Taylor, 5s. each . . . . . ann	1	0	0	Mr. W. G. Scarth . . . . . ann	1	1	0
Misses E. Athill, M. Athill, S. Athill, Dex, Haster, Hutton, Latrobe, Skelton, Walton, Williams, 5s. each . . . . . ann	2	10	0	Mrs. Shepley . . . . . ann	2	0	0
<b>LEEDS ASSOCIATION.</b>				Michl. Thackrey, Esq. . . . . ann	2	2	0
Anonymous, per Mr. Horsfall . . . . . don	0	13	6	Mr. Geo. Thackrey . . . . . ann	1	1	0
Miss Armitage . . . . . ann	1	1	0	Mr. John Thackrey . . . . . ann	1	1	0
Mr. J. Atkinson, jun . . . . . ann	1	1	0	Mr. Turkington . . . . . don	0	2	0
George Banks, Esq. . . . . ann	1	0	0	Mr. P. Willans . . . . . ann	1	1	0
Mr. B. Beverley . . . . . ann	1	0	0	Mr. Wm. Wilks . . . . . ann	1	1	0
Messrs. J. Burton & Sons ann	1	1	0	Ditto . . . . . don	0	10	0
John Clapham, Esq., Pen- zance . . . . . ann	1	1	0	Messrs. Barlow, Bedford, Dan- by, Gaunt, Horsfall, Joy, Rawson, Sigston, Simpson, Smith, 10s. 6d. each . . . . . ann	5	5	0
Ditto . . . . . 6th don	10	0	0	Messrs. Liddle, Lord, Nichol- son, Rodgers, 10s. 0d. each . . . . . ann	2	0	0
Mr. John Clapham . . . . . ann	1	1	0	Mr. John Wilkinson . . . . . ann	0	7	6
Mr. Samuel Clapham . . . . . ann	1	1	0	Mr. R. Dorrington . . . . . ann	0	7	0
Mrs. Wm. Clapham . . . . . ann	1	0	0	Messrs. Blackburn, Bramley, Burnett, Coates, Forster, Glover, Greaves, Green, Hal- lewell, Heaton, Holmes, Jackson, Lister, Mallorie, Marsden, Ogle, Osborne, Pickles, Raper, Reynolds, Slee, Stabler, Stenson, Vick- ers, Watson, 5s. each . . . . . ann	6	5	0
Mr. J. P. Clapham . . . . . ann	1	0	0	Mrs. Carr . . . . . ann	0	5	0
Mr. James Dickinson . . . . . ann	1	1	0	Mr. J. Kirk . . . . . ann	0	4	0
Mr. Joh. Fawcett . . . . . ann	1	1	0	Mr. Edw. Baines . . . . . ann	0	3	0
Mr. S. G. Feuton . . . . . ann	1	1	0	Messrs. Issott, Machin, Rein- hardt, Sampson, Smeeton, Yewdall, 2s. 6d. each . . . . . ann	0	15	0
Benj. Goodman, Esq. . . . . don	1	1	0	Mrs. Cass . . . . . ann	0	2	6
Mr. John Goodman . . . . . don	1	0	0	<b>BAYLDON.</b>			
Mr. Geo. Goodman . . . . . don	1	1	0	Mr. Thomas Holmes . . . . . ann	1	0	0
Benj. Gott, Esq. . . . . ann	2	2	0	Rev. J. P. Libby . . . . . ann	0	10	0
W. Gott, Esq. . . . . ann	1	1	0	Mr. J. Craven . . . . . ann	0	5	0
Mr. Hargreaves . . . . . ann	1	1	0	Miss A. Furnish . . . . . ann	0	5	0
J. Hebblethwaite, Esq. . . . . ann	1	1	0	A Friend, per Rev. Mr. Libby . . . . . don	0	5	0
Wm. Hey, Esq. . . . . ann	2	2	0	Ditto, per Mr. Booth . . . . . don	0	2	6
Mr. Wm. Hey, jun. . . . . ann	1	1	0	Mr. Sharman . . . . . ann	0	5	0
Wm. Hirst, Esq. . . . . ann	1	1	0	Mrs. Scholefield . . . . . ann	0	5	0
Messrs. S Hirst and Son ann	1	1	0	Young Ladies at Miss Shar- man's School . . . . . don	0	5	0
Mr. J. Howitt . . . . . ann	1	1	0	Collected by her . . . . . don	2	13	0
Mr. Jos. Ingham . . . . . ann	1	1	0	<b>GOMERSAL.</b>			
Mrs. Kershaw . . . . . ann	1	1	0	Mr. Francis Beaumont . . . . . ann	1	1	0
Mr. James Lister . . . . . ann	1	1	0	Mr. James Burnley . . . . . ann	1	1	0
Messrs. Minors and Scurr ann	1	1	0				
Mr. Stephen Mitchell . . . . . ann	1	0	0				
Mr. D. B. Mouncey . . . . . ann	2	2	0				
Wm. Perfect, Esq. . . . . ann	1	0	0				
Messrs. Perfect & Smiths . . . . . ann	1	1	0				
S. Pidwell, Esq. Penzance ann	1	1	0				
Geo. Rawson, Esq. . . . . ann	1	1	0				
T. S. B. Reade, Esq. . . . . ann	1	0	0				
Miss Rhodes, Roundhay . . . . . ann	1	1	0				
Miss A. Rhodes . . . . . ann	1	1	0				
S. J. E. . . . . ann	1	0	0				
M. T. Sadler, Esq. . . . . ann	1	1	0				

Mr. B. Ellison . . . . .	ann	1	1	0
A Friend . . . . .	don	0	5	0
B. Gomersall, Esq. . . . .	2 yrs.	2	2	0
Rev. R. Grimes . . . . .	ann	1	1	0
Ladies' Penny Society . . . . .	don	5	14	3
Yoang Ladies' ditto, at Gomersal School . . . . .	don	2	19	8
P. A. . . . .	don	0	5	0
Mrs. Holden, Penzance, Halifax . . . . .	don	0	6	0
Mr. J. Wadsworth . . . . .	ann	1	0	0
Mr. and Mrs. Walker, Oakwell House . . . . .	ann	1	0	0
Mrs. Williamson, Cleckheaton . . . . .	ann	0	10	0
Miss Woodhead, Sikefold . . . . .	ann	0	10	0

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Miss Broadbent . . . . .	ann	0	5	0
Miss E. Broadbent . . . . .	ann	0	5	0
— Brook, Esq. Dewsbury . . . . .	3 yrs	3	0	0
Mr. Titus Brook . . . . .	ann	0	5	0
S. Brook, Esq. . . . .	ann	1	1	0
Ditto . . . . .	don	1	0	0
Miss Brewer . . . . .	ann	0	5	0
Miss M. Brewer . . . . .	ann	0	5	0
Rev. E. Carter . . . . .	ann	0	10	0
Rev. D. Craig . . . . .	ann	1	1	0

Mr. Wm. Ellis . . . . .	ann	1	1	0
Dr. Kitson . . . . .	ann	1	1	0
Mr. H. Oates . . . . .	ann	1	1	0
Mr. Joseph Reece . . . . .	ann	0	10	0
Miss Sheard . . . . .	ann	0	5	0
Miss S. Sheard . . . . .	ann	0	5	0
Mr. Richard Sykes . . . . .	ann	1	1	0
Rev. F. Wood, Tingley . . . . .	ann	1	0	0
Sundry small Donations . . . . .	don	0	6	6

WYKE.

G. B. Browne, Esq. . . . .	ann	2	2	0
Mr. I. Carter . . . . .	ann	1	1	0
Collected by Mrs. Empall . . . . .	don	0	18	4
Miss A. Field . . . . .	ann	0	5	0
Miss H. Field . . . . .	ann	0	5	0
J. Holland, Esq. . . . .	don	1	0	0
Rev. H. Lauten . . . . .	ann	0	10	6
Mr. R. Oastler . . . . .	ann	2	2	0
Mrs. I. Scholefield . . . . .	ann	1	0	0
Mrs. I. Sellers . . . . .	ann	2	0	0
Miss Templeton . . . . .	ann	0	6	0

CONGREGATIONAL COLLECTIONS.

Collected at Fulneck . . . . .	don	47	15	5
Ditto at Bayldon . . . . .	don	9	5	0
Ditto at Gomersal . . . . .	don	39	11	6
Ditto at Mirfield . . . . .	don	42	4	10
Ditto at Wyke . . . . .	don	9	1	9½

The Society for the Furtherance of thd Gospel beg to return their especial thanks to an Anonymous Benefactor (M. A. F., by Miss Kemp, Bristol,) for a Donation of 50*l.* towards a Supply of Fuel for the Settlements in Greenland; information of which was received just as the present number was going to press.

## WEST INDIA FUND.

LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, Esq. Treasurer.				Miss Hunter, Canongate, by Mr. R. Plenderleath . . . . .	0	10	6
For the New Settlement at Irwin, Jamaica . . . . .	1026	16	3	Mrs. Black, by ditto . . . . .	0	5	0
For the West India Fund generally . . . . .	103	6	2	<i>Subscriptions in Jamaica for building a Chapel at New Carmel—Jamaica currency.</i>			
Glasgow Association in aid of the Brethren's Missions, by J. Playfair, Esq., including a Legacy of 180 <i>l.</i> from the late C. S. Parker, Esq. of Blochearn, near Glasgow . .	203	10	6	Mr. E. F. Coke . . . . .	20	0	0
A. Z. . . . .	100	0	0	Ditto . . . . .	ann	10	0
Hon. Miss Eliza Mary Monckton . . . . .	1	0	0	Mr R. H. Senior, and family .	10	0	0
Hon. Miss Frances Jane Monckton . . . . .	1	0	0	Ditto . . . . .	ann	5	6
				F. Cooper, Esq. and his lady . .	20	0	0
				Ditto . . . . .	ann	5	0
				Hutchinson Senior, Esq. . . . .	5	6	8
				E. Marcy, Esq. . . . .	5	6	8
				C. Miller, Esq. . . . .	1	6	8
				John Salmon, Esq. and his lady	30	0	0
				A. Miller, Esq. . . . .	1	6	8

## WEST INDIA SCHOOL FUND.

LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, Esq. Treasurer . . . . .	138	11	5	Charles Bcsanquet, Esq., for the School-house at Lenox (New Carmel) . . . . .	10	0	0
By ditto, from Ladies' Negro-Education Society, of which 50 <i>l.</i> for New Carmel, 25 <i>l.</i> for Antigua, and 25 <i>l.</i> for St. Kitt's . . . . .	100	0	0	Mrs. Stephenson, Lympsham, for ditto . . . . .	10	0	0
				Miss Garden, Edinburgh, by Mr. R. Plenderleath . . . . .	0	10	6

BEDFORD. *By Mr. J. Okely.*

Young Ladies at Miss Timaeus' School .....	4	4	0
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BRISTOL. *By James Fripp, Esq.*

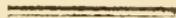
Bristol & Clifton Anti-Slavery Society .....	3	0	0
Mr. S. Powel ..... ann	3	0	0
Mrs. Powel ..... ann	1	0	0
Mrs. Fisher .....	1	1	0
Miss F. Wright .....	1	1	0
Mr. Benj. Thomas .....	5	0	0
Admiral Pierson .....	7	10	0
Mrs. Gray .....	0	10	0
Miss Dyer, by Miss Bird ....	2	0	0
Mrs. Earl Smith .....	1	1	0
Mr. Selft .....	0	10	0
By the Bristol Ladies' Association	2	11	0

FAIRFIELD. *By Mr. W. Mallalieu.*

Mrs. Jane Kidd, proceeds of sale of Twelve Copies of her Poems .....	3	0	0
Miss Wallace, Liverpool. ann	2	2	0
Mrs. Laird, ditto ..... ann	1	0	0
Small Contributions, by Miss Benwell .....	0	10	0

YORKSHIRE. *By the Society for the Spread of the Gospel.*

Mr. B. Jowett, Carlton, near Pontefract .....	ann	1	1	0
Mrs. E. Wadsworth, ditto ann	1	1	0	0
Mrs. Young, Ossett .... ann	10	0	0	0
Mrs. Kidd, 20 Copies of her "Poems and Hymns" don	5	0	0	0

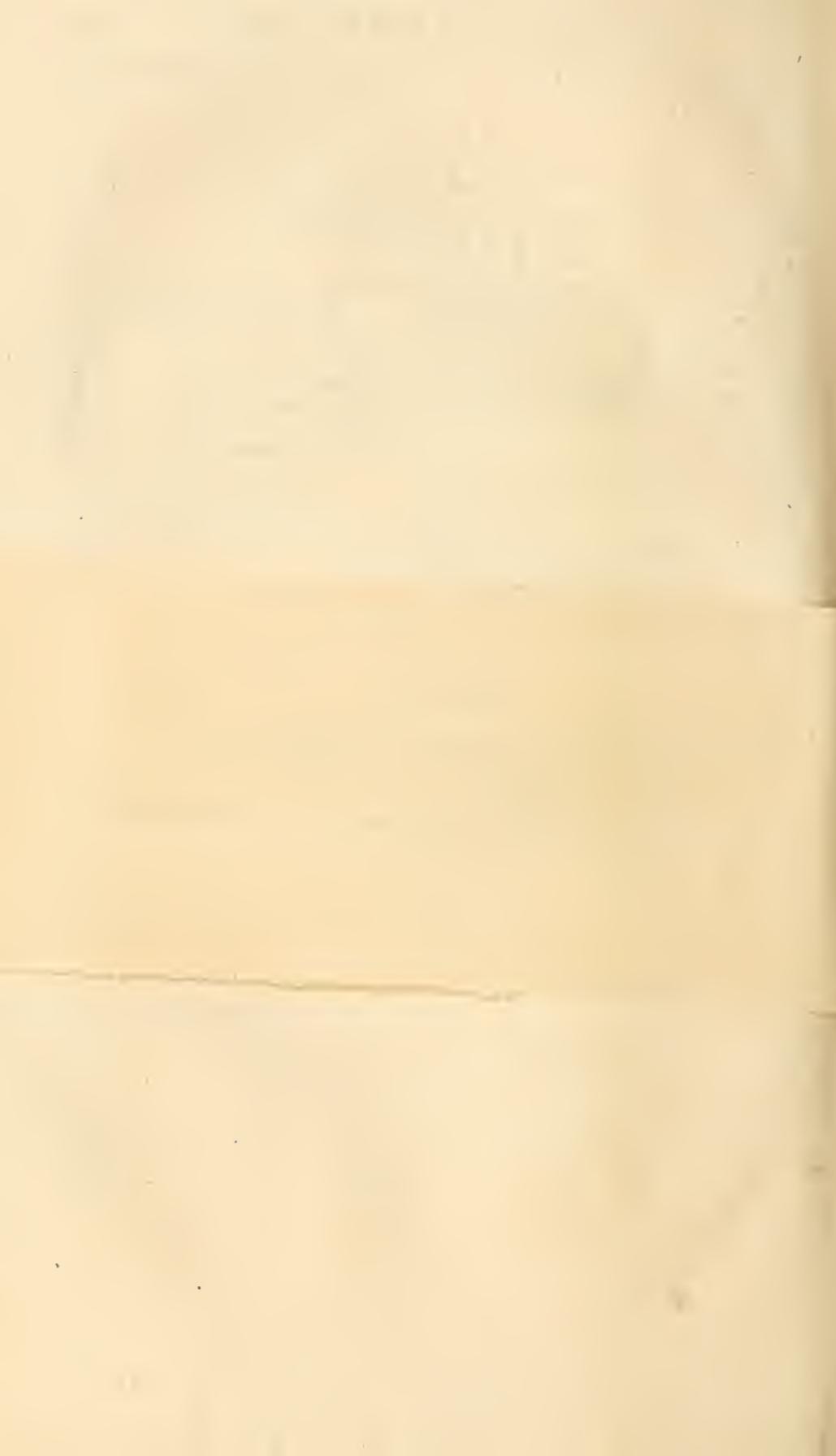




### ERRATA.

No. CXXIII. page 98, Signature of letter, for "S. Hoch"  
read "S. Brunner."

No. CXXIV. pages 93 to 108 inclusive to be numbered 8 in  
advance.



## WEST INDIES.

## ANTIGUA.

*Extract from the Diary of St. JOHN'S for the year 1828.*

*January 1st.* THE morning service was held by Brother Shill, with a discourse on the Gospel of the day. The auditory was much greater than we had expected; for, as new year's day is not kept as a holyday by the working classes, the attendance on such occasions is necessarily confined to free people, and to such negroes as have liberty granted them for this purpose, through the kindness of their masters. The speaking with the numerous class of new people afforded abundant occupation for the missionaries during the remainder of the day.

The following evening, Brother Shill visited two aged negro sisters, who were near their end. Both appeared to be in a very happy frame of mind; one of them, who is dependant on the good offices of some members of the congregation residing near her, remarked: "I feel quite ashamed, when I reflect on the kindness of my sisters to me; and thank our Saviour for it. I am resigned to His will: if I live, I will live unto Him; if I die, I shall die unto Him: for I am His, both in life and death."

*9th.* Was the funeral of the communicant negro, *James Gambles*. He was a true follower of Jesus, to whom he cleaved, under all circumstances, with full purpose of heart. His illness lasted only three days. When visited for the last time by one of the missionaries, he testified aloud of the happiness which filled his soul, and joined cheerfully in a hymn which was sung, treating of our departure to the Lord. Soon after, the overseer of the plantation entered his apartment, and told him that he had sent for the doctor, who, he hoped, would be able to administer to his relief. The patient replied: "I do not need any doctor, nor any relief, but that which my teacher has afforded me, by reminding me of the love of Jesus." To

the doctor he expressed himself in similar terms, and soon after departed in the most gentle and peaceful manner.

*March 20th.* Brother Zippel visited a sick mulatto woman who was some time ago excluded from our fellowship, on account of her irregular life. Afflictions have since brought her to reflection, and to true repentance. With many tears, and evident tokens of deep contrition, she assured the missionary, that her only anxiety was now to feel convinced of the forgiveness of her sins, through faith in the blood of Jesus. A few days after she departed, as a penitent, and we have reason to believe, a pardoned sinner.

The contemplation of the bitter sufferings and death of our Redeemer occupied our minds and hearts during the passion-season, and proved a means of abundant spiritual refreshment to us and our dear negroes. The services were numerously attended. On Good Friday we were under the necessity of holding an additional meeting, that we might communicate a second time the history of the day.

*April 13th.* We held a particular meeting with those members of our congregation, who had been admitted to the privileges of the church since Easter 1827. This company, on the present occasion, included 43 who had been baptized, 121 received into the congregation, and 143 admitted to the Lord's Supper.

The alarming illness of our dear fellow-labourers, the Brethren Olufsen and Shill, caused us many an anxious moment, during the month of May; and excited fervent prayers to the Lord, that He would be pleased to restore these His servants to their former activity.

*June 3rd.* Brother Newby visited, at his earnest request, a sick mulatto living in the town. He formerly belonged to the congregation at Gracehill, and was, at that time, distinguished not only for a remarkably good understanding, but also for a degree of insight into the truths of the Gospel, which is not often met with among the negroes. His superior attainments did not, however, prevent his falling into transgressions of such a nature, that his exclusion became a necessary conse-

quence. During the progress of a severe illness, wherewith he was subsequently visited, his eyes were, however, opened to see himself in his true state; the spirit of God convinced him of sin, and led him as a contrite sinner to the foot of the cross. On being visited, he confessed, with many tears, his past deviations, comparing himself to the prodigal son in the Gospel, and professing to have no hope but what was grounded on the atoning death and merits of Jesus. In compliance with his urgent request, he was now re-admitted to the privileges of the church, in the presence of several negroes, who had assembled around his sick-bed. A few days after, he addressed the following letter to Brother Newby, expressive of his feelings.

“ Being unable to appear in the midst of the congregation, on the approaching prayer-day, I write these few lines, to assure you and my other teachers of my gratitude for the undeserved favour which has just been conferred upon me. I do, indeed, esteem it a great privilege to be again united to a congregation of Jesus, and repent bitterly that I ever abused it. I entreat the forgiveness of the whole congregation, and their prayers, that I may henceforth live to Him who has done so much for me, and be preserved from grieving His Holy Spirit. I am satisfied if He will but permit me to be fed with the crumbs which fall from His children’s table, for even of this favour I am unworthy.”

*July 12th.* In the course of this week we conversed individually with 594 baptized adults and candidates for baptism, and 1144 communicants, of both sexes. Many of them spoke of themselves in a very edifying manner. A negro sister said: “I am not concerned about my mortal body: I know it must die, and see corruption; but not so my immortal soul: that this may live, and enjoy eternal bliss hereafter, is my daily and fervent prayer.” Another observed: “Our Saviour has so richly blessed and comforted my heart, that I feel as if nothing could henceforth separate me from His love, or obstruct my enjoyment of His communion. I wish, therefore, to approach to His table, as an unworthy, but a redeemed sinner, whose only hope is in Him.” Another communicant expressed herself as fol-

lows: "My weakness and natural depravity are such, that I am convinced, that, if my everlasting salvation depended upon my ability to think one good thought, or perform one good action, I must infallibly lose it. I wait at the pool of Bethesda for the aid of the good Physician."

A sick negro on Daniel's plantation, when visited by Brother Newby, and asked, if the Holy Spirit did not, from time to time, bring to his recollection, the truths which he had heard at church, replied: "O yes, this is frequently the case; quite lately, during a sleepless night, when reflecting on the state of my soul, the verse *How very weak I am—My Saviour well can see*, was strongly impressed upon my mind, and proved the means of real comfort to me."

*November 7th.* Our worthy friend, Mr. Eldridge, having generously offered to convey Brother Olufsen to one of the neighbouring islands, free of expense, in the hope that the voyage and change of air might be found serviceable to his declining health, the proposal was gratefully accepted, and Brother Olufsen embarked this morning, with his wife, for St. Kitts, accompanied by our best wishes and prayers.

*December 9th.* A gentleman called upon us, with the request that we would commend to the prayer of our congregation, one of his female slaves, at present excluded from our fellowship, who is lying dangerously ill. Though somewhat out of the ordinary course, the circumstances of the case seemed to call for a ready compliance with his wish. The female in question was some time ago unhappily seduced by a man belonging to our church, under a promise of marriage, which he afterwards broke. Shame on account of the disgrace which she had brought upon herself, and grief for the loss of her privileges, as a candidate for reception into the congregation, brought on a lingering illness, which she herself believes will prove the means of her departure.

In fulfilling the wish above referred to, we took occasion, at a special meeting of our communicants, to impress upon their minds the dreadful consequence of sin, and especially of sins of this description, whereby the Holy Spirit was grieved, the grace of Christ turned into lasciviousness, and the

health both of soul and body endangered. All present seemed to receive what was said with the utmost attention and seriousness.

The festival of Christmas was celebrated with the usual solemn services; all of which were numerously attended. Several thousand negroes of all ages joined with us in offering thanks and adoration to our incarnate Saviour, whose condescending love has brought salvation and procured peace for those who were afar off, as well as for them which were nigh.

In the course of the year 1828, 295 adult negroes were either baptized, received, or re-admitted to the congregation; and 103 children were baptized; 226 persons have departed this life.

The congregation consists of 2553 communicants, 1285 baptized and candidates for the holy communion, and 1527 baptized children under twelve years of age:—In all, 5365: to whom, if 2044 candidates for baptism, new people, and excluded, be added, the total number of negroes under our care will amount to 7409.

JOSEPH NEWBY.

H. ZIPPEL.

*Extract of the Diary of GRACEHILL, for the year 1828.*

January 2d. BROTHER Kochte visited several sick persons on the neighbouring plantation Bodkins. *Jane*, a communicant, who has been suffering for three months from the effects of a violent fever, expressed herself as follows, in regard to her past life: “ Before I was baptized, I lived in the love and practice of sin, following the devices of my evil heart, and altogether ignorant of the will of God. But since I have learnt to know Jesus as my Saviour, and myself as a sinful helpless being, I have surrendered myself to Him, and implored Him to guide me by His grace and spirit. The enjoyment of His body and blood in the Holy Sacrament has often strengthened my faith, and my determination to remain His property. I am ready to depart, whenever He is pleased to call me, and rejoice in the expectation of seeing Him, who

has loved me even unto death." Two aged negroes, who are unable to attend church, were afterwards visited, and expressed their thankfulness to hear once more the message of salvation.

Our school-teacher *Sarah Brown*, of Tyrrell's plantation, came to us, and commenced an evening-school with 26 children from the neighbourhood. Brother Kochte examined the children, some of whom are already able to read and spell.

We were employed for several days in speaking individually with the classes of new people, candidates for baptism, and excluded, of whom 561 attended.

On the 13th, was the first prayer-day for the adults. Brother Procop held the various meetings, in the course of which two women were baptized, eight persons admitted as candidates, six received into the congregation, and one couple married.

*January 19th.* Brother Procop visited the sick in the hospital on Richmond's estate. A boy begged so earnestly for the privilege of Holy Baptism, and seemed under such genuine concern for the salvation of his soul, that the Missionary felt it right to grant his request. He was accordingly baptized into the death of Jesus, by the name, *William*. The communicant negro, *Grace*, who lives on an adjoining plantation, was afterwards visited. She appeared to be near her end, and, on being encouraged to look stedfastly to Jesus, and to commit herself and all her concerns into His gracious hands, she testified that it was her constant daily prayer, that she might be able to do so. One of the negro sisters who were in attendance on her, then turned to the Missionary, and said: "I find more and more, how needful it is, to deny myself, and to follow simply after Jesus. The world and its pleasures are vain and pass away, I will therefore learn to despise them, and will give myself wholly unto the Lord."

Towards the close of this month, much sickness prevailed in our Missionary family. At one time nearly every individual belonging to it was more or less seriously ill. The Lord, however, afforded His gracious help, and strengthened Brother

Kochte for the performance of the numerous and fatiguing duties of the ensuing Communion-day.

The 27th, on which occasion several persons were confirmed and re-admitted, the number of negroes present at the celebration of the Lord's Supper was 281, belonging to the windward division of our congregation.

*March 2nd.* Our school was attended by 92 children, The number varies considerably, but seldom exceeds a hundred; many of the scholars shew much diligence, and make satisfactory progress in learning.

After the public service, Brother Procop married two couples, according to the formulary of our Church. In the evening we held a conference with our national assistants, to whom we introduced the communicant brother *Matthew*, as a future member of their company. The members present made their accustomed report, concerning the spiritual course and conduct of the negroes on the several estates to which they are attached.

During the first week of this month, we conversed individually with 426 new people, candidates, &c.

13th. Departed at Falmouth, the aged national assistant, *Charlotte de Silvia*, a negro of the Foolah tribe. She was baptized, in 1786, by our late Brother Samuel Watson, and admitted three years after to the Lord's Supper. From this period, her walk and conversation were truly exemplary: so that, in the year 1799, she was appointed an assistant among her own sex, the duties of which office she discharged with faithfulness and integrity, till within four years of her decease, when she was prevented by increasing infirmities. To many, she was made an instrument of great blessing, and her loss will be generally regretted. Whenever we visited her, we had abundant and most cheering evidences, that her soul rejoiced in God her Saviour, whom she had learnt to know, and on whose faithfulness she reposed with unshaken confidence. The funeral, on the 14th, was most numerously attended.

15th. We celebrated a prayer-day with our children, of whom 97 were present. Ten infants were, on this occasion, baptized into the death of Jesus.

18th. We had the grief to lose our dear and venerable colleague, Brother Procop, whose health had been for some time gradually declining. During the last twenty-four hours, he was in such a state of weakness, that it was difficult to hold any regular conversation with him; he was however perfectly sensible, when his fellow labourers met around his bed, to commend his departing spirit into the hands of his Redeemer, and testified his readiness to depart and be with Christ. He had attained to the age of 64 years, of which he had spent nearly 30 in the service of the Missions in St. Kitts and Antigua.

The funeral of our departed Brother took place on the following day, and was most numerously attended by persons of all classes. The discourse was delivered by Brother Wright on the words of our Saviour, John xvii. 24, after which six negro assistants from St John's and an equal number from Gracehill, bore to the place of interment the remains of their beloved teacher. He rests from his labours by the side of his former friend and colleague, Brother Richter.

30th. We partook of the Holy Sacrament with 332 of our communicants, and experienced that the Lord our Saviour was in the midst of us, to heal, cheer, and comfort our souls.

April 6th. After a very blessed celebration of the passion week, we assembled at a quarter past 5 o'clock, on Easter Sunday morning, to pray the Easter-morning litany in our burial-ground, and to communicate the history of the day. A brilliant sunrise added greatly to the interest and impressiveness of the scene. At half past one was the public service, when our church was crowded with attentive hearers; and the children's meeting, which followed, was attended by above 120 children, who were addressed on the joyful subject of our Lord's resurrection. It was truly a blessed festival to every division of our negro-flock.

April 22nd. Brother Kochte visited several sick persons who live in or near English Harbour, most of whom appeared in a very comfortable state of mind. Among others, was the aged communicant, *Tobias Rutherford*, who has been un-

able, owing to blindness and increasing bodily infirmities, to come to church for the last five years. He manifested great joy on being visited once more, and listened with eagerness to the portions of scripture which were read, and the remarks which were added by the missionary, concerning the love and faithfulness of Jesus. It was, indeed, truly edifying to converse with the old man, and to witness his readiness to leave the world, whenever it may please the Lord to call him.

*July 1st.* Two negro sisters were visited on the plantation Stoney-hill. One of them said: "When troubled with sleepless nights and violent pains in my head, I often think, how much more severe were the sufferings which my Saviour endured, to make me happy. O that I could love Him more ardently than I have done hitherto. I feel that I am unworthy of His grace."

*4th.* Brother Kochte was requested by the manager of Bodkin's plantation, to visit the excluded negro Saul, who appeared to be drawing near his end. The contrition which he expressed at the last visit of the missionary, was now manifested in a still more striking manner, accompanied with a petition, that he might be assured of the forgiveness of the whole congregation. Brother Kochte, under these circumstances, felt no hesitation to re-admit him to the privileges of the church; which was accordingly done, in the usual solemn manner. All present, among whom was the manager himself, were deeply affected, and many gave free vent to their tears. The patient departed the next day, in reliance upon the mercy of His Redeemer.

*9th.* We began to speak individually with the communicants belonging to the windward division of our congregation. To an observation concerning the grace and mercy of our Saviour, an aged negro replied: "Yes, *that* is all we have to depend upon. Without that grace, we can do nothing right, and how much need have we to implore it daily, that we may be preserved in the hour of temptation." A negro woman, who has been a long time in the class of candidates for the Lord's supper, said: "When the assistant informed me that I was to be admitted to this privilege, I was over-

powered, and could not refrain from shedding tears of joy. I know I am a great sinner, and altogether unworthy of it. And yet I must confess that I have often been tempted during the period of waiting, to think, that our Saviour had forgotten me. My prayer is now that He would give me grace to follow the teaching of His Holy Spirit.

*August 29th.* Departed on Bodkin's plantation the single woman *Grace*, a received member of our congregation. She had long been a great sufferer, but her bodily pains and infirmities only tended to wean her from the world, and fix her affections yet more firmly on her Saviour. Our visits to her sick bed never failed to be productive of edification and encouragement to our own souls. She delighted to hear what was read and sung on those occasions, and above all to be reminded of the meritorious sufferings and death of Jesus.

*September 14th.* We celebrated a particular memorial-day with the married people belonging to our church. We had the pleasure to see 168 married couples on this occasion, whom we addressed on the subject of their duties, both to the Lord and to each other, encouraging them, especially to faithfulness in the care and education of their children. At the close of the service, a couple were married with the usual solemnities.

*19th.* Our highly esteemed assistant, *Salome Cuthbert* entered into the joy of her Lord. A short memoir of our departed sister is added to this Diary.

*November 16th.* The school was attended by 111 children, 48 boys and 63 girls. Brother Wright delivered his first discourse to the congregation, to the care of which he has been recently appointed, on the words of St. Paul, 1 Tim. iv. 16; and at a subsequent service, Brother Kohte, in a farewell address, commended himself and his successor to the affectionate remembrance and prayers of all present.

On the 18th, he set out with his wife for St. John's, agreeably to his appointment.

In the course of the year 1828, there have been baptized, received, or re-admitted into the congregation, 106 adults, and 57 children baptized; 75 persons have departed this life.

At the close of the year, the congregation consisted of 1058 communicants, 592 baptized adults and candidates for the communion, 450 baptized children: In all 2100; which, with 1016 new people, candidates for baptism and excluded, form a total of 3116 persons under the care of the Brethren.

C. FR. KOCHTE.

S. WRIGHT.

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*Memoir of the Life of the negro-assistant SALONE CUTHERT, a member of the congregation at GRACEMILL. (Compiled in part from her own narrative).*

“I WAS born at Body-Pond in Antigua. About the year 1774, I was made sensible of the necessity of going to a place of worship; and I attended the late Mr. Gilbert’s meetings. But as I then had not much knowledge of myself as a lost sinner, what I heard did not make any abiding impression upon me. At this time my husband with many others were in the habit of attending the Brethren’s Church at Spring Gardens; thither I now went also; and it pleased the Lord to awaken me to a deep sense of my lost condition through the preaching of the late Brother Brown. At the same time I heard that Jesus had died the cursed death of the cross for the sins of the world; and the Holy Spirit brought this truth so powerfully home to my heart, that I saw my sins had helped to nail Him there: and under this conviction I became distressed day and night.

“On Palm-Sunday 1778, I had the unexpected favour to be added to the class of candidates for holy baptism: and such was my ardent desire to obtain the forgiveness of my sins and to be baptized, that I often spent whole nights in prayer to our Saviour to have mercy on me and grant to me that grace. This ardent desire sometimes made me impatient; and when I saw others admitted to that privilege, I would go home, and cry for hours together; so that my husband could with difficulty console me. In speaking with Sister Brown, and expressing my longing desire to be baptized, she endeavoured to satisfy me, by the assurance that our Saviour takes notice of souls panting after His mercy.

My prayer was at length graciously heard and granted; on Palm-Sunday, the year following, I had the favour with 45 others, to receive this sacred pledge of the forgiveness of all my sins, in the blood of Jesus Christ. Brother Mack, a bishop of the Brethren's Church, officiated on this solemn occasion. My husband having been baptized some time before me, it pleased the Lord to grant us the further privilege of admission to the Holy Communion in the year 1781."

After the departure of her old mistress, she left Body-Pond, and came to live in Falmouth, having become the property of one Mrs. Cuthbert of that place. About this time she lost her husband, by whom she had five children. One of these departed before her; two of the remaining four are assistants in the congregation at Gracehill, and several of her grandchildren belong to our church.

In Falmouth she was intrusted by her mistress with the care of a small retail shop, and the management of a bake-house, which, much against the wish of her heart, detained her from the meetings. In the year 1791 she became an assistant. In 1807 Mrs. Cuthbert departed this life; in her will she had left our late sister her freedom, and, as a further token of her regard for her faithful services, bequeathed her ten pounds *per annum* during her life. Her master, knowing her great faithfulness, wished much to retain her as a free servant in his house; but her desire to have the unrestrained enjoyment of the means of grace, made her unwilling to listen to any offers of that kind. She sold her house in Falmouth, and came to the Missionaries at Gracehill, saying: "Here I wish to live, and here I wish to lay my bones:" for, like old Anna, it was the utmost desire of her heart to be near to the house of God, and serve the Lord day and night; and, excepting when sickness prevented her, she never missed any of the meetings.

But, in addition to her own spiritual enjoyments, it evidently appeared that our Saviour intended, by her removal to Gracehill, to make her an instrument of blessing and usefulness to the Missionaries and to the whole congregation. To

the Missionaries, she ever proved herself a faithful and trusty servant, on whom they could depend in every thing intrusted to her care and management. In what concerned the congregation, she laboured with unremitting zeal in her office as assistant among her own sex. Indeed, she might be justly called a general helper. The Lord had endued her, not only with a good understanding and sound judgment, but with special gifts for enforcing the truths of the gospel, in her private intercourse with others, speaking a word of comfort to the distressed, admonishing the careless, and settling differences and disputes among the members of the congregation. Her faithful and upright conduct, in these respects, made her generally beloved by the negroes, so that, when differences occurred among them, she was frequently first consulted. Waking or asleep, her whole mind seemed to be engaged in the work of the Lord, and in earnest desires for the good of her fellow creatures. When any of the Missionaries were dangerously ill, she would attend them in the day, and watch or sleep in the room with them in the night. All who have enjoyed her faithful care at such times, will remember it with thankfulness to the Lord, for giving them so kind a nursing-mother.

For the last seven years, she was troubled with frequent attacks of the erysipelas. At such times it was difficult to get her to take any medicine for her relief. She would say, "No, I wish to go home to my Saviour, and to rest with Him. He has redeemed me, I know I am His, and He is mine. I would not remain one day longer here below, than He sees good."

Our other negro-servants had the greatest love and respect for her. Indeed, she acted the part of a most faithful mother to them, in reproofing, admonishing, and advising them for their temporal and spiritual welfare.

Once when it appeared that she was not likely to recover, one of them was asked, "*Thomas*, what will you do, if your Mammy *Salome* depart." He answered, "Me no know, if she die, I should like to die too."

During the year 1826, she became so weak and helpless,

that she consented to be removed to her eldest daughter to be better cared for. Here she gradually declined in strength of body and mind; which made her more desirous to leave this world and to be at home with Him whom she loved and in whom she believed.

This her longing desire was granted to her on the 19th of September, 1828, at an age of 96 years; and the day following, her remains were interred in the burial-ground at Gracehill.

By her four children, she lived to see thirty-one grandchildren, twenty three great-grand-children, and one great-great-grand-child; the majority of whom survive her. May they all have grace to follow her as she followed Christ, and to become partakers of that incorruptible inheritance, which will hereafter be the portion of all true children of God.

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*Extract of the Diary of MONTGOMERY in TOBAGO, for the year 1828.*

*January 1st.* WE entered the new year with fervent prayer to the Lord, that He would lay His blessing on the work to which He has been pleased to appoint us, and cause His precious gospel to approve itself, as the power of God, unto salvation of many souls. Conscious that it is He alone who can give the increase, we felt disposed to dismiss every anxious thought in regard to the result of our ministry, and to commend ourselves and our dear negroes to His gracious leading and protection.

The new year's services were attended by a considerable number of negroes; many of them came afterwards to speak with us, and we were happy to have the opportunity of admonishing them not to neglect the concern of their immortal souls.

*6th,* being the festival of Epiphany, we had the joy to receive into the Christian church, by holy baptism, two negroes of Riseland estate, *Cecilia* and *Christiana*; many negroes, both from Riseland and Buccoo, were present at this solemnity. At a subsequent meeting, *Rachel* a widow,

and her daughter *Lucy*, were received into the congregation. This was, truly, a day of blessing to us and our little flock. May we see many more in the course of the present year.

On the 10th, we set out on a visit to Indian-walk, and the *Whim*. On the former estate, we remained several days, visiting the negroes, and holding meetings every evening, which were well attended. In the morning of each day, I was occupied with the children. On the 20th, we proceeded to Woodlands, where I likewise had opportunities of addressing an attentive auditory. Many negroes here, and at Indian-walk, expressed a wish to be baptized, but, on conversing with them, I found them much too ignorant to be admitted to this privilege. They appeared very thankful to be visited by us in their cottages.

On the 24th, we returned to Riseland, having experienced much hospitality and friendliness from the manager of Indian-walk.

During the month of February, I suffered so much from pain and weakness in my eyes, that I was unable to visit as much as usual on the neighbouring estates. The Evening and Sunday services were however held in the ordinary course, with a few occasional exceptions.

In the beginning of March, I was able to resume my visits. The services of the Passion and Easter season were in general well attended, on the different estates; and the Lord vouchsafed to us a feeling of His gracious presence and peace, while we called to mind His bitter sufferings, meritorious death, and resurrection.

30th. In the evening was the funeral of the aged negro woman *Matty* of Riseland, attended by about 300 negroes. She was a candidate for baptism, and had given us reason to believe that she was seeking the salvation of her soul.

Easter Sunday was distinguished by a numerous attendance at all the various services of the day.

Two negro women were received into the congregation. In the course of the afternoon, many negroes belonging to different plantations in the neighbourhood, came and requested me to address them on the subject of the day, which I did with prayer to the Lord for a blessing on my feeble testimony.

Applications for baptism were again numerous; I encouraged the applicants to be more regular in availing themselves of the religious instruction, which is now brought within the reach of all.

*May 4th.* I baptized, at Riseland, a sick child whose parents are both candidates for baptism: after which I held a meeting for the children, and visited several sick and aged negroes in their own houses.

On Whitsunday, the services at Indian-walk were numerous attended, and I trust some of my hearers were led to seek more earnestly for the aid of that blessed Spirit, without whose influence and instruction it is impossible to believe on Jesus Christ, or to come to Him. In returning, I visited at Lambeau the daughter of the late Mr. S., who was lying dangerously ill. I found her extremely weak, but in a very pleasing state of mind. At her request, I offered up a prayer, commending her to the love and faithfulness of the Friend of sinners, and the All-sufficient Saviour of those who put their trust in Him. She departed the following day.

*June 12th.* We removed into the dwelling-house at Montgomery, (the name given to our new Missionary station), concluding our services at Riseland, with fervent prayer to the Lord, that the testimony which we have there delivered of His love to sinners, may, through His blessing, produce abundant fruit.

After many delays, some of which were of a nature to put our patience severely to the test, we were at length enabled to appoint Sunday the 13th *July*, for the opening and dedication of our Church. This accordingly took place in the usual solemn manner. (For a particular account of this solemnity, see Periodical Accts. Vol. XI. p. 46).

Towards the close of this month, both my wife and myself were confined to the house, by serious indisposition. Though unable to visit on the estates, I was thankful that I had strength sufficient for the discharge of my ordinary duties on Sunday the 20th, on which day I kept the Sunday school, and held divine service as usual.

*August 7th.* I proceeded to town, to wait on the new Go-

vernor, Major General Blackwell. He gave me a very friendly reception, and assured me of his readiness to promote the prosperity of the mission by every means in his power.

15th. We had the pleasure to receive letters from our Brethren and friends in Pennsylvania, accompanying a present of ten dozen primers for the use of our school, from the Female Missionary Association at Bethlehem. These primers, with a further supply of useful books, kindly furnished by Mr. Hamilton, have arrived very seasonably, and call for our best thanks to the worthy donors.

24th. After the public services the negro-woman *Sarah* was acknowledged a member of our Church, in the usual solemn manner. The following week I visited on Whim, and Indian-walk. The services on both estates were numerous attended.

Sept. 28th. The number of our Sunday-scholars to-day amounted to 50. My health being nearly re-established, I was able to attend more regularly to the schools on the different estates, some of which afford me much encouragement.

On the 5th October, I baptized, at Buccoo, a negro, named *King*, who has been long afflicted with leprosy. The presence of the Lord our Saviour was powerfully felt on this occasion, and we believe that He heard our prayers, and approved Himself as the good Physician to the soul of this poor sufferer, who seemed deeply affected, throughout the whole transaction.

On the 9th, I visited at Whim the aged negro *Peggy*, who has long expressed a desire to be baptized, saying, that "she wished, when she died, to go to a good place." She was affectionately directed to Jesus, who, by His bitter sufferings and death, has purchased for all repenting sinners a place in the mansions of eternal bliss.

During the month of *November*, the various services were held in the usual course at Riseland, and on the adjoining estates; and the schools cared for, according to the best of our ability. The number of our Sunday hearers appears to be somewhat on the increase.

On *Christmas-day*, the attendance was numerous. Our hearers were addressed on the blessed subject of the day, the tidings of great joy, that “*Unto us is born a Saviour,*” with the assurance, that if this message were brought home to their hearts, it would effectually banish that worldly and carnal mirth in which they are so much disposed to indulge at this sacred season. The day following we had again the joy to see a considerable number, attend our public worship: the children also presented themselves before the Lord, and united in singing the praises of their new-born Saviour. This festival was further solemnized by the baptism of an infant, and the reception of a baptized negro into the congregation. Two female negroes were added to the class of candidates for baptism.

During the year 1828, 3 adults and 6 children have been baptized at this station, and 6 adults received into the congregation. At the close of the year, our little flock consisted of 11 baptized adults, and 17 candidates for baptism.

On a retrospect of the past year, we must acknowledge that the Lord has thus far graciously helped us. In some respects, we may indeed be said to have sown in tears, but we yet hope to reap in joy. In the Lord do we put our trust, and we believe that He will cause all things to work together for good, not only to us His feeble servants, but also, and chiefly, to the negroes among whom we reside, and to whom we are called to preach His saving Gospel.

We commend ourselves, and the work committed to us, to the prayers of all our dear Brethren and friends.

P. RICKSECKER.

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## JAMAICA.

*Extract of a Letter from Brother JOHN ELLIS.*

FAIRFIELD, *May 12th*, 1829.

DEAR BROTHER,

“BY the *Thalia*, Captain Shand, I have forwarded to you, a small parcel containing an extract of our diary for last year, the statement of our expenditure for the same period, and the minutes of our mission conference. From the last-mentioned

document, you will observe that we are anxious to come to some decision, in regard to the future supply of Mesopotamia. The occasional visits, which have been paid to that station by Brother Scholefield and myself during the last ten years, encourage us to hope, that a considerable flock of believing negroes might, by the divine blessing, be collected here, if an establishment could be formed, to which the negroes from the surrounding estates might have free access. We wish therefore that you would confer with our directors, and with the highly respected proprietor of Mesopotamia, on this subject, and let us know the result, as soon as convenient. There is in this island so much still to be done, and we so often hear the Macedonian cry for help, that it behoves us to be doing, either there or elsewhere.

“ An offer was lately made us of a place, about twelve miles from Black River, on very reasonable terms; but there are some circumstances connected with the situation, which would make us hesitate to accept it, even if there were no prospect of the renewal of the mission at Mesopotamia. Meanwhile we have promised to pay a monthly visit to a school which has been established there, under the patronage of the Ladies’ Negro-Education society, and to instruct the children in Christian doctrine. An opportunity will likewise be obtained for addressing the adult negroes, belonging to the neighbouring estates, and thus ascertaining in how far a desire after the Gospel is excited in them. Another sphere of missionary activity, which, as far as I can judge, is a very promising one, is to be found in the Carpenter’s mountains, lying to the S. E. of Fairfield. Sister Ellis and myself lately spent three days at the house of a pious lady residing in that district, and had several opportunities of witnessing the eagerness with which the people came to inquire after the truth as it is in Jesus. O that we had the requisite labourers to enter into this and many other wide fields of usefulness, for there are thousands and tens of thousands in this island to whom the gospel has never yet been preached.

“ I am thankful to be able to report the well-being of our brethren and sisters generally. At *New Eden*, Brother Pfeiffer and his wife have completely recovered from their indis-

position, and are zealously engaged in their wonted labours. The children attend the evening-school pretty regularly, and a few who can be spared come for a couple of hours in the middle of the day. On Sunday last the baptized children celebrated a blessed prayer-day, on which occasion six were added to their number by holy baptism.

“ Our services at this place during the passion and Easter seasons were numerously attended. On Easter Sunday, we had to hold an additional service, for such as had previously been unable to gain admittance into the church. The enjoyment of the Lord’s Supper was a season of great refreshment to our souls. Six candidates who had been confirmed in the course of the preceding week, partook of it for the first time; and we had likewise the pleasure to admit as guests several of our valued friends, from the neighbourhood, who though not members of our church, we rejoice to think are one with us in spirit.

“ Our schools proceed as well as we could reasonably expect, though we shall be thankful to see greater proficiency made by those who attend them. We have experienced some difficulty in obtaining suitable teachers for our school in the Savannah plains. Meanwhile we have continued to visit it regularly, and to give the children who attend it, about 28 in number, instruction in Christian doctrine. Some of our Sunday scholars make good progress, and their conduct shows the benefit derived from timely instruction. Remember us in your prayers.

J. ELLIS.

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*From Brother J. SCHOLEFIELD.*

DEAR BROTHER, NEW CARMEL, *March 2nd, 1829.*

“ I REJOICE to say, that the Lord continues to bless the preaching of his Gospel in this neighbourhood. The services of the Passion-week and Easter were especial seasons of grace to our little flock, and we trust also to many who never visited us before. On Good-Friday and Easter-Sunday, in particular, our church was found too small to contain all who were desirous to attend. We have now three out-places, besides Mesopotamia, which we regularly visit once a month :

some of the negroes have never heard the Gospel before, and the eagerness which they manifest, on these occasions, is very encouraging to us. Since Easter 1828, 25 adults have been baptized, 50 received into the congregation, and 5 have been confirmed for the first enjoyment of the Lord's supper. Our small flock affords us, on the whole, much pleasure, and I think I may say, that the peace of God reigns among us. Yet we are convinced by every day's experience, that, without Christ, we can do nothing: and it is therefore our earnest prayer that we may be continually supported and preserved by His Almighty grace.

“ You will have received from Brother Ellis, an account of the opening of our Church, on the 16th November, so that I need not enter into any details on this subject. It was indeed a happy day both to us and our people, and the blessing which rested upon it will not soon be forgotten by those who were present. In addition to the collection which was made at the church doors, after the public services, I have received several donations from friends, in this neighbourhood, towards the expense of the building, and beg leave to subjoin a list of these benefactions to my letter. (See Appendix to Annual List, at the close of this number).

*May 14th, 1829.*

“ I send these lines by the hand of our worthy friends the Rev. Seymour Yates and his lady, whose departure from the shores of this island, occasioned in a great measure by the declining state of Mr. Yates's health, is generally regretted by all the pious inhabitants. Mrs. Yates, who is the youngest daughter of our kind friends Mr. and Mrs. Senior, was, up to the period of her marriage and consequent removal from this neighbourhood, the most active and efficient teacher in our Sunday school, and we regret her loss, to this day.

“ Yesterday we opened our new school-room in the mountain, about five miles from this place. The foundation-stone of this building was solemnly laid on Saturday the 14th February last, in the presence of several members of the Ladies' Auxiliary Negro Education Society, various other friends and

benefactors, and a number of free brown people. The service having been opened by the singing of a hymn, in which the children present joined with cheerful voices, a short address was delivered, and the following document read, which was afterwards deposited in the stone.

““ It having pleased Almighty God to incline the hearts of several respectable individuals in this neighbourhood, to promote the spread of religion among the negroes, a missionary settlement of the United Brethren was formed at New Carmel, in the beginning of the year 1827, agreeably to their wish, on which the blessing of the Lord has hitherto abundantly rested. The friends above-mentioned have not only taken a cordial share in its maintenance, but have likewise zealously come forward, with personal exertions as well as pecuniary aid, to promote the establishment of schools for the religious instruction of the rising generation. In the beginning of last year, a school for the instruction of free brown children and slaves was formed in this neighbourhood, and soon after its commencement, was patronized by the Ladies' Society for promoting the early education and improvement of the children of Negroes and people of colour, in the British West Indies; under whose fostering care it has continued, and been the means of blessing to many, both children and adults. The former have become more orderly, respectful, and obedient to their parents, and the latter have been led to attend the house of God, and to seek for that reconciliation with God through his Son Jesus Christ, which gives peace of mind in this world, and eternal happiness in the world to come. Encouraged by these circumstances, and by the promises of support from individuals in this island and friends in Europe, and above all in dependance on the Divine blessing and assistance, we commence the present building, which is to be appropriated to the religious instruction of the children of the poor. May thousands, at this place, be taught to read, and, like Timothy of old, become acquainted with the Holy Scriptures, which are able to make wise unto salvation, through faith which is in Christ Jesus. May it

be always supplied with teachers and visitors, who are endowed with the Holy Spirit and enriched with heavenly grace. The foundation-stone of this house is laid on the 14th day of February, 1829, in the tenth year of our most gracious Sovereign King George the Fourth, whom God preserve.'

"The improvement made by the children in reading and religious knowledge, and the testimonies of their general good behaviour, were highly gratifying to all present; who evinced the interest which they felt in the success of the institution, by a liberal subscription. The school-house is built on a piece of land given for this purpose by two brown women, members of our congregation. The dimensions are 33 feet by 18; and the work, which is entirely of stone, is well executed. Nor do I think it will prove to have been very expensive. Besides the assistance so liberally afforded us by the Ladies' Society, I am of opinion, that it will require about 50*l.* sterling a-year to maintain this institution on the footing contemplated by our friends: for they are anxious that it should prove a place of training for female teachers.

"The school at Hopeton has always been supported by the estate, or rather by our friend Mr. Scott, who has engaged a woman to teach the children, and another to cook their victuals. Mrs. Scott likewise takes a daily share in the teaching, and has the pleasure to see very satisfactory progress made by the scholars.

"It is with difficulty that I have written this letter, being confined to my room with a severe attack of fever. Indeed I have never been perfectly well, since I attended our last mission-conference at Fairfield, three weeks ago; after a hot ride of 30 miles, I was caught in a heavy shower of rain, and yesterday, on my return from preaching 10 miles off, I met with the same mishap, and have suffered ever since from fever, accompanied with much pain. I am, however, in the Lord's hands, and desire to be resigned to His will. Believe me ever your affectionate brother,

J. SCHOLEFIELD.

*From Brother* JAMES T. LIGHT.

DEAR BROTHER,

IRWIN-HILL, *June 2nd*, 1829.

“YOU will be glad to hear that we are at length comfortably settled, and quite at home in our new habitation, at Irwin-hill. For this additional token of the Lord’s goodness towards us, we feel truly grateful: and nothing further is left us to desire, than that we may be able to cheer the hearts of those generous friends, through whose benevolent aid this settlement has been formed, by frequent accounts of the blessing resting on our feeble ministry. Our work hitherto has been a work of faith; and we desire to proceed in the same spirit of faith and hope, which supported us throughout a residence of 13 years on Irwin estate. We especially call upon our dear brethren and friends, to aid us with their prayers, that the Lord may lay His blessing on our testimony of His great love to sinners, and make us the instruments of winning many souls for Him. The sugar harvest is nearly concluded in this neighbourhood, and the crops in general have proved abundant. The Lord has been very merciful to this island; the ravages of hurricanes have been almost unknown now for several years, provisions have been abundant, and what is yet more decidedly a token for good, a gradual improvement, both in the religious and moral state of the population has been more and more perceptible. Much has been done, and I trust yet more will be done. I have already commenced the monthly services, on each of the estates belonging to the Messrs. Halls, and have been hitherto much encouraged by the attention exhibited on the part of the negroes. On my way to Williamsfield last week, I experienced a merciful preservation of my life: my horse suddenly taking fright, I was thrown to the ground with considerable violence, but though stunned by the fall, I was able to rise, and not a little thankful to find, that I had sustained no serious bodily injury.

“You may perhaps recollect the man whom Mr. H. in-

roduced to you in England about the year 1813. This man has drawn many a sigh from my heart, in consequence of the indifference he manifested about the salvation of his soul; but of late I am happy to say, a marked change has taken place in his views and conduct. He is now a regular attendant on the means of grace, and seems much impressed with the truths which he once disregarded. On Easter-Sunday I had the pleasure to receive both him and his wife into the congregation, and to unite them in holy matrimony. His behaviour is truly humble and unassuming.

“ You are, of course, aware of the arrangements which have been made with our worthy friends, the Messrs. H., for the maintenance of this new settlement, and will join us in very sincere acknowledgments of the liberality which they have exhibited, not only in supporting the mission, as long as it was immediately connected with their estates, but likewise in contributing so largely to its now necessarily increased expenditure. May the Lord abundantly bless and reward them.

“ By yesterday’s post I received a letter from Sister Scholefield, informing me that her husband had been dangerously ill of fever, but, by the Lord’s mercy, was slowly recovering; he was on the point of leaving New-Carmel for a few days, for change of air, having been forbidden by his medical attendants to resume his ministerial duty for some weeks to come. An assistant in the mission is therefore greatly needed. My own health and that of my dear wife continue to be tolerable; neither of us is, however, without our share of bodily infirmity. Sister Light suffers from partial failure of sight, owing to a speck on one eye, and I have still to bear with the pain and weakness caused by a complaint in my leg, which has been my companion during the last ten years; yet our mercies are greater than our trials, and call for daily thankfulness. Remember us affectionately to the members of the Society for the furtherance of the gospel, and believe me, &c.

J. T. LIGHT.

## ST. KITTS.

*From Brother J. JOHANSEN.*

DEAR BROTHER,

BASSETTERRE, *May 30th, 1829.*

“ I HAVE to acknowledge, with many thanks, the receipt of your two last kind letters, and proceed to notice the several inquiries contained in them.

“ In the first place, you request some further details respecting our schools. These my worthy colleague Brother Shick has kindly consented to furnish, and as he and his wife are more immediately concerned in superintending these institutions, it will be unnecessary for me to add much to his statement. One of our evening-schools held on an estate about two miles from town, has, I regret to say, suffered a severe loss; the teacher, a very steady well-qualified negro, residing in town, having been lately obliged to relinquish his post, owing to a change of situation. We are doing our best to supply his place, but find it a difficult task.

“ For the 25% allotted to us, towards the support of our school, as part of the generous donation of 100% from the Ladies' Negro-Education Society, we feel truly grateful, and beg to express our unfeigned thanks to these generous benefactors of the negro race.

“ The festivals of the Passion-week and Easter, which we have lately celebrated, were seasons of abundant blessing both to us, and our flock. As usual on such occasions, our church was crowded with attentive hearers: and many who came were unable to find admittance.

“ Between Easter 1827 and 1828, there were baptized at Basseterre, 21 adults, 60 received into the congregation, 47 admitted to the Holy Communion. At Bethesda during the same period, 4 adults were baptized, 60 received, and 26 admitted to the Communion. On our last prayer-day, May 10th, we had no adult baptism, but 7 persons were received as members of our church, 4 re-admitted, and 8 became candidates for baptism. These additions to our negro-flock are not indeed as considerable as was the case some years ago: but

this circumstance will not discourage us, if we perceive that there is an increase in grace and divine knowledge among those who are already numbered with the people of God. For this we offer our daily and fervent prayers.

“About a fortnight since, I received a call from a Mr. M. the proprietor of an estate in Tortola, who came with an urgent request on the part of several gentlemen of that island, that we would form a Missionary settlement in their neighbourhood. He offered a piece of land for this purpose, and engaged to set on foot a subscription, which he did not doubt would provide sufficient funds for the building of a church. I promised to inform our directors at home of his application, but thought it right to state candidly to him, the difficulties under which we labour, in regard to the commencement of new Missions, and even to the supply of those already established; difficulties which had compelled us, however unwillingly, to decline many proposals of a similar nature within the last few years.

“You allude, in your last, to the dreadful example of retributive justice which was lately exhibited in this island; in the execution of the 28 individuals found guilty of piracy. The awful sentence of the law was carried into effect on three successive days, viz. the 27th, 29th, and 30th of September. The seven unhappy men who suffered last, were frequently visited during their confinement, by Brother Shick and myself; and we likewise attended them to the place of execution, in company with several ministers of the Church of England and Wesleyan Missionaries. Six of their number, as far as we could judge, died penitent. One of these, a Dane, spoke to me with great freedom concerning the state of his mind, and his past sinful life. On the Sunday evening before his end, he sent for me, and leave was given him to speak with me in private in another room. He then made confession of a crime which he had committed several years ago in Europe, and which had never, as far as he knew, been brought to light; the recollection of this offence, he said, preyed heavily on his mind, nor could he feel satisfied, till he had disclosed it, and received an assurance that this also

might be forgiven. After assuring him that no sin, however heinous, or whenever committed, was beyond the reach of the pardoning grace of Christ, if it were but truly repented of, I commended him in prayer to the mercy of our compassionate Redeemer. When I saw him the following day, he addressed me as follows: "I can now believe that the Lord has forgiven me all my sins, and that He has permitted me to be brought to this ignominious fate, in order that my soul might be saved from eternal destruction." The Captain, a good looking man, in the prime of life, was executed the first day, with ten of the crew, mostly Spaniards. I saw them a few hours before they suffered, and found them all in deep devotion, praying and singing in their own language. The Captain, addressing me in English, begged that we would remember him and his fellow sufferers in our prayers: which request we willingly complied with, in the public service of our church. Excuse my having gone into these details. They may, however, not be uninteresting to you, nor be considered to refer to a subject altogether foreign to our Missionary calling. We rejoice, at every opportunity afforded us, to proclaim the unspeakable mercy of Christ our Saviour, even to the chief of sinners.

*June 30th, 1829.*

"On Friday last, I was sent for by our worthy governor, Sir C. Maxwell, when, after some conversation on the state of our mission in this island, he presented me with 20*l* sterling, as a donation from the New England corporation for the religious instruction of the negroes. This is the third donation we have been favoured with, on the part of that society, through the medium of our respected Governor; nor can we doubt, that it is chiefly owing to his kind recommendation. He is indeed a true friend to this mission, as well as to every Institution calculated to promote the best interests of his fellow creatures. I have written a letter to the New England corporation, expressive of our gratitude for their liberality, and explaining the manner in which it will be applied. Remember us and our negro flock in your prayer at the throne of grace.

J. JOHANSEN.

*From Brother J. SHICK.*

DEAF BROTHER,

BASSETERRE, *May 1st, 1829.*

“BEFORE I proceed to give you the particulars which you have requested, concerning the present state of our schools, permit me to anticipate an inquiry, which I think may probably be made by some of our English friends, on observing the comparatively small number of our scholars who are able to read the Bible. It must be borne in mind, that our object goes no further than to teach these poor children to read the Holy Scriptures: when, therefore, they can do this fluently, they generally leave the school and make room for others. A few indeed continue with us and assist in teaching.

“The children who attend the Sunday-school regularly, are divided into 20 classes, ten of boys and as many of girls; 16 boys in the two first classes read well in the Bible and Testament: 15 in the third can read the primer; and 40 in the three next classes spell words of two to four syllables; 90 in the lowest classes are still occupied in learning the alphabet. Including the children who only attend from time to time, and whose names are not yet in the class-books, our boys' school numbers nearly 200 scholars.

“In the girls' school, which is nearly as numerous, the same regulations are adopted. A considerable number of children, somewhere about 100, likewise attend an evening school held on Monday and Tuesday, in our church: and on several estates in the neighbourhood, similar schools are kept by some of our Negro brethren. We supply candles, school books, &c., as they are wanted.

“The tickets which the children receive, as testimonies of good behaviour, regular attendance, improvement &c., seem to prove a real encouragement to them; as do the little rewards distributed among them at Christmas.

“We have already seen many pleasing proofs of the salutary effect of instruction on the minds of the rising generation. Several have lately sought church-fellowship with us, and their conduct is worthy of the gospel. Others again give us pain by their apparent indifference to the privileges they enjoy. Yet we are not disheartened, but proceed in

simple reliance on the help of the Lord, esteeming it an undeserved favour to be employed in so important a work. Requesting an interest in your prayers, I am, &c. J. SHICK.

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ANTIGUA.

*From Brother JOSEPH NEWBY.*

St. JOHN'S, *May 31st, 1829.*

DEAR BROTHER,

“ YOU will receive these few lines by the hands of the three widow sisters, Procop, Shill, and Olufsen, who are on the point of sailing for Europe. We have no need to commend them to your kind and brotherly attentions; these you will cheerfully render for their own sake, for that of their departed husbands, and for the sake of the cause which they have faithfully served. They will be able to give you much information concerning the details of this mission.

“ I hope to have an early opportunity of transmitting to you our diaries and various other accounts for last year. Among them you will find a short memoir of our late assistant Salome Cuthbert. She was, in the full sense of the word, an assistant, and a mother in Israel. For nearly fourteen years, I had the favour to be well acquainted with her, and learnt to appreciate her worth.

“ The amount of our school expenses for last year was 25*l.* sterling, the whole of which has been spent in teachers' salaries. Besides our day-school at St. John's, which is increasing as to numbers, three Sunday or evening schools have within the year been established by us, in this parish. These will of course require some additional expenditure.

“ Hitherto we have been unable to commence the repair and enlargement of our church, for want of the necessary timber. Some has at length arrived, and the work will be immediately taken in hand.

“ My time this morning being limited, I must hasten to a conclusion. You require no assurance of my affectionate remembrance and regard. We are both well stricken in years; and have been permitted to continue longer in this vale of tears than our fathers. The reason of this is fully known to Him only in whose hand are the times of His

children; yet we may reasonably suppose, that it is either for the perfecting of our own salvation, or for the good of the cause in which we are engaged. Scarcely a day passes, but the thought occurs to my mind, How shall I meet my Saviour? How shall I welcome His appearing? A serious thought, and one which would be beyond measure anxious, could we not apprehend, by a lively faith, the exceeding love of God our Saviour, as manifested in His meritorious incarnation, bitter sufferings, and death, and apply the comfort derived from this never failing source to our own hearts. May we have grace to do this, during the remainder of our earthly pilgrimage. I am your affectionate Brother,

J. NEWBY.

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*From Brother C. F. KOCHTE.*

ST. JOHN'S, *March 23rd, 1829.*

“THE school at this place is kept every Monday, Wednesday, and Friday, from 10 to 3 o'clock, and is in a state calculated to afford us much encouragement. On Christmas Eve, we held an examination of the children who attend it, and had the pleasure to distribute 12 Bibles, 24 Testaments and a number of little tracts, to those who had made the greatest improvement in learning. I wish that you and many more of our friends had been able to witness the pleasure which these testimonies of approbation excited in all who received them. Various questions put to the children in reference to the subject commemorated at this season in the Christian church, were answered with great propriety, in the presence of many adult members of our congregation and other friends.

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*From Brother G. ROBBINS.*

GRACEBAY, *May 28th, 1829.*

DEAR BROTHER,

“IN answer to your inquiries, concerning the state of our mission at Gracebay and the schools connected with it, I have the following brief report to make. Our public services on the Lord's day continue well attended, as do several of our private meetings; but we could wish to see more evident traces of spiritual life, and of increasing knowledge of divine truth,

among many who have long enjoyed the means of grace. In some of our members, on the other hand, we perceive encouraging proofs of the work of the Holy Spirit, and a walk worthy of the Gospel.

*March 28th, 1827.*

“The Lord still continues to bless our endeavours to train up the children in His nurture and admonition. Some of those who in their childhood were taught to read in our Sunday schools, have since become worthy members of our church. They are frequently to be seen, after the labours of the day are concluded, reading the Scriptures to their parents, and to others, who have not had the same advantages in early life. It is not practicable to establish a day-school at Gracebay, as there are no estates sufficiently near the settlement, to allow the children to attend and return home in time for their work. Some good might, I think, be effected, by an evening-school for adults, and I intend, as soon as the sugar harvest is over, to make the attempt. On Harvey’s estate, we have a day-school, attended by from 30 to 40 children, who are taught to read, and to commit to memory portions of Scripture. This school I visit every fortnight. On a few other estates, in our neighbourhood, there are likewise evening-schools for children.

“Both my dear wife and myself are much improved in health, since we came to reside at this place, and thank the Lord for His mercy. I am, &c.

G. ROBBINS.

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BARBADOES.

*From Brother J. TAYLOR.*

*SHARON, May 23rd 1829.*

DEAR BROTHER,

“SINCE I last wrote to you, I have been called to supply the place of Brother Brunner at Sharon, during the visit which he has been invited to pay to Europe with his family. Brother Seitz will remove to Mount Tabor, to take charge of that congregation. You will easily believe, that we felt much pain at parting with our small flock, which has been rather on the increase, since the commencement of the present year. The public services on Sunday, and the meetings

for religious instruction during the week, have been more numerous attended than we have hitherto known them. On Good Friday and Easter Sunday, our little chapel was crowded, and much emotion was manifested by all present. During the year from Easter 1828 to Easter 1829, four adults have been baptized, 16 received into the congregation, 9 admitted to the Holy Communion, and two couple married. The congregation at Mount Tabor consisted of 9 communicants, 35 baptized adults, and 26 baptized children, besides candidates for baptism or reception, and new people. Among the young people who attend our school from the neighbouring estates, are several who have lately become members of our congregation, and have made good proficiency in reading the Scriptures. Of the school at this place, I hope to be able to give some account in my next.

“ The season has of late been uncommonly dry, and a great scarcity not only of water, but likewise of every kind of field and garden produce has been the result. May the Lord soon grant us a refreshing rain; for appearances at present are very discouraging.

“ Brother and Sister Brunner, and their three children, set sail for London this afternoon in the Barbadoes Planter, Captain Stuart. Our little daughter Jane accompanies them: the separation, though painful to us, is, we are convinced, for her good, and we therefore are resigned to it. Our prayer for her is, that she may grow up in the nurture and admonition of the Lord, and remain His property, both in life and death. Remember us in your prayers.

J. TAYLOR.

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TOBAGO.

*From Brother P. RICKSECKER.*

MONTGOMERY, *April 10th, 1829.*

DEAR BROTHER,

“ BY the present opportunity you will receive a copy of our diary, for the years 1827 and 1828; by the perusal of which you may obtain a more accurate knowledge of the details of this mission. I am thankful to say, that the Lord continues to lay His blessing upon our feeble endeavours to gain souls for Him. On our last prayer-day, the 22nd of March, a negro wo-

man was baptized, four persons were received as members of our congregation, and three became candidates for baptism or reception. O that they may all prove faithful to the voice of the Holy Spirit! There are at present 18 adults belonging to our church, of whom 16 are from Riseland. Our Sunday-school is attended by from 20 to 30 scholars, chiefly from Riseland: from Buccoo, Mount Irwine, and Grauge, but few children attend: but at Riseland, Auchenskioch, and Sherwood-park, there is a greater desire for instruction. It is indeed a pleasure to me to visit on those properties, and to see the cheerful friendly countenances of the negroes. The evening-school, which is kept twice a-week, promises to increase. We shall do our utmost to render it as extensively useful as possible to the negro population. We commend ourselves, and the work committed to us, to the prayers of our dear brethren and friends.

P. RICKSECKER.

#### SURINAM.

*Extract of a Letter from Brother W. C. GENTH.*

DEAR BROTHER,                      PARAMARIBO, *March 13th, 1829.*

“ THERE are at present five married brethren employed as missionaries among the heathen in this colony, and our whole missionary family, children included, numbers fifteen souls. The work committed to us continues from year to year on the increase, and calls for a corresponding degree of activity on our part. We are, therefore, truly thankful to the Lord, for the health we have, with few exceptions, been permitted to enjoy; and the more so, as the climate of Surinam is not the most salubrious in the West Indies.

“ Our negro flock consisted, at the commencement of this year, of 1633 persons, of whom 970 were communicants. To the classes of new people and candidates for baptism belong about 400 negroes; so that the number of souls committed to our care in this town and neighbourhood exceeds 2000. Though we have much reason to feel encouraged at this increase, and behold satisfactory evidences of a real work of the Holy Spirit in the hearts of our people, we cannot help earnestly praying that they may receive a larger measure of divine

life, and be enabled to exhibit more abundantly the graces which adorn the character of a genuine follower of Christ.

“ Our new church is finished: for which you will join us in thanking the Lord. The building is 95 feet long by 60 in breadth: and the height is 22 feet. It is furnished with galleries. The expence of its erection has amounted to 22000 guilders, (about £1850 sterling). Of this sum, between 14000 and 15000 guilders have been contributed by the inhabitants of this colony: the proceeds of a subscription entered into by our friends, as mentioned in a former letter, amounting to above 8000 guilders; and other donations, including 1000 guilders subscribed by some free members of our own church, forming the difference. The debt remaining to be discharged by the mission-fund does not therefore greatly exceed 7000 guilders, or £590 sterling.

“ Our day-school for negro children, who are all taught to read the language currently spoken in this colony (the Creole or Negro-English), proceeds with regularity, and we have reason thankfully to acknowledge the blessing which rests upon it. A Sunday-school, attended by about 200 adults, is likewise held, during the intervals of divine service. We are already anticipating with delight the arrival of an edition of the New Testament in the Negro-English language, which we have been informed the British and Foreign Bible Society have generously engaged to print for the use of this mission. The possession of this precious volume will be a treasure, not only to many hundreds in our own congregation, but likewise to not a few among our fellow citizens, both bond and free, who have hitherto not been able to procure it.

“ Our sphere of usefulness in the numerous surrounding plantations, continues to extend itself. We visit at present on sixteen estates, and have opportunities afforded us to proclaim to many thousand negroes, that greatest of all truths, that Christ Jesus came into the world to save sinners. During the progress of these missionary pilgrimages, which occupy us about four weeks at a time, we have many cheering proofs that the grace of God our Saviour is able to reach the hearts of the most depraved and ignorant of the human race. About 200 negroes on these different estates, are already in

connection with our church. A small company, it is true, when compared with the whole population; yet *Who hath despised the day of small things*. Our gracious Master does not, and why should we His servants? Rather let us accept of the blessing He vouchsafes, as a token of His favour, and an encouragement to yet more zealous exertions.

“ A desire to extend the blessings of Christianity to the heathen population of this colony, has of late manifested itself, in a very pleasing manner, among our fellow citizens, including some of the highest functionaries of the civil and ecclesiastical establishment. You have already heard that a society was formed for this express purpose in the course of last year, with the sanction and support of the Colonial Government. Their immediate object is, to enable the Brethren’s missionaries to extend their labours to the negroes in the more distant parts of the colony, who have not yet had the gospel preached to them. All this has been brought about entirely without any interference on our part.

“ It is hoped, that, by the establishment of central stations, at which missionaries might be resident, and to which the negroes might have free access, this object may be effected. Till such a plan can be brought into effect, we shall proceed as hitherto to serve the more distant plantations with the gospel, according to our best ability. May God our Saviour, whose work it is, support us by His grace, and direct us by His Holy Spirit, that we may be found faithful in that stewardship which He has been pleased to commit unto us.

“ During the present Passion season, when we are called upon, in union with all our fellow Christians, to contemplate the bitter sufferings and meritorious death of our Redeemer, we have commenced a series of public services every Wednesday evening, for the more particular meditation on the last words of Jesus. They have hitherto been attended by crowded and devout auditories.

“ The bearer of this letter is C. E. Lefroy, Esq., the commissioner from the English government to watch over the due execution of the treaty for the prevention of the slave trade. Of his public services it is not our place to speak, nor do we indeed suppose that our feeble testimony is want-

ing, to make them justly appreciated. But it would argue ingratitude on our part, were we not to acknowledge the very great interest he has always manifested in the success of this mission, as indeed of every institution and every effort tending to promote the best interests of the negro population. To his generous and active exertions we are indebted, in a great measure, for the liberal subscription raised in this colony towards the expense of our new church: not to mention other acts of kindness too numerous to be specified. May the Lord Himself, whose cause he has desired to serve, and whose gospel he has been enabled to adorn by a godly walk and conversation, be his shield and his eternal great reward.

“ We beg to salute, in the bonds of Christian love, the members of the Society for the Furtherance of the Gospel, and all our kind friends and well-wishers in Great Britain. Ever believe me, your affectionate brother, W. C. GENTH.

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### SOUTH AFRICA.

*Extract of Letters from Brother H. P. HALLBECK.*

DEAR BROTHER,                   GNADENTHAL, *February 21st, 1829.*

“ FROM my former letters you will have heard that the Brethren Lemmertz and Hoffman, with their wives and their little flock, consisting of thirty-one individuals, had returned to the Klipplaat river; and, according to the last letters of January 26th, had since remained undisturbed and in peace. In externals the prospect was very enlivening. Their gardens already produced various kinds of vegetables, and the country round about looked like a beautiful meadow, after the seasonable rains which fell in the month of December. But the poor Tambookies were still in trouble, and there was as yet but a faint prospect of their becoming obedient to the gospel. The Fetkannas no longer infested the neighbourhood; but the Tambookies had fallen out among themselves, and there had been several engagements between Bowana’s son, Malpas, and another subordinate chief, Chelela, in which several lives

had been lost. Quite lately, in the night, between the 23rd and 24th January, Machomo's Caffres attacked the Tambookies within the boundaries of the colony, killed several men, and captured 6000 head of cattle. Brother Lemmertz happened to be on a journey to Craddock, and thus witnessed the distribution of the spoil among the Caffres. On the Klipplaat they at that time knew nothing of the affair. As the robbery took place on our territory, the colonial government will probably interfere, and I have accordingly written to the Colonial office, begging that the interests of the mission may not be lost sight of, if any negotiation should take place with the Caffres. I am persuaded that my request will be kindly attended to, as I have the assurance of the Governor, in a late letter, that he will use all his influence with the neighbouring tribes for the protection of the mission, though he cannot, for obvious reasons, establish a permanent military post on the Klipplaat river.

“ In my last letter I mentioned the number of inhabitants here and at Hemel en Aarde: I can now add that the numbers in other stations are as follows: at Groenekloof 541, Enon 507, Elim 146, on the Klipplaat 31. Thus we have upwards of 2600 Hottentots under our spiritual care. In the first days of January, 9 adults were baptized here, 8 in Groenekloof, 3 in Enon, 3 in Hemel en Aarde, and 1 in Elim.

“ At the Communion, on the 25th January, 24 persons here were present as spectators. The Rev. Mr. Miles and Mr. Bennet, a Deputy from the directors of the London Mission Society, partook of this sacred feast with us and nearly 400 of our Hottentots, and we trust shared in the blessing which the Lord vouchsafes to us on these solemn occasions. We were much encouraged and delighted with the accounts which that zealous servant of the Lord, Mr. Bennet, communicated relative to the interesting work of God in the South Seas, and I for one felt heartily ashamed, when comparing our comfortable situation with the dangers and privations which fall to the lot of so many worthy servants of Christ. Brother and Sister Nauhaus have been appointed to go to Elim, and arrived here yesterday, after a pleasant journey, with their three children, and report the well being of their fellow la-

bourers at their former situation. The course of the congregation was in general encouraging.

“I am sorry to say, that the wheat which was sent us by a worthy friend has yielded but a poor return, though it grew most luxuriantly, as the grain being terribly affected by the rust. This is the more extraordinary, as the Cape wheat has in the present year escaped altogether in this neighbourhood.

*March 25th, 1829.*

“On the 4th of this month, Brother Meyer and his wife, and Brother Lehman, arrived safe in Capetown, after a very tedious and occasionally dangerous voyage of about four months. The party reached Groenekloof, on the 9th, and on the 17th we had the pleasure to welcome Brother Lehman here at Gnadenthal, where the requisite steps are in progress for his marriage with the Widow Sister Bonatz. May the Lord give His blessing to their union. Both our new assistants will be stationed at Groenekloof; whence we are to receive Brother Sonderman and his wife, as our fellow labourers in this congregation. Brother Tietze and his wife are still at the Oliphant’s baths, but we have not yet heard what effect the waters have produced on their health. Brother and Sister Leitner are well; the number of patients at the Hospital has lately been augmented, and though they have sometimes to grieve over the conduct of individuals, they find much more reason to rejoice over the state of their little flock. Their labours of love are indeed abundantly blessed by our Saviour, and they gladly devote themselves to His service. Our Hottentot mason has finished the five cottages he had undertaken to build; and as the other Government houses at the Leper Institution have likewise been put into good repair, the appearance of the settlement is altogether much improved. I inclose the Diaries of Elim, Enon, and the Klipplaat river, to the end of 1828; and will now add what I know of subsequent occurrences in those stations.

“At a visit which I paid to Elim, about a month ago, for the purpose of introducing Brother Nauhaus to his new situation, I was highly delighted with the improved appearance of the place. Besides the principal stream of water, which turns the mill, a fine spring has lately been

discovered, whose waters flow to the very door of the kitchen, and are of the greatest service for the irrigation of the gardens, as well as for culinary purposes. The new mill is an excellent machine, and as the superfluous water can be employed to fertilize the provision grounds of the Missionaries and their Hottentots, an abundant supply of the most useful vegetables is obtained. The number of inhabitants increases from month to month, and great activity is manifested by the new comers, in the construction of durable houses. At the period of my visit, 34 walled houses were either finished or in course of erection, forming a fine broad street. The Brethren Teutsch and Nauhaus rejoice that they are favoured to witness the growing prosperity of this interesting settlement, and labour together in the spirit of brotherly love.

“ At Enon the distressing drought still continues; the water in the great tank (one of the natural basins formed by the Witte river) has sunk so low, that Brother Fritsch’s new channel for irrigation has become useless. The Brethren have been obliged to send their cows and calves to a farmer in the hills, to save them from starvation. Still they are better off than many of their neighbours; thus the whole population of the Bavian’s revier are said to have been compelled to desert their homes, and to go in search of water.

“ The circumstances of the Tambookie Mission appear at length to have taken a favourable turn. I mentioned in my last, that quarrels had broken out among the Tambookies, and likewise between them and the Caffres. Of this I informed Government; and the commandant of our frontier, the son of Lord Charles Somerset, who appears to be a great favorite with the neighbouring tribes, has settled the business, and induced the parties to make peace. The Missionaries have been in no way disturbed, and in the course of last month they have had the pleasure to see a family, consisting of 10 Tambookies and one Mantatee, come to live with them, all of whom have been admitted as inhabitants of their little village. Besides these, there are others who declare that they will soon follow the example of their countrymen. The Brethren have good hopes of the new comers,

and find them more ready to work than they had imagined. A school is kept by *Wilhelmina*. The gardens have produced various sorts of vegetables, and the Missionaries have been obliged to build a shed forty feet long to preserve their pumpkins, tobacco, &c. The Klipplaat, though at one time very low, has continued to flow, when all other rivers have long been without water; and late rains have strengthened that fine stream, and refreshed the country. At four hours' ride from this place, a wood has been found, containing excellent forest trees, sufficient for beams and planks, whenever the Missionaries should think proper to build more durable houses. Of the Fetkannas nothing has been heard, except that a Dr. Cowie has been among them, and describes them as a kind, good natured people, who have been driven to acts of hostility by the unjust robberies of their neighbours.

“ The Missionaries there are no doubt exposed to various privations, of which we know little or nothing; but the Lord is their strength, they live in peace and harmony, and happy in the prospect of becoming useful to the poor Tambookies. Let us not forget them, and their important work, in our approaches to the throne of grace.

“ On the 28th February, Sister Stein was delivered of a healthy daughter; both mother and child are, by God's mercy, doing well. Brother Luttring has been rather seriously ill of a pleurisy, but appears to be recovering. The remainder of our Missionary family enjoy good health, and the blessing of the Lord rests upon our feeble, but united endeavours to promote the welfare of our Hottentot flock. Since the date of my last, the well known *Petrus Mauritz* has finished his course here below. He had been ailing for some time, and having, as it would appear, more confidence in the *nostrums* of native quacks, than in the effects of suitable medicine, which we would gladly have afforded him, he went to one of these impostors, at whose house he breathed his last, on the 20th ult. His remains were interred here on the 22nd. Those who were around him state, that he was in a comfortable state of mind, previous to his departure; at which we rejoice: and though we were under the necessity of discountenancing his scheme of becoming a Captain here, we trust that through the merits

of the great Captain of our salvation, he has obtained an inheritance in the realms of bliss.

*March 28th, 1829.*

“ Since the date of my last, I have received, along with the various letters and Missionary accounts which you kindly forwarded to me by Brother Lehman, a box of clothing for the use of our Hottentots. The greater number of articles being calculated for children, we shall distribute them as rewards to those of our scholars who have distinguished themselves by their diligence and good conduct. Our school department becomes more and more interesting: the average daily attendance of children is about 200, besides about 40 Sunday scholars of more advanced age. Brother Luttring has done a great deal for the girls’ school, more than half the scholars being able to read; and we trust that the endeavours of Brother Sonderman, whom we daily expect from Groenekloof, will be equally blessed for the improvement of the boys. The two Hottentot youths, whom I took under my particular care in August last, afford me much pleasure by their steady progress in knowledge. In reading, writing, arithmetic, and geography, they are already considerable proficient; and nothing but their youth prevents their taking a share in the instruction of others. Brother Nauhaus is very desirous to do his best for the children at Elim, and we are glad to render him what assistance we can, by furnishing the requisite school books &c.

“ Our situation continues to be marked by external tranquillity. Instances of drunkenness and of other vices do indeed sometimes occur, particularly among our young people, and render the exercise of church discipline necessary; but these are exceptions to the generally peaceful state of our congregation. On the whole we can testify, that the walk and conversation of our members, particularly of the communicants, are such as become their profession, and that we have far more room for thankfulness than for complaint. A degree of Christian simplicity still prevails among our people, which is truly encouraging; they are not only not ashamed of conversing on the concerns of their immortal souls, but no conversation appears more agreeable to them. The poverty and distress of the colonists consequent on the failure of the

crops, the drought, devastation by locusts, and other causes, are very great: and the Hottentots have their full share in the general suffering. I think however that good will eventually be the result, as they will be thereby stimulated to habits of greater industry. Indeed, it is evident that they are gradually advancing in this respect. I much wish that we could contrive to employ more hands on the spot, and thus keep the young people at work, at the same time that they enjoy the advantages of instruction. But the circumstances of the country certainly present great obstacles to undertakings of this nature. I am happy meanwhile to be able to report that the tanning business lately established promises to answer very well. I believe that a manufactory of palmiet hats, which are superior to those made of straw, would also be practicable; and I only wait for a suitable opportunity to make the attempt.

*April 22nd, 1829.*

“ Among the letters which I have to-day to inclose, there is one for yourself from Brother Leitner, the last, I lament to say, which you will receive from that devoted servant of our Lord. During the solemn baptism of an adult on the 20th, inst. and almost in the act of pouring the baptismal water, he was suddenly called into the presence of his Master, by means of an apoplectic stroke: and his remains were this morning conveyed hither for interment. At the request of his widow, I hastened to Hemel en Aarde, as soon as I was informed of the event, and witnessed a most affecting scene among the poor lepers, whose lamentations over the loss of their beloved teacher would have moved the most hardened heart, and were a striking evidence of the blessed effects of his ministry. Sister Leitner came hither with me to attend the funeral, and to-morrow I purpose accompanying her home, to assist in arranging her affairs. I have already reported the circumstance to the Governor, and if it is his Excellency's wish that we should appoint a successor, one of our number has expressed his readiness to undertake the charge of the Institution. I need scarcely add, that we shall rejoice to be thus enabled to continue a branch of our Missionary labours, on which the Lord has been pleased to lay so evident a blessing.

“ The festivals of the Passion week and Easter have been seasons of abundant refreshment from the presence of the Lord. In the course of them, 83 persons have either obtained leave to become inhabitants of our place, or have been advanced in the privileges of the church. Among the latter were 9 adults, who were admitted to Holy Baptism, and 17 to the Lord’s Supper. Brother and Sister Lehman were married on the 10th, and leave us for Groenekloof to-morrow. Excuse haste, want of rest for two nights past has nearly exhausted my strength. With affectionate salutations to all our dear brethren and friends, believe me, your affectionate Brother,

H. P. HALLBECK.

*From Brother J. M. P. LEITNER.*

DEAR BROTHER, HEMEL EN AARDE, *March 27th, 1829.*

“ ACCEPT our heartfelt thanks for your two kind letters of July 16th, and November 8th, last year; it is always an encouragement to us, to hear from you, and to be assured that so many dear brethren and friends in England feel cordially interested in the commission we have received to serve the Lord among the poor lepers at this place.

“ I have now for a whole year enjoyed a very good state of health, and the same blessing has been in general bestowed on my dear wife, for which we are truly thankful. The Lord be praised for all the goodness and mercy shewn to us, His weak and unprofitable servants. May He be pleased also in future to lay His blessing upon our feeble testimony of His love to sinners, and to pour out a larger measure of His grace and spirit on us and our little flock, that even among the poor and truly pitiable inmates of this institution, He may see of the travail of His soul, and be satisfied.

“ In the course of last year 17 of our patients departed this life very happily, relying on the merits of Jesus. Since the commencement of the present year, 27 Hottentots and slaves, afflicted with leprosy, have been brought hither, chiefly from Cape-town, and from the districts of Uitenhage and Graaf Reinet. Seven have died within the same period. We earnestly beseech you to remember us and our poor patients, at the throne of grace. Believe us to remain ever your very affectionate Brother and Sister,

J. M. P. and E. LEITNER.

*From Brother H. F. MEYER.*

DEAR BROTHER, CAPE TOWN, *March 1st, 1829.*

“ I AVAIL myself of the earliest opportunity, to inform you and our kind friends in London, that we have at length been brought safely through the perils of the ocean, and permitted to set foot in this land, the scene of our future labours in the Lord’s vineyard. His holy name be praised for the mercy and protection we have experienced throughout the whole of our long and often perilous voyage. My dear wife, of whose alarming indisposition you were informed before we left the shores of the Channel, and who continued to suffer extremely as long as the voyage lasted, is now gradually regaining her health and strength: the doctor who attends her, expresses his astonishment that, under the peculiar circumstances of her situation, her life has been spared. As the best, and indeed the only return we can make for this mercy, may our lives be henceforward more faithfully devoted to the service of our Saviour and Preserver.

“ Here at Cape-Town we have met with the kindest reception from many friends of the mission. Among those who particularly inquire after you, and request to be affectionately remembered, are several members of the Stadler family. We beg to salute, in the bonds of brotherly love, the Brethren of the Society for the Furtherance of the Gospel, and to commend ourselves to their prayers.

H. F. MEYER.

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#### NORTH AMERICA.

*Extract from the Diary of the Indian Congregation at  
FAIRFIELD in UPPER CANADA, for 1827.*

*January.* IN the afternoon of the 6th (being the festival of Epiphany), we read and translated to our congregation a letter addressed by a converted Greenlander to Brother Mortimer of New York, which was listened to with great attention. Afterwards, the Indian brother Boaz came to Brother Lukenbach, and expressed his pleasure in having learned from this letter how much the experience of this Greenland brother coincided with his own.

On the 14th, Brother Lukenbach was called to an Indian woman of the Monsey tribe, who had formerly been married to a certain Captain Norton, and who had remained at this place some time with her relatives on account of ill health. In addition to her former complaint, some other dangerous symptoms had appeared, which left her little hope of recovery. She said, that during her sickness she had learned to know herself as a great sinner, and her mind was tormented with dread, when she reflected on the numerous opportunities she had slighted; for she had not only heard much good advice, but had learned to read the Bible in English fluently; and that she wished to recover in order to do better in future. She was encouraged to lay her case before the great Physician of souls, and with child-like confidence to trust His mercy. She was frequently visited by the wives of the Missionaries, who gave her medicines, which however proved of no benefit to her, for she suffered herself to be persuaded by an Indian to take a large quantity of whiskey as a remedy for the fever. Her wretched situation, in a house not sufficiently guarded against the inclemency of the season, she took very hard, as she had been accustomed, as long as she lived with her husband, Captain Norton, to all the conveniences of civilized life; she was therefore very thankful for every visit. On the 16th she departed this life at the age of about twenty-eight years. She was born on Grand river, Upper Canada, and had a white father, but was brought up by her grandmother, a Monsey Indian, till her 16th year, when Captain Norton, who was much respected among the Mohawks, and translated the gospel of St. John into their language, married her, after she had been previously baptized in the Episcopal church. They afterwards went to Scotland, where they remained some time with his relatives, and where she had good instruction. Nevertheless, on their return to their plantation on Grand river, they led a very worldly and dissolute life. Her husband having killed an Indian in a duel on her account, he left her, and took refuge in the south among the Cherokee nation.

“On the 3rd of February, the Indian *Boaz* came to Brother Lukenbach, and said: “After much hesitation, I have resolved to lay open my heart to my teacher. I have led such

a bad life of late, that I was ashamed to go to church; and though the thought frequently arose in my mind, that I should be lost for ever, I endeavoured to comfort myself with the idea, that I should not be the only one. But after having combated the torment of this idea for one day, I could no longer endure it. I reflected, that if I could not now bear such pain for one day, how should I be able to stand an eternity of similar sufferings. I prayed to the Saviour, that He might have mercy on me, and formed the resolution to alter my course of life, hoping that the Lord would be gracious to me."

On the *24th*, the funeral of the young Indian, *Edward*, took place. He had died very suddenly in violent convulsions, which gave us an opportunity of warmly exhorting to watchfulness and constancy in faith. This young Indian had been born in the year 1807 at Petquoting, and there baptized by Brother Denke. In the sequel, he moved hither with his mother, for whom he continued to provide, although his stubborn disposition afforded us little joy, especially since he had married a heathen Indian woman.

On the *2nd* of *March* we accompanied to the grave the remains of the Indian girl *Letty*, aged 17. She was born in Old Fairfield, and was from her birth of a weakly constitution, but very attentive in school, where she exerted herself, and committed to memory a number of Indian verses. She was of a temper uncommonly lively for an Indian; but though sometimes misled thereby, she retained a tender love for her Saviour, which showed itself particularly in her last illness, by her resignation to the will of God, and her patience under acute sufferings. When she saw her mother weeping at her bed-side, she exclaimed: "Dear mother, do not disturb my joy at the prospect of soon leaving this miserable and sinful world, and being at home with my Saviour." On another occasion she said: "I know that I am a poor and sinful being, but I trust to the mercy of the Redeemer that He will take me to Himself to enjoy eternal happiness." She fell asleep in Jesus quite unexpectedly and sweetly, while conversing with her mother.

On the *18th*, we received information that some heathen Indians carried on a trade in whiskey with our Indians, then

engaged in making sugar at some distance. Two assistants were dispatched to remonstrate with them, which for a short time seemed to have a good effect. But the principal occasion of this pernicious practice was a white neighbour, who exchanged whiskey for sugar and other articles. Brother Lukenbach therefore went to him on one of the following days, and requested him to quit this hurtful trade, with which he seemed to acquiesce, but excused himself by saying, that it required much self-denial to send away the Indians, when they came with articles of which he stood in need, although he acknowledged that the Indians only used it for their own and other persons' ruin.

On the *8th* of *April*, we commenced reading in church the History of the last acts, sufferings, and death, of our blessed Lord and Master, which was continued on each of the succeeding days. On Easter morning we prayed the Litany as usual, partly in church, and partly in the burial-ground, and called to mind those of our brethren and sisters who had departed this life at this place since the preceding Easter.

On the *19th*, the foundation for the new church was laid; and on the *20th*, instead of our morning meeting, the whole congregation assembled on the spot, when, after singing some verses, and a short prayer, the Brethren Lukenbach and Haman knelt down, and the former offered up a fervent prayer, for the blessing of God on this work, and for its future usefulness as a place where His name might be glorified. The whole congregation seemed affected at this solemnity.

On the *22nd* Brother Lukenbach rode to the settlement of the whites at the request of one of our neighbours, and delivered a sermon in his house to about 30 persons. They afterwards requested a repetition of the visit, for they had no meetings on Sunday, as their minister came to them only in the week, and Sunday thus became merely a day of diversion.

We commend ourselves and our Indian congregation (consisting of 191 baptized adults and children, of whom 39 are communicants) to the prayers of all our brethren and friends.

ABRAHAM LUKENBACH.  
ADAM HAMAN.

Appendix to List of Contributions,

FOR 1828.

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL.

List of Annual Subscriptions and Donations received from April 1st, 1828, to March 31st, 1829.

FULNECK.

Edw. Armitage, Esq. Farnley Hall . . . . . ann	1	1	0
Mrs. Bacon, two years . . . . .	2	2	0
Mrs. Baynes, Bradford . . . . . ann	1	0	0
Rev. J. Binckliffe, Swanwick, Derbyshire . . . . . ann	1	1	0
Mr. J. Birtill . . . . . ann	0	10	6
Mr. Joseph Blades, per C. Hanneman . . . . . don	2	0	0
Mrs. Boote . . . . . ann	1	1	0
Mr. B. Brook . . . . . ann	1	1	0
Mrs. Burnley . . . . . ann	1	0	0
Mrs. Collins, Osset . . . . . ann	1	1	0
E. Cox, Esq. Liverpool . . . . . ann	0	10	6
Mr. G A Cunow . . . . . ann	1	0	0
Rev. Mr. Gascoyne . . . . . don	2	2	0
Mr. Hanneman . . . . . ann	1	1	0
Mr. J. Hinchliffe, jun. . . . . ann	1	1	0
Rev. I. Holmes . . . . . ann	1	1	0
Rev. D. Jenkins . . . . . don	0	5	0
Mrs. Laird . . . . . don	0	10	0
Mrs. Lawrence, Studley Park . . . . . don	10	0	0
— Leah, Esq., Bierley Hall . . . . . don	5	0	0
Mrs. Leah . . . . . don	5	0	0
James Montgomery, Esq., Sheffield . . . . . ann	2	2	0
Rev. C. F. Reichel . . . . . ann	1	1	0
Mr. Thomas Ryder . . . . . ann	1	1	0
H Symons, Esq., Tyersall . . . . . ann	1	1	0
Mr. W. Stowe . . . . . ann	1	1	0
Miss Stuart . . . . . ann	1	1	0
James Sykes, Esq., Adwalton . . . . . ann	2	2	0
Mrs. Taylor . . . . . ann	1	0	0
J. Taylor, Esq. . . . . ann	2	2	0
Mrs. Thornton, two years . . . . . ann	2	2	0
Mr. Turner . . . . . ann	0	1	5
Mrs. Williams . . . . . ann	1	1	0
I. Wood, Esq. . . . . ann	1	0	0
Gervas Woodhouse, Esq, Ouston Place . . . . . ann	2	2	0
Mrs. Young, Osset . . . . . ann	10	10	0
Young Ladies at Fulneck School, penny collections . . . . .	1	5	1½
Berwick and Tweedmouth Association . . . . .	5	0	0
Berwick Juvenile Society . . . . .	1	0	0
Messrs. Ackroyd, Collins,			

Crowther, James, Nelson, Oates, Smith, Stillman, Anonymous, Ditto, 5s. each . . . . . ann	2	10	0
Mrs. Brett, Collis, Craven, 5s. each . . . . . ann	0	15	0
Misses Haster, Hutton, Skelton, Williams, 5s. each . . . . . ann	1	0	0

LEEDS ASSOCIATION.

Miss Armitage . . . . . ann	1	1	0
Mr. J. Atkinson, jun . . . . . ann	1	1	0
George Banks, Esq. . . . . ann	1	0	0
Mr. B. Beverley . . . . . ann	1	0	0
Messrs. J. Burton & Sons . . . . . ann	1	1	0
J. Clapham, Esq. Penzance . . . . . ann	1	1	0
Mr. J. Clapham, jun. . . . . ann	1	1	0
Mr. Samuel Clapham . . . . . ann	1	1	0
Mrs. Wm. Clapham . . . . . ann	1	0	0
Mr. James Dickinson . . . . . ann	1	1	0
Mr. Joh. Fawcett . . . . . ann	1	1	0
Mr. S. G. Fenton . . . . . ann	1	1	0
Mr. John Goodman . . . . . don	1	1	0
Mr. Geo. Goodman . . . . . don	1	1	0
Benj Gott, Esq. . . . . ann	2	2	0
W. M. Gott, Esq. . . . . ann	1	1	0
Mr. John Gott . . . . . ann	1	1	0
Mr. James Green . . . . . don	0	5	0
Mr. Hargreaves . . . . . ann	1	1	0
J. Hebblethwaite, Esq. . . . . ann	1	1	0
Wm. Hey, Esq. . . . . ann	2	2	0
Mr. Wm. Hey, jun. . . . . ann	1	1	0
Messrs. S Hirst and Son . . . . . ann	1	1	0
Mr. R. Howitt . . . . . ann	1	1	0
Mr. Jos. Ingham . . . . . ann	1	1	0
Mrs. Kirshaw . . . . . ann	1	1	0
Mr. W. Liddle . . . . . ann	1	0	0
Mr. James Lister . . . . . ann	1	1	0
Mr. Stephen Mitchell . . . . . ann	1	0	0
Mr. D. B. Mouncey . . . . . ann	2	2	0
Wm. Perfect, Esq. . . . . ann	1	0	0
Messrs. Perfect & Smith . . . . . ann	1	1	0
S. Pidwell, Esq. Penzance . . . . . ann	1	1	0
Geo. Rawson, Esq. . . . . ann	1	1	0
T. S. B. Reade, Esq. . . . . ann	1	0	0
Miss Rhodes, Roundhay . . . . . ann	1	1	0
Miss A. Rhodes . . . . . ann	1	1	0
S. J. E. . . . . ann	1	0	0
M. T. Sadler, Esq. M. P. . . . . ann	1	1	0
Benj. Sadler, Esq. . . . . ann	1	1	0
Mr. W. G. Scarth . . . . . ann	1	1	0
Mr. W. Scurr . . . . . ann	1	1	0
Michl. Thackrey, Esq. . . . . ann	2	2	0

Mr. Geo. Thackrey . . . . . ann	1	1	0	Miss Woodhead, Sikefold ann	0	6	0
Mr. John Thackrey . . . . . ann	1	1	0	Y. L. G. S. . . . . . don	1	0	0
Mr. P. Willans . . . . . ann	1	1	0	<b>MIRFIELD.</b>			
Mr. Wm. Wilks . . . . . ann	1	1	0	Mrs. B. Bowers, by H. O. 2 yrs	2	2	0
Ditto . . . . . don	2	1	0	Miss Broadbent . . . . . ann	0	5	0
Collection at St. Paul's Church, by the Rev. Mr. Williamson	18	0	6½	Miss E. Broadbent . . . . . ann	0	5	0
Messrs. Barlow, Bedford, Dan- by, Horsfall, Rawson, Simp- son, 10s. 6d. each . . . . . ann	3	3	0	John Brook, Esq. Dewsbury . . . . . ann	1	1	0
Messrs. Nicholson, Rodgers, Smith, 10s. each . . . . . ann	1	10	0	Mr. Titus Brook . . . . . ann	0	5	0
Mr. John Wilkinson . . . . . ann	0	7	6	S. Brook, Esq. . . . . ann	1	1	0
Mr. R. Dorrington . . . . . ann	0	7	0	Ditto . . . . . don	1	0	0
Messrs. Blackburn, Burnett, Coates, Forster, Glover, Heaton, Holme, Jackson, Knight, Lister, Mallorie, Marsden, Ogle, Osborne, Pickles, Raper, Reynolds, Slee, Stenson, Vickers, Wat- son, 5s. each . . . . . ann	5	5	0	Mr. S. Brook . . . . . don	0	10	0
Mrs. Carr . . . . . ann	0	5	0	Rev. E. Carter . . . . . ann	0	10	0
Mr. J. Kirk . . . . . ann	0	4	0	Rev. D Craig . . . . . ann	1	1	0
Mr. Edw. Baines . . . . . ann	0	3	0	Mr. Wm. Ellis . . . . . ann	1	1	0
Messrs. Issott, Machin, Rein- hardt, Sampson, Smeeton, Turkington, Yewdall, 2s. 6d. each . . . . . don	0	17	6	Dr. Kitson . . . . . ann	1	1	0
Mrs. Cass . . . . . ann	0	2	6	Mr. H. Oates . . . . . ann	1	1	0
<b>BAYLDON.</b>				Ditto . . . . . don	1	1	0
Mr. J. Booth . . . . . ann	0	5	0	Miss E. Oxley . . . . . ann	0	5	0
Mr. J. Craven . . . . . ann	0	5	0	Miss Sheard . . . . . ann	0	5	0
Miss Furnish . . . . . ann	0	3	0	Miss S. Sheard . . . . . ann	0	5	0
Mr. Thomas Holmes . . . . . ann	1	0	0	Mr. Richard Sykes . . . . . ann	1	1	0
Rev. J. P. Libby . . . . . ann	0	10	0	Mr. Jos. Wheatley . . . . . don	0	3	0
Mr. Sharman . . . . . ann	0	5	0	Rev. F. Wood, Tingley . . . . . ann	1	1	0
Mrs. Scholefield . . . . . ann	0	5	0	<b>WYKE.</b>			
<b>GOMERSAL.</b>				G. B. Browne, Esq. . . . . ann	2	2	0
Miss Bates . . . . . ann	0	5	0	Mr. I. Carter . . . . . ann	1	1	0
Mr. Francis Beaumont . . . . . ann	1	1	0	Ditto . . . . . don	1	1	0
Mr. James Burnley . . . . . ann	1	1	0	Rev. W. Edwards . . . . . ann	0	10	6
Mrs. Chambers . . . . . ann	1	1	0	Mrs. Empsall . . . . . don	0	10	0
Cornwall, per Mrs. Holden, Halifax . . . . . ann	0	7	0	Miss A. Field . . . . . ann	0	5	0
Mr. Cockhill . . . . . don	0	5	0	Miss H. Field . . . . . ann	0	5	0
B. Gomersall, Esq. . . . . ann	1	1	0	Miss A. La Trobe . . . . . ann	0	5	0
Rev. R. Grimes . . . . . ann	1	1	0	Mrs. I. Scholefield . . . . . ann	1	0	0
P. A. and A. R. . . . . ann	0	9	0	Mrs. I. Sellers . . . . . ann	2	0	0
Penny Society . . . . . don	6	3	0	<b>CONGREGATIONAL COLLECTIONS.</b>			
Mr. Smith . . . . . don	0	5	0	Collected at Fulneck . . . . .	48	19	4
Mrs. E. Swaine . . . . . ann	1	0	0	Ditto at Bayldon . . . . .	7	3	3
Mr. J. Wadsworth . . . . . ann	1	0	0	Ditto at Gomersal . . . . .	39	14	10
Mr. Walker, Oakwell House ann	1	0	0	Ditto at Linthwaite . . . . .	2	5	4
Mrs. Williamson, Cleckheaton	0	10	0	Ditto at Mirfield . . . . .	47	17	8¾
				Ditto at Wyke . . . . .	9	10	4½
				<b>FOR WEST INDIA SCHOOL FUND.</b>			
				Mr. B. Jowett, Carlton, near Pontefract . . . . . don	1	1	0
				Mrs. Kidd . . . . . don	1	1	0
				Miss Rhodes . . . . . don	0	10	0
				Mrs. E. Wadsworth, Carlton . . . . . don	1	0	0
				Mrs. Young, Ossett . . . . . don	10	10	0
				Mrs. Kidd, Four copies of her "Poems and Hymns" . . . . . don	1	0	0

## GLASGOW AUXILIARY MORAVIAN MISSIONARY SOCIETY.

*Abstract of the Treasurer's Account of Receipts for the Year ending 2d April, 1829.*

Balance in hand at last Annual Meeting .....	£ 13	4	2
Annual Subscriptions and Donations for General Fund ....	£131	5	0
Ditto                   ditto   for West India Fund	30	17	6
			<u>162 2 6</u>
Public Collections:			
At last Annual Meeting, deducting expences .....	£ 2	1	8
At Annual Sermon, preached in January by the Rev. } Dr. Wardlaw, deducting expences .....	12	2	11
			<u>14 4 7</u>
Contributions from other Societies: viz.			
Glasgow Female Association in aid of the Moravian Mission	£ 42	19	0
Cumbraes Society for Religious Purposes .....	5	0	0
Hamilton Bible and Missionary Society .....	4	0	0
Milton Society for Diffusion of Religious Knowledge ....	3	0	0
Campbelton Relief Congregation Society for Religious } Purposes .....	5	0	0
Ditto .....	5	0	0
for West India Fund	5	0	0
Galston Bible & Missionary Society .....	3	0	0
Largs Female Missionary Society ..	8	0	0
Dovehill Relief Cong. Bible and Missionary Society ....	3	0	0
Port-Glasgow Juvenile Missionary Society .....	1	0	0
Calton Association for Religious Purposes .....	3	0	0
Greenock Female Missionary Society .....	8	8	0
Lochwinnoch Society for Religious Purposes .....	10	0	0
Blantyre Works Society for Religious Purposes .....	2	0	0
Melville Street Congregation Society for Religious Purposes	5	0	0
Anderston and Patrick Relief Congregation Society for } Religious Purposes .....	4	0	0
Glasgow Theological Missionary Society .....	7	0	0
Friends in Greenock, per Mr. John Gray .....	2	11	6
Ditto in Rothsay, per Lieut. R. Duncan, R. N. ....	2	16	0
			<u>124 14 6</u>
Legacies:			
From Trustees of late Alexander Gilfillan, Esq. ....	£ 45	0	0
From ditto of late C. S. Parker, Esq. for the West } India Fund, deducting duty .....	180	0	0
			<u>225 0 0</u>
Interest due by Treasurer .....		2	9
			<u>2 9 2</u>
			<u>£541 14 11</u>

## JAMAICA.

*Additional Subscriptions and Donations towards the establishment and maintenance of the Station at New Carmel. See p. 35 of this volume.*

J. Cameron, Esq. ....	don	£ 5 0 0
George Marcey, Esq. ....	don	4 0 0
H. M. Scott, Esq. ....	ann	10 0 0

*For the School at New Carmel.*

Collection by Mrs. Coke, and Young Ladies at Paynestown .....	4 4 7
Ditto by Children of the School at Hopeton .....	0 10 0
Produce of sale of needle work, presented by various friends in England, through the hands of Miss M. Senior .....	31 2 7
Friends in England, by Mrs. Senior .....	10 0 0
Captain Ruffle .....	1 6 8

## ENGLAND.

*For Greenland Widows and Orphans, by the hands of Rev. C. Ramftler, Bristol.*

Rev. E. Grinfield .....	1 0 0
Rev. J. Hall .....	1 0 0
The Misses Ford .....	5 0 0
Mrs. Miers, by Mrs. Roberts .....	5 0 0
Mr. J. Irving .....	0 10 6

*For the General Mission Fund.*

Anonymous, by the hands of the Treasurer .....	50 0 0
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The Brethren's Society for the Furtherance of the Gospel likewise beg to acknowledge with gratitude, the receipt of several valuable presents of Clothing, for the use of the Missions in Greenland, Labrador, and South Africa. The principal contributors are various benevolent ladies in the West of England, several friends in Glasgow, by the hands of Miss F. Parker, and Mrs. Phillips and Mrs. Wanton of the Isle of Man.

## LABRADOR.

*Letters from the Missionaries of the UNITED BRETHREN on the Coast of LABRADOR, addressed to the Brethren's Society for the Furtherance of the Gospel in LONDON.*

DEAREST BRETHREN, HOPEDALE, August 6th, 1829.

“ *WHAT shall we render unto the Lord for all His benefits towards us? We are not worthy of the least of all the mercies, and of all the truth, which He hath showed unto His servants.* Such was the language of our hearts, when we received the joyful intelligence, that it had pleased the Lord again to bring the Harmony in safety to our shores, after having granted her a very prosperous homeward voyage, in the autumn of last year. We had for some time previous to the arrival of the ship, entertained considerable anxiety for her safety, since, from the summit of the neighbouring hills, nothing was to be seen but immense masses of drift ice, lining the whole coast, and extending out to sea as far as the eye could reach. Yet though exposed for three weeks to a succession of delays and perils arising from this circumstance, our Heavenly Father held His protecting hand over her and all on board, and on the afternoon of the 31st July brought her to her accustomed anchorage in our Bay. We gave a hearty welcome to Brother Körner and his wife on their arrival from Europe, and besought the Lord that He would bless their future services in this congregation. We were also truly glad to see our worthy Captain Taylor, and Mr. Sutherland, the mate, whose annual visit to us is always productive of pleasure and encouragement.

“ We beg you in the first place, dear Brethren, to accept our unfeigned thanks for the abundant supply of the necessaries of life, which you have again forwarded to us. *May the Lord Himself supply your need, according to His riches in glory by Christ Jesus.*

“ We read with great interest, your report of the continued activity of the Associations formed in London and other places for the support of our Missionary cause, and request you to

convey our thanks, and our cordial salutations to these dear and generous friends. Their labours of love will not go unrewarded.

“ To the Committee of the British and Foreign Bible Society, we likewise wish to express our grateful acknowledgments for a further supply of copies of the Book of Revelations, translated some years ago; they will confer an additional obligation upon us and our Esquimaux flock, by kindly undertaking to print an edition of the Psalms. A version of this important portion of Scripture, having at length been completed by Brother L. Morhardt, has been revised by Brethren competent to the task, and is now transmitted to you for this purpose.

“ Concerning the spiritual state of our Esquimaux congregation, during the past year, we can declare with thankfulness to the Lord our Saviour, that the precious doctrine of His sufferings and death has not been preached in vain. We have seen its effects upon hearts as hard as stone, and as cold as ice; and have rejoiced likewise to witness its sanctifying power displayed in the life and conversation of many of our people. Others on the contrary have occasioned us concern by their lukewarmness or indifference; and a few, we have been under the necessity of excluding from the privileges of the Church, on account of their falling into those open sins against which the word of God so plainly testifies. We have, nevertheless, had the satisfaction to perceive, that the serious reproofs and exhortations, with which this exercise of church discipline was accompanied, have, through the influence of the blessed Spirit of God, been made instrumental in bringing these straying sheep to a confession of sin, and to an earnest desire after forgiveness and restoration to the fold of the good Shepherd.

“ The attendance at our schools has been numerous throughout the winter, and the progress made by our scholars on the whole satisfactory. In some we have rejoiced to perceive that their minds and hearts were open to the reception of religious truth. When they assembled together at the conclusion of their winter course of instruction, several of the older scholars expressed their gratitude for the advantages which

they had enjoyed, in terms equally simple and affecting, and which produced a general emotion among all present.

“ The supply of seals proved more scanty in the spring of the present, than in that of the former year; few of our Esquimaux have in consequence been able to lay by any considerable stock of dried seal’s flesh. We are therefore very anxious that they should avail themselves to the utmost of the approaching haddock fishery, that they may obtain food for their families during the winter. In the early part of the year they caught 24 white-fish, the flesh and blubber of which are much esteemed by them, and proved an important addition to their means of subsistence.

“ Our Missionary family has continued to experience, both individually and collectively, the blessing and support of our gracious Lord. To Him our warmest thanks are due for the love and peace which have prevailed among us, for the measure of success which He has vouchsafed to us in our several occupations, and above all for the blessing which He has laid upon our testimony of His love, both in our public ministrations and our private intercourse with the Esquimaux. We sympathised deeply with our dear Brother and Sister Stock on occasion of the loss which they sustained by the departure of their infant son, born on the 13th February, and commended them fervently to that Lord, who delights to approve Himself to His children as the Father of mercies, and the God of all comfort. With equal sincerity we participated in the joy of Brother and Sister Kunath at the birth of a daughter, on the 1st of July: the infant was presented to the Lord in Holy Báp-tism on the following Sunday, and received the name Sophia Caroline.

“ Among our Esquimaux there prevailed for some time an epidemic disorder, differing in its nature from any of those to which they are ordinarily subject. The patients complained of violent pain in the head and limbs; to these symptoms succeeded a complete failure of bodily power, unattended however with acute suffering. One young woman has departed this life in consequence of an attack of this kind, not without giving a satisfactory testimony of her faith in Christ; the other patients seem to be recovering, although very slowly.

“ With the appointment of Brother Lundberg to undertake the superintendence of the Mission in Labrador, you are doubtless already acquainted. Much as we shall regret the loss of his services and those of his dear wife, in the care of the congregation at Hopedale, we cannot but rejoice in the prospect of his entering upon a more extended sphere of usefulness; and we earnestly pray the Lord to endow him richly with the needful grace, wisdom, and faithfulness for the discharge of the weighty trust committed to him. May we all continue united as servants of the same Master, and experience that blessing which He never fails to vouchsafe wherever brethren dwell together in unity. Owing to family circumstances, Brother Lundberg and his wife will not be able to proceed to Nain, their future place of residence, for several months to come.

“ We commend to the gracious protection of the Lord, our dear Brother and Sister Müller, who, after a faithful service of upwards of 30 years in this Mission, have obtained leave to spend their remaining days in one of our congregations in Europe. May the Lord grant them in their retirement a blessed foretaste of that rest, which remaineth for the people of God, and of that eternal reward which is promised to all, *who for Christ's sake have borne, and have laboured, and have not fainted.*

“ In the course of the past year, 12 children have been born and baptized, three persons have been admitted, and one re-admitted to the Holy Communion, and three couple have been married.

“ Our Esquimaux flock consisted, at the close of the year 1828, of 181 persons, young and old, of whom 66 are communicants.

“ In conclusion, dear Brethren, we entreat you to remember us and our Esquimaux congregation in your intercessions at the Throne of Grace, and subscribe ourselves your faithful and affectionate Brethren,

J. LUNDBERG,

A. KUNATH,

J. P. STOCK,

F. C. FRITSCHÉ.

NAIN, *August 22nd, 1829.*

DEAREST BRETHREN,

“ WITH great joy we received the account of the safe arrival of the *Harmony* at Hopedale, with Brother and Sister Körner, the captain, and mate. Two post-kajaks brought us this joyful news, together with your letter of May 26th, and many letters from our Brethren and friends in Europe. You may well suppose that our hearts are filled with gladness and astonishment at the marvellous loving kindness of our gracious Heavenly Father, who holds His protecting hand over the ship in so many dangers, from ice, fogs, storms, and sunken rocks. She was upwards of three weeks in the drift ice; and whoever knows what an immense mass of ice comes down from the North every year, will exclaim “ the Lord Himself has done this; His hand alone has preserved the ship from destruction.”

“ It is He also, who has disposed the hearts of so many benefactors to the cause of our Missions, to take an active share in their support. We beg you to assure them of our most cordial thanks, and our prayers, that they may be eternally rewarded.

“ We read your letter, as also that from the Elders’ Conference of the Unity, with great pleasure and encouragement. We thank you for the supply of all the necessaries of life, which you have so bountifully afforded us, and which were delivered safe into our hands on the arrival of the ship, August 20th. We were very sorry to hear of the severe illness of our dear Brother Latrobe, but thankful he was so far restored, as to be able to write to us in your name as usual, and to favour us with many private letters. We pray that he may gradually regain his health, and, if it be the Lord’s will, be spared to us many years.

“ Our dear Brother Müller, after a faithful service of 35 years in this Mission, will return with the ship to Europe. For the last five years, he has been superintendant of the Mission, and will now enjoy rest in some European congregation. We pray the Lord to grant to him and his wife the comforts of His Spirit, and a blessed foretaste of heavenly joys in His com-

munion. We need not commend them to your brotherly kindness. May the Lord bring them, and the whole ship's company, in safety to you. Brother Müller will be succeeded by Brother Lundberg. May the Lord grant him the needful gifts and graces for that important office, and support him under all circumstances and trials.

“ All the members of our Missionary family have enjoyed good health, except Brother Müller, who was attacked by a severe illness in February last, from which however, by the Lord's mercy, he soon recovered. The Esquimaux suffered from an epidemical disorder, which appeared to be a remnant of the illness of last year, and by which the children were particularly affected. We began to fear a repetition of the same visitation, but the Lord spared us in mercy, and caused all the patients soon to recover, except a few who departed this life, declaring their full reliance on the merits of Jesus, and whom we expect to meet at the throne of the Lamb.

“ Soon after the departure of the Harmony, last year, with the Brethren and Sisters Lundberg and Kunath, bound to Hopedale, we had the pleasure to see Brother Meisner and his wife arrive with us in our boat, the Union; and we gladly received them as our fellow-labourers. Having secured our stores and provisions, we continued the building of our new house, which is 72 feet long, and 34 feet broad. It has two doors, six dwelling-rooms, a kitchen, dining-room, provision and store room, and over the second story a large garret. We were very thankful to God for preserving all employed from harm. It was set up on the 23rd of last October, and we doubt not will prove a serviceable building, both for us, and our successors. The timber required for it was brought partly from Hopedale, and partly from our own neighbourhood, and we hope that there is a sufficient quantity left for the projected buildings at Kangertluksoak, though the carriage is more difficult, on account of the distance of the woods.

“ After the 13th of November, the regular winter meetings and schools commenced in due order, and we had the pleasure to see them diligently attended. Both on Palm Sunday and the first of Advent the choir with the children sung the anthem, “ Hosanna to the Son of David,” with great ac-

curacy. An examination of the school-children being held on April 8th, we were thankful to find that our labours had not been in vain. In the Passion-week, the history of our Saviour's last discourses and sufferings was heard with a great and blessed impression, and many tears were shed. We continued to experience, that the word of the Cross produces the most sensible effect upon the hearts of the Esquimaux, and that the celebration of the Lord's Supper and the performance of baptismal transactions are always attended with great blessing. Though we may truly declare that we have cause to rejoice over the state of our congregation, yet we do it with trembling. There are some who are deficient in divine life, and we wish to see more fruits thereof in their walk and conversation; but we bear them with patience, and hope the best.

“ Having been unable for some years to read the Easter-morning Litany in our burial-ground, we were the more thankful that the weather permitted us this year to renew so solemn a service. The sun shone bright, and on this occasion, as well as at the other services of this day, the presence of the Lord filled us with joy. As our people leave us immediately after Easter to go to their hunting and fishing places, we held a farewell meeting on Easter-munday, when they expressed their thanks for all they had enjoyed during the winter, and begged us to salute all their Brethren, Sisters, and friends on the other side of the great water, to thank them for the many benefits received through their means, and to assure them, that though they were a poor, and undeserving people, they would pray the Lord to reward them, and were determined to live alone for Jesus.

“ Having this winter finished the revision of the Book of Psalms, and made a fair copy of that and of the Liturgies, we take the liberty of sending it to you, and to request the venerable British and Foreign Bible Society, according to their kind promise, to have the former printed for the use of the Esquimaux.

“ The last winter was not very cold; but a vast quantity of snow and ice lay upon the mountains, which has not yet

melted. The drift-ice left our Bay towards the end of June, when the Esquimaux were able to procure a sufficiency for their support.

“ We had much trouble with our gardens last year: though we kept the potatoes covered till the end of July, they were all frozen in August; but we gained a crop of cabbages and turnips, for winter consumption. The nights have of late been frosty, but we hope that our gardens may still yield an average return for the next winter, vegetables being of essential service to our health.

“ During the last season, fourteen children were born and baptized; a youth baptized; 15 persons were admitted to the Holy Communion; three became candidates for baptism; four were received into the congregation; four couple were married; four adults and two children departed this life.

“ The congregation at Nain consists of 237 persons: 101 being communicants (two for the time excluded); 38 baptized; 87 baptized children; two candidates for baptism; and seven unbaptized persons.

“ We commend ourselves and our congregation to the fervent prayers of our dear Brethren and Sisters, and friends, to whom we are united in the bonds of true Christian affection.

(Signed)

F. J. MÜLLER,

C. B. HENN,

J. S. MEISNER,

G. HERTZBERG,

J. L. MORHARDT,

J. MENTZEL.

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DEAREST BRETHREN,

OKKAK, *Sept. 18th, 1829.*

“ THE 7th of August was a day of glad tidings, when we received by post-kajaks the joyful account that the Harmony had arrived safe at Hopedale on the 31st of July. We immediately met to offer our thanksgivings to the Lord, for this repeated proof of His mercy towards us. It afforded us no small encouragement to perceive by your letter of May 26th, that you continue to take particular share in the welfare of this Mission; and we rejoiced to hear that so many worthy persons, who love the cause of the Lord, and His servants, en-

deavour to help it forward by every means in their power. We bless and praise God for the wonders of His grace and mercy, we devote ourselves anew to His service, and feel a renewed assurance, that He whose strength is made perfect in our weakness, will assist us to proclaim the word of His cross, the divine power of which is manifest in the conversion of sinners.

“ The winter has been here rather mild, though from December to February cold winds prevailed. In March we had much rain, and afterwards a continuation of unpleasant and rough weather. This was accompanied by an immense quantity of drift ice upon our coast, which did not leave us till the end of August.

“ The work of the Lord and His Spirit has been manifest in our congregation. He has laid His blessing upon the preaching of the Gospel; many of our people appear to have been truly converted, while others have increased in the knowledge of their Saviour. The meetings were well attended, and the festival and memorial-days were seasons of real blessing. We had in general reason to rejoice over the young people and children. They were diligent in learning to read, and in committing to memory texts of Scripture. The doctrine of the love of Jesus made a deep impression on their hearts. Thirteen adults were baptized; 15 added to the class of candidates, 14 admitted to the Holy Communion, and five admitted as candidates; four persons were received into the congregation, 20 children born and baptized; besides two born of unbaptized parents. Three couple were married; six adults and nine children departed this life. The number of Esquimaux residing with us, including new people who are not yet baptized, is 388, of whom 114 are communicants.

Our Esquimaux congregation has been preserved from serious illnesses and dangerous accidents. Those who have departed this life were chiefly children under one year old, or very aged people. In spring, they had good success in catching seals both in kajaks and nets, yet provisions were afterwards scarce, and they suffered some want till they could get to their hunting places. Those that went to the Umia-

kovik lake, where, in general, they get a good stock of salmon-trout, were indeed disappointed, nor did the rein-deer hunters succeed much better. Those who betook themselves to the sea-coast were more successful, especially in the latter part of the season. Several experienced remarkable preservations of their lives: for instance, a brother, who was fishing upon the thin ice, was in danger of being carried off, a strong wind and ground swell breaking the ice from the coast. He escaped with difficulty. Another lost his sledge and dogs, though his life was providentially spared; and a boy who accompanied him, and remained behind on a flake of ice, in the hope of saving the fire-arms, was afterwards brought on shore by the help of a rope.

“ During the winter, several sledges full of heathen Esquimaux came from the north to visit us; and in August, four boats’ companies from Killinek, (Cape Chudleigh), and one from Saeglek; making about one hundred persons. They intended to spend the winter in Nachvak: but though they showed no opposition, but rather listened to the Gospel, it was evident that they had no mind to be converted, but preferred following the ways of their own country. God alone knows the time of their visitation; and we pray that He may open their eyes, convince them of their sin and miserable state, and lead them to the only Saviour, that *they* may likewise become His property.

“ We feel very grateful for your kind offer to promote the new establishment at Kangertluksoak, and pray that the Lord may grant you His blessing, and the means for its accomplishment. Capt. Taylor having been commissioned to go from Nain to Kangertluksoak, in order to examine the harbour and its approaches, that the ship may proceed thither next year direct, and convey building materials to the spot, we thought it would be well, if two of us went thither in summer, to await the arrival of Brother Müller and the Captain, and consult with them about the best situation for the proposed establishment. The Brethren Stürman and Beck accordingly set out with six Esquimaux in a woman’s-boat; and having waited three weeks in vain, returned to us. The aim of their journey, therefore, was not answered, except by their discovering a

very good situation for the mission-house, facing the south, and with good building ground on all sides. The place for landing is convenient and near, and, by means of a bridge, may be made more so. The anchorage is not further than that at Okkak, having three fathoms water at half tide, deepening after passing between two islands, to five and six fathoms, and then to seven and a half. There are no sand banks, and, if it should be found more convenient, the ship may arrive at the anchoring ground by sailing round the islands.

“ Previous to the ship’s arrival, and the return of these brethren, a most violent gale from the north and north-east raged, so as to fill us with apprehensions, particularly as the nights were excessively dark.

“ In our own family we have enjoyed health and comfort, a few indispositions excepted; and, by the mercy of God, have met with no interruptions in our several employments.

“ After long waiting, we had the pleasure to see the Harmony arrive with us on September 15th; and to welcome Captain Taylor, Mr. Sutherland, and Brother and Sister Müller. May the Lord grant His protection to the ship and company on their passage home. We return you many thanks for all the necessaries of life which you have sent us; and we beg you to present our grateful acknowledgments and salutations to the many benefactors and friends to our Mission who enable you to support it. May the Lord bless and reward them abundantly. *The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost be with you all.*

“ We remain, with cordial affection and esteem, your faithful Brethren.

(Signed)

G. KNOCH,  
S. STÜRMAN,  
J. C. BECK,

F. KNAUS,  
Z. GLITSCH.

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*Extracts of Private Letters.*

HOPEDALE.

“ AFTER a tedious detention of nine days in Yarmouth Roads; owing to contrary winds, we reached Stromness in safety early in the morning of the 16th June. Here we met with

the most hospitable reception from our worthy friends, the ministers of the town, and their families; everything that Christian kindness could suggest was done by them to render our stay of four days comfortable and pleasant. Nor were others among the inhabitants of the place behind them in their attention to us. On our departure from Stromness, the wind and weather continued most favourable till the 2nd July, and both my dear wife and myself enjoyed the voyage extremely. During the whole of this period, we were daily entertained with the sight of various interesting objects; sea-birds and fishes of different kinds, whales of every description, seals, sometimes in the water and at other times on the ice, and, as we drew near the coast of Labrador, by the striking scenery which occasionally presented itself. Our voyage of three weeks along the coast, during which we were incessantly struggling with the ice, proved very dangerous, and many were the prayers which we offered up to the Lord, our Help in every time of need, for deliverance from the surrounding perils. He vouchsafed to attend to our petition, and, on the 31st July, brought us in safety to our dear Brethren and Sisters, and the Esquimaux congregation at Hope-dale, by all of whom we were welcomed with the utmost affection. For this and all other mercies experienced at His gracious hand, we brought Him our humble tribute of thanksgiving and praise.

J. K.

“ WE shall soon have completed a year’s service at this station; during which we have abundantly experienced the help of the Lord, and had much cause to rejoice over the grace generally prevailing among our Esquimaux. Some of our young people of both sexes have indeed occasioned us concern by their levity and improper conduct: to such we have not been sparing of reproofs and exhortations, yet, though these have not always produced the desired effect, we have thought it our duty still to exercise patience towards them, remembering that the conversion of the heart is the work of God, and not of man. Nor has our dependence upon the operation of His grace and Spirit been put to shame, since we have had several encouraging instances of the faithfulness

with which the good Shepherd seeks his wandering sheep and brings them back to the fold. The following is one of the most remarkable. A young unmarried woman had for several years given us much uneasiness by her conduct, which was marked by uncommon levity and indifference to spiritual things. According to her own confession, she was in the habit of frequently ridiculing the Missionaries and their labours, and was never so well pleased as when the time arrived for leaving Hopedale, and removing to the summer places of resort, out of the reach of their observation and control. It pleased the Lord that a proposal of marriage should be the means of bringing her to serious reflection. At first she declined it, alleging as the reason, that she felt herself unfit for it, in her unconverted state. From this time, an evident change took place in her conduct: she became thoughtful and serious, and anxiously intent upon knowing the way of salvation. To her teachers, she confessed, with tears, her past transgressions, and entreated pardon for the grief she had caused them. "How many times," she frequently exclaimed, "have I heard the words of Jesus, without understanding them: and it has been the same when I have read in the Holy Scriptures. But now," added she with much emotion, "how precious are they to my soul." Her dreams, which formerly, like her waking thoughts, turned upon what was evil, became a means of blessing to her. One made a particular impression on her mind; she dreamt that she was present at a solemn service, at which the minister spoke on the text, "*Behold the Lamb of God, which taketh away the sin of the world,*" with so much power, that she seemed, for the first time, to enter fully into the subject of our Saviour's sufferings, and to understand, that it was also for *her* sake, that He shed His precious blood on the cross. In the spring of this year, she came hither from a considerable distance to attend the festivals of the Ascension and Whitsun-tide, although the ice was covered with water, and she was obliged to wade up to the knees in it, nearly the whole way. Occurrences of the above description tend greatly to our encouragement.

H. L.

“ TO the kind friends, who have this year supplied us with so many useful articles, for our own use and that of our Esquimaux, and especially to our unknown but generous benefactors in Glasgow and its neighbourhood, we beg to offer our grateful acknowledgments. We rejoice to receive these tokens of their Christian remembrance and participation, particularly because they afford us the means of drying the tears and relieving the necessities of the widow and the fatherless.

“ In answer to your inquiry, as to the most useful articles for distribution among our poorer Esquimaux, permit me to enumerate, strong woollen cloth or stuffs, stockings, knives, fish-hooks and lines, and needles, &c. . Ready-made clothing is less desirable, as we have no wish to see our people dressed after the European fashion, which is quite unsuited to the climate and their mode of life. In our application of the gifts sent us for their use, we are particularly anxious to avoid giving the least encouragement to that indolence which is but too natural to the Esquimaux character; the aged and infirm, and such as are reduced to want by the loss of husbands or fathers, are however objects of just commiseration and Christian benevolence.

J. L.

“ I CANNOT describe to you the pleasure which the introduction of the first organ into Labrador has excited among our Esquimaux, and how much it appears to conduce not only to the beauty of our liturgical services, but also to the devotional spirit which is essential to the true enjoyment of them. When the organ first arrived, in the summer of 1828, it appeared doubtful for a time whether we should be able to repair the injury it had sustained on its long journey and voyage, so as to admit of being used at all. The greater was our joy, when we found our endeavours crowned with success; and the delight which was depicted on the countenances of our Esquimaux, when the first sound of an organ was heard in Labrador, is more easily imagined than described. I am glad to be able to add, that notwithstanding the intense cold of

our climate, we have seldom been prevented making use of it, during the past winter; damp seems to affect it much more than frost, the pipes being chiefly of wood, and of considerable age. You are probably aware that it is the same instrument, which assisted the devotions of the Moravian emigrants at Herrnhut, on the erection of their first meeting-hall in the year 1724, and which has for nearly a century been more or less constantly in use with our Brethren in that settlement. To meet with an organist seemed at first a task of greater difficulty, but even this has by the Lord's blessing been surmounted. Though possessed of very limited musical knowledge, and accustomed hitherto only to the touch of a piano-forte, I was kindly encouraged by my Brethren to prepare myself for this agreeable service in the house of God: and through His gracious help, I was at length enabled, on the 7th November, to accompany the congregation on the organ for the first time. The English edition of our tune-book, which you were so good as to send me, I have found particularly useful, and beg again to return my best thanks for it.

“ Our official letter alludes to the version of the book of Psalms, which has been for some time in preparation, and which we have at length the pleasure of sending you, with a request that it may be printed for the use of our Esquimaux congregation. Agreeably to a commission received from our Mission-Conference, I am now proceeding with the translation of the book of Genesis, in the prosecution of which work I shall gladly, according to your advice, avail myself of the help afforded by the excellent English version, as well as by that which our Brethren in Greenland completed some years ago, in the language of that country. Of directly critical helps, I have few, but what I possess shall be diligently employed, according to the best of my insight and ability. But, above all, do I implore the aid and direction of the Spirit of God, who alone in this as in every other undertaking, is able to guide us into all truth. Owing to the pressure of outward avocations, which, in a country like this, must necessarily fall heavy upon the Missionaries employed, I shall not be able to devote as much time to this delightful task as I could wish :

but I promise to proceed with it as fast as circumstances will permit.

L. M.

“LAST winter proved a season of much and constant employment. In the course of it, I was enabled, with the help of some of our Esquimaux, to prepare 7000 shingles, 27 inches by 6. In this operation it was necessary to use the saw, for the fir timber of this district cannot be split with sufficient accuracy. In the spring of this year, 80 pines were felled, and about 500 deals got ready for use. Before the close of the autumn, I hope we shall have collected a yet larger supply of building-materials; so that we may in the early part of next year have the frame of a house in readiness to be transported to Kangertluksoak, where it may serve as a temporary abode for the Brethren, who may be appointed to occupy that station. Its dimensions should be about 40 feet long by 22 in width; and it should contain two dwelling-rooms, a kitchen and bakehouse, and an apartment, which may be used as a place of worship. Whenever a proper church and mission-house are erected, the building just described, may be turned to good account as a store-house, &c. There are at present nearly 400 Esquimaux residing at Okkak; and it is very desirable that a portion of them should as soon as possible be enabled to remove to Kangertluksoak. May the Lord grant us His gracious help in the prosecution of this undertaking, and cause it to redound to the advancement of His kingdom.

G. K.

“AS I know you are interested in every thing that concerns this Mission and its servants, I will endeavour to describe to you two expeditions in which I was engaged in the autumn of last, and the spring of this year. The first was to a place called Umiakoviarusek, where there is still a considerable quantity of building timber, an article with which the immediate neighbourhood of Okkak is ill supplied. It was in the month of October, (and consequently rather too late in the season), that I set out in company with Brother Stürman and six Esquimaux; and after a voyage of three days, in a

small boat, we reached the scene of our intended operations, a fine wood, situated on a small river or creek, some distance in-land. On landing, we found the ground already covered with snow almost knee-deep, and perceived that winter was setting in, in good earnest. Having felled a number of trees, in the hope of floating them down the creek into the sea, we were not a little disconcerted by the freezing of the stream. Nothing, however, remained to be done, but to drag as many of the trunks as possible, along the ice, towards the open water; this was accomplished by great exertion; and though we only succeeded in carrying away thirteen of those we had felled, we were under the necessity of turning our faces homewards, even with this small prize. We had not been many hours at sea, when a violent storm arose, and compelled us to make for the shore in all haste, leaving our little raft, which was furnished with a sail and a small anchor, to the mercy of the waves. By God's mercy we reached the land in safety, where we found temporary shelter, and, as soon as the tempest abated, continued our voyage home, without further accident. Nor did our Heavenly Father permit us to lose the fruit of our labours altogether, our raft being subsequently found off the coast, and brought hither.

“ My second journey, in March of the present year, was to a place called Nappartok, about as far from Okkak as Kangertluksoak, and lying to the south-west of the latter place, from which it is distant half a day's journey. Although we were overtaken by a dreadful storm of wind and snow, which obliged myself and my two faithful Esquimaux attendants to remain prisoners for three days in a small snow-house, (a situation not the most agreeable, since it almost precluded the free use of the limbs), we were favoured to perform the journey without any serious accident; and, what made ample amends for any inconvenience we had sustained in the course of it, we find that the pine-wood, of which we were in search, was quite as extensive as our Esquimaux had described. We are therefore satisfied, that our Brethren, who may be hereafter stationed at Kangertluksoak will not be absolutely without wood, both for building and firing. The transport by land will indeed

be difficult and tedious; the distance from that place being too great to allow of a sledge performing the journey more than once a day, and the passage by water being exposed to considerable risk, from a strong and almost continual groundswell.

Z. G.

N. B.—Of the voyage of the *Harmony* to and from the coast of Labrador, the following particulars may be mentioned, in addition to those contained in the foregoing letters. She left London on the 1st of June, and after some detention in Yarmouth Roads, and at Stromness, where it is usual to take in a further supply of fresh provisions and other stores, first came in contact with the floating ice on the 9th July, about a hundred miles to the southward of Hopedale. The difficulty of the navigation being greatly increased by contrary winds and strong currents setting from the northward, and driving the fields of ice against the ship, it was not till the 31st of that month that she was enabled to reach Hopedale. The passage from Hopedale to Nain was attended with fewer hazards and less delay: the vessel having been skilfully piloted by some Esquimaux through an intricate but open channel, lying between the islands and the coast. This course having never before been tried, the novelty of the undertaking excited some anxiety as to the result; the Lord was however pleased to protect the ship and company from all harm. Had the ordinary passage outside of the islands been attempted, it is probable that the voyage to Nain would have lasted three weeks, owing to the prevalence of ice to the eastward of the islands.

“On leaving Nain on the 29th August, the weather proved extremely boisterous, so that, after beating about for above a fortnight, it began to appear very doubtful, whether the ship would eventually reach Okkak. Here again the Lord, whom winds and waves obey, was pleased mercifully to interpose, and to bring the vessel into the desired haven on the 15th September. The lateness of the season, and the continued unfavourable weather, combining to frustrate the plan of proceeding northward to Kangertluksoak, the *Harmony* sailed from Okkak on the 25th, on her return to England,

and after a tedious voyage, during which she had to encounter a succession of heavy gales and thick fogs, at length came to her anchorage in the Thames on the 24th October.

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### SOUTH AFRICA.

*Extract of the Diary of the MISSIONARIES of the BRETHREN among the TAMBOOKIES on the KLIPPLAAT'S REVIER, for the first three months of the year 1829.*

*January.* WE entered this year with prayer and supplication, intreating the Lord to assist us in our weakness, and to grant that, by our poor endeavours, His gospel may be made known, and a reward gained for the travail of His soul, also from the Tambookie nation. On the 2nd, Brother Hoffman spoke with all the individuals of our Hottentot congregation, previous to the festival of Epiphany. One of the excluded said: "I was a candidate for the Communion at Enon, but I fell into transgression, and was not only excluded, but sent from the place. I felt no remorse, on account of my bad conduct, till I came to work with a farmer, and was deprived of all my privileges; I then perceived what a sore punishment I had incurred; I cried to the Lord for pardon, and now desire to be restored to His favour, and preserved from future deviations."

One of the new people related, that when he was removing from Enon to hear the gospel, many people made him afraid, saying that he would never subsist here with his children; but, added he, "the Lord proved my guide, and had mercy upon me. When we were two hours' walk from the Klipplaats' revier, and reached a Tambookie kraal, all the people came running towards us: my wife was half-dead with fright, but I trusted in God; and after all, the poor people only came to beg, and did us no harm. My only prayer is, that I may learn to know Jesus as my Saviour."

On Epiphany, we celebrated the first manifestation of our Lord to the heathen, and particularly recommended the Tambookie nation to His mercy.

*7th.* We had the pleasure to see Brother Halter arrive with

us from Enon on a visit. He and Sister Lemmertz spoke with all the communicants, and found them humbly waiting for a new blessing at the approaching communion. It was indeed a season of refreshment from the presence of the Lord.

This evening a Tambookie arrived here, who had been interpreter to the late Mr. Stockenström, Lauddrost of Graaf-reynet. He was present at the murder of that gentleman by the Caffres. This man spoke Dutch well, and related, that the Tambookie Captain Chelela had expressed himself willing, if Bowana would consent, to move hither, for which also he himself had inclination. In the morning, when Brother Halter arose, a serpent was found close to his bed, having entered by a hole in the wall. It was of a most venomous kind, and we were thankful that it did him no injury. Brother Halter left us on the 12th. His visit has been of great encouragement to us. He had also an opportunity of conversing with Bowana, who declared his intention of visiting us. We do not wish to see this man so often, as he is always making unreasonable demands.

On the 17th, heavy thunder-storms approached from all quarters. They are frequent in this country, and generally accompanied by strong winds.

On the 22nd, three Tambookies and a daughter of Bowana came hither on horseback, and left us on the following day for the land formerly in their possession, which Bowana intends to occupy.

On the 25th, Brother Lemmertz returned from Cradock, where he had been on business. We were surprised to see him accompanied by six Hottentot soldiers. He saluted us with tears in his eyes, and declared, that he had hardly expected to find us alive, for, with his own eyes, he had seen Makomo and his people seize upon the whole stock of cattle belonging to the Tambookies, being between 6000 and 7000 head. The Caffres even took their time, and were for several hours dividing the cattle among themselves. They also followed the Tambookies beyond the frontier, and killed several of them, but they did not disturb the cattle belonging to the farmers. On being asked, why they treated the Tambookies so unjustly,

one of them, who could speak Dutch, returned for answer, that now, as the Tambookies had lost their cattle, they might come and live with them. Brother Lemmertz had feared every thing from the violence of the Caffres, and thought they might have come and murdered us; he therefore immediately went to the military post to hear the cause of this outrage. The Lieutenant, commanding the station, had given him the six soldiers as escort. We had meanwhile enjoyed uninterrupted peace, and had neither perceived nor heard of the attack made by the Caffres, for which we were very thankful to God. In a former conversation with Bowana, he declared, that he did not refuse Chelela's removal to us, but wished that his own people might first be instructed in the word of God. Being asked, how that could be done, when he did not bring them to us; he replied, that he feared that his wives and children would be murdered in this defenceless place; that it was indeed well to trust to God, but that we must have soldiers besides for our protection.

At Cradock, Brother Lemmertz was treated in the kindest manner by the minister and other friends.

The soldiers will remain with us, till the Lieutenant's arrival, as he means to scour the country. By the intercession of Mr. Miller, Makomo is said to have returned half of the stolen cattle to Bowana. On this occasion, the Caffres committed many murders, in the most barbarous manner. Near the road, a Tambookie was seen lying dead, both stabbed and strangled. Four dogs lay about him, probably with a view to devour him. Whether the Tambookies will humble themselves under this misfortune, and seek comfort in the word of God, or perhaps leave us altogether, time must shew. We could not but consider them with pity, and endeavoured to make them attentive to those things that are eternal, of which no earthly foes can rob them.

*February 1st.* After the sermon, a child was baptized. At this first baptism in this place several Tambookies were present, and we prayed fervently to the Lord, that He would soon reveal Himself to this benighted nation, and add to His Church from among them also, such as shall be saved.

*2nd.* Early, we saw a number of people hastening towards us, and fearing that they might be hostile Caffres, were not a little alarmed; but they proved to be 28 Tambookies belonging to Mapas' people; their cattle had likewise been stolen, but they knew nothing of Bowana's loss. Their behaviour was remarkably friendly, and they had halted in our neighbourhood for the night, not willing to frighten us. More Tambookies arriving, we had a large number of them at church, it being a monthly prayer-meeting; and we remembered them in an especial manner at the throne of grace.

To-day some eels were caught in the river, and we were thankful to find this species of fish in these waters. Some of our people prepare the tops of the aloes for food, and find them wholesome when boiled. Hitherto the juice of them has been considered the only useful part. To-day Sister Lemertz had nearly trod upon a large snake, close to the bank of the river. We were thankful that she was not bitten by the venomous reptile. The locusts have lately done much mischief to the Indian corn.

*5th.* Three poor Tambookies, with their families, having lost all their cattle, came to us, wishing to remain here. We grieved, that we were not able to help these poor people. As they all attended the Sunday's service, several were obliged to sit before the door. Their behaviour was so still and devout, that we hardly perceived their presence. O how do we wish and pray that the word of God might find entrance into their hearts, and create a desire in them to learn to know their Saviour! We were to-day much encouraged by letters from London and Gnadenthal.

As one of the three families above-mentioned persisted in their resolution to live on our land, we granted their request on the *12th*, with great pleasure, not having expected such an application under present circumstances. This family consisted of eleven persons, among whom was a young woman of the Mantatee nation. Six years ago, she and her mother were carried off by the Tambookies in an affray with the Mantatees, all the men being murdered. We made known to these new-comers the rules by which they were to be governed

as inhabitants, explaining to them, that, by following the directions given in the word of God, they would be made happy in time and eternity; but that, as to their outward support, it must depend upon their own industry. We believe, that the Lord has led them to us, and pray fervently that He may reveal Himself unto them as their Redeemer. The two other families are yet with us, and perhaps may be willing to stay. When we represented to them, that they must expect no help from us, and should rather seek another place to dwell in, they seemed to be much cast down. Our Hottentots also expressed their regret at the idea of their dismissal, and observed, that they might now and then receive some assistance from them. We were glad to hear these charitable expressions from our people. They themselves declared their wish to abide here, and we consider it as a proof that the Lord bears our prayers, and will gather in a congregation from among this nation.

By a letter from Brother Hallbeck, we heard that no military post will be established in our neighbourhood. Our dependence for defence is upon Him, to whom all power is given in heaven and upon earth.

Late in the evening, six Tambookies arrived, who said that they were going to accompany Bowana into his own land. They left us again at midnight, and we heard, on the following day, that they had endeavoured to seduce our new inhabitant to follow them, which he refused, rebuking them for their wicked conduct in laughing at and mocking those who had lost their cattle. They observed, that the enemy would soon come and kill them all, or drive them away. The man answered, that they would on no account leave their teachers. We entreat the Lord to keep him faithful to his convictions.

The weather was so uncommonly hot and dry, that the water in the river became nearly stagnant, and we had little left for irrigation.

19th. Brother and Sister Hoffman spoke with all the communicants, and to their joy discovered many proofs of the work of the Holy Spirit in their souls, keeping them humbly dependent upon the strength of our Saviour, under a consciousness of their own weakness.

*20th.* We had a fruitful rain, which lasted all night, and was still more abundant on the Caffre frontier; and as our river rises in that country, we soon experienced the benefit of it.

*24th.* A more tremendous thunder-storm than we had ever witnessed here, brought with it so much rain that the river overflowed its banks, and covered part of the gardens, but no damage was done; for which we were truly thankful to our gracious Heavenly Father.

*27th.* Several Tambookies arrived with a large herd of cattle. They attended the evening-meeting.

*28th.* An immense flight of locusts passed over our place. The whole air was darkened by them; they obstructed the rays of the sun, and occasioned a rushing noise in the air, like that of a strong wind in a wood.

*March.* Having heard from some of the farmers on the frontier, that there were timber-trees growing on the Windvogelsberg, and wishing to be sure of it, Brother Lemmertz, accompanied by a Hottentot, rode to that place; he returned in the evening with the pleasing intelligence, that he had found very useful timber-trees, growing all along the side of the mountain in a narrow line of wood. They will be of great service for our future building. The country was well stocked with game: buntebocks, hartebeests and gnoos appear in large herds, and lions are said to be numerous.

*8th,* being Sunday, many Tambookies attended our worship. It seems as if the Lord had made use of the Caffre Captain Makomo, even by his robberies and murders, to alarm the Tambookies, and make them more attentive to the riches of the kingdom of Heaven. They begin to enquire after the word of God.

*9th.* One of our Hottentots was so fortunate as to shoot an elland. This antelope is as large as a full grown ox. It has cloven feet, a long neck, long straight horns, and short tail.

*13th.* Two Tambookies came hither, one of them an old man, who said he would bring his children with him, and live with us. We are glad to find that our Tambookies are willing

to work. They have built their house and are employed in digging a garden. Their four children visit the school, and improve in learning Dutch. *Wilhelmina* is their teacher, and does every thing out of love to the Lord and His cause. O that He would open the hearts and understandings of old and young, that they might become acquainted with Him as their Saviour.

15th. Shortly before the public sermon, Bowana arrived with his whole retinue and a large herd of cattle. Several of his people attended our worship, but he himself came afterwards to our house. His head was wholly filled with the misfortunes he had lately experienced, and which in part he had brought upon himself. Far from expressing himself desirous to hear more of the word of God, after such a long absence, he would talk of nothing but the great loss he had sustained, and was very troublesome to us with captious questions. One of his wives also had run away this morning; about which, however, he seemed to be indifferent.

On the 17th, Bowana sent nine of his children to school, for we had represented to him that he must give an account to God not only of his own soul, but of those of his people and children, if he neglected to have them instructed in His word.

19th. Brother Lemmertz and his wife spoke with all our communicants, and could rejoice over their state of heart. In general, their walk is worthy of the gospel, and their desire is to grow in the knowledge of our Lord and Saviour.

The celebration of the Lord's Supper on the 21st, was a season of great blessing. On Sunday the 22nd many of Bowana's people attended the service, but he was gone to confer with the magistrate on the frontier.

On the 23rd, a family of Fetkannas, consisting of four persons, came to us from Chelela's place. The father of the family was very old; he said, that, having visited his daughter in Caffraria, he should return and live with us. We hope that it is the Lord's will, that some of a nation, which but lately rob-

bed us of our cattle, and threatened to kill us, shall come hither, and believe the gospel and be saved.

25<sup>th</sup>. Mapas, a son of Bowana, with about fifty armed men, paid us a most unpleasant visit. His former kind and friendly behaviour was changed into insolence and malice; each of his people was armed with an assagay, and he immediately demanded to see our interpreter. As he wished to have a conference with us, we proposed to hold it out of doors; but he insisted upon going into our dwelling, and that his people should keep their weapons; for in general they leave their assagays outside the house. He now began by apologizing for his having left us; but we soon found, that this was all hypocrisy. After asking many insidious questions, he accused us of having been the cause, that the English officers at Klaas Smit's river had sent a party to assist Chelela to take his people and his cattle. We replied, that, according to the precepts of the word of God, we never interfered with the outward affairs of Government, that Chelela himself had complained, and the officer had done his duty. In this affray the former had lost ten men. Though we wished to avoid all interference, Mapas would not be pacified, except we sent our interpreter to explain the matter to the officer. By him Brother Lemmertz wrote a report of the transaction, and we sent a message to Bowana, begging to be excused receiving such visits from his son. Indeed, we felt much grieved to perceive, that we are represented to a people, for whose salvation we offer up continual prayers, as spies and traitors. Nor were we a little alarmed on seeing such a host of armed men before us. Not knowing to what extremities the devil might drive them, we thanked the Lord when the conference closed. Mapas and his people now attended our evening-worship, at which we encouraged each other to trust in the help of the Lord, who had so often delivered his people in the hour of distress. We prayed to Him, that this event might turn, not to the disadvantage, but to the benefit of His cause. The people were remarkably quiet and attentive to what was told them of their Creator and Redeemer, and left us in silence. On the

following day our men had a conversation with Bowana and Mapas, in which they represented to them the impropriety of their conduct in coming to us with armed men, and calling us traitors; and declared to them, that if they came armed, they must arm likewise. This produced such an effect, that, on the 27th, Bowana and Mapas requested another conversation with us. The former brought two aged counsellors with him, who, in their discourse, sharply reprov'd him for his behaviour towards us, adding, that in future he should first inquire, whether his complaints were well founded, and now ought to beg our pardon. Bowana replied, that he was sorry for what had happened, and supposed the devil must have instigated him to it. He begged that we would forgive him, following his counsellors' advice. We could do nothing but look to the Lord for help, and thank Him, that this affair had ended so well, which we ascribe to His mercy alone. On the 29th, Bowana came again to us on his way to the officer at the post. He was remarkably kind and confiding, and said that he came to consult us, how he should treat with the officer. We advised him to tell the truth, and to apologize for any offence. One of the old counsellors confirmed it, and added, that if pardon was asked, it was always granted, and requested that we might not be weary of giving Bowana good advice. Bowana now begged that we would let our interpreter go with him to the officer, which we were willing to do. We pray that these negotiations may end in a lasting peace. The interpreter returned in two days, and brought unfavourable accounts; but Bowana, on his return to us, assured us, that peace was established between him and Chelela. The Government had also declared, that, if they did not keep it, more severe measures must be resorted to, to enforce it. We were truly thankful to the Lord for the protection we enjoy under a wise Government, and that we may now hope for peace and safety. We commend ourselves at this distant post to the remembrance of all our Brethren and Sisters, and friends, in their prayers before the throne of grace, and with cordial affection remain &c. &c.

(Signed)

J. LEMMERTZ,

J. F. HOFFMANN.

*Letters received from Brother JOHN LEMMERTZ.*

KLIPPLAATS RIVER, *April 24th, 1829.*

“ YOUR letters have given us great encouragement, and we are truly thankful for the love and remembrance in prayer of our Brethren and friends in Europe. Hitherto the kingdom of darkness has prevailed in this country, and the blindness and ignorance of this people are not to be conceived. The people have no notion of their Creator, and their religion consists of witchcraft. If any one is taken ill, or a hut is burnt down, it is ascribed to the influence of a witch. The conjurer is sent for, and he collects a number of persons from the whole neighbourhood, among whom he pretends to discover the culprit. The accused person is then, without further proof, most cruelly treated and generally tortured to death. Polygamy is common among them. Quarrels ensue, and the stronger falls upon the weaker and steals his cattle. But may we not believe, that this wretched state of things will be put an end to by the power of the word of the Cross, even as in other places, to the glory of our crucified Saviour.

“ Bowana and his family visit us at present frequently, and send ten children to the school. They are learning the Dutch language, and attend with pleasure; we have likewise a young Mantatee woman with us, and a family of Fetkannas, the tribe that stole our Hottentots' cattle. These tribes are our neighbours, and live near the great Tambookie country. Thus, our attention is directed to various nations, from which we trust that the Lord, in His own time, will collect a congregation of believers. May He send faithful labourers into His harvest.

“ Our Tambookies have built their huts, and are diligent in their gardens.

“ From the diary we send you, you will see under what peculiar circumstances we exist in this place; and now let me add an humble petition in behalf of our poor people. They are truly poor, having lost their cattle, which is their whole substance. We beg our English friends to enable us to assist them with clothing, some books for the school, and medicines, besides spades and other implements for their grounds.

ENON, *May 4th, 1829.*

“ I was obliged to come hither on business of the Mission. At Somerset, I was most kindly received by the Rev. Mr. Morgan, who is our true friend; and met five other ministers, who had assembled in conference upon some church affairs. With them I spent a most agreeable afternoon, and found them all friends to the Missions; I likewise met there a minister who had made the voyage from Europe to the Cape with Brother Meyer.

“ Here, at Enon, I had the pleasure to receive your most acceptable letter, and to find our Brethren and Sisters well in health.

KLIPPLAATS RIVER, *June 23rd, 1829.*

“ Your kind letter of November 8th, I received on the 14th of May, later than that of January the 3rd. I beg to express my thanks for the participation felt by the Brethren of the Society for the Furtherance of the Gospel, and our friends at Bedford; situated as we are at such a distance from our Brethren, and employed in a work so important, as the making known the salvation of Christ among ignorant heathen. We feel ourselves unworthy of such a commission, and depend alone upon the mercy, help, and protection of our Almighty Saviour.

“ On the 19th of May, Bowana left us, with his family, on a pretence that there was more grass on the Zwartskey for his cattle. He seems quite unconcerned about the state of his soul. But we are sorry for his wives and children, who were eager to hear the word of God, and to profit by attending the school.

“ On the 23rd, a Tambookie family, and on the 25th two more, came to live on our land. These people had formerly visited us, and intended to have removed hither before their cattle were stolen; their captain opposed it, while they were rich, but since they have grown poor, he gave them leave. Their declarations on being permitted to reside here were much to our satisfaction, and we trust that the Lord will have mercy upon them.

“ The Government has obliged Makomo to quit his situa-

tion on the frontier, and taken much stolen cattle from him, of which our Tambookies received a portion. One of them, having lost 110 beasts, had 30 returned to him.

“ Our Tambookies have already built their huts. Their custom requires, that the single men should build a hut for themselves, and the single women a separate dwelling. Of the former four, and of the latter three, belong to the three families newly arrived. Mapas has now removed to the eastward, and Bowana to the north of our place. That this does not prevent the Tambookies from coming to live with us, encourages us to hope, that it is the Lord’s doing, and that He will gain their souls for Himself.

“ During Bowana’s last visit, one of his wives was ailing, and begged us to give her some medicine; common salt was the only remedy we could administer suited to her case, which speedily relieved her, and for which she expressed great gratitude. She would otherwise have been treated in the customary way. A conjurer is applied to, who immediately orders a bullock to be killed, and, on inspection of its flesh, this sagacious doctor declares the cause and cure of the disorder, but takes care to secure the greatest portion of meat for himself. If the pain is soon removed, he assumes the credit of it; but if not, he pronounces the patient to be bewitched.

“ We have here no wolves, but many wild dogs of a small size, very hairy and bold. I have seen many of these creatures devouring their prey on our land. Tygers are not common, but lions infest uninhabited places. There are not as many serpents here as at Groenekloof and Gnadenthal; but two hours’ ride from hence, there is abundance of game, hartebeests, gnoos, and springbucks, &c. They have been driven from our dwelling-place by the Tambookies’ dogs. I have often seen 50 of them in a troop; the farmers speak of thousands.

“ Brother Hoffmann and his wife join us in cordial salutation to your Society, and all our dear friends and benefactors in England; and commending ourselves to your prayers, we remain ever your faithful &c.

JOHN & MARY LEMMERTZ.

*Extracts of Correspondence from Brother H. P. HALLBECK.*

DEAR BROTHER,

GNADENTHAL, *June 27th, 1829.*

“ MY last to you was of the 22nd April, in which I reported the sudden departure of Brother Leitner. Ever since that time we have been expecting an answer from the Colonial Government, explaining its views as to the future management of the Leper Institution, but hitherto in vain; whence it would appear that Government finds it difficult to come to a determination on this subject, which has already more than once been under discussion. Meanwhile, I am thankful to learn, that a letter which I lately addressed to the colonial authorities, in reply to the aspersions of certain partisans, has been found satisfactory. I trust we are not disposed to think highly of our own work: for none can be as fully aware as we are ourselves of our manifold mistakes and deficiencies; but on the other hand, it would be the height of folly and ingratitude, to deny the blessings which our Saviour has been mercifully pleased to vouchsafe to us His feeble servants. The more I consider who and what we are, the more am I convinced that we are altogether unfit instruments for the performance of the work committed to us; but when, on the other hand, I look around me, and behold the change which has been wrought, and which is in daily operation, I cannot refrain from the conclusion, *that the foolishness of God is wiser than men, and the weakness of God is stronger than men.* To God, therefore, must be ascribed the glory of whatever good has been effected, and to us the blame, that so much has been left undone.

“ You may perhaps have heard from the public papers that important changes are in progress. On the eastern frontier of the colony, Makomo, the son of Geika, had been for several years permitted to reside in the neutral territory. But in consequence of his robberies, and especially his late attack on the Tambookies, he has latterly been expelled beyond the Kat-river; and a plan is now in progress, under the direction of my excellent countryman Mr. Stockenstrom, to settle Hot-tentots in the neutral territory. Each kraal or village is to

consist of twenty armed men; and Mr. Stockenstrom has visited the several Missionary stations in the interior, to collect recruits for this novel kind of colony. He has also been at the Klipplaats, and appears very anxious for the prosperity of that settlement; promising to afford every facility and encouragement to Hottentots, who are willing to go beyond the boundary, and join their brethren. Though it is impossible to predict the consequences of this new measure, it is but natural to suppose that the collection of a denser population in those districts, will contribute to the greater security of the neighbouring Missionary stations, and to an increase in the number of their inhabitants. With this impression, I cannot help indulging the hope, that the Klipplaats may prove an important gathering-place for the native tribes of that portion of South Africa.

“ From Enon, I have no very recent accounts, but am expecting letters every day. With Hemel-en-Aarde we are better acquainted, as one of our number pays a visit there every week. Sister Leitner is tolerably well, and willing to remain at the Hospital, till the pleasure of Government is known. The poor lepers are most anxious to have a Missionary residing among them, and continually assail me with the petition: “ Pray give us another father; we own we have been disobedient children, and have deserved to be abandoned; but do not forsake us, &c.”

“ I inclose our Diary for the first quarter of this year. Nothing very particular has of late occurred, to affect the uniform course of this congregation, except the happy departure of a few individuals to a better world. Among our young people, we indeed find, to our sorrow, that the wheat is not unmingled with tares. The temptations by which they are surrounded are numerous and powerful, and we therefore do not wonder that they are occasionally overcome by them, particularly when we reflect on the natural depravity of the human heart, and the want of adequate parental control. Yet deeply as we grieve over every deviation from the mind and precepts of Christ, we cannot but feel thankful for the grace which prevails generally in our congregation, and by which many of our young people are led to consider their ways, and turn to the Lord.

“ It is now the season for planting and transplanting trees, and we are therefore busily employed in operations of this kind. The whole valley adjoining our vineyard will soon be one complete inclosure, part of which will be prepared for the pasturage of calves and other weak cattle: the rest is already planted with vines and tobacco. As there is no room left near our Mission-premises for such a purpose, a considerable plot of ground at Siebenfonteyn will be transformed into a plantation of oaks and other forest-trees. Through a friend at Capetown, I have lately received a variety of seeds from Germany, which have been just committed to the earth. The present season is peculiarly favourable to vegetation; seeds which were sown several years ago, but which for want of moisture never germinated, now make their appearance. The Bedford wheat, which failed when planted in our gardens, we have now sown on the fields of a friendly farmer in our neighbourhood, where it seems less exposed to the rust and the depredations of birds; and we hope it may produce a plentiful return. Our little tanning business continues to prosper; not only are most of the Missionaries, and many of our Hottentots, already dressed in leathern trowsers of our own manufacture, but there begins to be a demand on the part of our neighbours for shoe-leather, which I hope we shall be enabled to supply to their satisfaction. If we could establish in addition a manufactory of coarse hats, it would be of essential advantage to us, as we should in this case be enabled to turn to profitable account the quantity of wool, which now accumulates at the tan-yard. By thus finding employment for our people, and converting our place, by degrees, into a little manufacturing village, we shall do more for our poor Hottentots, than by direct charities, and lay a better foundation for their future prosperity, than by urging them to engage in speculations, every way unsuited to their circumstances.

“ As far as I am aware, all our Brethren and Sisters are well, with the exception of Sister Stein, who has for some weeks been labouring under what appears to be a consumptive disorder. Brother Stein intends shortly to go to Stellen-

bosch to obtain the advice of a skilful physician. We regret that the almost impassable state of the roads, owing to heavy rains, prevents the patient herself undertaking the journey, which would in every respect be preferable. A new road is in course of construction over Hottentot Holland's-kloof, which will render that hitherto difficult pass a very convenient line of communication with Capetown.

“ To-morrow, three adults will be baptized, and five received into the congregation. Brother Sonderman and his wife, who last week conversed individually with the candidates for baptism, were much encouraged by the evident traces of a work of the Holy Spirit on their hearts.”

*August 17th.*

“ I am thankful to be able to give you a rather better account of Sister Stein, than when I last wrote, on the 17th July. The symptoms have assumed a less alarming character, and though the patient is still confined to her room, and suffers more or less from fever, we are not without hopes, that her valuable life may be spared.

“ I inclose a letter from Brother Lemmertz, which will afford you much interesting intelligence from the Klipplaats station. According to accounts of a still later date, which reached me yesterday, it appears, that besides the little Hottentot colony, which accompanied the missionaries from Enon, 45 Tambookies, Caffres, Mantatees, &c. have become regular inhabitants of the settlement, exclusive of those who live in the immediate neighbourhood. Our Brethren are therefore under the necessity of thinking seriously about the erection of a larger building, to serve the double purpose of school and church. Brother Lemmertz writes: “ We lately spoke individually with 38 Tambookies, and felt ourselves excited both to astonishment and gratitude, on discovering the advances they had made in the apprehension of divine truths. This is indeed the work of the Holy Spirit, and not ours.”

“ The mill at Enon is again in motion, plentiful and fertilizing rains having, by God's mercy, succeeded to the long and distressing drought. The progress of the Mission appears on the whole satisfactory, and the Lord has laid His blessing

on the management of its external concerns during the past year.

“ In regard to the Leper Institution, I am not yet able to make any definite report, but have reason to believe that all will be arranged according to our wishes.

“ The globe, which you lately announced as having been presented to us by some generous friends in England, has at length found its way across the mountains to Gnadenthal, and is now in use in our little academy. We beg to return our warmest thanks to the kind donors, for so excellent an instrument, and promise that it shall be well cared for. You will be gratified to learn, that my young pupils are already prepared for the use of it, by a competent knowledge of mathematical geography, and that the progress in other branches of education has been quite equal to my expectations. I never met with boys, who mastered arithmetic with more ease than these Hottentots; and if my time will admit of it, I have a mind, if it were only by way of experiment, to go through the six first books of Euclid with them. On the 23rd of June last, I examined them in the presence of the Missionaries, in reading, writing, orthography, arithmetic and geography, when their progress appeared such as to excite general surprise and satisfaction. I hope, next year, that we shall be able to employ them as under-teachers in our boys' school. May the Lord hold His hand over them, and influence their hearts by His grace and Spirit; for, without this, all our labour will prove of little avail.

“ When I lately visited Groenekloof, all the Missionaries there were in good health, and proceeding in their accustomed labours. They had just resolved to build a horse-mill, for grinding corn, the want of a mill of this kind having been long felt as an inconvenience. Of Elim, I leave Brother Teutsch to make his own report, as I find he has written to you by a recent opportunity.

“ With our united salutations to the Society for the Furtherance of the Gospel, I am ever, &c. your affectionate Brother,

H. P. HALLBECK.

*From Brother L. TEUTSCH.*

DEAR BROTHER,

ELIM, *July 21st, 1829.*

“ YOU will see by our Diary of last year, that Elim continues to increase in number of inhabitants. At the close of 1828, there were 143 Hottentots residing on our land; and in the course of the last six months, 19 others have obtained permission to remove hither. Any very striking manifestations of the power and grace of God, we have not indeed as yet been permitted to behold among our people. Our blessed Master commands us to sow the precious seed, and we believe that it is not cast into the ground in vain, although we do not immediately gather in the harvest. If our faith and courage are at times ready to droop, because the success of our labours does not equal our wishes and expectations, we are comforted and encouraged when we reflect, that our Lord Himself, who spake as never man spake, and His Apostles, who were endowed with especial gifts of the Holy Spirit, encountered yet greater difficulties, and experienced similar rejection of their testimony. We desire therefore not to cast away our confidence, but to proceed in humble dependence on the strength of Jesus, to preach that Gospel which we know to be the power of God unto salvation to all that believe. Nor are we left without cheering tokens, that the Lord is with us. In speaking with the individuals composing the several classes of our congregation, we not unfrequently hear expressions, which, simple as they are, convince us that the heart from which they proceed is under the operation of the Spirit of truth. This has been the case, particularly with the new people, of whom eight were lately appointed candidates for baptism. At our last prayer-day, a Mosambique negro was baptized, and three persons admitted as candidates for the Lord’s Supper. It is a remarkable circumstance, that this settlement, established in a neighbourhood which was and is still almost uninhabited, should in the space of a very few years have become the resort of so many Hottentots; and that a district, which was formerly considered insufficient for the maintenance of a single farmer, should now afford subsist-

ence to above a hundred persons. Herein we cannot fail to recognize the hand of God.

“ The more our place increases in number of inhabitants, the better does it become known, even in distant parts of the colony. One might almost imagine, that the whole Hottentot nation consisted of a single family. Most of those who visit us, say that they come to see their relations; of course, we make them welcome, and encourage them to attend our public worship, and to call upon us, whenever they are so disposed. The result is, that many are induced to ask leave to become inhabitants of the settlement; and this is in general granted. We have at present several Mosambique negroes living with us, and likewise a genuine Caffre, who was baptized last Easter, and gives us reason to hope that he is a true convert. He is, at the same time, one of our best and most diligent work-people.

“ Since the date of my last, Brother and Sister Thomsen have removed to Gnadenthal, and have been succeeded here by Brother Nauhauss and his wife from Enon, who already seem quite at home in their new situation.

“ By the blessing of the Lord, we have been preserved in good health; my dear wife, who suffered severely from headaches on her first arrival in South Africa, seems to have nearly lost this distressing ailment; for which mercy, we are both truly thankful. In conclusion, permit me to commend this congregation, and its servants, to your faithful remembrance at the Throne of Grace. I remain, &c. LEWIS TEUTSCH.

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*From Brother J. G. FRITSCH.*

DEAR BROTHER,

ENON, *May 11th*, 1829.

“ WE thank you sincerely for the sympathy which you express in all the trials and difficulties which have lately fallen to our lot. The chastening hand of our Heavenly Father has indeed been stretched out over us, and our faith and resignation to His will have been consequently subjected to a severe test; yet we can say, to the praise of His mercy and faith-

fulness, that He has not chastened us above what we were able to bear; He has supported us in the hour of greatest need, and we doubt not will in His own good time remove the present distress.

“ The drought by which this part of the Cape colony has been visited, proves of unexampled duration. In July last year, our mill and pump, which had been busily at work for about three months, stopped, owing to want of water in the Witte river, and up to the present date they have continued in a state of inactivity. During the whole of this long interval our labours in the fields and gardens have been nearly unproductive. Our poor Hottentots have been so discouraged, that they have allowed their gardens to run to waste; and the land which we occupy for their benefit at Scheper’s farm, and which last year yielded a double crop of rye, we have been under the necessity of permitting to lie fallow. Our Mission-garden has been well cared for, under all these discouragements, by Brother Nauhauss, and, since his removal to Elim, by Brother Halter: the fence has been repaired and kept in order, and we trust that we may yet have a crop of vegetables for the use of our table, some showers having fallen in the last days of March. The fatigue of digging the hardened ground, and of carrying water to afford a little temporary refreshment to the plants, is great, and you will not wonder that we are occasionally overcome by it, when I mention that the thermometer has continually stood above 100° of Fahr. and once rose to 117°. Meanwhile we are annoyed by swarms of locusts, which assist to devour what the scorching heat of the sun has spared. Under these circumstances, we have been obliged to send our cattle to a friendly German farmer in the Zuurberg, where some pasturage is yet to be found, and to buy milk and butter from our neighbours.

“ The little water that remains in the Witte river has however this advantage over that of most streams in this district, that it is never brackish, and therefore always fit to drink. For this we are truly thankful. In the neighbourhood of the ponds or tanks, to which the water is at present

confined, we have succeeded in raising 700 pumpkins, a seasonable provision amidst the prevailing scarcity.

“ The gift of two pounds from a kind friend in England, transmitted to us by Sister Schmitt, has been faithfully applied, according to the intention of the donor, for the benefit of the surviving families of the Hottentots murdered in 1819. We beg to return our grateful acknowledgments for this act of charity.

“ Our congregation continues to receive occasional accessions from the heathen population around us.

“ On the 6th January, four persons were admitted candidates for baptism, three were baptized, three received into the congregation, and seven became candidates for the Holy Communion. And in April, 18 persons of both sexes were admitted to similar advances in the privileges of the church. It is our earnest prayer that they *may walk worthy of the Lord unto all pleasing, being fruitful in every good work*. Commending ourselves and our Hottentot flock to your intercession at the Throne of Grace, I remain, &c. J. G. FRITSCH.

N. B.—From Brother Hallbeck’s letter of the 17th Aug. (see p. 182), we are thankful to learn that the unprecedented drought of above a year’s duration, from the effect of which the settlement at Enon suffered so severely, has at length been succeeded by abundant rain.

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## GREENLAND.

*From Brother C. GRILLICH.*

DEAR BROTHER,      NEW HERRNHUT, *June 22nd, 1829.*

“ I HAVE never yet had the pleasure of writing to you from hence, though I have been acquainted with you for a considerable time; and you may have known me at Nisky. In 1786 I received a call to Greenland, and served the congregation at Lichtenau fourteen years, as a single Brother. In 1799 I went to Europe, was married at Christiansfeld, in Denmark,

and returned to Greenland. After some years' residence both at Lichtenau and Lichtenfels, I came hither in 1826, having thus had the favour to be employed in the Mission in Greenland for forty-three years. I am now 62 years old, and the Lord has blessed me with health, for which I am truly thankful, and serve the Greenland congregation with pleasure, being accustomed to all their ways. Our Heavenly Father sends them a sufficiency of provision; and this year they have got so many rein-deer, that they could dispose of a great number of skins to the merchants. Though so many of these creatures are destroyed every year, their numbers seem to increase, for which we ought to be very thankful, as we are thus well provided with fresh meat. The Greenlanders are excellent marksmen, and seldom return without booty. In the South they have no rein-deer, though they are said formerly to have been numerous there.

“ I pray that these lines may find you in health and blessed activity; and remain your affectionate Brother,

C. GRILLICH.

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*From Brother JOHN LEHMAN.*

DEAR BROTHER, NEW HERRNHUT, *July 20th, 1829.*

“ I RECEIVED your letter of the 9th February, with great pleasure; and feel truly thankful for your yearly correspondence. The kindness shewn to us by our British friends excites us to praise and thank the Lord, who, by His Spirit, has disposed their hearts to favour His poor servants, though often despised by the world. Present our unfeigned thanks to them all.

“ We are particularly grateful for their having considered our want of fuel, and for affording the means of providing us with some coals, which have been of very great service to us during the winter. This season was in general milder than usual. During the severest cold the thermometer did not sink below 24° under 0 Fahrenheit. In summer the weather was warm and dry. This year it appears as if spring, summer, and autumn, would all be comprehended within a period of three months. The weather is warm, but dense fogs come

from the North. May it please God to send us the usual quantity of drift wood; *that* and eighteen tons of coals sent to us by the ship, will serve for firing in three dwelling-rooms and our kitchen.

“ By an English whaler, which entered the colony of Holstenberg as a wreck, we received divers articles of clothing, sent to us by some friends at Peterhead in Scotland, together with a letter in the English language, which, alas! none of us understands. I, therefore, send it to you, requesting you in our name to return our most unfeigned thanks to our dear friends in that place; and to send us a translation of it next year. We have divided the clothing with our Brethren and Sisters in the other places.

“ Our Missionary family has in general enjoyed good health, short indispositions excepted. I have suffered from the gout in both feet, and am just able to leave my bed.

“ As to the Greenland congregation under our care, we have the pleasure to inform you, that the Lord has been pleased to cause His presence to dwell amongst us, accompanying the word of the cross which we preach in weakness, with divine power, and by His Spirit granting an increase of His love and knowledge in the hearts of our people; inso-much that their walk and conversation have been an honour to the Gospel. They delighted to assemble in His house, on Sundays, on festival and memorial days, and at the daily meetings, with evident profit to their souls. We particularly rejoice at the work of the Lord and His Spirit among our youth, of whom several have been admitted to the privileges of the Church. But we have had much trouble with two excluded persons, who will not attend to any admonitions, and give offence by their conduct. May the Lord have mercy upon them and change their hearts.

“ Our congregation numbers 380 persons, old and young; 194 of them are communicants. We are thankful that we have had no epidemical disorders prevailing among our flock. At present colds seem to be general.

“ Dear Brother, pray for us and our beloved congregation, that our Lord and Saviour Jesus Christ would form

us more and more according to His mind and image, till He transplants us into the regions of eternal safety. I remain &c.

JOHN LEHMAN.

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*From Brother* MICHAEL EBERLE.

DEAREST BROTHER,      LICHTENFELS, *June 23rd*, 1829.

“ YOUR kind letter of February 9th, I received with great joy on the 19th inst., by the arrival of the ship at Fredericks-haab. We are truly thankful to receive letters, giving us such manifest tokens of the love and kind participation of our dear Brethren and friends in England, to whom the welfare of the Missionaries here, and the cause of the Lord which they serve, are most important, and a constant object of their prayers. We were to have gone on a visit to Germany this year; but it appears as if circumstances would prevent it, especially as my place could not be well supplied with a Missionary, sufficiently acquainted with the language. I have often regretted the loss of Brethren, who understood and spoke it well; but we have now some hopeful single Brethren here, who take unwearied pains to become masters of it, and have already made good progress.

“ We have no prospect of getting a sufficient supply of drift wood; but having received coals from Copenhagen, we are not at a loss for firing. Please to present our warmest thanks to those generous friends, who have considered our wants. God will not withdraw His blessing from England, as long as the substance with which He has blessed her, is cheerfully employed for the promotion of His cause, and the benefit of His children.

“ I and my family are at present in good health; but before Christmas last year, just when I had arranged to speak with all our people individually, I was seized with an inflammation in the throat, insomuch that my life appeared to be in danger. Our Greenlanders expressed the greatest anxiety, and prayed the more fervently to the Lord for my recovery, as they feared to be deprived of the celebration of Christmas, which they always anticipate with great pleasure, and expectation of special blessing. They said, they had

slept but little during my illness; and early every morning, we saw a great number of them standing before our door, that, as soon as it was opened, they might hear how I had spent the night.

“ I suffered great pain for six days, but when it was at the worst, suddenly the ulcer broke, and I felt immediately so much relieved, that I could speak with eighty of our people that day. You should have witnessed their joy; tears of gratitude covered their cheeks, while they exclaimed that our Saviour had heard their prayers, and restored me. He also strengthened me to go through the services of the festival without much difficulty.

“ We had the joy to learn that most of our people had walked worthy of our heavenly calling, during their absence from us. A few indeed had suffered themselves to be seduced by their heathenish acquaintance, all of whom, except one married pair, came and confessed their deviations with repentance, and sought and found pardon with the Lord. We think it our bounden duty to follow all poor straying sheep with patience; and endeavour to lead them back into the fold of the Good Shepherd; nor is our labour in vain.

“ The winter was remarkably mild, but the snow abundant, and violent storms prevailed in January. Our Greenlanders had good success in procuring provisions, during the whole year; but we have to regret the loss of two worthy Brethren, by the upsetting of their kayaks. Our missionary family has likewise suffered no want; though neither grouse nor eider-ducks made their appearance. In place of these, we bought eight hundred pounds weight of rein-deer flesh from our Greenlanders; and having had a crop of eight tons of cabbages and turnips from our gardens, we enjoyed plenty, and were truly thankful to our Heavenly Father for His bounty. This summer appears to promise a fruitful season; but we are subject to much inconvenience in our necessary voyages from the rain and southerly winds. The fiorde or bay from which we obtain our brushwood is still covered with ice. The bushes get fewer, and are at a greater distance; we are therefore

put to much trouble, when the season for fetching it turns out so unpropitious.

“ We salute you and all our dear Brethren and Sisters, and remain &c.

J. MICHAEL EBERLE.

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*From Brother J. C. KLEINSCHMIDT.*

FREDERICKSTHAL, *July 6th, 1829.*

“ I HAD the pleasure to receive your agreeable letter of the 8th of February, on June 29th, for which I return many thanks, and particularly for the kind share taken by all our English and Scotch Brethren and friends in the welfare of the Greenland Mission.

“ The Lord truly glorifies His name among us, notwithstanding all our imperfections, of which the diary I send you exhibits many proofs. I beg you to communicate an extract of it to my brother in Ayr.

“ Our dear children, Brother Ihrer and his wife, from Lichtenau, will now come to reside with us. Their visit in July last summer delighted and refreshed us. I was particularly pleased to find, that my dear daughter Louisa had very soon regained her knowledge of the Greenland language, by which she will afford great assistance to my wife. May the Lord make them useful and blessed servants in this part of His vineyard. Louisa sings well, and will support the liturgical part of our worship, and assist me in the singing school, which I began in winter. A brother at Stockholm will send us a little organ with one stop, which will be of use. The Greenlanders are very fond of music and singing, and many of the women have sweet voices. We are not so much surprised at this, as that they are so easily taught their lessons. Many of them can read well.

“ It is, indeed, true, my dear brother, that the all-conquering word of the atoning sufferings and death of Jesus, approves itself the power of God in the hearts of these people; and I cannot describe the impression made upon them, when this great subject is treated of, especially at baptisms and communions. I think the substance of all our singing and

preaching should be continually, *Worthy is the Lamb that was slain, and hath redeemed us to God by His blood.* If I should live here to see the Centenary jubilee of the Greenland mission, I think I should enjoy a heavenly feast. As a youth, I often thought what delight it would afford me, to see a congregation of converts from among the heathen; and thanks to our Saviour, I have both seen, and had the favour to serve such a flock of Christ for a number of years. I never wish to omit meeting the Greenland congregation at church, and my greatest delight is to join this dear people in singing the praises of their Redeemer, and to hear them declare, what the Lord hath done for their souls.

“ You will find some account of the Eastern coast, and the expedition undertaken to it, in the extract of our Diary. It is chiefly compiled from the relations of our people, who have visited it. They report it to be a very dangerous undertaking, on account of the dreadful currents and ice, there being no islands to defend the coast, as on the western side, and consequently no safe harbours. I do not wish that the English would attempt it, as no possible benefit can arise to them from it. If those who have ventured to examine it escape with their lives, they may thank God.

“ Our Greenlanders have had a sufficiency of provisions, and the winter seemed to have left us, and to have more severely visited Europe. Nor have we had many storms.

“ When our place is complete and the church put up, I will see to get a drawing of it made for you. Our church has arrived, though it will be some time before we receive the boards and planks necessary for its completion. But we intend soon to lay the foundation.

“ I am sorry to say, that my eyes begin to fail me.

“ Commending myself to your prayers, and those of all our British Brethren and friends, particularly of the Society for the Furtherance of the Gospel, I remain your most affectionate brother,

J. CONRAD KLEINSCHMIDT.

## WEST INDIES.

## JAMAICA.

*Extract of Letters from Brother J. ELLIS.*

DEAR BROTHER,

FAIRFIELD, *July 1st, 1829.*

“ SINCE the date of my last, our Missionary circle has, by the mercy of God, been preserved in the enjoyment of good health, with the exception of Brother Scholefield, who has been under the necessity of abstaining, for some weeks, almost entirely from his accustomed duties. During his indisposition, Brother Zorn and myself did what lay in our power, to serve the congregation at New Carmel, but we found it impossible to care for Mesopotamia, and other out-places. The children of the various schools, however, made a point of attending the meeting for religious instruction, held at New Carmel, on Sunday, and afforded us much satisfaction by their good behaviour, and the progress which they appeared to have made in the knowledge of the Scriptures, hymns, &c.

“ The congregation at New Carmel is in a pleasing state. Among its members are a considerable number of free people. Indeed, there are more of this class residing in that neighbourhood than in any other part of Jamaica, where we have settlements.

“ On the 17th of June, we held our mission-conference, for the first time, in the newly erected dwelling-house at Irwin-hill: Brother Scholefield having recovered sufficiently to be present at it, not one of our number was missing on this interesting occasion. Brotherly love and harmony prevailed among us, and we felt ourselves encouraged to persevere in the work committed to us, in dependence on the blessing and support of our gracious Lord and Master, to whom we promised anew fidelity. We sincerely rejoiced with our dear Brother and Sister Light, that they had been thus far helped through the difficulties attending the formation of a new establishment, and joined them in imploring a blessing upon all those generous friends in England, who have so liberally aided the undertaking.

“ My wife and myself remained over the following Sunday at Irwin; in the course of which I was favoured to address a pretty large and attentive auditory; a number of Sunday scholars were present at the service. The prospect of usefulness at this station appears encouraging.

“ In regard to our congregation at Fairfield, and its out-posts, we find much more cause for gratitude than repining. It is true, that instances of the subtlety of our spiritual enemy, are not wanting. His strong-holds, when fortified by ignorance and superstition, are not easily forced: and, in some instances, he appears to regain a post which we thought had been altogether wrested from him. Yet we can and do triumph through One who is mightier than he. Since my last, 12 persons have been confirmed for the first enjoyment of the Lord's Supper; 19 have been baptized or received into the congregation; and 25 have become candidates for baptism. The day-school in the Savannah Plains continues to be well attended; about ten, who did not know a letter when they first came to us, can now read easy Scripture lessons; several others can spell words of one and two syllables, and commit to memory texts of Scripture. Our adult auditory at the service which we continue to hold every fortnight, is not large, but remains steady. It consists chiefly of free brown people, who have scarcely before enjoyed an opportunity of hearing the Gospel. Our own Sunday-school, at Fairfield, is attended by a considerable number; but we regret, that the children can seldom come two Sundays in succession. This, of course, is a bar to their making any rapid progress. We have lately begun to attend a school, under Mr. Miller's care, in St. Elizabeth's parish, and hope good may be the result; about 60 adults and children frequent it.

“ *September 2nd.*

“ We rejoice to learn, that we may, ere long, expect an additional fellow-labourer: on whose arrival, we hope steps may be taken for the renewal of the Mission at Mesopotamia. We quite agree with you, that it is our duty to do all we can for the recovery of old and forsaken stations, before we attempt to establish new ones.

“ Our several congregations at Fairfield, New Eden, New Carmel, and Irwin-hill, continue to enjoy the watchful care of the Good Shepherd. New people are presenting themselves almost every week, with the request that we would instruct them in the way of salvation; some of them come from far; but many are left behind, to whom we would gladly proclaim salvation in a crucified Saviour. Meanwhile, may we diligently improve the opportunities afforded us, and work while it is called to-day.

“ Last month, the Bishop of this diocese held a visitation among his clergy in the county of Cornwall, and you will be interested to hear, that I had a very agreeable interview with his Lordship at Long-hill, the residence of J. Griffiths, Esq., who, at the Bishop’s suggestion, kindly invited me to meet him there. Our conversation, which was conducted, on the part of his Lordship, with equal friendliness and freedom, related chiefly to subjects connected with the spread of the Gospel in this neighbourhood. He appeared gratified with the account I was able to give him of our Missionary efforts, and expressed a wish to peruse our Periodical Accounts, with which we shall have great pleasure in supplying him. He is very anxious to get the vestries to agree to the erection of two chapels of ease in each of the parishes of Cornwall, and we trust he may succeed.

“ Our Mission-conference met again on the 13th of August, at Fairfield, all our Brethren being present. Among other resolutions to which we came, was one, to build a second school-house, at a place called Botany Bay, situated about seven miles from New Carmel. The expense, we have reason to hope, will be defrayed in a great measure by friends in the neighbourhood. At New Eden, a female mulatto has been engaged, to keep the day-school, which is now attended regularly by thirteen scholars. The evening-school for the negro children is kept as usual.

“ Our school in the Savannah-Plains, goes on well, and we have reason to believe that our testimony of the love of Jesus to sinners, makes some impression on the hearts of the adult negroes, who attend our weekly service. The teacher

whom we have latterly employed, appears to act from a higher principle than that of pecuniary advantage. He takes evident delight in instructing the ignorant, who come to him on Sundays.

“ My dear fellow labourers, I am thankful to say, are well and active. My own health has of late been somewhat precarious. I am suffering at present from languor and loss of appetite, accompanied by a sensible failure of bodily strength. With these is connected, (whether as cause or effect, I know not) a small but increasing tumour on my right shoulder, which has become rather painful, and, I must confess, occasions me some uneasiness. My trust is, however, in the Good Physician, who will, I am persuaded, do what is best both for me and mine. To His power and mercy, I commend myself. Remember me in your prayers, and believe me &c.

J. ELLIS.

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### ANTIGUA.

*From Brother JOSEPH NEWBY.*

ST. JOHN'S, *August 25th*, 1829.

DEAR BROTHER,

“ NOTWITHSTANDING the increased exertions of other Christian denominations in this island, for the religious instruction of the negroes, it is evident that the comparatively limited field which we occupy in common, is still sufficient to provide employment for all who labour in it. Two chapels of ease are about to be erected in the parish of St. John's, and additional schools established in connection with the Church of England; on which undertakings we pray the Lord to lay His blessing. Meanwhile, the congregation under our care continues to receive an increase from without: every succeeding prayer-day witnesses the addition of a considerable number by baptism or reception; and the celebration of the Lord's Supper is always marked by the admission of candidates to that sacred ordinance. Thus, on our last two prayer-days, on May 31st and July 26th, there were baptized or received into the congregation at St. John's alone, 59 persons, and 64 ad-

mitted as candidates for these privileges. On our three last communion-days, 48 persons partook with us for the first time of the Holy Sacrament. The speaking with the new people, candidates for baptism, and excluded, is generally attended by about a thousand belonging to these classes. We have of late had much sickness among the members of our congregation, and many have departed this life: nearly a hundred since the commencement of the present year. The hot dry weather, from the effects of which we have suffered in various ways, for a considerable time, has at length given place to fruitful and refreshing rains.

“ Several of our number have been attacked by the prevailing bowel complaint. But I trust the Lord will bless the means used for their recovery. Remember us and our negro congregation in your prayers. I am &c. J. NEWBY.

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*From Brother S. WRIGHT.*

DEAR BROTHER,

GRACEHILL, *August 29th, 1829.*

“ SINCE I last wrote to you, we have been busily occupied at Gracehill: and thankful I am to be able to report, that our labour has not been in vain. We have at length the pleasure to see a substantial school-house erected, a novel and a truly interesting feature in our Missionary premises. It is already covered in, and we hope the floor will be laid and the building completed in a week or two. There are four windows looking to the north, two to the east, two to the west, and as many to the south, besides the two doors. On the 27th of April we began to raise stones from a hill about a furlong to the northward, and though the work was attended with great labour and many difficulties, a sufficient quantity were raised and prepared for use, to allow of our laying the foundation on the 15th of June. This ceremony was performed in the usual solemn manner, with singing and prayer, in the presence of a number of our negroes and school children. On the 11th August the scaffolding fell down, but, though a number of workmen were upon or near it at the time, all of them by God’s mercy escaped serious bodily injury. By

the 27th of this month the roof was finished, and I trust to be able in my next, to report that the children are already occupying the building, which the liberality of British friends has enabled us to erect for their benefit. They appear highly delighted at the prospect before them, and sincerely do we hope and pray, that the Lord may lay His blessing upon our endeavours to train them up in His nurture and admonition. About a hundred attend already, and evince much eagerness to receive instruction. Brother Bayne and myself take it in turns to visit the school every Sunday morning; on which occasion, we catechise the children, hear them repeat texts of scripture, hymns, &c., and conclude with a short address.

*October 6th.*

“ The 13th September was the joyful day, on which we were enabled to enter into our new school-house, dedicating it to the Lord with prayer and praise, as a building appropriated to the religious instruction of the children of this congregation and neighbourhood. On this interesting occasion, 241 children were present, and walked in procession from the church to the school: after which they met at a cheerful love-feast. Both young and old appeared highly delighted, and testified aloud their gratitude to those kind friends in England, to whose liberality they are so much indebted. The parents promise faithfulness in sending their children to school, and the children, obedience and attention. The attendance has hitherto averaged about 140, with which we are very well satisfied. Believe me ever, &c.

S. WRIGHT.

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*CIRCULAR Letter from the SYNODAL COMMITTEE, for the Management of the Brethren's MISSIONS among the HEATHEN, accompanying the Statement of 1828\*.*

HERRNHUT, *October 5th, 1829.*

DEAR BRETHERN and SISTERS,

IN sending you a statement of our Mission-fund for the year 1828, we have to report to you an expenditure of £9948 : 12 : 6.

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\* Received in October, 1829.

Although the extraordinary donations from England, Scotland, and North America, and from friends on the continent of Europe, amounted to £7113 : 15 : 0, a deficiency appears on the year's account of £17 : 10 : 0, which however is reduced to £11 : 5 : 0, by the receipt of some former arrears.

Deducting this sum from £73 : 5 : 7, the surplus at the close of 1827, there remains a balance of £62 : 0 : 7, in our favour.

The above-mentioned expenditure would have been considerably increased, had not the buildings at Montgomery in Tobago, and at New Carmel and Irwin-Hill in Jamaica, been provided for by separate contributions from friends in Great Britain.

We praise the goodness of God, who, in the year past, has again sent us such powerful help; and pray, that a rich and eternal reward of grace may be the portion of those worthy benefactors, who so generously assist in the support of our Missions, according to the promise of Him, who will not suffer a drop of cold water, given to His servants, to remain un-recompensed.

When we take a view of the internal course of our Missions in the year 1828, we find abundant reason to extol the merciful kindness of God our Saviour, which has been made manifest in various ways. A Mission among the Tambookies has been begun in a healthy region on the *Klipplaats river*, in South Africa. Our Missionaries have been kindly received by the chief Bowana, and by that part of the nation which is under his control. Notwithstanding the difficulties and obstacles which they had already encountered, they were full of faith and hope, that a rich harvest would follow the seed of the Gospel, sown in that country. Our Missionaries at the Cape deeply regret the loss of Brother Bonatz, who departed happily to the Lord in December, 1827, and that of Brother and Sister Schmitt, who, after many years' faithful service in the Mission, returned to Europe, to enjoy a well-earned rest. At the Leper-Institution at *Hemel-en-Aarde*, a new church was built without expense, the poor patients lending all assistance in their power. At *Elim*, the new Mission-house being finished, the former has been converted into a church and school.

*Enon* has disposed of some of its abundant population, through the establishment of a Mission in the Tambookie country. Of our Hottentot congregations, it may in general be affirmed, that they continue to walk in the fear of the Lord, and in the comfort of the Holy Ghost.

At *Paramaribo*, in Surinam, the negro congregation enjoyed a solemn festival-day, when, on the 21st of July, their new and spacious church was consecrated. All the inhabitants of that town took a lively share in this celebration. A society has been formed in that Colony, with the patronage and support of the highest authorities, for the promotion of Christianity among its heathen inhabitants, chiefly through the instrumentality of the Brethren's Missionaries; and it is our sincere wish and prayer, that we may be enabled to afford the desired co-operation in so excellent and necessary a work.

In the *Danish West India Islands*, the Missionaries deplored the loss of the married Sister Klingenberg, in her 38th year. They had, however, the pleasure, before the close of the year, to receive the desired assistance by the arrival of several Missionaries from Europe. The progress of the Mission was on the whole encouraging.

In *Antigua*, Brother Procop, who had for many years most faithfully laboured in that island and in *St. Kitt's*, entered into the joy of the Lord. His departure was followed by that of Brother Schill, who is well known by his former faithful services in the Calmuck Mission. In *St. Kitt's* a new Mission was contemplated at Lavington.

Both in *Barbadoes* and *Tobago*, there appeared a gradual increase of the number of negro-converts. In *Jamaica* the unexpected departure of Brother Timäus, only 26 years of age, was particularly painful to the Missionaries; but they received very acceptable assistance by the arrival of Brother Zorn and his wife from Bethlehem in North America. The Mission is on the increase at all the four stations. The buildings at *New Carmel* were nearly completed by the close of the year, and at *Irwin-Hill* the new chapel was opened on the 27th of July.

The labours of the Brethren among the *Cherokee* Indians were not unfruitful during this period. That aged and vene-

rable Missionary, Brother Gambold ended his useful life at Oochgology. Two married Brethren have devoted themselves to the service of the Mission among this nation. The Delaware congregation at *New Fairfield* in Canada remained undisturbed, and old and young were actively occupied in building a new church.

In *Labrador*, the congregations at *Hopedale* and *Nain* were visited by a malignant disorder, which in a short time carried off 32 persons. From the Diaries and the verbal account, given to us by Brother Körner, during his visit in Europe, we rejoiced to hear of the grace of our Saviour prevailing among the believing Esquimaux on that occasion. Active steps are now taken to form a fourth settlement at *Kungertluksoak*.

In *Greenland*, our four settlements have experienced much blessing in the enjoyment of the grace and favour of God. At *Fredericksthal* a temporary church had been constructed, after the manner of a Greenland winter-house. A provision-house was likewise erected; and their new church, built at Copenhagen, had been landed at Julianenhaab.

The accounts we have received of the increasing exertions of other Protestant denominations, to promote the cause of Christ's kingdom on earth, fill our hearts with joy, being truly favourable signs of the times. While the commission, which our church has received for nearly a century, to sow the seed of the Gospel in heathen lands, and to gain souls for the Lamb of God who taketh away the sins of the world, remains most precious and important to us, let us not be weary in the furtherance of this great work, both by unceasing prayer, and active participation.

Remember also in your prayers the Mission-department of the Unity's Elders' Conference, that we may be supported in our labours, which are often attended with difficulty, and may be enabled to approve ourselves as faithful stewards of the manifold grace of God. With cordial salutations from the whole Elders' Conference of the Unity, we subscribe ourselves your faithful Brethren.

(Signed)

HANS WIED. G. N. SCHNEIDER. C. G. HUEFFEL.

*INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1828.*

RECEIPTS.

	£	s.	d.
Collections in the Settlements of the Brethren . . . . .	1665	8	0
Additional benefactions . . . . .	514	2	10
Contributions from Friends on the Continent. . . . .	728	11	10
In the British Islands, 4567 11 2			
In North America . . . . .	1817	12	0
—————	7113	15	0
Legacies . . . . .	622	2	8
Interest more received than paid . . . . .	7	13	6
Profit by course of Exchange . . . . .	8	0	6
Balance deficient. . . . .	17	10	0

£9948 12 6

N. B. This calculation is made at the rate of six rix-dollars to the pound sterling.

DISBURSEMENTS.

	£	s.	d.
For Greenland . . . . .	503	4	4
— Surinam. . . . .	112	1	3
— Barbadoes . . . . .	721	16	7
— St. Kitt's . . . . .	556	12	0
— Antigua . . . . .	1406	12	11
— Jamaica . . . . .	850	1	6
— Tobago* . . . . .	0	0	0
— Labrador† . . . . .	84	15	10
— Danish Islands . . . . .	0	0	0
— North American Indians . . . . .	433	9	3
— South Africa . . . . .	1632	3	0
—————	6349	16	8
By Agent's and book-keeper's salaries, stationery, and sundry expenses . . . . .	235	5	8
By postage and carriage of accounts, &c. . . . .	137	5	6
—————	372	11	2
By pensions to 20 married and 5 unmarried Brethren . . . . .	773	13	6
to 32 widows . . . . .	344	8	5
to 86 children at school or trades . . . . .	1601	13	1
—————	2719	15	0
By contributions to the support of Missionaries still engaged in service in Europe . . . . .	200	0	0
By travelling expenses . . . . .	306	9	8
—————	£9948	12	6

\* The expense of the Mission in Tobago, (renewed in the year 1827), has hitherto been defrayed by the liberal contributions of individuals connected with that island.

† The Mission in Labrador is supported by the Brethren's Society for the Furtherance of the Gospel in London; the Synodal Committee pay the charges of the Missionaries till they arrive in England.

# GENERAL STATEMENT

AT

THE CLOSE OF 1828.

	£	s.	d.
Surplus of 1827 . . . . .	73	5	7
Disbursements of former years repaid in 1828 . . . . .	6	5	0
	<b>£79 10 7</b>		
Deduct deficiency of 1828 . . . . .	17	10	0
	<b>£62 0 7</b>		

### Statement of WEST INDIA Fund.

Amount of the Fund at the close of 1827 . . . . .	£2268	7	2
Receipts during the year 1828 . . . . .	421	17	6
	2690 4 8		
Expended on account of the building of the Church at New Carmel, in Jamaica . . . . .	£1316	14	10½
On account of the Church and Missionary premises at Irwin-hill, ditto . . . . .	775	3	10½
	Jamaica currency £2091 18 9=1255 3 3		
Balance in hand . . . . .	£1435	1	5

### Statement of the WEST INDIA SCHOOL Fund.

Amount of the Fund at the close of 1827. . . . .	£316	10	1½*
Receipts during the year 1828. . . . .	384	14	6
	£701 4 7½		
<i>Expended in the year 1828.</i>	<i>Currency.</i>	<i>Sterling.</i>	
For erection of School-house at Sharon, in Barbadoes. . . . .	£143	18	6½
Current expenses of School at ditto . . . . .	7	4	9½
	£151 3 3¾=102 16 0		
School expenses in Antigua. . . . .	48	14	9 24 7 4½
Ditto in St. Kitt's. . . . .	22	12	5½ 11 6 3
School-books, &c. for Antigua and St. Kitt's . . . . .	24	5	0
	162 14 7½		
Balance in hand . . . . .	£538	10	0

N. B. In the course of the year 1829, a School-house has been erected at Grace-hill, in Antigua; another at New Carmel, in Jamaica; a third, situated in the Savannah Plains, in the latter island, has been obtained by purchase. Of the expenditure hereby incurred, the particulars will be given in the statement of the West India School Fund, for 1829: in which will likewise appear the amount of Subscriptions received at New Carmel, towards the establishment and support of the several schools connected with that station.

\* Printed £306:10:1½, in the statement for 1827, by an error of the press.

## SOUTH AFRICA.

*Extract of the Diary of the Mission at HEMEL-EN-AARDE,  
from January to July, 1829.*

*Jan. 1st.* WE entered upon the new year with a renewed determination, to run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, and with a believing hope, that He would continue as hitherto to command His blessing upon our feeble and imperfect services in His house.

On the 12th and 13th, we were occupied in speaking individually with those of our people who belong to the classes of baptized, candidates for baptism, and new-people. In many we rejoiced to perceive an increased desire after the *one thing needful*. Of these, fifteen were subsequently admitted to further privileges in the church.

On the 18th, three of the above-mentioned persons were solemnly baptized into the death of Jesus; and six admitted as candidates for baptism, and for the Holy Communion.

In the following week, we were under the painful necessity of excluding two individuals of our little flock, on account of their improper and sinful conduct.

*Feb. 1st.* Our church was filled with attentive hearers, among whom were the work-people at present employed in the repair of the buildings belonging to the hospital.

*8th.* A waggon arrived from Capetown with eight patients; of these three were Mahommedan slaves. Some weeks after, we had a further accession of 17 from the districts of Uitenhage and Graaff-Reynet, for whom we had some difficulty to find suitable accommodation.

*March 17th.* A female slave (one of the Mahommedans mentioned in the preceding paragraph), came to Brother Leitner, and requested him to write a letter for her to her mistress at Capetown. Among other expressions which she dictated, was the following: "I feel very happy and comfortable at this place, where I have obtained what has been

the desire of my heart from my youth." To the inquiry, what she referred to, she replied: "An opportunity of hearing the word of God, and seeking the salvation of my soul."

On the 19th, another slave, who was baptized last year, came with a similar request. The letter contained an earnest wish, that his master, his mother, brothers and sisters, and all his friends, might henceforward seek to live to God alone, and learn to know Jesus as their Redeemer. A request was added, that they would all remember the writer in their prayers.

*April 6th.* We conversed with the baptized, candidates for baptism, and new people.

*Peter*, a baptized slave, who, though he understands the Dutch language, can only utter a few detached words, said, "I wish that nothing of what passes around me may disturb me; my desire is fixed on Jesus."

*Jonathan*—"I have learnt, by bitter experience, what it is to forsake our Saviour; I therefore pray fervently to Him, that He would support me by His grace, and preserve me from straying from Him any more."

*Benjamin*, an excluded communicant, observed, "It is indeed true, that I have forfeited my privilege as a member of the congregation, by my own fault: but I pray the Lord to forgive my sins, and to restore me to the enjoyment of the blessings which He has so dearly purchased for sinners."

*Edward*, a baptized Hottentot, who has for some time absented himself from the meetings, came to us to ask forgiveness for his indifference and obstinacy, and to tell us how much ashamed he felt, at the remembrance of his foolish and improper conduct.

On the 11th, we entered into the Passion-week, with fervent prayer to the Lord, that He would cause our meditation on His bitter sufferings and death to be productive of renewed blessing and refreshment to our hearts.

14th, was the funeral of the Hottentot *Samuel Aris*, who departed on the preceding day, as we hope and believe, in the faith of Christ. He was baptized on the 16th September, 1827, and shortly after was attacked by the lazarus-sickness.

During the last half-year of his life he suffered much, and frequently expressed his longing to depart and be with his Saviour, in whose fellowship he assured us he spent his waking hours.

[Thus far our late Brother Leitner was able to continue the Diary. The remainder is from the report of his widow].

On the 16th, being Maundy Thursday, we met for the celebration of the Lord's Supper, and experienced, while partaking with our Hottentot flock, of the body and blood of Christ our Saviour, that He was verily in the midst of us, to bless us, and to explain to our hearts, by His Spirit, the great mystery of His love unto death, which we in these days more particularly commemorate.

On Easter Sunday morning, we prayed the Litany appointed for the day, in our burial-ground; all who were not prevented by bodily weakness were present on this occasion: and the remaining services of the day were likewise well attended.

On Easter-Monday, the 20th April, a meeting was appointed for the baptism of an adult Hottentot. Brother Leitner, who had officiated at the foregoing public service, during which he had delivered a discourse on the great subject of the day with peculiar earnestness, proceeded to the performance of this solemn rite, to all appearance in very good health. During the prayer, which he offered up over the candidate, his voice was observed to falter considerably, and when, in the act of baptism, he came to the words, *Into the death of Jesus, I baptize thee, &c.*, his hand suddenly sunk, and he had to be conveyed from the church, amidst the loud weeping of the whole congregation. He had still sufficient consciousness remaining to observe to those around him, that he had yet to pronounce the blessing upon the candidate; but, shortly after, he became speechless, and it was evident that he was labouring under an apoplectic attack. A messenger was immediately dispatched to Caledon for medical assistance, but before the doctor could arrive, the redeemed spirit of our

Brother had taken its flight into the mansions of eternal bliss. He breathed his last about 7 o'clock in the evening, having attained to the age of 59 years and 10 months.

On the following morning Brother Hallbeck, to whom an express had likewise been sent, arrived at the Hospital; and the necessary preparations were made for conveying the corpse to Gnadenthal for interment. The funeral took place on the 22nd, and the concourse of persons by whom it was attended, and the many tears which were shed, afforded a gratifying proof of the affection and esteem with which the services of our late Brother in this Mission were regarded. A short memoir of his life is annexed to the Diary.

*April 23rd.* Brother Hallbeck accompanied Sister Leitner on her return to Hemel-en-Aarde, to assist her in arranging the private and official concerns of her late husband.

On the 26th, the female Hottentot, whose baptism was interrupted in a manner calculated to make so deep an impression on herself and all who witnessed it, appeared again in the presence of the Lord, for the reception of this solemn rite. She was baptized by Brother Hallbeck, and named *Amelia*; all present being deeply affected. On the 28th, Brother Hallbeck returned to Gnadenthal, promising to make an arrangement, by which the duty at the Hospital should be successively undertaken by Brethren from that settlement.

*May 2nd.* The female slave *Elizabeth* departed this life happily. She was brought hither in 1824, and in the course of the following year baptized, on her sick bed, at her earnest request. She afterwards recovered sufficiently to allow of her leaving her room, from which time she became one of the most diligent and devout attendants at Church. In December, 1826, she was admitted to the Lord's Supper, and her conduct proved that the grace bestowed upon her was not in vain. During her last long and painful illness, she manifested great patience, at the same time earnestly desiring to depart and to be with Christ.

During the following fortnight we enjoyed the services of the Brethren Luttring and Stein from Gnadenthal, who con-

versed individually with the different classes of our small congregation, besides caring for the public and private meetings.

17th. A young slave, named *Jonathan*, departed this life. For some years after his removal hither, he showed no concern whatever for the salvation of his soul; and we were obliged to exercise much patience towards him. But within the past year, he seemed to undergo a great change, expressed himself convinced of his need of a Saviour, and earnestly entreated to be baptized. This privilege was accordingly conferred upon him, in January last. He was not long confined to his bed, but during the progress of illness gave satisfactory evidence of his faith in Christ, and his state of preparation for the change which awaited him.

On the 27th, he was followed into eternity by *Charles Francis*, a slave who had been brought up in the Mahommedan religion. Soon after his arrival at the Hospital, he gave us to understand, that he wished to be a Christian, and evinced the sincerity of his purpose, by diligently attending the means of grace. In September, 1828, he was baptized; and we can give him the testimony, that, from this period till the day of his death, his walk and conversation were to the praise of that Lord, who had called him out of darkness into His marvellous light.

The celebration of the festival of Whitsuntide, on the 7th and 8th of *June*, was less numerously attended than it would have been, had not the weather proved so boisterous, that it prevented many of our patients from quitting their habitations.

On the 14th, departed the Hottentot *Johannes Kleinhaus*. He had been baptized at *Zuurbrak*, by one of the Missionaries of the London Missionary Society, and during his abode here always conducted himself to our satisfaction. When he perceived his end approaching, the thought, that he should never see his wife again in this world, appeared to distress him greatly; but he was at length enabled to give up this last cause of anxiety, and to resign his spirit to his Lord and Saviour, in the assured hope of a heavenly inheritance.

In concluding this Diary, permit me to commend myself and the small flock of Hottentots which I have had the favour to see collected in this place, deprived as it is at present of a regular pastor, to the kind remembrance and intercession of all our Brethren, Sisters, and friends.

E. LEITNER.

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MEMOIR of the Life of our late Brother JOHN M. P. LEITNER, who departed at Hemel-en-Aarde, April 20th, 1829.

(Compiled in part from his own manuscript).

I WAS born on July 1st, 1769, at New-Barnim, near Wrietsen, on the Oder, in the Duchy of Brandenburg. My parents were emigrants from Upper Austria, having been induced during the reign of the Empress Maria Theresa, to forsake their native land, and to seek a place of refuge in the Prussian territory, where they might enjoy, though deprived of all their worldly substance, the blessings of civil and religious liberty. They were pious people, who feared the Lord, and desired to bring up their children in His nurture and admonition. Often, during my childhood, did they relate to me with much emotion, that before they left their native country, they used to assemble with other serious persons, for the purpose of reading the Holy Scriptures; and that these meetings had to be held in cellars, during the night, to avoid the persecution of the Roman Catholic priesthood. Nor did they fail to remind me of the greatness of the privilege we enjoyed, in being permitted to have the word of God in our own hands, to peruse its sacred pages, and hear its truths explained, without molestation. These conversations made a deep impression on my mind, and excited an earnest desire in me to read the Bible for myself, and to attend diligently at a place of worship. This love and reverence for the Holy Scriptures, so early implanted, continued ever after, by the grace and mercy of God, to exercise a wholesome influence upon my views and conduct.

The Spirit of God was pleased to convince me at an early age of my sinfulness and need of true conversion of heart,

and through his teaching I was also led to seek pardon and peace from Jesus the Friend of sinners. In my 12th year I was confirmed for the first enjoyment of the Lord's Supper; and on this solemn occasion, our Saviour revealed His love to my heart in so powerful a manner, that I felt assured of the forgiveness of my sins, and that in Him and for His sake I was accepted, as one of the children of His Heavenly Father.

In my 13th year my mother departed this life, very happily. After continuing some years with my father, and learning his trade, which was that of a saddler, I set out, in 1786, to travel through Germany, working at my profession, at the several places which I visited, agreeably to the custom of the country. In this manner, I passed nearly four years of my life, chiefly in the Austrian states, at Ratisbon, Nuremberg, and other towns of greater or less note. The acquaintance which I formed with various members of the so-called German Society, assisted to keep alive my religious feelings; but I remained a stranger to the blessed doctrine of free grace in a crucified Saviour.

In the year 1790, I arrived at Herrnhut, and to my great joy obtained permission, on the 30th July, to become an inhabitant of the place. In January following, I had the favour to be received into the congregation, and, some months after, was admitted to the enjoyment of the Holy Communion. Soon after, I removed to Gnadenfrey, in Silesia, where I spent a period of seven years; a period which will always be memorable to me on account of the many blessings which I enjoyed, and the clearer insight which I obtained into my own weakness and depravity, and the unspeakable love and faithfulness of my Redeemer. I call to mind with especial gratitude the trials and the mercies, which marked the year 1792, during which the greater part of the settlement was destroyed by an awful conflagration, but subsequently rebuilt, through the generous assistance afforded by our Brethren and friends both on the continent of Europe and in Great Britain.

In 1798, I undertook the management of the saddler's business in the Brethren's house at Niesky, and experienced

on many occasions the gracious help of the Lord: He approved Himself as my best and most faithful friend in every difficulty, whether outward or spiritual.

In 1803, I received a call to the service of the Mission among the Indians at Hoop on the Corentyn, in the Dutch colony of Surinam; in pursuance of which, I set out for Altona, on the 29th August, having previously married the single Sister Johanna Eleanor Schneider. From this port we were obliged to direct our course first to North America, on account of the circumstances of war. After a detention of five weeks, we embarked on board a vessel bound to Baltimore, where we arrived in safety on the 31st December, having experienced the gracious protection of our Saviour, during several severe gales. Hence we paid an agreeable visit at Bethlehem, the principal settlement of the Brethren's Church in North America, and as soon as a suitable opportunity to Surinam presented itself, proceeded to our ultimate place of destination. We sailed from New York on the 2nd May, 1804, and reached Paramaribo on the 8th of the following month, thankful to the Lord for His mercy and protection vouchsafed to us during our various journeys and voyages. The eleven weeks which we spent with our dear Brethren and Sisters and the negro congregation at this place, proved a season of blessing and profit to our own hearts: yet we sincerely rejoiced, when we could at length take up our abode among the Arawacks on the Corentyn, to whose service we were properly called. We arrived at Hoop on the 28th August, in company of Brother Loesche, and commenced our Missionary labours in reliance upon the help and support of the Lord. The state of the Indian congregation was at this period so little to our satisfaction, that our faith was put to a severe trial. We had indeed to sow in tears; and for my own part, I must declare that, had not God my Saviour cheered and strengthened me amidst all difficulties, and granted me the assurance that He pardoned all my mistakes, and mercifully accepted my feeble and inexperienced endeavours, I should have sunk under the oppressive burden of my situation.

On the 18th August, 1806, our Mission premises, and all

the property they contained, fell a prey to the flames, a calamity by which both ourselves and our people were reduced to great distress. A reduction in the number of Missionaries employed at this station appearing expedient under existing circumstances, I received an appointment to assist in the care of the negro-congregation at Sommelsdyk, whither we accordingly removed in November. On the 16th March, in the following year, my dear wife was safely delivered of a daughter, who was dedicated to the Lord in holy baptism, and named Salome; and for whom, as the Lord has been pleased thus far to spare her life, it is my earnest prayer, that she may remain His property, and devote herself to His blessed service. In August following, my dear wife was attacked by a violent fever, and, on the 9th September, I had the grief to see her taken from me. This loss I the more painfully felt, as my own declining health, and the various outward trials with which I had to contend, rendered the care of an infant, scarcely six months old, a difficult and anxious duty. Under these circumstances, Brother Schroeter and his wife, of Paramaribo, kindly undertook the charge of the little orphan, and nursed it with a degree of disinterested faithfulness, for which I shall always feel grateful.

In April, 1809, I obtained leave to visit England with my little daughter. We left Surinam on the 12th June, and, after a very long and tedious voyage, reached London in safety on the 15th September. Thence we proceeded to Fairfield near Manchester, where I found a suitable situation for my little girl, and a temporary employment for myself, as an assistant in the boy's school. The conclusion of the year brought with it many a serious reflection upon the way which the Lord had hitherto led me; I called to mind with gratitude His numberless mercies, and His support amidst various trying circumstances, and felt ashamed of my own disobedience, sloth of heart, and want of zeal in His service. He was pleased to accept the confession of my sins and my unworthiness, to assure me of His pardon, and that His thoughts over me were thoughts of peace, which, in His own good time, He would not fail to bring into accomplishment. Early in the following

year, I received a call to assist in the Mission among the Hottentots at the Cape of Good Hope, and felt disposed cheerfully to accept it, in reliance upon the grace and strength of my Saviour. On the 7th February, I entered a second time into the marriage-state, with the single Sister Elizabeth Leech, and, shortly after, we proceeded to London, to await a favourable opportunity to the Cape.

[The narrative of our late Brother here closes: the remainder is added by his widow].

After a favourable voyage of about 16 weeks, we landed at Cape-town, on the 26th December, 1810, in company of the Brethren Fritsch and Schultz. At Groenekloof, where we were first stationed, my dear husband soon found sufficient employment; he applied himself successfully to the acquisition of the Dutch language, and in a short time was able to take an active part both in the spiritual and outward concerns of the Mission. The following year, we removed to Gnadenthal. Here my husband established a cabinet maker's and joiner's business, which subsequently proved a considerable advantage to the Mission, and a still greater to the Hottentots, whom he successfully instructed in these useful arts, and of whom many are at present engaged in business on their own account, in our several settlements and in different parts of the country. We had at the same time the management of the girls' school, and rejoiced to perceive that our endeavours to train up the children confided to our care in the nurture and admonition of the Lord, were accompanied by His blessing. After a service of above six years in this flourishing settlement, we were again called to Groenekloof, as successors to Brother and Sister Schmitt, who had been meanwhile appointed to begin a Mission at Enon on the Witte River. Our removal thither took place in January, 1818; and the same duties were allotted to us which we had discharged at Gnadenthal. Our situation proved however in many respects very different, and we had to struggle with difficulties, which were not in every instance to be ascribed to the circumstances in which we were placed, but for some of which we must take blame to ourselves.

In November, 1822, His Excellency Lord Charles Somerset, at that time Governor of the Cape colony, who had become acquainted with my husband in the course of frequent visits at Groenekloof, proposed to him to undertake the superintendance of the Institution for Lepers at Hemel-en-Aarde. His object in making this proposal was, as he himself gave us to understand, the promotion of the spiritual welfare as well as the outward comfort of these unfortunate outcasts from society. Being ourselves aware of the earnest desire of the poor lepers to enjoy the benefit of religious instruction, we felt no freedom to decline His Excellency's proposal, but declared our readiness to remove to Hemel-en-Aarde, as soon as we should be informed of the acquiescence of our superiors in the Mission. This having been obtained, and the needful arrangements made for our removal, we took up our abode at the Hospital in January, 1823; the patients testifying the liveliest joy and gratitude on our arrival.

Although the first sight of so many of our fellow-creatures, deformed and crippled in various ways, by a loathsome disease, and exhibiting human infirmity and wretchedness in their most appalling forms, could hardly fail to make a painful impression upon our minds, yet I can say with truth that every feeling of aversion and disgust gave way before the conviction of our duty, to endeavour even in this place to gain souls for our Saviour. Never did my departed husband appear to be more completely in his element, than while discharging the various incumbencies of his arduous office: by day and by night, in season and out of season, he was ever ready to administer both to the spiritual and temporal necessities of the patients. His management of the outward concerns of the Hospital was marked by the utmost order and punctuality, and obtained the approbation of all concerned. Nor were the Missionary labours less accepted of His Heavenly Master: one after the other of the poor lepers came to inquire what he might do to be saved, and, on being directed to Jesus as the only Saviour, received faith to believe in Him, and power to rejoice in His salvation. Many a wild and depraved outcast from society has there been transformed into a lamb, and

rendered willing to submit with patience and resignation, and even with inward joy, to the chastening rod of a wise and merciful Father.

During the six years of our service at this station, he had the favour to baptize 95 adults, the greater number of whom have already departed into eternity, in humble reliance on the merits of that Saviour, whose mercy they had so richly experienced. This comforted him, under the difficulties and privations inseparable from our situation, particularly during the first year of our abode at the Institution. By God's blessing, he was enabled to introduce various improvements in the outward management of the Hospital and in the attendance on the patients, and to bring about the erection of a building distinct from the rest of the premises, in which Divine worship could be solemnized at all times, without interruption and disturbance.

For many years my dear husband suffered much from rheumatic affections, and occasionally from oppression on the breast; but for the last twelve months he had been almost entirely free from these complaints, and appeared to enjoy remarkably good health. It is however more than probable, that he himself augured unfavourably of the relaxation of these symptoms, and that he looked forward to a sudden removal from this world. Though he said but little on this subject, I could not help entertaining some anxious thoughts, when I saw him, on the Saturday before his departure, busily occupied in arranging his papers, and setting his house in order, as if he anticipated an early summons.

He is now resting from his labours, and enjoying, in the presence of His gracious Master, bliss unspeakable, and without alloy. May the Lord sanctify to me the loss I have sustained, and meanwhile enable me by His grace "to give all diligence to make my own calling and election sure, that so an abundant entrance may be ministered even to me, into the everlasting kingdom of our Lord and Saviour Jesus Christ."

*Extracts of Letters from Brother H. P. HALLBECK.*

DEAR BROTHER. GNADENTHAL, *September 22nd, 1829.*

“ IN my last to you of the 17th August, I mentioned, that Brother Tietze and his wife, had cheerfully accepted a call to Hemel-en-Aarde, and I can now add, that the appointment has been approved by the Colonial Government. Owing to Brother Tietze’s want of sufficient acquaintance with the English language, his Excellency the Governor, has requested me to prepare the reports, and to undertake the correspondence which is necessarily connected with the superintendance of this Institution; and although a considerable addition will thus be made to my official burthens, I have felt it my duty to assent to this proposal. The subordinate details of this new arrangement are left to our discretion; and thus far all the suggestions which we have offered, have been most favourably received and confirmed: a most gratifying proof of confidence and good will on the part of our benevolent rulers. May we be enabled, at all times, and under all circumstances, to shew ourselves worthy of them; but, above all, may we never forget that our first and highest concern should be, to find favour in the sight of our Heavenly Master, and to approve ourselves as His faithful stewards.

“ Brother Tietze will leave Groenekloof to-morrow, and hopes to arrive at the Institution by the 26th instant, where I purpose meeting him, and introducing him to his arduous but interesting sphere of duty. Sister Leitner will, for the present, retire to Gnadenthal, whence she will proceed to Europe by some suitable opportunity. I need not tell you how sincerely we all rejoice at the prospect of a continuance of our Missionary labours at the Leper Institution; the blessing which it has hitherto pleased the Lord to lay upon our feeble ministry, and the earnest entreaties of the patients themselves, that we would not abandon them, made it increasingly clear to us, that it was our duty not to desert so important a post, without absolute necessity.

“ By the removal of Brother Tietze from Groenekloof, the

number of Missionaries at that settlement will again be reduced to three, which we hope may be found sufficient, particularly as there is an intention of gradually reducing the extent of the farm, the management of which has long been attended with much difficulty. The erection of a horse-mill for grinding corn will, we hope, prove a considerable advantage to the settlement and to all its inhabitants.

“ On the 24th of August, all the Brethren and Sisters on the KLIPPLAAT were well. On the day preceding they had opened a larger place of worship for their increasing congregation. Though nothing can as yet be said of real conversions, still the attention and remarkable declarations of some of their hearers seem to prove, that the preaching of the gospel, even under the unfavourable circumstance of imperfect interpretation, is accompanied with Divine power on the hearts of those who hear it. Much as I could wish, according to the repeated request of Brother Lemmertz, to visit the Klipplaat, I must abandon the idea for the present, as my close connection with the Leper Institution will necessarily keep me confined to this neighbourhood. The accounts relative to the Hottentot colonies on the Caffre boundary are so contradictory, that it is difficult to ascertain the real state of affairs. So much, however, appears to be true, that the new colonists are molested by the Caffres, who endeavour to steal their cattle, and that some of the depredators have been actually shot. The Commissioner-General, Mr. Stockenstroem, has kindly reserved some land for the Hottentots of ENON; hitherto, however, only a few of their number have gone thither to examine for themselves. About a week ago, I was at ELIM, and was glad to find that our Brethren are not labouring in vain. On Sunday last, two adults were baptized, and three became candidates for that ordinance. On the 7th of September, four adults were baptized here, at Gnadenthal, and ten became candidates for the Holy Communion. At Groenekloof, three were likewise added to the Church by baptism, and eight were present at the Communion previous to confirmation. My last letters from ENON were dated the 4th of September; the Missionary family was well, and the wea-

ther very seasonable. This has, indeed, been the case almost throughout the colony, and no-where more so than in our immediate neighbourhood. Unless the *rust* destroys our hopes, we may look forward to an abundant harvest; never was there so much seed committed to the ground as during this season, which is partly owing to the enactment of a law for the free exportation of grain.

“ For the papers respecting the origin of *rust* and the cure of leprosy, I beg to express our sincere thanks to your friendly correspondents; we shall not fail to attend to the hints and suggestions so kindly offered. In incipient cases of leprosy, I have occasionally effected a cure by means of sulphuric acid, but in most instances this remedy is found to fail.

“ The various articles of clothing which your letter announces, have arrived safe at Cape-town, but have not yet found their way hither; meanwhile, I beg to return our cordial thanks to the kind friends who have contributed to this donation, and, in particular, to those benevolent ladies, a list of whose names you forwarded to us; they may rest assured that we shall not forget to commend them in prayer to the Source and Dispenser of every blessing. The donation of another valued friend to our school cannot be better applied than in the way proposed.

*November 3rd, 1829.*

“ In the beginning of last month, we had the pleasure to receive the very valuable present of materials for clothing alluded to in my last, and likewise some wearing-apparel for the use of the Hottentots. The last-mentioned articles have been mostly given to the Brethren who have charge of the schools, for distribution among the children, as rewards for diligence and good conduct. That portion destined for the Missionaries has been distributed as directed, and I am requested by our whole Mission family, to return their warmest thanks to their unknown benefactors. The thought that a number of christian friends are employed for a length of time in administering to our comforts, even without our knowledge, has in it something so very encouraging and affecting, that I

am really unable to describe the pleasing sensations that pervaded every breast when the distribution was made. Such acts of benevolence prove the steady and continued interest felt in the cause of Missions, even more strikingly than the charitable donations occasionally drawn forth by the powerful pleadings of a public speaker; nor can we doubt that those who devote so much of their time and substance to the furtherance of this blessed work, will also remember in their prayers the Missionaries more immediately engaged in it. We pray that the Lord may abundantly bless them for the encouragement they have thus administered unto us, and grant us grace to serve Him with more zeal and faithfulness, seeing how kindly we are remembered and supported by His children in other climes.

“ From the Tambookie country my last letters were dated September the 27th, at which date all our Missionaries were well, and were favoured to carry on their work undisturbed, and not without hope that the blessing of God rests on their labours. They had the cheering prospect of a good harvest of barley and wheat, and were considering about building a mill on the Klipplaat, to convert their grain into flour. Though some time may elapse before this plan is executed, the proposal proves they consider their situation more secure than some time ago. In ENON there is now abundance of water; the parched desert is once more converted into a blooming field, and the mill is busily at work. ELIM has 167 inhabitants. At HEMEL-EN-AARDE there are 121 patients, who are extremely thankful that they have a Missionary again residing on the spot. The commencement of Brother Tietze’s ministry has been attended with cheering circumstances. Last Sunday, 20 of the lepers became candidates for baptism, 8 adults were baptized, and 4 appointed for confirmation. Here, at GNADENTHAL, several persons have also been admitted to further privileges in the church; 6 became candidates for baptism, 6 adults were baptized or received into the congregation, and 12 became candidates for the Holy Communion.

“ In the course of our congregation nothing very remark-

able has occurred for some time, but though no striking instances of conversion can be pointed out, we have no doubt, that the word of the Cross is to many the power of God unto salvation. Yesterday an elderly Hottentot came of her own accord to converse with me, having been strongly impressed during divine service, and said, with great emotion: "When I was a child, and heard the old people talk of Brother G. Schmidt, I wished to have been so fortunate as to live in those times. But O how much more blessed are the present times, when we have not one, but seven teachers, and daily opportunities of hearing the word of God. O were we but truly thankful for these privileges, lest, by our ingratitude we should grieve that Lord who has sent us teachers."

"The barley-harvest having commenced, our place looks comparatively like a deserted village, most of the Hottentots who are fit for labour being employed on the neighbouring farms. Of barley and oats there appears to be an abundant crop. The wheat is not quite out of danger, and the *rust* having shown itself here and there, the return may perhaps be not quite so great as was anticipated. Thus far, the Bedford wheat looks healthy, and I hope will produce a few muids.

"I am sorry to say that Sister Stein was so ill a few days ago, that her departure was hourly expected; but she has since revived, and may linger yet for some time. The cure of her disease appears to be beyond the power of medicine; at present it most resembles spasmodic asthma, though many symptoms occur which must proceed from some other cause. Sister Leitner resides here at present, but is gone on a visit to Cape-town and Groenekloof. She will probably return to Europe in February next, taking with her three or four children of various Missionaries.

"Our Governor is now at the frontier, and intends to honour Gnadenthal with a visit on his return, probably in the course of next month.

"We beg a continued interest in your prayers, in behalf of ourselves and our Hottentot congregation. Believe me, &c.

H. P. HALLBECK."

[The following extracts of private letters from the same hand, communicating some further particulars, relative to the Mission and School at Gnadenthal, will, it is believed, not be unacceptable.]

“Our Missionary family at this place consists of 13 adults and as many children: on an average, we have upwards of 20 Hottentots in our service and employ, and not unfrequently, from ten to twelve additional work-people, so that victuals are daily prepared in our kitchen for above 50 persons. Hence, you may imagine, that our premises exhibit a busy scene; and that my wife, who, in addition to the care of the school for needle-work, has this extensive housekeeping under her superintendance, finds herself pretty well employed. We have, however, two very excellent Hottentot servants in our kitchen, who have been there for about 30 years, and on whom we can place full confidence; and thus the burden is considerably diminished. In the vintage and fruit season, the bustle is greatly increased by the additional hands occupied in the labour of gathering and drying the fruit.”

“Our girls-school, exclusive of a number of bigger girls who receive instruction on Sundays, contains at present 125 scholars, and the average daily attendance is about 100. Through the blessing of God on the labours of Brother Luttring, who is assisted by a faithful Hottentot sister, these children are now more forward than at any former period of the Mission, so that one half of the number constitutes the first class of Bible readers; and a spirit of emulation has been excited among them, of which the Hottentots were not long ago considered incapable. We have already among our married sisters a considerable proportion of such, as, by their general conduct, their careful education of their children, and their unfeigned love to our Saviour, prove, in the most pleasing manner, that the pains bestowed on their education in our school have not been in vain; and we trust, that when the present generation of children shall have attained to years of maturity,

the fruits of our school-labours will also be seen, and redound to the glory of our Saviour, and the furtherance of His cause."

"The Brethren and Sisters in the country of the Tambookies are well. Besides the people from Enon, upwards of 40 Tambookies are regular inhabitants of the new settlement, and a larger place of worship has, in consequence, been constructed, and opened on the 23rd of August. Such a "rondavel" house, as it is called, is erected at little or no expense. A number of strong branches of willows are put into the ground, bent and tied together by thongs, and connected with cross-pieces of the same wood; after which the roof is covered or thatched with a species of reed, growing along the river, so as to resemble in some degree a rounded or broken roof of a house. But, simple as the contrivance is, it makes a tolerably comfortable dwelling, and answers remarkably well under the circumstances of our mild and healthy climate."

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*From Brother A. HALTER.*

ENON, *August 26th, 1829.*

DEAR BROTHER,

"I GLADLY comply with your request, to furnish you, from time to time, with some particulars of the state and progress of this Mission, in which I know that both yourself and so many worthy friends in England take a peculiar interest. With the difficulties and trials which have befallen us during the last twelve months, you are not unacquainted; the extraordinary drought, and the innumerable swarms of locusts by which we were visited, produced such distress, that our people were obliged to wander from our settlement, and to seek a scanty maintenance in more favoured situations. Yet, notwithstanding these unfavourable circumstances, we can testify, with thankfulness to the Lord, that He has continued to carry on His work of grace in the hearts of our people. He has blessed our testimony of His great love, and established the hearts of many in the knowledge and practice of His holy

will. In some we have indeed seen with sorrow the effects of those temptations, to which our Hottentots are always particularly disposed, when they remove to a distance from us; others, however, have proved that the advantage of the religious instruction which they have enjoyed, has not been thrown away upon them; and we have even heard of instances in which their declarations of the love of Christ, as experienced by themselves, have been profitable to their heathen countrymen.

“ The number of inhabitants at Enon amounts at present to above 500. Since the beginning of the year 9 adults have been baptized, and as many have been admitted to the Holy Communion. At present we cannot expect much further increase, particularly as the attention of the Hottentots is directed by the Government to the formation of free colonies in what has hitherto been called the neutral territory on the Kat river. This measure appears indeed to have given umbrage to the neighbouring Caffre tribes, who have, in consequence, made hostile incursions upon the new settlers, and murdered several of them. We are therefore very thankful that none of our people have hitherto removed to the contested district; indeed, we doubt whether many of them will be induced to give up the advantages, both spiritual and temporal, which they enjoy at this place, in the vague expectation of bettering their circumstances elsewhere. In every instance, however, we think it our duty to leave them entirely to their own free choice.

“ Since the middle of June, a great change has been gradually in progress in the outward appearance of this settlement. Fruitful and abundant rains have fallen, by which our mill has again been put in motion, and our fields and gardens restored to their former flourishing state. Our pump renders us essential service, and adds greatly to the productiveness of our mission-garden, which is at present under my care. Our people have derived great advantage from the occupation of a piece of ground, which is peculiarly well adapted to garden culture, and through which, as you will already have heard, Brother Fritsch has succeeded in leading a water-

course. The benefit derived from this arrangement does not merely consist in the increased means of subsistence which it promises to afford, but likewise in its tendency to keep our people together, and to afford their children the opportunity of more regular attendance at school. The schools, both for boys and girls, are at present well attended, and the children give us much pleasure by their diligence and good conduct.

“ Though I have every reason to be thankful for the favour conferred upon me to serve the Lord in this part of His vineyard, you may easily suppose that I do not forget the Esquimaux congregations, among whom I was first called to labour. Every account of the continued prosperity of that Mission rejoices my heart.

“ My fellow-labourers beg to unite with me in affectionate remembrance to the Society for the Furtherance of the Gospel, and to all our British friends. I am, &c. &c.

ADAM HALTER.

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MISSION AMONG THE TAMBOOKIES.

*Extracts of Letters from Brother JOHN LEMMERTZ.*

DEAR BROTHER,      KLIPPLAATS REVIER, *July 8th, 1829.*

“ I HOPE you have received my last letter of the 3rd of June. Having to send our diary of the last four months, I wish to add a report of our present welfare and proceedings. Being in want of corn, I was obliged, on June 8th, to undertake a journey to the Eyland river, as there was none to be had in this neighbourhood. It cost twenty dollars *per muid*. I hoped to return in three days, but it began to snow, and, besides riding a day and a half in the snow, I was detained a whole day at a farm. At our place, the snow did not lie long, and the poor cattle could pick their food; but in the upper country, the oxen and sheep were three days without any thing to eat. I have lived fourteen years at the Cape, but never witnessed such an European winter. The Lord, however, preserved me, and made my journey very agreeable, by my introduction to the families of several farmers, who were

serious inquirers after the truth as it is in Jesus, and at whose houses I was desired to hold meetings.

“ June the 17th, three Tambookie families, consisting in all of twenty-three persons, obtained leave to live in our place. We pray to that Lord, who will have all men to be saved, and consequently will have mercy also upon the poor Tambookies, that He would gain them for Himself by the gospel. They are, indeed, a nation hitherto immersed in darkness and vice; but He can make them partakers of His salvation by the power of His word. As yet, the greatest abominations are practised by them without shame or fear. Polygamy and fornication, witchcraft, murder, and theft, seem the order of the day. Bowana, who has seven wives, offered to sell one of his concubines to our Wilhelmina for a *cow*. She gave him a very proper answer, and told him that all his proceedings were contrary to the law of God. He answered, that if God Almighty forbade such things, He might as well forbid us to eat. I was once conversing with him, and reproved him for lying, saying, that it was not only sinful in the sight of God, but considered disgraceful among men. He answered, “ If we dare not lie, we could not live.” You see, dear Brother, in what a state these poor people are brought up. I beg you and all our brethren and friends, fervently to pray the Lord to have mercy on them and convert their hearts. His blood has power to wash them clean, and to make them heirs of life and salvation through faith in Christ Jesus. Assist us, therefore, with your prayers, that He would bless our weak endeavours.

“ For a long time, we were not troubled with wild beasts, but, of late, wolves have approached our dwellings, and the barkings of the dogs occasioned much disturbance during the nights. Lions also have visited our cattle-kraal. On the fifth of July, Sebastian Stoffel, who was tending the cattle, an hour’s walk from hence, saw seven lions busily engaged in devouring an ox which had strayed from the Caffre country. They had half-devoured it, but, on his approach, took to flight. He placed a stick upon the carcase, over which he hung his kaross, to represent a man, intending the next day to fetch

the remainder of the carcase for his own use; but when he went with two pack-oxen to fetch it, he found to his sorrow, by the footmarks, that, though the lions had left it, the wolves had devoured all but the horns, and left of his kaross only a few shreds. This species of the wolf is called sea-wolf; numbers haunt the coast, and are very bold, and I have seen them in the day-time fearlessly devouring their prey near the road.

*July 11th.*

“ Our hall, in which we have hitherto met for worship, being too small, we determined to build a church, in the shape of a haartebeest-house, which is like a roof, raised upon low walls, and made of rushes covered with clay. As such a building will not admit of breadth, we made it sixty-two feet long, and twelve feet wide inside, taking off twelve feet in length for a kind of vestry. The reason for building houses of this kind is, first, the great expense of wood and workmen, for there are neither carpenters nor smiths in the whole country, and wood fit for building must be fetched from a great distance; and, secondly, because the strong north-west winds prevailing here cannot much injure a pointed roof.

“ At the usual time, Brother Hoffman spoke with thirty-eight Tambookies individually; the report made by himself and his wife caused us to praise the Lord for the evidences of a work of grace, which He by His Spirit has begun in the hearts of several of the Tambookies; and encouraged us greatly to proceed in our labours.

“ We have upwards of forty Tambookies living on our land; among our inhabitants is a family of Mantatees, who give us much pleasure. They belong to a party, recommended to us at Enon by the magistrates. Their tribe was driven out of their country, robbed of their cattle, and most of them murdered by the Fetkanuas. Their language differs from that of the Tambookies, but our interpreter, Daniel Caffre, having lived in their country as a child, understands it.

“ Six Tambookie huts are put up on our land, and a seventh is building. Their shape is like a bee-hive. Half of the people sleep in the open air near our cattle-kraal. They

are rather slow in building huts, owing to their being without clothes, and the weather too cold to allow them to go out and procure materials.

“ We cannot call ourselves quite safe from the plundering Fetkannas, and therefore live close to our cattle and sheep-pens. If the country gets more secure, we shall prevail on the Tambookies to build better houses.

*August 25th, 1829.*

“ My last to you was of the 8th and 11th of July, in which I mentioned that we were putting up a building for a church, as our hall will not contain the number of our hearers. By God’s blessing, we finished this work on August 21st, and on the 23rd consecrated it as a place of worship. On that day, we assembled early in our hall, and offered up prayer and praise, thanking the Lord our Saviour for the blessings He has bestowed upon us in this place, granting us the comfort of His presence and peace, whenever we met together in His name. The whole company then walked in regular order towards the new house, singing a hymn of thanksgiving, and we devoted it to the service of God, praying Him to cause the word of salvation to find entrance into the hearts of all who may now or hereafter assemble in it.

“ After the sermon, we held a special meeting with the Tambookies; and in the evening, another, with our own congregation. Our people rejoice with us, that we have been permitted to build this place of worship, which will hold as many again as our hall. The windows are in frame without glass, and the wood chiefly used is willow wood, wattled with reed grass. The benches are made of the same materials, and covered with straps of leather.

“ We are thankful, that, during the building, we enjoyed perfect rest; though not very far from us, there was nothing but war, and rumours of war, among the Tambookies. Mapas and his people have lost five herds of cattle, stolen by the Fetkannas. Bowana, who left this region for fear of Machomo, and went towards the frontier of the colony, was followed by the latter, and lost a portion of his cattle.

“ Thus you may perceive that we are in some danger of

losing our property, and particularly our cattle, and we ascribe our preservation to the mercy and power of God alone. We confidently believe that He will continue to protect us, and not suffer His work begun here to be destroyed. We know that all things shall work together for good, for the benefit of His cause.

“ One day, a wolf ventured to come close to our dwelling, on a visit to the sheep-kraal; but he was soon brought down by the many dogs, and killed with an assagay.

“ We commend ourselves to the prayers of all our Brethren and Sisters in London, Bedford, and elsewhere; and salute you in the fellowship of Jesus, as your affectionate Brethren,

JOHN LEMMERTZ,      J. C. HOFFMAN.

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### GREENLAND.

EXTRACT of the DIARY of FREDERICKSTHAL, from the end of June 1828, to the beginning of July, 1829.

*June 23rd.* OUR friend Captain Gram informed us, that he had arrived safe at Julianenhaab on the 17th, with the framework of our new church on board his ship.

On this day a boat's company of heathen arrived, and staid some days with us. They attended the church, and heard a discourse on that hymn, “ *Oh world, see thy Creator.*” Though they were ignorant heathen, they behaved with great stillness and propriety. A widow, with her four children, who had never been here before, came immediately to our house, and declared that it was her wish to remain here with her children. She related, that during last winter she had dreamt, that Europeans, looking like ourselves, came to her, and invited her to come hither and to believe the gospel, that she might be saved. Since that time she had had no rest in her mind. When we spoke to her of our Saviour's desire to save all men, she replied “ Oh yes, I now begin to have some thoughts of Him who dwells in heaven, and I am sincerely desirous of being converted to Him.” In the sequel she removed hither with her family.

Among the company was a man and his younger brother, who had come from the eastward across the Icefiorde, and confirmed the report, that many Greenlanders live on that coast. He was a man of very friendly and quiet manners, and considerably taller than his companions. We asked him, whether all the inhabitants on the east-coast were as tall as he? He replied smiling, that there were many of low stature. We then asked, whether it was not very dangerous to cross the Icefiorde? They answered in the affirmative, on account of the turbulence of the sea under the ice. They also declared, that in winter the sea was always frozen over, that they used dogs in sledges, and often suffered hunger, as they could get neither eider-ducks nor herrings. We inquired, whether they had ever seen a ship approach; they answered, that the people on the east-coast had no idea how a ship looked.

When we conversed with them in their tent on the happiness of believers, and the misery of impenitent sinners, they were filled with astonishment, and frequently exclaimed, "Are these things indeed true?" We asked, whether they knew that their souls were immortal; that hereafter the believers would dwell with God in heaven, but the wicked with the devil in hell? They replied, "No, of that we have never heard any thing." We observed, that we had come purposely to live with them, to teach them the one thing needful, and that we were no merchants, come to trade with them. To this they made answer, "Then you are come to us merely out of compassion: how wonderful is this." Indeed, one cannot help feeling the greatest compassion on beholding such a company of blind, ignorant heathen, living carelessly without God in the world. True indeed is that declaration of our Saviour, "*Blessed are they that hear the word of God, and keep it.*" May the word sown in the hearts of these poor heathen bring forth fruit in due season.

*July 10th.* We to-day heard the following account. A Danish Missionary Society had sent a church, built for Julianenhaab, which has been wanted for upwards of 50 years. For this purpose they hired a private vessel for 1300 Spanish dollars, to convey it to Greenland. This ship struck upon a

rock not far from Frederickshaab and was wrecked, but the cargo being all timber did not sink, and with the crew was brought safe to Frederickshaab. We felt much compassion for the sufferers, and the more thankful to the Lord, for having brought our church safe to Julianenhaab, from whence Brother De Fries returned to-day, with two boat-loads of provision and planks. We offer our most cordial thanks to our friends and benefactors, for all the kindness shewn towards us, and especially to the congregation at Christiansfeld, for the many proofs of their love, as likewise to our English Brethren for their generous gifts towards the support of our poor.

On the 13th, early, a Greenland brother came to us to inform us, that he meant to go and fetch his brother and family from among the heathen to live here. We directed him first to ascertain whether it was his brother's own wish, and meanwhile to be faithful in describing to him the way of salvation through Jesus. This he promised to do.

On the 21st, we sent one of our boats to Lichtenau, to fetch Brother Ihrer and his wife on a visit to their parents, Brother and Sister Kleinschmidt, having been two years in Greenland without meeting with them. By the Lord's mercy they had a safe and prosperous voyage, and arrived here on the 25th, when the joy of parents and children was great. They had scarcely landed, when a storm arose from the south, with violent rain.

On the 28th, we were informed that the ship which brought our church, would return to Europe with a full cargo of seal's blubber. From the northern settlements, however, we heard with sorrow, that, both this and last year, the trade has failed, and moreover that last year above an hundred persons had died of famine.

On the 31st Brother Ihrer and his family returned to Lichtenau.

*August 11th.* The Greenland assistants, John Michael and his wife, returned from their visit to the east-coast, whither they went on the 6th of June, and gave the following account of the voyage.—That they suffered considerable dis-

tress among the drift-ice; that they had seen none of the heathen from the north, who most likely had met with the same obstructions, or perhaps had been lost in the ice, which may account for their not arriving at all this year. As such misfortunes often deter them from taking these voyages for some time, John Michael could, therefore, only visit his heathen countrymen in the nearest places, to whom he faithfully declared the word of life, and directed them to Jesus. The heathen were attentive, promising to come to us next year, which, added John Michael, they may do, if they tell truth. They love to hear our people sing Hymns. One of them began to sing some heathenish song, but was told, that as long as he did that, he was not worthy to live with believers, who had wholly discontinued such wicked practices. This reproof moved the heathen singer to tears. It led to conversation concerning the promises made at baptism, and how unsuitable it was, one day to sing of our Saviour and His righteousness, and to praise Him for delivering us from the power of the devil; and the next, to join in heathenish and indecent songs.

On the 12th, a post-kayak from Lichtenau brought us the unpleasant news, that Brother Ihrer had received a hurt, by which his life was endangered. No medical assistance could be procured nearer than this place. It pleased God to bless the means afforded for his perfect restoration.

On the 22nd, Brother De Fries set out for the east-coast, but returned on the 25th, being unable to proceed on account of the quantity of drift-ice. He and his female rowers were once in such danger, that they expected every moment to be crushed among its masses. They could get no farther than the place which Sir Charles Giesecke reached, and reported, that, immediately on turning the point, the coast consists of nothing but steep rocks, and ice blinks, (ice-clad mountains). It appears, therefore, that we were directed to the right spot for this settlement, to which the heathen from the east-coast may come, though we could not well have settled among them, nor, indeed, nearer to them than we are.

29th. Our congregation increasing so fast, our place of

worship becomes too small, being only 20 feet broad, and 28 feet long, and scarcely able to contain 300 persons. Now, as our church will hardly be put up next summer, and as the walls of our provision-house and the stable connected with it were finished, we determined to raise a roof above both, and to use this building for our church and school-house.

*October 1st.* We held our first meeting in it. The presence of God filled our hearts with joy and thankfulness. About this time, 16 heathen arrived here, and begged us to write down their names. The family mentioned on the 16th of July was among them. They were all very attentive, and astonished at what they heard of our Saviour, and the way of salvation through Him. May it sink deep into their hearts!

When we spoke with the communicants, who had returned from the out-places, where, mixing among the heathen, they are often apt to be led astray, we had the satisfaction to perceive, that they had walked worthy of the grace bestowed upon them. They all declared, that, day by day, they had prayed to the Lord to preserve them from the snares of the enemy, and had experienced His power and grace to be sufficient for them. We cannot attend them in the out-places, and rejoice at the fulfilment of the word of the Lord, given by the Prophet Ezekiel: "*Behold! I, even I, will both search my sheep and seek them out.*"

On the *5th* and *6th*, we gathered the crop of turnips and cabbages from our garden. All its produce has thriven well, and we are well provided for the winter, and thankful for the vegetables, which we can rear ourselves, and contribute so much to our health.

On the *25th*, we spoke with all the baptized, and were glad to hear many declarations of faith and trust in Jesus, being proofs that the Holy Spirit instructs them in the right way. A brother confessed, that he felt great uneasiness, at having allowed himself to hum a heathenish tune, accompanying improper words. They have been accustomed from their childhood to hear these tunes; otherwise, it is not to be conceived, how any one can have pleasure in such wretched bellowings, which chiefly consist in three notes, following

each other up and down. When they hear a beautiful church-tune, or anthem, and we ask them, whether they do not think it more pleasing than their heathenish songs, they always exclaim, "Oh, it is delightful to hear it!"

On the 26th, a widower named *Abia*, departed this life. He with his wife and 8 children joined us in this place, in company of 39 heathen Greenlanders. He was baptized on the 19th of December, 1824, and walked worthy of the grace he received. As a heathen, he had distinguished himself by an uncommonly frolicsome temper, but, after his baptism, he grew serious, quiet, and very modest. Having, as a heathen, led a very loose life, we sometimes could not help fearing, and cautioning him against a relapse into his former habits. He replied, "I have found true happiness in communion with our Saviour, and *that* I will not by any means forego." To this resolution he remained faithful to his end. When Brother Kleinschmidt visited him, on his death-bed, weak as he was, he lifted himself up, and said, "Pray sing that Hymn," pointing to one which showed that his heart was in communion with the Lord.

He was followed on the 5th of November, by *Seth*, a communicant, and a very aged man; for some of his children were already far advanced in years, by whom he was well nursed and cared for. He came to live here soon after we settled in this place. After his conversion, it was edifying to see how cheerful and happy he was in his soul, and how attentive to all instruction, public and private, as if he was determined to make up for lost time. Whenever we spoke with him of the love of Jesus to sinners, and especially to His people, his whole countenance seemed lighted up, and, by various signs, he confirmed every word. He was indeed an instance of what the grace of God can effect, even in one long buried in heathenism, and, if his spiritual enjoyments were so great on earth, what will they be now that he is with the Lord for ever. Yes, indeed! if we have to travel ever so far through snow and ice, to gain one soul for Christ, such a decided proof of His power would be a sufficient reward.

*December 8th.* We spoke with all the unbaptized people,

and found almost all of them seriously concerned for their souls' salvation. An old woman said, "I moved hither with my children, that I might not come too late, but hear what I must do to be saved. I earnestly desire to know my Saviour." On the next prayer-day she was appointed a candidate for Baptism, when she exclaimed, "My only heart's wish is to go to my Saviour into heaven." The conversations we have with such poor heathen, make us value our calling, as most important and precious; for we may assuredly venture to believe, that there is not one of them whom the Good Shepherd will not bring into His fold. We feel for them the greatest compassion, and only desire to lead them to Him as their Saviour.

On the 13th, winter seemed to set in, in good earnest, for hitherto we had had but little snow, and the Greenlanders were able to collect berries and angelica roots. The wind was not very high, but the sea seemed in a tremendous uproar. Its waves rose like mountains and broke over the whole coast, carrying the spray over the highest promontories with terrible fury, insomuch that the oldest Greenlanders declared, that they had never seen the like. They were frightened and asked our opinion. We told them, that it only exhibited a proof of the power and majesty of the Lord of the universe, and if we believed on Him, we need fear nothing. Standing upon our coast, no sight could be more magnificent, than to behold the enormous waves dashing and foaming; but we felt much anxiety about several of our brethren in their kayaks; they, however, by God's mercy, found means to escape to different places of shelter on the coast.

On the 21st, we considered the history of St. Thomas, with a peculiar impression upon the hearts of our people.

On the 23rd, we spoke with all our children, and had much pleasure in perceiving that they increase in the knowledge and love of Jesus, as a friend of children. A mother related, that, whenever her little boy awoke in the morning, he exclaimed, "Jesus is my Saviour, He alone is worth loving."

On Christmas-eve an hundred and five children met and

sung Hosanna with cheerful voices; young and old joined with heart and voice in the song of the heavenly host, "*Glory to God in the highest, peace on earth, good will towards men.*" All were decently and cleanly clothed, and we were delighted to hear them sound forth the praises of their incarnate God and Saviour.

On the 31st, we concluded the year with praise and prayer; surely the Lord's mercies have been every morning new, and this congregation also has experienced numberless proofs of the faithfulness and loving kindness of the Lord and His spirit, leading them in the way of salvation. For though, among the Greenland heathen, there are no idols made with hands, nor visible temples and altars erected in honour of them, yet these things are in their hearts, and many of them have grown old and grey in the service of the devil. To destroy his work is out of the power of man, and can only be effected by the power and grace of our Almighty Saviour. We pray daily, that He would preserve those whom He has delivered out of the hands of the enemy and brought into His fold.

1829.

*January 1st.* We commenced this new year, commending ourselves and our Greenland flocks, with confidence, to the mercy and protection of our God.

On the 5th, the sea rose again as before. The view of it was terrific, and when the Greenlanders saw it lighten in the night, being unaccustomed to this phenomenon, they expected it was the forerunner of the last judgment. We replied that we had nothing to fear, but only to remember our Saviour's words, "*Be ye also ready.*"

On the 15th, speaking with the baptized, we heard many curious accounts of their proceedings, while they were yet heathen. A woman said, "When for the first time I sat down in your church, and heard how I ought to live, I was so much ashamed, that I durst not lift up my eyes." Another said, "I am not worthy to be admitted to the enjoyment of the Holy Communion."

Speaking with the communicants on the 23rd, we re-

joiced at the proofs we received of the total change wrought in the hearts of many persons, who but lately lived in ignorance, and in the commission of all manner of evil. Each may truly say: "By the grace of God alone, I am what I am."

*February 1st.* The weather became fine and warm, the snow melted fast, and the Greenlanders could again gather berries and roots.

On the *3rd*, a very edifying conversation took place among a company of Greenlanders, by occasion of that verse being sung, "*Jesus, I love thee fervently,*" &c. &c. Being asked, whether they could sing it with their whole hearts, they cheerfully answered in the affirmative; but on describing what that love ought to produce, in the keeping of His commandments, they expressed themselves ashamed of their shortcoming; and could only pray, that it might be truth in the inward parts.

On the *8th*, two females were baptized; one of them expressed herself thus: "I have only one wish, and that is to be in heaven with our Saviour. I have no other thought, and no more pleasure in this world."

With a view to give to our new people proper instruction respecting the way of salvation through Christ, the total depravity of human nature, and the necessity of true conversion, likewise of the nature and intent of Holy Baptism, &c. we appointed for them a separate meeting on Sunday afternoon.

On the *15th*, a storm from the south drove the ice away from the whole coast, which was an advantage to the Greenlanders. It is singular that this happens both with a north and south wind, which is owing to the currents occasioned by the position of our mountains and glens.

On the *25th*, the assistant *Nathaniel* spoke in the morning-meeting as follows: "We ought, my brethren, to be very thankful to our Saviour, that He has sent to us teachers of His word, for it is said, *Man doth not live by bread alone, but by every word that cometh from the mouth of God.* This word of God our Saviour is daily proclaimed to us by our teachers, and I, too, have heard it as the word of life, proceeding from

the mouth of God. You know, that I was a heathen, and committed many sins, but when I turned to Jesus, and with many tears confessed my sins to Him, He said to me: "Be of good cheer, thy sins be forgiven thee," but sin no more. This command I wish to follow. Do ye the same, my brethren; then, even *my* poor words will be words of life to you; speaking of dress and of eating and drinking will not feed our souls."

On the 19th, we had much pleasure in speaking with the communicants, who were in a very humble spirit, and grow and increase in the knowledge of our Saviour. One of the unbaptized men expressed himself thus: "I know why I do not deserve to be baptized. Some years ago, I felt a strong call in my heart to go to live with the believers, and to be converted, but put it off from time to time. I must, therefore, now wait the longer, but will never again return to the heathen." Among five persons lately baptized, there was a man who had moved hither from the east-coast in 1826, leaving all his relations behind him. His wife was a great enemy of the gospel, and often said, "You may go alone, and I will return to the heathen." She also remained in that state of hostility till her death; after which he married again, and was baptized with his wife, on the 5th of March.

*April 11th.* A child four years old called *Tabea*, departed this life. She suffered extreme pain from an internal complaint, but her joy in the experience of the love of our Saviour was remarkably great; and whenever she had any ease, she sang praises to Him, the friend of children. Her mother gave us the most edifying account of her latter end. Maundy Thursday and Good Friday were days of especial blessing to our whole congregation, and our little church was crowded with hearers.

On the 22nd, many boats-full of our people left us for their spring-places. All came to take leave of us, and expressed their love and esteem in the most affectionate terms. One of the brethren said, "While we were yet heathen, we did not care for the Europeans, but wandered about the country without thought, for we knew nothing of God our

Savour; but we now feel great gratitude that Europeans have come amongst us, who instruct us in the way of salvation." Our assistant *Nathaniel* having recovered from a very painful and dangerous eruption, seemed quite overcome with thankfulness to the Lord; he said, "I have been very ill, and never felt so much pain; but I have examined my heart, and found that I deserve it, for I love God my Saviour too little, and am often indifferent towards Him. This I felt with much repentance, and when, on Good Friday, I suffered most pain, I thought, *that* is my own desert; but what must Jesus have felt when He suffered on the cross, and bore the guilt of the whole world." We are edified by the humility and contrition of this worthy brother, whose exemplary walk is a manifest proof of the power of God's grace, and a pattern to the whole congregation. During his illness, we did every thing in our power to serve and to relieve him, for which his expressions of thankfulness were unbounded.

On the 28th we sowed one quarter of our garden, which, during the winter, has not been covered with snow. In short, we seemed to have lost a winter, and the oldest Greenlanders do not remember so mild a season.

On the 30th, we were occupied in enlarging our garden, and carrying earth to it from old Greenland houses. The whole garden is now 80 feet long, and 28 feet broad, inclosed by a wall on three sides. We thanked the Lord for having enabled us to complete this work, which we trust will be a lasting benefit to ourselves and successors. We salute all our Brethren and friends, and commend ourselves and this Mission to their prayers.

J. C. KLEINSCHMIDT.

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## SURINAM.

*Letter from Brother W. C. GENTH.*

DEAR BROTHER,

PARAMARIBO, *July 2nd, 1829.*

"OUR correspondence with England is not frequent, but we receive accounts of the Missions of the Brethren's Church,

and those of other denominations, by various manuscript and printed publications.

“By the grace of our Lord and Saviour, we continue active in our labours, which are not in vain. The congregation in Paramaribo increases in numbers; and to many, both among the black and coloured people, the word of the cross approves itself as a savour of life unto life. Our schools continue in blessing; and in them, about 150 children are instructed to read the Negro-English language\*. A Sunday-school is kept both for adults and children. The congregation consists of 1700 members, of whom 1000 are communicants, 400 baptized adults, and 300 children. In the colony we are as yet only itinerants, and there is no habitation for a Missionary in the midst of the plantations, as was proposed. The negroes on the estates hear the gospel preached by us once a-month, and are then instructed in the Christian doctrines. This is but a small beginning. More would be effected, if settlements were made at suitable stations, to which the negroes of different estates, about three hours' walk from the church, might come on foot every Sunday, and who would be served by a resident Missionary.

“As an association has been formed here, to promote the cause of Christianity in the colony of Surinam, to aid our labour, chiefly by contributions, and encourage us in our work, the Elders' Conference of the Unity have determined to send two more assistants in this mission. One is Brother Bute, a German by birth, but for ten years resident in North America. He and his wife speak English. The other is Brother J. R. Passavant, whom we expect soon as superintendant of the Mission. The above association has already contributed towards the new plan, and expects assistance from Holland.

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\* This uncouth dialect, which is a compound of Dutch, English, Portuguese and Negro words, is spoken by the whole Negro population of Surinam, amounting to 60,000, and by the white people in their intercourse with them. The language in use among the Europeans and their descendants, is Dutch. The Missionaries are of course obliged to make themselves acquainted with both these languages.—*Ed.*

We consider it as directed by Providence, and pray the Lord to bless the means, and to open more doors for the gospel.

“The Netherlands Bible Society have authorized the reformed minister here, the Rev. Mr. Roelofz, to assist in the distribution of the Dutch Scriptures in this colony. Bibles are to be had both gratis and for money, which is a great advantage to the inhabitants.

“All the Missionary family, consisting, with the children, of eighteen persons, are, thank God, at present well in health. The Lord’s blessing rests upon us. May He be with you, and all our brethren and friends everywhere. We commend this Mission to your prayers. I am, &c.

W. C. GENTH.”

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## WEST INDIES.

### DANISH ISLANDS.

*Extract of a Letter from Brother JOHN KLINGENBERG.*

FRIEDENSTHAL, ST. CROIX, *November 4th, 1829.*

DEAR BROTHER,

“YOUR kind letter, of the 7th of August, afforded me peculiar and very unexpected pleasure, and I embrace an early opportunity of replying to it. We have often regretted that, for many years past, our connection with our Brethren and friends in England has, owing to circumstances, almost entirely ceased, and we therefore rejoice at the prospect which is now opened to us of the renewal of an intercourse, which, we hope and believe, will be at once interesting and profitable. The exertions of our British friends for the maintenance of that work which it has pleased the Lord to commit to the Brethren’s Church, in so many parts of the world, have frequently engaged our attention, and while they have excited our hearts to fervent gratitude to the Lord, have tended in no small degree to encourage us in our labours. Nor have we failed, on suitable occasions, to make our negro converts acquainted with these and similar proofs of the divine goodness displayed towards them and others of their race, who form the population of the West India Islands. Such

statements, and, in general, accounts of every kind, relating to the progress of Missions all over the world, are always heard with pleasure, and, we trust, not without a salutary impression upon the hearts of our people.

“In regard to the Mission in these islands, which, as is well known, has existed now for nearly a century, we can declare with humble thankfulness to the Lord, that it still continues to be a light unto all around, and a striking evidence of the mercy, power, and faithfulness of God our Saviour. This is apparent, not only in the diligent attendance of the negroes on the means of grace, and in the blessings vouchsafed on festival occasions, and particularly at the administration of the Holy Communion, but likewise in the walk and conversation of the majority of our church-members. We must at the same time admit, that there are many, particularly among those who have enjoyed the benefit of early Christian instruction, from whom we might reasonably expect better things; and we feel it necessary to watch and pray fervently, and without ceasing, against that favourite device of Satan, which consists in leading men to believe that the religion of Christ is a mere system, and that the outward profession of godliness is sufficient, though unaccompanied by a real conversion of heart. In many who apply to us for admission to the privileges of the Church, we could wish to discover a deeper conviction of their sinfulness, and a more earnest desire to become savingly acquainted with Jesus as their Saviour; but this is an experience, to which the servants of God who labour in Christian countries are no strangers. Sometimes we feel discouraged, because remarkable instances of the power of divine grace are no longer so frequent as in former times, or as they appear to be in other Missions, which are only beginning to prosper; but we are again cheered by the discovery, that the work of the Holy Spirit is proceeding in the hearts of many, of whom, perhaps, we had been tempted to indulge but feeble hopes. Our conversations with individuals are often truly edifying, and we regret the more that the language in which they are of necessity held, renders it difficult for us to do justice to them. Many an expression uttered by a poor negro

in the Creole language, and which, notwithstanding the imperfection, and the apparent childishness of this dialect, strikes us as both forcible and apposite, would, if translated into a European language, sound very weak, and almost unmeaning. This must account for a defect in our diaries, which has probably often been noticed by our European Brethren.

“ From our benevolent Government, and, in general, we must add, from the white population of these islands, our Missionary-work continues to receive every degree of encouragement and support. The change which it has been the instrument in the hand of God of effecting in the characters and conduct of no inconsiderable portion of the negro population, is indeed too evident to be denied. Our Governor-general, Mr. Van Scholten, was pleased to give us a very gratifying proof of the estimation in which he holds the Brethren’s Mission, during a visit which he paid to Friedensfeld, in the beginning of the present year. After attending divine service in our church, he made particular inquiries concerning the progress of the Mission in St. Croix, and the number of negroes under our care; on being informed that the latter amounted to 6000, he declared, in presence of his attendants, that he considered it would be for the benefit of the colony, if a much larger portion of its population (amounting to 21,000) was in connection with our Church, promising, at the same time, to promote the cause of the Mission by every means in his power.

“ On the management of our outward affairs the Lord continues to lay His blessing, though we are from time to time severely tried by the removal of useful labourers, often when their services appear most essential to the prosperity of the Mission. Within the last six months we have suffered three painful bereavements of this nature; Brother Schindler having departed in July, and Brother Weber and Sister Freytag, within the last few weeks. Sister Freytag was the only daughter of our highly respected Brother Hohe, superintendent of this Mission for upwards of twenty years. She was a person of peculiar gifts, and her amiable

disposition and devotedness to the Lord's service, rendered her universally beloved. Her age was only 23 years. Our dear Brother Sybrecht has also suffered much from a violent fever, and at one time appeared to be near his end; but the Lord heard our prayers, and restored him.

“ Our Brethren and Sisters in St. Thomas have been visited in a similar manner, and some are still ailing. Under these circumstances of trial and difficulty, which are here of frequent occurrence, we stand peculiarly in need of the intercession of our dear Brethren at the throne of grace—that the Lord our Saviour would continue to cheer us by His presence, support us by His almighty grace, and enable us to proceed in our work in simple dependence on His love and faithfulness, and on the leading of His Holy Spirit.

“ In answer to your inquiry respecting the Creole or Negro-English language spoken by the negroes in these islands, I beg to state, that although it is indeed true, that, among the better educated of the negroes, its use is on the decline, yet, by far the majority of the population neither speak nor understand any other language. In the Danish church, as well as in our own, divine service is still performed in this singular dialect; and, what makes it perhaps less offensive to our ear than it would otherwise be, I may add, that, among those who speak it, are the most faithful and experienced members of our congregation\*.

“ The new Mission-house at Niesky, in St. Thomas, is already completed; our Brethren and Sisters there were enabled to enter it on the 17th of July. Our own at Friedenthal is in such a state of decay, that we shall probably be obliged to rebuild it, in the course of next year. Towards the end of October, we had stormy weather, though not amounting to a hurricane. We pray that our Brethren in other islands may have been equally preserved from these dreadful visitations of Providence.

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\* The language here referred to differs in several particulars from the dialect of the same name which prevails among the Negro population of Surinam; though both have been formed in the same way, and nearly from the same materials.—*Ed.*

“ My fellow labourers in this Mission beg to unite with me in affectionate remembrance to the Members of the Society for the Furtherance of the Gospel. Believe me ever, &c.

JOHN KLINGENBERG.

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### JAMAICA.

*Extract of Letters from* BROTHER JOHN ELLIS.

DEAR BROTHER,

FAIRFIELD, *November 4th*, 1829.

“ ACCEPT my sincere thanks for your two kind letters of July 16th, and September 11th; and for all the interesting intelligence, relative to our Church and Missions, which they contained. In what you mention on the subject of Mesopotamia we entirely concur, and are prepared to re-occupy that station, as soon as we receive explicit direction so to do, and our promised fellow-labourers are safely arrived.

“ The progress of the Mission in this island continues, I am thankful to say, on the whole, encouraging. Our auditories at FAIRFIELD are very numerous, particularly on Sundays; and to many of our hearers, the doctrine of Christ crucified, which we preach in simplicity, approves itself as the power of God unto salvation. In Brother Zorn and his wife, who enjoy a good state of health, we possess active and willing assistants, who have already become familiar with their routine of duty. In the early part of September, we had an opportunity of seeing the greater number of our married people, at a meeting specially appointed for them, after conversing with each couple individually, and finding much cause to rejoice in their fidelity and christian conduct towards one another. The sight of this company, consisting of 180 Negro-couples, of whom we can believe, that, however abandoned some of them may have been in times past, they are now living according to the scriptural institution of marriage, could not fail to excite feelings of gratitude in our hearts. The children of such parents may be said to enjoy much comfort and many advantages, in comparison with others, whose parents lead irregular lives. We have, indeed, still to lament that instances of unfaithfulness occasionally occur, even among

persons of this class, but I trust they are becoming more and more rare; and, to the praise of our faithful Saviour, we can state, that an instance has very lately occurred of the influence of divine grace, in counteracting the strongest temptation to transgress the divine law. O that all were equally faithful in the application of this universal remedy! Among the new people who come to us from time to time, we have not unfrequently observed a willingness, hardly to be expected, to exchange an illicit connection for an honourable alliance; this, however, is not generally the case; some are so immersed in sin, as to be incapable, for some time, of understanding even the form of godliness. Nothing but the power of the gospel is capable of subduing, and effectually reforming such characters.

“You will be glad to hear, that we have been able to commence a school and preaching-place, not far from Old Carmel, which is visited every fortnight in the week-days; three times out of four by Brother Pfeiffer of New Eden, and once by us. The people, and the children especially, seem desirous to learn, but the teacher, though the best we have been able to get, is not quite what we could wish. On the 7th of October, the foundation-stone of a building to be appropriated to the same important objects, was laid on land given by Mr. Kinloch, about half way between New Carmel and Mesopotamia. The school, which is meanwhile kept in the house of a friendly neighbour, of the name of Sparks, is flourishing; and a desire to hear the word of God is strongly manifested by the adults.

*December 29th, 1829.*

“You will rejoice to hear, that our new assistant, Brother Frederick Pemsel, arrived with us at Fairfield, on the 25th inst. in good health and spirits. His voyage was both pleasant and expeditious, only thirty-three days having elapsed, between losing sight of the English-coast, and discovering the Blue Mountains of Jamaica. We pray the Lord to make him a blessed instrument in His hand for the furtherance of His work in this island.

“The celebration of the Christmas festival proved, we

have reason to believe, a time of much blessing to this congregation. On Christmas-day, and the day following, our Church was crowded with attentive hearers, among whom we were glad to observe many who came for the first time. Our day-scholars, and a few of the children who attend our evening-school, had previously learnt one or two easy anthems, the singing of which produced a pleasing effect on the assembled congregation, and we trust, will be a means of encouraging many of our adult hearers to unite their voices in praising our incarnate Redeemer. Nor have these last days of the closing year been the only ones which have proved to us seasons of refreshment, from the presence of the Lord. The Spirit of God has throughout the year carried on His gracious work in the hearts of our people; and not a few of our benighted neighbours have been led to seek for a share in the one thing needful. In the course of the year 1829, 84 adults, and 61 children, have been baptized, or received into the congregation; 98 persons have been admitted to the Holy Communion, and 144 have become candidates for baptism: 19 have been excluded, and 9 have departed this life. The congregation at Fairfield consists at present of 635 communicants, 263 baptized adults, and 349 baptized children. In all, 1247. To these, if we add 224 candidates for baptism or reception, and 407 new people, the number of souls under our care will amount to 1908; above 200 more than at the end of last year.

“In regard to schools, we cannot say that all has been effected that we could wish. Such children as have attended regularly, who belong chiefly to the free-brown population, have made progress; but the Negro-children have hitherto been very remiss in their attendance, owing, we believe, in a great measure to the circumstances in which they are placed. We propose, however, in the new-year, to attempt the establishment of infant schools for slave children. The services of such children in the field are sometimes not called for till they arrive at the age of 7, 8, or 9 years; before which time we conceive that both sexes might be taught to read or sew. I foresee that some obstacles will have to be en-

countered in carrying this plan into effect, if it should even meet with the approbation of our neighbours. It is natural to ask, whence the salary for a teacher is to be derived; also, whether the parents of the children will be able to provide food for them. The poverty of some, and the negligence of others, will no doubt stand in the way.

“In my letter, of September 4th, I mentioned that I had been suffering some time from a tumour at the back of my right shoulder. Since that time, the application of a mercurial plaster has somewhat retarded its enlargement; though I am still in doubt whether it may not be necessary to submit to an operation for its removal. Under these circumstances, I beg to commend myself in an especial manner to your remembrance and prayers. I am in the Lord’s hands, and desire to submit with resignation to whatever He may ordain concerning me. Our Brethren and Sisters at the other stations are, in general, blest with health. Believe me, &c. &c.

JOHN ELLIS.”

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*From Brother JOHN SCHOLEFIELD.*

DEAR BROTHER,      NEW CARMEL, *October 1st, 1829.*

“THOUGH hardly equal to the task of writing, I cannot suffer the present opportunity to pass, without attempting an acknowledgment of your very kind letter, of July 15th. For the last fortnight I have been suffering much from a severe attack of inflammation in the eyes, which has kept me for a whole week confined to a darkened room. On Sunday, the 20th, I was obliged to omit the usual services in our church; and even at present I am unable to attend the schools and out-places or to use my pen without much inconvenience. I have experienced several attacks of this complaint within the last three years. My two little girls are suffering in the same way, and require their mother’s constant attendance. Thus far, however, the Lord has helped us, and in His mercy and faithfulness we will also trust for the future.

“Since the date of my last, I have been unable to visit Belmont. I fear that the flourishing school at that place,

consisting of 30 scholars, several of whom could read their Bibles well, has met with some interruption; yet I trust, with the Lord's blessing, to be enabled to find means for its re-establishment on the former footing. Our school at Springfield continues to flourish. It is established on an estate belonging to a gentleman, who, scarcely twelve months ago, was, like many other proprietors in that neighbourhood, prejudiced against our labours, but is now one of our warmest friends. Many of his Negroes are among the most regular attendants at our church, and though they live at a distance of ten miles from New Carmel, are often seen to arrive by eight o'clock on Sunday morning. We have a meeting for religious instruction, at Springfield, at nine o'clock in the morning, on the second Wednesday in every month, which the Negroes from the neighbouring estates are permitted to attend. We have been invited by several most respectable proprietors, to form a regular Missionary station about two miles from this place; and very liberal offers of assistance have been made, in case we are able to accept the invitation. The neighbourhood is in every respect a most eligible one; several pious families reside in it, all of whom are disposed to co-operate with a Missionary in a most extensive and promising field of labour. The school is in a very prosperous state; the children are much improved, and afford us great pleasure. The distance of this place is about 13 miles from New Carmel, and 16 from New Eden.

“Next Wednesday we propose, God willing, to lay the foundation-stone of a building 40 feet by 24, situated nearly midway between New Carmel and Mesopotamia, and consequently in the opposite direction to the place just described. It will, perhaps, interest you to have a brief account of the origin of this undertaking. You are already aware that Mesopotamia is 20 long miles distant from us. The road is for the most part dreary and mountainous, leading through thick woods, where scarcely a house is to be seen, but which are nevertheless thickly inhabited by free brown people. In my monthly visits to Mesopotamia I was often led to offer up a silent prayer to the Lord, that He would open a door for me among

these poor benighted people, and at length was informed that there was a black family favourably disposed towards religion. I called upon them on the 8th of May, 1828, and inquired if the children in the neighbourhood had any means of instruction. The answer was in the negative. I then told them that, as the whole family could read a little, I would supply them with books if they would begin to teach their ignorant neighbours. The offer was thankfully accepted, and when I called the following month, according to appointment, I found a large company assembled, to whom I preached. Since that time the congregation has continued to increase, and the school to prosper. Thirty-three children are on the list, several of whom can now read a little in the Bible, and have learnt portions of the catechism, and the manual of Christian doctrine, and many hymns. Nor did the work rest here. Some time after, several of the people came to me of their own accord, and said, "Although we do not feel ourselves fit to have our names entered in your list of new people, we are anxious to tell you how sincerely we feel interested in the Brethren's labours. No body cared for us or our children till you came among us, and now that we see such an improvement effected through your kind exertions, we are anxious that you should not forsake us. If you will build a chapel among us, we will do our best to assist." Leave having been obtained from our Mission Conference, I set on foot a subscription among them. This was only five weeks ago, and the contributions already amount to £173 currency, besides five acres of land, and timber for building. Our kind friends Mr. and Mrs. Scott have given £30, and the Ladies Society £10. May the Lord lay His blessing upon our endeavours to gain souls for Him in this hitherto neglected district. I have been likewise endeavouring to establish a school for the free coloured people, in the neighbourhood of Mesopotamia, which, however, I shall be most thankful to commit to the care of the Brother who may shortly be appointed to that station.

"You will be glad to hear that all our preaching-places continue to be well attended, and that the church at New Carmel

is well filled every Sunday with devout hearers. On prayer-days, and other particular occasions, it is indeed too small to accommodate the numbers that flock together. The printed form for the solemnization of marriage is generally approved, and has been much used by us. On the 6th of September, 33 married couples belonging to our congregation had a memorial-day, and were addressed on the subject of their duties to the Lord, to their children, and to each other. Last Sunday, being prayer-day, 45 persons were admitted to further privileges in the Church. The course of our congregation is, on the whole, very satisfactory; so is the progress of our Sunday-schools here and at Woodlands.

“I ought not to omit mentioning, that, on the 26th of August, we were honoured by a visit from the Bishop of this diocese. Having received notice of his intention, we assembled all our children in the church, and when his lordship entered, the whole company commenced singing an easy anthem. He afterwards proceeded to examine them in reading, and to catechise them on various points of Christian doctrine; and both himself and his lady expressed equal pleasure and surprise at the general proficiency of the scholars, particularly those belonging to Hopeton. I need hardly add, that his lordship’s visit proved a gratification and encouragement to all concerned in this important work. With an affectionate salutation to all our dear Brethren and friends. I remain, &c.

J. SCHOLEFIELD.”

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*From Brother J. T. LIGHT.*

IRWIN-HILL, *December 15th, 1829.*

DEAR BROTHER,

“THE Missionary establishment at Irwin-hill, I rejoice to say, is at length completed; and sincerely do we thank the Lord, and those Christian friends whose hearts He has inclined to assist in this work, for the help which has been so generously afforded us. I have every reason to believe, that the whole expence will not exceed the sum originally stated, a circumstance which is comparatively of rare occurrence in these islands, owing to various causes. In this estimate, is

included the cost of a school-room 20 feet by 10, which we have ventured to erect, in the hope that we may sooner or later, succeed in our endeavours for the establishment of a regular Sunday and day-school.

“Hitherto we have met with many hindrances and disappointments in the prosecution of this work, particularly as it respects the day-school; but we will not lose our courage. Towards the support of a Sunday-school in our present dwelling, which we commenced soon after we came to live here, the Ladies’ Education Committee kindly voted us a sum of £30 currency. Our school was attended for a time by about 12 adults, and from 20 to 30 children, who came pretty regularly, till the month of October, and some of whom made satisfactory progress; but since the commencement of the sugar-harvest, the number has declined considerably. Meanwhile we are glad to find, that several of the adults are endeavouring to improve themselves at home, and to profit by the instruction they have already received.

“I come now to the most important part of our labour. The number of our congregation remains nearly the same as last year; many appear to be growing in grace, but some are lukewarm, and remiss in their attendance at church. Several of our number have been called away, to join, I trust, the Church triumphant. With some of these individuals, we had particular satisfaction, during their last illness. One of our negro brethren, a very old member of our Church, was murdered. He was an upright and sincere character, and it is supposed lost his life in the defence of the provision-ground, being a watchman on the estate. Two others, who had long been sickly, died of a consumption, longing to be released from this body of sin and death. One of these departed while in the act of devotion, having, according to custom, crept off his bed, to say his evening prayers; as he remained longer than usual, a friend who was nursing him, went to feel his hand, and found it cold, his immortal spirit having escaped unperceived, to enjoy an eternal rest. During our visit on the different estates, we have many opportunities afforded us, of speaking a word in season to the sick and afflicted; the

monthly meetings are, on the whole, tolerably well attended, and some appear to enjoy the word of exhortation and instruction, who do not frequent our Sunday-service.

“ My Brethren on the south-side of the island were all well and active, and anxiously expecting the arrival of their promised assistant, Brother Pemsel; the fields there seem indeed ripe for the harvest, at which we rejoice with them.

“ Remember us in love, and pray for us, that we may be strengthened for the performance of our Master’s work. Believe me your affectionate Brother,

J. T. LIGHT.

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### ST. KITT’S.

*Extract of Letters from Brother J. JOHANSEN.*

DEAR BROTHER,      BASSETERRE, August 26th, 1829.

“ YOU are doubtless acquainted with the call which I have received, to serve the Mission in the island of Antigua; Brother Robbins, of Gracebay, being appointed my successor at this station. It is alone in reliance on the gracious help and support of my Saviour, that I have ventured to accept a situation which, I am well aware, will be attended by many difficulties and an increase of labour, at a period of life, when I feel my strength sensibly on the decline. I confess we had for some time past, indulged the idea of visiting Europe, after a service of 20 years in the West Indies, and spending a few months in the society of our dear children; but the Lord has convinced us, by a severe domestic trial, that *His thoughts are not as our thoughts, nor His ways as our ways.* On the 10th of June, we received the painful intelligence, that it had pleased Him to take from us our eldest daughter, who departed on the 21st of April, at Christiansfeld, in Denmark, in her 17th year. Her loss affected us the more deeply, as it was altogether unexpected; her health having been remarkably good, from the time of her arrival in Europe to that of her last illness. The accounts which we received from time to time of her spiritual well-being, led us to cherish pleasing anticipations of her future usefulness in the house of the Lord; but since He has thought fit to translate her into His heaven-

ly mansions, we bow to His righteous will, and pray for resignation to a stroke, which has doubtless been inflicted in mercy, as well as in wisdom.

“ Though we shall feel much at leaving the negro-congregation at Basseterre, among whom we have been favoured to labour for so many years, we are convinced that the call we have received to Antigua is from the Lord, and that it is our duty to obey it. It will probably be two or three months before we shall be able to undertake the voyage.

“ Of the progress of the Mission in this island, I have nothing very striking to report. We have much cause to thank the Lord, for the blessing which continues to attend the preaching of His saving gospel, though we have also reason to pray for a fresh effusion of divine grace upon the hearts of our people. On Sunday, the 19th, we had a blessed celebration of the Lord’s supper, with both our negro congregations. At Basseterre, 12 persons were confirmed, and partook for the first time, and 21 became candidates. At Bethesda, 10 were admitted as candidates, and 2 re-admitted. Last Sunday, being our prayer-day, 3 adults were baptized, 11 received into the congregation, 8 re-admitted, and 11 became candidates for baptism or reception. At Bethesda, 3 were received, 1 re-admitted, and 3 became candidates.

“ Our schools are proceeding in their usual course, and, on the whole, afford us pleasure and encouragement. The number of adults and children who attend is pretty stationary.

“ Since the date of my last, we have been favoured with a second donation of £20 sterling, from the New England corporation, towards the support of the Mission in this island: for which I have expressed our sincere thanks, in a letter to the Secretary. As in the former instance, the gift came to us through the hands of our excellent Governor. We have not yet been able to take any decisive step towards the formation of a third Missionary station at Lavington; but hope to do so as soon as legal possession of the land, on which it is to be built, has been secured to us. May the Lord grant us His gracious aid, in the progress of this undertaking, and, meanwhile, remove the various obstacles which have hitherto stood in the way.

*October 8th.*

“LAST Sunday we celebrated the Holy Communion with our congregation at Basseterre; 491 of our communicants partook with us of the Lord’s supper, 10 of them for the first time. On the same occasion, 5 of them were re-admitted, and 14 became candidates. It was a day of great blessing to us all. May the Lord continue to increase the flock of true believers in this place, and grant that they may adorn His gospel, by a godly walk and conversation.

“With affectionate remembrance to the Members of your Society, and all our dear English friends, I remain, &c. &c.

JOHN JOHANSEN.

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### ANTIGUA.

*Extract of a Letter from Brother JOSEPH NEWBY.*

ST. JOHN’S, *October 1st, 1829.*

“SINCE the date of my last, there has been much sickness prevailing among all classes of the population of this island, produced by the uncommonly sultry weather. Several of our own number have suffered from bowel complaints, my dear wife so severely, that I at one time thought I should lose her. By God’s mercy all are, however, convalescent. Of the negroes belonging to our Church, 24 have departed in the course of last month. You may therefore suppose, that visiting the sick has been one of our principal employments.

“We have now got through what is generally called the hurricane season, and thus far without having experienced any of those dreadful agitations of the elements; for which mercy, our especial thanks are due to our gracious heavenly Father. There has been, however, much thunder and lightning, by which some lives have been lost. In this town several houses were struck and much damaged. In one of them, two negroes were asleep in bed, one of them a member of our congregation. The house, and the bed on which they were, were shivered to pieces, and yet neither of them received any bodily harm, though stunned for a time by the shock. Their escape appeared almost miraculous. To assist the Negroes to rebuild their house, several of the inha-

bitants of the town entered into a subscription, at the head of which was our kind Governor.

“ The repairs of our Church and premises are finished, except part of the painting. The new school-house at Grace-hill was opened about three weeks ago, and though it was a very rainy day, about 300 children were present. Brother Simon is now busy building one at Cedar-hall, in which work he is kindly assisted by the planters in that neighbourhood, who cart the timber from town, and give the services of their masons and carpenters. We may therefore reasonably hope, that the cost of this building will fall considerably short of that at Newfield. I remain, &c.

JOSEPH NEWBY.

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*From Brother J. G. MUNZER.*

NEWFIELD, *July 21st, 1829.*

DEAR BROTHER,

“ AFTER assisting successively in the service of the congregations at Gracebay, Cedar-hall, and St. John’s, I have lately been appointed to care for that at Newfield; a task to which I feel myself very unequal, but which I have undertaken in humble yet confident reliance on the grace and strength of my Saviour. Our negro flock consists at present of 1400 souls, among whom you may easily suppose there are some who occasion us anxiety by their actual deviations from the precepts of the gospel, or their want of earnestness in the pursuit of the one thing needful. Yet we have no reason to be discouraged, when we consider the general state of the negroes under our care, and the number who are continually coming to inquire, ‘*What they must do to be saved?*’ Many of our old communicants give us much pleasure by their simple declarations of faith in Jesus, and their Christian walk and conversation. Indeed, we have great reason to thank the Lord for the blessing which He vouchsafes to us and to our congregation, notwithstanding our defects and our great unworthiness.

“ Our Sunday school is kept regularly, and is attended by about 200 children, though this number is seldom collected at one time. About 20 likewise receive instruction in reading on Thursday from my wife and myself, and make satisfactory progress. After the school is over on Sunday,

the children assemble in the church, when they are addressed in a manner suited to their capacities.

“With kind salutations to the members of the Society for the Furtherance of the Gospel. I remain, &c.

J. G. MÜNZER.”

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### BARBADOES.

*Extract of a Letter from Brother JOHN TAYLOR.*

DEAR BROTHER,

SHARON, *October 28th, 1829.*

“I THANK you sincerely for your kind letter, of the 12th of September, and for the assurance of your prayers in behalf of my dear wife and myself. I feel that I stand in need of them, the service to which I have been appointed requiring more attention and active exertion than it is in my power to bestow, particularly since my dear wife and child have had to suffer from serious illness. At present the symptoms are favourable, and I trust, that, by the Lord’s mercy, both will be restored to their former health. I am thankful that thus far my own health has been good, so that I have been able to attend to my sick family and to care for the services of the church. During this, and the preceding month, many persons have died of the prevailing disorders. Six members of our congregation have departed this life; and in Bridge Town, four miles distant from us, there were 90 funerals in one week.

“The work of the Lord intrusted to us continues to increase. Last week I spoke with the baptized, of whom 144 attended; the declarations of many gave me much pleasure. The last celebration of the Holy Communion was attended by 110 negroes; on this occasion, 8 partook for the first time, and 25 became candidates. We have likewise had the joy, within the last month, to baptize 11 adults into the death of Jesus, and to admit 17 persons as candidates for that ordinance. Many are added from time to time to the class of new people, of whom we lately conversed individually with 217. Our services, both on Sundays and week-days, continue to be well attended, and opportunities of usefulness to the surrounding negro population are not wanting. I have lately been invited to preach on an estate about five miles off, on which

there are a number of negroes belonging to our church. It is the wish of the attorney and manager that I should go once a-week ; but, till I receive further assistance, I fear once a-month must suffice. On the 15th, I was there, and all the negroes were present, nearly 300 in number, as likewise the manager and his wife. Another estate, about five miles off, is visited in like manner. Brother Seitz has likewise obtained permission to preach once a-fortnight to the negroes belonging to a very large plantation about three miles from Mount Tabor.

“When we speak individually with the baptized and communicant members of our congregation, we are often greatly encouraged and edified by their declarations. A communicant Sister who came to us one dark and rainy night from a distance of four miles, said, “O Massa, I find nothing so sweet to my heart as the words I heard in the church; no sugar cane is so sweet, no gold is so precious to me, as to hear of my Saviour who died for me on the cross.” I was forcibly struck with her comparison, and thought of the words of the Psalmist, Psalm cxix, 103, and concluded that the same spirit who influenced the sweet singer of Israel had also condescended to enlighten an ignorant negro, and to incline her heart to receive the testimony of a crucified Saviour. With many we have, indeed, to exercise patience, their hearts appearing to be closed against the apprehension of divine things. We have also Pharisees: a negro woman being asked, if she knew that she was a sinner, replied, “I have no sin, I never did any thing bad, I have nothing to answer for.” Several suitable texts of scripture were then quoted, which seemed to carry conviction, at least for the time, on the subject of her sinfulness and guilt in the sight of God. The common idea among the negroes seems to be, that if they have not committed murder, or some other act of gross wickedness, they are not sinners. It were well if this delusion of Satan were confined to the heathen.

“Our school is still in its infancy; about 30 adults and children attend on Sunday morning, and on some evenings in the week. When we obtain further assistance, I hope more will be effected. The school at MOUNT TABOR continues to

flourish, and the small congregation experiences a gradual increase. Brother Seitz and his wife are well, and unite with us in kindest remembrance to all our Brethren and friends. I am, &c. JOHN TAYLOR."

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TOBAGO.

*Extract of a Letter from Brother P. RICKSECKER.*

DEAR BROTHER, MONTGOMERY, *September 28th, 1829.*

"I HAVE the pleasure to inform you of the safe arrival of Brother Eberman and his family, which took place on the 25th of July, after an agreeable voyage from Barbadoes. We are thankful to receive so well qualified a fellow labourer, and pray the Lord to lay His blessing upon our united efforts for the spread of His gospel in this island. Shortly after Brother Eberman's arrival, I waited with him on our respected Governor, Major-general Blackwell, on which occasion a very favourable letter of introduction, which he had received from the Governor of St. Croix, was presented to his Excellency. We met with the kindest reception, and, a few days after, transmitted to his Excellency, at his particular request, a short memorial, describing the origin and nature of our Missionary labours in this island. The following extract from it exhibits in a small compass the extent of our present sphere of Missionary exertion.

"Divine service is held in the chapel at Montgomery every Sunday forenoon, and twice a-week in the evening, which is regularly attended by from 30 to 50 Negroes; occasionally the chapel, which contains above 200 people, is filled with attentive hearers of the word of God.

"On the estates, *Whim* and *Indian-walk*, every four weeks a sermon is preached, and the children are catechized: from 50 to 60 people attend regularly at each place. It is likewise our intention to visit *Woodlands*, for the same purpose, as soon as the new building on that estate is completed.

"A Sunday-school is kept in the chapel at Montgomery every Sunday morning, at which, from 20 to 40 children attend regularly. A school has likewise been opened for adults, on two evenings in the week. The negro-children,

on the estates, *Riseland, Mount Irwin, Buccoo, Sherwood Park, and Auchenskiöch*, receive instruction twice a-week. Above 100 children attend regularly."

"Since the date of my last, our services have continued to be well attended. The Passion-week was a season of particular blessing; on Good Friday evening our chapel was crowded with attentive hearers, and on Easter Sunday I had to deliver a second discourse, because the number of negroes that flocked together was too great to find accommodation at the same time. Since Easter, 3 persons have been received into the congregation, and 9 have become candidates for baptism or reception.

"We commend ourselves and our small flock to your faithful remembrance and prayers. Believe me ever, &c.

P. RICKSECKER.

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MISSION AMONG THE INDIANS AT NEW FAIRFIELD, CANADA.

BROTHER Luckenbach, in a letter received at Bethlehem in the month of June, speaking of the sugar harvest, which had been later and less productive than usual, remarks, that the Missionaries had been much pleased to find that the people had conducted themselves, during that season, with uncommon propriety, refraining from those excesses, in which, at such times, the Indians are very apt to indulge. On the whole, they had reason to believe, that many, who have been hitherto too easily seduced into intemperance, are now truly desirous to be delivered from this evil.

The Passion-week, and the Easter-festival, were celebrated as usual, and the Missionaries trust not without renewed blessings to their congregation. One sister was confirmed, and two others were re-admitted to the Holy Communion.

Letters recently received from this station give the distressing intelligence, that it has pleased the Lord, on the 1st of August, to call into eternal rest his hand-maid, Sister Anna Haman, at the age of 39 years. Not only her bereaved husband, Brother Adam Haman, but his fellow-labourers, and the whole congregation, mourn her loss. The other Missionaries were blest with health.

# LIST

OF

*Subscriptions and Donations received towards the support of the Missions of the United Brethren, from friends in Great Britain and Ireland, from March, 1829, to February, 1830.*

## FROM SOCIETIES AND ASSOCIATIONS

### ENGLAND.

	£	s.	d.
LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, esq. Treasurer:			
For the General Fund . . . . .	2744	7	9
For the West India ditto . . . . .	59	6	9
For the Negro School ditto . . . . .	141	0	10
For the New Settlement at Irwin, in Jamaica . . . . .	75	0	0
For the Labrador Mission . . . . .	40	0	0
For the Greenland ditto . . . . .	25	0	0
For Fuel for ditto ditto . . . . .	20	0	0
For Hottentot Schools . . . . .	1	0	0

£3105 15 4

London Ladies' Association, by Miss Hurlock, Treasurer, in four payments . . . . .	133	1	7
Ladies' Association, Bath, by Miss A. Phillott, Treasurer . . . . .	92	6	3
Ladies' Association, Bristol, by Miss Draper, Treasurer . . . . .	75	14	7
Ladies' Association, Bedford . . . . .	18	1	9
Ladies' Association, Fairfield, near Manchester . . . . .	14	6	6
Penny Collection, Ockbrook, by Miss Scriven, and Miss Anne Eliz. Montgomery . . . . .	5	0	0
Association of Independent Ministers and Churches, for Northamptonshire, by Rev. B. Edwards, Secretary . . . . .	12	0	0
Ditto by Rev. T. Toller, Kettering, by ditto . . . . .	5	0	0
Ditto by Rev. D. Griffiths, Longbuck . . . . .	2	0	0
W. Glendale Society for the diffusion of religious knowledge, by Mr. Robert Flinn . . . . .	2	0	0

### SCOTLAND.

Edinburgh Association, in aid of the Brethren's Missions, by R. Plenderleath, esq. Treasurer including 7 <i>l.</i> 15 <i>s.</i>	7	15	0
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6 <i>d.</i> for the West India School Fund . . . . .	458	10	6
Glasgow Association, in aid of the Brethren's Missions, by J. Playfair, esq. Treasurer, in three payments, including 12 <i>l.</i> 7 <i>s.</i> 0 <i>d.</i> for the West India Fund . . . . .	228	0	0
Greenock Auxiliary Missionary Society, by Robert D. Ker, esq. Treasurer . . . . .	10	0	0
Perthshire Missionary Society, by Rev. Mr. Newlands . . . . .	20	0	0
Easter Ross Ladies' Society, by Rev. Angus M'Intosh, D.D. Tain . . . . .	4	0	0
Stirlingshire Society in aid of Missions and other Religious objects, by Rev. J. Smart . . . . .	17	0	0

*The following Donations from Societies and Associations in Scotland are included in the gross Amount of 458*l.* 10*s.* 6*d.*, remitted by the Edinburgh Association.*

West Lothian Bible Society . . . . .	5	0	0
Leith Auxiliary Missionary Society . . . . .	10	0	0
Berwickshire Bible Society . . . . .	10	0	0
Cavers Parish Society . . . . .	3	0	0
Newbigging and Monikie Bible and Missionary Society . . . . .	5	0	0
Stow Female Missionary Society . . . . .	2	0	0
Biggar Female Association for Religious purposes . . . . .	3	7	6
Anstruther and Pittenweem Prayer Meeting . . . . .	3	3	0
Irvine Female Bible Society . . . . .	5	0	0
Inverkeithing Bible and Missionary Society . . . . .	2	0	0
Moffat Female Bible and Missionary Society . . . . .	3	0	0
Arbroath Juvenile Society . . . . .	3	0	0
Ardchattan Parish Association . . . . .	5	0	0
Kilmany Bible Society . . . . .	7	0	0
Dunfermline Missionary and School Society . . . . .	10	0	0

Dundee Juvenile Bible and Missionary Society.. 2 dons	15	0	0	Mrs. Lorn, Dunbar .....	0	10	6
Dundee Missionary Society ..	5	0	0	Mrs. Thomson, Preston-kirk ..	1	0	0
St. Ninian's Parish Society...	5	0	0	Rev. William Stark, Dirlton ..	2	2	0
Edinburgh Auxiliary Mission- ary Society.....	15	0	0	<i>Subscriptions and Donations received by the Edinburgh Association.</i>			
Alloa Penny-a-week Society ..... 2 dons	20	0	0	Collection after a Sermon preached at Edinburgh by the Rev. Dr. Muir.....	31	0	0
Edinburgh Philanthropic So- ciety .....	5	5	0	Collection after ditto at St. James's Episcopal Chapel, by Rev. E. Craig, A.M....	43	0	0
Coldingham Society for Re- ligious Purposes.....	1	10	0	Donation from the late Alex- ander Murray, esq. of Ayton, by John Condie, esq.....	25	0	0
Mid-Calder Bible Society....	5	0	0	From the Trustees of the late Rev. Dr. Campbell, being a sum deposited with him by Mr. D. M'Donald for Pro- pagating the Gospel.....	10	0	0
Peebles Female Missionary So- ciety .....	4	0	0	Mrs. Baillie.....	1	1	0
Monimail and Collessie Bible and Missionary Society ...	2	0	0	John Stirling, Esq.....	0	10	6
Kennoway Bible and Mission- ary Association .....	2	10	0	Misses Balfour .....	0	10	6
Nairnshire Missionary Society	5	0	0	G. Hastie, esq, Mid-Calder..	1	0	0
Bible and Missionary So- ciety .....	5	0	0	Mr. Black.....	0	5	0
Falkirk Society, for diffusing Religious Knowledge .....	5	0	0	Mr. D. Macdonald .....	1	0	0
Canongate Juvenile Society..	3	0	0	L. F. under cover, to Rev. Mr. Craig.....	2	0	0
Thornhill Female Religious As- sociation.....	2	0	0	John Robertson, esq. ....	1	1	0
Anstruther Bible Society.....	2	0	0	Mr. David Ogilvy .....	0	10	6
Tulleallan and Kincardine Bi- ble and Missionary Society	4	0	0	B. A. M. per Rev. Mr. Craig	1	0	0
Western Mid-Lothian Bible So- ciety .....	6	0	0	Mrs. Watson .....	0	10	0
Elgin and Morayshire Mis- sionary Society .....	5	0	0	Rev. George Cowie.....	1	0	0
Pennyquick Bible and Mission- ary Society of the Rev. Mr. Cameron's Congregation..	2	0	0	Mr. Erskine Linlethen.....	3	3	0
Legacy from Mrs. Montgomery, Thornhill, near Dumfries...	1	0	0	Rev. Chr. Anderson .....	0	10	6
<i>From Members of the East-Lothian So- ciety for promoting Christian Know- ledge, by Mr. W. Hunter, Treasurer.</i>				Miss J. Hunter Blair.....	1	1	0
Dunbar Bible Missionary and Tract Society .....	3	0	0	Sir Robert Dundas, Bart. ...	1	0	0
Rev. Daniel Wilkie, Gifford..	0	10	0	M. N. Macdonald, esq.....	0	10	6
Mr. P. Begbie, Cairndinnis..	1	1	0	John S. More, esq. ....	1	1	0
Miss Begbie, ditto .....	0	10	6	Mrs. A. Hamilton .....	1	1	0
The late Miss Catharine Beg- bie, ditto .....	0	10	6	J. T. Gordon, esq. ....	1	1	0
Mr. John Howden, Garleton..	2	2	0	Geo. Buchan, esq. of Kelloe..	1	1	0
Miss Howden, ditto .....	0	10	6	Wm. Scott Moncrieff, esq. ..	0	10	6
Mr. Archibald Todrick, Had- dington .....	1	1	0	Patrick Tenant, esq. ....	1	1	0
Ladies' Association, ditto ....	1	0	0	Mrs. Bonar, Kemmergham ..	2	0	0
				Miss Ann C. Bonar .....	1	0	0
				Miss Garden .....	1	1	0
				Henry Duncan, esq. ....	1	1	0
				Joseph Bell, esq. ....	1	1	0
				Captain Tait, R.N .....	1	1	0
				Mrs. C. Mowbray .....	1	1	0
				Mr. John Mackenzie .....	0	5	0
				Rev. Walter Tait.....	0	10	6
				Rev. Dr. Buchanan .....	0	10	6
				Mr. John Lander.....	0	10	6
				Rev. Dr. Gordon.....	0	10	6

Rev. Dr. Peddie . . . . .	0	10	6	Arch. Gibson, esq. . . . .	0	5	0
John Ogle, esq. . . . .	0	10	6	T. B. . . . .	0	5	0
A Lady, by Mr. Miller . . . . .	1	0	0	Mr. J. Gairns, Kirklawhill . . . . .	0	10	6
Two Ladies . . . . .	3	0	0	Dr. Bertram . . . . .	0	10	6
Thomas Hunter, esq. . . . .	0	10	6	John Caddel, esq. . . . .	0	5	0
Misses Smith . . . . .	1	1	0	William Trotter, esq. . . . .	1	1	0
Miss Stirling of Keir . . . . .	10	0	0	Adam Ferguson, Esq. . . . .	0	5	0
Rev. Dr. Dickson . . . . .	0	10	6	Henry Tod, esq. . . . .	0	10	6
R. Wardlaw Ramsay, esq. . . . .	1	1	0	Captain MacGregor, 78th Reg. . . . .	0	10	6
J. Campbell, esq. of Carbrook . . . . .	0	10	6	W. Mac . . . . .	0	2	0
James Bridges, esq. . . . .	0	10	6	Rev. John Paul . . . . .	0	10	6
Geo. White, esq. . . . .	0	10	6	Miss Baillie of Polkimmel . . . . .	0	5	0
Rev. Dr. Muir . . . . .	0	10	6	James Forrest, esq. . . . .	0	10	6
William Brown, esq. . . . .	0	10	6	Mr. Ramsay, Kirkwall . . . . .	1	1	0
Rev. Dr. Thomson . . . . .	0	10	6	Mr. John Livingstone . . . . .	0	10	6
James A. Haldane, esq. . . . .	1	1	0	Hon. A. Leslie Melville . . . . .	0	10	6
George Lyon, esq. . . . .	0	10	6	Dr. James Wood . . . . .	0	10	6
George Brunton, esq. . . . .	1	1	0	Robert Paul, esq. . . . .	0	10	6
William Black, esq. . . . .	0	10	6	William Robertson, esq. . . . .	0	10	6
Mrs. Wardle, Grangemouth . . . . .	1	0	0	John Wigham, esq. . . . .	1	0	0
James Proudfoot, esq. . . . .	2	2	0	William Bonar, esq. . . . .	3	3	0
A friend, per Mr. Galletley . . . . .	1	0	0	Andrew Bonar, esq. . . . .	1	1	0
Mrs. Arthur . . . . .	0	7	0	Lady Carnegie . . . . .	2	0	0
Mr. Littlejohn per Rev. E Craig . . . . .	1	0	0	Miss Mary Ann Carnegie . . . . .	2	0	0
R. Plenderleath, esq. . . . .	2	2	0	Miss Agnes Carnegie . . . . .	1	0	0
John Barclay, esq. . . . .	1	1	0	Walter Dickson, esq. . . . .	0	10	6
Robert Lewis, esq. . . . .	1	1	0	Hon. Charles Mackenzie . . . . .	1	1	0
Miss Spratt . . . . .	1	1	0	Hon. Augustus Mackenzie . . . . .	1	1	0
Rev. John Brown . . . . .	0	10	6	Rev. Alexander Watt . . . . .	1	1	0
Mrs. Col. Hutchison . . . . .	0	10	6	Rev. James Martin . . . . .	0	10	6
Robt. Haldane, esq. . . . .	1	1	0	Rev. John Purves . . . . .	0	5	0
Rev. Dr. Brunton . . . . .	0	10	6	Mr. Robert Kemp . . . . .	0	10	6
Rev. Dr. Chalmers . . . . .	1	1	0	William Young, esq. . . . .	1	1	0
Rev. Mr. Aikman . . . . .	1	1	0	Gift of three young children, after reading the last report of the Greenland Mission . . . . .	0	5	0
Mr. Ja. Dickson . . . . .	0	10	0	C. M. Christie, esq. of Durie <i>don</i>	2	0	0
A Friend . . . . .	1	0	0	Ditto . . . . . <i>ann</i>	2	0	0
Rev. Wm. Innes . . . . .	0	10	6	Miss Parlane . . . . .	1	1	0
W. W. Anderson, esq. . . . .	0	10	6	Mr. W. MacDonald . . . . .	1	0	0
John Baxter, esq. . . . .	0	10	6	Robert Simpson, esq. . . . .	0	10	6
Mrs. Dr. Campbell . . . . .	1	1	0	Misses Walker . . . . .	1	1	0
Rev. Chas. Lane . . . . .	1	1	0	Mr. Matthews, Aberdeen . . . . .	0	10	6
R. Abercrombie, esq. of Bir- kenbog . . . . .	0	10	6	A Friend . . . . .	0	5	0
Patk. B. Mure, esq. . . . .	0	5	0	A Friend to Gospel Missions . . . . .	2	0	0
Miss Kinnear . . . . .	1	1	0	Mr. Geo. Inglis, Dumfermline . . . . .	5	5	0
Miss Whyte Melville . . . . .	1	0	0	Mr. James Inglis, ditto . . . . .	0	10	0
Miss G. Gardner, Perth . . . . .	1	0	0	Mr. J. R. D. . . . .	0	10	6
Jas. Monteith, esq. . . . .	0	5	0	Mrs. Couëts . . . . .	1	0	0
A. G. Ellis, esq. . . . .	1	1	0	Dr. Abercrombie . . . . .	1	1	0
Mr. W. R. Caird . . . . .	0	5	0	Miss Miller of Glenlee . . . . .	0	10	6
Mr. John Anderson . . . . .	0	2	6	J. M. . . . .	1	1	0
Miss Hunter, Callender-house . . . . .	0	5	0	Miss Blair . . . . .	0	10	6
Mr. D. MacDonald . . . . .	1	0	0	Rev. John Hunter . . . . .	0	10	6
John Watson, jun. Leith . . . . .	2	2	0	A Friend . . . . .	0	2	6
Rev. Edw. Craig . . . . .	1	1	0	Miss Pringle of Whitebank . . . . .	1	1	0
Wm. Palison, esq. . . . .	0	10	0				

P. T. ....	3	0	0
Mrs. Nielson .....	0	10	6
James Howden, esq. ....	0	10	6
Miss Balleny .....	0	10	6
Mr. James Reid.....	0	5	0
A Friend per J. Dundas, esq.	5	0	0
Robert Gray, esq, .....	1	1	0
Mrs. Taylor, Prestonpans ...	1	1	0
John Irving, esq. ....	2	2	0
Rev. W. Clouston, Stromness.	0	10	6
Mr. Andrew Balfour .....	1	1	0
Mrs. Dr. Wright, Stirling ...	5	0	0
Miss Davidson, Early Vale ...	1	0	0
Mr. W. Whyte, Bookseller...	0	10	0
Mr. D. K. Whytt . ....	0	10	0
Widow's mite per J. F. Gordon, esq. ....	1	0	0
Miss Catharine Wellwood ...	1	1	0
Miss Sherriff.....	0	10	6
Mr. Oliphant, Bookseller ...	0	10	6
W. W. L. ....	1	1	0

GLASGOW. Collected by Miss M. Mackenzie—Remitted in March, 1829.

Dr. Monteath, Buchanan-street	2	2	0
Mrs. Dr. Monteath.....	2	2	0
Miss Wodrow, Saltcoats.....	1	1	0
Mr. Micklam, Carnbroe .....	1	1	0
Miss Micklam, ditto .....	0	10	0
Miss M. Mackenzie ... ..	0	10	6
Mrs. Thomson, Camphill.....	1	1	0
Miss Mackenzie, Acre-hill....	0	10	6
Miss Smith, Hutcheson-street.	0	10	6
Mrs. Morrison, Buchanan-st.	0	10	6
Miss Brown, ditto .....	0	10	6
Mrs Crooks, George-street...	1	1	0
Mrs. Smith, ditto.....	1	1	0
Misses M'Aslan, Hill-house ..	0	10	0
Mrs. M'Gavin, Queen-street ..	0	5	0
Mrs. Finlay, Castle-Toward ..	1	1	0
Mrs. Smith, St. Vincent-place	1	1	0
Miss Dunlop, West-George st.	0	5	0
Mrs. Collins of Trees.....	0	5	0
Mrs. Cabbell, Montrose-street	0	5	0
Miss Hutchison, Carlton-place	0	5	0
Mrs. Hart, George's road ...	0	5	0
Miss Muschet, George's-street	0	5	0

By ditto—Remitted in February, 1830.

Mrs. Alexander Dunlop, 2 yrs	2	2	0
Miss Wodrow, Saltcoats.....	0	10	6
Miss M. Mackenzie .....	0	10	6
Dr. Monteath, Buchanan-street	2	2	0
Mrs. Monteath, ditto .....	2	2	0
Misses M'Aslan, Hill-house...	0	10	6

Mrs. Morrison, Buchanan-st. .	0	10	6
Miss Brown, ditto.....	0	10	6
Miss Mackenzie, Acre-hill....	0	10	6
Mrs. Micklam, Carnbroe.....	1	1	0
Miss Micklam, ditto .....	0	10	0
Mrs. M'Gavin, Queen-street..	0	5	0
Mrs. Crooks, George-street ..	1	1	0
Mrs. Reid, Claremont-place ..	0	10	0
Mrs. Hart, St. George's-road..	0	5	0
Mrs. Thomson, Camphill ....	1	1	0
Mrs. Smith, St. Vincent-place	1	1	0
Mrs. Cabbell, Montrose-street.	0	5	0
Mrs. Finlay, Toward .....	1	1	0
Miss Dunlop, West George-st.	0	5	0
Miss Hutcheson, Carlton-place	0	5	0
Miss Smith, George-street ....	1	1	0

AYR and the Neighbourhood. By the Rev. H. Klinesmith.

William Cunninghame, esq.	-	-	-		
Lainshaw.....	2	dons	4	0	0
Rev. Mr. Stirling, Galiton....	0	5	0	-	-
J. Porteous, esq. Kilmarnock..	1	1	0	-	-
Mrs. Elizabeth Muir, ditto....	0	10	0	-	-
Rev. Mr. Symington, Mauchlin	0	5	0	-	-
Collection in the Relief Church,	-	-	-	-	-
Ayr, after a sermon by the	-	-	-	-	-
Rev. Mr. M'Dugall .....	6	5	1	-	-
Mrs. Hunter, Doonholm .....	1	10	0	-	-
Mr. Peter Hume.....	1	0	0	-	-
Pat. Campbell, esq. St. Quivox	0	5	0	-	-
A Passenger on board the steam-	-	-	-	-	-
er, Largs.....	0	2	6	-	-
Rev. J. Buchanan, Kingarth,	-	-	-	-	-
Bute .....	0	5	0	-	-
Rev. J. Thomson, Logie, Air-	-	-	-	-	-
thrie .....	0	5	0	-	-
Mrs. Henry Kirkland .....	1	0	0	-	-
Mrs. Kinross.....	0	2	6	-	-
A Friend.....	0	1	0	-	-
Mr. W. Paterson, Wellington-	-	-	-	-	-
square .....	1	0	0	-	-
Dr. Smith, Kilmarnock .....	0	5	0	-	-
Bailie Cumming, ditto.....	0	5	0	-	-
Mrs. Morris, ditto.....	0	5	0	-	-
Mrs. Muir, ditto.....	0	5	0	-	-
Mrs. Bothwell.....	0	5	0	-	-
Mrs. Hugh Cowan .....	0	5	0	-	-
Bailie Adam M'Hutchou ...	0	5	0	-	-
John Hamilton, esq. Sundron	1	0	0	-	-
Alex. Hamilton, Belisle.....	1	0	0	-	-
Mr. H. Cowan.....	1	0	0	-	-
Mrs. D. Rogers .....	0	6	0	-	-
Mr. J. Miller—collected at Ir-	-	-	-	-	-
vine .....	2	0	0	-	-

LONDON, and its Vicinity.

Two Collections in the Brethren's Chapel, by the Rev. Dr. Okeley .....	26	6	0
Right Hon. Lord Gambier ann	10	0	0
Right Hon. Lady Gambier ann	5	0	0
Mrs. S. Vansittart .....	5	0	0
Ditto for Tambookie Mission	10	0	0
Anonymous .....	100	0	0
Rev. E. G. Marsh..... 2 yrs	2	2	0
Joseph Scholefield, esq. 2 dons	10	0	0
Mrs. Grote..... ann	5	0	0
Mrs. Owen .....	1	0	0
Mr. Murray..... ann	1	0	0
Miss Wade..... ann	1	1	0
Miss Smith .....	1	1	0
Mr. W. Chapman .....	1	1	0
Mrs. Gibbs, sen..... ann	2	2	0
M. Gibbs, esq. Walbrook ann	2	2	0
G. H. .... don	2	2	0
A Friend to the Moravian Missions .....	100	0	0
Mrs. Manners, Grosvenor-sq. .... don	5	0	0
Mrs. Gordon, Beckenham ann	1	1	0
Mrs. Harryman, Highbury-pl. .... don	5	0	0
Miss Horseley .....	2	0	0
<i>By Miss R. Giberne.</i>			
Rev. W. Wilson, Walthamstowe .....	2	2	0
Miss M. R. Giberne .....	1	1	0
Miss Rougemont..... ann	1	1	0
Mrs. Giberne..... 2 yrs	0	12	0
Mrs. M'yers..... don	0	10	0
Miss R. Giberne..... 2 yrs	1	1	0
Miss Bushman .....	0	9	6
Small Subscriptions and Donations by ditto .....	0	15	0
Mrs. Booth, Greenwich .. ann	1	1	0
Mrs. Davis..... ann	0	10	6
Mr. Benham, New Milman-st. .... ann	1	1	0
Mrs. Benham..... ann	1	1	0
Mr. W. Bardgett..... ann	1	1	0
W. Townshend, esq. York-pl. .... ann	1	1	0
Mrs. Locke, Blackheath, by Mrs. S. Vansittart..... ann	2	0	0
Mrs. Hamilton Nebet, by Mrs. Warren .....	5	0	0
Hon. Miss Monckton, for St. Kitts..... don	1	0	0
Hon. Miss F. Monckton .. don	1	0	0

Lieutenant-Colonel Moxon don	1	0	0
R. Phillips, esq. ....	5	0	0
J. N. Coffin, esq. Sackville-st. .... ann	1	1	0
Miss Beardmore..... ann	1	0	0
Mr. W. Lindop .....	1	1	0
W. Blackmore, esq. .... don	2	2	0
F. A. B. by Messrs. Hoares ann	2	2	0
The Misses Woodroofe, by Rev. Mr. Fenn .....	2	2	0
Mrs. Murray .....	1	1	0
The late Mr. John Gray .. ann	1	1	0
Joseph Wilson, Highbury-hill .....	4	0	0
..... 2 yrs	4	0	0
R. Barclay, esq. Bury-hill, don	100	0	0
Griffith Rowland, esq. .. ann	1	0	0
Mr. M'Dowall..... ann	5	0	0
Mrs. Fowler, Stoke Newington Manor, for Labrador and Greenland .....	5	0	0
Rev. M. M. Preston, Cheshunt .....	2	2	0
John Rogers, esq. .... ann	5	0	0
Mrs. Hayley, per ditto .. ann	1	1	0
Mrs. Welford, per ditto .. ann	1	1	0
Miss Welford, per ditto .. ann	2	2	0
Miss C. Welford, per ditto ann	1	1	0
Rev. Mr. Cobb .....	1	1	0
Rev. William Mann .....	1	1	0
Mr. James Sutherland .. 2 yrs	2	0	0
Mr. Smith, Oundle .....	1	1	0
Mr. John Smith..... ann	1	1	0
Mr. John Hardwicke..... ann	0	10	0
A. Durninger & Co. Herrnhut .....	4	0	0
..... 4 yrs	24	0	0
W. K. .... 2 yrs	2	2	0
J. Montgomery, esq. for Labrador .....	1	0	0
Captain William Taylor .. ann	1	0	0
Mr. John Newton .....	2	4	4
W. Morton Pitt, esq. by Messrs. Hoares .....	1	1	0
Mr. John Stuttard .....	1	1	0
Mr. Davies, per Mrs. Dunn ann	1	1	0
Mr. George Deane .....	1	1	0
Mr. W. Hammond .....	1	1	0
Messrs. S. Enderby & Son ann	2	2	0
Mr. William Robinson .. ann	2	2	0
Walter C. Trevelyan, esq. per Messrs. Drummond .....	2	0	0
Rev. John Hurt Barber, per Messrs. Coutts & Co. .. ann	1	1	0
Right Hon. Lady Millicent Barber, per ditto..... 2 yrs	2	2	0
A Friend, per Mrs. Moore don	20	0	0
Messrs. Taddy & Co. .... don	10	10	0
B. K. .... don	1	0	0

B. R. .... don	0	10	0	Mr. and Mrs. Leach, Turnham-			
G. H. of Camberwell ... don	2	0	0	green ..... ann	3	5	0
Mr. S. Burnell ..... don	1	0	0	Miss Daniel, ditto ..... ann	1	0	0
Mrs. Sykes's Pupils, per Mrs.				T. N. Wittwer, esq. Clapham			
Steinkopf ..... don	3	13	6	..... ann	5	5	0
Two little Girls, per Rev. Dr.				Mrs. Ives ..... ann	1	0	0
Steinkopf ..... don	0	5	0	Mr. Halliley ..... ann	1	0	0
J. Haddon, esq. .... don	10	0	0	Mr. Halliley ..... ann	1	1	0
Two Friends, per Miss Thomp-				Mr. E. Halliley ..... ann	1	1	0
son ..... don	1	0	0	Mr. Dickenson ..... ann	1	1	0
Rev. T. Galland, per Mr. Ma-				Mr. Fryer ..... ann	1	1	0
son ..... don	1	1	0	Mrs. J. Carter ..... ann	1	1	0
A Lady, per T. H. W. Treble,				Mr. Battye ..... ann	1	1	0
esq. .... don	1	0	0	E. N. Thornton, esq., Kenning-			
Two Friends ..... don	1	0	0	ton ..... ann	2	10	6
Captain Thomas Head ..... ann	1	1	0	Miss Thornton ..... ann	1	1	0
C. Holehouse, esq. per Mr. J.				Miss H. Thornton ..... ann	1	1	0
Smith ..... ann	2	2	0	Mrs. Steinkopf ..... ann	1	5	0
Mr. John Thompson ..... ann	1	1	0	Mrs. Williams, Glasbury ..... ann	1	1	0
Mr. Spencer Reynolds ..... ann	1	1	0	A Friend ..... ann	1	0	0
Mrs. Cookworthy, Plymouth				Ditto ..... ann	0	10	0
..... ann	1	0	0	Miss Hughes ..... don	0	10	0
Mr. W. Cooper ..... ann	1	1	0	Mrs. J. Williams, by Mrs.			
Mr. W. H. Millar ..... ann	1	0	0	Jones, Clapton ..... ann	0	12	0
Mr. Joseph Green ..... ann	1	1	0	Mrs. S. Jones ..... ann	0	10	0
Mr. C. O. Tilby ..... ann	1	0	0	Mrs. Kemp, Miss Hawkins, and			
Mr. J. Pritt ..... ann	1	0	0	Miss Morelaud, each 5s. ..	0	15	0
Mr. J. Wells ..... ann	0	19	0	Mrs. Finch ..... ann	0	4	6

*The following are among the Receipts of*  
the LONDON LADIES' ASSOCIATION.

Mrs. Baildon ..... ann	0	10	0	A Friend, by Mrs. P. LaTrobe,			
W. Dixon, esq. .... ann	1	1	0	for Greenland ..... ann	5	0	0
Mrs. Emly ..... ann	0	12	0	Miss Beardmore, Juniper-hall			
Mrs. S. Enderby ..... ann	1	1	0	by ditto ..... ann	5	0	0
Mrs. Halliburton ..... ann	0	12	0	Missionary Basket from Stock-			
Mrs. Harman ..... ann	0	12	0	port ..... ann	2	6	6
Miss Hurdis ..... ann	1	1	0	Mrs. H. Sperling, by Miss			
Mrs. Joad ..... ann	0	10	0	LaTrobe ..... ann	1	0	0
Miss Leech ..... ann	1	1	0	BATH. <i>By the Rev. S. R. Reichel.</i>			
Mrs. Lindsay ..... ann	0	10	0	Collection in the Brethren's			
Mrs. Snell ..... ann	2	12	0	Chapel ..... ann	12	19	9
Mrs. E. Snell ..... ann	1	1	0	Anonymous, 2 years' subscrip-			
Mrs. G. Stokes ..... ann	1	1	0	tion ..... ann	1	0	0
Miss Stubbs ..... ann	0	10	0	Hon. Mrs. Monk ..... ann	2	0	0
Rev. Robt. Hankinson, Bilney				George Hunt, esq. 2 years....	2	0	0
Lodge ..... ann	2	0	0	Mr. W. Bally, Sion-hill ..... ann	1	0	0
Mrs. Fysh, Russell-square ann	1	6	0	A Child's Missionary Box....	2	2	6
Mrs. Pownall, ditto ..... ann	1	6	0	The price of a Twelfth-cake ..	0	10	0
Miss Dorville, Hammersmith				Mr. W. Evenis ..... ann	1	1	0
..... ann	1	1	0	ASSOCIATION connected with the Bre-			
Mrs. Baskerfield, Cheltenham				thren's Congregation at Bath. Trans-			
..... ann	1	1	0	mitted by Miss Phillott, Treasurer.			
J. F. Garling, esq. Guildford-				<i>Collected by the Treasurer.</i>			
street ..... ann	1	1	0	Rev. Henry Hayes ..... ann	2	2	0
Miss Garling ..... ann	0	10	6				

Cha. Phillott, Esq. . . . . ann	2	2	0
Miss Chapman . . . . . ann	2	2	0
Mrs. General Baynes . . . . . ann	2	0	0
Miss More . . . . . ann	2	0	0
Miss Fitzgerald . . . . . ann	1	1	0
Mrs. Fitzgerald . . . . . ann	1	1	0
Rev. Mr. Hill . . . . . ann	1	1	0
Rev. Edw. Lake . . . . . ann	1	1	0
J. C. Hartsinck, esq. . . . . ann	1	0	0
Mrs. Coleman . . . . . ann	1	1	0
Mrs. M. Hewitt . . . . . ann	1	0	0
Miss Phillott . . . . . ann	1	1	0
Miss J. E. Bury . . . . . ann	1	0	0
Mr. Barrett, Weymouth . . . . . ann	1	0	0
Mr. Barrett, jun. ditto . . . . . ann	1	0	0
Mrs. Fuller . . . . . ann	1	0	0
Mr. G. Fuller . . . . . ann	1	0	0
Mrs. Wardell . . . . . ann	1	0	0
F. B. . . . . don	10	0	0
Mrs. C. Sheppard, for the Cape . . . . . don	1	1	0
Miss Howe . . . . . don	1	0	0
A Friend . . . . . don	1	0	0
<i>By Mrs. Slater.</i>			
Mr. Slater . . . . . ann	2	2	0
Mrs. Haweis . . . . . ann	2	2	0
Mrs. C. Burr . . . . . ann	1	1	0
Miss Barry . . . . . ann	1	1	0
Mr. Cottle . . . . . ann	1	0	0
Mrs. Head . . . . . ann	1	0	0
Giles Stibbert, esq . . . . . don	1	1	0
Mrs. Stibbert . . . . . don	1	1	0
Miss Granger, for Greenland . . . . . don	5	0	0
A Friend . . . . . don	0	10	0
Mrs. Joseph Pearson . . . . . don	0	5	0
A Friend, for Enon . . . . . don	0	5	0
Sundry Small Subscriptions . . . . .	1	11	6
<i>By Mrs. Simpson.</i>			
Mr. Simpson . . . . . ann	1	1	0
Miss Simpson . . . . . ann	1	1	0
Mr. W. Hanham . . . . . ann	1	1	0
Mrs. Coe . . . . . ann	1	1	0
Anonymous . . . . . ann	1	1	0
Miss Williams . . . . . ann	1	0	0
Mrs. Watkins . . . . . ann	0	10	0
Small Subscriptions . . . . .	2	3	5
<i>By Miss Simpson.</i>			
Mrs. Ferris . . . . . ann	1	1	0
Mrs. Gibbs . . . . . ann	1	0	0
Mr. James Gibbs . . . . . ann	1	1	0
Mr. Wm. Gibbs . . . . . ann	1	0	0

Mr. S. Gibbs . . . . . ann	0	10	0
Mrs. Load . . . . . ann	1	1	0
Mrs. S. Sutton . . . . . ann	1	1	0
Collected by Miss Hilliar of All Cannings . . . . .	2	3	4
Small Contributions . . . . .	0	4	4
<i>By Mrs. Binns.</i>			
Rich. Bowsher, esq. . . . . ann	1	1	0
Mrs. Bowsher . . . . . ann	1	1	0
Mrs. Elkington . . . . . ann	1	0	0
Miss Lee, Ebford, Devon . . . . . ann	1	0	0
Mrs. Breeze . . . . . ann	1	1	0
Mrs. Holditch . . . . . don	1	0	0
<i>By Mrs. Payne.</i>			
Mrs. Daniell . . . . . ann	1	1	0
Mrs. A. Horde . . . . . ann	0	10	6
Small Collections . . . . .	1	8	0
<i>By Miss Orchard.</i>			
Mr. Orchard . . . . . ann	1	1	0
Small Collections . . . . .	0	14	0
<i>By Miss Langston.</i>			
Miss Langston . . . . . ann	1	0	0
Mrs. Bartrum . . . . . don	0	10	6
<i>By Miss Elsbury.</i>			
Small Collections . . . . .	1	9	0
<i>BEDFORD. By Mr. Joseph Okely.</i>			
Two Collections in Brethren's Chapel, by Rev. J. Rogers . . . . .	49	2	7
Girls' Sunday School-box . . . . .	0	5	7
Proceeds of a Sale of Work, by the Young Ladies of the Boarding School . . . . .	16	1	2
From a Penny Society at Newport Pagnell, by Mr. Thomas Kilpin of Bedford . . . . . don	2	0	0
A Stranger, by Mr. B. Trapp . . . . . don	0	10	0
Mrs Livius's Mission-box . . . . . don	0	10	0
Miss Lockwood, Bedford . . . . . ann	1	1	0
Mr. G. Whitbread, Silsoe . . . . . ann	1	1	0
Miss Langley, Bedford . . . . . ann	1	1	0
John Rawlins, esq. ditto . . . . . ann	1	1	0
Mrs. Sammons, ditto . . . . . ann	1	1	0
Dr. Thackeray, ditto, . . . . . 3 yrs	3	3	0
Mr. Ben. Trapp, ditto, 2 ditto . . . . .	2	2	0
Mr. Jos. Okely, ditto . . . . . ann	1	1	0
Mrs. Harding, ditto . . . . . ann	1	0	0
Mrs. Coley, ditto . . . . . ann	1	0	0

Mr. Thomas Smith, ditto .. ann	1	0	0	Mr. Morrish, (collected by him)	1	0	0
Rev. Henry Tattam, ditto ann	0	10	0	Rev. Wm. Day .....	0	10	6
Mr. W. Timaeus, Woburn ann	0	10	0	Miss Stronach .....	1	1	0
Legacy of the late Mrs. Ann Brown of Bedford, duty de- ducted .....	45	0	0	Miss Jane Stronach .....	0	10	6
Legacy of the late Mrs. M. E. Brogden of Bedford .....	30	0	0	Mrs. Holland .....	1	1	0
<b>BRISTOL. By James Fripp, Esq.</b>				N. D. per G. D. Fripp, esq. ann	1	1	0
Two Collections in the Breth- ren's Chapel, by the Rev. C. F. Ramftler .....				S. D. Maud, esq. .... ann	2	2	0
Mrs. Weare, Ashton .....	20	0	0	Mrs. Woodman .....	1	1	0
Mrs. Hodges, ditto .....	10	0	0	Rev. Henry Livius and Lady ..... ann	2	2	0
Mr. Willey .....	6	10	0	Mr. John Millard .....	1	0	0
Mr. James Jackson .....	1	1	0	A Servant .....	0	5	0
Mrs. Jones, St. Arvans, for 1828 .....	1	0	0	W. Skinner, esq. .... don	10	0	0
Mr. Phillips, ditto .....	1	1	0	S. Stones's box .....	0	6	0
Mr. Essex .....	1	1	0	Mrs. Pimm .....	2	0	0
T. Stock, esq. .... don	10	0	0	Mr. R. Withington .....	1	1	0
Rev. Walter Trevelyan, by Thomas Stock, esq. ....	1	1	0	Miss Cath. Millard .....	0	10	0
Mrs. Roberts, Durdham Down, ..... ann	1	1	0	Mr. S. Stone .....	1	0	0
Mrs. Hellicar .....	1	1	0	Rev. H. Livius .....	5	0	0
Rev. R. Frome, for 1823 .....	2	2	0	Rev. Thomas Spencer .....	1	1	0
Mr. L. Edwards .....	2	2	0	Collection at Kingswood .....	2	19	0
Mr. Edgecumbe .....	1	1	0	Mr. Fuller .....	1	1	0
Mrs. Fowler .....	5	0	0	Mr. S. S. Wayte .....	1	1	0
The Misses Ford, ditto .....	2	0	0	Mr. Badham .....	1	1	0
Wm. Fripp, esq. Alderman ...	5	0	0	Mr. E. Sanders .....	1	1	0
Mr. Fothergill, 1823 .....	1	0	0	Ditto Missionary-box ..	0	9	0
Miss Yerbury .....	1	1	0	Miss Kemp's ditto .....	4	0	0
Mr. Wm. Heath .....	2	0	0	Miss Fry .....	1	1	0
A Boy's Missionary-box .....	0	4	1	Mrs. John Hall .....	1	1	0
Mr. J. Powell, for West India Fund .....	3	0	0	Mr. Gevers .....	1	0	0
Mrs. Powell, for ditto .....	1	0	0	A Friend, per Miss Bristed ...	0	10	0
Mrs. Elliot Rankin .....	2	2	0	Friends at Oxford, per Mr. Marychurch .....	4	10	0
Mrs. and Miss Draper .....	2	2	0	Dr. Pritchard .....	1	1	0
Mr. W. Lloyd .....	1	1	0	E. B. Fripp Esq. ....	2	2	0
Mr. F. Wayte .....	1	1	0	Mr. Phillips .....	1	1	0
Mr. Fitchew .....	1	0	0	Collected by Miss Davis ...	0	7	0
Master Humberstone .....	1	0	0	<b>BRISTOL LADIES' ASSOCIATION, for the year 1829, by Miss Draper, Secretary.</b>			
The late Miss Susan Bland- ford's Legacy .....	5	0	0	Mrs. Arthur .....	1	6	0
Mrs. Bowles .....	1	1	0	Mrs. Barrow .....	1	1	0
Mrs. Naish .....	1	1	0	Mr. W. Bartlemore .....	1	1	0
Mr. Marychurch .....	1	1	0	Miss Bath .....	1	1	0
Mrs. Bristed, Frenchay .. ann	1	1	0	Mrs. Bengough .....	1	1	0
Mrs. Bonville .....	1	1	0	Mr. S. Birtill .....	1	1	0
A Friend .....	1	0	0	Mrs. M. Bridges .....	2	2	0
Mrs. H. Gray, Frenchay ....	1	1	0	Mrs. Carey .....	0	10	0
Mrs. H. More .....	5	0	0	Mr. Doyle .....	1	1	0
				Mr. E. Draper .....	1	1	0
				Mr. N. Edgecumbe .....	1	1	0
				Mrs. Edwards .....	1	1	0
				Mr. Elliot .....	0	10	0
				Mr. J. Fothergill .....	1	1	0
				Miss Fry .....	0	10	0
				Mrs. Godwin .....	0	10	0

Mrs. Goodman .....	0	10	0	Collection in ditto, Duckinfield,			
Two Friends, by ditto.....	0	10	0	by the Rev. B. Beck .....	12	0	1½
Mrs. Grimes .....	1	1	0	Collection in Glossop, ditto..	2	10	11
Mr. Gwyer .....	1	1	0	Juvenile Missionary Society,			
Mrs. Heelas, jun..... <i>don</i>	0	10	0	Cannon-street, Manchester,			
Mrs. Jenkins .....	1	1	0	by Rev. S. Bradley..	20	0	0
Mrs. Jesse..... <i>don</i>	1	0	0	Fairfield Repository, Sale of			
Mrs. Jones, Langstone-court,				Articles, by Mrs. Lees, Leo-			
..... <i>ann</i>	5	0	0	minster.....	1	3	6
Mr. Llewellyn .....	0	10	0	Young Ladies at Fairfield			
Rev. M. Luggar .....	1	1	0	School, by Miss Willett .....	1	10	0
Mr. Masey..... <i>ann</i>	0	10	0	Friends at Manchester, by Mrs.			
Donation, by ditto.....	0	10	0	Latham .....	2	4	0
Mrs. Mills .....	0	10	0	Miss Benwell, Liverpool. 2 yrs	2	1	0
Mrs. Norton..... <i>ann</i>	1	1	0	Small Contributions, by ditto .	1	15	6
Friend, by ditto..... <i>don</i>	0	10	0	Miss Wallace..... 2 yrs	4	2	0
Miss Norton..... <i>ann</i>	1	1	0	Mrs. Moore..... <i>ann</i>	1	1	0
Mrs. W. Okely .....	1	1	0	Mr. W. Davies, Preston .. <i>ann</i>	1	1	0
Mrs. Peavely .....	1	0	0	Mr. John Lees, jun. .... <i>ann</i>	1	1	0
Mr. R. Powel .....	1	1	0	Mr. Edw. Lees, Edinburgh <i>ann</i>	1	0	0
Mr. Philprice .....	1	1	0				
Mrs. Priske .....	1	1	0	<b>Haverford West. By the Rev. Ign.</b>			
Mr. Purnell..... <i>ann</i>	1	1	0	<i>Tranecker.</i>			
Mr. Richardson..... <i>don</i>	1	0	0	Two Collections in the Bre-			
Mr. Sheppard.....	0	10	0	thren's Chapel .....	11	0	0
Mrs. Schimmelpenninck. <i>ann</i>	1	1	0				
Mrs. R. Smith .....	1	1	0	<b>KIMBOLTON. By Rev. J. K. Martyn.</b>			
Miss Stewart.....	0	10	6	Collection in the Brethren's			
Mr. L. Thomas.....	1	1	0	Chapel .....	3	2	6
Mrs. Thomson.....	1	1	0	Mr. T. Cant's box .....	0	18	6
Mr. Turner .....	0	10	0	Rev. R. Hogg..... <i>don</i>	1	0	0
Mr. B. Vines..... <i>ann</i>	1	1	0	Rev. J. K. Martyn .....	5	0	0
Mr. U. Vines .....	1	1	0	Mrs. Martyn .....	1	0	0
Mrs. Worgan .....	1	6	0	Mrs. Gorham, jun. ....	1	0	0
Friend, by ditto .....	1	6	0	Mr. Peck .....	1	1	0
Sundry smaller Contributions..	24	6	1	Mr. J. Islip .....	0	5	0
				Mr. G. Islip .....	0	5	0
				Mr. Lewis Ibbs.....	0	5	0
<b>DEVONPORT. By the Rev. J. Crosby.</b>							
Collection in the Brethren's				<b>Ockbrook, near Derby. By the Rev. S.</b>			
Chapel .....	3	13	1½	<i>F. Church.</i>			
A Friend, per Mr. Cresswell..	1	0	0	Two Collections in the Bre-			
Mrs. Nicoll .....	1	1	0	thren's Chapel .....	24	0	6
Miss Bremner .....	2	0	0	Ladies' Sale of Fancy Articles.	40	0	0
Mr. Geo. Dominy .....	0	5	0	Rev. John Hutton.....	1	0	0
W. D. Sole, esq. .... <i>don</i>	0	10	0	Miss Brinton, Berkshire.....	1	1	0
Penny Collection, per Mr.				Mrs. Huddleston .....	2	2	0
Dale .....	0	4	4	Mrs. Jackson .....	2	2	0
Ditto, per Miss England .....	0	9	11	Miss Beanmont.....	0	10	0
				Mrs. Middlemore .....	2	2	0
<b>FAIRFIELD, near Manchester. By Mr.</b>				Mrs. Watson.....	1	0	0
<i>William Mallalieu.</i>				Ditto Coals for Greenland....	1	0	0
Collections in the Brethren's				Ditto, to buy Spades, &c. for			
Chapel, Fairfield, by the Rev.				the Tambookies ..	1	0	0
C. A. Pohlman, including 5 <i>l.</i>	44	8	0	Mr. Haigh, Mickelbury.....	1	1	0
from Fairfield Ladies' School							
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Rev. Mr. Wawn	2	2	0
Mr. Churchill	1	0	0
A Friend	0	2	0
Mr. J. Edward	1	1	0
Mrs. Atherstone	1	0	0
Rev. S. Hey	1	1	0
A Friend	0	2	6
The late W. Foster, esq.	2	0	0
Mrs. A. Shaw, Penny Col- lection	6	2	9
Mrs. Reynolds	2	2	0
John Pares, esq.	1	1	0
Mrs. Simpson, Leicester	1	0	0
Mrs. Freere	0	10	6
Mrs. Bowling	0	5	0
Mrs. Woodroffe	0	5	0
Rev. H. Hutton	1	0	0
Missionary box	1	6	10

**TYTHERTON. By the Rev. R. Edwards.**

Two Collections in the Bre- thren's Chapel	14	4	7½
Ditto, in Malmsbury	6	11	0½
Rev. W. Estcourt	1	1	0
Rev. Mr. Brown	0	10	6
Rev. N. G. Woodroffe	1	1	0
Rev. Mr. Wheeler	1	1	0
Rev. W. L. Bowles	1	1	0
Rev. Mr. Short	1	1	0
Robert Sadler, esq.	1	0	0
Mrs. Heath	1	1	0
Mrs. Henly	1	1	0
Mr. R. Henly	1	1	0
Donation by ditto	0	18	11

**WOODFORD. By the Rev. Jos. Willey.**

Two Collections in the Bre- thren's Chapel	11	11	8½
Ditto, at Prior's Marston	2	4	6
Ditto, at Colworth	2	4	10
One ditto, in Eydon	1	12	2
Dr. Garrett	2	2	0

**YORK. By Mrs. Jona. Gray.**

Rev. J. Acaster	1	1	0
Mrs. Brown	1	1	0
Mrs. Belwood	0	10	0
Miss Bowman	1	1	0
Robert Cattle, esq.	1	0	0
Rev. C. Camidge	0	10	6
Mr. Camidge	1	1	0
Rev. G. Coupland	0	5	0
Mrs. Crosby	1	1	0
Mrs. Dodsworth	1	0	0
W. Gray, Esq.	3	3	0

Mr. J. Gray	1	1	0
Mrs. J. Gray	1	1	0
Rev. W. Gray	1	1	0
Rev. E. Gray	1	1	0
Rev. J. Graham	1	1	0
Rev. J. B. Graham	0	10	6
Miss Grainger	0	10	6
Mrs. Harvey	1	1	0
Mrs. A. Hudson	1	0	0
Ditto	5	0	0
Mrs. Hudson	1	0	0
Mr. Lawton	1	1	0
Mr. Matterson	1	1	0
Rev. J. Overton	1	1	0
Mrs. Prest	1	1	0
D. Russell, Esq.	1	1	0
Mr. J. Russell	1	1	0
Rev. T. Richardson	0	10	6
Mrs. T. Richardson	0	10	6
Rev. E. W. Stillingfleet	1	1	0
Mrs. Thompson, Skelton	1	1	0
A. Thorpe, esq.	1	1	0
A. Terry, esq. Hull	2	2	0
Mr. W. Thompson	1	1	0
Mrs. Terry	0	10	6
Mrs. Willey	1	1	0
Rev. J. Willey	1	1	0
Mrs. Whythead	1	1	0
Miss Whythead, Easingwold	1	1	0
Mr. R. Whythead	0	10	6
Miss Yeoman	0	10	6

IRELAND.

**DUBLIN. By A. Parker, Esq.**

Collections in the Brethren's Chapel, by Rev. C. H. Ru- dolph	79	9	½
Penny Collection	2	12	½
Ladies' Penny Subscription	2	10	½
Dividend on Two Shares in the Commercial Buildings	2	0	0
Santry and Coolbeg Missionary Association	5	0	0
Usher's-quay Missionary Asso- ciation	1	0	0
Mr. Vesey, Ballymoyer	1	0	0
Capt. Monck Mason, R.N.	1	0	0
James Ferrier, esq.	2	0	0
Alex. Ferrier, esq.	1	0	0
Mrs. Ferrier	1	0	0
Serjeant Lefroy	1	0	0
Mrs. Fox	1	0	0
Mrs. Hudson	2	0	0

Mrs. Keenc	0	5	0
Miss Hewetson	0	5	0
Captain Montagu, R.N.	1	0	0
W. Curry, esq.	1	0	0
Mr. Evans	0	2	6
T. Figgis, Esq.	2	0	0
Miss Hamilton	1	0	0
Alderman Dixon	1	0	0
Mr. B. Bennett	0	2	6
Mrs. Smith, Mount Pleasant	1	1	0
Mrs. Sandford	2	2	0
Wm. Disney, esq.	1	1	0
Mrs. Disney	1	1	0
Miss F. Robertson	1	1	0
Wm. C. Hogan, Esq.	5	0	0
G. Hamilton, esq.	1	0	0
Mr. J. Williams	1	1	0
Alex. Knox, esq.	5	0	0
Mrs. Balfour	3	0	0
Rev. P. Roe, Kilkenny	1	0	0
Mrs. Mangin	1	0	0
Miss Champion	0	5	0
The Misses W.—	1	0	0
Friends, &c. per Mr. Harman	0	5	0
Mrs. Carlisle	0	10	0
Mrs. Roberts	3	0	0
Rev. J. Robinson	1	0	0

*Interest of sundry Legacies, left by Members of the Brethren's Congregation in Dublin.*

By the late Brother A. Moller,	2 yrs	2	19	10
Brother W. Jordau	2 yrs	5	19	8
Brother W. Mondet	2 yrs	33	13	2
Brother J. Pike	2 yrs	2	6	2

*GRACEHILL. By Rev. W. W. Essex.*

Two Collections in the Brethren's Chapel at Gracehill	22	13	10	
Collection at Gracefield	5	17	0	
Collection at Cootehill	5	0	0	
Belfast Juvenile Society	10	0	0	
John Kiown, esq. Tullymore	1	0	0	
Mr. John Rea	ann	1	0	0
Rev. W. Essex	ann	1	1	0
Mrs. Hill, Ballycastle	don	0	5	0
Hugh Casement, esq.	ann	1	1	0

**MISCELLANEOUS.**

Rev. Professor Farish, Cambridge	ann	3	3	0
Wm. Jenney, esq. King's Newton-hall, Melbourne	ann	2	2	0
Collection by Miss Lucy Jenny		3	8	0

Mrs. Bennett, Apley, Isle of Wight	don	5	0	0
Rev. A. Hewett, Binstead	don	5	0	0
Edm. Haynes, Esq., Gloucester, for Mission at Mount Tabor	ann	60	0	0
Right Hon. Lord Mountsantford	ann	10	0	0
Jas. Glassford, esq. Edinburgh	don	3	3	0
P. Golightly, esq. Oriol College, Oxford	don	1	1	0
Miss M. Walker, Guestingthorpe, part of proceeds of the Sale of Musæ Sacræ		1	8	0
Mrs. Cator, Woodbastwick-hall, Norfolk	ann	2	2	0
Donation from Sussex		10	0	0
Miss E. Frank, York	don	50	0	0
Mrs. Butterworth, Henbury	don	5	0	0
Mrs. Conybeare, Bath	don	5	0	0
Rev. J. Hollier Stephenson, Bishop's-hull, Taunton, by Miss Rose	don	2	0	0

*By F. P. Walesby, Esq.*

H. Allenby, esq. Keswick-, house, Louth	ann	1	1	0
Mrs. H. Allenby, ditto	ann	1	1	0
Mrs. Allenby, ditto	ann	1	1	0
Miss Alice Benton's Box		0	13	0
Miss R. Cartwright, Louth		2	2	0
Collected in small sums by ditto		0	13	6
Mr. F. F. Goe, Louth		1	0	0
Mrs. Harrison, ditto		1	1	0
Mrs. Hudson, ditto		1	0	0
Mr. Hudson, ditto		1	0	0
Mr. Riggall, Alford		1	0	0
Mrs. Walesby, Louth		1	1	0
Collected in small sums by ditto		3	5	6
F. P. Walesby, esq. Lincoln's-inn		1	1	0

*Additional Receipts through the LONDON LADIES' ASSOCIATION.*

Mrs. Beynon		1	6	0
Mrs. Grote		1	6	0
Miss Rose		2	0	0
Miss L. Rose		2	0	0
Miss Wallace		1	0	0
A Friend		0	10	0
A Friend, for two years		4	0	0
Mrs. Johnson		10	0	0

Mr. Hurlock .....	5	0	0	Mrs. Body .....	0	5	0
Miss J. Hurlock .....	1	1	0	Mrs. Simonds .....	0	5	0
<i>Collected by Mrs. Chapman, at Reading.</i>				Mrs. French .....	0	5	0
Stephen Maberly, esq. ....	1	0	0	Miss H. Tanner .....	0	5	0
Miss Maberly .....	0	5	0	Mrs. J. Vines .....	0	5	0
Mrs. Gill .....	0	5	0	Mrs. Clerke .....	0	5	0
Miss Hodgkinson .....	0	5	0	Mrs. Orford .....	0	4	4
A Friend of Mrs. Gill .....	0	5	0	Mrs. Joseph Young .....	0	4	4
				Mrs. Chapman .....	0	10	0

### WEST INDIA FUND.

LONDON ASSOCIATION in aid of the Brethren's Missions, by Wm. Leach, Esq. Treas- urer .....	59	6	9	Glasgow Auxiliary Society, by James Playfair, esq. ....	7	7	0
Ditto, for Irwin .....	75	0	0	Ditto, by ditto .....	5	0	0
				A Friend, by Mrs. Slater, Bath, for Irwin, Jamaica .....	5	0	0

### WEST INDIA SCHOOL FUND.

LONDON ASSOCIATION, by W. Leach, esq. Treasurer .....	141	0	10	Mr. Self .....	ann	0	10	0
Thomas Sturge, esq. Newing- ton-butts, by W. Corston, esq. ....	20	0	0	<i>By James Fripp, Esq. Bristol.</i>				
C. P. Blackmore, esq. • don	1	1	0	A Friend, for School Books ..	1	0	0	
Miss Ware, Clapham, by J. Ware, esq. ....	10	10	0	Miss N. Wright .....	1	1	0	
J. Perkins, esq. ....	0	10	0	Anon. ....	0	10	0	
W. Perkins, esq. ....	0	10	0	<i>By Edinburgh Association.</i>				
Miss Wallace, Liverpool, by Mr. W. Mallalieu .....	2	0	0	Collected by Miss Riddell, for Schools at New Carmel....	6	4	0	
<i>By Bristol Ladies' Association.</i>				Donation for ditto, by ditto ..	0	10	0	
Mrs. R. Smith .....	ann	1	1	0	Penny Collection, by ditto ..	0	6	0
				Alexander Cruikshank, esq. ..	0	10	6	
				Mrs. Black .....	0	5	0	

*Conclusion of Brother JOHN HENRY DANKE'S Narrative.*

“Michael Bashara, eyeing him attentively, said, ‘Is not all that Maallem Hanna tells us contained in our ancient books, namely, that out of Christ there is no salvation? But who has ever declared this unto us?’ Then turning to me, he said, weeping, ‘Brother, abide with us, God will bless your testimony among us; for, ever since I heard your words, I have had this conviction in my heart, that our Saviour will have mercy on me also, and even now He is very near and gracious to me.’ I cannot describe the joy I felt on hearing this man use such language.

“On the next day, he compelled me to enter his house, where his aged father and brother wished to see and converse with me. I staid all day with these dear people, and had very profitable conversations with them. The next morning, very early, Michael came again, and said, ‘O brother, how thankful ought we to be to the Lord that you have come to us! My brother and myself could not sleep all night for joy. How precious is Christ the Lamb of God to our souls! He shall have my whole heart without reserve.’

“In the evening of the following Saturday I went with the Copts residing here, for the first time, to their church, about three English miles distant, and staid with them all night. During their religious worship, I felt great compassion for them, but did not regret having gone with them, for both there, as well as on the road, I had an opportunity of conversing with them on the ‘one thing needful.’

“A few days after, a priest came to me, and said, ‘Master, hear my words! All the people in the village love you, and praise your testimony of Christ. We will not keep them away from you, but pray do not preach against us and our church.’ I replied, ‘Master, you may depend upon it, that I am opposed neither to your priests nor to your church. It is not my business to dispute about external church-forms; but I merely inquire after poor sinners, who, for peace, have great bitterness; and who will hear, with thankfulness, that, through the grace of Jesus, they may be freed from the power of sin,

and be made children of God. I have no further object in view.' The priest replied, 'You have an honest faith; abide with us. We and our people will learn of you.' He left me, requesting an interest in my prayers.

"The priests occasionally invited me to dine with them, in order to become more intimately acquainted with me. Dining one day with Kummus Ibrahim and several Copts, the former hoped I would give them a detailed account of the religious denominations in Christendom. Instead of that, I briefly declared, that I knew of but one holy universal Christian church, consisting exclusively of living members of Christ's body. To this Church the Holy Spirit adds all, who, being sensible of and burdened by sin, do most earnestly desire to be saved, not by works, but solely by grace, through the merits of Jesus. Let such characters belong to any religious denomination, they are the sheep of Jesus Christ, and He, as the true Shepherd, feeds them daily, and gives unto them eternal life.' Speaking farther of the love of Jesus, my heart grew warm, and I could not refrain from shedding tears. The priest, looking at the rest, said, 'Oh, my dear friends, what words do we hear!' The wife of the priest, who, with other women, had been standing at the door to listen, now entered, and grasping my hand, said, 'Master, stay with us; God give us grace to follow your words.'

"Johanna, a priest, once took me across Joseph's stream to the town of Behnesse, to visit some Copts in that place. But my words seemed to make no impression upon them. On expressing my grief at their indifference, they addressed the priest, 'Why do you not teach us the same doctrine?' He replied, 'Do not ask me that; but he that now hath ears to hear, let him hear.'

"The same priest, some time after, came with Abdel Melec to visit me. They declared, 'We have bound ourselves from henceforth to follow the words you deliver, and which contain truths precious to us. We will live and die with you, and the people to whom you belong, in the faith founded upon Christ's blood-shedding and death.' That was more than I had expected to hear. We remained together till late at night. At parting, I exhorted them not to be satisfied with transient

impressions, but to pray, that Christ might become the sole possessor of their hearts. They exclaimed, repeatedly, 'Yes, yes, brother, the Lamb of God shall have our hearts entire.' The priest, however, sometime after, wavered in his opinion, and even once denied the all-sufficiency of Christ's merits. This grieved me exceedingly; but, a few days after, he called again, and said, 'My heart is troubled. Like Peter, I denied; but, like Peter, I will also turn. Oh, brother, forgive me for Christ's sake, and favour me yet with your friendship and conversation.' This I did with pleasure, and affectionately cautioned him to watch over his own heart.

"As the time of my departure was drawing near, he expressed his sorrow, and exclaimed, 'Who will then shew us the way to the Saviour?' I replied, 'God, the Holy Spirit, will shew to each of you who sincerely desires to be saved the shortest way to Jesus, for *He* is the best teacher.'

"I often found difficulty in opposing the undue estimation which some people had formed of me, and in making them understand, that I was nothing in myself, but that all which grace had effected in me, came from God. The above-mentioned chief priest once introduced a monk to me. 'Here,' said he, 'you see a holy man, one like yourself.' I replied, 'I am a poor sinner, and know of no sanctity but what daily accrues to me from the meritorious sacrifice of Jesus. Whoever derives from this source power to lead a good life, he is holy indeed.' The monk, however, did not choose to enter upon the subject.

"Michael Bashara being unwell, I had given him some medicine, and, by God's blessing, he had recovered. This event raised me much in the estimation of the villagers, whose regard for him was great. They supposed I could work miracles. Michael, by his godly walk and conversation, added greatly to my comfort and encouragement, while the conduct of others convinced me that my expectations had been raised too high. As Ali Bey's secretary and tax-gatherer, he had an arduous charge, and was obliged to travel, accompanied by several Turkish soldiers, through the surrounding districts, for the purpose of collecting the rate.

He was very liberal, and had daily twenty of the most destitute paupers to dine at his table. His discernment into the spirit of the gospel proved a great help to me in my conversations with the other Copts. Conversing one day with several about fasting and prayer, he presently took the lead, and addressed them thus: ‘Dearly beloved, can it be requisite that we should contribute *anything* towards our salvation by our fasting, since Christ has performed all that was essential? O let us become believers in Him, and no longer forfeit His merits by our works. And as for prayer,’ continued he, ‘I now can offer up no other prayer but this: My Saviour, thou Son of God and Man, who hast shed thy blood, and laid down thy life for my sins, have mercy upon me.’ While I am thus engaged, I often feel His presence so powerfully, as though I heard Him say, ‘Ask of me what thou wilt, and I will give it thee.’ Then I reply, ‘I desire nought but Thee.’

“The Copts had hitherto, in all my conversations with them, never touched upon that doctrinal point, which had occasioned their separation from the general Church. Now when they sought to introduce it, I pretended not to hear them, but Michael Bashara, being present, wished to have my opinion on the subject. It related to the divine and human nature of Christ, whether, at the time of his incarnation, both had been united in one or not. I asked Michael, ‘Do you believe that Jesus Christ is the true God?’ He answered, ‘Yes, He is the Eternal Word, by whom all things were made; and without Him was not any thing made that was made.’ ‘True,’ said I; ‘and do you believe that Jesus Christ is very man?’ He replied, ‘I do.’—‘Well then,’ continued I, ‘more I do not know, nor desire to know. It is better for me daily and hourly to ponder on this great subject, which is past all understanding, in my heart, that my God, moved by His everlasting love to me a miserable sinner, became man, in order to deliver me, by His bitter sufferings and death, from that curse under which, with the whole world, I lay groaning.’ Michael then said, ‘O brother, that is sufficient; neither do I desire to know more; and, if every one would pray to the

Saviour to have mercy upon him, we should be much happier than by deting upon such questions.'

"Going soon after with him to the church, a priest began to trouble me with similar questions, when Michael answered, 'Do not ask him about these things; but about Jesus the crucified. To such questions he will cheerfully reply; and you and all present may reap blessing from it; for what does all other knowledge signify, if one does not know Jesus.' Kummus Ibrahim added, 'You are right, for I see in our Maallem Hanna, how happy such men are as truly love Jesus.'

"*December 16th.* I took a friendly leave of the four Coptic priests at Behnesse, and exhorted such as gave me hopes of conversion, to pray to the Lord to perfect the good work begun in their hearts. They begged me to remember them in my prayers, and soon to return to them. Four men attended me to the Nile.

"Several Arab merchants having hired a small barge, we entered upon the voyage at night. There was a good deal of rioting on board, for the Mussulmen, who kept their fasts during the day, eat and drank all night.

"On the 21st, I reached Cairo in good health; and found my brethren Hocker and Antes well."

Our late brother now continued his studies in the Arabic language, and also worked at his trade as a cabinet maker. While thus engaged, he was led into a disagreeable affair with Ali Bey. An Italian count in the Bey's service, not succeeding in some military arrangements, laid the blame on the gun-carriages. Ali Bey inquired of Brother Dancke, whether he could make such carriages; he replied in the negative; but the Bey insisted upon his constructing them according to the count's direction. But having neither the knowledge, nor the tools, necessary for such kind of work, he was thrown into great difficulty by this order. However, by a subsequent negotiation, the Bey was satisfied, that Brother Dancke should merely make models for the carriages; and lend a helping hand to some Greck workmen. Having or-

dered forty of them, brother Dancke was dismissed; and gladly renounced every claim for remuneration for the vast trouble he had taken.

Prior to this circumstance, he received the following letter from Johanna, the Priest—

“From the unworthy priest, Johanna, at Behnesse, to the beloved brother John Henry Dancke, the Englishman, chosen to preach the gospel of our crucified Lord Jesus Christ. May Christ our God preserve him through Michael the Angel of peace, Amen.

“After many salutations in spirit, besides our great desire to see you, we will not conceal from you and your brethren at Cairo, that, through the blessing of your intercession, we are all well, and wish that you may fare well, and remain steadfast in the love of our crucified Saviour, whose mercy we make our refuge, that He may pardon all our transgressions; for He suffered and shed His blood out of great love to us, that He might redeem us from the hand of the enemy; vivify us by His death; renew our hearts; and by His sacred body and precious blood, sanctify our souls and bodies.

“Be it known to you, that, since your departure, our love has suffered no diminution. Salute from me, Irenæus, (Frederick Hoeker), and Antes, our beloved brethren, that build their foundation on the rock. Michael Bashara and his family, Abdel Melec, and all the Christian people at Behnesse, long greatly for you, and I in particular.

“JOHANNA, the Priest.”

Sometime after, he received another letter from a silversmith at Behnesse, to inform him, that he had got a chamber ready for him, in hopes that he would repeat his visit. He did so, and set sail on the first of April, 1771. Of this second visit, he gives the following account—

“I kept the Easter festival with my brethren at Cairo. On my arrival at Behnesse, on April the 5th, the Copts were celebrating Good Friday, and were all at church, whither I immediately repaired to salute my acquaintances. Four of the resident priests, and many others, came forth to meet me,

and received me with joy. I staid here until the third day, and took cognizance of the Copts' mode of worship, with emotions of a peculiar nature. The celebration of our Saviour's resurrection appeared nothing more than a mere farce; but I had many opportunities of bearing a testimony of the all-sufficient merits of Jesus, and of forming new acquaintances with the inhabitants of several villages. Being returned to Behnesse, many cautioned me against removing into the chamber offered to me, because the house was not included within the walls of the town, which to them appeared a dangerous situation. For a temporary accommodation, however, another man took me into his house, and a more convenient one was engaged by two priests, without my knowledge, for my dwelling. I gratefully received it, as out of the hands of the Lord. It had no internal communication with other houses, but was built at the top of another, a staircase on the outside leading to it. I rented this room for one *real per ann.* The inhabitants of the street assisted to put it in order. I cannot cease to wonder, why these poor Copts at Behnesse, though so spiritually dead, should so generally respect and love me. I dedicated my little chamber to the Lord, praying Him that the words spoken in it might enter into the hearts, and be the means of conversion to many.

“ On the next day, the four priests came all in a body to see me, and wished me joy to my pretty retired chamber. They added: ‘ Now you must not so soon think of leaving us again.’ I replied, ‘ Could I but find a number of souls, truly desirous to know Jesus!’ Kummus Ibrahim said, ‘ Be of good cheer, God will put them in your way.’

“ Conversing with my former friends, I was sorry to find that the good impressions they had received seemed almost wholly evaporated, and that they had again returned to their superstitious opinions. It appears next to a miracle, when a sinner is convinced, that there is no merit in fasting, and other formal exercises. My instructions and exhortations frequently rebounded, as though I had struck against a hard rock. Some of them replied, ‘ You are speaking words of very great importance. Blessed are you, and would to God

we were like you.' I replied, 'The power to become so has been purchased for you all.' When they left me.

"Sometimes I met with secret, and even open opposition. Some charged me with introducing new doctrines; others declared, that I taught indeed the same doctrines that Christ and His disciples did; but then, of course, I must heal the sick, take up serpents, and work such signs and miracles as the Apostles did; *then* they would believe me.

"The priests of Behnesse now shewed me some of their religious documents. I was astonished that people should attach any credit to their silly contents. They treated of nothing but the great power with which the Virgin Mary was invested, to save mankind from eternal perdition. These records had been lately received, and they were publicly read in the streets. The people flocked to hear them; and all forsook me but two.

"One evening a Coptic lawyer sent for me. As soon as he espied me, he surlily inquired, 'Whence I came, and what business I had there?' I replied, 'Have you never seen me before? Do not treat me so rudely, but first hear my words. I am looking out for poor people, who may be concerned for their souls' salvation, in order to bring them the joyful intelligence, that their Creator became man, and shed His blood to procure eternal salvation for them.' He replied, sarcastically, 'Why, you are no Christian; for you do not fast in your country. Are you come among us to abolish our fasts?'

"Sometime after, he lodged a complaint against me with the Cacheff, (a Mahometan), who came to Behnesse to receive the amount of the taxes collected by Michael Bashara. Both I and Michael Bashara happened to be absent. The Cacheff, therefore, sent for Michael's brother, and asked him what kind of a fellow that man was, that wandered about among the people. The answer was, 'This man preaches to us the way to the kingdom of God; that is all his business here?' The Cacheff further inquired, 'Have you no teachers of your own? What countryman is he?' On being told that he was an Englishman, the Cacheff said, 'Let no man disturb him, for the English are a very clever people.'

“ Michael Bashara, and Abdel Melec were almost the only persons who gave me joy and encouragement; but the former was frequently abroad, on his extensive, and, to him, highly unpleasant business. So much the more did we improve those seasons, when we could converse together.

“ During his absence, great differences arose between the priests of Behnesse and their deacons. The former desired Michael to settle their dispute as chief magistrate. To this, however, he would not consent, without hearing the other party; and accordingly wrote the following letter to his father:—

“ DEAR FATHER,—Tell the priests, that, being absent, I cannot pass judgment between them and their deacons, but they must wait till I return. If, previous to my return, they are reconciled, I shall be glad, for God is a God of peace; and since He, in mercy, has put His mind into my heart, I love nothing so much as peace. Oh, if poor mortals could but understand that great mystery, that the great God, before whom the whole world is but as a grain of sand, took on Him our nature, suffered, and even shed His blood, that we might live eternally, they would no longer contend with, but love one another, according to the commandment given by Christ to His disciples. But this is a mystery; otherwise the learned and the clergy would know it well enough. And of you, my dear father, I ask nothing more in this world, than that you would surrender your heart to that Saviour, who sacrificed Himself for you also, that I may rejoice with you in Him.”

“ The old man communicated this letter to the priests, who marvelled at its contents, and immediately settled their differences.

“ Abdel Melec also, like Michael Bashara, grew in the knowledge of himself and of the Saviour; and would also occasionally make a good confession of his faith, undismayed by gainsayers. Being asked one day, by a Copt, what it profited him to be running so often to Maallem Hanna, he replied, ‘ Because this man tells me why Jesus came into the world. I delight to hear this, because I am a sinner, and would fain be saved.’ A clergyman from another place, be-

ing present, answered, ‘ But your Maallem thinks nothing of fasts; and I hope you are not about to abjure your religion.’ Abdel Melec replied, ‘ Father, I can assure you, that Maallem Hanna has never advised me to discontinue fasting; but he tells me, that in Christ nothing availeth but a new creature. You likewise know, father, what our Saviour has said, ‘ *Where your treasure is, there will your heart be also;*’ and, ‘ *By their fruits, ye shall know them.*’ Now tell me, father, where, among us, are the people whose hearts are filled with Jesus’ love, and who conduct themselves as children of God. The clergyman replied, ‘ I know of no such people. You now speak favourably of Maallem Hanna, because he is such a man, for before you never held such language.’ ‘ True,’ replied Abdel Melec; ‘ for, before, I was blind, and did not know it. Do *you* not believe him to be a happy man, as he loves the Lord Jesus from his whole heart.’ Being answered in the affirmative, Abdel Melec added, ‘ That he has not obtained by works, but by grace; and I pray, that I may be like him.’

“ In another house lay a sick person, and several Copts were reading to her the miracles wrought by the Virgin Mary. Abdel Melec entering, they desired him to read; but he replied, ‘ Read on at your pleasure;—I do not choose to read any other books, but such as treat of Him, who shed His blood to redeem us. Know, dear friends, that the Saviour is God; and will not be mocked. I know nothing more desirable for you and myself, than to have Him in our hearts.’ Now they ridiculed him, and the patient bid him leave the room.

“ *July 29th.* I left Behnesse, and again arrived at Cairo, August 1st.

“ In January, 1772, I prepared for my third visit to the Copts, in company of two men from Behnesse. We were all day detained at Old Cairo by a strong S. E. wind, which carried with it such a quantity of fine sand-dust, that the air was darkened by it. In our small crazy vessel, destined for Abu Girgeh, were seven and twenty Arabs, besides eight women, and some children. Day and night, we had either to sit or

stand, there being no room to lie down. Heat during the day, and cold fogs during the night, were very troublesome. The captain, an Arab, did not understand his business; sometimes we struck against the rocks with such force, that we expected our old barge would go to pieces. Then, again, we ran aground on shoals of mud. We were often overwhelmed and completely drenched by the spray.

“*29th.* The wind was in our favour; but contrary during the following days. The Arabs care little how long they are on a voyage, provided they can now and then find a green spot on shore, and some green corn. I encouraged them, by giving them some bread and coffee, to tow the boat by a line, in which I frequently assisted them. In this manner we reached Abu Girgeh, in the evening of the 2nd of February.

“Here we found the Vice-Cacheff with his soldiers. He recognized me, and asked, whither I was going? On replying ‘To Behnesse;’ he said, ‘You cannot reach that place this evening, and I shall not suffer you to spend the night, like the Arabs, in the open air. Your goods shall be carried to my lodgings, where you may sup and rest securely with me; and to-morrow I will furnish you with a camel for your goods, and a horse for yourself, free of expense. I thanked him for his generous offer; but said, that I would rather stay to-night with my two Coptic friends. He replied, ‘I meant to consult your ease; but you choose to be uncomfortable.’ He, however, ordered his soldiers to take care of me.

“Early the next morning we set out and arrived at noon at Behnesse.

“My new host, Hadgi Hanna, received me as though I had been his son; and my arrival seemed to spread universal joy. The priests also retained their friendship for me, and Kummus Ibrahim even wept for joy.

“Michael Bashara had made considerable progress in the divine life; and it was evident, that he lived in the faith of the Son of God. He finds and improves opportunities to testify of the happiness of those that live in communion with Christ. His wife also seemed more open to conviction. Of

the priests, he remarked that *all*, except Kummus Ibrahim, only feigned attachment to me, but in their hearts wished me far away from Behnesse.

“ Michael Bashara being on business at Klosanne, a silversmith, called Habil, was awakened through his instrumentality. This man, after much entreaty, obtained permission to reside at Behnesse, that he might profit by hearing the Gospel.

“ Some weeks after my arrival, I had an interesting visit from two itinerant priests, from the convent of St. Michael, near Sioret, in Upper Egypt. They said, that they had heard that I was a zealous Christian and lover of the Messiah; and added, ‘ the like of *you* has never been seen here; but we have also heard, that you reject fasting, as being non-essential to salvation. Tell us how these things agree.’ I replied: ‘ Your fasts and other ecclesiastical institutions do not concern me;—but I cannot recommend them to any body, as I ground my hope of salvation solely on Jesus and His merits. Now, I would ask, of what use is your fasting?’ They answered, ‘ Of none at all but to keep under our bodies.’ ‘ Well,’ said I, ‘ I will tell you how *I* keep under, not only my body, but my soul. When I was first solemnly impressed with the truth as it is in Jesus, I had no longer any peace, until I was clearly convinced, that my whole debt had been paid by His all-atoning sacrifice. Since that time, I am enabled to rejoice in Him, and to have a free access to Him, as my God and Saviour. Now, when I perceive an evil thought arising in my mind, or temptations to sin, I think of the grief and anguish *He* endured in body and soul, that we might die unto sin, and live unto righteousness. I then pray Him to defend me from every thing contrary to His mind and example; and I perceive such virtue emanating from Him, as expels every power of darkness. This is my penance; and which do you consider most efficacious, your’s or mine?’ They replied, ‘ There is no comparison between the two; our penance rests on human tradition; but you are a man highly favoured and taught of God.’

“ On the other hand, a Copt, living in a village about

three miles from Behnesse, informed me, that one of the priests had declared, that, if I came there, I should be stoned to death; and that he would cast the first stone at me. I preached to the informant the way of salvation; and then asked him, whether *he* would assist to stone me? He protested, that he would rather be stoned for me. I did not, however, go to that place, but continued my visits to the other villages.

“ About this time, a monk from the convent of St. Anthony came to Behnesse. This convent is considered by the Copts, as most sacred. It has a lonely situation, on the opposite side of the Nile. The monk visited Michael Bashara, and said, ‘ I am surprised that you should suffer a foreigner to persuade you to embrace strange doctrines, for I understand you are greatly attached to Maallem Hanna, the Englishman; and that you believe all his words.’ Michael gave him a brief exposition of my doctrine; whereupon the monk said, ‘ That is all well; but how is it about the fasts? Michael answered by quoting several appropriate scripture texts, when the monk exclaimed, ‘ The truth is on your side, my son; peace be unto you; and you may salute your Maallem Hanna from me.’

“ One day, Priest Johanna said to the other three resident clergymen in my presence, ‘ We priests ought to study the Holy Scriptures with greater assiduity. If we were even but to read them with our natural understanding, we should soon perceive, that frequently, while following human inventions, we neglect the will of God.’

“ Towards the end of February, the internal peace of the country was disturbed for some time. Mahomet Bey, Ali Bey’s brother-in-law, and general in chief, having collected a number of adherents among the soldiery, one night suddenly left Grand Cairo, with them and the wealth he had amassed, for Upper Egypt, in order to muster a force against Ali. He marched through the country, without touching on Behnesse. The inhabitants, however, had to endure many privations; their cattle being driven away, and their corn-fields laid waste. About the middle of April, the two armies marched out to meet each other, but the affair terminated

without bloodshed; for, after a great part of Ali Bey's army had gone over, with their commander Ismael Bey, to Mahomet, the latter compelled his brother-in-law to fly into Syria, and usurped the supreme power.

“ During this revolution, the inhabitants of Behnesse were much alarmed; and the Arabs, in the absence of the soldiers, began their old trade of attacking and plundering people in the streets; but Mahomet Bey, like his predecessor, soon provided for the restoration of public security.

“ Prior to these commotions, the Coptic bishop, on his visitation to these parts, departed this life at Berdenroha. His name was Carolus; a man very zealous in the discharge of his duties. When he found that the people were not zealous enough in the observance of fasts and similar exercises, he would even add corporal chastisement to his exhortations.

“ *May 21st.* The new bishop, Athanasius by name, came hither on a visitation. I went to bid him welcome. He immediately recognized me, and said ‘ I have seen you, with another friend, at the archbishop's, who is gone to Abyssinia; and also with our patriarch at Cairo. Are you not an Englishman?’ On my replying, that I was, by birth, a subject of the King of England; he answered: ‘ You are a good Christian, and if you endeavour to make Jews and gentiles acquainted with Christ crucified, you will receive a great reward. But here, you are not allowed to preach to the Mussulmen, and we Copts do already believe in Christ. If, therefore, your object is to draw away the Copts from their religion to your's, you do not act right. Those Copts who are gained by the Franks for the Catholic church, are never the better for it.’ I replied, ‘ You may be assured, that I never desire to entice any to leave your church, but I should greatly rejoice, if a number of Copts would learn to believe in Jesus as their Saviour. These I should entreat to abide faithful to their church, and, as a good salt, to become useful to their brethren. As for your declaration, that the Copts believe in Christ, I suppose you will not admit, that men, who are living in open commission of sin, are children of God; for *he* only is a child of God, who, through faith, is delivered

from the service of sin.' 'No,' said the bishop, 'he that loves Christ, keeps his commandments. If you inculcate these doctrines, you do a good work, for it is written, that he who turneth a sinner from the error of his ways, shall save a soul from death.'

"He then spoke about fasting, and said to some Copts standing by, 'If you fast and pray from morning to night, and do many good works, and have not charity, all will avail you nothing.' After I had replied to some more questions, he said, 'Your name is written in the book of life.'

"Next day, the bishop again sent for me. I perceived that others had prejudiced his mind against me. After repeating his friendly expressions, he added, 'We find, however, that you are opposed to our church regulations; for you think nothing of fasting, and the invocation of saints. Now, as I do not require you to conform to *our* rules, neither should you endeavour to persuade any of our people to embrace *your* faith.' I replied: 'I recommend to men not human institutions, but the mercy of God, without which none can be saved. Paul, that great apostle, considered all as loss, that was gain to him formerly, that he might win Christ, and be found in Him. By the grace of God, I also know no other ground of salvation, save Jesus Christ and Him crucified. This Jesus I mean to preach unto my fellow-sinners, until death. If they will not hear me in one place, and order me away, I go to another.' Here Michael Bashara, who was present, exclaimed: 'You are right, brother Hanna, God preserve you, and bestow your faith into the hearts of many thousand Copts.'

"Kummus Ibrahim, standing before the bishop, said, 'You may rest assured, father, that our brother Hanna does not seek to prejudice any one against our religious institutions. He that told you so, did not speak the truth.' Hereupon the bishop cast a friendly look at me, and said, 'Well, I see that they do not all hate you. I also love you, and will not prescribe any thing to you. Act agreeably to the dictates of your faith.'

"On the next day, the bishop invited me to spend the

whole day with him. Our time was employed in profitable conversation; and in the evening, he took an affectionate leave of me. After his return to Cairo, I went on a visit into the country.

“ Having hired an ass, I rode along Joseph’s canal, to the village of *Sake*, situated twelve miles south of Behnesse. I called on an acquaintance, Salib by name, who, with his children and grandchildren, in all 75 souls, lived under one roof. This family are very hospitable and kind to the poor. I met with a favourable reception, though a Turkish Aga, with his men, was quartered upon the house. I had hardly been half an hour in the house, when he espied me, and demanded, ‘ Who are you?’ I replied, ‘ I am a cabinet-maker from Cairo; and am now preaching the Gospel to the Copts.’ ‘ What country are you from?’ ‘ I am a subject of the King of England.’ He then reached out his hand to me, saying: ‘ You are our friend; and it were well, if all the Copts embraced your faith.’

“ The head of the family and others standing by, he said to them: ‘ Why do not you become like this Maallem? The English are an honest set of people. Their yea is yea, and their nay is nay; but you Copts are a false set; with your lips you hold a fair speech, but your hearts are filled with gall.’

“ I staid two days here, and was admitted to eat and drink with the Aga; but neither in this numerous family, nor in the village, did I find open ears.

“ I now bent my steps towards *Mangatum*, about 10 miles farther on the east side of the canal. I met here Michael Bashara, with Abeed, a Coptic scrivener, with whom I had a blessed meeting. On the opposite side of the canal, is the village of *Assib*, the residence of an Arab prince, Sheik Hadgi Hamre, who has many thousand subjects in these parts. I was advised to pay my respects to him, lest wicked people should prejudice him against me. Abeed accompanied me to the Sheik, who received me kindly, and we had the following conversation:

“ What is your business here?’ ‘ I endeavour to make the Copts acquainted with the way of salvation.’ ‘ Then, do

you maintain yourself?' 'I am a cabinet-maker from Cairo, where I earn what I consume here among the Copts.' 'That is very generous; we do not do so in this country, but our sole business is to make money.' He inquired, in the course of conversation, about fasting, &c.; I felt at liberty to give him a candid statement of my creed, repeating what I had often said on similar occasions. The Sheik listened with visible satisfaction, and then said, 'Such Christians as you, are sure to get to heaven; but full as sure will the Copts go to hell, with all their fasting; because they hope to deceive God by it. When *they* fast, they eat bread, lentiles, beans, oil, and the like; when they do not fast, they eat butter, beef, and mutton, as though it were not the same Creator that had made all these things.' He now made me breakfast with him, and eat out of the same dish, and insisted upon my staying with him the whole day. However, in the afternoon, I retreated into a cave, and, it being Ascension-day, read the history of the day; and really felt as though I were among the disciples of our Lord at Bethany, worshipping Him there.

"On the next day, I rode to Sammerlut, situated on the banks of the Nile, six miles from Mangatum. However, I could do nothing here, being surrounded by the clergy, who were in a state of intoxication from morning to night.

"Four miles farther north lies Klosanne, a large village on the Nile, a great number of date-trees growing about it. Since my last visit to this place, a monk, reputed to be a great saint, had been here, preaching about fasting, and declaring that a man, speaking against it, ought to be stoned to death, though he spake ever so well about Jesus Christ.

"On entering the village, no one lifted his hand against me, but many turned me from their doors, when I offered to enter. At last, a Coptic schoolmaster took me in, who made me pay dear for the miserable entertainment he gave me.

"I had, however, an opportunity of conversing with his scholars. I sat with them, between school-hours, all the day; and related to them, with a warm heart, many incidents from the life of our Saviour. On the next day, feeling much hurt in my mind, and complaining to the Lord of my want of success, a

man entered, saluted me in a very friendly manner, and compelled me to go to his house. I went, and was truly refreshed in soul and body. He said, 'I am a man seeking the kingdom of God; but how shall I find it? Among the whole Coptic race, there is neither faith nor charity.' I entreated him to make his own soul's salvation his chief concern; and look for it nowhere but in the merits of Jesus.

"From Klosanne I returned home; and, on my journey, stopped at the house of a distinguished Arab, in whose company I had once travelled on the Nile. He shewed me great kindness, and made me lodge with him.

"Having visited several other places, not without some apparent success, I arrived at Behnesse on the 6th of June.

"A few days after, I learned that my friend Abeed, the Coptic scrivener at Mangatum, had departed this life. Perhaps I may have been favoured to impart a word of advice that may have proved useful to him in his last moments. At any rate, our Saviour has said, that if any one would give to the least of His brethren a cup of cold water, He should in no wise lose his reward; and Abeed, because he believed me to be a child of God, did more than that for me.

"And here I must notice a particular circumstance. The same night that my friend died, I dreamed, that I was laying my hand upon some person's head, to bestow upon him the last benediction; and began to sing that verse, 'Lord at my dissolution do not from me depart,' so loud, that I awoke.

"On the 17th, the Copts celebrated their festival in honour of the Holy Angels. They believe, that, in the night previous to this festival, Michael, the Archangel, descends from heaven to bless the Nile with a drop of celestial water. They maintain, that as a little leaven causes the whole mass of dough to rise, so does this drop occasion the swelling and inundation of the Nile, which fructifies the soil.

"Towards the close of the month, the above-mentioned Aga of Sake sent a messenger, desiring me to pay him a visit. He wished me to stay three weeks with him: I promised three days, saying, that if I staid longer in one place, without

employment, I should get sick. He consented, and treated me with the greatest kindness. Whenever any Copts were present, he could not be silent on the subject of their religion; and particularly inveighed against their fasts. I sought to act the part of a moderator, saying, it was well for every one to act according to his conviction. One of the Copts, whispering to another, said, 'A Christian, like this Englishman, who is no advocate for our fasts, ought to be destroyed.' The Aga heard it, and would immediately have ordered the man to be bastinadoed, had I not interposed. He then said to all present: 'Depend upon it, if any man lays violent hands on this Englishman, I shall avenge him on all the Copts.'

"From hence I went to Yelf, and to Geis, a very large town, where I had never been before. Many Copts reside here, who are notorious for their wickedness all over the country. For a long time I could not obtain a lodging; at last, a man directed me to his cow-house. In the evening, curiosity brought about 25 Copts to see me, who were tolerably attentive, while I preached unto them Jesus. The people in the house treated me with green cabbage, prepared with linseed oil, and a little bread made of Indian corn. My bed was the bare ground; and I was so benumbed with cold, that I could hardly move, besides being generally ill. I now grew worse, and at last so weak, that I could scarcely keep my seat on the ass. Five days after the first attack, I reached Behnessè, where I found letters from my brethren Hocker and Antes at Cairo, desiring me to hasten my return. Accordingly, I took a cordial leave of my few intimate acquaintances, and early on the morning of July 13th, departed for Abu Girgeh. Here I was obliged to stay three days in the scorching sands, under the canopy of heaven. My illness increased, and I thought I should have died before I reached Cairo; where, with the help of God, I arrived on the 20th, and met with all the necessary care and attention from my brethren."

Here ends the journal of our late brother. He was

soon attacked by a malignant fever, which gradually consumed his remaining strength. His last walk was to the house of the above-mentioned friendly Aga, who had sent to inquire for him.

*Oct. 6th.* He departed into the joy of the Lord. We went to the Coptic Patriarch to solicit the favour to bury the remains of our late brother in their ground. He agreed, but demanded a considerable sum of money. We therefore applied to the Greek Patriarch, who made not the least difficulty. The corpse was accordingly taken to St. George's church in Old Cairo, we joining in the procession. We were permitted to use the liturgy of our Church; and, during the singing of some verses of an hymn, the coffin was deposited in a vault. The company present listened very devoutly.

Having left a donation for the convent and the poor, we returned to our dwelling, where we frequently missed the company and edifying conversation of our dear departed Brother.

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N. B. The names of the places mentioned in this narrative probably exhibit a different spelling from that adopted by other travellers, to which the indistinctness of the MS. may have in some measure contributed.

It will be noticed how steadfastly our late Brother adhered to the determination of the Apostle, to know nothing among men, save Jesus and Him crucified, as the only Name whereby we can be saved, knowing that true Faith in Him will of itself put down all superstition, dependence on human traditions, and vain attempts to acquire holiness and acceptance with God by our own works.

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## SOUTH AFRICA.

*Extract of the Diary of GROENEKLOOF, for 1829.*

*Jan. 1st.* “*PEACE be with you all that are in Christ Jesus.*” 1 Pet. 5. 14. This apostolical benediction, which was the text appointed for the first day of the new year, led us into a profitable meditation on the name and offices of that Saviour, who is the believer’s All in all; and we besought Him to take us, His feeble servants, and the flock committed to our charge, into His gracious keeping, that thus we might be enabled to shew forth His praise, by our whole walk and conversation.

The following days were occupied in conversing individually with the several divisions of our congregation. In the midst of many evident defects, we were thankful to trace a progressive work of the Holy Spirit in the hearts of many of our people, of which we trust in time to see the blessed fruits.

The festival of Epiphany on the 6th, was celebrated in the usual solemn manner. After the morning-service, a Hottentot, who had reached the extraordinary age of 100 years, received the sacrament of holy baptism at his own house; and in the afternoon 7 adults were in like manner added to the Christian church, in presence of the assembled congregation. The celebration of the Holy Communion, which concluded this festival, was marked by a cheering perception of the presence of Jesus.

*12th.* The harvest being concluded, we recommenced the schools, and the meetings for instruction in Christian doctrine, with fervent prayer for the Divine blessing upon these endeavours to train up our young people in the nurture and admonition of the Lord.

*February 15th,* was the funeral of the communicant *Dorothy Constable*, who departed the preceding day. She was born *January, 1805*, at Guadenthal, where she was baptized in infancy, and admitted to the Holy Communion shortly before her removal to this place in 1818. Here she received in-

struction in the school for needle-work, conducted by Sister Leitner, and soon came to be considered one of her best scholars. In October, 1820, she married, and we have reason to believe that the trials and difficulties which she experienced, in this state of life, were made the means of preparing her more fully for admission into the heavenly kingdom. Her husband was seduced into habits of drunkenness, and was in consequence excluded from our fellowship. The ill-treatment which she experienced at his hands, and which probably hastened her end, caused her to fly for refuge to the only Helper in every time of need; at the same time it led her to a deeper knowledge of herself, as a sinner who needed the constant application of the cleansing blood of Christ. To a sister who visited her shortly before her departure, she expressed, in very edifying terms, her readiness to leave the world, whenever the Lord should please to call her.

On the 19th, we spoke with our communicants, the greater number of whom we were thankful to find in a pleasing state of heart. The celebration of the Lord's Supper followed on the 22nd instant.

*March 10th.* We had the pleasure to welcome, as our future fellow-labourers, Brother Meyer and his wife, and Brother Joseph Lehman, who arrived at Capetown on the 6th instant, after a tedious and dangerous passage of 16 weeks from London. In the usual evening-service we commended them affectionately to the prayers and confidence of the whole congregation.

*April.* The festivals of Passion-week and Easter were celebrated with the usual solemnities, and proved a season of abundant spiritual refreshment to our Hottentot flock. In the course of it four adults were baptized, three confirmed, and nineteen admitted candidates for baptism, or the Holy Communion. On the Sunday after Easter, thirty-four persons, who had been admitted during the past year to various church-privileges, assembled at a solemn meeting, at which they were reminded of the mercy conferred upon them, and of their duty to walk worthy of the grace which they had received.

On the 26th, Brother Lehman returned from Gnadenthal, where he had been joined in holy matrimony to the widow Sister Bonatz.

*May 2nd.* We had an agreeable visit from our worthy friend Mr. Hancke, of Capetown, who remained with us till the 5th instant, to mutual satisfaction. He was followed on the 22nd, by Mr. Holman, the celebrated traveller, who, though perfectly blind, has visited and described with much accuracy, many portions of the globe. He made various inquiries after the nature and constitution of our Mission settlements, particularly in this country, and seemed interested in the account given him.

About this time, we received intelligence of the departure of *Albert Rodezand*, at Berg-revier, near Saldanha-bay, in the 64th year of his age. He was one of the first settlers at Groenekloof on the establishment of the mission in 1808, and for a time gave good hopes of his becoming a worthy member of this congregation: but, for many years past, his unsteadiness has occasioned much anxiety and trouble, both to himself and others. Of the state of his mind, during his last illness, we have no means of obtaining any certain account.

*June 19th*, was the funeral of the communicant, *Charlotte Bisik*. She became an inhabitant of this place in 1815, was baptized in 1818, and admitted to the Holy Communion in 1823. We can give her the testimony, that she clave with her heart to the Lord, and was sincerely desirous to improve the means of grace which she enjoyed. The external circumstances of her family obliged her to pass much of her time at a distance from us; but though we were thus prevented from attending as closely as we could have wished to her spiritual state, we have reason to believe, that the Spirit of God was gradually preparing her for her approaching dissolution.

In the course of the past six months, four families, consisting of 14 persons, have obtained leave to be inhabitants of our place. We commend ourselves, and our Hottentot flock, to your intercession.

AUG. CLEMENS, J. LEHMAN, H. F. MEYER.

*Extracts of Letters from Brother H. P. HALLBECK.*

DEAR BROTHER,                      GNADENTHAL, *March 3rd, 1830.*

“THE bearer of these lines, our dear Sister Leitner, will need no recommendation on the part of her fellow-labourers in this Mission, to entitle her to a cordial welcome, and every kind attention from yourself and our Brethren in England. We pray the Lord to bless and sanctify to her the rest towards which she is looking forward, after a faithful service of nearly 20 years in South Africa; and to take her and the three dear children, whom she is about to convey to Europe for education, under His special protection, during their voyage.

“Since the date of my last letter, my daughter Paulina has recovered from the illness under which she was then suffering; but it has pleased our Saviour to take to Himself her younger sister Emma, after a short illness of only two days. This is a severe trial both to her mother and myself, for she was a child of uncommon promise; yet, we are persuaded that the ways of the Lord, however painful at times to our feelings, are ways of mercy and wisdom, and that it is our privilege, as well as our duty, to submit to His providential dispensations.

“My last letters from the Klipplaat were dated February 12th, and from Enon February 4th, when the Missionaries at both stations were well, and actively employed. Brother and Sister Tietze are very happy at Hemel-en-Aarde, and their labour is evidently not in vain in the Lord. I was there from the 26th of February to the 1st of March, and was much gratified by the present state of the Institution. If I am not prevented by unforeseen circumstances, it is my intention to set out for the Tambookie land soon after Easter, and to perform the journey on horseback. It is a fatiguing mode of travelling, but being more expeditious than the ordinary one, I prefer to submit to it, rather than to lengthen the period of my absence from home.

*April 20th.*

“By the accompanying diary of Gnadenthal, you will perceive that our congregation continues gradually to increase,

every month bringing us a goodly number of new-comers. The past period has not been marked by any very striking occurrences, but we have frequent opportunities of observing, that the Spirit of God is not in the strong wind, but in the small still voice; and that those seasons which are comparatively devoid of interest, are no less seasons of divine visitation to many. This we have experienced more particularly in the course of the late Passion-week, when the word of the cross evidently made a deep impression on many hearts. A man from Graaf-Reynet, who lately became an inhabitant of our place, was powerfully awakened to a sense of his guilt; and, after having heard the history of our Saviour's sufferings, he came to me to unbosom himself. He confessed that he was the vilest of sinners, that he felt as if he had been one of those who assisted in nailing the innocent Jesus to the cross. During a long and interesting conversation, he gave me an unreserved account of his former sinful life, and inquired, whether such a sinner as he was could expect mercy and pardon. In reply, I endeavoured to explain to him the love of God in Christ Jesus, and to encourage him to approach with confidence to that Saviour, who came into the world, not to call the righteous, but sinners, to repentance and salvation. The poor man left me with eyes overflowing with tears, and the warmest expressions of gratitude. As for myself, I can truly say, that the half hour spent in conversation with this awakened sinner proved a means of grace and edification to my own heart.

“ On the 12th instant, 4 adults were baptized at Elin; and both that settlement and our retired valley were the rendezvous of a great number of strangers, who united with us in adoring our crucified Lord and Saviour, and in hailing Him, on the festival of His resurrection, as the conqueror of death, and the restorer of life and bliss. Last Sunday, 94 individuals of our congregation assembled to bring their thanksgivings to the Lord, for the spiritual privileges of which they had been made partakers since the preceding Easter.

“ On the 7th instant, Brother Thomsen had an apoplectic

seizure, and fell from his chair in a state of insensibility. In the act of falling, he cut his head severely, and the copious discharge of blood thereby occasioned, in all probability was the means of saving his life. He is, however, still confined to his room, in a state of great weakness, which is increased by an attack of erysipelas. The rest of our missionary family, by God's mercy, enjoy a tolerable state of health.

"I have just been occupied in closing our accounts for the year ending March 31st, and find abundant reason to thank the Lord, for the blessing which He has laid upon our outward concerns, by which we have been enabled to lessen considerably the burdens of our society. Without these resources, humanly speaking, we should have been obliged long ago to limit our exertions, and to desert many a station among the heathen.

"We have lately held encouraging examinations of our school-children. Of the girls who attend, more than half can read, and of the boys, nearly half, which is a greater proportion than I have ever known before. The children were highly gratified by the rewards distributed, for the most part consisting of articles of clothing. The average number of scholars is 200, of whom 110 are able to read. May they all learn not only to *read*, but to *know the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus*. With a kind salutation to all our brethren and friends, I am, &c. H. P. HALLBECK."

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*From Brother J. G. FRITSCH.*

ENON, *January 28th, 1830.*

"WE lately received a valuable present of clothing, for which, I understand, we are indebted to the benevolence of some noble ladies and their friends in England, who are pleased to feel interested in our labours, and to administer to our personal comforts, by the work of their own hands. That the Lord may abundantly bless our unknown benefactors, is the fervent prayer of every member of our missionary family.

"The course of our congregation is such as, on the whole,

to afford us pleasure and encouragement. Accessions to its number continue to take place from time to time; and, among those who join it, are some very hopeful persons.

“ On the 6th instant, 3 adults were baptized, and 2 received into the congregation; 4 persons were likewise admitted candidates for baptism. The spring, (comprising the last quarter of the year), proved in general a genial season; but a dry summer has succeeded. The thermometer has stood frequently above 100° Fahr. The new provision grounds of our Hottentots are, however, still irrigated by help of the new watercourse, for which we cannot be sufficiently thankful, as their subsistence mainly depends on the supply of food derived from thence. Our mill, on the contrary, is unable, from scarcity of water, to work more than 8 hours out of the 24. The pump has done good service during the latter half of the past year, but must now stand idle. These fluctuations are trying to us and our people. It is well, if they make us feel and acknowledge our entire dependence on God’s providence, and, at the same time, our unworthiness of the least of all His mercies.

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*From Brother J. LEMMERTZ.*

DEAR BROTHER,      KLIPPLAAT RIVER, *January 7th, 1830.*

“ WHEN we reflect on the mercy which the Lord has shewn to us, and to the poor people among whom we are called to labour, during the year past, we are at a loss for words to express our gratitude. He has indeed afforded us abundant evidence that the work is His, and that He deigns to accept of us as His servants. O may we serve Him with increasing zeal, faithfulness, and singleness of heart. We have, it is true, our full share of difficulties and trials, yet even if they were more numerous and formidable, we should feel that there was no occasion for discouragement. Our situation is a peculiar one; since we occupy what may be termed one of the outposts of the Missionary field in South Africa. On almost every side we see ourselves surrounded by heathen tribes, accustomed, for a long series of years, to a roving and

predatory life. About eight hours' journey (25 miles) from hence, in a south-westerly direction, Bowana and his tribe, who are but few in number, have their residence. Twelve hours to the eastward are Hintza's Caffres. At a distance of eight days' journey to the north-east, are the Samsea nation, the people who first plundered us of our cattle. The intervening district is uninhabited, except by roving Bushmen, to whose depredations we have been already twice exposed. The last occurrence of this kind took place only a few days ago. The number of cattle carried off amounted to 54 head, of these 30 were recovered after a brisk pursuit, in which our people were assisted by 4 dragoons from the neighbourhood; the remaining 24 were killed by the marauders. This severe loss has chiefly fallen on our worthy Hottentots. They bear it nobly, and we trust the Lord will reward them in His own time and way, and preserve them, as hitherto, from being disheartened.

“ It will be remembered, that, in the beginning of the year 1829, there was not a single Tambookie residing at this place, Bowana and his people having forsaken us, from causes which did no credit to their principles and their sincerity. Our little flock was therefore reduced to the colony of 31 Hottentots whom we had brought with us. At the close of the year, our settlement numbered 119 inhabitants, of whom 81 were Tambookies and Mantatees. In the course of the 12 months, 1 Tambookie, and 3 Hottentot children were born: 2 Mantatee women, and 1 Hottentot, became candidates for baptism, and 1 adult, and 3 children were baptized; 1 person was admitted as a communicant. Our congregation, therefore, consisted, on the 31st of December, of 13 communicants, 7 baptized adults, 4 candidates for baptism, and 88 new people and children.

“ Brother Hoffman and his wife, who are at present engaged in speaking with the new people, and candidates for baptism and the communion, experience the greatest satisfaction and encouragement in the performance of this duty, arising from the evidence afforded of a progressive work of the Holy Spirit in the hearts of many among them. At our

last conference, 2 Tambookies and a Hottentot girl were admitted candidates for baptism. Yesterday, being the festival of Epiphany, we had the joy to baptize the first fruits of the Mantatee nation, the woman mentioned in my last letter, and likewise a Hottentot. This solemn transaction was distinguished by a powerful perception of our Lord's gracious presence: all who attended it were deeply affected, and many tears were shed. The former of the catechumens received the name *Salome*, the latter *Maria*.

“The same evening, we were visited by a tremendous thunder-storm, accompanied with such torrents of rain, that our premises were, in less than half an hour, quite inundated, the water standing in the Hottentot houses to the depth of  $1\frac{1}{2}$  feet. This circumstance has convinced us, that the site of our temporary dwellings is not in every respect well chosen: We have, therefore, again surveyed the ground, and are of opinion, that whenever we erect a substantial church and Mission premises, it will be desirable to fix on a spot about 600 paces from the present buildings. On this subject, as on many others, we shall, however, determine nothing previously to Brother Hallbeck's expected visit. Our little settlement contains 7 Hottentot houses, and 17 Tambookie huts, constructed after the fashion of their country, like bee-hives. The school is frequented by 5 Hottentot and 15 Tambookie children, who all learn to speak and read Dutch.

“Remember us and the work in which we are engaged in your prayers, and believe me, &c.

J. LEMMERTZ.

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### SURINAM.

*Extract of the Diary of the Mission at PARAMARIBO, for the former part of the Year 1830.*

Jan. 1st. “AT the commencement of this year, our negro flock consisted of 1109 communicants, 368 baptized adults, and 325 baptized children. To the class of candidates for baptism belong 124 persons; to that of new people and excluded, 596; on the surrounding estates, there are 201 bap-

tized negroes in connection with the Brethren's Church: making a total of 2723 persons under our care.

21st. At the individual speaking with the baptized, a negro-woman expressed herself as follows: "The Lord Jesus is alone able to deliver me from the power of sin: to Him I therefore pray, for it is my desire no longer to serve sin and Satan, but to serve the Lord, and to live in communion with Him, and with His people."

25th. A negro, called *Hendrik*, belonging to the plantation Bergindaal, situated near the Blue Mountains, came to-day, and expressed a wish to be received a member of our church, for which he had the consent of his overseer. He was a man of friendly aspect and snow-white hair, and his conversation interested us much. We were glad to learn, that by means of a Sarameca negro, named *Francis*, who is able to read, not a few of the negroes on the above-mentioned plantation had been awakened and led to inquire—"What they must do to be saved."

26th. A sick negro-woman said: "I have committed many sins, and I find the burden of them hard to bear. Now, I am suffering from a fever, but I rejoice, that while I was in health, I attended at church, where I heard, that the Lord Jesus Christ was crucified for my sins. Another negro assured us, that the word of God was sweet to his soul, and that he prayed daily to be enabled to understand it better, and experience more of its blessed truths.

*Feb. 9th.* I set out on my periodical visit to the neighbouring estates. My voyage was this time attended with peril and difficulty: the wind being both contrary and violent, our little boat could scarcely make any way, and was sadly tossed by the waves. During the night, when we lay to close in shore, the musquitoes proved exceedingly troublesome. Thus I closed, on the river Commewyne, the 47th year of my pilgrimage, with watchfulness and prayer. On the plantations Kleinhoop and Kleinhaussen, I delivered addresses to the negroes.

In the course of this month, a mulatto woman, by name *Jaquelina*, was frequently visited by us in prison. She is a

slave, and a heathen, and seems never to have given herself the smallest concern about the state of her soul. The crime of which she had been guilty, and for which she was about to suffer, was an attempt to poison her master, who had always treated her with great kindness, and brought her up from childhood in his own family. She endeavoured to effect this purpose by mixing arsenick in his chocolate: but by God's mercy, though both himself and a negro maid-servant drank of it, their lives were saved. *Jaquelina* did not hesitate to confess the fact, but appeared, at our first interview with her, perfectly indifferent as to the consequences. By degrees, however, we had the pleasure to see a real change wrought within her. She listened with attention to the declarations of Scripture, became truly awakened to a sense of her lost condition, and acknowledged herself to be a miserable sinner, deserving not only of temporal but also of eternal punishment. It became now our delightful duty to point out to her the Lamb of God, which taketh away the sin of the world: and great was our joy, to perceive, that our feeble testimony was accompanied with the demonstration of the Spirit. She was at length enabled to declare, "I am indeed a wretched sinner: but I believe in Jesus, who died upon the cross, and shed His blood for the remission of my sins, and I beseech Him to pardon and receive me." On the 26th instant, she was baptized at her earnest request, and called *Magdalen*. On this occasion, the doors of the prison were thrown open, and as many as wished to attend, admitted to the solemn service. All present were deeply affected, and many tears were shed. On the following day, she was led to the place of execution. Her sentence being once more read to her, she turned to the magistrate and officers in attendance, and said, in a firm tone of voice—"Permit me to say a few words, before I leave this world." Leave being given, she continued: "Here, I know I can expect no mercy: I have yielded to a temptation of Satan, and committed a great crime. Of the consequences I was altogether unmindful: but perhaps it was for my eternal good that I was brought into this situation. My thoughts are now direct-

ed to another world: and to that Saviour, who can and will be gracious to the vilest of sinners. Lord Jesus, into thy hands I commend my spirit." On her way to the gallows, she again exclaimed aloud: "Lord Jesus, I beseech thee, receive my soul." The needful preparations having been made, she ascended the ladder with firmness, and in a few minutes was turned off. She had not, however, been suspended many seconds, when the rope broke, and she fell to the ground. Before she could be raised I hastened to her, and said, "*Magdalen*, are you praying to the Lord Jesus?" She answered distinctly, "Yes." A stronger rope was now procured, and after the usual painful preparations had been a second time gone through, she was launched into eternity. The whole scene, and especially the composed but penitent demeanour of the poor criminal, appeared to make a deep impression on the spectators.

28th. I held, to-day, for the first time, divine service at Fort New Amsterdam, distant about 5 miles from the city. The number of negroes who attended was considerable, and their behaviour orderly and devout. Ten of them came afterwards, to request that their names might be entered as candidates for particular instruction.

March 7th. A sick free negro, by name *Sans-souci*, was visited, who expressed his feelings in these words—"I am a sinner, and have committed much that is evil: but I desire to present myself before my Saviour, just as I am, with all my sins and transgressions. I look towards the cross, and cry to Jesus for pardon." This negro, who is of the Sokko nation, has been a Mahometan, and is circumcised. He has always abstained from the use of spirituous liquors, and has been in considerable repute for the cure of external wounds, possessing some knowledge of indigenious herbs and their virtues. He is now suffering from a severe disorder; and on being asked, whether he could not discover some remedy for it, he replied: "The physician cannot cure his own diseases."

From the 13th to the 23rd, I was engaged with my wife in visiting the negroes on the plantations, La Singularité,

Molhoop, Kleinhaussen, Scheveningen, Le Mastrouge, Wilkenrust, and Kleinhoop; also those at New Amsterdam. I preached and conversed with the negroes at all these places, and received 8 persons into the Christian Church by holy baptism. At Molhoop, where there are 5 communicants, I administered the Holy Sacrament.

*April.* Our services during the Passion-season were numerous attended by persons of all classes, and we trust that the narrative of our Redeemer's bitter sufferings, meritorious death, and glorious resurrection, was heard not without a renewed and deep impression on the hearts of those present. On Maundy Thursday we partook, with 640 of our communicants, of the body and blood of Christ, to the strengthening of our souls.

*12th.* On Easter Sunday, was a baptism of 14 adults, and on the following Sunday, a solemn service for 349 of both sexes, who had been baptized, or admitted to the Holy Communion since the preceding Easter. May the Lord grant them all grace, to walk worthy of their heavenly vocation.

*26th.* The Brethren Passavant and Genth visited a sick negro, who is still a heathen, at his request. He said, "I have been neither a quarrelsome nor a drunken man: I have eaten, and drank, and slept, and enjoyed myself, without thinking about the concerns of my soul. Now, however, I am willing to believe that I am a sinner." On being asked if he knew that he had a Saviour, he replied "Yes, He has *taken* his blood, and given it as a ransom for us." This expression *taken*, instead of *shed His blood*, is frequently used by the negroes, though it is one which they never hear from us, nor do they make use of it themselves without being admonished as to its impropriety.

The following week we were engaged in speaking individually with 330 persons, belonging to the classes of candidates for baptism and new people. The declarations of many of them gave evidence of a real work of grace in their hearts.

We had again occasion to visit a poor negro lying in prison under sentence of death, and to commend to him the

mercy of God in Christ our Saviour. The unhappy convict, whose name was *Nieman*, had murdered his wife in a fit of jealousy, by a blow on the head with a cutlass. At our first visit to him, he seemed awakened to a sense of his guilt, declaring to us at the same time, with much emotion, that he had never, till he came to that place, (the prison), heard of God or his holy word. He had indeed been aware, that teachers visited the neighbouring estate, Breukelwaerd, and baptized the negroes, but he had never felt disposed to attend their ministry. He now appeared to receive with eagerness the blessed truth, that Jesus Christ came into the world to save sinners, often exclaiming, "Oh, if I had heard all this before, I should never have lifted up my hand against my wife. All that is now told me of a Saviour I believe: I feel I am a sinner, who deserves death, and I therefore rejoice that Jesus has shed His blood for the remission of my sins. Oh, that He would have mercy upon me. I hear that I am to die upon a gallows: I do not fear to die, if I could only be assured of the pardon of my sins. And I feel already a joyful hope, that this assurance will be granted me." Thus gladly did this poor benighted heathen receive the message of salvation, and, being made obedient to the voice of the Holy Spirit, attain to pardon, peace, and rest for his soul. At his baptism, which took place shortly after, in the presence of many spectators, he received the name *Christian*. His execution followed, on the 3rd of May. On this awful occasion, he conducted himself with equal firmness and decorum, intreating from his judges as a last favour, that his children might be taught betimes to know and fear the Lord. His last words were: "Lord Jesus! be merciful to my poor soul."

*May 23rd.* Divine service was held at Fort New Amsterdam, and was attended by a pretty numerous company of negroes, among whom were 25 condemned to hard labour in fetters. The discourse was on the subject of the golden calf, and the worship paid to it by the children of Israel: in reference to which we read, "*That the people sat down to eat and drink, and rose up to play.*" Such is the practice also of these wretched malefactors, even the Lord's day being spent

by them in riotous mirth and sinful indulgence. They promised, on this occasion, to discontinue their barbarous negro music.

28th. At the speaking, a negro-woman said, "My sins have hitherto kept me back: I have loved the world, and the service of sin, but now I desire to serve the Lord, and to become His property. He has purchased me with His precious blood." Another observed, "I hear the voice of Jesus in my heart, saying, My child, thou art mine, I will shew thee my goodness and mercy, and give thee my peace."

At the festival of Whitsuntide, 13 adults were baptized, in presence of a numerous congregation.

June 3rd. A sick negro-sister said, on being visited: "I am willing to bear the cross after my Saviour: I am a great sufferer. Constant pain allows me no rest either by day or night: but the Lord will have mercy upon me, and support me." This poor creature is afflicted with a complaint, peculiar to this country, called the rose, to which all classes, but especially the negroes, are liable. Even children are affected by it, and it seems to be hereditary. It attacks the extremities, especially the feet, which become dreadfully distorted and diseased. The elephantiasis is also by no means uncommon, and, like the former complaint, appears to be incurable.

W. C. GENTH.

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*Extract of Letters from Brother W. C. GENTH.*

DEAR BROTHER,

PARAMARIBO, June 23, 1830.

"I AM thankful to be able to report, that our whole missionary family, 21 in number, children included, enjoy at present a good state of health. Brother Voigt and his wife have resided for some months past at Voorzorg, a plantation on the banks of the Sarameca, belonging to the Government, where an opportunity is afforded them of preaching the glad tidings of salvation to the negroes on several adjoining estates. In general, it must be observed, that the desire to promote the spiritual welfare of the negro population in this colony is sensibly on the increase. There is, however, no lack of

those who are either indifferent, or opposed to this blessed work. Yet this shall not dishearten us: our trust is in the Lord, who has already gathered in a large harvest, from both the negroes and the coloured inhabitants, and has, no doubt, purposes of love and grace towards thousands who are still in darkness. The banks of the Sarameca are by no means so well peopled as those of the other large rivers in this colony: yet, the field of usefulness is an extensive one, and we trust that in spite of various difficulties, and some opposition, it will in time yield abundant fruit to the praise of God.

“ A negotiation has lately been entered into with the Government, for the erection of a church at Voorzorg, and we hope it will prove successful. Sharon, one of our earliest Missionary stations in this colony, was situated on the Sarameca; at one time a considerable number of Indians belonged to it, but now there are none residing in the whole district. The settlement has become a military post, but still retains its original name.

“ At the request of the Government, we have lately undertaken the religious instruction of the negroes at Fort New Amsterdam, where a building is in course of erection, without the ramparts, to serve as a place of worship. We have likewise been invited to visit the unhappy inmates of the several prisons, and have gladly undertaken this office of Christian charity, on which we trust the Lord has already laid His blessing. In all our endeavours for the religious benefit of the negroes under the control of the Government, we have experienced more or less opposition from the Roman Catholic clergy, who seem dissatisfied with what they, doubtless, consider an unnecessary interference on our part. With them, as with all our fellow Christians, we would gladly live at peace; yet we dare not withhold our feeble efforts for the conversion of sinners, when the Lord, in His providence, so manifestly opens the way for their application.

“ Shortly before Christmas, we had the pleasure to receive 925 copies of the Negro English Testament, which the British and Foreign Bible Society has generously printed for the use of the negroes in this colony. I have already ex-

pressed our cordial thanks to the Society for this valuable gift, which has been received by the members of our congregation, as well as by many who are not in connection with our Church, with joy and gratitude; and will, we doubt not, prove a means of abiding blessing. We shall keep an accurate account of the copies sold, as well as of those distributed gratuitously.

“ Our schools, both on Sundays and week-days, continue well attended, and, in general, afford us satisfaction. Remember us in your prayers; and believe me &c.

W. C. GENTH.

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### WEST INDIES.

*Extract of the Diary of IRWIN-HILL, JAMAICA, for the Years 1828 and 1829.*

*June 15th.* BEING our prayer-day, a negro-woman was added to our little flock. On this occasion we appointed several of our negro brethren and sisters to act as chapel-servants, and to assist in preserving order at church, especially on the Lord's day.

*17th.* Our friend, the Rev. Mr. Watson of Lucea, addressed our congregation on the subject of “ *The pearl of great price,*” with much feeling, and we trust not without an impression on the hearts of the hearers.

*24th.* The aged woman, *Susanna*, departed on Kirkpatrick Hall Estate. She had been a baptized member of our congregation since the year 1816. The greater part of the following day, I spent on this estate, exhorting the people to be more diligent in seeking the Lord, and availing themselves of the opportunities afforded them for spiritual instruction. I then visited the aged baptized negro, *Tobias*, who, about a week ago, was lamed by a paralytic stroke. He could speak but little, but listened with attention to the advice given him, to look to Jesus for support and comfort under this affliction. His wife, our communicant sister, *Emily*, expressed herself in a very cheerful and edifying manner, on the subject of this severe trial.

29th. The public services were well attended. An infant was baptized, after which a couple were joined in holy matrimony, according to the prescribed ritual.

Towards the close of this month, Sister Light suffered much from inflammation in the eyes; nor did she completely recover for several weeks. The complaint is very prevalent at this season.

July 8th. I went to Tryall Estate, to converse with the negroes, and give instruction to the children. The indifference of many of the former to the concerns of their souls, affected me much, and caused me to cry unto the Lord to awaken them to a sense of their lost condition.

24th. We were engaged on this and the following days, in speaking individually with our communicants, many of whose declarations afforded us pleasure and encouragement.

27th. Being Sunday, and the day appointed for the opening of our newly built church, we proceeded to the hill, accompanied by our fellow-labourers, the brethren Ellis and Scholefield, and several friends from the neighbourhood, who are kindly interested in our work. The first service commenced at half past ten. After singing a hymn, we united in praying the Easter morning litany, which contains a confession of that faith, which is the groundwork of all our Missionary efforts, and the substance of our testimony both among Christians and Heathen. Brother Ellis then gave a brief, but interesting account of the origin and history of the Brethren's Church, up to the present time, at the conclusion of which we knelt down, while he offered up a fervent prayer, entreating the Lord our Saviour to bless us with His presence, and to accompany the testimony of His Servants with demonstration of the Spirit and of power to the hearts of all who assemble in this house of prayer. Brother Scholefield afterwards preached from *Isaiah*, ii. 3. A collection was made after the service, towards defraying the expense of the building, which amounted to 26*l.* 4*s.* 11*d.* The attendance was numerous, but the greatest order and decorum prevailed.

In the evening, we met for the enjoyment of the Lord's

Supper with our communicants; of whom 62 partook with us, 3 for the first time. This was indeed a day of refreshment from the presence of the Lord.

*August 10th.* Besides the customary services, I held a special meeting with the negro assistants, belonging to our congregation. They were earnestly exhorted to faithfulness in the discharge of their particular duties; and not to conceal, from fear of incurring the displeasure of others, the misconduct of any, over whose souls they are appointed to watch.

*21st.* Visited the sick, and conversed with the children on Kirkpatrick Hall Estate. In the afternoon, I addressed the negroes belonging to Fairfield Estate, from the words, "*Only let your conversation be as becometh the Gospel of Christ.*" In the hospital, I found a number of persons, painfully afflicted with sores on the legs and feet, and unable to do any work either for themselves or their masters. They needed encouragement and comfort, which I attempted to administer.

*September 2nd.* At Tryall, after the usual services, I baptized a mother and her infant: the former seemed to be in a deep decline, and earnestly seeking the salvation of her soul.

*6th.* Spoke with the communicants. Several afforded me much pleasure by their expressions—while others grieved us, by the contentious and self-justifying spirit which they manifested.

*14th.* In the afternoon, I went to the communicant *John Ewanson's* house, he being desirous to enter it with prayer and praise. The general custom among the negroes, when they have built a house, is to take possession of it, with dancing and feasting; but, as he himself expressed it, "He was unwilling to enter his house, like a dog." A number of his friends and neighbours having therefore assembled, I made a brief address to them, and concluded with prayer and singing.

*15th.* Spent the day at Williamsfield, entreating the people to recollect their privileges, and the engagements so many of them had entered into at their baptism, to love and serve God, and renounce the sinful lusts of the flesh. The

mothers of families were particularly exhorted to faithfulness, in the use of their best endeavours to preserve their daughters from those vicious connections, which they are so apt to form. I was glad to observe, that what I said on this subject was listened to with much attention, by both old and young. After the concluding prayer, one of the most respectable women on the property rose, and requested that her daughter, about 20 years of age, should stand before me; which being done, the mother fell on her knees, and offered up an affecting prayer in behalf of her daughter, beseeching the Lord to have mercy on her, and to preserve her from the evil ways, to which she had reason to fear she was already too much inclined. While the prayer lasted, the young woman appeared very serious, but I fear, from the subsequent thoughtlessness of her manner, that the impression made was very transient. This is a painful subject, but it is too true, that the majority of young females in this country appear, after the age of 15 or 16, to be lost to a sense of Christian duty, giving themselves up to carnal indulgences, till, matured in age, they at length consent to marry.

On the 21st, we held a memorial-day for our few married people, of whom 16 couples were present, besides 11 individuals of both sexes, whose helpmates were unable to attend. The Lord was in the midst of us, and we trust the determination was strengthened in the hearts of all:—“*As for me and my house, we will serve the Lord.*”

October 2nd. The people at Irwin assembled to their monthly lecture. I was pleased with their devotional behaviour and cleanly appearance; the children also were more attentive than usual, so that I felt encouraged to proceed in my labours. In these days, we were employed in conversing with the new people and candidates for baptism, chiefly those belonging to Irwin Estate.

7th. I was at Tryall. The usual meetings being concluded, I buried a boy, *Thomas Barker*. He had been long ill, but bore his sickness (the dropsy) with much patience, frequently requesting his mother to talk to him about our Saviour, and to repeat to him what he had so often heard at

chapel. I greatly admired his patience and attention during the meetings, which are held in the hospital, and have no doubt, that the Friend of children made them the means of abiding blessing to Him.

*November 2nd.* The services were well attended. In the afternoon we partook, with our communicants, of the Holy Sacrament, to the strengthening and refreshing of our souls. Several were absent owing to indisposition: two persons were not permitted to approach the Lord's table, in consequence of a disagreement, which they appeared indisposed to make up.

From the 12th to the 20th, I was absent, on a visit to our Brethren in St. Elizabeth's parish, where I assisted at the monthly Mission-conference.

*December 8th.* Spent the afternoon at Williamsfield, and, it being probably the last time before the approaching sugar harvest, prayed that the word of exhortation given might be fixed in the hearts of all who received it, and prove an abiding blessing to them. The Christmas festival was celebrated with the accustomed solemnities, which were in general numerous attended. On Sunday the 28th, a large company of children were present. Four women were baptized, and two couples married. The day was closed with a blessed enjoyment of the Holy Communion, of which 74 of our people partook with us. Several were admitted for the first time.

We closed the year 1828 with thanksgivings for all the mercies and blessings which we have so abundantly enjoyed, at the hands of our gracious God and Saviour; but, at the same time, with humiliation, on account of our many sins and defects, and our slow progress in the Divine life. Truly may we account the long-suffering of the Lord to be our salvation.

During the year past, there have been baptized 12 adults and 25 children; received into the congregation 3 persons; admitted to the Lord's supper 13; become candidates 10. Six couples have been married, and 9 persons have departed this life.

The congregation at Irwin-hill consisted, at the close of the year, of 88 communicants; 16 candidates for the Communion;

baptized adults, 60; baptized children, 228. In all, 392 persons: to whom, if 65 Catachumens be added, the number of souls under our care will amount to 457.

The monthly meetings have been well attended throughout the year, at Tryall, Williamsfield, and Irwin. At Fairfield, not so well as formerly. The people at Kirkpatrick are in general indifferent to the blessed word of God, and too many of them continue in a state of great spiritual darkness.

1829.

The negroes at Irwin having the first day of the new year given them as a holiday, assembled in considerable numbers at Divine service. In the evening, they were joined by several from the neighbouring properties, when we renewed our supplications at the throne of grace, that the Lord our Saviour would be with us, and bless us in the new period of time on which we have entered.

*Feb. 12th.* We had the pleasure to receive a parcel from our dear Brother Ramfiter of Bristol, containing cards and primers for the use of our intended Sunday-school, being a gift from several of our brethren and sisters in that congregation. A very kind and encouraging letter accompanied it.

*March 17th.* Went to Tryall to visit the sick baptized negro, *William Huggins*, who, for some time, has been grievously afflicted with a scrofulous disorder. He is now in the last stage of a consumption. In the course of our conversation, he said: "I pray our Saviour to forgive me all my sins, and be merciful to me." He appeared indeed to be truly penitent. To the question—If he was willing to die, he replied, "No, Sir; I do not wish to die." This young man, for some years after his baptism, gave us much pleasure: but, by degrees, the pride of his disposition overcame his good impressions, and he began to shun all intercourse with us. Now he is glad to see us, and to listen to the advice we offer. We trust that the Lord will pardon his sins, and receive him in mercy.

*April 10th.* Before we retired to rest, we offered up our humble thanks to our merciful Redeemer, for all the mercies

we have enjoyed during our abode on this estate, imploring Him at the same time to visit the negroes who belong to it with His grace, and call many from among their numbers to be members of His fold, and heirs of His eternal kingdom.

In the early part of the following week, we began to remove to our newly-built house at Irwin-hill. The meetings during the Passion-season were held in their usual course, and we trust with a renewed impression on all our hearts, of the redeeming love of our God and Saviour. On Easter Sunday our church was nearly filled with attentive hearers. In the afternoon, we met for the enjoyment of the Lord's Supper, having previously spoken with our communicants, 82 in number. Of these, 78 were present, as partakers, 4 for the first time.

*May 4th.* This evening we held our first monthly prayer-meeting. About 60 of our communicants assembled, who united with us, in fervent prayer to the Lord of the harvest, that He would send forth more labourers into his harvest; and that He would render their testimony effectual, through the operation of his Holy Spirit, for the conversion of many blind and benighted heathens.

*14th.* Spent the afternoon at Fairfield, the overseer and one of the book-keepers attending the service, which I held in the evening. On this occasion, I renewed the catechetical form of instruction for the children of the estate, for it generally happens, that, by the time the sugar-harvest is over, nearly every thing is forgotten, that had been previously learnt, and it is necessary to begin the work of instruction afresh.

*June.* During great part of this and the preceding month, I have had much to suffer from indisposition, but am thankful, that I have seldom been under the necessity of omitting any part of my accustomed duties.

*16th.* We held our first Mission-conference at the new station, the Brethren Ellis, Scholefield, Pfeiffer, and Zorn, attending from the other settlements. Brother Ellis remained with us over the following Sunday, and addressed our congre-

gation on the necessity of holding fast our profession of faith in Jesus. On the 22nd, he returned to Fairfield.

In conclusion, we commend ourselves and the flock we are favoured to serve, to the prayers of all our brethren and friends.

J. T. LIGHT.

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### JAMAICA.

*Extracts of Letters from Brother JOHN ELLIS.*

DEAR BROTHER,

FAIRFIELD, April 14th, 1830.

“ A FEW lines addressed to you, on the 3rd December last, would inform you that we had given up the idea of visiting our dear native country this year. Since then, however, we have resolved to send our eldest daughter, Mary Eleanor, seven years of age, to England for education. Our kind friends, Mr. and Mrs. Peart, who purpose sailing in the beginning of May, having promised to take charge of her.

“ With a view of affording every facility to the renewal of the mission of Mesopotamia, circumstances not permitting us to occupy that station for the present, we lately agreed that Brother Zorn and his wife should take up their abode at Spring Vale, which may be looked upon as an outpost to New Carmel. Here he will be able to render assistance to Brother Scholefield, besides preaching occasionally at Mesopotamia, and instructing the negroes belonging to the estates in his own more immediate neighbourhood. This plan has been already carried into effect. On the 13th February, Brother and Sister Zorn took their leave of Fairfield, after a faithful service of about a year and a half at that station. The separation was not without painful feelings on both sides. Their present place of residence is about a mile from the plot of ground, which has been provisionally conveyed over to us by the proprietors of Y. S. estate, for the formation of a new mission settlement, and on which a chapel will be built, chiefly, as we hope, by means of a subscription raised by our friends in this neighbourhood. The position is, in every point of view, an eligible one, being about twelve miles from New

Carmel, and seventeen from New Eden; the occupation of it would serve to concentrate our efforts, and render them more effective. On the arrival of Brother Renkewitz, we shall, I think, have a sufficiency of labourers to occupy all the proposed stations, as Brother Scholefield, if he finds himself relieved from the necessity of caring for the services at Y. S. and Mesopotamia, may, perhaps, dispense with an assistant at New Carmel. Brother Zorn has already a considerable auditory at Spring Vale; our pious friend Mr. M. Farquharson having already given instructions to the negro population on the neighbouring estates, a desire for the enjoyment of a regular ministry, and the privileges of the church of Christ, has, by the Divine blessing, been generally excited.

“ I am thankful to be able to report that the Passion and Easter-seasons were celebrated at all our stations with renewed blessing. At New Eden, Brother Pfeiffer had to deliver an additional sermon on Easter Sunday, in consequence of the number who attended. Here, at Fairfield, our auditory was on that day larger than I ever remember to have seen it. We spoke individually with several hundred baptized negroes in the course of the preceding week, in whose expression and demeanour there was a perceptible degree of docility, which indicated a work of the Holy Spirit in their hearts. We were particularly encouraged by the declarations of those who had been admitted into our fellowship since last Easter, and who, to the number of 178, including 74 who have become partakers of the Holy Communion, are to assemble next Sunday at a solemn meeting.

“ The Sunday-scholars continue to attend in considerable numbers, but not so regularly as we could wish. Several of the more diligent are, however, already able to read. These are chiefly young children, under eight years of age, whom we have undertaken to instruct in reading and sewing. If no obstacles intervened, much good might be effected in this way. At Somerset, our school continues to be regularly attended, both by children, who frequent it daily, and adults, who come once a-fortnight, on Thursday, when we visit the

schools to catechize and instruct the pupils. Several of these free brown people have become regular attendants at Fairfield, and a few are already candidates for church privileges.

“Our Mission-conference has consented to the establishment of two new schools in the vicinity of New Carmel, which, we hope, may be found practicable.

*June 11th.*

“I write in haste, the packet being on the point of sailing, to announce the safe arrival of Brother Renkewitz and his wife at Kingston, on the 8th inst. That they may experience the least possible delay in continuing their journey to this place, we are sending horses to meet them, and trust, that, before many days have elapsed, we shall be able to welcome them here as future fellow-labourers. May the Lord lay His blessing on their services in this island.

“In addition to what I stated in my last, on the subject of the proposed new settlement near Spring Vale, I can now mention, that preparations are already in progress for the building of a church. The land is nearly cleared, and a lime-kiln has just been constructed, limestone, suitable for all the purposes of building, being found in abundance on the spot. As to the expense, I should, perhaps, mislead you were I to give you reason to expect it would be entirely defrayed by our friends in this country. A subscription has, indeed, been set on foot, which amounts to nearly 300*l.* sterling; and further contributions, both of materials and labour, are promised: but all who are acquainted with the great cost of building in the West Indies, must be aware, that very little can be effected unless means far more extensive are at our disposal. We, therefore, earnestly implore the Lord to raise up some generous friends in the British Islands able and willing to lend a helping hand to this work, without withdrawing their aid from other objects, equally deserving of support. Nor do we doubt, that if the work, as we humbly trust, be of God, He will supply us with the means of carrying it into effect. Remember us, and the poor ignorant people whose spiritual welfare we desire to promote, in your prayers.

J. ELLIS.

From Brother J. SCHOLEFIELD.

DEAR BROTHER, NEW CARMEL, *April 29th, 1830.*

“THE work of the Lord in this neighbourhood continues to prosper, and to extend itself to a degree that claims our fervent gratitude. Our Sunday-services are generally attended by from 500 to 700 persons, and on Easter-day that number was collected in the church long before sunrise, to whom I gave a short address previous to the reading of the History of our Lord’s Resurrection. At ten o’clock the church, and the yard surrounding it, were filled with eager hearers, to whom I preached on the great subject of the day. As soon as they had retired, an equal number of new comers assembled, who were likewise in turn addressed. Notwithstanding the assistance afforded me by Brother Zorn, who now resides at Spring Vale, I find the work increasing so rapidly under my hands, that I shall, however reluctantly, have to beg for assistance. Unless help is afforded, I am sure it will be impossible for me to attend to the friendly and well-meant advice contained in your letter. How is it possible to remain inactive at home, while so many souls around are perishing for lack of knowledge, and who are, at the same time, earnestly desirous to be instructed. About three weeks ago, an individual from our immediate neighbourhood called upon me after our service was concluded, and said, ‘Sir, by your leave, I wish to say, that we should be glad if you would come to us. You go round the country, teach the people, and school their children, but you *no* come to us.’ I promised him to go as soon as I could. Surely, to those who have a proper insight into the wretched and destitute state of the heathen, it cannot be a matter of indifference whether the spiritual wants of so many thousands of their fellow creatures are supplied or not. To leave relations, and friends, and country, may seem hard, but our Master has declared, ‘*That whosoever shall forsake father and mother, and house and home, for His sake, shall receive manifold more even in this present life.*’ We have found our Saviour faithful to His promise, and are

so happy in the service to which He has called us, that we would not willingly exchange our lot for any other.

“I am suffering severely at present from my old complaint, sore eyes, so that it is with difficulty that I can write this letter. I have a blister on each temple, and a blind over my eyes. I believe it was brought on this time by taking a long ride in the sun last Saturday week. I left home very early in the morning, and visited a school near Belmont, where a large company of people, both bond and free, were collected, to whom I delivered a discourse. Hence I proceeded to Mesopotamia; the heat of the sun, and the whiteness of the roads, meanwhile, produced violent pain in my eyes, which ended in the inflammatory attack, from which I am still suffering. At Mesopotamia a great awakening has been gradually taking place within the last two years. The last time I was there, the house was filled with attentive hearers, and, since November, fifteen persons have been added to the congregation by baptism and reception.

“In answer to your inquiries about schools, I beg to state that we have at present five under our care, besides that belonging to Mr. Scott’s estate, containing 80 children, and Mrs. Cooper’s, at the Cruse, which numbers 60. They are the following:—

1. *Springfield*, ten miles east of New Carmel, under the care of Mrs. Miller; 15 children, of whom 7 are readers.
2. *Woodlands*, five miles east of New Carmel; two young brown women are engaged in the instruction of 30 children; 35 attend in the evening, from 7 to 8 o’clock. Here a school-room has been lately finished, 33 feet by 16.
3. *Bigwood*, five miles to the north-westward. This school is held in a private house, and is superintended by a free brown man of the name of Crooks; 12 free and 7 slave children attend.
4. *Darliston Mountains*, sixteen miles to the north-west. Here 32 children of free people attend during the day, and as many slaves as are able in the evening. We are now building a large room, to be used both as a school and a

chapel. This station has been called Beaufort, after the noble patroness of the Ladies' Education Society.

5. *Brighton*, a private house, ten miles west of New Carmel. Here we have a preaching-place, and a school-house is in course of erection by Mr. Lock, the owner of the property. At Mount Airy, about a mile distant, there was a flourishing school, but the removal of the parties immediately interested in it, occasioned its discontinuance. It is to avoid similar interruptions, that we are anxious to have school-houses built wherever practicable.

“The children who live within five miles of us, we expect to attend at New Carmel every other Tuesday at 9 o'clock, to be examined, and to receive instruction in Christian doctrine. The more distant places we visit for this purpose. About 250 Sunday scholars attend our own school, and, in general, give us satisfaction. I am happy to be able to add, that many of our black brethren and sisters who can read, spend part of their evenings, and other times of relaxation from work, in teaching their children and neighbours; and in this way many hundreds are now receiving religious instruction, and commit to memory the Lord's Prayer, Creed, Ten Commandments, and select portions of Scripture. Many members of our congregation were, according to their own confession, first induced to attend our chapel by the notice that was taken of their children. A brown person, whose child was instructed at Mount Airy, observed, ‘When we heard people saying so much against the school and the minister, we were afraid to go. But when we saw that the minister wanted every one to be able to read *the Book* for himself (meaning the Bible), we thought he must be *more* right than those who took no trouble about us and our children; and so we came to see and hear for ourselves.’

“We are in want of Bibles and first books, containing alphabets, and must beg for a further supply. At Christmas, we had 74 readers, many of whom are without Bibles or Testaments.

“My dear wife, who enjoys at present a good state of health, begs to unite with me in kindest salutations to all our dear brethren and friends.

J. SCHOLEFIELD.

## ST. KITTS.

*From Brother GEO. ROBBINS.*

DEAR BROTHER,

BASSETTERRE, *April 10th, 1830.*

“YOUR kind communications, lately received, afforded us much pleasure. It is, indeed, encouraging to us to know that our Brethren at home take a cordial share in all our concerns, and that we are remembered by them at the throne of grace. We feel that we stand in great need of this support, particularly in the new and responsible situation to which we have been lately appointed. Trials of faith and patience we expect to encounter, but we look with confidence to our gracious Lord for counsel and help in every difficulty, and we believe that He will not put our confidence to shame.

“We felt much at leaving our beloved Antigua, where, for nearly eight years, we have had the privilege to labour, and to enjoy many blessings, both spiritual and temporal. Yet *here*, also, we are in a field which the Lord has blessed, and in which we can trace the continued operations of His good Spirit. Of late, there has been no great accession of numbers to the congregation at Basseterre; but we have reason to thank the Lord, for the evidences of His grace, which are manifest in the lives and conversation of many among our black brethren and sisters. Since Easter, last year, 67 adults have been baptized, or received into the congregation; 25 have been re-admitted; 63 have become partakers of the Holy Communion. I am much struck with the devout behaviour of the numerous auditory that attends our small chapel, particularly on Sunday. It is generally crowded to excess, so that the heat is almost insupportable. Its enlargement is most desirable, but, without the purchase of some additional land, I do not know how it could be effected.

That we should have met with so many difficulties, in the formation of a third settlement at Lavington, is a matter equally of surprise and regret. However, though the site originally proposed appears not to be obtainable, we are unwilling to give up the idea altogether. With the sanction of the Directors of our Missions, we have already entered into a

negotiation for another plot of ground, about 2 miles from Lavington, and 6 from Bethesda; and if we should succeed in getting possession of it, I trust the liberality of our friends in England will enable us to carry into effect an undertaking which has been so long in contemplation.

“When I last visited Lavington, on the 28th March, nearly 200 persons attended the public service. I afterwards spoke with about 60 new people, and candidates for baptism, besides several who came to have their names entered in our list. Many of them expressed themselves in an edifying manner concerning the love which constrained our Saviour to suffer and die for them. The place in which we hold our meetings is in such a ruinous state, that the falling of the roof may be expected the first time a high wind blows. Yet we must not, if we can possibly avoid such an alternative, forsake the souls who have been already collected through the ministry of our Brethren, and who seem sincerely desirous to make sure their calling and election. Until a permanent arrangement can be made, we will cheerfully do what lies in our power, to care for this little flock, though the distance at which they live from us, as well as other considerations, render it impossible for us to do all we could wish.

“I send you by this opportunity a separate statement of our disbursements on account of schools in this island, which I trust will be satisfactory. The Lord continues to lay His blessing on this branch of our labours.

*July 3rd.*

“Since my last, we have had the pleasure to welcome Brother Seitz and his wife from Barbadoes, they arrived on the 10th of June, and have taken up their abode at Bethesda, with Brother Hoch. Brother and Sister Klose sailed some time ago for Barbadoes, pursuant to their appointment. All our missionary family, I am thankful to say, are at present enjoying good health. I am, &c.

G. ROBBINS.”

*From Brother S. HOCH.*

DEAR BROTHER,

BETHESDA, *June 9th, 1830.*

“SINCE the removal of Brother and Sister Klose, we have been much occupied, but our gracious Lord has been pleased to strengthen us for the performance of our several duties, and to grant us to proceed in simple reliance on his help and support. The Passion and Easter-seasons were distinguished as times of refreshing from His presence. Often did we feel ourselves constrained to exclaim, as we perused and meditated upon the last discourses and the meritorious passion of our Redeemer, “*Did not our hearts burn within us, while He talked with us by the way,* and while the Holy Spirit opened to us the Scriptures, which relate to His meritorious sufferings and death.” The evening-services during the Passion-week, were more numerously attended than we have ever seen them in former years; many seemed deeply affected, and, we trust, none went away altogether unimpressed. Yet we continue to have many instances of unfaithfulness occurring among the members of our flock, and cannot but feel both grief and humiliation, when we are called upon, as we are too frequently, to exercise Church discipline, and exclude such as have erred from the path of Christian morality and duty. May the good Shepherd have mercy on these wandering sheep, and bring them back to His fold. I am, &c. S. HOCH.

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ANTIGUA.

*Extract of a Letter from Brother J. JOHANSEN.*

DEAR BROTHER,

ST. JOHN'S, *April 7, 1830.*

“IN my last letter to you, of Feb. 25, I mentioned the severe illness of my dear wife, and the recommendation of the doctor who attends her, that she should undertake a voyage to Europe as soon as possible. How should I rejoice to be able to inform you, that an improvement had subsequently taken place in her health, and that there was a prospect of our remaining some time longer at the post to which we have been so recently called. But the very contrary is the case: every

week has witnessed an accession of unfavourable symptoms, and it seems now to be a question, whether she will ever be strong enough to perform the voyage proposed. This is a sore trial to us both: but the Lord has doubtless ordained it in mercy as well as in wisdom. Help us to pray for grace to resign ourselves entirely to His disposal; and to believe that He, as the good physician, will do that which is best for His helpless patients. Had we but faith, such a firm and simple faith as He has a right to require of His servants, we should indeed behold His glory; but we have often occasion to exclaim, ‘*Lord, we believe, help thou our unbelief.*’

“The missionary work in this island proceeds without external interruption; but circumstances affecting its internal prosperity are not wanting. In so large a field, as that we are favoured to occupy—about one half the negro population of the island being under our care, it may be expected, that tares will spring up along with the wheat, and will exercise the patience as well as the zeal of the labourers. Often do we feel our need of a larger measure of wisdom from above, as well as of that mind which was also in Christ Jesus, that, while we preach the blessed Gospel with diligence and boldness, we may have compassion on those who are out of the way, and await the time, when the Spirit of God shall be pleased to open the hearts and understandings of the benighted heathen. We are now celebrating the Passion-season with a renewed impression of the Redeemer’s love to a guilty world. Many thousands of our black brethren attend the various services, with evident blessing for their hearts. On our last prayer-day, March 7th, 38 persons were either baptized or received into the congregation, and 20 were admitted to the class of candidates. At our last communion, March 21st, 14 persons were confirmed, and partook for the first time; and 30 became candidates.

“In the family bereavement which your letter announces, we sincerely sympathized. What a comfort do we, however, derive from the thought, that what is loss to us, is gain to those who fall asleep in Jesus, having overcome by the blood of the Lamb. May we be found worthy, when the day of *our*

departure shall arrive, to join their happy company. Remember in your prayers your affectionate Brother, J. JOHANSEN.

In little more than a week from the date of the foregoing letter, the writer himself received permission to rest from his labours, and to enter into his Master's joy. For this event, he had long been in a state of blessed preparation; and the summons, however unexpected by himself or others, could not therefore be unwelcome. His last ministerial service was performed at Mountjoy, whither he went for the first time, since his arrival, on Good Friday, April 9th, and where he addressed a large company of negroes, on the important subject of the day. On his way home, he complained of being unwell, and the symptoms of his disorder, an affection of the bowels, rapidly increasing in violence, it soon became apparent that it would be the means of his departure.

His demeanour under these circumstances was truly edifying. The thought that he should soon see his Saviour face to face filled him with joy; and even the prospect of separation from his beloved and afflicted wife was not permitted to disturb the tranquillity of his mind. Having taken an affecting leave of her, and commended her and their dear surviving child to the mercy and faithfulness of Jesus, he breathed his last in the most gentle manner, on the 16th instant, in the 56th year of his age, and the 21st of his Missionary service. His affectionate, peaceable, and humble character, had obtained for him the love and esteem, not only of his fellow-labourers, but also of the negroes and white inhabitants. Of this the many tears shed at his funeral, which was most numerously attended, were a sufficient evidence. Though he had been stationed in Antigua only four months, his services had been already greatly blessed, and his loss is, therefore, severely felt by the whole Mission.

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*Extract of a Letter from Brother J. COLEMAN.*

DEAR BROTHER, ST. JOHN'S, April 19th, 1830.

“THE inclosed letter to our Directors in Germany will give you the particulars of the departure of our dear and highly-

respected Brother Johansen, which took place on the 16th inst. after a short illness. The intelligence of this event will, we are aware, be equally painful and unexpected to you, nor will it fail to excite your intercession in our behalf at the throne of grace. Our Mission-conference will meet as soon as possible to make some arrangement for the temporary superintendence of this Mission. May the Lord direct and support us in this emergency, and cause even this trying dispensation to work for the good of His cause. Sister Johansen, I am thankful to say, appears powerfully supported under her severe loss; she longs to depart, and yesterday we thought the period of her release was not far distant. She has, however, since revived, and the doctors are of opinion, that she may yet linger for some time.

“I now proceed, according to your request, to give you some account of the progress of our schools at this place, in the hope, that what I am able to state, may tend to interest and encourage our worthy friends in Britain, who are anxious for the scriptural instruction of the negroes, both adults and children, and generously aid us in this branch of our labours, *casting their bread upon the waters*, in the hope of *finding it after many days*.

“After mentioning, which I do with pleasure and thankfulness to the Lord, that our school has been of late much more numerously attended than at any former period, I will proceed to give you the details of the last meeting for the children, held on their prayer-day, Palm Sunday, April 4th. On this occasion, about 300 children were present, a large company, but scarcely a fourth of the number belonging to our congregation; all appeared clean and neat, and cheered by the presence of their parents and friends. The service commenced with the singing of the hymn, “*Jesus, that condescending King, is pleased to hear when children sing,*” &c. The children then repeated the text from Zech. ix. 9, ‘*Rejoice greatly, O daughter of Zion,*’ &c., which afforded an opportunity of addressing them on the great subject of commemoration. Many of their number answered with readiness and accuracy the questions put to them, in reference to this

remarkable circumstance of our Saviour's life. After which, a second hymn was sung. Twenty-four of the elder boys and girls then recited the 53rd chapter of Isaiah, and were catechized in reference to the birth, life, sufferings, and death of our blessed Saviour, as foretold by the Spirit of God in that remarkable prophecy. Their simple answers, drawn from the Gospel, would have been no less gratifying to you than they were to us; and, as a proof that the children felt interested in the subject, I would observe, that the questions and answers were altogether unpremeditated, and that the latter might, therefore, be justly considered as evidence of the attention with which they had perused the New Testament, and listened to the instructions given them. The meeting was closed with fervent prayer to the Lord, that He would graciously accept the supplications and thanksgivings of these children, influence their hearts by His gracious Spirit, and perfect His praise out of their mouths. Many of the parents afterwards came to express to us their gratitude and pleasure, and to promise that they would afford the children every opportunity of attending the school, and reading the Scriptures at home.

“We wish it were in our power to distribute rewards among those who distinguish themselves by their diligence and good behaviour; we should be particularly thankful to receive, for this purpose, some approved religious publications, particularly narratives, suitable for children. Such a present, with a few good tracts, would be truly valuable to us. A supply of cast-off hymn books of the old edition would likewise be thankfully received.

“Another, and a yet more important, object with us at present, is, the appointment of a suitable person on each of the estates with which we are more immediately connected, who would make it his business to instruct the children during the week in spelling and reading, and to bring them to church on the Sunday. The execution of this plan would be attended with some expense, but I think the benefit accruing from it would be at least proportionate.

J. COLEMAN.

[Extracts of letters from Barbadoes and Tobago will appear in the next Number].

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*Appendix to List of Contributions,*

FOR 1829.

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL.

*List of Annual Subscriptions and Donations received from April 1st, 1829, to March 31st, 1830.*

FULNECK.

LEEDS ASSOCIATION.

Anonymous . . . . .	<i>don</i>	10	0	0	Miss Armitage . . . . .	<i>ann</i>	1	1	0
Mrs. Bacon . . . . .	<i>ann</i>	1	1	0	Mr. J. Atkinson, jun . . . . .	<i>ann</i>	1	1	0
Mrs. Baynes, Bradford . . . . .	<i>ann</i>	1	0	0	Mr. E. Baines . . . . .	<i>ann</i>	0	3	0
Rev. J. Binckcliffe, Swanwick, Derbyshire . . . . .	<i>ann</i>	0	10	6	George Banks, Esq. . . . .	<i>ann</i>	1	0	0
Mr. J. Birtill . . . . .	<i>ann</i>	0	10	6	Rev. W. H. Bathurst . . . . .	<i>ann</i>	2	2	0
Mrs. Boote . . . . .	<i>ann</i>	1	1	0	Mr. B. Beverley . . . . .	<i>ann</i>	1	0	0
Mr. B. Brook . . . . .	<i>ann</i>	1	1	0	Messrs. J. Burton & Sons . . . . .	<i>ann</i>	1	1	0
Mrs. Collins, Osset . . . . .	<i>ann</i>	1	1	0	Mrs. Carr . . . . .	<i>ann</i>	0	5	0
E. Cox, Esq. Liverpool . . . . .	<i>ann</i>	0	10	6	J. Clapham, Esq. Penzance . . . . .	<i>ann</i>	1	1	0
Rev. G. A. Cunow . . . . .	<i>ann</i>	1	0	0	Mr. S. Clapham, jun. . . . .	<i>ann</i>	1	1	0
A Friend . . . . .	<i>ann</i>	0	16	0	Mrs. Wm. Clapham . . . . .	<i>ann</i>	1	0	0
Mr. Hanneman . . . . .	<i>ann</i>	1	1	0	Mr. James Dickinson . . . . .	<i>ann</i>	1	1	0
Mr. Hasse . . . . .	<i>ann</i>	1	1	0	Mr. R. Dorrington . . . . .	<i>ann</i>	0	7	0
Mr. J. Hinchliffe, jun. . . . .	<i>ann</i>	1	1	0	Mrs. Joh. Fawcett . . . . .	<i>ann</i>	1	1	0
Rev. I. Holmes . . . . .	<i>ann</i>	1	1	0	Mr. S. G. Fenton . . . . .	<i>ann</i>	1	1	0
Rev. D. Jenkins . . . . .	<i>don</i>	0	5	0	Mr. John Goodman . . . . .	<i>ann</i>	1	1	0
James Montgomery, Esq., Sheffield . . . . .	<i>ann</i>	1	1	0	Mr. Geo. Goodman . . . . .	<i>ann</i>	1	1	0
H. Simons, Esq., Tyersall . . . . .	<i>ann</i>	1	1	0	Mr. B. Goodman . . . . .	<i>ann</i>	1	1	0
Miss Stuart . . . . .	<i>ann</i>	1	1	0	Benj. Gott, Esq. . . . .	<i>ann</i>	2	2	0
James Sykes, Esq., Adwalton . . . . .	<i>ann</i>	2	2	0	Mr. W. Gott . . . . .	<i>ann</i>	1	1	0
J. Taylor, Esq. . . . .	<i>ann</i>	2	2	0	Mr. John Gott . . . . .	<i>ann</i>	1	1	0
Mrs. Thornton . . . . .	<i>ann</i>	1	1	0	Mr. Hargreaves . . . . .	<i>ann</i>	1	1	0
Rev. S. Wilson . . . . .	<i>ann</i>	1	1	0	Wm. Hey, Esq. . . . .	<i>ann</i>	2	2	0
I. Wood, Esq. . . . .	<i>ann</i>	1	0	0	Mr. Wm. Hey, jun. . . . .	<i>ann</i>	1	1	0
Gervas Woodhouse, Esq., Ous- ton Place . . . . .	<i>ann</i>	2	2	0	Messrs. S. Hirst and Son . . . . .	<i>ann</i>	1	1	0
Mrs. Young, Osset . . . . .	<i>ann</i>	10	10	0	Mr. R. Howitt . . . . .	<i>ann</i>	1	1	0
Young Ladies at Fulneck School, penny collections. . . . .		2	0	0 $\frac{3}{4}$	Mr. Jos. Ingham . . . . .	<i>ann</i>	1	1	0
Young Gentlemen at Ditto . . . . .		2	4	0 $\frac{1}{4}$	Mr. J. Kirk . . . . .	<i>ann</i>	0	4	0
Berwick and Tweedmouth As- sociation for propagating Re- ligious Knowledge . . . . .		5	0	0	Mrs. Kirshaw . . . . .	<i>ann</i>	1	1	0
Berwick Juvenile Society . . . . .		1	0	0	Mr. W. Liddle . . . . .	<i>ann</i>	1	0	0
Messrs. Ackroyd, Collins, James, Oates, Smith, Still- man, Wade, Anonymous, Ditto, 5s. each . . . . .	<i>ann</i>	2	5	0	Mr. James Lister . . . . .	<i>ann</i>	1	1	0
Mrs. Brett and Craven, 5s. each . . . . .	<i>ann</i>	0	10	0	Mr. Stephen Mitchell . . . . .	<i>ann</i>	1	0	0
Misses Skelton and Smith, 5s. each . . . . .	<i>ann</i>	0	10	0	Mr. D. B. Mouncey . . . . .	<i>ann</i>	2	2	0
					Wm. Perfect, Esq. . . . .	<i>ann</i>	1	0	0
					Messrs. Perfect & Smith . . . . .	<i>ann</i>	1	1	0
					Geo. Rawson, Esq. . . . .	<i>ann</i>	1	1	0
					T. S. B. Reade, Esq. . . . .	<i>ann</i>	1	1	0
					Miss Rhodes, Roundhay . . . . .	<i>ann</i>	1	1	0
					Miss A. Rhodes . . . . .	<i>ann</i>	1	1	0
					S. J. E. . . . .	<i>ann</i>	1	0	0
					M. T. Sadler, Esq. M.P. . . . .	<i>ann</i>	1	1	0
					Benj. Sadler, Esq. . . . .	<i>ann</i>	1	1	0
					Mr. W. G. Scarth . . . . .	<i>ann</i>	1	1	0
					Mr. W. Scurr . . . . .	<i>ann</i>	1	1	0
					Michl. Thackrey, Esq. . . . .	<i>ann</i>	1	1	0



## GLASGOW AUXILIARY MORAVIAN MISSIONARY SOCIETY.

*Abstract of the Treasurer's Account of Receipts for the Year ending 31st March. 1830.*

Balance in hand, per last Account .....	£ 17 16 5	
Subscriptions and Donations, per Collector's Book :		
For General Fund.....	£126 9 0	
For West India Fund.....	25 14 6	
	<hr/>	152 3 6
Public Collections :		
At last Annual Meeting, after deducting expenses.....	£ 2 15 1	
At Annual Sermon, preached by the Rev. Mr. Welsh, } deducting expenses.....	19 17 5	
	<hr/>	22 12 6
Contributions from other Societies and Friends: viz.		
Glasgow Female Association in aid of the Moravian Missions	£ 42 16 6	
Melville Street Congregation Society for Religious Purposes	5 0 0	
Hutcheson-town Relief Congregation Bible and Mis- } sionary Society .....	4 0 0	
Dovehill Relief-Church Youths' Bible and Missionary } Society .....	5 0 0	
Kirkintilloch Missionary and School Society.....	2 0 0	
Campsie Bible, Missionary, and School Society .....	4 0 0	
Galston Bible & Missionary Society .....	3 0 0	
Largs Female Missionary Society .. .....	6 0 0	
Rothsay Youths' Missionary Society .. .....	5 0 0	
Alva Bible and Missionary Society .. .....	5 0 0	
Paisley Middle Church Parish Bible Association .. .....	5 0 0	
Campbelton Relief Congregation Society for Religious } Purposes .....	5 0 0	
Hamilton Auxiliary Bible and Missionary Society.....	4 0 0	
Blantyre Works' Association for Religious Purposes ....	1 10 0	
Old Monkland Class .. .....	1 0 0	
Friends at Greenock, as collected by Mrs. Morren .....	25 18 0	
Ditto at Helensburgh, collected by the Rev. Mr. Arthur ..	0 10 6	
James Carlile, Esq, Paisley.....	5 0 0	
	<hr/>	129 15 0
Legacy :		
Trustees of late Miss Oliphant, Dumbarton, less duty .. .	27 0 0	
Interest due by Treasurer .. .....	1 3 3	
	<hr/>	£350 11 1

*The following Donations of Clothing for the use of the Brethren's Missionaries and their Converts are thankfully acknowledged:—*

A box of clothing for the Labrador Mission, from friends in and near Glasgow, by Miss F. Parker.

Ditto for Greenland, from friends near Ruddington, by Mrs. Cocker.

Ditto for Labrador, from friends in the neighbourhood of Bristol, by Mrs. Harford, Blaise Castle.

A parcel of 16 flannel and cotton articles of clothing, by Mrs. Plumptre, Fredville, Kent.

A box of wearing apparel, for Greenland or Labrador, from friends at Peterhead, Aberdeenshire, by Mr. Thompson.

Sundries for Labrador, from Miss Beardmore.

A parcel of clothing, from some ladies in Guernsey, by Right Hon. Lady Eliz. Orde.

NEW SETTLEMENT AT KANGERTLUKSOAK, ON THE COAST OF  
LABRADOR.

*The SOCIETY FOR THE FURTHERANCE OF THE GOSPEL acknowledge, with many thanks, the Receipt of the following additional Donations in aid of this object; towards which, they beg to solicit the continued liberality of their Christian Friends: —*

Right. Hon. Lord Mountsantford .....	5	0	0	<i>By Rev. H. Kleinsmith, Ayr.</i>	Mr. W. Paterson .....	1	0	0
Miss F. Beardmore .....	5	0	0	Mrs. Kirkland ..	1	0	0	
Miss Fearon .....	1	0	0	The Relief-Church, Ayr, by				
Mrs. Grote .....	1	0	0	H. Cowan, Esq. ....	2	0	0	
Mr. J. Thompson .....	3	0	0	Mrs. Rogers .....	0	5	0	
Miss Thompson .....	1	0	0	Miss M'Night .....	0	5	0	
S. S. by Jas. Montgomery,				Baillie Hutcheon .....	0	5	0	
Esq., Sheffield .....	50	0	0	Mr. Todd .....	0	5	0	
Miss Grinfield, Clifton .....	1	0	0	Mr. Wise .....	0	5	0	
Stephen Leach, Esq. ....	1	0	0	Col. Reid .....	0	10	0	
A Friend, by Miss Wade ..	1	0	0	Baillie Miller .....	0	2	6	
Thomas Meade, Esq, Chatley	1	0	0	Mrs. Shaw .....	0	2	6	
Rev. W. Richardson, Ferry-				Mrs. Gross .....	0	2	6	
bridge .....	2	0	0	Rev. H. Kleinsmith .....	5	0	0	
W. Gray, Esq., York .....	10	0	0	<i>By Miss Phillott, Bath.</i>				
Miss Ann Hudson, ditto .....	10	0	0	Mrs. and Miss Stackhouse ..	1	0	0	
L. ....	1	0	0	Mrs. C. Sheppard .....	1	1	0	
A Friend .....	5	0	0	Mrs. Knapp .....	1	0	0	
W. A. Hankey, Esq., by Rev.				Miss Neyle .....	1	0	0	
J. Clayton, jun. ....	5	0	0	A Friend .....	1	0	0	
Thos. Hankey, Esq., by ditto	5	0	0	<i>By Rev. S. Reichel, Bath.</i>				
E. G. I. (Ipswich) .....	5	0	0	A Friend, by Miss Hurlock ..	30	0	0	
Mrs. Bates .....	10	0	0	Ditto, by E. B. ....	5	0	0	
Miss H. Wellford, Henley ..	3	0	0	Mr. W. Gibbs .....	1	0	0	
Ockbrook Bazaar, by Miss				W. Bally, Esq. ....	1	0	0	
Church .....	3	3	0	A Friend's Collection .....	0	11	6	
Produce of sale of Labrador				<i>By the London Association.</i>				
toys, by Mrs. Rudolph and				Miss C. Blackden .....	1	1	0	
Mrs. Gordon, Dublin ....	4	1	6	O. N. ....	3	3	0	
I. S. and Mrs. Bramall, per				W. Cabbell, Esq. ....	1	0	0	
Mr. W. Mallalieu, Fairfield	2	2	0	T. S. Cabbell, Esq. ....	1	0	0	
Miss Hurdis, Eltham .....	5	0	0	Mrs. T. Cabbell .....	1	0	0	
Mrs. Harryman .....	5	0	0	Messrs. Haydon, Guildford ..	5	0	0	
T. Meade, Esq. ....	1	0	0	A Friend .....	10	0	0	

*Errata in former list: for Mr. Lockett read Mrs. Lockett; for Miss Brunner read Miss Bremner.*

## LABRADOR.

*Letters from the Missionaries of the United Brethren, on the Coast of LABRADOR.*

DEAREST BRETHREN, OKKAK, August 3rd, 1830.

“ WE received your kind letter of May 25th on July 24th, by the safe arrival of the Harmony from KANGERTLUKSOAK. We soon met, and offered up praise and thanksgiving to God our Saviour, that he had brought the ship, with her companion, the Oliver, Captain Corrival, to our coasts, protected from all harm.

“ We felt great gratitude towards you, dear Brethren, not only that you had again so generously sent the necessary stores and provisions for us by the Harmony, but had even ventured, in reliance upon the help of the Lord, to transmit all the building materials necessary for the mission-house and church at Kangertluksoak, as well as provisions for the Brethren residing there, by hiring a second vessel for that purpose. We also have done what we could to further the formation of this new settlement, and have experienced the blessing of the Lord accompanying our labours. By His mercy we were favoured, during last winter, with such an extraordinary sledge-track, that the oldest inhabitant cannot remember one so good. This afforded us the means of transporting to the new place, rafters, boards, and shingles, which, with the help of our Esquimaux, we had in preparation.

“ In the beginning of March, Brother Lundberg paid us a visit, when we conferred with him respecting the best plan to be adopted; and we resolved to convey all the necessary stores by sledges, together with the frame-work of the house to be put up at Kangertluksoak. Brother Mentzel was commissioned to care for the execution of this plan. On the 22nd of March he arrived here from Nain; and, on the 13th of April, set out in company of Brother Beck, and six young Esquimaux, for Kangertluksoak. On the 8th of July, the frame-work of the house was erected, and on the 21st, the day before the arrival of the ships, it was covered with weather-boarding

on three sides. The stores, therefore, sent by the Oliver, could immediately be brought under cover. The house is forty-eight feet long, and twenty-eight broad, two stories high, and contains three dwelling-rooms, and a kitchen on the ground floor, and may be inhabited as soon as resident missionaries are appointed for this new settlement. The whole will be finished next spring, God willing. There is likewise room in this house for a temporary chapel; and the completion of it will be committed to the Brethren Kruth and Beck, Brother Mentzel having been invited to visit Europe. We believe that all relating to the formation of this settlement proves, that the Lord has laid His blessing upon it, for He has given success to all our exertions. May He grant you the means of bearing so much additional expense, by disposing the hearts of those who delight in the spread of the gospel to come to your assistance.

“ During the past winter, we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transactions, confirmations, and the celebration of the Lord’s Supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet, there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their soul, and some have deviated from the right way. Their number, however, is comparatively small, and even such declare, that they yet hope to be truly converted. The number of inhabitants of Okkak is 388 Esquimaux, of whom 314 are members of the congregation. Thirteen adults, and 2 children above two years old, have been baptized; 8 were received into the congregation; 16 became partakers of the Holy Communion; 6 couple were married; 14 children were born, and three adults and three children departed this life.

“ We had many visitors last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts. A few of them appeared to pay attention to our exhortations, and the gospel of our crucified Saviour seemed to make an impression upon their minds. One family, consisting of four persons, remained with us.

“ When the new settlement at Kangertluksoak is properly formed, we have every reason to hope that there will be an accession of members from amongst the northern heathen.

“ As to externals, the heathen in our neighbourhood suffered at times from want of provisions; but our people had a sufficiency, by better management.

“ To return to your kind letter, we rejoiced particularly at the report of the blessing attending our other missions in various parts of the world, and at the general peace.

“ To the venerable British and Foreign Bible Society, we return our most grateful acknowledgments for printing for us the Psalms of David. Our Esquimaux beg us to express their cordial thanks for this gift, and pray, that the Lord may bless and reward their benefactors.

“ In our own family, the Lord has been with us, and granted us peace, health, and strength, to perform our several duties. Brother Knoch and his wife, however, suffered a severe illness for a fortnight, and Sister Stürman was likewise much indisposed; she was rejoiced by the birth of a healthy little boy on the 7th October last year, but it pleased the Lord to take the infant on May 2nd.

“ The winter was not severe for Labrador. The thermometer never fell below 30 under 0 Fabr. In July it rose to 70.

“ We recommend to your love, Brother and Sister Stürman, Brother Mentzel, and the child Edward Stock, who go out with the ship. Brother and Sister Stock will come hither in the place of Brother Stürman and his wife.

“ May our gracious heavenly Father, who has hitherto watched over and protected the ships coming to us, grant to them both the same favour, that they may reach their destined havens in safety. May the dear company on board the Harmony enjoy His presence for their comfort and support under all circumstances, during their voyages to England and Germany. Remember us in your prayers, and be assured of our love and gratitude, as your affectionate Brethren and Sisters at Okkak.

(Signed)

G. KNOCH.

S. STÜRMAN.

F. KNAUS.

Z. GLITSCH.

From NAIN.

August 16th, 1830.

DEAREST BRETHERN,

“WHAT shall we render unto the Lord, for all the love and mercy, faithfulness and patience, which He shews towards us, His undeserving servants, and which we experience anew every year! These thoughts arise in our hearts with rapture, whenever we hear the joyful news, that the ship has safely reached our coast.

“*July 28th*, was the glad day, when we were awakened early in the morning by the report of guns from the north, and soon discovered two post-kayaks entering our bay, which brought us our letters from Europe. No one, who has not experienced the same, can form a just idea of our delight, when, in our distant and barren country, we feel ourselves, on these occasions, most intimately connected with our dear Brethren and Sisters, and with so many children of God in other places; and when we also receive the means of our support from one year to another.

“We soon met together to read the affectionate letter written by your Secretary in your name, which afforded us great pleasure and encouragement. We were glad to hear, that our dear Brother Müller and his wife had reached England in safety, and that the latter had recovered from a dangerous illness. We suppose, that they have long ago reached their place of rest. On *July 15th* we had the pleasure to receive their successors, Brother and Sister Lundberg. They had paid us a short visit on their journey from Hopedale to Okkak, where they conferred with our Brethren respecting the settlement at Kangertluksoak. We cannot help observing, that while you, dear Brethren, were so active in preparing the means for the execution of this plan, it pleased God to bless our exertions for the same purpose. Brother Lundberg’s journey from Hopedale to Okkak, which is between four and five hundred English miles, was performed in a very short space of time.

“At Okkak the Brethren resolved immediately to send the

beams, shingles, and other materials, by sledges, to Kangertluksoak. In March, Brother Mentzel went from hence to superintend the building of a temporary house there. Every thing we undertook succeeded beyond our expectation, and we trust the Lord has laid His blessing upon our weak endeavours, and that many heathen from the distant north may be brought to this place to hear the gospel; for there is yet room, and the Lord invites all to the gospel-feast.

“As to our own family, we observe, with gratitude to God, that we have lived in peace and comfort with our Esquimaux congregation. The grace our Saviour has prevailed amongst us, and we have experienced the truth of His word, “I know my sheep, and am known of mine.” But we have still to lament the indifference of some, who do not know how to value their privilege of living in a congregation of Christ, and who even fall into sin. With such, we must bear with patience; but in general, we can declare with truth, that most of our people shew a desire, through the influence of the Spirit of God, to live unto Him who loved them, and gave Himself for them; and who now, exalted at the right hand of God, gives power to all that believe on Him, to become the sons of God.

“During the last season, we had the pleasure to baptize a married couple, and their child of four years old, as likewise a young woman, into the death of Jesus. This transaction occurs but seldom in our more southern settlements, to which few heathen resort. Eight children were born and baptized; six persons received into the congregation, and six among the communicants; four couple were married; two adults and five children departed this life. The number of our inhabitants is two hundred and forty-five. Among the departed children, was a little boy who distinguished himself by his capacity and diligence in learning. He broke through the ice, his elder brother falling with him into the water; the latter was brought out apparently dead, and laid upon the ice. Their mother, who had hastened to the spot, with other women, fell in likewise, but keeping her eye upon her youngest child, she worked her way with him to the shore, yet not before life was extinguished; the elder boy recovered. An-

other little boy of a year and half old, was killed by a shot fired imprudently. The parents of these children demeaned themselves in a truly Christian spirit. The heavy rains which prevailed last summer, occasioned several falls of earth. In Paul's Island, opposite to our place, a violent stream of water gushed suddenly from under the hills, carrying with it earth, stones, and shrubs; and as a boat full of women was just then halting under the hill, they were all covered with the rubbish. An Esquimaux, perceiving their situation, by the glittering of the tin vessels they held in their hands for the purpose of gathering berries, immediately helped them out without their having received much injury.

“The last winter was moderately cold, and the Esquimaux could attend to their business of procuring provisions on shore. Being likewise successful in catching seals in nets, they suffered no hunger. They diligently attended both the church and school.

“Our communicant congregation consists of upwards of a hundred members, and we can truly declare, that, at the enjoyment of the Lord's supper, His presence cheers our souls. The festivals and memorial days were also seasons of great blessing. Our young people have made some progress in their learning; it is now not difficult for them to repeat many scripture texts and verses by heart; and we believe and hope that not only their memories, but their hearts retain them, and that they will be applied by the Spirit of God, now and hereafter, with profit to their souls.

“Though we were only few, we made considerable progress in the building of the new Mission house here, and hope soon to make it habitable. The Lord preserved us from heavy illnesses. In May, Sister Meisner suffered from an inflammatory disorder, and Sister Henn was likewise ailing, but both recovered, for which we bless Him, who is the only physician of soul and body. This summer is chiefly dry and warm. Fahrenheit's thermometer rose no higher than 80°, and the nights were cool, at 40°. Our gardens promise well.

“We thank you, dear Brethren, for the provisions and

stores you have sent us, and particularly request that you will present to the venerable British and Foreign Bible Society, our own and our Esquimaux' best thanks for the present of the printed Psalms of David in the Esquimaux language. May the seed of the word of God, which that society has been the instrument of disseminating, in so many parts of the earth, and in so many languages, spring up and bear fruit, for a blessing to thousands and tens of thousands.

“ To our dear friends and benefactors of the Associations of London, Edinburgh, Glasgow, &c., we beg to express our unfeigned gratitude for their continued exertions to assist in the support of our Missions. May the Lord grant His choicest blessings to attend them.

“ We now pray to Him, to whom all power is given in heaven and in earth, to preserve our ship with all on board; and recommend to your love, Brother and Sister Stürman, Brother Mentzel, and the child Edward Stock. May they be safely conducted to you.

“ The Harmony arrived here on the 8th of August; and on the 10th, Brother Stock and his wife, on their journey from Hopedale to Okkak. Brother and Sister Meisner proceed with the ship to Hopedale. We remain your most affectionate Brethren, the Missionaries at Nain.

JOHN LUNDBERG.

JOHN SAMUEL MEISNER.

JOHN LEWIS MORHARDT. CHRISTIAN BENEDICT HENN.

GEORGE HERTZBERG.

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*From HOPEDALE.*

DEAREST BRETHREN,

*August 23rd, 1830.*

“ ON the 2nd of August, we received the joyful news that the Harmony had arrived safe at Kangertluksoak, on July 21st; and, on the 24th, at Okkak: under the gracious protection of our Heavenly Father. We cannot express, in words, our thankfulness for this renewed proof of His mercy. May He accept our praises, and glorify His name in us.

“ The letters we received from the Elders' Conference of the Unity, and from your Society, refreshed us, and encouraged us cheerfully to continue our labours in the work of

the Lord, assured that He will grant His blessing both to us and to our Esquimaux. The letters from our private correspondents gave us likewise very great pleasure. They are an annual feast to us.

“ On the 23rd of this month, at noon, the Harmony cast anchor in our harbour, and we welcomed Brother Taylor, Brother and Sister Meisner, and our friend Mr. Sutherland. Brother Meisner and his wife will be our future fellow labourers, and we commended them to the Lord in prayer for their future service. Brother Stürman and his wife, and Brother Jonathan Mentzel, also arrived with the ship, on their passage to Europe, with the child Edward Stock. We pray the Lord, whom winds and waves obey, to bring them safely across the ocean.

“ For all the necessaries of life, which you have again sent us, we return you our most grateful thanks.

“ It afforded us very great pleasure to hear, that you have made it practicable to form a fourth settlement at Kangertluksoak. It has been, for many years, the wish of our hearts, but the labour and expense of such an undertaking, however necessary, are great. We pray the Lord to bless the many friends of the Missionary cause in England, without whose assistance it would be impossible to make the attempt. We particularly request you to present our most cordial thanks to all these benefactors. May the Lord reward them in time and in eternity!

“ To the British and Foreign Bible Society also, we desire to express our warmest gratitude, for printing, for the use of this Mission, the Psalms of David in the Esquimaux language. To the London Association, and those in other places, which grant us such generous assistance, we beg likewise to express our grateful acknowledgments.

“ The word of the Cross, which we preach, has, in the past year, penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait

with patience for the time when the good shepherd will seek and find them, and bring them to His fold. In our schools we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well, and turn to scripture texts and hymns with great facility.

“ In procuring their maintenance by seal-catching, they succeeded tolerably well; and if they are diligent in the cod-fishery, they may obtain a sufficient supply for next winter.

“ In our own family, the Lord has preserved us in peace and brotherly love, and we have been able to fulfil our duties with health, seldom interrupted by slight indispositions: but on February 15th, Sister Stock, after her confinement, seemed to be in great danger of her life. Her child was still-born; but the Lord heard our prayers, and restored her health.

“ The winter was mild, and Fahrenheit’s thermometer never fell below 26 degrees. On December 5th, our bay was covered with ice, which remained till June 12th. We now enjoy delightful summer weather, and our gardens promise a good crop of vegetables.

“ *July 13th.* Brother and Sister Lundberg, and their infant son, went with our boat to Nain, and Brother and Sister Stock to Okkak, commended to the protection of the Lord.

“ *August 3rd.* A ship, called the Belinda, arrived here, with several gentlemen on board, who paid us a friendly visit. They came from St. John’s, Newfoundland, and informed us, that every year a similar visit to the Labrador coast will take place. William Patterson, Esq., Judge of the Court of Civil Jurisdiction on the coast of Labrador, and the other gentlemen, took a view of our settlement, and inquired into all our arrangements. Mr. Patterson paid us several visits in our house, and very kindly offered to render us any service in his power, leaving his address with us.

“ We conclude, with a cordial salutation to all the members of your society, and remain your affectionate Brethren.

(Signed) ADAM KUNATH. JOHN KÖRNER.  
FREDERIC CHARLES FRITSCHÉ.

N. B.—The *Harmony*, Captain Taylor, left London on the 31st of May, with the *Oliver*, Captain Corregal, in company, the latter conveying the building materials, &c. for Kangertluksoak. The two ships had rather a rough passage to Stromness, in the Orkneys, but from thence were favoured with good wind and weather to the coast of Labrador. By a special providence of God they met with neither ice nor fogs, always kept in company, and hit exactly upon the right entrance into Kangertluksoak-bay, which had never before been approached from the sea, but only by the missionaries' boats sailing coast-wise. On the island lying before the bay, Esquimaux were waiting, who piloted the ships to their anchoring-ground near the spot chosen for the new settlement. The *Harmony* having thus far seen all safe, proceeded, on the third day, to Okkak, leaving the *Oliver* to unship her cargo. This was completely done in a fortnight, and all the stores safely brought under cover of the new building, which had been nearly finished by the Missionaries Mentzel and Beck, as related in the foregoing letters. The *Harmony*, having successively visited the three settlements, Okkak, Nain, and Hopedale, returned to England from the latter place in three weeks, arriving safe in the river on the 21st September.

We call upon our Brethren and friends to join us in thanksgiving to our gracious Heavenly Father, for these signal proofs of His mercy and protection, and for the extraordinary success with which the commencement of this undertaking has been favoured. We humbly hope, that we may consider it as a token of the divine approbation of our weak endeavours to spread the knowledge of the gospel of Christ among the northern Esquimaux who frequent the neighbourhood of Kangertluksoak.

As soon as the necessary buildings can be finished, the resident Missionaries will be appointed.

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*Extracts of Private Letters.*

KANGERTLUKSOAK, *July 26th, 1830.*

“MY letter from Stromness, will have given you some particulars of our passage from London to the Orkneys, and our

detention there for upwards of a week, owing to the state of the weather. It was not till the 19th June, that we were able to continue our voyage, the wind having meanwhile become favourable. The text for the day, forming part of the prayer of Solomon, at the dedication of the Temple, proved a real encouragement to me, especially as it admitted of an easy application to our little vessel: "*Let thine eyes be open towards this house night and day.*" And truly did we experience, during the whole of our passage across the ocean, and along a dangerous, and, in part, an unknown coast, that the eye of our Almighty Father, ever the Keeper of Israel, *who sleepeth not, neither slumbereth*, was over us for good; and that we were the objects of his favour and protecting care. After a remarkably safe and pleasant voyage, we arrived off the coast of Labrador, on the 18th July. The high land between Okkak and Kangertluksoak, forming the promontory of Kaurmayok, came first into sight, and presented an interesting appearance. On the following day, we passed the Island Nelletok, (to which Captain Fraser gave the name of *The Watchman*), with a light but favourable wind; and, on the 20th, came so close in shore, that we confidently expected the report of a gun would bring some Esquimaux on board. Being, however, herein disappointed, it was deemed advisable, lest any accident should happen to the ships, from our ignorance of the soundings, that Mr. Sutherland should proceed with the *Harmony's* boat, in search of the entrance into Kangertluksoak bay. About nine o'clock in the evening, he returned with an Esquimaux, whom he had met with at Nappartok, and who informed us, that Kangertluksoak lay considerably farther to the northward. The object of my coming, being explained to this man, who was a heathen, he held out his hand to me, in the most friendly manner, saying, *nakomek*, (*that is well*). Shortly after, two kayaks from Kangertluksoak approached us; the Esquimaux, to whom they belonged, came on board, and remained with us, for the purpose of piloting the vessels into the bay. Early on the 21st, the report of our guns brought a great number of northlanders, from Saeglek and Nachvak, on board the *Harmony*. They were mostly heathen, and several of them had a somewhat rude and savage

aspect. On the whole, I was exceedingly struck with the marked difference existing between the appearance and manners of the converted Esquimaux, and of their heathen countrymen; the sight of the latter affected me greatly. Their habits indicated a state of existence but little superior to that of the brute creation, the children in particular seemed to be almost utterly neglected. At half past four o'clock, Brother Beck paid us a visit; from him we learnt that Brother Mentzel and himself had been stationed at Kangertluksoak since the 7th April, awaiting our arrival, and that Brother Kmoch had been assisting them for several weeks, but had been obliged to return to Okkak, in consequence of ill health. The vessels having dropped anchor, we proceeded on shore, thankful to the Lord our Saviour, for all the goodness and mercy bestowed upon us, during our voyage of seven weeks. We found a good house nearly constructed on the scite of the intended settlement; the sides, with the exception of one gable, being already boarded over. The country around Kangertluksoak looks green at this time of the year; and as to the harbour, Captain Taylor gives it the character of being superior to those at the older stations. On the 23rd, Brother Mentzel took leave of Brother Beck and myself, who are appointed to remain at this place, and proceeded with the Harmony to Okkak, attended by our best wishes and prayers. The weather having meanwhile cleared up, we commenced the unloading of the Oliver, in which we were stoutly assisted by about thirty Esquimaux, with their wives and children. In the course of three days forty-four thousand and nine hundred bricks were landed, and brought under cover. I had no idea that this part of our task would be accomplished in so short a time. On the 29th, all the casks were emptied of their contents, and in less than two days we hope to see the cargo of the Oliver fully discharged. *Thus far, therefore, the Lord hath helped us;* and on Him we desire to depend, for that aid and support which we shall still require, if the work, which we have undertaken in His name is to be successfully executed. Assist us with your prayers, and your brotherly co-operation.

FERDINAND KRUTH.

“IN the beginning of April, I received a proposal from Brother Lundberg to accompany Brother Mentzel to this place, and to assist, as far as my ability might permit, in the formation of the new settlement. I willingly consented, in dependence on the grace and strength of our Lord and Saviour; and, since our arrival here, on the 7th of that month, there has been no want of employment, either for ourselves or our Esquimaux. When the Harmony first appeared in sight, a house of good dimensions was already in sufficient forwardness to afford a shelter for our small party, and accommodation for stowing away the cargo of building materials brought by the Oliver. I have no time to enter into a detailed description of this place and neighbourhood\*, for we are all

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\* The following extract from the journal of the Brethren Kohlmeister and Kmoch, of their voyage to Ungava Bay in 1811, descriptive of the first visit of our Brethren to Kangertluksoak, will doubtless be perused with interest and pleasure.

“ June 29th. We now steered for Kangertluksoak, a winter station of the Esquimaux, where several of our people had pitched their tents.

“ At noon, we were off an island, called Eingosiarsuk, (the Little Cup), opposite the Ittiplek, (a flat piece of ground joining two headlands), over which the northern Esquimaux pass in sledges to Okkak, round Kaumayok. Farther towards the North West lies Tuppertalik, a high ridge of mountains, which, from its appearance, we called the Table Mountain, having nearly the shape of the mountain so called at the Cape of Good Hope.

“ To the north lies Nellikartok, the outermost island on leaving the Ikkerasak, (or strait), and the first of the Kangertluksoak islands. Behind Tuppertalik, a bay opens, called Nappartok, (a wood), with a little wood higher up the country, about eight or ten hours drive from Okkak. A good harbour for large vessels is said to be here, called Uniakovittannak, (broad boat harbour). Before the entrance to Nappartok lies an island, Naujartsit, (the Little Sea-gull island). Seven or eight miles north of Nappartok, a long flat point runs out, terminated by a small island. On approaching towards Kangertluksoak, a long island runs parallel with the coast called Illuektalik, (a burial-place), between which and the main land is a strait, affording good shelter for boats. Into this Jonathan intended to run, but the wind being favourable, we kept on our course, and passed two islands, Kingmiktok, (Dog island), and, farther north, Kikkertarsoak, a great island which defends the entrance into the harbour of Kangertluksoak, from the sea. At 10 P.M. we came to an anchor in the harbour, and were received by our Esquimaux, of whom several fami-

in the midst of an occupation, which tends to unfit both head and hand for correspondence. So much, however, I may observe, that the situation of our little settlement appears a very favourable one; there is a considerable tract of level country around it, mostly covered with grass, and evidently not so barren as the land at Okkak. The climate also seems somewhat milder.

JOHN C. BECK.

*From OKKAK.*

“ I REJOICED once again to receive a kind letter from your hand, and to derive from its contents a ground of hope, that

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lies were stationed here, as well as by the other inhabitants, with demonstrations of great joy. Both the heathen, who kept on the right side of the great bay, and our own Christian Esquimaux, on the left, fired numberless shots to welcome us. Several boats were here from Killinek and Naelvak, bound to Okkak.

Kangertluksoak lies about sixty miles north of Okkak, is an agreeable place, and has a good strand, and safe anchorage.

30th. Being Sunday, the Missionaries went on shore, and visited all the Christian families, by whom they were received with the most lively expressions of affection and gratitude. Many strangers from the opposite coast had joined them, and they all seated themselves in a large circle on the grass.

Nikupsuk's wife, Louisa, who had long ago forsaken the believers, was here, and said, with much apparent contrition, that she was unworthy to be numbered with them. She then seated herself at a little distance from the rest.

The number of the congregation, including our boat's company, amounted to about fifty. Brother Kohlmeister first addressed them, by greeting them from their brethren at Okkak, and expressing our joy at finding them well in health, and our hopes, that they were all walking worthy of their Christian profession, as a good example to their heathen neighbours. Then the Litany was read, and a spirit of true devotion pervaded the whole assembly.

Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen, most melodiously sounding forth the praises of God, and giving glory to the name of Jesus their Redeemer. Peace, and cheerful countenances dwelt in the tents of the believing Esquimaux.

we may still be permitted to meet in this world. Ill health, and increasing bodily infirmity, will probably oblige my dear wife and myself soon to retire from the service of this Mission, a circumstance which we shall both deeply regret, for I can truly say, that our hearts are in the work committed to us, and we can expect to be no where more comfortable and happy than we have been among our dear Esquimaux. Indeed, no place in the whole world has so many charms for me, as the coast of Labrador, with all its bleakness and sterility; and here I would gladly end my days, did I not fear that by remaining at my post, after I had been deprived of strength for the discharge of its duties, I should become a burthen to my Brethren and the Mission. The past winter has been a very trying one for us both; in November, we were so ill, myself with violent rheumatic pains, and my wife, with a complaint in her leg, and other ailments, that we were unable to render each other the smallest assistance. After some weeks of suffering, however, it pleased the Lord to restore me to a tolerable state of health, and to strengthen me for the execution of the work which I had undertaken, the squaring of the requisite timbers for the intended house at Kangertluksoak. This I accomplished with the help of my Esquimaux assistants, so that they were ready in good time, for transportation to that place by means of sledges. The weather proved most favourable for this purpose; the snow being sufficiently hardened by a long and uninterrupted frost, afforded the finest sledge-track that I have seen during the thirty-three years of my residence in Labrador. It continued in excellent order throughout the winter, and for some weeks after Easter, and enabled us to transport, with comparatively little trouble, a large quantity of building materials, together with the needful provisions for our Brethren and the Esquimaux, who volunteered to assist in the erection of the building, intended for a temporary dwelling-house and store.

“The sledges employed in these operations performed no less than one hundred and five journeys between Okkak and Kangertluksoak, and seldom spent more than one day on the road, though the direct distance is above sixty miles. We

thanked the Lord for this token of His goodness, and accepted it at His hands, as a pledge of the favour with which he regards our attempt, to extend the bounds of His kingdom in Labrador.

“ The house erected by the Brethren Mentzel and Beck, at Kangertluksoak, is forty-eight feet long, twenty-eight feet broad, and two stories high, and is already boarded on three sides. We are particularly thankful to receive an assistant so well qualified as Brother Kruth for the service of this Mission. His knowledge of carpentry in all its branches will be of essential advantage to the new settlement, where he is for the present stationed.

“ On the 2nd of June, I set out for Kangertluksoak, agreeably to a commission received from our Mission-Conference. The snow and ice having been already partially thawed, my journey of two days, performed in a sledge, was both fatiguing and dangerous; yet, the Lord graciously protected me and my Esquimaux companions from all harm. As soon as the house was in a state of sufficient forwardness, I returned home in a skin-boat. This expedition was attended with many hardships, and seemed to convince me, that I was no longer able to endure labour and privations, of which, in my younger days, I should have made but small account. Hard work and scanty fare soon affected my health; and a cold, which I afterwards caught, brought on a severe fit of illness. As soon as I was sufficiently recovered, I returned to Okkak. Here I experienced a relapse, from the effects of which I am still suffering, though able to resume my ordinary occupations. Remember us both in your prayers.

GEORGE KMOCH.

“ WE can easily picture to ourselves the eagerness with which the members of your society will look forward to the arrival of the Harmony, and the receipt of intelligence respecting the establishment of a Fourth Station; and sincerely do we rejoice, that the news which we have to send you is of so cheering a nature. Every thing seems to convince us that we have chosen the right time for this undertaking, and that the blessing of the Lord will not be withholden from it. Our

dependence is upon Him, and we are persuaded that He will not put our faith to shame, but furnish us by one means or other with the means necessary for the completion of the work we have taken in hand. While the Harmony was at this place, three boats containing from forty to fifty heathen from the northward, paid us a visit; but owing to the accumulation of business at this season, we were unable to give that particular attention to them, which we could have wished. Several of their number expressed their desire to hear the gospel, but could not resolve to remain with us, at the hazard of being separated from their relations. To use their own expressions, "they felt themselves unable to live with the believers." If, however, the father of a family is desirous to be converted, the members of his household have no alternative but to follow him, and in this way many a soul has been brought under the sound of the gospel, and eventually won for our Saviour.

"Our schools are diligently attended by about 154 scholars, and we have the pleasure to see, that the labour bestowed on their education is not in vain. Among so great a number, there are indeed various characters, some more and others less hopeful; but we have generally observed, that when an impression of the love of Jesus has been made on the heart, either of a child or an adult person, an increased facility in learning to read the word of God is the natural consequence.

"We have thus far had an uncommonly fine summer; little rain or fog, and frequent and warm sunshine. Our garden produce will therefore, in all probability, be more than usually abundant. The musquitoes, meanwhile, swarm around us in myriads, and while their reign lasts, we have no need of cupping; this operation they perform upon us with great dexterity, and but for the smoke of tobacco, to which their aversion seems as great as the partiality of our countrymen, we should probably lose more blood, as well as more patience than we can afford to part with. We thank you, therefore, for sending us a fresh supply of this necessary herb.

Z. GLITSCH.

*From NAIN.*

‘ WHO is there among us, possessed of a particle of zeal for the furtherance of the gospel of Christ our Saviour, but must feel his heart beat with joy and thankfulness, on account of the blessing which has attended our efforts for the establishment of a Fourth Missionary Station on the coast of Labrador. Truly may we exclaim, “*This is the Lord’s doing, and it is marvellous in our eyes!*” If the work proceeds as prosperously as it has commenced, we may hope to see missionaries regularly stationed there in the course of next year. The expense to be incurred will be by no means inconsiderable, yet, we doubt not, the needful means will be supplied by Him, “*whose is the silver and the gold.*” I send herewith a plan of the premises, which will be required to be built at Kangertluksoak\*, before the settlement is completed; from which, and the accompanying documents, you will perceive, that notwithstanding the large quantity of materials your Society has so generously and promptly sent out, a considerable addition to the stock, both of bricks and timber, will be necessary. We feel much concern at the idea of adding to your already large disbursements, but knowing your anxiety that the work should be done well, we prefer our petition with confidence.

“ In the course of the past winter, I visited all the three stations, and was favoured with remarkably fine weather. Returning from Hopedale to Nain, and proceeding thence to Okkak, I travelled with uncommon expedition, accomplishing each journey, a distance of from 80 to 100 English miles, in a single day. In regard to the principal object of my visit, I can with truth declare, that the spiritual state of our three congregations was such as to excite me to heartfelt thankfulness; the Lord and His Spirit are indeed carrying on a work of grace in the hearts of our Esquimaux, in spite of many failings on their part, and much opposition on the part of the great enemy. The only outward annoyance arises from

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\* The new station is to bear the name of HEBRON, as soon as it is regularly established. *Ed.*

the near neighbourhood of some Europeans, who have settled or make visits within a short distance of Hopedale. We trust, however, that the work of the Lord will not be materially interrupted.

JOHN LUNDBERG.

“ FOR the various presents of warm clothing, and other useful articles, forwarded to us by our kind friends in London, Bristol, Glasgow, and other places, we beg to repeat our grateful acknowledgments. The distribution, which generally takes place about Christmas, when most of our people are with us, and when their need is the greatest, will be made according to our best judgment, and the principles explained on a former occasion.

“ You inquire what progress has been made in the revision of the New Testament. This is a question I cannot precisely answer, as the work is at present in the hands of our Brethren at Hopedale. I fear, however, that some time will elapse before it is brought to a conclusion. I am proceeding in the translation of the book of Genesis, and have already got as far as the 29th Chapter. A portion of my leisure hours is also occupied in translating Missionary Accounts, in the occasional communication of which our Esquimaux are much interested.

“ Our musical performances, in the house of God, have continued to afford pleasure and edification. The organ has remained in tolerable tune, and been in frequent use during our public and private services. All we have to regret is, that the compass is so small, and the pitch so high; the latter circumstance is productive of much inconvenience to our violin players. The singing, both of our little choir, and of the congregation, is very pleasing; and our people evidently take great delight in this enlivening portion of the Christian worship. Their predilection for extreme simplicity of accompaniment is remarkable, and their example in this particular is not unworthy the attention of their more civilized Brethren in Europe. When visitors from the other congregations at Okkak and Hopedale attend our services, they are much struck with the effect of the organ, and loudly testify their gratification. An

Esquimaux, from the former place, expressed himself as follows: "How happy I feel; I am reminded, by what I have heard, of Jesus and of the company of the saved, who surround His throne, and sing His praises. Those are indeed delightful notes, which I shall not soon forget." Some of the more intelligent of our people have come to me, and requested that I would shew them the interior, and explain the construction of the instrument. This being done, their wonder has been extreme. As long as they continue in their present simplicity, and neither know nor desire any other use of "*stringed instruments and organs*," than that which has an immediate reference to the "*praise and glory of God*," we cannot but feel disposed to encourage their attention to the study and practice of music. May it long be sanctified to them as a means of spiritual blessing.

L. MORHARDT.

"WE make some progress with the erection of our new mission-house, but not as much as we could wish, owing to deficiency of hands; our Esquimaux do indeed assist us, but even after they have learnt how to work as masons and carpenters, (which requires time and patience), they are seldom disposed to carry on these unaccustomed labours for months or weeks together. An Esquimaux naturally prefers independence to riches; his great delight is to skim across the waves in his kayak, of which he knows he is captain and commander in chief; and to seek in this way a precarious subsistence, rather than to derive a more certain profit from manual labour. The past winter was uncommonly favourable for their occupations; they were able to paddle about in every direction, to take a great number of seals in nets, and to convey them home by means of sledges, with a facility hitherto unknown. Few among them consequently suffered want,—none, I may say, who exercised diligence and forethought; virtues, by which, however, the Esquimaux character is not generally distinguished.

"On the 8th *August*, the *Harmony* remained for a whole day in the offing, but could not enter our harbour owing to a contrary wind. Towards evening the wind subsided, and

three women's boats immediately put to sea, each with a full complement of men, women, and girls, in order to tow the vessel to her anchoring-ground. About 10 o'clock P. M. we had the pleasure to see her enter our bay; the moon shone bright, and our people seemed highly delighted with the success of their expedition. I believe they would gladly tow the *Harmony* a couple of hundred miles, for a remuneration of a handful of peas *per* day.

C. B. HENN.

“ IN the month of *May*, my dear wife was alarmingly ill of a disorder prevalent in this country, so ill, that I thought I should lose her. In Europe the aid of two or three doctors would have been deemed expedient in a case of this kind; but we had only *one* to resort to, even the good Physician Himself. He heard our fervent prayer, accepted our declarations of submission to His holy will, and laid His blessing on the defective means resorted to for the patient's recovery. For this great mercy, we praise and adore His holy name. I cannot help observing, how valuable a few tamarinds would have been to us on this occasion, and what a kindness would be done to us by our fellow-labourers in the West Indies, could they procure for us a small supply of an article, which, in some islands at least, is sufficiently plentiful. Nothing is more grateful to us in sickness than an infusion of this fruit.

J. S. MEISNER.

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### SOUTH AFRICA.

*Extracts of Letters from Brother H. P. HALLBECK.*

DEAR BROTHER,                      GNADENTHAL, *April 6th*, 1830.

“ IN your last letter, you make particular inquiries after the well-being of our Missionaries on the Klipplaat; which accounts just received, dated March 14th, enable me, in some measure, to answer. They were at that time enjoying good health, but a circumstance had recently occurred, which occasioned them uneasiness; *viz.* an encounter between some of their Tambookies and four Caffres, in which two of the latter were killed, and one wounded. The object of the Tamboo-

kies was, to take the Caffres prisoners, having sufficient reason to consider them as spies, but the Caffres refusing to surrender, the Tambookies, assisted by four Hottentots, were induced, contrary to the wishes of the Missionaries, to have recourse to their fire-arms. We join them in regretting the occurrence, and pray that it may not prove detrimental to the mission.

“ Several members of our missionary family are at present suffering more or less from indisposition, though not of so serious a nature, as to unfit them for active exertion. Meanwhile, the work in which we are engaged continues to be abundantly blessed. We have just had the pleasure to see 52 persons, of both sexes, advanced in the privileges of the church, many of whom have afforded us much satisfaction by their simple and experimental declarations.

“ In Hemel-en-Aarde, 10 persons had lately become candidates for baptism, and seven will be baptized on Easter Monday.

ENON, *June 3rd.*

“ My last letter, written towards the end of April, will have informed you of my intention to visit this place, and the new station on the Klipplaat river. I left Gnadenthal on horseback, on the 26th April, and after having spent a day at Zuurbrak, Pacaltsdorp, and Uitenhage, arrived here safe and well on the 18th May, my own riding horses having served me during the whole journey. On the day of my arrival, a messenger came from the Klipplaat, bringing the unwelcome news, that Brother Lemmertz was seriously unwell, and a request that I would proceed thither as soon as possible. I therefore left this place on the 16th, after a visit to some of the Hottentot colonies on the Kat river, and crossing the Caffre mountains, at the head of the Klipplaat, followed that fine stream for five hours' ride. On this occasion, I fully convinced myself, that there is hardly in the whole colony, a river, which has so good and steady a supply of water, a circumstance, as every one knows, of the utmost importance in South Africa. Though the dwellings of the Missionaries, Hottentots, and Tambookies, are of an inferior description, the view of a settlement, consisting of more than 40 habitations, where, but

lately, the wild beasts were undisputed occupants of the land, affected me much, and still more the cordial reception which I met with from the inhabitants of all classes. Every one treated me like an old friend, shaking hands with me, and bidding me welcome in the most affectionate manner. The illness of Brother Lemmertz, I found to be the same by which he has been laid up in former years, *viz.* a severe rheumatic affection; and as the cold climate of the Klipplaat, according to the doctor's opinion, is very unfavourable to his recovery, and the rising Mission would suffer too much by his protracted inactivity, measures are already in progress, to effect a temporary exchange between him and Brother Halter, of Enon. If restored to health, Brother Lemmertz will most gladly return to his post, for he delights in the work in which he has been now for some time engaged. And truly there is cause for joy and gratitude, for the Lord has blessed the labour of His servants beyond all expectation. When I left the Klipplaat, a few days ago, there lived under the care of the Brethren, 43 Hottentots, and 113 natives of various Caffre tribes, and proofs were not wanting that several individuals had experienced the power of the word of the Cross. Three men and three women, of the native tribes, are candidates for baptism. At a meeting for catechization, which I held with them, I was much surprised at the sensible answers which I received; answers which they never could have given, if it had not been for the faithful instruction dispensed to them in season and out of season, by the interpreters, and particularly by the excellent Wilhelmina, without whose assistance the labours of the Missionaries would be very ineffective indeed. Two females, who both understood a little Dutch, have been baptized: Wilhelmina, a Tambookie, baptized at Easter, was not at home, but the Brethren described her as a zealous witness among her people. Salome, a Mantatee, the first fruit of this mission, afforded me much edification. With a solemnity which I shall never forget, she pledged herself to remain faithful to our Saviour, and declared that she would never leave the place where His word was proclaimed. She felt thankful for the calamities which befel her and her nation

some years ago, as she was thereby brought to hear the word of God. In every meeting at church, and at every conversation I had with her, silent tears bedewed her cheeks, and her countenance bespoke peace and happiness within. Her whole conduct is also consistent with her profession, and an example to the rest. On a certain occasion, when her husband was disposed to take a second wife, she conducted herself with so much meekness and prudence, that he repented of the wrong he was about to do her, and he is now a candidate for baptism. She came to the Klipplaat nearly in a state of nakedness, but has earned so much, by her own exertions, that she is now decently clothed in the European manner, and is constantly employed in one way or other.

“ Of the children, the Missionaries have also good hopes, and I found among 19 who attend the school, which is kept by Brother Hoffman and Wilhelmina, a boy and a girl of seven or eight years, who were quite perfect in spelling, and had begun to read the New Testament in Dutch; nor do I recollect to have seen in any school, either in Europe or Africa, so attentive a scholar as that Tambookie girl. She was all soul, and quite absorbed in the business of the class, so that not a mistake was committed by the children around her, which she did not notice before the master had time to do it. What impression is made on the minds of the majority of the adults, we must leave to the Searcher of hearts to determine. But that they begin to receive some knowledge in divine things, and that the truths of the gospel excite their attention, may be gathered from the circumstance, that, in a meeting for catechization, an elderly man, of whom the Brethren have but faint hopes, declared that it appeared to him, that a man *must have two hearts*, the one inclining to what is bad, the other to what is good. Another promising circumstance is this, that the young and middle-aged, contrary to their former habits, are very ready to engage as labourers with the Missionaries, for which they are liberally paid, and by which several of them have been enabled to procure themselves shirts and trowsers. Many of their heathenish customs, such as dancing and rioting after killing an ox, &c., they have readily relinquished, but as yet

they could not be prevailed upon to touch a corpse. The banks of the Klipplaat, which are under irrigation, are very fertile; the Missionaries have harvested excellent wheat, the best barley I ever saw in Africa, and vegetables of all descriptions in great perfection. The Hottentots and Tambookies have imitated the industry of the Missionaries, and have been well remunerated for their labour; a great victory has thus been gained by their becoming attached to the soil, and preferring agriculture to the more uncertain dependence on cattle. "*The Fetkannas*," said some Tambookies to me, when speaking of their external affairs, "*may steal our cattle, but they cannot carry away our gardens, therefore we will never leave this place*;" and there is no doubt that many of their countrymen will soon make the same reflection. Thus, when the Missionaries laboured hard to lead out the water for irrigation, it appears, that they were preparing the means of winning souls for Christ; and it is a happy circumstance, that, in proportion as the population increases, much more land can be brought under culture. I trust, therefore, that no friend of Missions will grudge the expense thereby incurred, seeing what blessed consequences it produces.

"As regards the chief obstacle to the prosperity of this station, the incursions of neighbouring barbarians, I found that, in most instances, the robbers were allured by some neglect on the part of the watchmen; and I believe that, unless great commotions should arise among the neighbouring tribes, in which case we hope to be protected by Government, the place is sufficiently populous to deter the thieves; it has also the advantage of an open situation, so that it cannot be taken by surprise. After having spent nine happy days among the Tambookies, and the question being settled where more durable houses should be built, I took leave of my European and African friends on the Klipplaat, on 25th May, and returned hither by way of Bavian's River.

*June 26th.*

"MY last letter, dated the 3rd instant, will have given you some account of my visits at the Klipplaat and Enon. I left the latter place on the 7th instant, and began to retrace my

steps homewards, and, after a very pleasant ride of 13 days, during which time I was detained by the rain only a few hours, I arrived here on the 19th instant. My absence had lasted 55 days, of which I had spent 35 on horseback, travelling in this way between 1,200 and 1,300 miles. And I am thankful to add, that this mode of conveyance has proved less fatiguing to me than the ordinary one, by a bullock waggon, and more calculated to sustain the vigor both of mind and body. My horses became gradually so inured to the exertion, that they performed the journey without the smallest difficulty, and returned to their stable at Gnadenthal, as fresh and healthy as they quitted it. For this I am the more thankful, as a deadly pestilence, by which thousands of these useful animals have been carried off, raged throughout the very districts of the Cape colony through which I passed.

“ You will, I am sure, have rejoiced with me, at the hopeful progress of the Tambookie mission, of which my last contained a brief report. The spirit prevailing among the Hottentots, who accompanied the Missionaries, is truly encouraging; and there is not one among the communicants, to whom I should hesitate to give the right hand of fellowship, as a fellow-labourer for Christ. The interpreters, and particularly Wilhelmina, are useful and zealous assistants; and it is chiefly owing to their labour, that not only a desire to be instructed has been excited among the Tambookies, but that several of them have begun to inquire with earnestness, what they must do to be saved? Of some, I may truly affirm, that they seem to have come to the determination to live alone to the Lord. Never shall I forget the conversations which I had with the first baptized Mantatee woman, her Christian conduct under all circumstances, and her edifying remarks concerning the grace bestowed upon her. She is truly an example of what the gospel of Christ can effect on the heart and mind of the most ignorant and uncultivated. On the arrival of Brother Halter, at the Klipplaat, measures will be immediately adopted for the erection of a more comfortable dwelling for the Missionaries, and the removal of the whole settlement a few hundred yards from the spot where it

now stands, and which, as you are aware, is exposed to dangerous inundations.

“ At Enon, Brother Fritsch has been very active, and successfully so, in his endeavours to secure to the Hottentots the means of irrigating their gardens and provision grounds; and the consequence has been, that they have derived more produce from them than ever before. Yet, the means of subsistence at Enon are still too scanty and precarious for the existing population, and we must not be surprised, if some decrease should take place in the number of inhabitants. As long as they are chiefly dependent for support on the produce of their herds and gardens, this difficulty will continue to exist. Among the Hottentots, I became acquainted with many who are truly converted to the Lord, and appear earnestly desirous to do His will; but others there are, it must be confessed, who occasion the Missionaries trouble and anxiety. The Searcher of hearts alone knows, what is the real state of every individual; our judgments, on the other hand, however upright, are often mistaken. A faithful Missionary, when he feels depressed in his own mind, is too apt to look only on the dark side of the picture, and to under-rate the blessings and mercies which surround him.”

“ During my absence from Gnadenthal, two aged members of the congregation, Lewis Andres and David Amoed, were called home to our Saviour, in a very happy frame of mind; several children likewise departed. With these exceptions, nothing had occurred to affect the uniform course of this congregation, which continues to experience, in a striking manner, the blessing and support of our gracious Lord.

CAPE TOWN, *July 19th.*

“ I LEFT Gnadenthal on the 14th instant, and arrived here on the 15th, by way of Franschehoek and Stellenbosch. Tomorrow I expect to have an interview with the Governor, when I shall probably learn the result of my application for an additional plot of ground at Enon, situated between the two former grants, the acquisition of which will be very advantageous to our Hottentots. My latest accounts from the

Klipplaat are encouraging. Three Tambookies had become candidates for baptism, and 11 persons had come to reside at the settlement. At Hemel-en-Aarde, eight adults were baptized on the 11th instant; and 10 lepers have just been conveyed from Capetown to the institution. Formerly, about 400 dollars were paid for the hire of a waggon to perform this service; now *we* are generally applied to by Government, to provide a conveyance, and for 160 dollars one of our Hottentots is willing to undertake the commission, so that a considerable saving accrues to the public, at the same time that a profitable employment is afforded to our people. Our school-establishment at Gnadenthal is about to be enlarged, by the erection of another school-room for children under six years of age, in whose instruction I hope my two Hottentot pupils will become useful. Hitherto their progress in learning, and their general conduct, have given me entire satisfaction. May the Lord continue to lay His blessing upon this and every other branch of our Missionary labour. We are indeed feeble and worthless instruments, yet, as He is pleased to make use of us, we desire to shew faithfulness and zeal in His service, and if success attends our efforts, to give Him all the glory. Remember us in your prayers.

H. P. HALLBECK.

*From Brother L. TEUTSCH.*

DEAR BROTHER,

ELIM, *June 23, 1830.*

“AGREEABLY to your request, I resume my pen, and proceed to give you some further details of the progress of the Mission at this place.

“Since the beginning of the present year, our little settlement has increased in size and in population, and a spirit of improvement has been excited among our Hottentots, which we trust will be attended with the best results. About three years ago, our people dug a trench of considerable dimensions, in the valley, which served the double purpose of draining off the water from their gardens, during the winter season, and protecting their crops from the inroads of the cattle.

They were encouraged in the execution of this task, by the distribution of small gratuities, derived from the fund collected by our British and Continental friends, for this and similar purposes, in the year 1823. There still, however, remained an open space of about 400 paces on one side of their provision grounds, which it became very desirable to have defended in a similar manner. We accordingly called the male inhabitants together, and represented to them the utility of the work; this they readily admitted, and promised to devote a portion of every Monday to the performance of it. Of this promise I did not fail to remind them, after their attendance on the meeting for religious instruction, which is held every Monday morning soon after day-break; in most of them I found a readiness to keep their word; while some, whose habits of idleness seemed more deeply rooted, found excuses for absenting themselves. Meanwhile, the work has been proceeding, so that we have at length the satisfaction to see it nearly completed, and that without the expenditure of a single shilling.

“Elim has now two long rows of houses, forming a regular street, about 42 feet in width. Shortly before Easter, we reminded our people, that it would be greatly improved by being rendered perfectly clean and level; both men and women immediately fell to work, and brought it into good order before that festival.

“Our schools, it must be confessed, are still in a very defective state, owing to various causes, the principal of which is the want of due parental discipline, and of a right sense of the value of instruction. Brother Hallbeck, who saw with us the need of some increased excitement to diligence and regularity of attendance, on his return to Gvadenthal, sent us some little books and other articles, as rewards for the children who should distinguish themselves. We have since had greater reason to be satisfied with our scholars, and we hope, that the award of prizes at our last examination in the month of May, to four of the most deserving, will be productive of good effects. When our stock of rewards is exhausted, unless a greater disposition is meanwhile induced, to love in-

struction for its own sake, we shall be again at a loss. Poverty ties our hands, for we have no school-fund, and we cannot always expect to be supplied from Gnadenthal. Thus far we have confined our instructions to spelling and reading; but if we could get a supply of slates, we should be disposed to teach writing and cyphering also. The number of children who attend, is at present 37; of these 10 can read, the remainder are learning the alphabet. Our school-room we find a very inconvenient building; having only one window, and that not a very large one, the children are obliged to stand round the teacher's table, for the sake of the light, and this is often productive of confusion. Whenever we are in circumstances to erect a proper church, this inconvenience may be remedied. Besides the day-school, we have one on Sunday for adults, and another on Thursday, which is confined to females: the latter affords us much encouragement, several who attend it manifesting much diligence and attention.

“ Yet, while we do what we can, to impart to our people the rudiments of useful knowledge, and, in particular, to teach them to peruse that word, which contains the only sure direction into the way of life, we do not forget, that our main object is, by the preaching of the Cross, to win souls for Christ our Saviour. Experience has abundantly proved to us, as to our venerable predecessors in this and every other Mission of the Brethren's Church, that it is only when the heart of a heathen is impressed with the love of Jesus, and disposed to seek rest and salvation in Him, that the mind is duly prepared for the reception of those lessons, which have a reference to temporal improvement. We proceed, therefore, to the fulfilment of our task, with the Bible in our hands, and the word of reconciliation on our lips; and though we refuse not to hold the plough, or to engage in any other occupation which may subserve the important purpose of outward amelioration, we are deeply sensible of our entire dependence on the Divine blessing, for the success of our endeavours to promote the temporal as well as the spiritual well-being of our converts.

“ The great festivals of the Christian church, being in this country universally kept as holydays, are often, I am

sorry to say, seasons of peculiar temptation to our people. Thus, on Ascension-Day, two of our Hottentots, one of whom was a baptized member of the congregation, were drawn into bad company at a neighbouring farm, and both returned home in a state of intoxication. When we called them before us on the following morning, and reproved them for their conduct, they had no lack of excuses to allege in their own behalf; but when we proceeded affectionately, but seriously, to remind them of the grief and displeasure which they had thereby caused that Saviour who had shewn them so much mercy, and the offence they had given to the members of this Church, there was at once an end of their excuses; the tears rolled down their cheeks, and they testified, both by their word and their looks, how deeply they were ashamed, and how sincerely they repented of their misconduct. The scene was of that nature, that we felt more disposed to weep with them than to indulge in reproaches. Nor is this the only instance we could state, of the efficacy of such simple appeals to the heart and conscience of those who have once tasted, that the Lord is gracious. We commend ourselves and our Hottentot flock to your faithful prayers. LEWIS TEUTSCH.

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*From Brother J. E. TIETZE.*

HEMEL-EN-AARDE, *July 6th, 1830.*

DEAR BROTHER,

“HAVING been repeatedly requested by the poor outcasts from society, among whom we have the privilege to be stationed, to offer a public expression of their gratitude for the mercies vouchsafed to them, and especially for the prayers and sympathy of their Christian friends in Europe, I gladly avail myself of the present opportunity, to comply with their wishes. That their general conduct is in accordance with the feelings above expressed, I can bear a willing testimony. Though sick and maimed, and for the most part suffering under an incurable disease, they manifest not only resignation but thankfulness, when they consider the care bestowed upon them, and the blessings of religious instruction which they enjoy. Of the members of our little flock, I may with truth affirm,

that they walk worthy of their Christian profession, and prove, by their whole conversation, that "*they account the sufferings of this present time as not worthy to be compared with the glory that shall be revealed.*" Even the children, 18 in number, though, like the rest, in the most pitiable bodily circumstances, are eager to learn to read the Scriptures, and their diligence in attending the school, and the traces of a work of the Holy Spirit on their hearts, are most encouraging. Both my dear wife and myself feel, that the service in which we are engaged, is one which requires a large measure of the Divine grace and support; the visits which it is our duty to pay to the poor patients, especially to those who are in the last and most loathsome state of this dreadful malady, are, indeed, trying to flesh and blood; yet the Lord has hitherto strengthened us for the work committed to us, and we feel, that we are blessed ourselves in being made the feeble instruments of blessing to others. Our Diary, which will probably be in your hands before you receive these lines, will give you the details of our proceedings, and the state of the mission since our arrival at this place. We feel that we need your prayers, and those of our dear British friends, and are assured, that they will not be denied us. J. C. TIETZE."

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*From Brother J. LEMMERTZ.*

DEAR BROTHER, KLIPPLAAT RIVER, *April 13th, 1830.*

"IN the month of March, I paid a visit to those members of the congregation at Enon, who have recently settled in the Caffre land, at a distance of about seven hours' ride from hence; I spent two nights with them, addressed them several times in fellowship, and spoke with them all individually. I also conversed with several Hottentots, who are not members of our Church, but who reside with the former, and was glad to find that they were by no means without concern for the salvation of their souls. The little colony from Enon will henceforward be considered a part of our congregation; which I announced to them, much to their satisfaction.

“ Since the date of my last, the Lord has granted to our little flock a season of peace and blessing. Before the Easter festival, my wife and myself conversed individually with the several classes of our congregation, and were much encouraged, to trace the progress of a real work of grace in the hearts of many of their number. Shortly after, we had the pleasure to admit five persons, viz. a Hottentot man, and two men and two women of the Tambookie tribe, as candidates for baptism. At the same time, a Tambookie woman, the first fruits of this nation, had permission to be baptized. This solemn transaction took place on Easter Monday, and was attended by a cheering perception of the presence and grace of Jesus. The Catechumen received the name of Wilhelmina. You may easily conceive that our joy was great on this occasion, and we felt as if we had already received a sufficient reward for our labours, in the admission of two converts from the Mantatee and Tambookie nations into the pale of the Church of Christ. We are also encouraged to believe, that, in the Lord’s own time, a congregation of true believers will be collected in this place, who may be a light to the surrounding heathen tribes. In the course of last month, three Tambookie families, consisting of 11 individuals, have obtained permission to reside with us.

“ My health, since the beginning of the present year, has been in a somewhat precarious state; pain in my limbs, and loss of appetite and strength, have prevented me from exerting myself as I could have wished, for the furtherance of the work committed to us. Yet, I trust the Lord will send me the desired relief, and grant me the favour to serve Him still for some years longer, in this Mission. Let me have an interest in your prayers.

J. LEMMERTZ.

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### GREENLAND.

*Extracts of a Letter from Brother GEORGE GRILLICH.*

DEAR BROTHER, NEW-HERRNHUT, *May 31st, 1830.*

“ I THANK God, that you have been able to answer my letter of last year, by one from your own hand of February

22nd, which I received on the 17th instant. We have spent the year past in peace, and our congregation has been blessed, both in externals and internals. We may again declare that the Lord has done great things for us. What shall we render unto Him for all His benefits? I devote myself anew to Him and His service, as long as I am permitted to remain here below. I have enjoyed good health during the whole of my residence in Greenland, with the exception of a few slight attacks of illness.

“ We all feel very thankful for the kindness shewn to us by our friends in Edinburgh, London, and Ockbrook. We have received and distributed the articles of clothing, and the hardware, sent for the benefit of the poor and orphans. We do not know the names of our benefactors, but the Lord knows them, and will reward them abundantly.

“ Our Greenlanders were, last spring, subject to much disease, and several of them departed this life; but they obtained a sufficiency of food, and were successful in the reindeer hunt. During the winter we had changeable and stormy weather, with frequent thaws and rain, inso much that the water penetrated into our rooms. During a storm from the South-west, last September, a woman’s boat was lost with all on board. Their dead bodies were cast on shore.

“ Music always remains a delightful subject. Here we have two violins, and a violoncello, played by Greenlanders; and an organ, with three stops and a half, to accompany the hymns. The women have fine voices; and the singing of the congregation is very pleasant and devotional. I am, &c.

GEORGE GRILLICH.

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*From Brother JOHN LERMAN.*

DEAR BROTHER,

“ WE had great pleasure in receiving your letters a month sooner than usual; and feel truly thankful for the many encouraging proofs of the kind participation of our dear friends and benefactors, in England and Scotland, which they contain.

“ I wish it were in my power to express our thanks by

English letters, but I am too old to learn that language, which is now more or less spoken in all parts of the world. We bless the Lord for raising up so many friends to His cause in your country, who are continually doing good to His poor servants. We are particularly thankful for the coals sent to us, which have warmed our rooms, and contributed to our health. As there is now no more any brush-wood in the Fiorde (bay), and none will grow, we are the more thankful, that last summer so much drift-wood came floating to our coasts; *that*, added to the coals, supplied us not only with firing for our kitchen and rooms, but with a reserve store for next winter. What wonderful proofs are these of the mercy and power of our God, who hears the prayers of His children, and helps them in all distresses, and in all their wants.

“ Of our dear Greenland congregation, I may add the following short account. Our Lord and Saviour, who has gathered together this His congregation from among the heathen of this country, and has caused the word of His cross to shew its divine power in their hearts, leads them by His holy Spirit on the way of life everlasting. A few, and but a few, neglect to walk in it, not knowing how to value their high and heavenly calling, but remaining disobedient to the voice of Christ and His servants. We bear them with patience, particularly as they seem not totally insensible to their danger.

“ The members of our Missionary family have, we thank God, enjoyed good health. Since September, I have been able to attend to all my duties, and my wife and children have been well.

“ We have this year also a proof, that when your winter in Europe is severe, ours is mild. The thermometer never fell below 0 of Fahrenheit. May was the coldest month, and there was but a moderate quantity of snow.

“ We commend ourselves to your prayers, and to those of the Society for the Furtherance of the Gospel, and all our Brethren and friends in Europe, and remain, &c.

JOHN LEHMAN.

*From Brother JOHN KÆGEL.*

DEAR BROTHER, NEW-HERRNHUT, *June 2nd, 1830.*

“YOU will have heard, by my letter from Copenhagen, in March, that the Lord had brought me safely thus far on my return to Greenland. I now may mention with thanksgiving, that we have arrived safe and sound in this country, having been absent nine months and 15 days. We landed with our companion, Brother Ulbricht, at the same spot from which I had taken my departure last year. We have indeed experienced, that the Lord watches over and preserves His children, and bears them on eagle’s wings through this troublesome world. Never shall I forget the goodness, mercy, and faithfulness I have experienced from Him, on this occasion. We had several heavy storms, and my dear wife suffered much from sea-sickness, particularly during the first three weeks, when she was chiefly confined to her bed. It is well that this sickness is not unto death, but as soon as one has escaped from the rolling of the sea, health and appetite return. We may now soon venture upon our voyage to Lichtenau, being the place of our future residence. This must be performed in a woman’s boat, and if the weather be not propitious, it will be very tedious; and, if the ice intervenes, even dangerous. However, no ice has as yet appeared, and we are sure, that that Lord who has hitherto helped us, will do it in future.

“I was delighted to find my Brother Caspar well in health, and making good progress in acquiring the Greenland language, and I hope that he will become a useful instrument in the Lord’s hand, for a blessing to this people. You will hear from other correspondents, what the Lord has done in our Greenland congregations, during the past year. I write now, fearing the ships will have left Lichtenau before our arrival. It is a singular circumstance, that in January last, when the degree of cold was excessive in Germany, in Greenland thaws and rain prevailed. It seems often to be the case, that when the winter here is mild, it is severe in Europe. My wife was surprised, on reaching the coast, to see the whole country covered with snow in the middle of May.

“ We beg to return our best thanks to those worthy friends in England, who have given us so many proofs of their kindness towards the Greenland Mission; and desire especially to acknowledge the presents received from Ockbrook, which were most acceptable. With cordial salutations, I remain your affectionate Brother,      JOHN KÆGEL.

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*From Brother* MICHAEL EBERLE.

DEAR BROTHER,      LICHTENFELS, *May 26th*, 1830.

“ IT afforded me peculiar pleasure to receive your kind letter of the 22nd February. Our being prevented last year returning on a visit to Europe, we found to be providential, and were satisfied, according to the wish of our Brethren, to remain here till the Spring of 1832; but as the centenary jubilee of the Greenland Mission will be celebrated on the 19th January, 1833, and we wish to be present on that solemn occasion, we prefer postponing our visit to Germany till the Spring of 1833, and meanwhile send our two eldest daughters with Brother and Sister Popp, to Kleinwelke, for their education. From our son, whom we sent last year by Brother Kægel, we have the best testimonies. The single Brethren in this Mission take much pains to become well acquainted with the Greenland language, and make a good progress in it.

“ We have again this year received a welcome present of coals, by which we are enabled to keep ourselves warm in our apartments, and often think with thankfulness of our benefactors.

“ As to the internal course of our congregation, we cannot sufficiently praise the goodness of the Lord shewn towards us. Amidst all imperfections, we continue to receive convincing proofs, that His love and compassion never fail. As the Good Shepherd, He follows the wandering sheep, heals the wounded, and comforts the weak, preserving those who are faithful to His call, in the right way. The festivals, communion, and memorial-days, have been seasons of peculiar blessing, on which His presence and grace felt amongst us, caused our hearts and lips to overflow with thankfulness, and

encouraged us anew to devote ourselves with soul and body to His service. If we look forward, we may feel some fears, perceiving how the enemy of souls leaves no means unemployed to injure and destroy the work of God, and always finds instruments to forward his purpose. Thus we are again assailed by a requisition that our Greenlanders should distribute themselves every winter in the out-places, and those who refuse are oppressed in various ways. Here the attempt has not been so successful as at New-Herrnhut, where nearly half of the congregation have been prevailed on to adopt the measure. Now, winter is the season when they reap most benefit for their souls, and when the meetings and opportunities for instruction can be readily attended to. I think the plan will not succeed as far as merchandize is concerned, but an experiment even of a year or two may do much mischief to the poor people.

“During last year, two of our most useful Greenland assistants, a father and his son, departed this life. Their loss is much regretted.

“As the seal fishery was unproductive both in autumn and winter, our people suffered some want, and, towards Easter, provisions were very scarce. We were therefore truly thankful that we had reserved a ton of peas, which some friends in Germany had sent in the year 1826 to be distributed among them, but which we resolved to reserve till a time of want. This having taken place, they were received with great thankfulness, and delivered in due proportions to the families in the Passion-week. You should have seen what joy and gratitude the announcement of this gift occasioned. Every thing was done in order; the married women and widows were appointed by the ringing of the church-bell to come and receive their portions, nor could they find words sufficient to express their thankfulness to the donors. Some said: “We are without words, and cannot conceive why the Europeans love us so much, and care for us, for we are quite unworthy of it.”

“The weather last summer was fine and fruitful, and our garden yielded 13 tons of turnips and other roots,

besides a large supply of cabbage. We were also favoured with an unusual quantity of drift wood, a provision which our heavenly Father makes for us, without our knowing whence it comes. If *that* were to cease, we must leave off cooking, and warming our rooms, for the bushes in our neighbourhood are all consumed. The winter season was moderately cold, yet it lasted long, and I have never seen so much snow in Greenland. It has now so far melted that we can see our gardens, which we had covered with ashes; but in the neighbourhood, the snow lies three or four feet deep.

“Dear Brother, I am ashamed to beg, and the more so, because our English friends shew us so much kindness without asking for it; but, I venture to mention, that if something could be sent in the way of a present for our Greenlanders on the day of the Jubilee, it would help to signalize that great festival. Much and valuable it need not be. Any thing that is useful gives them infinite pleasure, and our friends will on that occasion be most gratefully remembered.

“We beg our love to all our dear friends and Brethren, and, with cordial salutation, remain your affectionate Brother,  
MICHAEL EBERLE.”

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*From Brother JOHN CONRAD KLEINSCHMIDT.*

DEAR BROTHER, FREDERICKSTHAL, *June 9th, 1830.*

“ON the 28th ult. I received your kind letter of the 15th February, for which I return you many thanks. You will perceive, by the inclosed extract of our diary, that we have not been idle during the last season. You will likewise find some account of the reconnoitring voyage to the East coast, undertaken by order of Government; its result has not been very satisfactory. Former traditions concerning the population of the East coast seem to be very erroneous, and the colonies not to have extended much farther than where we now live, as may be seen by the ruins of dwellings, extending from here northward to Nunarsoak; and as, in the South, the coast extends to the South-east by a sudden turn, it may have been called the East coast. Near the hot springs there are many ruins, as in our neighbourhood; and it therefore appears,

that the land in which we live may have been the only habitation of the Norwegian colonists.

“It will give you much pleasure to hear, what great things the Lord has done for us, during the year past; His grace has prevailed amongst us, and upon that all depends. We and our dear children and grand-children have enjoyed health and peace, and all desire to be most kindly remembered to you, particularly my daughter Louisa (Sister Ihrer) who knows you. She has regained her knowledge of the Greenland language, and promises to be a faithful handmaid of Christ. My wife has likewise, by the mercy of the Lord, recovered her health, and may yet be spared to me.

“We exceedingly regret that we cannot, even in this year, complete the building of our church, having not received the boards and planks for the roof. As for the church destined for Julianenhaab, which was saved from shipwreck, disputes have arisen respecting the conveyance of it from Frederickshaab, and it will probably be long before it is brought to its right place.

“If we live to celebrate the centenary jubilee of our Greenland Mission, we will raise our voices with praise and thanksgiving to the Lord for all the wonders of His grace, shewn in our behalf. Perhaps I have forgotten to mention, that a Brother in Stockholm has sent us an organ with one stop, but of fine tone, of which we have already made good use. The singing of the congregation is thereby much improved, but as our present place of worship is very damp, we have conveyed it into our room, and use it in the singing school. One evening the boys meet, and another the girls, for instruction in singing. They shew great diligence in learning to read, particularly the females. There are about 50, who read well, besides those who are yet spelling. Who would not cheerfully devote himself to the instruction of such people? But we ascribe all success of every kind to our Saviour, and consider ourselves only as feeble instruments in His hand. We beg to salute your Society for the Furtherance of the Gospel, and all our kind friends and benefactors in England and Scotland. I remain, ever, your affectionate Brother,

J. CONRAD KLEINSCHMIDT.”

## WEST INDIES.

## TOBAGO.

*Extract of a Letter from Brother W. EBERMAN.*

DEAR BROTHER, MONTGOMERY, *July 20th, 1830.*

“SINCE the date of my last letter, we have had the pain to part with our dear fellow labourers, Brother Ricksecker and his wife, with whose appointment to assist in the service of the Jamaica Mission, you are already acquainted. On the 1st of July they embarked, with their two children, on board a schooner, bound for Barbadoes, and we hope that the next mail will bring us intelligence of their safe arrival in that Island. For the present, we must endeavour to carry on the Missionary work in this neighbourhood without assistance, and trust that the Lord will strengthen us for the performance of our various duties; yet we shall be thankful to hear that a successor to Brother Ricksecker is on his way to us.

“I now proceed to give you some details of the state of this Mission. During the Passion season, we had every evening a large assembly of attentive hearers at our meetings, and on Good Friday, although the negroes had to labour on that day, our chapel was filled with people, to whom we could preach the powerful word of the Cross. On Easter Sunday, we prayed for the first time the Easter Litany, on the spot we have selected for our future burial-ground; the negroes, of whom a large number had assembled, were dressed in white clothes, and conducted themselves very decently, so that we could easily form them into rows, according to the custom at our other Missionary stations. Soon after, the people having collected about our chapel in such numbers as I have not seen exceeded on any of our Missionary stations in the West Indies, we commenced the solemnities of the day. First, a meeting was held with the children, of whom, about 120 from different estates were present; and this was followed by the public service. As the chapel will not contain more than 300 persons, we had to preach two sermons in succession, besides a third in the open air. We afterwards

read to a crowded and attentive auditory the history of our Lord's glorious resurrection; and as more persons continued to arrive, we delivered two other discourses before the close of the day. We rejoiced greatly to have such an opportunity afforded us, of preaching to many hundred souls, the gospel of our once crucified, but now exalted Saviour; and it was our fervent prayer, that the word of the cross might make a lasting impression on those who heard it, and that many hearts might be opened by the Spirit of God to understand the testimony of scripture concerning the sufferings of Christ, and the glory that should follow. Although the concourse of people was so great, the behaviour of all was such as would have done credit to an assembly of professing Christians in more civilized countries. During the past year, we have endeavoured to form the negroes belonging to the estates, Indian Walk and Whim, who appear attentive to the concerns of their souls, into classes, that they might receive suitable instruction previous to their admission within the pale of the Christian Church by holy baptism. At the same time, we have had frequent meetings with the baptized parents, in reference to their duty towards those children whom they had requested us to baptize. In consequence of these arrangements, the first adult baptism took place last week at Indian Walk; the candidate, a very promising young man, received the name Henry. At the same time 21 children of parents whom we had previously acknowledged candidates for reception into the congregation, were baptized into the death of Jesus. Mr. Hope, the manager, kindly permitted the negroes to assemble on the afternoon of that day, after attending a preparatory discourse on the preceding evening. The number present was very large, and the demeanor of all, very devout and becoming; and I was particularly pleased with the behaviour of the children who were baptized, some of whom were about two years old, and was encouraged to believe, that our Saviour would lay an especial blessing on a transaction, performed in obedience to His command, to "*suffer the little children to come unto Him, and to forbid them not.*" On the same estate, (Indian Walk), and also

at the Whim. we have a considerable number of candidates for baptism, of whom we have good hopes. On these properties, and likewise at Runnymede, where we commenced preaching to the negroes about a year ago, the services are very well attended. Our little flock now consists of 30 individuals, of whom *one* is a communicant; four are to be confirmed previous to the next enjoyment of the Lord's Supper, and ten are candidates for this privilege. That our gracious Lord may continue to bless our feeble endeavours at this place, convincing many of those who hear His word of their sinful state, and leading them by His Spirit to seek salvation where alone it is to be found, is our daily and fervent prayer. May He also lay His blessing on the benevolent exertions of our dear English friends, for the maintenance of this Mission, and vouchsafe to us all abundant evidence, that they are not made in vain.

“ By the first opportunity, we shall be thankful to receive a hundred spelling books, and about twice as many primers, for the use of our schools, which continue to be held on the five estates, to which we have access, as regularly as our present circumstances will permit.

“ With affectionate salutations to the members of your Society, believe me, &c.

W. EBERMAN.”

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### BARBADOES.

*Extract of a Letter from Brother J. TAYLOR.*

DEAR BROTHER,

SHARON, *June 28th, 1830.*

“ ON the 23rd ult. we had the pleasure to welcome our dear Brother and Sister Zippel and their infant son at Sharon, after a tolerably quick passage from Antigua. They remained two nights with us, and then proceeded to Mount Tabor, as successors to Brother and Sister Seitz, who embarked for St. Kitt's pursuant to their appointment, on the 5th of the month. Brother Zippel brought us the unexpected and affecting news of our valued Brother Johansen's departure. This dispensation of our Lord, so trying to the Mission in Antigua, affords

to us another evidence, "*That His ways are not as our ways,*" at the same time, that it reminds us of His own solemn warning, "*Be ye also ready, for in such an hour as ye think not, your Lord doth come.*" May the Lord of the harvest raise up faithful labourers, to supply the place of those whom He calls into His rest. The work is His, and He knows how and where to find instruments to carry it on. He still can say, as He did in the days of His flesh to fishermen and tax-gatherers: "*Arise, follow me, and I will make you fishers of men.*"

"The Mission in this island continues to experience the blessing and protection of the Lord. At our last prayer-day, (the 27th ult.) the Sacrament of holy baptism was administered to 10 adults; on this occasion, the chapel was crowded with attentive hearers, among whom we observed many strange negroes. All seemed much impressed. Eight persons were added to the class of candidates for baptism, and one woman, baptized as a child by the late Brother Ganson, in 1806, was received a member of our congregation. At our last communion, on the 13th ult., 141 persons were present, nine of whom were confirmed and partook of this sacred repast for the first time. Yesterday, at Mount Tabor, one man was baptized by Brother Zippel, and a woman received into the congregation: two persons were added to the class of candidates for baptism. These are truly days of blessing to us and our people.

*July 28th.*

"I AM concerned to have to inform you of the serious indisposition of Sister Klose, who was ailing for some time previous to her confinement on the 28th June, and is now in circumstances which cause her dear husband and ourselves much anxiety. Her medical attendants give it as their opinion, that if she does not get better during her visit at Mount Tabor, whither she went on the 22nd instant, for change of air, no hope of her recovery will remain, but by her spending the winter in a colder climate. We pray the Lord earnestly to restore her, and to avert such a necessity.

"Here we go on much as usual. The evening before last, a negro sister, lately baptized, came to me, bringing six

others from the same estate, who requested to have their names put down in our books; they are all heathen; they have been several times to church, and were present at the baptism of the said Sister, and now they say they wish to give up their heathenish ways, and to seek the Lord with all their heart. Twelve children have lately come to school from the same estate, which is only half a mile from Sharon.

*September 28th.*

“ IN my last, I mentioned the severe illness of Sister Klose, and the faint hope which was entertained of her restoration, whilst exposed to the influence of a tropical climate. Since that time, I am sorry to say, her health having rather declined than improved, that we have been under the necessity of parting with her and Brother Klose. They sailed for Liverpool on the 11th instant, where we hope they will arrive in safety; and that the Lord may lay His blessing upon the means adopted for Sister Klose’s recovery. Meanwhile, we beg you to grant us a share in your especial remembrance at the Throne of grace, that we may be strengthened for the performance of the numerous and important duties which will devolve upon us during their absence.

“ Our school has for some time past afforded us much encouragement. We have latterly had from 80 to 100 children and adults, in attendance at the school, which we hold two evenings in the week. Those who can read, assist me in teaching the beginners, besides receiving instruction themselves. There are 17 who can read the New Testament pretty fluently. Thus we sow in hope, and pray the Lord to give the increase.

“ I continue occasionally to visit at Bloomsbury and Mount Wilton, and to give religious instruction to the negroes. On the latter estate, there are many truly experienced and exemplary Christians. Our negro sister, baptized in 1823, lately departed this life, and her remains were interred at Sharon. The manager gave a holiday to the people who belonged to our church, for attendance at the funeral; the distance being nearly five miles, the appearance of the funeral procession was very striking, the women, dressed in white,

walking in pairs after the corpse, followed by the men. The discourse was held from the Daily Word of the day, "*Surely goodness and mercy shall follow me all the days of my life.*" Ps. 23. 6. When I visited the deceased, on her sick-bed, she spoke of herself in a very humble and edifying manner, saying, among other things, "I have none in whom I trust, but my Saviour, who died for my sins: I believe He will receive me in mercy when I depart." The manager appeared to value her much, and gave her an excellent character.

"Last week, we spoke individually with 170 of the baptized and candidates for the Holy Communion, and found cause to be thankful for the grace generally prevailing among them. The services continue well attended.

"Brother Zippel is well, and active at Mount Tabor; and is encouraged by an increased attendance of negroes, both at the meetings and schools. Several persons have been lately added to the church, by baptism or reception. About 50 children attend the school, of whom 15 read in the testament, and assist in teaching the rest. I am, &c.

J. TAYLOR.

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*From Brother J. D. SEITZ.*

MOUNT TABOR, *April 20th, 1830.*

"THE festivals of the Passion-week and Easter, which we have lately celebrated, proved seasons of great blessing to our small congregation, and to many strangers who attended the several services. Our church was almost every evening crowded with attentive hearers. Last Sunday we had a meeting with 19 persons, who had been received into the congregation, or admitted to the Holy Communion since Easter, 1829. Our congregation, at present, consists of 14 communicants, 50 baptized adults, and 27 baptized children; in all 91 persons, besides candidates for baptism and new people.

"Our schools proceed in the usual course. On Sunday morning, from seven to nine o'clock, I give instruction to 16 negroes, who read the Old Testament. On Monday and Thursday evening, to about 25, who are reading the gospels.

Three times a-week I keep school to the children at Haynesfield, who are divided into 4 classes. Upwards of 50 attend, all of whom are learning to read, and 15 of their number read fluently. I have likewise permission to keep school, and give religious instruction once a-week, to about 50 children belonging to a neighbouring estate. Hitherto, the attendance has been regular, and the improvement as great as could be expected. May the Lord cause the seed sown to sink deep into the hearts of all who receive it!"

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### ANTIGUA.

*Extract of a REPORT of the present state of the Negro Schools at St. John's, under the care of the Brethren's Missionaries, addressed to His Excellency the Governor of Antigua, in compliance with a Requisition from His Majesty's Secretary of State for the Colonial Department.*

"Statement of the Free Day School for Boys and Girls, established and supported by the Missionaries of the Church of the United Brethren, in Spring Gardens, St. John's, Antigua.

"*Superintendants.*—Mr. John Coleman and his wife, resident Missionaries in Spring Gardens.

"*Teachers.*—Charles Joseph White and Louisa White, (*free persons of colour*). Salary, for each, 20*l.* currency, *per annum.*

"*Numbers.*—Besides Monitors for all the classes, 203 boys and girls are upon the books; of these, the average number in regular attendance may be about 150. Apprentices and slaves, in general, are not allowed by their masters to attend every day.

"*Hours of Attendance.*—From 10 to 3, every day except Saturday.

"*Nature of Instruction.*—To imbue the youthful mind with religious knowledge, and to cultivate all those Christian virtues which flow from it, is our *chief object*, Catechetical instruction in Christian doctrine is therefore impart-

ed generally, by the Missionary superintending the school; and every endeavour is used to teach the children to read the Sacred Scriptures, and to bring them to Christ. Writing and arithmetic are also taught to those more advanced, (if slaves, on permission being given); and the females are instructed in needle-work. Singing and chaunting also form part of the instruction given.

“ *Books used in the School.*—Spelling and reading lessons, Watts’s Catechisms, and other elementary works, published by the Sunday School Union; together with Testaments and Bibles, and the Brethren’s books for the religious instruction of youth.

“ *Distinction of the Pupils according to race and condition.*—48 free coloured; 59 free black; 96 slaves.

“ *Distinctions of the Pupils into Classes.*—58 learning the alphabet; 46 to spell; 47 to read; (small portions of Scripture, Catechism, and hymns, are committed to memory by these classes); 52 can read well in the Bible, and are in the habit of committing portions of it to memory; 45 are learning to write; and 41 learning arithmetic.

“ We have recently begun a *Sunday School*, which is generally attended by upwards of 300 baptized children, whose parents belong to the Church of the United Brethren, from estates near to St. John. Some adults also attend, and seem very desirous of learning to read. Any further remarks on this school would be premature; though it may be observed, that the willingness of most of the children to come to church and school—many of them from a great distance—and their eagerness to learn, afford great encouragement, (notwithstanding the *very arduous nature of the duty*, both to teachers and Missionaries), to persevere in this labour of love.”

To the above official statement, the following remarks are subjoined by Brother Coleman:—

“ The present favourable aspect of things, with regard to the education and religious instruction of the negro children, is such as to stimulate our benevolent English friends to increased liberality in the support of this important object, and to more fervent prayers, that the time may soon come when it may be said, that the negro population, from the least to the

greatest, are able *to read*, and *duly appreciate*, that Word which reveals to them the knowledge of a crucified Saviour.

“The difficulty of obtaining well-qualified teachers is great, owing to various circumstances. My wife and myself are therefore obliged not only to direct, but also to perform, great part of the work of instruction. But we hope, that, in time, this obstacle will be removed. Several young people, to whom we have begun to give private tuition, in the hope of their becoming hereafter useful assistants, afford us much encouragement by their progress in learning.

“Our Sunday-school is kept in a house adjoining our Mission premises, which we have hired at the rate of 3 dollars *per month*; it is, however, so small and inconvenient, that we shall hardly be able to use it, if the number of our scholars should increase. We are, therefore, anxious to have it in our power, ere long, to erect a proper school-house,—the want of which will always be a hinderance to our exertions for the instruction of the negroes belonging to our numerous congregation.”

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*Extract of a Letter from Brother C. F. KOCHTE.*

ST. JOHN'S, *April 3rd*, 1830.

“THE children of this congregation, like the adults, have a prayer-day every two months, on which occasion they are specially addressed, and examined on the various subjects which they have heard, and the hymns and texts of scripture which they have committed to memory. By these examinations, it appears, the adults profit also. Of this I had an instance the other day. A young man, who has lately been added to the class of new people, came to me, with a request that I would teach him a hymn which he had heard repeated by some of the children, and which, he added, had been particularly impressed upon his mind. It was the hymn, ‘*I love the Lord, who died for me.*’ I asked him if he could read, to which he answered, ‘A little, Master; but I hope to improve, as my mistress and her daughter have promised of their own accord to give me daily instruction.’ I was very glad to be able to comply with his request, having received, a few months ago, a supply of old Hymn-books, from

some of our Brethren, in Bristol and other congregations, a gift which we shall be most thankful to have repeated. The young man accepted the book with many expressions of gratitude, declaring his intention to commit to memory many of the Hymns which it contains.

“Another circumstance, which occurred to me some months ago, affords a pleasing proof of the benefit accruing to parents from the instruction imparted to their children. Walking out one day, I met one of our communicants, by name Thomas, a free man, an African, who, though he has been many years in the island, has never learned to speak the English language plainly; he invited me to come into his house, where I saw, lying upon his table, a new Testament, Hymn-book, and several Tracts. Knowing that neither he nor his wife had learned to read, I inquired who read in those books: ‘My daughter,’ he replied, with a countenance expressive of joy and paternal pride; ‘she reads to us in the evening, and on Sundays, from which we derive both blessing and enjoyment. She has learned to read at your school, but has of late been obliged to discontinue her attendance, and to seek a livelihood for herself.’

“I have met with several similar instances among the negroes belonging to the estates, and heard parents express themselves most grateful for the change which has gradually taken place in regard to the instruction of their children. ‘When we were young,’ say they, ‘there was not such a thing as a school for negroes, but now many opportunities are afforded to our children of learning to read, and of hearing what Christ has done and suffered to make us happy.’ Such circumstances will, I trust, encourage our benevolent friends in Britain to continue their support of a cause which is so closely connected with the eternal welfare of many thousands of the negro race.

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*From Brother J. G. MÜNZER.*

NEWFIELD, *April 12th, 1830.*

“I AM thankful to say, that we have, from time to time, the pleasure to add new members to our congregation. Last year there were 33 adults baptized or received into church

fellowship, 28 were admitted to the Holy Communion, and 45 children were baptized. At the close of the year 1829, our negro flock consisted of 606 communicants, 167 baptized adults, 323 children under 12 years of age; in all 1096; to whom, if 299 new people and candidates for baptism be added, the total of individuals under our care will be 1395. From this short statement, you will easily understand that we have abundant occupation both for ourselves and for our valued fellow labourers, Brother and Sister Zellner. During the week appointed for the individual speaking, our house is often surrounded before day-break by negroes, who come to converse with us; and our public and private services are in general numerously attended. We are now enabled to devote more time to our school, and we have been well rewarded for our attention to it, by its increased prosperity. Several well qualified teachers begin to render us great assistance. On Christmas-day 238 children assembled to their annual love-feast, and the answers which they gave to the questions put to them, on scripture subjects, and the proficiency of many in reading, proved a gratification to all present. We shall be glad to receive a further supply of primers and spelling-books.

*July 26th.*

“ON the 20th of this month, Brother Zellner and his wife entered the house which we have had to build for their accommodation, and which they find very convenient. The expense of its erection, we trust, will not be great, as we have studied economy as far as possible. The late season, as you are probably aware, has been a very sickly one; many of our dear fellow-labourers have been severely indisposed, and one, our highly respected Brother Johansen, we have had the grief to lose. Meanwhile, my dear wife and myself have been favoured to enjoy a pretty good state of health, for which mercy we cannot be too thankful.

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*From Brother S. WRIGHT.*

GRACEHILL, *September 3rd, 1830.*

“ON the 19th of last month, I began a letter to you, but was interrupted by indications of an approaching hurricane.

A strong westerly gale had already commenced blowing, which kept us actively employed during the rest of the day, in taking the requisite measures to strengthen the weak parts of our dwelling-house and church. Towards evening, the wind veered to the South, and blew violently all night. It was a favourable circumstance for Gracehill that this change took place, as the Mission-premises are sheltered, in that direction, by a high rocky eminence. Yet, I can truly say, that our confidence was placed in the protecting care of our Heavenly Father, to whom we committed ourselves and our dwellings, in fervent prayer. Had the wind blown from any other quarter, or had it increased to what is called a perfect gale, our old church would probably have become a heap of ruins. During a previous storm on the 12th, which was from the North-east, we could plainly perceive the roof of our church, to windward, rising up at intervals, at least three or four inches. The plastering inside has receded considerably from the roof, and much is fallen down. During this gale, we sustained no material injury, except the destruction of some trees and part of our fences.

“ On the 15th of July, we had a smart shock of an earthquake. We were at our morning devotions, and were beginning to sing the Hymn, ‘*Let Thy presence go with me, Saviour, else I dare not move,*’ &c. when we experienced a shock, so violent, that we almost involuntarily knelt down, and united in supplicating the Lord’s mercy and protection. He heard our prayer, and our premises remained uninjured. A cavity had been opened by the earthquake about a foot and a half from the east-wall of our church, to which we could find no bottom. I must still advert to the necessity of our church being rebuilt: the more I consider the subject, the more I am convinced, that we have hardly any alternative, but the erection of a strong wooden building; the ground being too insecure for one of stone. In regard to the site, we have no option; desirable as it would be to have a larger edifice for our very numerous congregation, we could but increase the dimensions by about four feet in width. Many members of our congregation absent themselves because they cannot get a seat, others on account of the excessive heat of

the place, and others again, I believe, from actual fear, lest the building should fall. We do hope, therefore, soon to have permission to build a more commodious edifice for divine worship.

“ We are this week engaged in conversing with the married people belonging to our congregation, and with the communicants; an occupation which, fatiguing as it is, affords us much spiritual refreshment. We find not a few, who are sincerely desirous to live to the Lord, and to train up their families in His fear. Besides our Sunday-school, we give instruction to a considerable number of children every Tuesday. I am glad to see that they make some progress. Brother Bayne and myself are likewise endeavouring to train up some of our young people as teachers; on which attempt the blessing of the Lord appears to rest.

“ On the 8th of May, Brother and Sister Brunner arrived at English harbour, and, after a short visit with us, proceeded to their appointed station at Grace-bay. They unite with us in affectionate salutations.

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### ST. KITTS.

*From Brother G. ROBBINS.*

BASSETTERRE, *July 31st, 1830.*

“ MY last letter informed you what steps had been taken by us, towards procuring a spot of land for a third Missionary settlement. Either of the situations which I then named, would prove more healthy, and quite as eligible as Lavington’s for gathering a congregation. The distance from Deep Bay would, however, increase the difficulty and expense of procuring the requisite materials for the building.

“ We have lately been requested by his Excellency the Governor to make the following returns, in compliance with an address from the House of Commons to his Majesty.

“ *First*, The number of marriages solemnized by our Missionaries from the 1st of January to the present time, between slaves, and free-black or coloured persons. *Secondly*, The number of schools, the numbers that attend each, the names of their teachers, with their salaries and emoluments, the hours of attendance, the nature of instruction which the pupils re-

ceive, and what books are used in the schools, distinguishing both teachers and pupils into white, free coloured and black, and slaves, stating how many in each class are able to read well, &c. *Lastly*, The number and names of the ministers who perform the duties in each chapel, of the regular times and hours of attendance on public worship, the number of hearers who usually attend, and the number who partake of the Holy Communion, distinguishing, in each case, the whites, the free black or coloured persons, and the slaves.

“When we have completed our answers to these inquiries, we will send you a copy of the document. In regard to the expenses connected with our schools, I may, however, preliminarily mention, that we have, at present, only one teacher who receives an annual stipend for his services. This person attends, three evenings in the week, on a distant plantation, to instruct the children. The others are rewarded for their services at the close of the year, by donations of money or books. At Bethesda, it has been found necessary to encourage the teachers, by an allowance of a trifle weekly. Brother Seitz, who has the care of the school, is labouring hard to bring it into good order; and I trust his endeavours will be successful.”

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### JAMAICA.

*Extracts of Letters from Brother J. ELLIS.*

FAIRFIELD, *July 9th, 1830.*

“I ADDRESSED a few hasty lines to you, by the ship *Sophia*, dated June 29th, announcing the arrival of Brother and Sister Renkewitz at Fairfield, on the 5th of that month. At that time, the excrescence on my shoulder had begun to enlarge, and become rather painful; a circumstance, however, which I did not mention, being unwilling to create anxiety in your minds, which might prove needless. The doctor whom I consulted prescribed an application of goulard and mercurial ointment; which was resorted to, but without any decisive effects. Last Sunday, a Doctor MacCorkell attended our church; to him I stated the whole case, as a friend; and I am truly thankful to add, that the means which he used

have been blessed to the almost entire removal of the tumour, which had caused us so much anxiety. For this favourable issue, which we had not ventured to expect at so early a period, we bring our tribute of heartfelt gratitude to Him who is the giver of life and health.

“ Last Monday, Brother Pfeiffer went to New Carmel, for change of air, his health having been, for some time, in a rather precarious state. He was accompanied by Brother and Sister Renkewitz, who will reside there for the present.

*September 10th.*

“ I HAVE now the satisfaction to inform you, that, by the arrival of Brother and Sister Ricksecker, on the 2nd inst., from Tobago, we have obtained an addition to, and a very acceptable reinforcement of our Missionary company. Brother Ricksecker being in a poor state of health, a respite of a few weeks from active service seems necessary; which time, we propose, that he and his family should spend at Fairfield. He will, probably, be ready to enter upon the premises at Mesopotamia, by the time they are put in a habitable state.

“ The foundation-stone of the church at Y. S. was laid on the 10th of August. A large company of persons, of all classes, assembled on the occasion, and their cheerful countenances shewed that they viewed the transaction with deep interest, and considered it as a token of good to the neighbouring population. Two clergymen of the established church favoured us with their presence on this occasion, and manifested the kindest and most friendly interest in the work we have taken in hand. The building is now so far advanced, that we can discover the wall from Fairfield, with the help of a glass, although the distance is 22 miles.

“ In the discharge of our duties as Missionaries, we can testify, from our own experience and observation, that ‘ *the Lord’s hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear.*’ Many are the poor and benighted heathen, who hear His word and find it to be true. While I am writing, an inquirer comes to ask concerning the way of salvation by Jesus, and declares his conviction, that nothing less than the hand of God has led him thus far through the vicissitudes of his life; and, therefore, he wishes to know

his Master's will, that, doing it, he may inherit eternal bliss. Since I last wrote to you, we have been visited by about 20 such inquirers. May God the Holy Spirit, who has led them to ask what they must do to be saved, continue to be their Teacher and their Guide into the way of truth! Our schools continue in their usual course, and the number of scholars is rather on the increase. We have now 12 slave children, and three children of free parents, who receive daily instruction from us. They remain here under the care of a female, who cooks for them, their parents supplying them with the necessary food.

“You will unite with us in thanking our Heavenly Father for preserving us from the desolating effects of a storm, on the 7th August, which did much damage at Kingston, and in the eastern districts of the island; likewise, that He suffered no harm to befall us during a smart shock of an earthquake, which lately caused the land to tremble, and impressed our minds with the mighty power of Him ‘*who hath meted out the heavens with a span, and weighed the mountains in scales, and the hills in a balance.*’ To His grace, blessing, and protection, we desire anew to commit ourselves and the work which he hath intrusted to our imperfect ministry!”

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*From Brother J. SCHOLEFIELD.*

NEW CARMEL, *July 19th, 1830.*

“I AM rejoiced to hear, that our kind English friends take so much interest in the establishment of our new Missionary station at Y. S. Brother Zorn and his wife have been residing there, in blessed activity, ever since the 23rd February. The masons and carpenters are at work for the chapel, and in about three weeks the foundation-stone is to be laid. Towards the expense of this undertaking, more than £500 currency, (about £300 sterling), has been subscribed by our friends in this neighbourhood. Mesopotamia has been regularly visited every fortnight, and is, at present, the most flourishing of all our out-places. When I was there, a week ago, 2 free men of colour came, among others, to have their names entered in our list of new people, and then requested me to enter the names

of their slaves. This, of course, I declined to do, till they should, of their own accord, desire it, but commended their endeavours to promote the eternal welfare of the individuals placed under their control.

“I am sorry to say, that the erection of our school-room at Beaufort proceeds rather slowly; for its completion, and for that of the school-house at New Carmel, we shall require some small assistance from the school-fund established by our friends in England. The school at Beaufort is attended by 38 scholars, chiefly free persons, of whom 11 can already read the Scriptures. All our services at New Carmel continue to be well attended; our negro congregation affords us much encouragement, and evidently increases in grace, as well as in number. When we consider the peculiar circumstances of the negroes in this country, the habits which they have acquired, and the temptations to which they are exposed, we may well be astonished at what the grace of God can effect.

*September 7th.*

“THE foundation stone of the chapel at Y. S. was laid on the 10th of August, the day mentioned in my last. Early in the morning of that day, the children belonging to several of the schools connected with New Carmel walked to the place, and enlivened the service by singing the hymn ‘*Before Jehovah’s awful throne,*’ before the commencement of the ceremony, and concluding with another anthem. Several hundred persons were present, and appeared much gratified and interested.

“Next Sunday, the 12th inst. we purpose, God willing, to open our school-room at New Carmel. Up to this time we have kept school in the church, which has been attended with much inconvenience. We now hope to be able to give additional and more complete instruction to the most promising children belonging to our other schools, in order to prepare them to act as teachers, the expense of which education is generally provided for by the Ladies’ Education Society. In a few weeks, we hope the school at Beaufort will also be finished.

“I returned from Mesopotamia yesterday, where I was glad to find, that the repair of the premises had commenced, and that there was a probability of the house being ready for

the Missionary in about a month. The little temporary church was well filled with attentive hearers both at the morning and evening services, and seven persons were added to the class of new people. I was much pleased with some affecting admonitions which a negro brother belonging to New Carmel gave to the members of our congregation after I had addressed them; he spoke to this effect: ‘My dear Brethren, we have indeed great cause for rejoicing. The Lord has been very good to us, He has sent His servants to make known to us the glad tidings of salvation. We were in darkness, as many hundreds of our poor neighbours are at present; but the light of truth has shined upon us. Then let us not love darkness rather than light, but shew, by our actions, that we are acquainted with Jesus, and enjoy what He has purchased for sinners. Let us love Him with our hearts, and praise Him with our tongues.’ The individual who made these remarks is a man of superior intelligence, as well as of genuine Christian experience, and one of the most worthy members of our congregation. We are all, thank God, enjoying a pretty good state of health, and unite in cordial salutations to our Brethren and friends.”

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*From Brother J. T. LIGHT.*

IRWIN-HILL, *July 27th, 1830.*

“I THANK you for the encouraging words which you have sent to cheer us in the discharge of our duty. Our star is, indeed, not one of the first magnitude, yet we hope it will shine brighter and brighter unto the perfect day. Since crop time, we have been more fully employed in our Missionary work, and I am thankful to add, that it is not in vain. Our number is on the increase; pain, sickness, and death, are means employed by a merciful God to gain souls for Himself. It was but yesterday I counted at our morning service 10 or 12 persons, who, by the loss of a son or daughter, or some other near relative, have begun to attend the means of grace, and promise fair to attain to the enjoyment of true happiness. Our Sunday and day-schools, although on a very small scale, continue to give us hopes of better times. The number might be considerably increased, provided we were able to feed the body as well as to instruct the mind. Both my



the year 1829, to £2610 : 14 : 1, nearly the whole of which, however, was expended in the erection of the Mission premises at Irwin-Hill and New Carmel, in Jamaica. The latter, which had been raised to the sum of £1105 : 7 : 2, was reduced, in the course of the year, by the necessary disbursements, chiefly for school-houses in Antigua and Jamaica, to £530 : 13 : 9.

The number of our retired Missionaries, at the close of the past year, amounted to 18 married, and 2 unmarried Brethren, 4 widowers, and 33 widows. Besides these, there were dependent upon our Mission-fund for education, 65 children of Missionaries; and 18 young persons, of both sexes, were assisted in the acquisition of various useful trades.

While we take this opportunity of returning our grateful acknowledgments to all the friends and supporters of our Missionary work, both in the Old and New world, we call upon all our Brethren and Sisters to unite with us, in beseeching the great Head of His Church to shower down His richest blessings upon them, and grant them the means, as He evidently has given them the will, to continue their generous efforts for the furtherance of His Gospel. We will also implore Him to increase the number of those who love His name, and who contribute to the prosperity of His work among the heathen, both by fervent prayers and intercessions, and by active co-operation. We rejoice to behold the growth of the Missionary spirit in almost every denomination of the Protestant Church, and derive from it an additional and cheering conviction, that we pursue one object, and serve one Lord.

Our Missionary work has proceeded with great activity during the year 1829. Nine Brethren and 2 Sisters have been called to enter upon it; 5 Brethren and 2 Sisters have finished their course with joy, of whom the majority were in the prime of life, and afforded the best promise of future usefulness.

In our oldest mission, *viz.* that in the DANISH WEST INDIA ISLANDS, a revival of spiritual life has been observable during the past year, although, among the 10,000 negroes who make a profession of faith in Christ, there are still too many, of whom it cannot with truth be said, that their conversation is

such as becometh His Gospel. The Missionaries stationed in the three islands have been joined by 8 assistants from Europe and America.

Our Brethren in JAMAICA have prosecuted their labours with diligence and success, among the adult negroes and children connected with the 4 stations; at the same time, that they have gladly availed themselves of every opportunity to instruct the free persons of colour in the neighbourhood of Fairfield and New Carmel.

In ANTIGUA and ST. KITT'S many changes have been occasioned by the departure of 3 experienced Missionaries. As the vacancies could not immediately be supplied, the survivors, especially in Antigua, where the number of souls in connection with our Church amounts to about 15,000, found some difficulty in providing for the spiritual wants of their numerous congregations. The progress of the work of the Lord in BARBADOES and TOBAGO has continued, upon the whole, to be encouraging.

The negro congregation at Parimaribo, in SURINAM, has likewise experienced a progressive increase, and it has afforded our Brethren sincere pleasure to co-operate as far as possible with the association lately formed for the Furtherance of the Gospel in that colony.

The accounts which we have received from our 4 congregations in GREENLAND, supply abundant evidence, that, notwithstanding the privation of external spiritual privileges, under which many of the believing Greenlanders labour, during their residence at the out-places, the grace of Christ our Saviour has been richly enjoyed by both old and young.

During the past year, the proposal to establish a Fourth Missionary station on the coast of LABRADOR, has been a subject of serious consideration, and some steps have been taken towards the attainment of this desirable object. Our 3 Esquimaux congregations have meanwhile continued undisturbed from without, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, have been multiplied.

Brother Jensen Müller has retired, after a faithful service of 35 years in this Mission, and has been succeeded in his office of superintendant, by Brother John Lundberg.

Our Indian congregations in UPPER CANADA and GEORGIA have had to struggle with many difficulties, and have experienced various trials of faith and patience, which we trust, however, have not been without wholesome consequences.

In SOUTH AFRICA, the fields are indeed white to the harvest. The numerous Hottentot congregation at Gnadenthal continues to be a light unto all around, by the exemplary walk of the generality of its members. The poor patients in the Leper Hospital still mourn over the loss which they sustained, by the sudden removal of Brother P. Leitner to eternal rest. The little colony, collected together in the Tambookie country from various native tribes, has had many perils to encounter. On one occasion, the two Missionaries, with their small flock of believing Hottentots, were under the necessity of retiring from their post. In a short time, however, they returned, and renewed their work with cheerful activity.

In conclusion, we beseech you, dear Brethren and Sisters, to unite with us in fervent prayer to the Lord our Saviour, that He would also, in future years, vouchsafe to grant us open doors for the preaching of His gospel; to animate the members of our Church both in the Old and New world, with the genuine spirit of confessors, to protect His messengers on their travels by land and sea, to accompany the word of their testimony concerning His atonement with demonstration of the Spirit and with power, to preserve our congregations gathered from among the heathen from the craft and assaults of Satan, and to keep them as the apple of His eye. Yea, help us to implore Him to hasten the glorious period, when the earth shall be filled with the knowledge of the Lord, when all the heathen shall praise Him, and all the Gentiles shall rejoice in His salvation.

We commend ourselves, your Brethren and fellow servants, to whom the management of this important and extensive work is at present committed, to your fervent intercession at the Throne of grace, and with cordial salutations from the whole Elders' Conference of the Unity, remain your faithful and affectionate Brethren of the Mission-department.

G. M. SCHNEIDER. HANS WIED. C. G. HÜFFEL.

*INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1829.*

RECEIPTS.

	£	s.	d.
Collections in the Settlements of the Brethren . . . . .	1145	9	4
Additional benefactions . . . . .	439	13	4
Contributions from Friends on the Continent. . . . .	740	8	4
In the British Islands, 4115	18	1	
In North America. . . . .	2222	2	0
Legacies . . . . .	7078	8	5
Casual receipts . . . . .	907	12	9
	1	4	0

£9572 7 10

N. B. This calculation is made at the rate of six rix-dollars to the pound sterling.

DISBURSEMENTS.

For Greenland . . . . .	£700	16	1
— Surinam . . . . .	92	11	9
— Barbadoes . . . . .	907	10	4
— St. Kitt's . . . . .	467	15	2
— Antigua . . . . .	1518	4	0
— Jamaica . . . . .	494	14	3
— Tobago . . . . .	575	13	4
— Labrador* . . . . .	56	19	1
— Danish Islands . . . . .	0	0	0
— Among the North American Indians . . . . .	747	7	1
— South Africa . . . . .	624	8	5

6185 19 6

By Agent's and book-keeper's salaries, stationery, and sundry expences . . . . .

291 15 2

By postage and carriage of accounts, &c. . . . .

127 18 10

By pensions to 18 married and 6 unmarried Brethren

844 11 3

    — to 33 widows . . . . .

359 19 9

    — to 83 children at school or trades . . . . .

1289 11 8

By contributions to the support of Missionaries still engaged

2494 2 8

    in service in Europe . . . . .

200 0 0

By travelling expences . . . . .

142 17 2

By interest, more paid than received . . . . .

38 1 0

By loss owing to course of exchange . . . . .

4 11 11

By surplus on the year's account . . . . .

87 1 7

£9572 7 10

\* The Mission in Labrador is supported by the Brethren's Society for the Furtherance of the Gospel in London; the Synodal Committee pay the charges of the Missionaries till they arrive in England.

# GENERAL STATEMENT, 1829.

	£	s.	d.
Surplus of 1828 . . . . .	62	0	7
Balance in favour of annexed account for 1829	87	1	7
Surplus available for general purposes . . . . .	£149	2	2

## Statement of the WEST INDIA Fund.

Amount of the Fund at the close of 1828 . . . . .	£1435	1	5
Receipts during the year 1829 . . . . .	1175	12	8
Expended towards the repair of the church at St. John's, Antigua . . . . .	£386	10	3
For the Mission premises at Irwin-hill, Jamaica . . . . .	£2483	14	0
Ditto, ditto, at New Carmel . . . . .	1146	12	11
Jamaica currency £3630 6 11 =	2203	8	0
Balance in hand . . . . .	£20	15	10

## WEST INDIA SCHOOL Fund.

Amount of the Fund at the close of 1828. . . . .	£538	10	0
Receipts from friends in the British Islands, during the year 1829. . . . .	313	2	2
Ditto from friends in Jamaica, for Negro Schools in that Island, in 1828 . . . . .	£203	15	6
Ditto in 1829 . . . . .	214	16	2
Currency £418 11 8 =	253	15	0
	£1105	7	2

*Expended in the year 1828 and 1829.*

*Currency. Sterling.*

1. In Jamaica.

Current expenses of Schools in 1828 . . . . .	39	16	8
For erection of a School-house at Wood-lands . . . . .	190	5	2
Ditto, ditto at Irwin-hill . . . . .	40	0	0
For purchase of a School-house at Somerset . . . . .	45	0	0
For Salaries to teachers, School-books, &c. . . . .	113	12	4
	£428	14	2 = 259 16 4

2. In Antigua,

For the erection of a School-house at Grace-hill . . . . .	307	8	1½
Ditto, ditto, at Cedar-hall . . . . .	230	14	7½
For current expenses of Schools in the Island . . . . .	70	11	9

£608 14 6 = 304 7 3

3. In St. Kitt's, School-expenses for 1829 . . . . . 6 0 8½

4. In Barbadoes, ditto, ditto . . . . . 4 9 1½

574 13 5

Balance in hand at the close of 1829 . . . . . £530 13 9

## MEMOIR

*Of the Life of Br. JOHN GOTTLIEB ERNEST HECKEWELDER, Missionary  
among the NORTH AMERICAN INDIANS.*

[Written by himself.]

I WAS born March 12, 1743, at Bedford in England, where my father, David Heckewelder, one of the refugees who left Moravia under the guidance of Br. Christian David, was at that period engaged in the service of the Brethren's Church. My juvenile years I spent in the Brethren's schools at Buttermere (in Essex), Smithhouse, and Fulneck. To this very day, I continue to cherish a grateful recollection of the blessed impressions made upon me on a certain prayer-day, held by Bishop John de Watteville at Fulneck, when his address created a lively desire in the hearts of his youthful audience, to serve the Lord in the Missionary field, should they attain to years of maturity. Some of my companions, with myself, actually entered into a covenant for this purpose.

In January, 1754, I travelled on foot to London, in company of the late Br. Pyrlaeus, and thence to Chelsea, my parents having received a call to America, whither I was to accompany them. The whole company, destined to sail for New-York in the Brethren's ship Irene, Capt. Garrison, amounted to forty persons, including fourteen children, of whom I was the eldest. The day previous to our departure, Count Zinzendorf conversed with the individuals belonging to our company. I was also called in, Br. Spangenberg being present; when the Count began by inquiring what progress I had made in learning, one main object of which ought to be, that I one day might be prepared for the ministry. In child-like simplicity I related my experience on the above-mentioned prayer-day, and informed him of the covenant into which several of us had entered. He then gave me his benediction, laying his hand upon my head and offering up a prayer, a circumstance which made a deep impression on my mind.

We set sail March 12, 1754, being my eleventh birth-day, and had a very prosperous voyage; for, without encountering a single heavy gale, we crossed the Atlantic in twenty-one days, which at that time was considered as something approaching to a miracle. At New-York, we were very kindly received and hospitably entertained by our Brethren and Sisters. The majority of our party remaining there until waggons could be sent for their conveyance to Bethlehem, I travelled on foot through New-Jersey, in company of the late Bishop David Nitschman. No bridges being erected over the watercourses at that time, my conductor, with the kindness of a father, carried me across the numerous creeks we had to pass. The whole of our company reached Bethlehem in safety on the 20th of April, and were cordially welcomed by the congregation at a general love-feast. In the first instance, I was placed in the children's seminary; and two years after, removed to Christiansbrunn, to follow agricultural pursuits and other useful occupations. Here, as well as at Bethlehem, I had frequent opportunities of seeing Indians who lay encamped near the latter place. The sight of these people gradually confirmed the desire and expectation cherished in my younger days, of being employed as a Mis-

sionary among them, at some future period. At the early age of eighteen, this wish was in some measure gratified, when I was called upon by government to accompany the late Br. Christian Frederic Post, on an expedition to the North-Western Indians living on the Ohio. During this journey we endured great fatigues and hardships, hunger and sickness; and several times our lives were endangered: through the mercy and protection of God, however, we reached Bethlehem again in safety, the latter end of November, 1762.

Soon after my return to Bethlehem, various circumstances induced me to form the resolution of returning to England. Accordingly I set out for New-York in the spring of 1763; but on my way was twice in danger of being pressed by recruiting officers. At one time, I escaped their search by the landlord's hiding me under a bedstead; and on another occasion, a baker's wife at Newark hid me in a closet. In process of time, I was led to trace in these circumstances, a marked display of the restraining grace of the Lord, who would not have me follow the bent of my own inclination. From Newark, I proceeded to New-York. Here I worked some time in a cooper's shop, in order to earn some money, to defray the expence of my intended voyage. Not meeting with a vessel sailing directly for England, I entered into a bargain with a Dutch captain from Surinam, intending to return to England by way of the West-Indies, where I hoped to see my parents, who had been called to labour on that station. Previous to the execution of this design, however, the Brethren's ship Irene, Captain Jacobson, arrived at New-York. The Captain being apprized of my intention, endeavoured to dissuade me from it by the most powerful arguments, representing, among other things, the danger of going with Dutch captains, many of whom were kidnappers. Moreover, he begged me in the most affectionate and pathetic terms, to consider the unhappy consequences which might result from my project, and which might affect my whole future course of life. I accordingly followed his advice, and returned to Bethlehem, after an absence of several months. Here, however, I was far from happy; various occurrences tended to mar my peace, and seeing no prospect of gaining a decent livelihood, I three several times formed the resolution of abandoning my connexion with the Brethren, but was as often prevented by the invisible hand of my Lord and Saviour from putting the design into execution; which interposition on His part, and particularly the last, even now, at an advanced age, fills my heart with gratitude for His condescending goodness. The first time, while actually on my way, a citizen of Bethlehem, a simple, kind-hearted Brother, met me, and immediately discovered by my looks the state of my mind and the design I had in view. Though he cordially sympathized with my situation, he nevertheless strongly urged me to return, adding, that circumstances might soon give a favourable turn to my affairs, and that, if I looked to our Saviour, He would not fail to help me. Overcome by his arguments, I quietly returned home.

In 1771, I was employed in the service of the Mission in various ways, either as a guard or messenger during the Indian war, when the congregations of Christian Indians at Nain and Wechquetank were compelled to fly for refuge to Philadelphia. On their return from thence I was appointed to assist the Missionaries in the commencement of Friedenshütten. While engaged on these

excursions, my life was often in great danger. At one time while travelling on foot in a very cold night, to Gnadenhütten, beyond the Blue Mountains, my strength was so much exhausted, that I sat down on a tree which had been partially felled and was covered with snow, with the intention of merely resting my weary limbs, although a secret monitor cautioned me to beware of sleep. But the moment I sat down, I fell asleep, and should probably have never awaked more, if the tree had not suddenly given way under me, whereby I was thrown broad awake into the path. Grateful to the Lord for this providential escape, I immediately prosecuted my journey, and late that night reached Gnadenhütten. Again, I participated in the remarkable preservation experienced by Br. D. Zeisberger, as related in the printed Memoir of his Life\*, and which had nearly proved fatal to me, as well as to the Brn. Ettwein, David Zeisberger, Senseman, and Angerman. A third time, being sent on a very warm day, about harvest time, to carry letters to the Missionaries at Friedenshütten, I felt so completely exhausted by the heat, that I resolved to quench my thirst at a certain spring well known to me, called by the Indians the *cold* spring. But hardly had I drunk the water, which I found to be as cold as ice, when I was seized with the most violent pain in the stomach and bowels. Death stared me in the face; to proceed under such circumstances was impossible, and I feared I should be miserably torn in pieces by the wild beasts. In this emergency I cried aloud to God, to send an Indian to take charge of the letters I had with me, because I thought I should never be able to leave this spot. But how wonderful are the ways of the Lord! While thus engaged in prayer, it suddenly occurred to me, that, on my way to Christiansbrunn, one of our Brethren had compelled me to accept a phial of anodyne drops expressly for the journey, and had even sent them after me, subsequently to my leaving that place. Providentially I had them with me; having therefore with some difficulty crept out of the cave, I took some of them, and obtained instantaneous relief. Yet such was the weariness in all my limbs, that it was eight o'clock in the evening before I arrived at Friedenshütten, where our late Br. Schmick immediately discovered my condition, and kindly made every possible exertion for the restoration of my health. With him I staid until an opportunity offered for returning on horseback with a party of Indians, who were going to sell horses at Bethlehem. By these means my life was saved; but nearly half-a-year elapsed before I could resume my wonted labours.

About this time also I was made the instrument of saving from a watery grave the lives of two young persons, a circumstance which I never call to mind without gratitude to God, particularly as one of them was the daughter of my worthy employer, Br. Nath. Richter.

With the above-mentioned year, 1771, a new period of my life commenced; the dark clouds which had hitherto obscured my horizon were dispersed, and I obtained clearer views of my personal interest in the atonement of Christ, and my future calling and destination, for which favour I still humbly thank my gracious Lord. In the Spring of the said year, Br. David Zeisberger ar-

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\* See the particulars in Periodical Accounts, Vol. viii. p. 39.

rived at Bethlehem from Beaver Creek, and requested the Conference to send me along with him as an assistant in the Mission. A proposal to this effect was made to me, and although I had a fair prospect of settling comfortably at Nazareth, I preferred entering on the Missionary service among the Indians, which in those turbulent times had become a situation of peculiar danger. In September I accordingly accompanied Br. Zeisberger to Friedenstadt. My heart's determination was, to devote myself with soul and body to the service of the Lord in this Mission, and cheerfully to endure all things for His sake. I may truly say, that the time spent in the service of the Indian converts, until 1784, proved a very pleasant, happy, and refreshing season to my soul, notwithstanding the labours, hardships, and sufferings we had to undergo, particularly during the Shawano wars, and the war of the American revolution; for love and concord reigned among the Missionaries, the grace of God prevailed mightily in the Indian congregation, the preaching of the Gospel was attended with a visible blessing, and numbers of Indians were converted to the Lord. Many true believers in Jesus, at their departure out of this world, bore the most powerful and affecting testimonies to the truth, and the attachment of the Brethren and Sisters to their teachers was such, as, in turn, to call forth my sincerest and warmest affection for them. Thus circumstanced, I was constantly kept in good spirits, and felt convinced, that in no other situation whatever, could I have been happier and more contented than I was with our dear Indian flock.

In 1778, being on a visit of several months at Bethlehem and Litiz, I was ordained a Deacon of the Brethren's Church at the latter place, by the late Bishop Matthew Hehl. There also, in 1780, I entered into the matrimonial state with Sr. Susan Ohneberg. Our union was blest with three daughters, who are now living at Bethlehem. [By these children he lived to see thirteen grandchildren, one of whom died before him].

Besides the hardships and dangers encountered during the turbulent times above alluded to, in common with other Missionaries, as detailed at length in Heckewelder's and Loskiel's Histories of the Brethren's Mission among the North-American Indians, it may not be deemed improper for me to relate to the praise and glory of God, several incidents in which I was an individual sufferer. Crossing Beaver Creek in 1772, after heavy rains, my canoe struck upon a large log, which upset it, and plunged me into water of ten or twelve feet in depth. By holding to the canoe, I kept myself above water for some time; but considering the rapidity of the torrent and the great falls a short distance below, I must inevitably have perished, if two Indian brethren, seeing my distress, had not plunged into the stream and saved me and the canoe, while one of them swimming dragged it along, and the other propelled it from behind. Twice I was in danger of falling into the hands of hostile Indians, once at Schoenbrunn and again at Lichtenau, while imprudently venturing too far from the town, in spite of the entreaties of the Indian brethren to the contrary. The warriors however raising a great shout as usual before entering the town, I by that means discovered them before they saw me, and providentially reached home in safety by taking a circuitous route.

In 1781, while at Salem, and on the point of addressing the congregation, I was in imminent danger of being shot in my own house by a Monsey Indian,

a declared enemy of the gospel and the white people. The intervention of our aged chapel-servant Tobias, proved the means of my providential escape, the particulars of which, together with other instances of a similar nature, are described in my published history of the Indian Mission. To this work, as well as to Loskiel's history, I may refer for a detailed account of our capture and forced retirement to Canada, and of the horrid murder of the Christian Indians in the spring of 1782. I shall merely add, in regard to the state of my own feelings at that time, that, on receiving the certain intelligence of the above tragedy on the Lower Sandusky, which had been brought by Joshua who had escaped the massacre, I was overpowered to that degree by horror, and the deepest sympathy with our suffering congregation, from whom we had recently taken an affectionate leave, that it was with great difficulty that I reached my house.

The four following years, from 1782 to 1786, which we spent in Canada, were among the most trying and arduous the Missionaries had ever witnessed, notwithstanding that government gave us many proofs of their kindness and favourable disposition towards us. In the first place we were almost wholly cut off from the settlement at Detroit, while we resided on the Huron River, thirty miles distant; for in summer, immense forests and extensive prairies, inhabited by a very venomous species of black rattle-snakes, must be passed; and in winter, the ice prevented us from visiting the settlement. Moreover, the clearing away of huge forest-trees in the hot summer days, while molested day and night by swarms of musquitoes, proved exceedingly laborious. The communication with our Brethren at Bethlehem was also completely interrupted, so that we could obtain no assistance from them, as no person thought himself secure at the distance of thirty miles from Bethlehem, from the attacks of savage Indians, or such as went by the name of English Wood Rangers. And although in process of time we received 100*l.* from our Brethren in London, yet this sum was very soon expended, provisions being enormously high; for instance, two cows cost 7*l.* (New-York currency), one fowl 10*s.*, 1*lb.* of butter 6*s.*, and 100*lbs.* of flour 5*l.*, &c. Frequently the frost killed our crops in August, which compelled us to purchase provisions for a whole year in advance, whereby we incurred debts. In order to discharge the latter, we took our field and garden produce to Detroit market; but as we had to pass a cove on lake St. Clair, nine miles in breadth, the passage of which in stormy weather is very dangerous, our lives were frequently in jeopardy in the course of these expeditions. The rivers, where they discharge themselves into the lakes, being very difficult to navigate, on account of the bulrushes and wild rice growing in them, Br. Senseman and I were one day suddenly overtaken by a storm on entering the cove, which had nearly capsized our canoe, which was furnished with a sail, and laden with all kinds of garden-produce. We had nearly lost all hope of saving ourselves, when, being yet one mile from the shore, we discovered a Frenchman who lived on the neck of land jutting out into the cove, running to and fro with uplifted hands. As we approached nearer, we distinctly heard his exclamations of distress on our account. At length he plunged into the water up to his shoulders, in order to draw the boat ashore. He appeared exceedingly rejoiced and grateful to God for our

miraculous escape, of which, as he informed us in French and broken English, he had at one time entertained no hopes. Having brought us to his house, he requested his wife to prepare dinner for us. He then fell upon his knees and offered up thanksgivings to God in our presence, in which we joined with silent but heartfelt gratitude.

In 1786, the Indians being compelled to emigrate to the southern shore of Lake Erie, on account of the war between their countrymen and the United States, and circumstances also requiring the removal of my family, I proceeded with the latter to Bethlehem. Here I was employed in various ways in the service of the Missionary cause, accompanying other Missionaries to the Indian congregation, and going several times on business to New-York for the Brethren's Society for Propagating the Gospel among the Heathen, lately established.

In 1791, the United States having entered into negociations for peace with the Indian tribes, and General Rufus Putnam being charged with the execution of this mission, he requested that I might be permitted to accompany him. Accordingly I received a commission to this effect from the Secretary of War, signed by President Washington. On shewing the late Bishop Ettwein the commission, in which it was expressly stated, that peace must be established, "upon terms of justice and humanity," he after perusing it, returned it to me with these words:—"Blessed are the peace-makers," adding his fervent prayer that the blessing of God might rest on our endeavours. I met General Putnam at Pittsburg, from which place we penetrated into the Indian country as far as Port Vincent on the river Wabash. The following is the outline of our expedition:—We took with us about sixty Indian prisoners, including women and children, and consigned them over to their friends. Our journey and stay on the Wabash river lasted about nine months: hence we returned to Philadelphia in January, 1793, in company of fourteen Indian chiefs who were desirous of seeing their father, President Washington. During our stay at Fort Washington, I contracted an acquaintance with a clergyman who lived at Colombo, a village on Little Miami River, about six miles from Cincinnati. After repeated invitations to visit him, I set out one fine morning for this purpose, calling however by the way, on Mr. Swan, the Paymaster-General, whose residence was not far from the road. On learning whither I was bending my course, he assured me, that so far there had not been the least danger to travellers in that direction. Indeed, while I was with him, several persons met together at his house, who all intended to take the same route. Three of them having left Mr. Swan's house shortly before I did, and proceeded but a short distance, the cry of murder! murder! was soon heard; and one of the men came back wounded in the arm, and bringing the dreadful news that one of his companions had been murdered, and the other taken captive by the Indians. Here again was displayed the superintending care of Divine providence over my life, in my being detained at Col. Swan's.

Encouraged by the result of the first expedition, and the apparently peaceable disposition of the Indian tribes, government resolved, in the spring of 1793, to send a formal embassy to the chiefs convened on the River Miami. President Washington commissioned General Lincoln, of Boston, Col. Timothy

Pickering, of Pennsylvania, the Post-master General of the United States, and Beverly Randolph, Ex-governor of Virginia, together with myself as an assistant, to enter into a treaty with the Indians. Hereby convinced of the sincerity of government in wishing to establish a permanent peace with the Indians, six Quaker preachers voluntarily offered their co-operation, engaging to undertake the journey at their own expense; which offer was accepted. On our return from this expedition our company, consisting of twenty persons, proceeded from Detroit, by water, to Niagara. Here we separated; one party, consisting of Col. T. Pickering, Beverly Randolph, and some of the Quaker preachers, proceeding on horseback by way of Genessee, and the back counties of Pennsylvania; the rest of us continued our voyage across Lake Ontario into the river St. Lawrence to Montreal, from thence to Chamblee, St. John's, down Lake Champlain to Whitehall, and down the North River by way of Albany to New-York. On this lengthened voyage, our lives were in imminent danger, from which the mighty power of God alone could and did deliver us. On approaching a dangerous pass of the river St. Francis towards evening, myself and others expected we should lie to, and thus avoid encountering it during the night. But our boatmen being very confident, and General Lincoln and others approving of the measure, we continued our voyage, and in the night were overtaken in our open boat by the most tremendous storm I have ever witnessed, accompanied by the loudest thunder and by incessant flashes of lightning. We had hardly composed ourselves to rest, when I was suddenly roused from my slumbers by the Captain's vociferating, "Down with the sail!" Before his order could be complied with, our boat was partly filled with water, and our trunks set afloat. Presently after the dismal cry of the boatmen resounded: "We are lost!" "We must perish!" These poor fellows, losing all courage, laid down their oars, and committed themselves and us to the mercy of the storm, waves and rocks. Being ignorant Roman Catholics, they had built their hopes of safety on the consecrated wafers, which they carried in leathern purses in their bosoms; and their "Ave Maria's," which they prayed whenever we passed the beacons that were erected on shore to point out the different places where travellers had met with serious accidents. In this our perilous situation, William Hartshorne, a Quaker preacher from Shrewsbury, New-Jersey, who had made repeated trips in a small vessel to the West Indies, became the instrument of our deliverance. By serious and encouraging entreaties, he prevailed upon the boatmen (all but one who was unfit for service, being terrified to that degree that he trembled from head to foot) to resume their oars, himself taking the command of the vessel, being faithfully assisted by the secretary of the commission and another gentleman from New-England. In this manner our boat was safely brought to the opposite shore, during the most violent storm and waves, in a very dark night, being sometimes above and sometimes under the water. Landing on a bleak rising ground, we suffered exceedingly from wet and cold, until at length I succeeded in striking fire from my tinder-box, which before the gust came on, I had carefully secured against the water. At daybreak we discovered with mingled emotions of horror, and of gratitude to God, our Almighty Deliverer, innumerable rocks projecting like heaps of hay in a meadow, through which our boat had steered its

course, without suffering the least damage. The company, who, as stated above, had taken a different route by land, had to encounter the same tempest, while encamped in the woods—the trees falling all round them, and threatening destruction to them and their horses. Through the mercy of God they were preserved, and after a very tedious journey arrived safe at Trenton.

Praise and glory be ascribed by me to God, the Guardian of my life, for all His merciful interpositions in my behalf. His protection was graciously vouchsafed to me, not only amidst the ordinary hardships which travellers have to encounter, who pass for hundreds of miles through wild and uncultivated tracts of country, but also when wild and venomous animals obstructed my passage. Four times in my travels I met with panthers, which stood still or squatted down in the road before me, and then rising, quietly passed off into the woods, without venturing to attack me. On another occasion, while encamped with Christian Indians at Cayahuga, I killed no less than sixteen rattlesnakes in one day.

In 1794, and the following years, I was variously employed in the concerns of the Society for Propagating the Gospel among the Heathen, in transacting business for them with government, and assisting General Putnam in 1797 in surveying a tract of land on the Muskingum. In 1798, I accompanied Br. Benjamin Mortimer on his journey to Fairfield in Upper Canada, viâ Niagara. In 1801, I moved with my family to Gnadenhütten on the Muskingum, where I laboured to discharge the duties of an agent to the above Society. In 1810, I returned again to Bethlehem with my family, in order to spend the remainder of my days in retirement.

[Thus far our late Brother's own account].

Occasional attacks of rheumatism excepted, our late Br. Heckewelder was blest with an uncommon share of health. During the latter part of 1822, however, the infirmities of old age visibly began to undermine his constitution, and to be attended with severe bodily sufferings. Inferring from these circumstances, that the time of his departure might be near at hand, he settled his domestic concerns, and being too weak to write his own memoirs, he dictated the most remarkable features of his past life to a confidential friend, for the benefit of his children and grand-children.

Resigned to the will of the Lord, he thus awaited, as a weary traveller longing for the end of his journey, the decisive moment when his better immortal part, divested from its clayey tabernacle, should be summoned into the presence of Jesus, there to rest from all his labour, his fervent prayer being—*“For Jesus' sake, O Lord, I pray—Come take my longing soul away.”* Agreeably to his request, the blessing of the Lord was imparted to him on the morning of January the 30th, while, in broken accents and with cheerful looks, he expressed the serenity of his mind, and the joy he felt at the prospect of future glory. At six o'clock in the morning of January 31st, he ceased to breathe, and his redeemed soul entered the mansions of rest and peace above, after having sojourned in the body 79 years, 10 months, and 18 days.

## SOUTH AFRICA.

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*Extract of the DIARY of SHILOH on the KLIPPLAAT RIVER,  
for the year 1833.*

*January.* "THE Gentiles also shall know, that I am the Lord who sanctifieth Israel." This glorious promise, contained in the text appointed for the first day of the year, strengthened and encouraged us on entering on a new period of time; and we could hope that the Lord, in His unbounded mercy, would grant us to behold its fulfilment even among the Tambookie nation.

During the following days, Br. Hoffman and his wife spoke with all the inhabitants of our place, and were thankful to find that many value their privileges, and that some prove their faith by their walk and conversation. These have no more pleasure in their heathenish customs, but see and confess the wretched effects of these Satanic devices. The greater number of the inhabitants, however, remain in the sleep of sin; and endeavour to continue these abominations. They had appointed a heathenish dance in the night, of which some Hottentots informed Br. Fritsch. He immediately went, and found above twenty men and women assembled in one of the houses. He learnt with pain, that the dancers, before they commenced, had taken an oath, that, in speaking with us, they would express the greatest abhorrence of these customs; observing, that if they retained always the same dispositions, God Almighty must be in fault. We were truly distressed to find, how Satan has bound their souls in his chains. Some of the dancers had lived here a long time; the rest were visitors. Fearing that these customs might by degrees get more general, we gave them notice that they should quit the place in two days. Some of them are rich in cattle, and consider themselves their own masters. We trust in the power of God, with whom nothing is impossible, and pray that, in His own time, He would in mercy deliver them, by the word of the Cross, and grant to them also life and salvation. May He give to us, His poor servants, faith and courage; and so bless our imperfect labours, that a congregation of believers may be gathered at this place, who may shine as a light to all around! We have been pleased of late to see some improvement in outward order and decency among our Tambookie converts. One of them in particular gives his countrymen an example that we wish they may all follow.

On the 16th, after long-continued drought, the most tremendous storm occurred which we have hitherto witnessed; it lightened and thundered without ceasing, and the lightning struck in several places near us.

18th. Joseph, a Mantatee, and a Hottentot woman, were added to the class of candidates. In the afternoon, Mapas and four of his people arrived, after an absence of two years; he seemed in a friendly humour, and did not, as formerly, beg and demand gifts. Late in the evening, we had a thunder-storm, with even more violent rain than on the 16th. The valley towards the S. W. was inundated, and the site of the old settlement laid completely under water. The torrents of water did much mischief and burst several dams.

20th. We had a blessed celebration of the Holy Communion.

21st. The women were engaged in cutting and drying peaches. Though the trees are still young, they have yielded a considerable crop, for which we are truly thankful; but as peaches are the only fruit of the kind in this place, it is no unusual circumstance for the trees to be robbed.

28th. We spoke with some Bushmen and their wives, whom we permitted to dwell here for a limited time. These people exhibited the true state of the Bushmen; they were remarkably dirty, and looked quite smoke-dried. The women had no clothing but a kaross, but their legs were decorated with strings of coral-beads

*February.* In these days, an inhabitant called Stephen, who has lived here three years, with four wives, gave us notice that a fifth had been sent to him from the interior. He was informed, that, as all this was contrary to the word of God, he must quit the place. He not only would not obey, but took another. He even kept a heathenish wedding-feast, to which he invited some of the inhabitants. This man seems quite hardened and infatuated by sin; and the preaching of the gospel, which he has seldom attended, seems to make no impression on his heart.

14th. One of the Bushmen fell sick, and we had an opportunity of seeing how these poor people are sunk in superstition. The patient sent for an old woman to dance for his recovery. He pretended, that the sorceress had brought a pair of antelope horns out of his head, by which his pains had been mitigated. We represented to him, how foolish and useless such ceremonies were, and directed him to Jesus as the only Physician of soul and body; which seemed to make him very thoughtful.

24th. Br. and Sr. Hoffman met the class of communicants. Several of them observed how necessary it was to hear daily the words of Jesus, that pride and self-love might be destroyed in their hearts, through the operation of the Spirit of God.

*March 16th.* Some of our Hottentots shot a young lion near the settlement, and wounded another. We were glad to be rid of these ravenous beasts.

27th. A Tambookie came and begged leave to reside here, and we were disposed to grant his request. The day after, his child died, of which he immediately informed us, asking how he should conduct the funeral. We were surprised to find him digging his own child's grave, for their custom is to place a dead infant in an ants' nest, near which the mother must sit three days.

29th. An old Tambookie woman died, and we were pleased to observe that our representations had been attended to, and that a grave was prepared for her; but it was left to hired Bushmen to carry her out of the house to be interred. The latter demanded a cow for their trouble.

During the last year we planted 200 vines in our garden, and now we have the pleasure to enjoy their fruit.

30th. We entered into the passion-week, and offered up fervent prayers to the Lord, that He would cause the word of His sufferings and death, to become the power of God unto the salvation of many souls. Br. and Sr. Fritsche spoke with every individual in the congregation. It was pleasing to observe that our converted Tambookies obtain more light and insight into Divine Truth,

and begin to be truly aware of their sinful state by nature. We were also glad to hear grateful expressions of some Bushmen, that they were favoured to hear the word of God. The children were free and unreserved, and repeated much of what they had learned at school.

*April 3rd.* Eight persons, four of whom were Tambookies, were added to the class of candidates for baptism. Two Tambookies were appointed for confirmation. One of the Tambookie women said, she considered the missionaries as her fathers, and was convinced that they only declared the truth God had revealed in his Word.

In the evening, a Caffre captain, called Quambe, arrived here, with a retinue of twenty-three men and nine women. He pretended to come merely to claim our friendship; and requested permission for his people, who belong to a large tribe of Caffres, living two days' journey from hence, to come into our neighbourhood, by which change he hoped the mortality among their cattle would cease. Their visit was unpleasant, as it prevented our celebrating the communion on this important day. On Good-Friday violent thunder-storms occurred, and we had to postpone the Lord's Supper to Easter Sunday.

Another disturbance was occasioned, by the horses of the said captain's company damaging the grounds of the Tambookies. As the captain would not listen to their complaints, they at first threatened to use violence; but at last made peace. We were obliged to furnish food for the strangers, who yet complained that an ox had not been killed for them. They were likewise troublesome with begging. When Br. Bonatz made the captain a present of a knife, he declared, that, after all, he found this place was a city of God. He wanted to see our store-room, that he might get more presents; complained that Mapas had been to see us, and pretended that his grandfather had driven the Bushmen out of this country.

*9th.* He set off; but demanded provisions for the journey, which we furnished for the sake of peace.

*May 8th.* In the evening-meeting two Tambookies, Herman and Johanna, were confirmed for the first enjoyment of the Lord's Supper. Their state of mind and heart was very satisfactory; and we fervently prayed the Lord to grant to these first communicants of the Tambookie nation, a deep sense of what they owe to Him for His love unto death. They partook of the Lord's Supper on the 12th with the congregation.

*18th.* An English gentleman from Calcutta arrived here on a visit, and attended our Sunday's service. In the evening, a violent storm of thunder, lightning, and hail alarmed us. The lightning struck several times, and killed an ox near a Tambookie cottage. The man in relating it said, that he now perceived that our God was a powerful God. No Tambookie will touch a beast killed by lightning, or otherwise destroyed without being bled, lest they should become unclean; and the ox would have remained unburied, if our Hottentots had not removed it for the sake of the skin. We were glad to see the poor Bushmen making a good meal of the flesh. The idea of becoming unclean among the Tambookies refers even to their dogs, and two of the latter, which had been about the dead ox, were washed and kept tied up. The people likewise, on such occasions, leave the dwelling for a season, and enter it again with ce-

remonies of eating and dancing. This did not take place here; but all the people belonging to the Kraal went to the river to wash themselves, kindled a fire, sung, and made all manner of grimaces, according to their heathenish customs. This they wished to keep secret from us; but Br. Bonatz had followed them, and was sorry to discover two candidates for baptism among them, who were of course excluded.

*June 1st.* One Hottentot and nine Tambookie families, in all 57 persons, requested leave to become inhabitants. They professed their sincere desire to hear and believe the word of God, and we pray the Lord to shew mercy unto them, and bring them to the knowledge of Himself as their Saviour.

*6th.* Br. Hoffman and his wife had very satisfactory conversations with the communicants, and partook with them of the Lord's Supper on the 9th, without interruption from visitors.

On the 10th and 11th, large herds of cattle belonging to Mapas passed by our place. He is afraid of being attacked by hostile tribes, the most fierce of which are the Corannas living on the great river, many of whom have horses and ammunition. He therefore intends to settle nearer the colonial frontier, hoping to live there in greater safety. We are certainly in an unpleasant situation, but we depend upon the mercy of the Lord, to whom all power is given in heaven and upon earth. We told Mapas, that if he wished to be under God's protection, he must forsake the many acts of injustice of which he is constantly guilty.

In these days, the cold was intense, and the earth covered with hoar-frost. Great quantities of Tambookie-grass used for thatching, and therefore very valuable, was destroyed by fires both here and in the neighbourhood; but we heard of another supply three hours' distance from hence. Br. Hoffman, therefore, went with twelve Hottentots and Bushmen, and two waggons, to get a quantity sufficient for the roof of our church. Notwithstanding the cold and much rain, they were able to collect six waggon-loads.

*30th.* Being the anniversary of the institution of Br. Bonatz's school, an examination was held, attended by sixty children. We found great cause to thank the Lord for the rich blessing He has laid upon this work. Upwards of twenty children could spell very well, and one of the boys read fluently. All had learned the Lord's Prayer, the Ten Commandments, &c., several verses, and some questions and answers relating to the Bible history.

We commend this important cause, with this whole Mission and its servants, to the prayers and intercession of all our dear Brethren and friends.

JOHN FRITSCH, JOHN FRED. HOFFMAN, ADOLPH BONATZ.

*Extracts of Letters from Br. H. P. HALLBECK.*

[Of a Private Letter to the Secretary.]

MY DEAR BROTHER,

GNADENTHAL, *6th January, 1834.*

“ ON the 14th of December, I had the happiness to receive your very welcome lines of the 14th and 20th of August, and was delighted to find part of it written by your own hand, which I gladly look upon as a token, that your hope of being able to exchange a few letters more with us before you close your pilgrim-

age will be realized. In my to-day's letter to your son, I have given our numbers at the close of the year 1833, by which you will perceive, that we have had a small increase, notwithstanding that the mortality among young and old was greater than usual last year, amounting to 42; whereas the usual average is between 20 and 30. But you know it is not so much the increase of our congregation in number, as the growth of its members in grace, which we are aiming at; and though, in this respect, we cannot judge so precisely as in regard to numbers, yet we fondly hope that our labours, which have been continued during the year in undisturbed peace from without and from within, have not been without the Divine blessing. Of this we have indeed had many encouraging proofs in the course of the year, as you will learn more fully from our Diary, which will be sent by Br. Lees in a month or two. The late festivals have not been quite as lively as usual, and the church, though filled, was not so crowded as in many former years. This has not been owing to any lukewarmness on the part of our inhabitants or neighbours, but to an abundant harvest, which kept many hands constantly employed, and left but little time for attendance at the usual solemn services. Yet persons, not accustomed to our large auditory, thought our church extremely well attended; thus the Rev. Mr. Shaw, Wesleyan Missionary at Cape-Town, who addressed the congregation in the evening of Christmas-day, was agreeably surprised to behold so many hearers, and, indeed, many more than he is accustomed to see assembled in the populous metropolis of the colony. Several of your old acquaintances among our Hottentots have been called away during the last year, as Johannes Wittboy, Beata Andres, Magdalena Dietrich, Eyda Haas, and others; and I am happy to add, they all left this world of sin and suffering, trusting in the Lord their Saviour, whose atoning death was the only foundation of their hope. There are, of course, many, particularly among our young people, whom we wish to see more deeply impressed with the importance of those things which make for their eternal peace, and less devoted to the vain and foolish things of this perishing world; but on the whole, we have reason to be thankful for the quiet, orderly, and, generally speaking, Christian conduct of our members; and for the steady attendance on the means of edification, both by our own people and a great number of our neighbours.

“The encouraging state of our school is another pleasing feature in the history of last year, which makes us believe that these seminaries will, in process of time, be productive of much good, as they indeed have been already. Our infant-school is so highly valued by the whole congregation, that if it were going to be closed, as has been the case with a similar institution in Cape-Town, they would all feel as if they were losing their right eye. My assistant, I am happy to say, continues steady, gives full evidence of present, and the best hopes of future, usefulness. A very remarkable work of Divine grace is manifestly going on in his heart. A suitable school-house for an infant-school is now building in EXON, and Br. Halter has engaged to become the teacher as soon as the house is ready. But I am sorry to say that Br. Hornig is in such an enfeebled state of health, that Br. Lees has no hopes of his valuable services being continued much longer. The symptoms are of that nature, that

he may be suddenly called away. ENON and its neighbourhood are again sadly parched, and there is but little prospect of raising much produce in the gardens, though there is still sufficient pasture for the cattle, and therefore a good supply of milk. At ELIM, Br. Teutsch is now preparing for the building of a suitable church; the windows, &c. are making in our carpenter's shop here. Br. and Sr. Teutsch, who visited Gnadenthal in the middle of December, are at present well, and Br. Luttring likewise appears to be fully restored to health. It is a good time for building, on account of the cheapness of the necessaries of life, owing to the good harvest with which we have this year been favoured. I hardly ever remember to have seen such a crop on the lands of our Hottentots; and the busy scene which the fields presented a fortnight ago, and which is not yet at an end, is truly enlivening. But the orchards are not so abundantly loaded as is usually the case with us. Br. Lees, who spent about a month in SHILON and its neighbourhood, does not mention a word of the Corannas, from which I infer that these marauders are already half-forgotten; but I have just heard from Cape-Town, that active measures are in progress, by which government hopes for ever to put a stop to their predatory excursions, and to insure the peace of the frontier. When this object is attained, the acquisition of the ever-flowing Klipplaat and its fertile banks will be far more valuable. O may the Spirit of God be abundantly poured out over that station, and its internal prosperity prove equal to its external advantages! Surely that Saviour whose hand led us thither, and who has sent, in the person of young Br. Bonatz, a chosen tool for the work, has not done all this in vain, but will no doubt, in His own good time, glorify His name among the surrounding nations."

*Extract of Letters to Br. P. LA TROBE, of the same Date.*

"I HAVE already stated that the festivals of Christmas and New-Year were not attended by so large a concourse of people as usual. Yet a considerable number of strangers and of our own people assembled on these Great Days, as they are here termed, and their conduct was in the highest degree exemplary and edifying. Our overseers, who are charged with the duty of preserving order in the place on such occasions, had absolutely nothing to do, and could not sufficiently extol the peaceable and devout behaviour both of Christians and Heathens, who were evidently assembled for no other purpose than to seek edification for their immortal souls. On Christmas-eve, I had the pleasure, through the liberality of some friends, to distribute small presents to 143 children in the infant-school. The joy of the children was great, but I doubt whether it was so exquisite as that of my own heart. Their number has now increased to 153, and I shall soon be obliged to remove 30 or 40 into the other schools, the room being too confined for so large an assembly. During the last year, 19 persons became candidates for baptism; 23 adults and 43 children were baptized; 14 received into the congregation; 29 become candidates for the communion; 35 communicants; 5 pair were married. Our numbers are at present as follows:—622 communicants; 78 candidates for communion; 135 baptized or received, not yet communicants; 396 baptized children; 28 candidates for baptism; and 81 new comers and unbaptized children. Total 1340: 13 more than last year.

“ Br. Lees who left Shiloh on the 19th of December, and arrived in Enon on the 25th, has supplied us with fresh news from those parts: he writes—‘ I was much struck with the sudden change of country and climate, on emerging from the close but beautiful valleys of the Kat River district; but though the woods and prospects of the latter are much to be coveted, yet I cannot sufficiently admire the good providence of God, in leading our Brethren to a spot which possesses such pre-eminent advantages for a Missionary establishment as Shiloh. Br. Fritsch has succeeded in his great work of leading the water out of the river at a higher level, and seems no little gratified, as well he may, to think, that his troublesome undertaking has put it in the power of the Missionaries to give out new gardens to a very large extent. Br. Bonatz is fulfilling, I would even say far exceeding, the expectations and hopes, which have been excited respecting his acquisition of the native language. To judge from the surprising progress which he has already made, we may cherish the confident hope, that, in a couple of years, the Tambookies will have the great advantage of having the momentous truths of the Gospel proclaimed in their mother tongue, directly from the mouth of the preacher. Br. Bonatz has completed half of the translation of the Passion-history, and hopes to have the whole ready by next Easter. The facility with which he conversed with the Caffres was a matter of surprise to every one on our visit to Caffraria; and I could myself perceive, that he is more at home in the colloquial language, than Missionaries who have been six years in the country. The chief attraction to me here in Shiloh is the Tambookie school, and it would do your heart good to visit it. The affectionate manner, earnestness, and indefatigable patience of the teacher, and the eagerness, quickness of apprehension, and invincible good humour of the scholars, have equally astonished and delighted me. Indeed I am satisfied, that if some of the good people in England, who are both able and willing to promote the welfare of their fellow-creatures, could but see Bonatz and his children, he would presently be put in possession of the means for building a suitable school-house. The building now in use, as both church and school-room, is not only very inconvenient, owing to its smallness, but is further objectionable from the unwholesome air which is unavoidably engendered in it, the structure not admitting of sufficient ventilation. Mr. Herzog, the government surveyor, being here, has, at my request, taken a most complete survey of the settlement, gardens, water-courses, &c., and has kindly promised to send me a copy.’ Thus far Br. Lees. He intended to leave Enon to-day, may be expected here about the last of this month, and will proceed to Europe in about two months.”

*To the same.*

CAPE-TOWN, 10th Feb. 1834.

Br. LEES and Sr. Schulz are preparing to proceed to Europe by the first suitable opportunity, and they will, of course, be the bearers of various documents. But as the bustle connected with their departure will, in all probability, curtail my time for writing letters, I gladly avail myself of a few moments while I am on a visit here, to write you a few lines.

I have first to mention that I have safely received the books and pictures, with some articles of old and new clothing, announced in one of your former letters; but I am not a little astonished to find, that four cases containing books have arrived from Holland without a single line accompanying them, whence I must conclude that some letter or letters have been lost or forgotten somewhere. On the 31st of January, Br. Lees arrived in Gnadenthal with the two children from Enon, who are to proceed to Europe; and as for various reasons I could not long defer waiting upon our new governor, Sir Benjamin d'Urban, who arrived here about the middle of last month, I left home on the 4th, and expect to meet his Excellency this morning.

The foundation of the new church at ELIM, which will contain more people than that in Groenekloof, and be unincumbered with pillars, was laid on the 27th of January, in the presence of the whole congregation, and several neighbours, under a sweet perception of the presence of our Saviour, and the building is now going on under the direction of Br. Teutsch with great spirit and cheerfulness, the Hottentots lending their aid gratuitously, by making bricks and otherwise. No other masons are employed but those of Gnadenthal and Elim, and I doubt not they will do the work as well as any European tradesmen. To the congregation of Elim upwards of 251 individuals now belong; and some of these, on my late visit, came to me of their own accord, and spoke of themselves in such a feeling experimental manner that it rejoiced my inmost heart, and made my eyes overflow with tears of gratitude. Seldom, indeed, have I witnessed such striking proofs of the all-powerful work of the Spirit. A few days before the building was commenced, a ship, the *Linnæus*, from Liverpool to Bombay, was wrecked on the neighbouring shore; and at the sale of the wreck, Br. Teutsch was enabled to purchase some very useful timber at a reasonable price. I am to-day going to speak to our new governor about the building in progress, and to petition him to grant the remission of, at least, part of the taxes paid to government for the lands of the institution, having already obtained the assurance of the colonial secretary that he will second my request. While Br. Teutsch is so much occupied with the building of the church, the care of the infant-school devolves chiefly upon a pious young Hottentot widow, who was born and educated at Gnadenthal, where she spent the whole of her youthful years, under the care of Sr. Hallbeck. When I quitted Elim on the 29th ult., the Brethren and Sisters were well, and I pray that the Lord may preserve them in health, and long continue to us their valuable services.

About the middle of January, we had the first prayer-day this year at Gnadenthal; on which occasion five persons became candidates for baptism, three adults were baptized, ten received into the congregation, and twenty-one became candidates for the Holy Communion; nine of whom are now under instruction for the enjoyment thereof. The infant-school has suffered a temporary decrease, owing to the transfer of thirty-three children to the other schools, but the number still amounts to 125. There have been altogether not fewer than 84 children advanced from this institution to those for older children, since its establishment. Part of the pictures sent us by a kind friend, who has so often and so generously contributed to the advancement of the work con-

mitted to us, already adorn the school-room walls; and we beg to return her our sincerest thanks for them. The infant-school at Groenekloof is also prospering, and numbers at present seventy-four pupils.

H. P. HALLBECK.

P. S.—I have just had a very satisfactory interview with Sir Benjamin d'Urban, who has expressed his willingness, to assist us as far as lies in his power, and to grant the petition above alluded to. I am, therefore, going to open an official correspondence with his Excellency on this subject.

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## WEST INDIES.

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### JAMAICA.

*Extracts from the DIARY of the NEGRO CONGREGATION at FAIRFIELD  
for 1833.*

*January 1st.* BETWEEN twelve and one o'clock we assembled in the church for the first time in the new year. In a prayer, with which the service opened, we thanked the Lord for having preserved to us the house, wherein we had so often experienced His Divine nearness, during the unhappy disturbances of the past year, while so many chapels belonging to other denominations had been destroyed; we also entreated Him to gather again our still-dispersed flock, and preserve it from the wiles of the destroyer.

May our fervent prayers for this dear people, in many of whom are evident traces of a work of grace, and for the children in the school, be heard and answered! and may many others, during the year, be brought earnestly to seek their souls' salvation, and become a reward for our Saviour's agony and death on the cross!

*April 2nd.* The Rev. Mr. Dallas from Spanish Town came to see us. He has for the present taken the charge of the Rev. Mr. Hall's congregation, in our parish, the latter being about to sail for England. He addressed the children of the refuge-school in their weekly meeting for instruction, and offered up a prayer.

*5th and 7th.* The services on Good-Friday and Easter-Sunday were numerous attended, and we trust will be followed by abiding fruits.

*13th.* We continued speaking with the communicants. A brother, who had been prevented attending for some time, expressed himself thus: "My heart is quite parched, and longs, like the dry soil, for a refreshing rain. I cried often in my distress to my dear Saviour, to give me an opportunity to come to church; now He has heard my prayers, for my master has given me some of the days, which for a time he kept from me. I come, therefore, to humble myself before the Lord, and to share in the blessings of His table.

*Sunday 14th.* Br. Ellis rode over to Pleasant Prospect to meet the Earl and Countess of Mulgrave, whose intended visit had been previously announced, and to accompany them to our place. The party arrived about nine o'clock;

it consisted of our respected Governor and his Lady, Captain Phipps, his brother, and Dr. Robertson, custos of St. Elizabeth's.

They all took breakfast with us, and afterwards attended the preaching. They expressed their satisfaction with our mode of teaching, and the orderly behaviour and stillness of the congregation. Shortly afterwards they visited the refuge-school, and were present at the examination of the children. Although the school is but in its infancy, the progress of the pupils in several branches of female education appeared satisfactory to them. On taking leave Lady Mulgrave presented a donation of 10*l.* to the school.

*May 10th.* When conversing with some of the communicants of the south division, we had the pleasure to perceive true hunger and thirst after the bread of life. Several of them declared themselves in very humble and contrite terms. One said, "As often as the time draws near, that I shall go to the table of the Lord, I pray to my Lord in Heaven to have mercy upon me, and to forgive me what has not been right in His sight; I call upon Him night and day to keep my soul from all harm, and to help me in every temptation." Another said, "Nothing can rejoice me more, than when I can approach to my Saviour's table, and taste His love; surely He has done more for me, poor sinner, than I have deserved."

*17th.* The Rev. Messrs. Dallas and Panton visited Fairfield to-day. They are both very zealous and pious clergymen, and deeply interested in the spread of the gospel among the negroes. How delightful to meet with such friends, who seek to promote the cause of the Lord and the salvation of souls, more than any thing else in the world!

*21st.* Br. Pemsel rode to Oatlands, to bury the body of the communicant David, who was found dead in his hut the preceding day. This old man had, during his latter years, to endure great hardships: having but a barren piece of land for his provision-ground or garden, and being too infirm for much bodily labour, he had to rely chiefly on the charity of others. He trusted to the end of his days in the Lord his Saviour; and frequently directing his eyes to Heaven, would exclaim: "Oh my Saviour! look upon me, poor David." He was an old African, and could with great difficulty be understood.

*Sunday, June 16th.* Br. Pemsel officiated in Mile Gully. He was much gratified with the eager desire of the people to hear the word of God. It would be desirable to have a regular Mission station there. Many gentlemen in that neighbourhood are anxious for it, and have promised to contribute to their utmost, both in money and materials.

*July 9th.* We had the pleasure to welcome Br. and Sr. Collis, as our future fellow-labourers in the vineyard of the Lord. May they both be blessed with health and strength, and become successful instruments in His hands, to bring many souls to the Saviour of lost sinners!

*16th.* We took leave of Br. and Sr. Pemsel, who had faithfully served this congregation three years and a half. They were accompanied by our best wishes, and those of all our negro Brethren and Sisters, who were very sorry to part with them.

*24th.* Br. Ellis and Br. and Sr. Collis visited Mrs. W. at Kensworth. This

lady continues to display great interest in our Mission. Here they stayed two days, and had an opportunity of addressing the household, and several neighbours. The infant-school established in this place called forth their admiration; it reflects the greatest credit both upon the teacher and the lady under whose auspices it is conducted.

*August 18th.* Br. Collis visited Huntly, and catechized and instructed the negroes on Mr. T's estate. The conduct of that gentleman and his lady to their negroes is above all praise. No sacrifice appears to them too great for their spiritual improvement.

*Sunday 22nd.* Many of the negroes came to speak with us individually, previous to the services. Many expressed themselves in very satisfactory terms. Some however, we fear, though conversant with the language of Zion, and apt in the use of religious phrases, have not yet fully seen into the heinous nature of sin, and the necessity of not only trusting to the sacrifice of our great High Priest for pardon, but of taking Him as our example amidst the snares and fascinations of an ungodly world.

*September 29th.* This day having been appointed for the celebration of the memorial-day of the married people, the negroes began to arrive in numerous groups at an early hour, so that when the bell rung for the service, our church was immediately filled. Such a sight had not been witnessed here since martial law was proclaimed.

The celebration of this festival is of peculiar importance, and calculated to produce very beneficial effects. The negroes are apt to separate from one another on frivolous grounds, and for trifling offences, so that the nature of the conjugal union, and the necessity of united efforts in bringing up their children in the nurture and admonition of the Lord, require to be clearly and forcibly explained. For this, the celebration of such a day affords an excellent opportunity.

*October 26th.* Miss S., who had been on a visit of some days in Fairfield, left us this morning for Spring-Vale. During her short stay in our settlement, she had been most assiduous in the instruction of the scholars in the Refuge, and had stimulated them to still greater exertions, by the distribution of several small presents. Her spiritual conversation also with some of the members of the church will, we hope, be attended with beneficial results.

*29th.* On the evening of this day we interred the mortal remains of our late negro brother, Henry Carmel. He had attained a great age, and was acquainted with the early history of our Missions in this island, and with many of the Missionaries. When a child, he removed with his mother from the Bogue to the newly-formed station at Carmel, from which place he received his name. With the state of his mind during the early period of his life, we are not acquainted. During his latter years he had become more particularly intent on making his calling and election sure; and amidst the pains of a sickly tabernacle, and the loss of worldly comforts, appeared to feel a deeper interest in his Saviour, and the realities of the unseen state. We confidently hope that he is numbered among those, who have washed their robes and made them white in the blood of the Lamb, and are now before the throne of God. Both Missionary families felt considerable interest in the deceased, as he had been well

acquainted with the father and mother of Sr. Ellis at Carmel, and with the grandfather of Br. Collis, our late venerable Br. Planta, at the Boguc.

*November 13th.* Spoke with our people, when several expressed themselves with great feeling, and we trust with sincerity. One of them remarked, "that he used to be very unhappy, often fearing that the very trees would fall upon him as a judgment from God; but now, said he, I feel quite happy, and sometimes wish to die." On being asked if he could read, he replied, "I am trying to learn, and hope soon to be able to read my Testament; there are so many kind words in it."

*27th.* The Brethren attended the conference at New-Eden, returning by way of Ambey, Silver-Grove, and Huntly; they were particularly delighted with the scenery on this road. Every turn up the mountains struck out some new beauty. Though well acquainted with the scenery of Cumberland and Westmoreland, and with the lakes of Scotland, they were almost tempted to declare, the views of this day superior to any thing they had yet seen. Mountains that in the valley appeared of great height, sunk into comparative insignificance amidst the numbers, and more commanding aspect of their fellows. The plain below presented a varied picture of wild savannah, tracts of brushwood, and extensive cane-fields of the most delicious green; in the distance, was ocean girding the scene, and flashing its silver light, while rocks crowded with ferns and shrubs, and trees of stupendous growth, loaded with the most beautiful parasitical creepers, adorned the ground in front, and displayed all the richness and luxuriance peculiar to a tropical climate.

*December 5th.* As Br. Ellis's disorder again returned, he resolved to consult Dr. Halliday. That gentleman strongly advised as speedy a removal to England as possible. This intelligence was received by all the Brethren in the island with deep regret, though at the same time, they saw the absolute necessity of foregoing the valued services of their beloved Brother and fellow-labourer.

*15th.* In speaking with the baptized, who are at present busily engaged in the coffee-plantations, we urged upon them the necessity of keeping their attention primarily directed to heavenly things, even while securing the provision necessary for their bodily wants.

*31st.* After a blessed celebration of the Christmas-season, we met this evening for the solemn conclusion of the year. Br. Ellis reverted to the many mercies we had enjoyed during its progress, and to the inadequate return we had made; besought the Lord's pardon for our demerits, and entreated His continued protection to the end of our days, so that we might be prepared to meet Him, when He shall come to call us to Himself.

The congregation consisted at the close of the year of 456 communicants; 82 candidates for the holy communion; 120 baptized adults; 468 baptized children; 121 candidates for baptism; 241 new people. Total, 1488.

JOHN ELLIS. JOHN COLLIS.

*Extracts from the DIARY of IRWIN-HILL, from January to May, 1833.*

*January 1st.* MOST of the slaves in this parish were attracted by the performance of a foolish fête (now revived after fifteen years' discontinuance), which leads them into great temptation. However, a few joined us at noon to begin the year with prayer and praise, and another small company met in the evening. These were graciously owned by our Lord; and their expressions of thankfulness tended in some measure to dissipate the gloom, with which the prevalence of dissipation and irreligion seemed to surround us.

*10th.* The communicant sister Mary Dehany, of Tryall, departed; her son was unfortunately shot by one of the militia in the late disturbance, since which time our late sister gradually sunk under her bereavement.

*17th.* Sr. Light visited the sick sister Hall. This sister has, through mercy, learned to know herself as a sinner, and Jesus as her Saviour. Her consistent behaviour entitles her to the respect she enjoys from her brethren and sisters; but her up-grown children, by their untoward conduct, continue to grieve her spirit. She, however, pities and prays for them, recollecting that once she was like them, till apprehended by Divine grace.

*March 3rd.* Notice was given of Br. and Sr. Light's intended voyage to England for the benefit of their health, and to return, if the Lord pleased, early in the ensuing year. The expressions of the dear people on receiving the intelligence were truly affecting, and most sincerely did they pray, that their dear teachers might be restored to health, and be enabled to return to their post.

*Sunday 17th.* We enjoyed the Holy Communion with our dear flock, having previously conversed with 73 communicants, and were able to rejoice over the majority of them.

*29th* was the funeral of the baptized youth Edward Spence, of Tryall, by whose prudent conduct and timely interference, that property was in a great measure saved from being burned during the late insurrection. He acted as doctor in the hospital, was a steady and very useful servant, and his loss will be severely felt on that property.

*Sunday 31st.* Yesterday evening about 30 adults and children, chiefly from Irwin-estate, assembled to enter with us into the Passion-season, when we prayed our Saviour and High Priest to bless us with a deep and lasting impression of His great love, which He so strikingly displayed by His sufferings and death on the cross; and that, being conscious of our great need of so precious a sacrifice, we may love Him more ardently than ever. At the close of the day, a number of our people came to express their feelings towards Br. and Sr. Light in the prospect of leaving them for a season. May the Lord grant them their hearts' desire!

*April 1st.* We have a continuance of dry and windy weather; the springs drying up, and the river moving sluggishly on; much disease abroad, and many around us daily called out of this world.

*2nd.* Visiting the hospital, Br. Light conversed with the communicant brother Samuel Hall, who had been very ill, and continues feeble. His child-like dependance on and resignation to the will of God, was quite cheering to the spirit of his visitor. He has been a man of many trials, and often suffered in the flesh; yet, in the midst of these troubles, he has ever manifested a calm and

peaceful disposition, the effects of our Saviour's grace in his heart, which it is truly edifying to witness. His mind is at present keenly tried by the departure of Edward Spence (above-mentioned), his eldest son, in whom he greatly delighted, and by the dangerous illness of his only daughter.

On *Good Friday*, the greater part of Irwin people having obtained a free afternoon, assembled to hear the account of our Saviour's last sufferings and death. At night, a company ventured to come from Williamsfield, to whom the history of our Lord's passion was read, and when all was over, and we were about to retire to rest, two men and one woman came running from Williamsfield, a distance of nearly four miles, having set out, the moment they were relieved from their evening spell at eight o'clock, to get a taste, as they said, of what might be had, since they could not come in time to the meeting. With these we conversed on the blessed subject and prayed. They left us well pleased, and, as they said, refreshed by what they had enjoyed. At the close of the season we can truly declare, that it was a time of blessing to our hearts and to all who were able and willing to attend the meetings.

From Easter 1832 to 1833, 12 adults and 24 children were baptized; 5 received into the congregation; 3 re-admitted; 11 partook of the Lord's Supper for the first time; 5 were admitted as candidates; 13 departed; 7 were excluded.

*May 4th.* Br. and Sr. Ricksecker came from New Beauforts, where they had been a few weeks for the benefit of their health.

*5th.* Br. Ricksecker preached to an attentive auditory from the words:—"We preach not ourselves, but Christ Jesus the Lord." At a following service, Br. Light introduced our dear Br. and Sr. Ricksecker to the assembled congregation as their servants for Jesus' sake, commending them in prayer to the Lord, and to the confidence of the whole flock. At the close of the day, the helpers and servants of this church were called together, and encouraged to renewed faithfulness in their several duties.

JAS. T. LIGHT.

REPORT of the SCHOOLS in JAMAICA under the SUPERINTENDENCE of the UNITED BRETHREN.—*March, 1834.*

THAT the Missionaries of the United Brethren in Jamaica have not been unmindful of the benefits of a religious education, will be evident from the fact, that upwards of 800 children, the majority of whom are slaves, are now instructed under their superintendence. Above one half of these receive daily instruction, and a great number are able to read those Scriptures which are profitable for doctrine, for reproof, for correction, for instruction in righteousness. In the prosecution of this important work, the Missionaries have been kindly and effectually aided by many Christian friends, without whose concurrence and co-operation their plans could never have been carried into execution.

The following is a short notice of the different schools connected with the Missionary stations of the Brethren in Jamaica:—

I. FAIRFIELD.—1. *Somerset School.* The number of free children in this school has been as high as fifty, but of late, owing to various causes, has fallen to about thirty. It is established among the small free settlers on the Parottee

Savanna, about eight miles from Fairfield, and is visited every fortnight by a Missionary from thence. They are gratuitously taught to read the Scriptures by a salaried teacher, and may likewise be instructed in writing and arithmetic, but at the parent's expense. A number of children have already left the school, benefited by the instruction received. There is no other school within many miles.

2. A small *slave-school* at *Fairfield*, averaging twelve to sixteen children. The early age at which slave-children are sent to work, prevents the number being greater under existing circumstances. They learn to read and to repeat hymns, portions of Scripture, and the catechism.

3. A slave-school at *Huntly*, the property of Mr. and Mrs. Tomlinson; the children receive daily instruction in reading, &c.; and an evening-school is kept for adults.

4. *The Female Refuge-School*, numbering at present thirty-five free girls. This institution was set on foot by a committee of pious ladies, but entrusted entirely to the care of the Brethren at *Fairfield*, for religious and useful instruction. It is hoped, that, with the Lord's blessing, it may become a nursery of souls, and that the children when grown up, will instil the Christian principles they receive into the minds of those around them.

5. A Sunday-school is also held at *Fairfield*, but is not so well attended as could be wished.

II. *NEW EDEN*.—1. A daily-school is held for the children of slaves on the *Bogue* and adjoining estates; the number attending is fifty. The same impediment, arising from the early age at which the children are sent to work, exists here.

2. A school for slave-children has just been commenced by Br. Renkewitz, near *Rippon*, in *Mile Gully*.

3. Great difficulties in the way of a *regular* Sunday-school are found to arise, chiefly from the profanation of the Lord's day during crop.

III. *NEW BETHLEHEM*.—1. A flourishing daily-school is kept by Br. and Sr. Haman, consisting of from fifty to sixty slave children from *Malvern*. They learn to read, to recite the catechism, as well as portions of Scripture and hymns.

2. The Sunday-school is well attended by seventy or eighty children.

IV. *NEW FULNECK*.—1. There is a daily slave-school at *Spring-Vale*, with upwards of fifty children; instruction as before. The bigger girls also learn to sew.

2. A daily slave-school at *Bloomsbury*, averaging sixteen to twenty children. This school having been established only eight months ago, the children are not so far advanced. Instruction the same.

3. A small school of twelve children, mostly free, near *Springfield*.

4. The children on *Y.S.* and *Ipswich* estates receive *oral* instruction once a fortnight.

5. The Sunday-school, out of crop time, is pretty well attended.

V. *NEW CARMEL*.—1. A school of about twenty children, mostly free, at *Woodlands*. At the same place, an evening-school for slave children is kept.

2. The *Cruse School*, with sixty children, nearly all of them slaves. It is established on the property of Mr. and Mrs. F. Cooper, who give it every possible encouragement, in consequence of which the progress of the children is very cheering.

3. *Hopeton School*, with nearly 100 slave children, supported entirely by our esteemed friends, Mr. and Mrs. Scott, but under the inspection and ministry of the Brethren. These last two schools have done very much for Christian instruction; many have learned to read, and, it is to be hoped, will walk in the path of true religion.

4. A flourishing Sunday-school, consisting principally of children, who have not the means of daily instruction.

VI. BEAUFORT.—1. A daily-school has been recommenced in this vicinity, which we hope will thrive. Upwards of twenty children have entered their names.

2. There is also a Sunday-school of sixty children.

VII. MESOPOTAMIA.—1. On the estate nothing can be done, but in the way of a small Sunday-school.

2. There is every prospect that a school lately established at Grangè, in the mountains separating Wesmoreland and Hanover, where from seventy to eighty children are of suitable age to learn, will succeed.

VIII. IRWIN-HILL.—1. Besides *oral* instruction to the children on several estates, and

2. A small Sunday-school,

3. There are a number of free children who receive daily instruction, and

4. The children of Fairfield and Irwin estates are taught to read &c. three times a-week.

On a retrospect, the Missionaries cannot but feel thankful, that, at a time when most estates were closed against instruction in reading, the Lord has opened to them so many doors of usefulness to the rising generation. Now that a new system is about to be introduced, under which it is to be hoped that greater facilities for instruction will be afforded, they trust the friends of the negro will, by their Christian liberality, enable them to do more in a work so absolutely essential for the future temporal and spiritual advantage of this island. There is an urgent call on the friends of humanity and of the Redeemer, to extend their aid to those whom they have been instrumental in delivering from outward thralldom. In the scattered state of the population of Jamaica, many a small thatched school-house, and many a teacher, will be required. As yet comparatively nothing has been accomplished; and shall the means be withheld, when a general system of instruction seems to become practicable? There is likewise great need of prayer and supplication on the part of all who love the Lord Jesus Christ, that the Lord would raise up teachers of truly religious principles, a class of persons who are at present rarely to be met with, and render them the instruments in His hand, for extending to the youth and rising generation of this island, the knowledge of Him, "*who is made unto us wisdom and righteousness, and sanctification, and redemption.*"

*Extract of a Letter from Br. J. ELLIS.*

MY DEAR BROTHER,

FAIRFIELD, Feb. 8th, 1834.

“IN a joint letter to Br. Hüffel and yourself, dated November 15th, I made known the precarious state of my own health, and requested leave of our Elders to make a voyage to Europe. Since that period, my complaint has several times assumed a more alarming form, and the doctor having advised me not to delay my voyage later than the beginning of March, our Mission-Conference agreed to my securing a passage home in the Black-River packet without loss of time. Having lately had occasion to try the benefit of sea air for a few days, I spent them, accompanied by Sr. Ellis, on board the said vessel; and during that period I almost closed the bargain with Capt. Baker that he should convey us and our four children to England on board his vessel. He purposes sailing about the 5th of March.

“As Br. and Sr. Robbins appear to be destined for Irwin-Hill, we resolved in our last conference, that Br. and Sr. Ricksecker should supply our place at Fairfield, in as far as regards the care of the congregation and the refuge-school, and that Br. Zorn should take charge of the home correspondence, drawing of bills, &c., during my absence. To the best of my knowledge, all our dear fellow-labourers are enjoying tolerable health, and proceeding with their work in blessing. The minds of the negroes throughout the island appear to be tranquilized, and less prejudice to prevail among the whole population on the subject of their instruction; there is reason, therefore, to hope that all parties will eventually be satisfied. Many members of our congregation at Fairfield, who since the rebellion have been afraid to come, are now returning from week to week. You will see, however, by the accompanying statement, that at the close of last year, our numbers fell considerably short of what they were before the disturbances. We greatly require an out-post in the Mile-Gully district, for the benefit of the distant members of New-Eden and Fairfield congregations.

“The congregation at Fairfield and New Bethlehem consisted, at the close of 1833, of the following:—

	Fairfield.	New Bethlehem.
Communicants .....	456.....	22
Candidates for communion .....	82.....	16
Baptized members, not communicants	120.....	41
Baptized children . . . . .	468.....	54
Candidates for baptism .....	121.....	86
New people .....	241.....	180
	1488	399
Total .....	1887	

These, together with ourselves, we again commend to your faithful intercessions at the Throne of Grace,”

From Br. ZORN.

DEAR BROTHER,

SPRING-VALE, Jan. 20th, 1834.

“CHRISTMAS and new-year have passed in the greatest tranquillity, which was more than many anticipated. When on the 1st of December, after the public service, I read and explained to the assembled congregation the King’s proclamation, announcing the intended changes in the condition of the slaves, the intelligence was received by some with incredulity, by others with disappointment. On putting the question, whether they had been informed they would be free sooner, the answer was returned, that they had been told, they would be free at Christmas! A fortnight after, when I again read the proclamation, I gained more credence, and now rejoice to think, that I was perhaps instrumental in preventing some of the poor people from bringing themselves into trouble. The attendance on public worship for the last six months has been very encouraging, averaging at least 400; and we have not been without proof, that the word of the Lord, by the energy of the life-giving Spirit, has accomplished that for which it was sent—“by turning men from the love of sin and the pursuit of worldly pleasures, to the love of holiness, and causing them to press forward towards the mark, for the prize of our high calling of God in Christ Jesus.” Of the few against whom we were obliged to exercise Church-discipline, the greater part have lamented their sins, and we hope, humbled themselves at the feet of their crucified Saviour. One or two especially have evinced that their sorrow was after a godly sort, by the particular attention they now pay to the Lord’s day, and to the house and word of God; their anxiety to learn the way of salvation being evident, in their retaining in their memories the substance of the discourses delivered.

“The services on Christmas-day and on the Sunday following, were attended by great numbers, among whom were many strangers; and in some of their hearts, we trust the gospel of the grace of God our Saviour has made an abiding impression. While we are principally anxious to perceive evidences of a living faith in the life and conversation of our hearers, we cannot but rejoice at the enlargement of our sphere of usefulness, by the accession, during the year past, of nearly 100 adults to the numbers on our list, and by a more ready access to about the same number of children. On looking over our books on the 6th instant, we found the numbers as follows: 54 communicants; 140 members of the congregation not yet admitted to the Lord’s table; 231 new people and candidates for baptism: Total, 425 adults. To which if you add nearly 200 children, the number of souls under our care will be found to exceed 600. On the second Christmas-festival, we had a cheerful love-feast with all our children, nearly 200 being present, on which occasion they repeated verses, hymns, and texts, and sang anthems. The best behaved children received little rewards. Of the children who attend our chapel, some enjoy far greater advantages than others; we hope, hereafter, the fruit will appear in their lives. About 100 of them receive daily instruction in reading, and commit hymns and the catechism to memory; of the other 100, the greater part

belong to Y. S. and Ipswich estates, where I visit and catechize for an hour and a half once a fortnight. They do not learn to read.

“The proper observance of the Lord’s day is, we hope, becoming better understood and attended to. The following incidents relate to this subject:— In consequence of severe drought in the early part of the year, there was last autumn a great scarcity of provisions. The slaves at H—— had been often derided by their neighbours for their regularity in frequenting the house of God, and their strict observance of the Sabbath, and were told, that, when provisions became scarce, they would be glad to buy of their neighbours, who were not such fools as to waste their time at church. The very reverse however was the fact! Many of those around, having equally good soil for their grounds, flocked to purchase food of their Sabbath-keeping friends. A woman, who is employed in our house, informed us, that formerly, after she had attended the morning-service on a Sunday, she thought there was no harm in going to her provision-ground; but, said she, ‘since I know it to be a sin, I have given it up entirely, and I find myself much the better for it; I am better in health, and my family, as well as myself, have always abundance of provisions, so that we can even sell a good deal. Some time ago, a woman here was grating arrow-root on Sunday; and when I told her it was a sin, and God’s blessing would not rest on it, she replied Oh yes! Why not? I shall sell it, and make some money. She accordingly sent out her husband with it; but he, after going to Lucea and Montego Bay, (a round of 100 miles), came back without being able to sell it; and though she afterwards offered it for 5*d.* per pound, which is only one fourth of the usual price, nobody would purchase it.

“The call of our dear Br. and Sr. Light to Tobago was unexpected and afflicting intelligence to us all. They were truly beloved and esteemed among us, and we should have rejoiced to welcome them again; but since the Great Head of the Church has work for His servants in another island, we bow to His direction, and pray that our beloved fellow-labourers may in this new field gain many souls for Christ, to be their crown of rejoicing in the great day.”

*From Br. PEMSEL.*

MY DEAR BROTHER,

MESOPOTAMIA, 7th Jan. 1834.

“YOU will have heard from Br. Ellis, that we have been appointed to supply this place for the present. It is now nearly six months since we came hither, I feel it therefore my duty to give you some information respecting the state of the little flock committed to our care; not that I have at present any thing very pleasing to communicate, since in many of the members, I regret to find a spirit of lukewarmness and indifference. This causes us to raise many sighs and prayers to the Lord for a revival of His work among us, especially as we seem to dwell “where Satan’s seat is.” Of those who truly love the Lord and serve Him with delight, several have departed this life during the past year, and have cheered and comforted our hearts by their dying testimonies. This was particularly the case with one of our communicant sisters, and I cannot forbear giving you a short sketch of her life and death. Our late sister, Jane Mason, was born of Christian parents, who were members of our Church in early

times, and was dedicated by them to the Lord in holy baptism, and as she grew up attended the meetings for the children with great regularity, till she was about twelve years of age. At this early period of life she gave way to the temptations of sin, and, following after the course of this world, forfeited in consequence the connection with our Church. In the years 1826 and 1827, when our brethren, at the earnest request of the few formerly in connection with us, recommenced preaching in these parts, she was one of the first who desired to be admitted into closer fellowship, and joined her husband in applying for the renewal of the Mission. In June, 1830, having in a very contrite manner expressed her sorrow for her past evil course, she was received into the congregation, and married to a person with whom she had been living for a number of years. From that time she was faithful in her attendance on the means of grace, and truly anxious to profit by the word of God. In November, 1831, she was confirmed, and partook for the first time of the Holy Communion, with many expressions of thankfulness. For some years past, her health has been declining, and she has often been dangerously ill, but it was not evident till about six months ago, that her sickness was unto death. During that period I often visited her, and was much edified in witnessing the firmness of her trust in the Lord her Saviour. She deeply regretted her inability to come to church, and partake of the spiritual blessings of the Lord's house; she was therefore very thankful when I held a meeting at her own house. About a fortnight before her end, she was much refreshed by a participation in the Lord's Supper, and very feelingly expressed herself as follows:—' Ah! I long to be relieved from all my sufferings, and to go to my Saviour, who loved me, and did so much for me, poor sinner. I can truly say, that He has pardoned all my past sins, and removed the burden of guilt from my conscience. All the joys and pleasures of this world are unable to afford me true peace and happiness: this the Saviour alone can do.' She then expressed her gratitude for all she had heard in her latter years at the church, and wished to be remembered to all the brethren with whom she had become acquainted. On the 5th of December, the day of her departure, I had been visiting our people in the mountains, and on my return learnt she had sent for me to come and pray with her. On my arrival at her dwelling, I found her in great pain, but still sensible, and able to recognise those around her; and while we were kneeling at her bedside, and commending her departing soul to our blessed Redeemer, her happy spirit was released from the suffering body, and took its flight to the mansions of bliss above. She was about fifty years of age. Her funeral, which took place on the following day at 4 o'clock, P. M., was numerously attended by persons of all classes, so that our chapel could scarcely contain the crowd. I spoke from Rev. xiv. 13—*Blessed are the dead which die in the Lord, &c.* Many tears were shed on the occasion, and I trust, that, through the Lord's blessing, some may be induced by her consistent and godly walk, to seek to follow her, in as far as she has followed Christ. Such instances of the power of Divine grace in the hearts of our people are truly encouraging, and tend to strengthen our hands in the Lord, when we look upon the careless and inconsistent conduct of others.

“ I have lately made some visits in the mountain districts towards the

north, in the direction of Burnt-Savanna, where a considerable number of people occasionally attend our worship. We wish much to establish a school and preaching-place there, for the benefit of the poor free brown children, who are entirely without instruction. At Christmas a large number attended our services from those parts, and were very attentive. Crosspath, which is in the centre of this neglected population, is a very healthy spot, and well adapted for collecting a congregation."

*From Br. JOHN SCHOLEFIELD.*

DEAR BROTHER,

NEW-CARMEL, *March 13th, 1831.*

"NOTHING can interest the Christian missionary more, or give him greater pleasure, than to see *His* kingdom daily extend, who shed His blood for a guilty and lost world. What pleasure to behold the strongholds of Satan give way, and the banner of the cross set up in this place! to see those who have sought for happiness in this world and the things of the world, turn to the Saviour, who is the Wellspring of salvation, the Fountain of living waters, and the Source of unfailing happiness and solid pleasure. This has been my happy lot ever since it pleased the Lord to call me into His service. Our brethren had formerly to sow in tears, without receiving the increase; others have entered into their labours, as reapers in the vineyard. During the last year another wing has been cut off from New-Carmel congregation, by the out-post of New Beauforts having become regularly occupied in March last. By this regulation, 48 members, of whom 9 were communicants, 2 active helpers, and 121 new people and candidates, besides a great number of hearers and children, have been detached from this flock, and are now under the care of Br. and Sr. Pfeiffer. Our own church still remains too small to accommodate all who wish to attend. The children of our Sunday-school, and many other hearers, are crowded into so small a space, that it excites pity to see it; the pulpit stairs and every place is occupied, and not unfrequently some are compelled to sit outside the church. It is encouraging to see such a desire after the word of life.

"Our numbers, (after deducting those now belonging to Beauforts, amount to 471; of whom 122 are communicants, 365 baptized adults, candidates for baptism and new people; of baptized children there are about 500. In the last enumeration I include Mrs. Scott's school, which comprises about 100. This school is carried on at the sole expense of Mr and Mrs. Scott, and the manner in which it is conducted reflects the utmost credit on its worthy patrons. Mrs. Cooper's school, which is under the patronage of the Ladies' Society, is also included. This school is in a very flourishing state, and Mrs. Cooper, who devotes much attention to it, has been successful in obtaining a valuable teacher, whose whole mind is in the work: her name is Hudson, a helper in the congregation. The school numbers nearly 100 children, and their progress is very gratifying to us.

"In consequence of the great change which is to take place on the first of August, we may reasonably expect to have much greater opportunity of access to young children than at present. I will thank you to send a few books for beginners, such as primers, alphabets, &c.

“ At the date of my last letter, this island was far from being in a peaceable state, but through the Divine goodness it is very different now. Deeply do we regret the departure of our excellent Governor and his amiable consort.

“ I do not know whether you have heard any particulars of the visit which his Lordship with Lady Mulgrave and suite paid New-Carmel last year. To us it afforded a great pleasure to witness the affability and kind interest of our noble visitors. They heard the children read, repeat their catechism, summary of christian doctrine, &c.; and expressed themselves much gratified with the manner in which our little ones sung several simple anthems, such as, “ Before Jehovah’s awful throne, &c.,” and “ Christ is risen from the dead.”

“ Our Mission-conference authorized me to purchase Petherton, if I could raise the money in this country, and ensure its payment without burdening the general mission-fund. This place (now called New-Beauforts) is delightfully situated in a populous neighbourhood; the climate is salubrious, and there is an excellent spring of water on the premises. The house is about thirty-eight feet by eighteen, and has good outbuildings. The whole property, containing nineteen acres and two roods of good land, abounding with fruit trees, is surrounded with a stone wall of mortar work. The price paid was 200*l.*; towards this we have raised the following sums\*, amounting to 205*l.* currency; and you will be gratified to see the pleasing testimonial which this list affords of the spirit of our congregation.”

#### ANTIGUA.

*Extract of a Letter from Br. B. HARVEY.*

DEAR BROTHER,

ST. JOHN’S, *April 10th, 1834.*

“ I HAD fully intended writing extensively by this packet, but have been prevented by sickness. After having been enabled to spend three years in this climate without resorting to medical aid (excepting once owing to an accidental injury), I was at length obliged, a fortnight ago, to have recourse to it for relief from an inflammatory attack, affecting the head, and attended with considerable depression of spirits. Though relieved, I am still unfit for much official duty.

“ In consequence of Sr. Brunner’s happy departure on the 11th ult., Br. Brunner will, for the present, remove to Newfield. Br. Shick will in this case return to Gracehill, and Br. Morrish to St. John’s; Sr. Morrish’s health being sufficiently improved, to warrant their making another trial of this station. Moreover, the doctor having expressed his decided opinion, that, although Br. Bayne need not at present return home, he should be relieved from all duty, and if possible live at St. John’s, he will remove hither, and Br. Zellner will take his place at Cedar-Hall. By his residing with three other brethren, Br. Bayne will be the more at liberty to take such work as may best suit him, and be the more easily released from labour, whenever his state of health requires it.

“ Br. Brunner is still in indifferent health and spirits; but the rest of the Missionaries and their families here are pretty well, and commend themselves to your kind remembrance and prayers.

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\* The list of names will appear in No. CXLIV.

“The following is a tabular statement of the numbers of our several congregations at the close of 1833, and of the principal changes which have occurred among their members:—

OCCURRENCES.	ST. JOHN'S.	GRACEHILL.	GRACEBAY.	NEWFIELD.	CEDAR-HALL.	TOTAL.
Become Members of the Church in 1833, by Baptism .....	27	9	1	2	18	57
Ditto.... by Reception .....	77	19	2	14	25	137
	104	28	3	16	43	194
Re-admitted to the congregation ...	87	14	14	14	27	156
	191	42	17	30	70	350
Children baptized .....	124	50	24	35	54	287
Total....	315	92	41	65	124	637
Became Communicants .....	132	28	8	26	40	234
Re-admitted to ditto .....	40	—	—	9	20	—
	172	—	—	35	60	—
Marriages .....	42	—	19	15	18	—
Departed this life—Adults .....	132	32	17	18	37	236
Children .....	42	10	9	12	10	83
	174	42	26	30	47	319
Excluded or suspended from Church fellowship .....	120	84	16	19	22	261
	294	126	42	49	69	580
<i>Summary of the Congregations at the close of 1833.</i>						
Communicants .....	2315	929	425	541	903	5113
Baptized, not yet Communicants ..	971	335	104	111	437	1958
	3286	1264	529	652	1340	7071
Baptized Children.....	1714	593	248	367	532	3454
	5000	1857	777	1019	1872	10525
New people .....	1484	324	} 333	150	400	3311
Excluded, but returned on trial ...	490	130				
Total....	6974	2311	1110	1169	2272	13836
Adults .....	5260	1718	862	802	1740	10382
Children.....	1714	* 593	248	367	532	3454
Total....	6974	2311	1110	1169	2272	13836

N.B.—Of the 10382 adults in the Mission of Antigua, about 260 men and 600 women are free; the rest are slaves.

*From Brother JOHN COLEMAN.*

DEAR BROTHER,

GRACEBAY, *February 15th, 1834.*

" I AM sorry that press of business prevents my sending you by this packet an extract from my diary for last year, and a full, and I may add pleasing, account of the state of our schools; this deficiency will, I hope, in some measure be made up by the comprehensive account of last year's occurrences, which our dear Br. Harvey purposes sending to you.

" Sr. Coleman and myself are pretty well; and though we have suffered from the unhealthy season, have never been quite laid up, but are actively engaged among the adults and children of this congregation.

" Our Sunday services in particular are well attended, and the schools are increasing and prospering, notwithstanding obstacles from some who labour to supplant or appropriate to themselves the results of long and hard services among the youth of this flock. The planters in our vicinity are friendly to our endeavours, especially among the young; and some aid us faithfully, particularly, by ringing a bell on their estates at nine A. M. on Sunday morning, to apprise the parents and children of the Sunday-school, which begins precisely at ten o'clock. We commenced this regulation with the year, and find the attendance has almost doubled already; the average each Sabbath was formerly about 100, now it is nearly 200.

" We have also begun in good earnest to introduce the infant-school system into our day-schools on Harvey's estate and at Gracebay, and the collective system of teaching combined with Gall's lesson system on Sundays. To this we have been stimulated by the liberality of the Ladies' Society for the Education of Negro Children, to whom we return our warmest thanks for books and clothing received shortly before Christmas-day.

" Our dear Br. Morrish is again with us for the recovery of his health, which has been much impaired by frequent attacks of fever; but, thanks to our merciful Saviour, he is now improving, and hopes soon to resume his activity."

*From Brother GEORGE BAYNE.*

DEAR BROTHER,

CEDAR-HALL, *February 7th, 1834.*

" ACCORDING to my promise, I will attempt to give you some information respecting the congregation in this place. I have not, indeed, any thing very striking to communicate, yet can testify to the praise of our Great Master, that our labours during the past year have not been in vain in the Lord, whose mercy is on them that fear Him, from generation to generation. We have been favoured to meet together in uninterrupted peace and tranquillity, and we, His unworthy servants, have been enabled to preach the word of His atonement; in weakness indeed, yet in demonstration of the spirit and of power, and therefore not without blessing.

" According to appointment Br. and Sr. Simon left us on the 18th of March to serve the Mission in St. Kitts. They had served this congregation about five years, and have been peculiarly blessed in the school, to which they attended with unremitting zeal. They were well acquainted with the parents,

and knew who could and should send their children to be instructed, a circumstance of great importance with those parents, who are ignorant of the utility of education, and therefore require strong inducements and constant exhortation. My state of health prevented my making similar exertions, and having had to discharge some of the teachers, I am sorry to say, that, for a time, I perceived a falling off in the attendance; but having engaged the helper brother Charles Greencastle as principal teacher of the boys, and our assistant Charlotte Simpson to superintend the instruction of the girls, we have, by the Lord's blessing, the pleasure again to see a good attendance on these important institutions. Did our means admit of paying salaries to qualified teachers, and giving books gratis to the children, much more could be effected by our schools; the rising generation would be trained up in the way in which they should go, and not only be blessed themselves, by the stream of knowledge, but be the means of conveying it to the generations to come. For the accomplishment of this desirable object our opportunities are small, but our desires are great, and our prayers many.

“ Our meetings during the passion-season were numerous attended; the school-house as well as the church being filled, on the more solemn memorial days for the worship of that Lord, who bought us by His bitter sufferings and death.

“ On the 21st of April we had a special meeting for all who had attained to any new degree of church-fellowship during the past year. The total number was 111, of whom, however, owing to sickness, &c., only 76 were present. They were affectionately admonished by Br. Newby to walk worthy of their high and heavenly calling, and fervently commended to the care of the Shepherd and Bishop of souls.

“ On September the 22nd we lost our dear child, after an illness of a few days' continuance, which was a great grief to us. But we are assured that ‘ all things work together for good to them that love God.’ O that all the trials we meet with, whether as parents or missionaries, may tend to bring us, and those to whom the Lord has sent us, to the desired haven!

“ I am now slowly recovering from a violent attack of determination of blood to the head, which for a time occasioned insensibility; the cool weather which we have enjoyed of late favours my recovery. Should the Lord spare my life, and enable me to enter upon my duties with renewed strength, I trust my days may be entirely dedicated to Him, to whose mercy I am so great a debtor.”

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#### ST. KITT'S.

*From Br. D. BIGLER.*

DEAR BROTHER,

BASSETTERE, *Feb. 13th, 1834.*

“ OUR Diary makes mention of two persons, who since the earthquake have been brought to a saving acquaintance with Jesus our Saviour, and I could at present name four young people in the country and six in town, who are earnestly inquiring for the way of salvation. These things are very encouraging, and well calculated to put to shame our weak faith.

“The two persons first mentioned were made sensible of their lost and ruined state by nature, during the first months of the late awful visitation of Providence, and when I found them to be truly concerned about their salvation, I invited them to come to me between the hours of speaking, that I might give them instruction. They accordingly came; the Lord blessed my poor endeavours, and they are now rejoicing in His salvation. The light of heavenly grace, which Jesus shed in their hearts, soon began to shine forth in their conduct, and the happy result is, that the ten persons whom I have already mentioned, seeing the light reflected in their good works, are now also seeking to glorify God, by turning from the evil of their ways. They are all young persons, between the ages of nineteen and twenty-five, and come to me for instruction, every Monday night, six of them being hearers and teachers at the same time. I humbly trust, that, in the hands of the Lord, they may be the means of bringing many other souls to His fold.

“My present notice of our *school* must be brief and hasty. Accept my thanks for the little reward-books you sent, also for the cards and other useful articles. At our Christmas-examination, we had 400 children present, and it was gratifying to observe, that the labour of the teachers in the past year had not been in vain. On the contrary, their endeavours to improve the minds of the little ones intrusted to their charge, and to store them with useful lessons drawn from the Holy Scriptures, have been abundantly crowned with success.

“The number of children that attend on Tuesday nights is about 55. On Sunday, the attendance is between 200 and 300. They are divided into 22 classes, of whom three classes are reading the Bible, four the Testament, and the others are in different stages of improvement.”

*From Br. C. F. KOCHTE.*

DEAR BROTHER,

BASSETERRE, *April 11th, 1834.*

“CONCERNING the state of our congregation and school, Br. Bigler has but lately given you the requisite information; and from his statement you will learn, that we have the pleasure to see the power of the Holy Spirit accompanying the word which we preach, and rendering it effective to the real awakening of souls, and their being turned from darkness to light, and from the power of Satan to God. The services of Passion-week and Easter have again this year been attended with marked blessing, both to our own people and to strangers. Permit me to mention but two instances: A young negro belonging to Taylor’s estate, who was received into the congregation last year, was so powerfully impressed with what he heard, that he was prevented from sleeping by the reflection that His Saviour had loved him unto death, and yet he had made such inadequate return to this Friend of Sinners. He sought an opportunity of speaking with Br. Bigler, (as he was taking his morning-walk past that estate), and poured out before him the feelings of his heart, while the tears rolled down his cheeks. You may be sure, that he was encouraged to seek more earnestly after that Saviour, who had so graciously revealed Himself to his soul.

“The other instance was that of a woman, who, though the wife of an ex-

cluded member, never attended any church, and led a most profligate life. She was induced, as she expressed it, against her inclination, to attend our church on Good-Friday. What she then heard so penetrated her heart, that in spite of Satan's attempts to prevent it, she could not avoid coming to confess her past sinful course, and to ask what she must do to be saved.

"On Easter-day, I had the pleasure to baptize a Mandingo negro; the church was crowded to excess, and the transaction was so much blessed to the baptized person, that, being unable to sleep for joy and thankfulness to the Lord, he spent the following night in fervent prayer to his Saviour. Upon his wife, who is a communicant sister, the circumstance likewise made a deep impression.

"Our accounts for last year will, I hope, satisfy you that we have been as economical as possible in our expenditure. There will, I fear, be some increase of it this year, owing to the absolute necessity we are under of repairing and shingling our old dwellings, and also the church.

"For the present, I suppose we must submit to the disappointment of our hopes respecting the building of a church at Bethel, where we have the pleasing prospect of winning many souls for Christ. The poor people, in joyful anticipation, have already collected many heaps of stones for the building. Though we do not see any present prospect of the completion of this desirable object, yet we will not throw away our confidence; 'the Lord will provide.' Here, in Basseterre, many white persons wish to attend, even to join our church, but on account of the smallness of our chapel, and the unwholesomeness of crowded assemblies in this hot climate, we are prevented from listening to their wishes. I do not mention this to boast of the success of our labours, but merely to shew that many relish and prefer our simple testimony of Christ and Him crucified, accompanied, as it is, by plain statements of man's condition as a poor, lost, and undone creature, who can do nothing for his own salvation.

"Last Sunday, those who had obtained an advance in church-privileges during the past year, had a day of spiritual refreshment and blessing. Their numbers were as follows:—7 baptized; 48 received into the congregation; 112 admitted to the holy communion.

"I have again received 20*l.* sterling from the New-England Corporation, by the hands of his Excellency Col. Nixon, our Lieut.-Governor, who holds out the pleasing prospect of another 20*l.* before the close of this year. Will you return our sincere thanks to that honourable society.

"Br. Bigler has acknowledged the receipt of the school-books, &c. sent at Christmas. We lately received another very welcome supply; but, while we are very thankful to the kind donors, we must add, there is need of more. In Basseterre, we have upwards of 350 scholars, in Bethesda from 250 to 300, and about 50 at Bethel; making a total of at least 600: and it is no small number of books that will supply all these learners.

"On March 29th we were rejoiced by the birth of our first son; both mother and child are well. We have still occasional slight shocks of earthquakes, but have cause to be truly thankful to God, for the protection we have hitherto experienced from all bodily harm. To His fatherly care we continue to commend ourselves and our flock."

## BARBADOES.

*Extract of the DIARY of the NEGRO CONGREGATION at SHARON, for the YEAR 1832.*

*January 1st.* Before the usual public service, Br. Taylor, in a fervent prayer, commended all present, and the work of the Lord committed to the Brethren's ministry in this island, to His future protection and blessing, thanking and praising Him for all the mercies experienced by us in the past year.

*5th.* We gave presents to the teachers of our school, in the presence of 100 scholars.

*6th.* We had a delightful celebration of Epiphany; the evening-service was crowded. Three men and ten women were baptized, and one re-admitted.

*Feb. 15th.* Was the funeral of a child, lately baptized at Waithfield. Br. Taylor kept the usual meetings. The hurricane seems to have had a powerful effect on the minds of the Negroes, in rendering them more anxious about their salvation; for this we would adore the Lord our God. May we have the joy to see His cause prosper, and His name glorified!

*21st.* The foundation stone of the new church at Mount-Tabor was laid, with the usual solemnities. Much pleasure was expressed by the school-children, on the distribution of presents kindly sent us for this purpose by the Rev. N. Bridge's family and friends at Henstridge. A Church-Bible presented by Lady Isabella King was also shewn, which gave great delight, and many a prayer was uttered for blessings on these kind friends, to which we of the Missionary family cordially join our own. Then all who had assisted in raising the old church were told to stand up; on which nineteen rose. A hope was expressed that they would also interest themselves in the erection of the new church. Nine persons were confirmed and two re-admitted.

*March 1st.* We had the great pleasure of distributing the rewards sent by our kind friends in England, among our school-children. It was indeed an enjoyment to us all, to see their black countenances brighten with delight on receiving them; we doubt not they will tend to promote their diligence. Br. Taylor then addressed them, and concluded by singing, "Praise God from whom all blessings flow."

*April.* The meetings during the Passion-week were well attended. On Good-Friday many came, and the Brn. Taylor and Morrish kept meetings at the same time; one in the ruins of Br. M.'s house, and the other in the unfinished school-room. On Saturday, several infirm people came from a distance, and requested permission to sleep in the school-room, that they might be present at the morning solemnity. As the day dawned, the roads presented a most interesting scene, people hastening from all directions towards Sharon.

At sunrise, we proceeded to the burial-ground in the usual order, then read the Litany, and then returned to our present places of worship, where each Brother delivered an address. Towards noon, the negroes assembled in crowds, and a few white people attended our services. "Gracious Saviour! apply these blessed truths which we have spoken and heard in these days, to the

hearts of these dear people, by thy Holy Spirit, that they may indeed prove nourishment, which shall enrich their souls in grace and holiness."

*23rd.* Our school-room being finished, Br. Taylor opened it with solemn prayer, and an address to the scholars.

*Sunday 29th.* Was prayer-day, when nine persons were baptized unto the death of Jesus. Sixteen became candidates, and four were re-admitted to the congregation.

*June 26th.* Br. and Sr. Taylor went to Dunscomb to visit a sick communicant Brother. The proprietor received them kindly, asked many questions respecting the Brethren, and invited them to keep meetings on the estate.

*July 27th.* In the evening, the wind was tremendously high. We retired to rest with very anxious minds, but our dear Saviour did not leave us comfortless. He gave us to feel the assurance, that, without His permission, not a hair of our heads could fall to the ground. About one o'clock the house cracked; the Brethren went round the premises, and secured every thing as well as possible. It pleased the Preserver of men to still the wind about three o'clock, for which we felt truly thankful. We knew that Br. and Sr. Klose were at sea, and we felt very anxious on their account also.

*August 11th.* With feelings not easily described, we viewed the dawn of a day which revived in our minds the painful scenes of the ever-memorable 11th of August 1831.

The calmness and brilliancy of the morning, contrasted with the desolation of that of which it was the anniversary, filled our hearts with gratitude and praise. About twelve o'clock, it was gratifying to see crowds of people bending their steps towards Sharon; our little place of worship was soon filled, which we had anticipated, and cleared out the unfinished part of Br. M.'s house, which was also soon crowded, with the passages leading to it, and many had to stand without. Seriousness and solemnity seemed to be the pervading feeling, and so great was the crowd, that it was impossible to kneel down. Our *hearts*, however, were filled with humble gratitude and adoration. Br. Taylor communicated Br. and Sr. Morrish's call to Antigua, and our expectation of Br. and Sr. Klose's speedy arrival. The new-people continued coming to speak with us, till past nine o'clock, P.M., when we retired to rest, exhausted by the labor of the day, but our hearts filled with a delightful sense of our dear Saviour's presence and blessing.

*Sunday 12th.* In the evening, Br. and Sr. Taylor went to baptize an infirm old woman at Cane-garden, who had long desired to enjoy that blessing. They found many members of the congregation assembled, and seated in an orderly manner. The old woman sat in the middle of the room, and near her stood a table covered with a clean white cloth. It was a solemn occasion, in which our Saviour's presence was powerfully felt.

*15th.* We had the great pleasure to welcome Br. and Sr. Klose to Sharon. The negroes came flocking round Br. Klose to bid him welcome.

*19th.* Being Prayer-day, nine persons were baptized into the death of Jesus, and twenty became candidates.

*22nd.* Br. and Sr. Taylor called upon the son of one of our helpers: he was dangerously ill, but in a pleasing frame of mind. He was baptized in the

church of England, and the Rev. Mr. Cummins frequently visited him. Some time ago he begged Br. Taylor to give him a testament, which he was then able to read. Being asked, if he could now see to read, he answered:—"I am not able to hold the book in my hands, but some of the neighbours read to me, and it comforts my heart." On being asked, if he felt any fear of death, he said, "No, I trust in my Saviour, who died for me." Then said the Missionary, "You do not feel any trust in your own good works?" "O no," said he, "I have none, I am a great sinner, but Jesus Christ died for sinners on the cross." A verse was sung, and he was then commended in prayer to the Friend of sinners, during which he was very attentive, and his calm serene look testified the happiness of his heart. His mother and sister were present; the latter was baptized when an infant at Sharon, but though her husband is a communicant, she has neglected the means of grace, and has been a grief of mind to both husband and mother. She seemed much affected at the low state in which her brother was, and declared she would now turn with her whole heart to the Lord, and attend the means of grace at Mount-Tabor with her husband.

*24th.* Br. and Sr. Taylor paid a visit to Mr. and Mrs. Edgehill, who, during the storm last year, took refuge with us. They informed us that two of their negro-women had had a quarrel the day before, about an ear of corn, and in their passion, each having a knife, inflicted on each other such severe wounds, that they were quite exhausted through loss of blood. Br. Taylor went into the hospital to see them, and exhorted them to cry to the Lord for pardon—to come and hear the gospel, that they might be delivered from the power of sin and Satan. They seemed truly ashamed of their conduct.

*Oct. 2nd.* To-day was the funeral of Phillis Walks, a candidate for the Holy Communion, who had been ill for some time. Previous to her sickness, she had diligently attended the meetings, and found in them food for her soul. She narrowly escaped with her life during the late hurricane, her whole body being buried under the stones of a fallen house, with the exception of her head. When some of her children, expecting to find her a corpse, came to look for her, she gave them directions how to move the stones, so as not to injure her. Speaking of this, she afterwards said, "I just prayed to our Saviour to give me strength to bear the weight, until He should send some one to my relief, for had I moved at all, I should certainly have been killed." Her son-in-law is a member of our church, but for more than a year has neglected his privileges. At the funeral discourse, Br. Klose adverted to the danger of living a careless life, and his admonitions seemed to make a deep impression on all present; the young man referred to promised amendment, and another son of the deceased expressed his desire to become a Christian.

*8th.* Br. Taylor attended a meeting of the Bible Society in Bridgetown. We had the pleasure to receive eight volumes of Tracts from the American Tract Society at New York, accompanied by a kind encouraging letter from the secretary. Although the benefit of these tracts will be very limited in our own congregation, in which comparatively but few of the adult members can read; yet there are many *white* persons, who seldom or never attend a place of worship. We think these tracts well calculated to convey to such persons a knowledge of themselves, and to open their hearts to attend to the

voice of the spirit of God. Many of them will read religious books in the form of a tale or history, who will never open the Bible, considering it too old or large a volume to be interesting.

*20th.* At one o'clock the foundation-stone of our new church was laid in the presence of some clergymen and several catechists of the Church of England, and upwards of 40 white people. The number of negroes exceeded our expectations. (For further particulars, see Vol. xii. p. 183).

*November 1st.* We mentioned last Sunday, that if any of the negroes felt inclined and able to assist a little in building the church, the smallest gift would be acceptable. In the following week, we were glad to see the children when they came to school, each bringing a few stones with him. Since that time, several have come, when they had Saturday for themselves, to give us a few hours, or a day's labour, which has been a great help to us, as we find it difficult to get labourers, even for hire.

*3rd.* Br. and Sr. Klose went to Hopewell, where the Brethren had been invited by Col. F., to perform divine service, whenever they attended the neighbouring estates. We thankfully accepted this offer, and to-day held the first meeting with a company of about 170 negroes.

*December 2nd.* During the past week, we spoke with 372 of our new-people and candidates for baptism; many came for the first time, and we have reason to hope, that there is a work of God's Spirit begun in many of their hearts. We consider this class as the nursery of our congregation, and although, on an average, we take out ten every prayer-day, by baptism or reception, the Lord inclines the hearts of others to come, many of whom, though perhaps 50 or 60 years old, were never before in a place of worship, have two wives, and live a heathenish life.

*7th.* Br. and Sr. Morrish, with their little son William, left us to-day at 11 o'clock, accompanied by our best wishes and prayers. Br. and Sr. Taylor accompanied them to Bridgetown, and in the evening they set sail with a fair wind in the Alpha, Capt. Balson, for Antigua.

*9th. Sunday.* We had a very blessed prayer-day, 10 persons being baptized; 20 were candidates. Our place of worship could scarcely contain two-thirds of the negroes. We shall be truly glad when our church is finished.

*25th. Christmas-Day.* The preaching was well attended, so much so, that many could not get within sound. Br. Klose delivered a discourse to those who had been standing outside. Br. Taylor kept the love-feast for the children and scholars under the roof of the new Church. The Holy Communion followed, when three adults, having been confirmed, partook for the first time. In all our meetings, the peace of God was sensibly felt.

*27th.* We had the pleasure to welcome the Rev. Mr. Thompson. This gentleman is agent of the Bible Society, and is travelling through the West India Islands, to establish Societies for the furtherance of its great object. His stay with us was very agreeable.

*31st.* Our services for concluding the year, were numerously attended, and those who could get within hearing, listened with deep attention to an appropriate discourse delivered by Br. Taylor, and concluded with prayer and with thanks-

giving to our gracious Lord, for all the unmerited mercies He has richly poured down upon us in the year that is past.

At the end of the year, the congregation consists of the following: 252 communicants; 252 baptized adults; 213 baptized adults; 181 candidates for baptism; 250 new-people; 30 excluded, who still attend the church.—Total, 1178.

With this number of immortal souls committed to our care, we recommend ourselves to the faithful remembrance of our Brethren and Sisters and friends at the Throne of grace.

JOHN TAYLOR.

G. KLOSE.

*From Br. JOHN TAYLOR.*

DEAR BROTHER,

SHARON, *April 3rd*, 1834.

“THANKS to our Saviour, my dear wife and fellow labourers are at present in good health. A few weeks ago I was suddenly seized with an attack of dysentery, but, by the Lord’s blessing on the means employed, was speedily restored to my wonted health.

“We have had a very blessed celebration of the Passion-week and Easter, and all the meetings were numerously attended. Since Easter, last year, 104 adults have been baptized at Sharon; 12 received into the congregation; and 43 admitted to the first enjoyment of the Holy Communion. Our earnest prayer is, that they may all grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, and abide faithful unto death.

“I am sorry we have not yet received the school-books you announced in your letter as forwarded to us; as we are in great want of them. Hitherto we have not been able to establish schools on the estates in the country; all our scholars are slaves, and can only attend the school for one hour two nights in the week. On several estates in our neighbourhood, those who have learned to read assemble in each other’s houses and instruct one another. We purpose to commence a daily infant-school in our school-house, after the 1st of August. We have mentioned the idea to some of the parents, who are much pleased with it, and express sincere gratitude for the pains bestowed on them and their offspring.”

*From Br. JOHN G. ZIPPEL.*

MY DEAR BROTHER,

MOUNT-TABOR, *Feb. 11th*, 1834.

“IN the statement of our numbers for last year, you will perceive but a small increase in our flock, and what shall I, the watchman, say respecting it? It humbles me; and when I lose sight of Jesus it discourages me, or perhaps touches a string, the sound of which is disappointed self-complacency. How many hundreds, nay thousands around us, are without a shepherd, and perishing for lack of knowledge, and what a fine congregation would they make, if they would but crowd unto the church standing on lovely Mount-Tabor! But it is not so! How fervently should we, who see their irrecoverable loss, pray for those who either will not or cannot pray for themselves. Yet I trust the Lord has a remnant of faithful souls among our flock, and that some of the good seed,

apparently lying dormant among thorns, will, in the Lord's good time, either by tempest or sunshine, be nurtured into plants well pleasing unto Him.

"Our schools are in a flourishing condition; the numbers are increasing, and the pupils are making steady progress. We have school twice a-week in the evening, and every Sunday morning. The number that regularly attends in the evening (except in crop-time) is 130, of whom about 30 can read in the Bible. We find it difficult to carry on a regular system of instruction, without employing a considerable number of salaried teachers competent for the task, but from this we are kept back by the present financial state of our missions. Only those who have been called to labour among a benighted people, like the negroes, and have struggled with the impediments arising from national ignorance, can enter into our feelings; seeing a field before us of immense importance, and yet possessing no adequate means to cultivate it. I hope our kind friends, who have hitherto been blessed instruments in the hands of Him, whose is the silver and the gold, will continue to abound, and increase in their labour of love. The thirst for knowledge among the negroes in this island is great;—if *that* for grace were equal to it, how would the dwellers in this country swell the Church of Christ! But while the stream of knowledge is flowing, let us cast our bread upon it, in the hope that both the donor and the receiver will find it after many days."



#### TOBAGO.

*From Brother JOHN COATES.*

MY DEAR BROTHER,

MONTGOMERY, *March 6th, 1834.*

"IT rejoiced us greatly to hear of the appointment to the service of the Mission of so valuable and experienced a Missionary as Br. Light, and you may be assured we shall give him our confidence, and do all in our power to strengthen his hands, in the important work committed to his superintendence.

"The closing days of last year and the commencement of the present, were days of severe domestic trial to us, owing first to the dangerous illness of our little boy, and, when the Lord restored him to us, to an alarming attack of a bilious fever, to which my dear wife was subjected. This disorder was at the time very prevalent in the island, and carried off many white inhabitants in less than forty-eight hours. The Lord, however, blessed the means used for her recovery, and she is now in her usual state of health. At such seasons, we have painfully felt the solitary nature of our post, and longed for a brother, to speak a word of counsel or encouragement; but the Lord proves Himself, to be a 'Friend that sticketh closer than a brother, and a Helper in time of need.'

"With regard to the work of the Lord in this island, I am thankful to say, the church is well attended; and we are encouraged in our labour by seeing many new comers from distant estates, some of whom do not think it too much to attend our night-meetings after their day's toil. Many request their names to be entered on our list of new people, and some seek the privilege of holy baptism; and this gives us an opportunity of speaking to them of the sinfulness of their lives, and directing them to Christ as the only Saviour. But though

we have reason to rejoice in the prospect before us, we are often distressed, when we see so many carried away with heathenish sins and superstitions. Thus, at Christmas, while multitudes were engaged in feasting, drumming, dancing, and singing heathenish-songs, but few found their way to our church. May the Lord turn them from darkness to light, and from the power of Satan to God!

“ Last Sunday being adult prayer-day, two persons were baptized, three became candidates, and two were received into the congregation. I may add, that we have reason to rejoice over the small company of members in actual connection with our Church.

“ The schools flourish beyond my expectations: last Sunday morning we had 105 children, and several adults. The evening-school for adults gives me great pleasure; the number attending it is about 50, and 4 of them are now able to read in the New Testament.”

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## LABRADOR.

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*Extracts of Private Correspondence (continued).*

*From HOPEDALE.*

“ I SHALL always remember my stay in London with real pleasure, and particularly the general meeting of the Society for the Furtherance of the Gospel, which was attended by so many kind friends; and *that* on board the *Harmony*, when we united in prayer for the presence of the Lord to go with her. During our long and boisterous passage, I did not suffer so much from sickness as others, but I was troubled with frequent and severe attacks of tooth-ache and rheumatism. When I first beheld the rocky and barren coast of Labrador, which certainly has nothing inviting, I thought, ‘ Shall I ever be accustomed to, and happy in such a wilderness?’ But all feeling of uneasiness soon vanished, when I reflected, that our Lord Himself had called me to His service, and would surely make up to me every privation, by His presence and peace, which are able to raise the soul above all worldly enjoyment. I felt a cheering assurance, that my Lord and Saviour would own me in mercy, and bestow on me the gifts necessary for the performance of His work; and that He would also grant me the talents requisite, to learn the difficult Esquimaux language, a task which seems almost impossible to a new-comer.

“ I was received by all my brethren with the greatest cordiality; and when I review my experience during the year past, I have to declare that the mercies of my Lord have been new every morning, and that great hath been His faithfulness. In the acquirement of the language, I have hitherto made but slow progress; yet I begin to understand what is spoken by the Esquimaux, and occasionally to converse with them. My occupations are of different kinds: I have learnt to bake and brew, and to work in the saw-mill; for these belong to the operations in which we Missionaries must of necessity engage. During the winter, I have copied a lexicon and grammar, and now and then attended the school. As to the Esquimaux congregation, it resembles a field where tares are found among the wheat; but notwithstanding many and obvious imper-

fections, it must be confessed, that the Lord hath done great things for this people, formerly buried in sin and superstition. I was particularly impressed with this thought, when I saw the communicant congregation assembled with great devotion at the Lord's Supper on August 13th. I could not help inwardly exclaiming, 'Are these indeed the people, whom every one, fifty years ago, dreaded as a wild and barbarous nation? Now we hear them singing the praises of their Redeemer, from whom they receive grace and strength to live unto Him, and enjoy His communion.'

"C. G. ALBRECHT."

"YOU will learn from our official report, that the last winter set in as early as October, and lasted till June this year. We began to be anxious about the maintenance of our Esquimaux, but through the mercy of our heavenly Father they suffered no hunger. The seal-hunt afforded a scanty supply, but they had been diligent in fishing, and killed a good many rein-deer. Seven boats filled with strangers arrived with us. These people look like the gypsies of Germany, and their flat faces and brown skins are but ill-suited to the second-hand English gowns they wear, and their hats decorated with black feathers. They behaved, however, civilly towards us, and seemed disposed to lay nothing in our way. Their purpose was, to get as many skins from the poor Esquimaux as possible, which we could not prevent. Hereby, they disturbed the quiet course of our small Esquimaux congregation, and we had reason to fear that they might seduce our people to imitate their loose behaviour, and to neglect the welfare of their immortal souls. We could only commend our dear people to Him, who must keep the city, or else the watchman watcheth but in vain, and who has promised that the very gates of hell shall not prevail against His Church. And as He has shewn such unspeakable mercy in times past to so many individuals of this nation, we believe and hope that He will also in future defend and protect them.

"JOHN SAMUEL MEISNER."

*From HERRON.*

"BY the letters and reports from Europe, we perceive there is great uneasiness in the world. Here in Labrador, the Southlanders give us some trouble, especially at Hopedale and Nain. We have good hopes, however, that they will not come to this place, for here they will find no wood for fuel during the winter. We were indeed sorry to lose Br. Kruth's company last year. The addition to the church at Okkak does not now appear so necessary as formerly. Eighty individuals have removed hither from thence, and if we had more room, more families would probably follow their example. We have declined for the present receiving them, as we expect an addition of inhabitants from the north. Hitherto, indeed, our northern visitors visit us only for the sake of trade, and seem to care nothing for the gospel, which directs them to Jesus as their Saviour. They come principally from Saeglek. The building of the boat-house, to which you advert, was a work of necessity, for the preservation of our store of oil, as well as of our boats. We will gladly make all the progress we can in the building of the house and church, and leave for a future season every less needful operation.

"JON. MENTZEL."

## Miscellaneous Intelligence.

I.—THE half-yearly meeting of the Society for the Furtherance of the Gospel was held on the evening of Friday, the 23rd May, and was favoured with the attendance of many friends and supporters of the Brethren's Missionary cause. There were also present on this occasion Br. and Sr. Hertzberg and Br. Erdman, destined for the service of the mission in Labrador; and Br. Ellis, of the Jamaica mission, who had recently arrived in London with his wife and four children, and who communicated much encouraging information, relative to the progress of the work of the Lord among the negroes in that island, and the many doors which are successively opened for the preaching of the gospel, and the instruction of the rising generation. A character of deep and solemn interest was imparted to the meeting, by the announcement that our venerable Brother C. I. Latrobe, who was once more enabled to preside, would, in all human probability, have retired from the scene of his long and active labours; before the return of *The Harmony* from Labrador, would call together again the friends of the Society. Adverting to this subject, Dr. Steinkopff expressed, in a short but feeling address, the affectionate regard entertained for our dear brother by the company assembled, and by all who take share in the prosperity of the Brethren's missions; their devout gratitude to the Lord for the blessing which has rested on his lengthened and varied services, as an active member of the committee for nearly half a century, and as secretary of the Society for a period of forty-seven years; and their united fervent prayers, that the great Head of the Church would accompany His faithful servant into retirement—support and cheer him amid the privations and infirmities of age—and, in His own appointed time, bestow upon him the promised reward of grace, together with an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. The secretary, after briefly acknowledging the Christian kindness and sympathy of the friends assembled, and the value of that brotherly counsel and co-operation, which had so greatly assisted him in the discharge of his official duties, declared once more, that he accounted it an undeserved honour to have been so long connected with a Society, whose sole object is *the furtherance of the Gospel among the heathen*, and that, on a review of his period of service, he could only exclaim—“*Enter not into judgment with thy servant, O Lord; but of Thy great mercy pardon all my transgressions, negligences and mistakes, and for the sake of Christ my Saviour, in whose atoning sacrifice is all my trust, receive me as a reconciled sinner, a favoured though unprofitable servant, into thy glorious presence.*” A fervent and appropriate prayer having been offered up by Br. Jas. Latrobe, the minister of the Brethren's congregation in London, the meeting was concluded with the singing of a hymn, and the assembly was dismissed with the blessing, pronounced by the venerable Secretary.

*The Harmony* will sail for Labrador, if the Lord permit, on Wednesday, the 11th of June.

II. SURINAM.—Letters from Paramaribo announce the safe arrival of Br. and Sr. H. Jacobs, on the 24th December, after a passage of forty days from Europe. They also state, that, during the year 1833, the negro congregation

in the town had been increased by the admission of fifty new members, and that twenty persons living on the plantations had been admitted to church-fellowship. The celebration of the Christmas-festival was attended by a large concourse of all classes, and also by a considerable number of negroes from the distant plantation of Berg-en-daal. The uncommon dryness of the season was the occasion of frequent conflagrations in the neighbouring forests, some of which were very alarming. With the exception of Br. Voight, who still continued ailing, all the Brethren and Sisters had recovered from the attacks of fever, which for a time had interfered with their activity.

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. The single Br. Frederic Erdman, of Neuwied, has been called to the service of the Mission in Labrador.

2. Br. John Christian Shick, of Gnadenfeld, to that of the Mission in the Danish Islands. On the 8th of April, he was married to Sr. Ernestina Louisa Tileman, of the same place.

3. The single Br. Abraham Scholefield of Ockbrook, having accepted a call to serve the Mission in St. Kitt's, was married on April 24th, to Sr. Jane Cawthra, of Fairfield. On the 26th, they sailed from London in the *Blanche*, Capt. Manning.

4. Towards the end of February, Br. and Sr. Robbins, after a visit of several months in England, took their departure from Liverpool, in the ship *Fairfield*, bound to Montego-Bay, Jamaica, pursuant to their call to serve the Mission at Irwin-Hill.

5. Br. and Sr. Light sailed on the 18th of March, for Tobago, in the *Ocean*, Capt. Fell. It is earnestly hoped that the voyage, and the return to a warmer climate, may be attended with benefit to the health of Sr. Light, which had evidently suffered from the effects of a European winter.

6. Br. and Sr. Lehman, of New-Herrnhut, having received their final instructions on the 15th of February, at a session of the Elders' Conference of the Unity, left Herrnhut for Copenhagen, on the 17th of the same month, with the intention of returning to Greenland with one of the first ships.

7. Br. George Hertzberg, of the Labrador Mission, having been married on the 11th of February, to Sr. Anna Jensen of Herrnhut, was ordained a deacon of the Brethren's Church on the 23rd of that month. On his subsequent journey to London, he spent several weeks at Göttingen, for the sake of improving himself in the knowledge and practice of medicine, in the prosecution of which object, he was kindly and effectually assisted by several professors of that University.

8. Br. John Ellis, superintendant of the Mission in Jamaica, having received permission to visit Europe for the benefit of his health, arrived in London with his wife and four children, and a daughter of the late Br. G. Timaeus, on the 9th of May, after a voyage of about eight weeks from Black River.

IV. OBITUARY.—On the 15th of December, the married Sr. Christiana G. Keil, was called into eternal rest in the 39th year of her age, by means of the yellow fever, at Bethany, in the Danish island of St. Jan.

On the 21st of March, departed at Ockbrook, in her 63rd year, the married Sr. Mary Kmoch, wife of Br. George Kmoch, late missionary in Labrador, in which Mission she had been a faithful assistant for a period of nearly twenty years.

### STATEMENT OF THE HEBRON AND SHIP FUNDS.

THE COMMITTEE of the SOCIETY FOR THE FURTHERANCE OF THE GOSPEL take this opportunity of laying before their Brethren and friends the following brief statement relative to the expense incurred in the establishment of Hebron, and the building of a new ship for the service of the Labrador Mission. It will be observed, that the contributions towards the former of these objects, for which the Committee beg once more to express their grateful acknowledgments, have proved very insufficient to defray the whole of the charges connected with its prosecution. A considerable arrear remains; towards the liquidation of which, any further donations will be most thankfully received.

The Committee are anxious to offer similar acknowledgments, and make similar remarks, in reference to the fund for the purchase of a new ship, towards which several generous benefactions have been received through the medium of the LONDON ASSOCIATION.

They would still observe, for the satisfaction and encouragement of their British friends, to whose zeal and liberality the Missionary work carried on by the Brethren's Church has been so largely indebted for its support, that there is every prospect of the general statement for 1833, exhibiting a more favourable result, than that of the two former years, although it is impossible, at the present moment, to give any precise information on the subject.

#### Statement of the HEBRON FUND.

	£	s.	d.		£	s.	d.
Contributions received by the Society (and already advertised) either directly, or through the <i>London Association</i> .....	1175	6	2	<i>Expended as follows:—</i>			
				For freight of stores, &c. by the <i>Oliver</i> and the <i>Venus</i> , in 1830 and 1831 .....	742	10	0
				Timber and boards, &c. ..	1227	17	0
				Bricks, &c. ....	179	0	9
				Sundries, (materials and incidental charges) .....	193	3	9
Balance deficient .....	1237	5	4	Insurance on the cargoes ..	70	0	0
	<u>£2412</u>	<u>11</u>	<u>6</u>		<u>£2412</u>	<u>11</u>	<u>6</u>

#### Of the SHIP FUND.

	£	s.	d.		£	s.	d.
Contributions through the <i>London Association</i> .....	162	8	3	Cost of the <i>New Harmony</i> ..	3662	16	2
Produce of the sale of the <i>Old Harmony</i> .....	1250	0	0				
Balance against the Society	2250	7	11				
	<u>£3662</u>	<u>16</u>	<u>2</u>		<u>£3662</u>	<u>16</u>	<u>2</u>

## LIST

OF THE

**Missionary Stations of the United Brethren;**

*Of the MISSIONARIES employed in them; and the Number of CONVERTS belonging to each, towards the close of the Year 1833.*

N.B.—In this catalogue, the figures within parentheses refer to the year in which the mission or station was established; *m.* denotes that the Missionaries are married; *w.* widowers; *s.* single or unmarried; *cong.* the congregation, including baptized children and catechumens. The numbers are derived from the latest returns to which the compiler has had access. In the enumeration of the Missionaries the wives are included.

## GREENLAND.—1733.

NEW-HERRNHUT (1733).—*m.* Brn. Grillich, Tietzen; *s.* Brn. Herbrich, Richter; *cong.* 368.—LICHTENFELS (1758).—*m.* Brn. Eberle, Mehlhose; *s.* Brn. Caspar Kögel, Lund; *cong.* 371.—LICHTENAU (1774).—*m.* Brn. Müller, J. Kögel; *s.* Br. Baus; *cong.* 671.—FREDERICKSTHAL (1834).—*m.* Br. Ihrer; *s.* Brn. de Fries, Ulbricht, *w.* Sr. Kleinschmidt; *cong.* 408; Br. Lehman and his wife on a visit in Europe.—Total—24 Missionaries, and 1820 Greenland converts, including about 840 communicants.

## LABRADOR.—1770.

NAIN (1770).—*m.* Brn. Lundberg, Henn, Beck; *s.* Br. Fritsche; *cong.* 265.—OKKAK (1776).—*m.* Brn. Stürman, Morhardt, Körner; *cong.* 330.—HOPEDALE (1782).—*m.* Brn. Meisner, Kunath, Glitsch; *s.* Br. Albrecht; *cong.* 175.—HEBRON (1830).—*m.* Brn. Stock, Mentzel; *s.* Brn. Freytag, Kruth; *cong.* 125; Br. Hertzberg visiting in Europe.—Total 29 Missionaries, and 895 Esquimaux converts, of whom about 320 communicants.

## NORTH AMERICA.—1734.

Among the Delaware Indians in Upper Canada, NEW-FAIRFIELD (1792).—*m.* Brn. Luckenbach, Miksch, Vogler; *cong.* 232. Among the Cherokees in Georgia, (1801).—*m.* Br. Clauder; *cong.* 67.—Total—6 Missionaries, and 349 Indian converts, of whom about 70 communicants.

## WEST INDIES.

## DANISH ISLANDS.—1732.

In *St. Thomas*. NEW-HERRNHUT (1732).—*m.* Brn. Sybrecht, Damas, Wied; *cong.* 706.—NIESKY (1753).—*m.* Brn. Boenhof, Schmidt, *w.* Br. Eder; *cong.* 979.—*St. Croix*. FRIEDENSTHAL (1751).—*m.* Brn. Müller, Freytag, *w.* Sr. Klingenberg; *cong.* 2022.—FRIEDENSBURG (1771).—*m.* Brn. Sparmeyer, Junghans; *cong.* 1966.—FRIEDENSFELD (1805).—*m.* Brn. Staude, Kleint, Popp; *cong.* 2400.—In *St. Jan*. BETHANY (1754).—*m.* Brn. Blitt, Keil; *cong.* 437.—EMMAUS (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 925; Br. Plättner and his wife visiting in Europe.—Total—7 settlements, 36 Missionaries, 9435 negroes, of whom about 4000 communicants.

## JAMAICA.—1754.

NEW-EDEN (1816).—*m.* Br. Renkewitz; *cong.* 932.—IRWIN-HILL (1815).—*m.* Br. Ricksecker; *cong.* 417.—FAIRFIELD (1823).—*m.* Brn. Ellis,

Collis; *cong.* 1488.—NEW-CARMEL (1827).—*m.* Brn. Scholefield, Pfeiffer; *cong.* 1150.—MESOPOTAMIA (renewed in 1831).—*m.* Br. Pemsel; *cong.* 185.—NEW-BETHLEHEM (Malvern, 1833).—*m.* Br. Haman; *cong.* 399.—NEW-FULNEC (1830).—*m.* Br. Zorn; *cong.* 425; on the passage thither, Br. Robbins and his wife.—Total—7 settlements, 20 Missionaries, 4996 negroes, of whom about 1450 communicants.

ANTIGUA.—1756.

ST. JOHN'S (1761).—*m.* Brn. Harvey, Thraen, Zellner, Schick; *cong.* 6974.—GRACEHILL (1773).—*m.* Brn. Brunner, Möhne; *cong.* 2311.—GRACEBAY (1797).—*m.* Br. Coleman; *cong.* 1110.—NEWFIELD (1817).—*m.* Brn. Müntzer, Morrish; *cong.* 1169.—CEDAR-HALL (1822).—Brn. Bayne, Zetsche; *w.* Br. Newby; *cong.* 2272.—Total—5 settlements, 23 Missionaries, 13,836 converts, of whom about 5113 communicants.

ST. KITT'S.—1775.

BASSETERRE (1777).—*m.* Brn. Kochte, Bigler; *cong.* 2768.—BETHESDA (1819).—*m.* Brn. Hoch, Simon; *cong.* 1871.—BETHEL (1832).—*m.* Br. Seitz; *cong.* 201.—Total—3 settlements, 10 Missionaries, 4840 converts, including 1150 communicants.

BARBADOES.—1765.

SHARON (1767).—*m.* Brn. Taylor, Klose; *cong.* 1403.—MOUNT-TABOR (1825).—*m.* Br. Zippel; *cong.* 200.—Total—2 settlements, 6 Missionaries, 1603 converts, of whom 305 communicants.

TOBAGO.—1790 (renewed 1827).

MONTGOMERY (1827).—*m.* Br. Coates; on the way thither, Br. and Sr. Light; *cong.* 253.—18 communicants.

SURINAM.—1735.

PARAMARIBO (1767).—*m.* Brn. Passavant, Graff, Böhmer, Hartmann, Schmidt, Treu, *m.* Br. Voigt, on a visit in Europe, *m.* Br. Jacobs, lately appointed; *cong.* 3089, besides 264 living on plantations.—Total—1 settlement, 16 Missionaries, 3353 converts, including about 1200 communicants.

SOUTH AFRICA.—1736 (renewed 1792).

GNADENTHAL (1792).—*m.* Brn. Hallbeck, Stein, Nauhaus, Brauer, Sonderman; *s.* Br. Schopman; *w.* Srs. Kohnhammer, Schultz; *cong.* 1340.—GROENEKLOOF (1808).—*m.* Brn. Clemens, Lemmert, Lehman, Meyer; *cong.* 665.—HEMEL-EN-AARDE (1823).—*m.* Br. Tietze; *cong.* 79.—ELIM (1824).—*m.* Brn. Teutsch, Luttring; *cong.* 250.—ENON (1818).—*m.* Brn. Genth, Halter, Hornig; *cong.* 445.—SHILOH (1828).—*m.* Brn. Fritsch, Hoffinan; *s.* Br. Bonatz; *cong.* 320.—Total—6 stations, 38 Missionaries, 3099 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom, are 1060 communicants.

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GENERAL SUMMARY.—42 stations, 214 Missionaries, and 44,479 converts, of whom about 15,518 are communicants. Of these 2715 are Greenlanders and Esquimaux, 349 Indians, 38,316 negroes and persons of colour, and 3099 Hottentots, and other natives of Southern Africa.

# UNITED BRETHREN'S SOCIETY

FOR

PROPAGATING THE GOSPEL IN IRELAND.

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No. XIII.] QUARTERLY EXTRACTS [May 1834.

FROM THE JOURNALS OF THE SCRIPTURE-READERS.

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At the suggestion of many persons, approving the object of the Society, the Board of Direction have resolved to publish QUARTERLY EXTRACTS from the Journals of the Scripture-Readers, for the authenticity of which they can vouch, though for obvious reasons they deem it prudent to omit the dates and the names of persons and places.

In making the selection, care has been taken to print chiefly such parts as shew the utility of the Society's labours, the spirit and manner in which the Readers engage in them, the difficulties arising from ignorance, superstition, &c. that are to be encountered, and the undeniable tokens that the divine blessing has thus far attended their proceedings.

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## Stations of the Scripture-Readers.

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BALLINDERRY, *in the County of Antrim.*

COOTEHILL, *in the County of Cavan.*

GRACEFIELD, *in the County of Londonderry.*

GRACEHILL, *in the County of Antrim.*

MOURNE, *in the County of Down.*

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### I. *From the Journal of* ——— *in* ——— 1833.

TO-DAY I had a long conversation with a strict Roman Catholic, who invited me to his house, for the purpose of instructing him in the Gospel. He said, "I have read a great deal in the Bible, but you know far more of it than I do, and understand it a great deal better." He asked many strange questions; but admitted that his opinion might be wrong. In a very serious manner he asked, whether I thought any person, who was not in communion with *their* church, could, or would be saved? I replied, "It is written, 'whosoever shall call upon the name of the Lord, shall be saved;' for, 'there is no respect of persons with God.'" The promise is, WHOSOEVER; no matter to what sect or party he belongs. The promise is free unto all; whoever will, may come, and him that cometh

Christ will in no wise cast out, for He delighteth not in the death of any sinner." To this he answered ; " I hope in God what you say is true." I replied ; " These are the true sayings of God, and not mine. ' Heaven and earth shall pass away, but His Word shall not pass away.' " He shook hands with me, and wished me God speed.

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A woman complained of her husband's drunkenness and bad conduct, requesting me to admonish him. I told her I had done so more than once, and that he had given me many fair promises. These, however, he had broken, and I feared he would do so, till his eyes were opened by the Spirit of God, to see the sinfulness and danger of his conduct. I exhorted her to cast her burden on the Lord, and implore His help, and pray for her husband. This would be the surest way of succeeding. She replied, her trouble was so great, she could neither pray, nor do any thing else as she ought. I warned her not to provoke the Lord by her neglect, it was all she could do to pray for him, and it would be wrong not to do it. I promised to speak to her husband.

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Called in a house to-day, where a man said ; " It will take us to be very good to make an atonement for our sins, for we are all sinners." I asked him, " How can you make an atonement ? " He answered, " By trying to be good for the time to come." " Yes," said I, " that surely must be the case ; but then you know that cannot mend what is past, for you should have been good all your life ; you ought always to have loved the Lord with your whole heart and mind ; but that you have not done ; therefore you have broken the law of God, and consequently it cannot justify you." What then will you do ? You must find some plea, or else you will be lost. You must flee to the Lamb of God, who taketh away the sins of the world. It is by the grace of God through Jesus Christ, that you must be saved if you are saved at all. I read several passages, such as these ; " I am the way, no man cometh to the Father but by me." " I am the door ; by me, if any man enter in, he shall be saved." See John x. He thanked me for my advice, and then left the house.

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A young man came into a house, where I was reading, and requested a private conversation with me. He said ; " I have led a very wicked life, and I begin to be very much afraid of being entirely given up to wickedness and sin, I know the end of that would be eternal death. How then am I to set about a change ? " I replied, " The only way for you is, to cast yourself on the Lord's unbounded mercy. Be instant in prayer to Him for grace and strength, to enable you to stand against the wiles of the Wicked One ; and if you act faithfully, there is not the least fear, but the Lord will perform His part." He promised to persevere in prayer, and in confessing his sins, and thanked me for my good advice.

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Whilst speaking to an old Roman Catholic on the great importance of attending to the concerns of his soul, he *swore* that what I said was true. " Then," said I, " if you believe what I say to be true, why do you not act accordingly ? " He replied, " How do you know but I act as well as any one ? " I answered ; " You

act contrary to the word and commandments of God." "Well," said he, "if you ask any of my neighbours what kind of man I am, if they don't say I am a good man, I'll let you cut off my ears." I replied; "I care not what your neighbours say of you, neither need I ask them, for I have heard you with my own ears breaking the commandment of the Lord, 'swear not at all.' And again it is said, 'Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation.' Again it is said, 'every one that sweareth shall be cut off.' Zech. v. 3. So likewise in Jeremiah xxiii. 10. 'because of swearing the land mourneth.' Now, how can you say, you are a good man, when you hear the Scriptural account of swearers." "Och!" said he, "it is very bad work I must confess, and endeavour to quit it; but I doubt I shall not be able, I have done it so long. I thank you for telling me at any rate."

## II. *From the Journal of* ——— *in* ——— 1833.

WHILE in ———'s house a woman entered, and asked me, if she were not right in saying, that one ought to do nothing in serving a person he did not love. I replied, "Your sentiments are contrary to those of Scripture, which says, 'Do good to all men.'" "I would not," said she, "do good to my enemies." I replied "It is written in the Law, 'if thine enemy hunger, give him bread to eat, and if he be thirsty, give him water to drink, for thou shalt heap coals of fire on his head, and the Lord shall reward thee.' And our Saviour, who loved us, and laid down his life for us while we were his enemies, has said; 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your Father, which is in Heaven.'" She acknowledged this to be the truth.

Entered the house of ———, a truly pious man, and Clerk of the Presbyterian Meeting-house, at ———. He has sustained some heavy trials within these few weeks by sickness, and the loss of two of his children in one week; a son of nineteen years of age, and a daughter of eleven. He and his wife were alone, which afforded us the better opportunity of conversing on the goodness of God, who doth not afflict willingly or grieve the children of men; and that we should pray earnestly for grace, to be at all times resigned to His will, knowing that all things under His gracious direction, will work for some good end. After conversing for a long time, he asked me to read a portion of "Baxter's Saint's Rest," a book which all his family prized very much. He expressed his hope, that all his children were religiously inclined, and this enabled him to bear up under his present trials, as he trusted they would all one day meet together in Heaven, and enjoy that rest, which the Scriptures speak of, and which was so affectingly opened in the above mentioned book.

Went afterwards to an aged man. He told me, that he had completed his ninetieth year, and still enjoyed good health. He has lived a very careless life, so much so, that his Minister, after repeatedly and faithfully warning him, has resolved not to visit him again until he has abandoned some vices, of which he is accused. I told him, he ought to be seriously thinking of death and judgment,

which could not be far distant at his advanced period of life. He listened attentively, while the tears were copiously flowing down his furrowed cheeks, while I engaged in prayer.

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Spent some time with Mrs. ———, who is in great trouble since her late husband's death. I entreated her not to mourn like those who have no hope; but to remember that her loss is his everlasting gain, and to pray to the Lord, for the grace of resignation, and for the strength she needed to sustain her under the present heavy affliction.

In ———'s house several persons were assembled, being part of four families, chiefly Roman Catholics. They listened with particular attention, and asked some questions, especially whether there were such a place as Purgatory, where souls might be prepared to go to heaven. I answered; the Scriptures did not make mention of any such place; I therefore hoped they would not deceive themselves by vainly imagining, that, if their souls were not cleansed from sin in the blood of Jesus, before they left their bodies, they would enter into a place, where that great work would be done for them; for the Bible plainly testifies, that they, who die in their sins, can never be admitted into that holy place where God is. Some of them assented to the truth of this.

An aged man followed me into the next house, saying, he had heard something that was good, and wished to hear something more. I read John iii, and dwelt chiefly on the necessity of the new birth unto righteousness, being aware that it was a subject, they very little understood.

Read with ———, whom I had not visited for a long time. On entering her house she said; "I thought you intended to come no more." I replied, I did not think she wished to hear God's Word, for as she indulged in sin and wickedness, it would only condemn her; and if I spoke to her at all, I must reprove her; and if she did not feel condemned in her own conscience, her case was the more hopeless. She said, "I know I have done very foolishly, and grievously sinned against God's holy law; yet, I think, you need not always pass me by, but might sometimes come in and read with me." I told her, I should be quite willing to read with her, if I could hope, there was a sincere desire in her soul to become a new creature, to forsake all sin and wicked company, and to seek the Lord with all her heart. She replied; "I hope Jesus, who is the only true friend of sinners, will receive me." "Yes," said I, "of penitent sinners; but He will not save any in their sin. If you would be saved by Christ, you must obey his commandments, and forsake every evil way, and though your sins should be as dear to you as a right eye, or a right arm, you must cut them off, and cast them from you. If you are saved by Christ you must be saved from your sins; He will never save you in them." I read and prayed with her.

Read with several others, and visited in all nine families.

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### III. From the Journal of ——— in ——— 1833.

AN old man, long confined to bed by bodily ailments, has one greater than all, being a pharisee; but as touching the law of God he is not blameless. I could not convince him of the sin of self righteousness. I pointed out to him the

atonement of the Lord our righteousness, as the only safe ground of dependance. He heard in silence, but it seemingly made no impression upon him.

The people in another house were glad to see me, and said, "No one but you comes to shew us any good." I spake to them of the love of God to sinners, and the happiness of those who love Him. Before parting I prayed with them. In five other families I found quibblers and gainsayers.

A young girl in one of the families I visited produced a New Testament, desiring me to explain a chapter to her, on which she was to be examined in the School. Having done so, she pointed out another chapter, repeating her former request, and said, she would be delighted to listen to me all night. The rest of the family heard with attention.

A man in another house said, "I was afraid, that having moved so far away you had forgotten us. Come, let us have a pleasant hour together in reading the Word of God; we have not heard it since you visited us."

Visited three sick people, and went to a house where an old woman lay a corpse, and read to the company present. Besides I attended two funerals, at which the Superintendent preached. The day after I met a Romanist, who had been at both these funerals. He remembered the Texts, and I found him searching his Bible for proofs of the doctrine he had heard delivered. He requested me to read and explain the chapters. When I had done he said; "Our people are all in the dark, not one of them can tell a word of what they read; they argue and contend about their religion with others, and in fact have none themselves. Our Priests do not give us as clear an explanation of the Scriptures as you have done. They give and take all the glory to themselves, you give all to Christ; and glory be to His holy name! He did die for us." Those who were present heard attentively, and desired me to come soon again.

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After conversing with a sick Romanist, he asked; "Do you read to our sort of people?" I answered; "All are alike to me, if they will hear." "Hear," said he, "yes, I will hear attentively." I read the account of Christ's sufferings given by the Evangelist Luke, and pointed out the Lamb of God which taketh away the sins of the world. The man said; "I should have a bad opinion of the man who would not like to hear that; for my part I should be glad to hear it every day; I could not be better feasted. I shall be obliged to you, if you will come often and see me and my family, whether in sickness or health."

With others I had not the same pleasure. There were those who treated me rather as a saviour than an instructor. When in health they had not time to attend to these things, but now they shewed me undue respect. I admonished, read and prayed with all of them.

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An old woman said, "Why do you not call on me as often as you used to do?" I answered; "Because you were so inattentive, I thought it to little purpose." She replied; "You ought not to judge in this way; for heedless as I am, I paid attention, and after you were gone I thought over what you had said more than you are aware of: therefore do not stay away, for you know not what good you may be withholding from me. I like to see you, and I beg you will remember me

in your prayers ; for I have need of every help." I felt her reproof, and promised to visit her as usual. This brightened up her old countenance, and she exclaimed, "That's a good boy!" I read and explained a chapter to her.

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In another house the man said ; "You have been long in coming and I have longed much to see you; for the last time you were here some things you said fastened on my mind, and I could not shake them off. At first I did not like them, but the more I thought over them, the more pleasant they became, and now I want a little more of the same kind of discourse to refresh my memory, and with the blessing of God to do me and also my family good. He then desired his wife and children to come in and sit down, that they might all hear a word spoken in season. At my last visit my discourse had principally related to the virtue of Christ's atonement. At that time he heard in silence, without making any observations. It now appears that he had his ears open. May his heart be opened also to the voice of the Spirit of God, speaking peace to his troubled soul, and may he and his family learn to know the Lord.

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#### IV. *From the Journal of* ——— *in* ——— 1833.

WAS well received to day, by both Protestants and Roman Catholics. The portions of Scripture read furnished subjects for much profitable conversation. An old woman, who at my first visit manifested great reluctance to hear me, said to day, "I delight to hear you read, for you explain what you read so clearly, that the most ignorant can understand you." Another said : "You are a happy man, for you are making up your soul (*i. e.* promoting your salvation) while you are instructing poor people." I endeavoured to convince her of her error, and to show that such as are finally saved, will be saved, not by works of righteousness, which they have done, but according to the mercy of God through faith in the atonement of Christ.

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By particular desire I attended two Prayer-meetings. At one of them many children were present. Some proposed that they should be sent home ; but objected, and embraced the opportunity to encourage the parents to teach their children early the things which make them wise unto salvation. In my visits I frequently observe parents quite willing to leave their employment to hear me read ; but they require the young people to stay at their work, as if *they* had no need to be instructed. While this notion prevails, it is not surprising that the young are growing up in ignorance.

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Many questions were put to me in one of the houses where I called. "Are you of this woman's opinion," said one, "that God ordains all that comes to pass?" I replied, "God knows every thing." "Then," said she, "if I break His commandments and do the things which I know I should not do, and he has ordained that, how can he with justice punish me?" I answered, "God is not the author of sin. He has commanded us in his Word to put away the evil of our doings, from before our eyes ; and has plainly declared that the unrighteous shall not inherit the kingdom of God." Another person asked the meaning of some difficult

texts. I reminded him that secret things belong to the Lord our God ; but those which are revealed to us and our children." A woman said ; "There are worse people in the world than I am, though I am bad enough, for I just say what I think, and then having spoken my mind I have done." I replied ; "The Scriptures say, 'be swift to hear, slow to speak.' You do not consider what mischief you have done ; how you have wounded the feelings of your friends by such rash speaking. Let me, therefore, advise you for the time to come to think before you speak, and to pray the Lord to set a watch before your mouth and keep the door of your lips."

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The sudden call which a person in our neighbourhood had received, who went to bed in his usual health, and was a corpse soon after midnight, was the subject of conversation in every house I visited. I endeavoured to improve this awful event for warning and exhortation. On the whole I had more pleasure in my visits to-day, than I have had on former occasions in these parts. This was especially the case with a married woman, whose sickness the Lord has been pleased to bless to her soul. She was ready to adopt the language of the Psalmist, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. For thou hast delivered my soul from death, mine eyes from tears and my feet from falling." In the evening I called at the house of mourning, read the Scriptures and prayed with the company assembled.

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To-day I went to a considerable distance from home. Visited many Roman Catholics, some of whom made me very welcome, but not all. I met a few young men, with whom I had agreeable and useful conversation. After crossing a mountain I came to a village, where I stayed over night. Before retiring to rest I read and prayed with a small company that had collected.

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A Roman Catholic said to me ; "I must have been a very great sinner, since the Lord sees it needful to punish me severely by taking from me in a short space of time two of my children." "It is written," said I, 'Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth :' and again, 'No chastening for the present seemeth to be joyous but grievous ; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them that are exercised thereby.' By sending affliction the Lord, you see, has other objects in view than punishment." I reminded him of the patient submission of Job under similar and far heavier bereavements. These remarks seemed to comfort him.—Visited this week 70 families.

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The conduct of an aged widow evidenced an interest in my visit, as it respected both herself and her neighbours. As soon as I entered the house she invited her neighbours to meet me, urging them to come and hear God's Word. After I had read and prayed with them she said, "We are very thankful to you for visiting us. May the grace of God enable me to redeem my precious time, that I may be ready when he calls me out of this world." I also read and prayed with three aged females, who live together. One of them is a Roman Catholic, who

always expresses her pleasure and gratitude when I call. She cannot read, yet she has a more competent knowledge of the Scriptures than many who are able to search them.

V. *From the Journal of* ——— *in* ——— 1834.

A PERSON having sent for me last night, and not being at home at the time, I went this morning. I found the woman sick and in great pain, and also in great distress of mind. Asking her why she had sent for me she replied, that I might read and pray with her. I read a chapter and endeavoured to apply it to her heart. She said, "I wanted my husband to send for the Rector; but he does not like the Church. But I believe in the *Church*, and will *trust* in it to the last." I replied; "If you put your confidence in man you will miss of salvation; for the Scriptures declare, 'Cursed is the man that trusteth in man, that maketh flesh his arm.'" Being Sunday a number of people had come in, and I embraced the opportunity of giving them a word of exhortation. I visited her again the next day. She was so weak that she could hardly speak. I did not think it prudent to say much, but reminded her of the important truth, that Jesus Christ came into the world to save sinners; and in prayer commended her to the Lord. Her daughter, who had come to see her seemed much concerned for her, and begged me to come again. I did so several times. There seems to be no hope of her recovery; and the convictions which she had at the commencement of her illness, appear to have vanished. She now wishes to die only that she may escape present suffering. Though she at first desired me to come often, she has now entirely changed her mind, and will not attend to any one who speaks to her about her soul, nor will she hear the Scriptures read.

I visited some families in ———. They are in general very ignorant, but willing to be instructed. An old woman said; "The people here were as ignorant as the mules till the Moravians came into the country. They have opened their eyes, and they will be kept in the dark no longer." I read in every house and gave an exhortation as opportunity offered. I visited old ———. She seems to be drawing near her end. She said, "My constant prayer to my Saviour is, that he would cleanse me from all sin in his precious blood." She appears to be looking forward with believing confidence, that the Lord will take her to himself.

☞ Subscriptions and Donations to the Society will be thankfully received by the Treasurer, Mr. E. MOORE, 97, Hatton Garden, London; and the Ministers of the Brethren's Congregations in Great Britain and Ireland. The Subscriptions should be paid on or before the 31st of March, in order to be printed in the next Report.

\* \* To prevent the bare possibility of a misunderstanding, Benefactors to this Society are respectfully informed, that, with respect to *its funds*, it is *totally unconnected* with "the United Brethren's Society for the Furtherance of the Gospel among the Heathen."

# UNITED BRETHREN'S SOCIETY

FOR

PROPAGATING THE GOSPEL IN IRELAND.

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No. III.] QUARTERLY EXTRACTS [Nov. 1831.

FROM THE JOURNALS OF THE SCRIPTURE-READERS.

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## Stations of the Scripture Readers.

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BALLINDERRY *in the County of Antrim,*

COOTEHILL *in the County of Cavan,*

GRACEFIELD *in the County of Londonderry,*

MOURNE *in the County of Down.*

*A fifth Station has been begun at GRACEHILL in the County of Antrim.*

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I ENTERED a house, where two families dwell together. Enquiring whether I should read a chapter, the Head of one of the families replied, with an oath, that he would not waste his time in listening to me. The rest being willing to hear, I began to read. In a short time the man sat down, listened attentively, and before I went away asked me to pray.

Another family, who are Roman Catholics, permitted me to read, and declared themselves willing to hear me at any time. Such a request is very uncommon from people of their persuasion, in that part of the country I visited to-day.

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On my way home a woman, seeing me pass by her cottage, sent after me. When I entered the house, she said; "I am glad to see you, for I am in a very distressed state of mind. You once read to me when I was in a similar state, and

it gave me new strength to pursue my way." I read a suitable portion of Scripture, and engaged with her and part of a neighbouring family in prayer.

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I met a man on the road, whom I had occasion to reprove for cursing. He replied, "I do not consider it a sin to curse now and then, when I do not intend any evil by it." "No matter what you think," was my answer, "it is wrong, for it is written, *let your conversation be yea, yea; nay, nay; for whatsoever is more than these cometh of evil.*" He rejoined, "If we have to give an account for every little thing we do, who can be saved?" *Answer*, With men these things are *impossible*, but with our Saviour they are *possible*; for he is able to save even unto the uttermost all them, that come unto God by Him." We walked and conversed together for some time, and at parting he said; "I am better than you are." I replied, "you think you are good, and have need of nothing, when at the same time you are poor and miserable and blind and naked, having no hope and without God in the world."

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A woman, who is in the habit of asking a great many questions, said to-day: "Some people say, that there is no purgatory, and that the souls of the dead immediately go to heaven or hell, and that out of hell there is no redemption. Now, if that be the case, what need is there for a day of judgment?" I replied; "They come out of hell to be *judged*, not to be *redeemed*. Their souls are then reunited with their bodies, that they may be fitted for severe punishment. The day of judgment is necessary, that those, who shall inhabit the earth at that time, may be judged with the dead, and that it may appear who served God and who served him not." I read and conversed a considerable time with her; and when I was about leaving the house, a neighbour woman came in and asked me to read another chapter.

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I met a man on the road, with whom I entered into conversation, and found, that he was deeply concerned for the salvation of his soul. He confessed, that he had been a great sinner; and asked, whether I thought, that he could yet find mercy. I reminded him of the Apostle Paul, who obtained mercy for a pattern to them who should hereafter believe. I referred him to the case of Zacheus, Mary Magdalene, the thief on the cross, adding, "And now the Lord speaks to us, saying, come now and let us reason together, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. And again, Come unto me all ye, that labour and are heavy laden, and I will give you rest: and him that cometh unto me I will in no wise cast out." At parting he expressed his wish to see me again.

Visited 31 families this week.

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In another house the whole family ceased working and listened attentively while I read to them the 9th Chapter of St. Matthew's Gospel. They appeared much interested in a few remarks I made on the verse, "They that be whole need not a physician, but they that are sick." I entreated them to pray earnestly to the Lord, that He would by his Holy Spirit shew them the depravity of the human heart, that they might see sin in its true colours lest they should be like the Pharisee, who went into the temple to acquaint God with his virtues and good deeds; but that they might rather learn their need of a Saviour, and having

gained this knowledge, might find in Him the Physician of their souls, who would heal all their backslidings and love them freely.

I also called on a woman, whom I found in a state of despondency on account of her sins. I read some time with her, and quoted several texts of Scripture to encourage her. She said, she had been much cheered by my visit.

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“Where is heaven?” asked a man, whom I visited. “I cannot tell,” was my answer, “neither is it necessary for us to know, *where* it is; for if we are the children of God in Christ Jesus, we shall be happy here and happy in eternity.” He again asked, “What kind of a place is heaven?” “The Apostle,” I replied, “compares it to a city, which has foundations, a house eternal. And we have every reason to suppose, that this city, this Heaven is the abode of happiness and peace.” I read and conversed a considerable time with him.

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The woman in the next house asked me, if the soul would need daily food in the separate state. I answered as follows: “When St. John saw a great multitude, which no man could number, clothed in white robes, standing before the throne of God and of the Lamb, he was told, ‘they shall hunger no more, neither thirst any more, for the Lamb, which is in the midst of the throne, shall feed them, and shall lead them to living fountains of water.’”

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I had occasion to put some in mind to be subject to principalities and powers, and submit to every ordinance of man for the Lord’s sake.—In another house I was led to speak more particularly on the subject of faith in the Son of God; and in a third, on love to God and love to our neighbour. I was listened to with seeming interest by all.

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I had a good deal of conversation with a man respecting the prophecies in the Old Testament of the Messiah, and their fulfilment in the Lord Jesus Christ. I gave him a tract on Repentance. “Lord, help me!” said he, “Repentance! that is what I need. I think I have repented; but I feel I have many things to repent of yet.” I advised him to come to the Lord Jesus Christ, and seek from Him, that repentance, which *He alone* can bestow.

Afterwards I went to see a sick old woman. Some evil disposed persons had told her, that I would not call on her, because I had heard she did not wish it. This, she said, had caused her great distress and made her shed many tears. I answered her, that I had never heard, that she did not wish to see me, and that, if I had, I should not have believed it. While I endeavoured to speak a word of comfort to her, I over heard two young persons mocking. I did not mind their jeers and scoffs; but found freedom to speak to them of the love of God to sinners. May the Lord give me grace at all times to bear His reproach with joy, and enable me to go on steadily through good and evil report.

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Last night a man sent to me saying, he had a poor man lodging in his house, whom he wished me to visit. I went this morning and found him in a very low state indeed. I spent the greater part of the day with him reading and speaking to him of the love of our Saviour in coming into this world to die for our sins. Asking him, what hope he had that God would receive him into heaven when he died, he answered, that he hoped in the mercies of God. I replied, “God will by no

means clear the guilty." He said, "I am a great sinner to be sure; but thank God! I have not been guilty of any *great* sin." I replied, "My friend, be not deceived for the Word of God concludes *all* under sin and deserving of death, and not one good work of our own have we to plead. Seek to be justified by faith in the merits of Christ alone, or you can never be righteous in the sight of God." After a pause he said, "You have been talking of applying to Christ for the forgiveness of my sins; might I make so free as to ask, how I am to apply—I pray and mind my duty well, and what more can a poor man like me do?" I answered, "You must go to our Saviour and lay open your heart before Him, and confess *all* your sins to Him, and pray Him, for the sake of what He has done and suffered for you, to pardon your sins, and to give you His Holy Spirit, which He has promised to give to all that ask him."

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I have lately found access into several Roman Catholic families, where I never expected it.—In one house I found two families living together. They asked me, if I had a Douay Testament. Having answered in the affirmative, they desired me to read a chapter or two. When I had done, one of the company asked me to read the 6th chapter of Matthew. I did so, and made some remarks on its contents. They gave their assent to what I said, and desired me never to pass their house without calling.

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Several Roman Catholics came into a house where I was reading a Tract. They were much pleased and asked me to give them one. I took this opportunity to recommend the Word of God to them, and at their request read a chapter in the Bible, to which they listened attentively. I was desirous of making the best of this opportunity, because these people had threatened to turn me out of their houses, if I offered to call on them. They, however, expressed their satisfaction with what they heard, and took their leave in a very friendly manner. I hope ere long to be able to visit them in their own houses.

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As I was walking along the road a man asked me into his house. I had no sooner taken my seat, than he introduced his favorite subject, *the merit of good works*. I endeavoured to prove to him from the Scriptures, that we are not saved by works, but by the grace of God in Christ Jesus. His wife, in an angry tone, vociferated, "I cannot understand this kind of talk," and brought her Prayer book to convince me, that I was wrong. But they soon found they had nothing to support their notions, for I pointed out to them in the Prayer-book the same doctrine I had read from the Bible. The man said, "If what you say be true, then there is no use in giving anything to poor people in distress." I replied by quoting 1 John iii. 17. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."—Another man in the company then said; "It is all delusion for a man to pretend to know that his sins are forgiven. How can they know, since God never told any man He had pardoned his sins." I replied, "He has told us in his Word, that he that believeth shall not come into condemnation, but is passed from death unto life. (John v. 24.) And he that believeth hath the witness in himself; (1 John v. 10.) because the Spirit himself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) I quoted many other texts to the same purpose; to which he said, "It is all true; but I

believe the best of you must just take his chance."—In the course of the month I have made 108 visits.

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Among others, whom I visited to-day, was a man, who had led a very wicked life, and now is confined to a sick bed. I never before witnessed so much apathy and deadness to spiritual concerns under similar circumstances. I endeavoured to point out to him his awful state; but it appeared to make no impression whatever. He spoke, as though he neither knew nor cared, how it would go with him hereafter; but seemed to be willing to leave all to chance. Indeed he fell asleep while I was speaking. When I rose to come away, he opened his eyes and said; "When I am dead, will you come and read a chapter or two over my corpse?" I answered, I would *not*; but desired him *now* to look by faith to the Lamb of God, who taketh away the sin of the world.

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I visited two or three families to-day, who pleased me much by their conversation, and whose questions shewed, that they were seeking after the one thing needful. One family on whom I had never called before, expressed great joy at my visit, and begged me to come again. I also visited the sick old man, mentioned before, and had the pleasure to hope, that he begins to feel the importance of his awful situation. He appeared serious and thoughtful and expressed concern for the salvation of his soul.

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In the evening I stepped into a house, where I found four persons. One of them said; "Do you think there is any good in praying to saints and angels?" I shewed him from the Word of God, that it was sinful and dangerous to the soul. They agreed with me and said; "God grant that we may love Him and serve Him as we ought."

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This morning I left home with the intention of visiting an old man, who for some time past had been poorly, though not always confined to his bed. I was just in time to attend his funeral and see him deposited in the silent tomb. I had visited him some time before at his house, about four miles off; but had not heard of his death. The funeral was attended chiefly by Protestants, and I had some interesting conversation with some of them. Protestants in general are at all times willing to converse with me.—In the evening I visited an old man and his family, and had great pleasure, in doing so. They spoke in a feeling manner of the sufferings and death of our Saviour.

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I distributed Tracts, which were thankfully received. I must here remark, that many people in this part of the country express themselves anxious for copies of the Holy Scriptures. Some say they would give what they could. Others are too poor to give any thing. I believe they would carefully read them, if they had the books.

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Visited several families and had many questions to answer concerning superstitious notions, which many here hold. I told them, that all, who hold such opinions, are not looking to Jesus, who is the Truth, for, if they were, such abominable falsehoods would soon vanish. They heard me with attention, invited me to come again, and said, they should be glad to be often visited.

Went to an old woman, who is confined to bed, and not likely to recover. She told me her Minister had been to see her ; but she was not pleased with his discourse. He talked so much of an elect number who were to be saved, and of another number that were to be lost. "Not knowing which I belonged to," said she, "it gave me no comfort. But it gives me comfort to hear, that the blood of Jesus cleanseth from sin, and that poor contrite sinners may come to Him, nothing doubting that He will receive them."

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This day went to the funeral of an old follower of the Brethren, I. H. by name. His son told me he had died in faith and hope of a blessed eternity, knowing and trusting Him, in whom he had believed. Many of the old members of the Brethren's Church and their offspring were at the funeral of their late friend. He left this world at the advanced age of 84 years, leaving a wife behind him eight years older than he was. She expects shortly to follow him into the haven of eternal rest.

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In one family I had a long discussion on Arianism. I endeavoured to show them from the Scripture the sinful and dangerous nature of this doctrine, and it had the effect of putting them to silence. Whether they were convinced in their hearts the Lord alone can tell.

I was asked, what I thought of the times. I said, I thought they were perilous times. "How do you mean?" said they, "Are you afraid of war?" I answered ; "No ; but men are become inventors of evil things, lovers of pleasure more than lovers of God. These are the perils I speak of, and of which I am indeed afraid." "Yes," said one, "these are the things we ought to fear, for they bear upon our eternal state ; rumours of war and such like are only things of time." I read a chapter, and we conversed on its contents. And I had no reason to regret having answered the question, in a spiritual, instead of a political point of view.

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Visited several families and had conversations with many individuals. An old man, who apparently is near his end, said ; "It is comfortable to a poor old man like me to think of the many past mercies and blessings of the Lord, bestowed on me a poor sinner, undeserving of the very least of them. I am a great sinner, but Christ has died for my sins, and I know He will have mercy on me and pardon me."

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Called in a house where I had not been before, and met with a kind reception. I advised them to give diligence to make their calling and election sure, pointing out to them as clearly as I could the way, in which they should seek to enter into the purchased possession. They were very attentive till I began to touch on some of their superstitious notions. This tended to shorten our discourse ; for I saw it was in vain to argue the point any longer.

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In a little hut, which I entered, I found the people very ignorant. While I was speaking of the dreadful consequences of sin, a woman said, "that person must be a *dreadful* sinner indeed, who is sent to hell, for God is so very merciful he will not send any one there for a *trifling* thing." I told her sin was no trifling thing in the sight of God, who is of purer eyes than to behold evil, for he is holy and just as well as merciful—that God will by no means receive a sinner into

glory except he has been pardoned by the blood of Jesus—and that no sin can be accounted trifling, which requires such a bath to cleanse the soul from its pollution &c.

Visited likewise ——— of ———, who said, “I am very thankful to see a Scripture Reader in this part of the country, and more especially in my own house. I trust in the Lord, that it will be a blessing to many a soul, and help to stir up the people to seek the Lord. I remember the time, when there was family worship in several houses about here, and now there is no such thing; but I hope it will be so again, and that the people will grow in grace and in the knowledge of our Lord Jesus Christ.” I concluded the conversation with a short prayer.

Visited poor old ———. He was very weak in body; but his faith was strong in the Lord Jesus. He said, that he firmly believed, that the time was not far off, when the Church of Christ would be purified from all its dross, and the half-hearted Christian would declare himself to be what he really is, namely the enemy of Christ; for, if it were possible, the devil would deceive the very elect; but “we shall overcome him by the blood of the Lamb and by the word of our testimony.”—Saying this he put himself in a praying posture, exclaiming; “O Lord, hide me under the shadow of thy wings till these calamities be overpast!” He then added; “I may not live to see any alteration, but probably you may; and may the Lord grant you to be able to stand firm to the end, for he that endureth to the end shall be saved.”—“Oh, how wretched should I be, did I not know that the Lord would ere long mercifully take me out of this earthly tabernacle. Then shall I, poor sinner, be permitted to see Him face to face, whom I here love, and I shall praise him for ever and ever for his death and sufferings, and for all the kindness he hath showed to me, an unworthy sinner, in this life.”

While reading to an old man a good many Roman Catholics came in and listened with great attention. One of them said, the man that would refuse to hear me reading was no Christian but a Heathen, adding, “for my part I am very glad and thankful to hear you.”

Called to see ——— a Roman Catholic of ———, whom I had lately heard speaking in a very improper manner. He had a great deal to say about walking in our Saviour’s footsteps, and fasting and praying, remarking, that any one, who would not fast at this season, had no chance of getting to heaven, for Christ had left us an example that we should follow his steps. I asked him, if he thought he was walking in our Saviour’s footsteps. He replied, “Yes, I most assuredly am.” “Then,” said I, “our Saviour tells us, that it is what cometh *out* of the man that defileth the man, and I heard you the other day speaking in a most shameful manner. Do you think God will accept your fasting, while you are going on in sin and all manner of wickedness? ‘Is it such a fast that I have chosen, saith the Lord—Is not this the fast that I have chosen to lose the bonds of wickedness &c.?’” (Isa. lviii. 5, 6.) To this he replied, he had no more to say, but it was a custom in their Church, and he would keep to it. I told him, I was not finding fault with him for *fasting*, but he should at the same time abstain from all things, that were displeasing unto God. When going away he thanked me very kindly and requested me to call upon him whenever I came into that neigh-

bourhood.—He followed me to the next house, though at a considerable distance, and listened very attentively all the time I was reading. When I had concluded he told the people, he liked very well to hear me, for I said nothing but what I thought was the Truth, and if I reproved them it was for their good. I added a prayer that the Lord would shed abroad his love in our hearts, and then we should know the Truth, and the Truth would make us free; and that we might be born of the incorruptible seed of the Word of God, which liveth and abideth for ever.

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Went to —— with whom I long to be conversing. He has such a clear idea of the Holy Scriptures, that I always learn something from him. He desired me to call often on his next neighbour; “for,” said he, “though he does not care about your calling, yet, as this is owing to his ignorance, you ought to go the oftener in the hope that, through the Divine Teacher, you may convince him, that he is in a lost state, and direct him to the blood of Christ, which cleanseth from all sin. If the Lord blesses your efforts, you may be made the means of saving his soul from eternal death.” I went to him, and he paid more attention than usual, and gave up working while I was reading, which he had not done at my former visits.

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Near Lake —— I found the people very willing to hear the Word of God, though most of them are Roman Catholics. One man said, he should always be glad to see a Moravian enter his house; for they were a good people. “Where,” said he, “are the people besides themselves, who would instruct, feed and clothe the children of the poor for nothing? This neighbourhood cannot be thankful enough to Mr. and Mrs. —— for their great attention and kindness to the poor children, as well as to the poor of every kind.”

In the same neighbourhood a woman complained, that she could not think seriously enough about her soul, saying; “Sometimes, when I am alone I feel sorry for my sins: but when I begin to work and have company I forget all the good thoughts, that I had; yet I try all I can not to forget them.” I told her, it was because she tried in her own strength, and did not look unto Jesus for help, who alone could give her repentance and grace to forsake her sins &c.” She replied, “I believe what you say is true, and I hope the Lord will assist me by his good Spirit to take your advice.”

Another woman said; “We are a blinded people, because we do not hear the Scriptures. We hope the Lord will bless you for reading to us some of the many beautiful passages, that are treasured up in the Bible.”

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☞ Subscriptions and Donations to the Society will be thankfully received by the Treasurer, Mr. E. MOORE, 97, Hatton Garden, London; and the Ministers of the Brethren's Congregations in Great Britain and Ireland.

\* \* \* To prevent the bare possibility of a misunderstanding Benefactors to this Society are respectfully informed, that, with respect to *its funds it is totally unconnected with* “the United Brethren's Society for the Furtherance of the Gospel among the Heathen.”

# UNITED BRETHREN'S SOCIETY

FOR

PROPAGATING THE GOSPEL IN IRELAND.

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No. IV.] QUARTERLY EXTRACTS [FEB. 1832.  
FROM THE JOURNALS OF THE SCRIPTURE-READERS.

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At the suggestion of many persons, approving the object of the Society, the Board of Direction have resolved to publish QUARTERLY EXTRACTS from the Journals of the Scripture-Readers, for the authenticity of which they can vouch, though for obvious reasons they deem it prudent to omit the dates and the names of persons and places.

In making the selection care has been taken to print chiefly such parts, as shew the utility of the Society's labours, the spirit and manner, in which the Readers engage in them, the difficulties arising from ignorance, superstition &c. that are to be encountered, and the undeniable tokens, that the divine blessing has thus far attended their proceedings.

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## Stations of the Scripture-Readers.

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BALLINDERRY *in the County of Antrim,*  
COOTEHILL *in the County of Cavan,*  
GRACEFIELD *in the County of Londonderry,*  
GRACEHILL *in the County of Antrim,*  
MOURNE *in the County of Down.*

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AFTER having, with the consent of my Superintendent, been for some days engaged with my domestic affairs, I set out again this morning, imploring Him, in whose name and strength alone I can presume to exhort my fellow sinners to flee from the wrath to come, and be reconciled to God, that He would pour the consolations, which are contained in his Holy Word, into my own soul, that from my own experience I might testify to others those precious truths, which I am called to make known, to give me grace, zeal and courage to uphold and strengthen me in the discharge of my important duties.—I read in several houses, and was cordially received, and at parting the inmates followed me with expressions of gratitude.

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I was agreeably surprised to find a family freely entering into religious conversation with me, from whom, on former visits, I could scarcely elicit a single word.—Visited 24 families this week.

A woman, who cannot read herself, blamed me for staying away so long. She begged me to procure a Bible for her, promising to pay for it, as she could now and then get a neighbour to read to her. I called in another house, the master of which on former occasions would not listen to me, but left the house cursing and blaspheming. To-day he listened with apparent eagerness, and requested me to come again. Not an individual in five families, whom I visited to day, can read, and they never frequent a place of worship. They are consequently as ignorant as the beast, that perisheth.

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A family, whom I had visited several times without being allowed to read, listened very eagerly to-day, asked for a tract, and said, if I would bring them a Bible, they would gladly pay for it, whatever it might cost.

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Called on a sick man, who paid great attention, and asked many questions, not altogether for his own sake, but for the benefit of those around him, who are grossly ignorant. "Whither," said he, "does the soul go at death?" I replied, "All we learn from Scripture is, that the souls of the righteous are made perfect in purity and love, are freed from all manner of sin, and dwell with Christ; while the spirits of the wicked are driven away into everlasting punishment." *Question.* Is there a purgatory? *Answer.* "Ye shall die in your sins, and where I am ye cannot come." *Ques.* Is there any use in praying to saints and angels? *Ans.* "Thou shalt worship the Lord thy God, and Him only shalt thou serve. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things, which he hath not seen, vainly puffed up by his fleshly mind."

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A woman told me, that, when engaged in some domestic affairs on Saturday, a neighbour had come in and said, it was unlucky to do such things on Saturday. This had so much alarmed her, that she fainted, and she had anxiously waited for my coming to inquire of me. I replied, "The commandment of God is, 'Six days thou shalt labour and do all thy work; but the *Seventh* is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.'"—Visited 108 families this month.

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I visited some families, to whom I had given tracts, and was surprised to see the eagerness, which they manifested to receive more. Some asked, if they might put them in their pockets, to read them in the fields during the hour of rest in the heat of the day.

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A woman pleaded, that she could not serve the Lord, because she was surrounded by wicked neighbours, and said, she thought the Lord would not lay so much to her charge, as she had to encounter so many temptations. I answered; "Thou shalt not follow the multitude to do evil; but come out from among them and be separate. Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Instead of imitating their example," I continued, "be a shining light in the midst of this crooked and perverse generation; and if you endeavour to live to the glory of God, He will support you, and make you to triumph over every temptation, and at last receive you into the haven of rest &c."

On entering a house and proposing to read, the mistress said, I should read no more in her house, because I had left a tract, which charged her Church with error. After quoting some passages of Scripture to prove that the contents of the tract were in conformity with the Word of God, she permitted me to read and accepted another tract.—When the mistress of a neighbouring cottage saw me approaching, she ran in and closed the door upon me.

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I was asked to see a sick man, with whom I have aforetime had a conversation, that led me to hope, that the Lord was leading him to see the importance of making his calling and election sure. To-day, however, I found him surrounded by friends, as they called themselves, who tried to divert his mind from serious thoughts. I attempted, by warning him of his danger, to lead him to reflection on eternal concerns; but his friends interrupted me, saying, “All that you say is true enough; but we hope he is not going to die yet, and we wish to spend a little time with him to make him cheerful, and therefore beg that you will call again.” The poor sick man gave an expressive look, as much as to say, you will have no pleasure in their company. When I rose to leave the house, he said; “Do come again shortly; I wish to see you, and beg you would call the first convenient opportunity.”

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The first family I visited to-day are totally ignorant of religion. They know not God, except to blaspheme his name. I read two chapters from St. Matthew’s Gospel, and made some remarks, which seemed to draw their attention.—I afterwards called on a family, that profess to know much; but, alas! their knowledge does not appear to profit them, for by their works, they deny the Lord that bought them.—I next called to see a man and his wife, who appear very desirous of instruction, and listened eagerly to the Word of God.

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I had much pleasure in my visit to the house of an old woman and her numerous family. The children were willing to hear the Word of God, but appear to feel nothing of its power. It however gives me pleasure to witness their willingness to hear, for as “faith cometh by hearing,” I hope God will give them this grace, and lead them to that knowledge, which “maketh wise unto salvation.” My chief pleasure was with the aged mother. While reading of the sufferings of Jesus the tears rolled down her cheeks, and she often exclaimed, “That is good; Oh! that does my heart good! I love to hear that! O, Sir, come soon again and let me hear more.”

In another house, where I had a large company, an old woman, who resides at a considerable distance, came in, and said, “O, that you were in our neighbourhood, I should be rejoiced to receive you into my house.”

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I was asked a number of questions on disputed points; but declined engaging in an argument, and said; “It is enough for me to know, that God so loved the world, that He gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life. To penitent sinners this is good news, that Jesus Christ came not to condemn but to save, and such are exhorted, seek and ye shall find, for Christ is able to save unto the uttermost all that come unto God by him.” Saying this, an old woman called out; “I am glad they asked you the question, for I hear so much of their disputes, that my head is oftentimes

quite confused ; and what you have said is more to the purpose, than all their wrangling." I admonished them to give up disputing, which was to no profit, and to cleave by faith to Jesus Christ, through whom they were invited to the enjoyment of everlasting life and salvation.

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When I was setting out, a person sent for me to bleed him, as he was ill. Though I did not intend visiting in that district, I went in the hope, that it might give me an opportunity of speaking a word for the Lord Jesus Christ. The family consisted partly of Protestants, and partly of Roman Catholics. After doing what they requested, I proposed reading to them, saying, "We have been trying to do the body good, let us see if we can find any thing that will do our souls good." They gave their assent. I first read a tract, and then the fifty-third chapter of Isaiah. While I was reading a beggar came in, and began to say, he could not come to mass next Sunday, but hoped to be there the Sunday after. I asked the people what this meant, and was answered, "He takes you for the priest." The beggar, pointing to the Bible in my hand, said, "He, (pointing to me) said one word in that book—O that is a fine book!" I admonished him to cleave to the Lord Jesus Christ, who had suffered and died for him. He heard with great attention, and said, "The Lord bless and prosper you."

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Fell in with some men working in the bog, and invited them to hear the Word of God. They sat down, took off their hats and listened attentively. While I was reading others came and joined the company, and I soon had a large auditory, with whom I continued full two hours, reading and conversing on the things that make for our peace. They were much pleased, and thankfully received some tracts.

Met a young man on the road and had a long conversation with him. He appears to be seeking the salvation of his soul. Made in all 111 visits this month, besides reading to some in the fields.

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Went to a sick old man, having heard that his minister had refused to visit him. I found him in a state of lamentable ignorance, nothing before him but the prospect of death, without knowing what would become of his soul, when leaving the body. I did all in my power to awaken him to a true sense of his state before God ; at the same time directing him to Jesus, the Friend of sinners, who has promised, that He will by no means cast out any, who truly repent of their sins, and turn to Him in faith.

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After divine service I visited in two houses, where I had an opportunity of speaking to a number of persons, who came together as soon as they knew where I was. One man went with me from house to house, and was very active and zealous in collecting persons to hear me. He was also useful by joining in the conversation, and by asking questions on those subjects, which he thought most needful to be discussed. All declared themselves well pleased with the manner in which this evening was spent.

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Among those I visited to-day, were two blind women. One of them is a very interesting character ; she has a good understanding of the Scriptures ; almost every text quoted appeared to be quite familiar to her. She seems also to have

her heart and affections set on things above. The other is a Roman Catholic, and extremely ignorant; but willing to be instructed. I told her what a fearful thing it is to fall into the hands of the living God, without first having made our peace with Him, through the blood of the cross of Christ. I exhorted her to turn in humility and faith to Jesus, who can have compassion on the ignorant and on them that are out of the way. I endeavoured likewise to explode *human merit*, and to shew the efficacy of the blood of Christ *to cleanse from all sin*.

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I went to see an old man, whom I had visited before. He is apparently near the close of his days; but remains as cold and indifferent to the concerns of his soul as formerly. I read and prayed with him, and spoke freely on the necessity of seeking his soul's salvation. He was unwilling to answer any questions I put to him, and I believe he would rather not be visited.

Went to another house, and before I began to read one of the inmates went out and brought three neighbours in. At their request I read two chapters, which led to a long conversation.—All the other visits, I made to-day, were alike satisfactory.

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Visited several sick persons. Two old women, in the midst of their sufferings, can rejoice, because they know and feel, that the Lord loves them. I had a truly edifying conversation. No other person being in the house, we could converse the more freely on our experience in the knowledge of Christ. This conversation so refreshed the old woman, that for the time she seemed altogether to forget her bodily pains.—In the evening I heard the Superintendent preach on Rev. iii. 15, 16.

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Entering a house, where a woman was sitting by herself, she invited me to sit down and keep her company. I did so, and read and conversed with her for a long time. She spoke with pleasure of the visits of the former Scripture-Reader in this district. It is evident she understands the doctrine of justification through faith in a crucified Saviour; and longs for more grace and increasing enjoyment of the blessings, which accrue to us from his sufferings and death.—Visited 105 families this month; 12 for the first time.

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Had a long conversation with an old woman. Besides other remarks she said, "What a blessing it is, that God hath given us his Word, in which there are so many good things. There we read of the love of God in sending his Son into the world to die, that we might be saved from eternal death." I asked, if she herself found comfort in reading the Word of God? She replied, "Yes; yesterday I read the 14th, 15th and 16th chapters of John's Gospel, and though I was alone, I did not feel lonely. O they are so sweet; they are our Saviour's own words!"

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Many curious questions were asked, which I answered as well as I could from the Word of God. Those, who do not experience the power of the Gospel in their hearts, will raise queries and objections to certain portions of Scripture, which a true believer would never think of. In all such cases I endeavour to bring them to the point, by asking, what effect the Word of God has on their life and conduct.

In a house of a Romanist a woman asked me, what became of children, who died unbaptized. I told her, I believed they went to heaven; and quoted several texts to prove, that little children were dear to our Saviour, and that he said, "of such is the kingdom of heaven." I further remarked, that baptism is not regeneration; it "is not the putting away the filth of the flesh, but the answer of a good conscience towards God." She replied, "I thought they could not get to heaven, unless they were baptized; but I suppose you know better. What will become of us, if there be no place of cleansing after death, for no one is fit to enter heaven when they die." I answered, "There is no place of cleansing after death, for Christ has said, 'If ye die in your sins, where I am ye cannot come.' He has also said concerning those, who die in an unregenerate state, 'He that is unjust, let him be unjust still, and he that is filthy, let him be filthy still.'"—Rev. xxii. 11. But believers have no need of cleansing after death, because they are washed and sanctified by the Spirit of God while here; by faith in Jesus they have been washed in that fountain, which was opened for sin and all uncleanness &c.

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Travelled a part of the country I had not been in before. It is entirely a Roman Catholic district. I went into the house of —— hearing there was a young woman there, who was very ill, and not expected to live. When I told them my business the woman said, my reading would annoy her and she could not hear it. I remonstrated for a while, but to no purpose.

In the next house the woman desired me to sit down. I told her, I was a Bible-reader, and asked leave to read a chapter. She made no reply, but a man, who was lying in bed, called out; "No, no; we will have no Bible-readers!" Asking his reason for this, he answered; "the reason is because I will not have it."

Went into a house, where five men were at dinner. The master gave me leave to read, saying, he would never hinder a poor fellow from making out his living, by preventing reading in his house, because it would make no difference on him, if I were to read every day. "Then," said I, "how do you think you will be saved?" He answered; "We believe, that our priests can pardon us when we die. What do *you* think about that?" I replied, "No one can pardon sins but God our Saviour, who shed his precious blood and died on the cross for sinners, &c." He asked me a great many questions; and I exhorted him not to deceive himself with false notions, but diligently to search the Scriptures.

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Visited several Roman Catholic families. In one of them, where I had often been before, I had never found the master at home till to-day. He was very friendly and thanked me for reading to his family and said, "I am hired with a stranger, a good distance off, and very seldom have an opportunity of hearing the Word of God." He listened attentively while I read from the forty-first to the forty-fifth chapter of Isaiah, and said, it was delightful reading, and he only regretted he could not stay longer.

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Near —— Lake there lives in a small cabin a poor old woman, a Roman Catholic, who is always glad to see me. She said, "O, Sir, you passed me by two or three times, and I was afraid you would call no more. I read for her, and she got her Testament, and requested me to mark the places where I read, that she might get her son to read them to her again."

A Roman Catholic widow, whom I visited for the first time, said she intended to ask me to go to her house, but it was so wretched and bad, she was ashamed to ask me into it. I replied, "For *your* sake I should be glad, if it were better, but for my part, if it were worse than it is, it would never prevent me calling." She rejoined, "I heard a man say, you call in the very poorest houses you meet with. O, you are doing well for your soul, you will have purchased heaven long before you die." I replied, "If I have nothing to depend on, but my own works, then indeed I might despair of getting to heaven; but thanks to my blessed Saviour, I have *His* merits and not mine to plead, and if ever I be saved, *His* shall be all the glory and all the praise."

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A Protestant presented me with a book, exposing the errors of Popery, and said; "You should carry this book about with you and show the Papists their error." I replied, "I have a better book than yours, which shows both Protestants and Papists their errors; and, I think, Protestants are more to blame, for the greater part of them hear the Gospel, or may hear it if they choose; yet there is very little difference between them and Roman Catholics." He said, he would not for all the world be a Papist, and believe what they believe. To this I replied; "If I may judge of faith by its fruits, I think *their* faith is as good as yours. If Protestants would show by their walk and conduct what they profess to believe, then indeed there would be a difference; but, alas! this is not the case, for while many say the way to life is narrow, yet generally the broad way is taken both by Protestants and Roman Catholics."

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Having read a while in the house of ——— a woman said; "I think you are commemorating the battle of the Boyne in the very best manner. Surely, God should be glorified for that deliverance. For my part, though the rest have followed the fife and the drum, I am very glad, I staid at home to hear of a much greater deliverance—to hear of our Saviour redeeming us miserable sinners from hell. O that was the battle indeed!"

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In the house of a Roman Catholic in ——— there was a pedlar, who asked me a great many questions concerning the soul of our Saviour during the time his body lay in the tomb. I told him, I did not think it profitable to converse on such speculative subjects; but I would freely speak of the practical part of our Saviour's death and burial. I continued; "When our Saviour was dying on the cross he commended his spirit into the hands of his heavenly Father, and in so doing he commended the souls of all his believing people to God, even to the end of the world, and left them an encouraging example to do the same when they are dying. He also sanctified the grave by his resting therein for the true members of his mystical body." The pedlar replied; "But, where will you find a Christian? I think, there are none in the world." I answered, "The Lord hath still a seed to serve him, and will increase their number in his own good time." I referred to the case of the Prophet, Elijah (2 Kings xix. 18.) adding, "we should search the Scriptures, not for the sake of answering curious questions, but to become wise unto salvation." He allowed all I said; and immediately left the house.

I found widow ——— of ——— much afflicted in body. She complained, that she could not help fretting, although she knew the Lord had afflicted her for her good, and added; “I hope his grace will enable me to bear with patience all he pleases to lay on me.” I asked, “Have you any thing to comfort you in your distress?” “O yes,” replied she, “I have something indeed!” “What is it?” said I. She answered, “It is this good news, that Jesus Christ came into the world, and took upon Him our nature, and offered up Himself upon the cross, to make an atonement for our sins; and through his precious atonement I hope to be saved; and it is this that gives joy and comfort to my poor soul.”—I further asked her, “Have you any thing else to depend on?” “O no!” was her answer. “Is not this enough? Once I thought I had a good heart to depend on; but now I never think of finding any good thing in myself; but my daily prayer is, that God may mercifully prepare my heart for whatever is preparing for me, whether it be for still heavier afflictions, or for more comfort. In his hands I know all will be well.”

Called to see an old pensioner. He was in bed, when I entered: but as soon as he heard I was come, he rose and said; “O Sir, I thought I should never see you again in this world. I find myself getting far worse; but God be thanked, he has dealt very mercifully with me, and given me great comfort and peace in my soul.” I asked him, on what his hopes were grounded. “On Jesus Christ and him crucified,” said he; “my sole dependence is placed on his death and merit. I am disabled from fighting; but Jesus Christ is the glorious conqueror over sin, death and hell; and I look to Him, and expect through his love and power to overcome all my spiritual enemies, being arrayed in the shining armour of the redeemed; which armour may He grant me for his mercy’s sake”

A Protestant of ——— said; “We cannot be thankful enough for the many opportunities we have of being instructed in the knowledge of Jesus Christ; and we may thank the Lord for sending Moravians into this country, who so generously instruct our children, that otherwise would be destitute of all learning; and you are sent to instruct the parents.”—A Roman Catholic said a great deal in praise of the Moravians, and added; “They are the best people in the world, and if ever I should turn from the Papists, I would join the Moravian Church. Our Priests don’t care what becomes of us, or our children; if only they can get our money from us; and I know this is true.”

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☞ Subscriptions and Donations to the Society will be thankfully received by the Treasurer, Mr. E. MOORE, 97, Hatton Garden, London; and the Ministers of the Brethren’s Congregations in Great Britain and Ireland.

\* \* \* To prevent the bare possibility of a misunderstanding Benefactors to this Society are respectfully informed, that, with respect to *its funds it is totally unconnected with* “the United Brethren’s Society for the Furtherance of the Gospel among the Heathen.”

# UNITED BRETHREN'S SOCIETY

FOR

PROPAGATING THE GOSPEL IN IRELAND.

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No. XI.] QUARTERLY EXTRACTS [Nov. 1833.

FROM THE JOURNALS OF THE SCRIPTURE-READERS.

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At the suggestion of many persons, approving the object of the Society, the Board of Direction have resolved to publish QUARTERLY EXTRACTS from the Journals of the Scripture-Readers, for the authenticity of which they can vouch, though for obvious reasons they deem it prudent to omit the dates and the names of persons and places.

In making the selection, care has been taken to print chiefly such parts as shew the utility of the Society's labours, the spirit and manner in which the Readers engage in them, the difficulties arising from ignorance, superstition, &c. that are to be encountered, and the undeniable tokens that the divine blessing has thus far attended their proceedings.

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## Stations of the Scripture-Readers.

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BALLINDERRY, *in the County of Antrim,*  
COOTEHILL, *in the County of Cavan,*  
GRACEFIELD, *in the County of Londonderry,*  
GRACEHILL, *in the County of Antrim,*  
MOURNE, *in the County of Down.*

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I. AFTER reading in several houses through the day, I was in the evening invited to a family, where a few persons were met after the labours of the day for the purpose of receiving instruction in spiritual things. I gladly accepted the invitation; and although, on account of heavy rains, but few could come, I did not regret the time we spent together. I read for about two hours, and made remarks on the subjects treated of, endeavouring to answer their questions according to Scripture. They expressed their gratitude and the hope I would soon come again, and spend another evening with them.

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Called in the house of a Romanist, where I had formerly met with little attention. I was, therefore, much pleased to find it otherwise to-day.

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Met a number of young people in a cottage, who were all very attentive, and said, what I had told them was worthy of the most serious consideration.

A woman said, "I think your instructions have been a blessing to this family, both to parents and children. I see a change for the better since you began to call with us."

11. HEARING that Mrs. ——— was ill, I went to see her. On entering the house she said; "O, how glad am I to see you at this time, when our lodgers are all out, for, being Roman Catholics, they do nothing but ridicule your reading and conversation, because (poor things!) they are ignorant, and do not understand these things; but now we can hear and converse together in peace and comfort." She added, "I was very ill, and thought I should very soon be called into eternity; but I called on the Lord in the day of my trouble, and he heard me and graciously helped me, and has permitted me to tarry a little longer in this wilderness, that I might glorify him and magnify his saving name, for all his mercies and loving-kindness, which he has so abundantly showered down upon me and my poor, dear husband." We closed our conversation with prayer and praise.

I accompanied Brother M. to ——— where he preached to about a hundred people. I opened the service with prayer. All were very attentive, and expressed their thankfulness for the many religious privileges they enjoyed.

Entered the house of ———. His wife has been in a bad state of health. The family left their work while I read several portions of Scripture, and concluded with prayer. ———'s family are always pleased when I enter their house, and quit their work that they may hear the reading. To-day I exhorted them to flee from the wrath to come, and lay hold of the life set before them in the Gospel. I discoursed on the nature of saving faith, which worketh by love, and without which we cannot be saved. I presented a Testament to a lad about sixteen years of age, who had caused his parents much trouble and uneasiness, by his careless life. He was in the habit of rambling out at night, and keeping bad company. His father was at length obliged to tell him, that he must either forsake his wicked ways, or leave his house altogether. He readily promised amendment, and has hitherto kept his promise. He reads his Bible, and attends the preachings of the Methodists.

Visited a family in ———, and then proceeded into the country, intending to go a good distance. On the way, I met a Roman Catholic, with whom I had a long conversation, and, I trust, a profitable one. He asked a great many questions concerning certain doctrines held by the Roman Catholic Church. He said, "How is it, that we poor Roman Catholics do not know the things which you tell us?" I replied, "It is because you believe what the Priests tell you rather than God. The Priests tell you not to read the Scriptures, and you obey them. The Lord says, *search the Scriptures*, and you disobey him." To this he answered, "I have no books, and if I had I should not be able to find time to read them." *Quest.* Have you not a Bible? *Ans.* Yes; but I do not read in it since I do not understand it. *Quest.* Do you not know that your neglect of the Holy Scriptures is the cause of your ignorance? If you read it attentively, with prayer for the Holy Spirit's assistance, you would be led into all truth, and would rather want your daily food than be deprived of God's Word, which is life, and health, and food to the soul of all who know it aright." On parting, he expressed his regret that the time had been so short, and hoped he should soon see me again.

Went the R—— road, and visited Mr. ——, where a preaching is held once a fortnight. He was very attentive, and entered freely into conversation concerning death, which was the more solemn, as he told me, that within half a mile of his house there were five corpses. I improved this circumstance, by making some observations on the uncertainty of life, and the importance of preparing for eternity. One of the deceased was a young man, about twenty-one years of age, who a few days ago enjoyed good health and strength of body and mind; but is now gone to appear in the presence of the Judge of all. He used to attend the preachings in this place. I could learn nothing concerning the state of his mind in the prospect of dying. I left some Tracts with the family.

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III. VISITED five families to-day. In one I had a little argument concerning taking revenge for evil done to us. One said, "Is it not written, 'eye for eye, and tooth for tooth?'" "Yes," said I, "but let us read to the end of the chapter." This being done, the argument ceased.

In another house, I had much pleasure in reading and conversing with the family. Though they know but little, they are devoutly attentive and thankful for the instruction given them.

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Visited a Romanist. I did not read, but conversed with him and his family. I could never before bring them to that. On leaving the house, I was requested to return; "for," said they, "your conversation is instructive, and we like to hear it. Come again, and spend the whole evening with us till bed-time."

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I had much pleasure with some families, because of their inquiries after the truth, and not after critical points. One man said, "I know very little; but I do wish to know the truth and abide in it." Another said, "It is comfortable to hear the Word of God, when it is made so plain to the weak understanding as you make it; and how beautifully it comes home then. I must confess, that I think more of it in this way than I do when I hear it from the pulpit: for I understand it better." Others heard in silence, thanking me for my visit, and desiring me to come again.

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I read and spake much to an old man and his wife. They are singular people. The man, with what would be called a little oath, acknowledged the truth of what I said; adding, that a caution, like that I had given him, would be useful every week, to keep people in remembrance, for it was very good. A Papist, who was present, said, "Sure, there is no occasion for any body to tell us that we are doing wrong, or that we should do right. Does not every body know what is right or wrong without any one telling him?" The old man replied, "But we are better of being reminded of both."

I visited also a sick man, and endeavoured to minister comfort to him in his affliction, reminding him of the gracious promises of the Lord given to his believing and obedient children, to wit, that afflictions do not rise out of the dust, and are meant for the trial of our faith, which is more precious in the sight of the Lord, than gold that perisheth.

A man and his family, whom I visited to day, are quite ignorant of the Lord Jesus Christ and redemption through his blood. But they are willing to hear the Gospel, and it seems to make a momentary impression, but has no abiding effect.

Another man, whom I visited, is more in love with the things of time than those of eternity. His wife said: "My husband would rather mind his work than his soul, and many a time I tell him of his neglect; but he turns a deaf ear to these things and tells me to mind my own business, which will sufficiently employ my time, without troubling myself about his affairs."

In the evening I met the Society, who meet together to read the Scriptures, We spent a very pleasant time in meditating on the Word of God. Many came to hear, and appeared well pleased, expressing a desire that the meeting might soon again be held in the same house.

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In the house of ——— I met a man, who, for the sake of being amused (as he said) desired me to talk about Transubstantiation. I asked him, if he knew the Lord Jesus Christ to the salvation of his soul. He returned no answer, and I continued, that it would be better for him to withdraw his affections from the things of time and sense and fix them on those of eternity, in as much as the former fade away, but the latter endure for ever. "Why," said I, "grasp at the shadow, of temporal good things, when we may with infinitely more ease and pleasure have the full enjoyment of the blessings merited for us by the sufferings of Christ? We shall then enjoy the benefits of his blood-bought salvation in our own souls, without controversy or dispute about words to no profit, but to the subverting of the hearers." He replied; "It is all right: it is all right! I don't want to contend or dispute with you. I only wanted to ask you a few questions, to hear what you would say on this subject." "I will now tell you" said I, "what I think, and what I know, namely, that it is better for you and me not to look to the things which are seen and are temporal: but to the Lamb of God, which taketh away the sins of the world, that He may take away *our* sins and wash us in His own blood, in which every sinner may by faith be cleansed from all his guilty stains, and may have a blessed hope of a glorious immortality in the presence of the great God and our Saviour, Jesus Christ." He answered. "It is all right, and I hope I shall be able to take your advice."

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IV. VISITED some Roman Catholic families. In one of them there had been a wedding the evening before. I enquired of the young couple, if the Priest had given them a word of exhortation, or advice, before he left them, "No, indeed!" was their answer. "We expected that he would have done so, but he had taken a glass or two too much and promised to call again in a few days. I then said: "Perhaps you will hear *me*, for my employment is to read the Holy Scriptures to the poor: and surely every one, who wishes to live and die a Christian, will gladly hear the Word of God." The man replied; "It is very true, and we will listen to you with the greatest attention." At their suggestion I read the 7th chapter of the first Epistle to the Corinthians; and made a few passing remarks on the duties required of man and wife, which seemed to please them much. The old man of the house, the father of one of the parties, then brought out a bottle of whisky and said; "Now Mr. Bible Reader, you must drink a glass or two." Being

very urgent and unwilling to take any excuse, the young man interfered, saying; "Do not insist on a Scripture Reader drinking. He is quite right in abstaining from spirits." Taking me by the hand, he made me promise to call upon them when they had moved into their new house.

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On entering a house this morning, I heard the children repeat a chapter of St. Luke's Gospel. The father having gone to a neighbour's house to fetch his son, three men followed him in order to hear me read. Having read a chapter in the New Testament, one of them asked; "Can you understand the Scriptures when you read them? I confess I cannot." I answered; "I fear you read them without prayer. Tell me if you always pray before you open the Sacred Volume, that the Lord by his Spirit may enlighten your mind to understand what you read?" He replied; "I will tell the truth, I never did pray before reading; but now I thank you heartily for your friendly hint." The rest joined him in thanking me for my visit.

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This morning I was sent for to see an old man, who has led a wicked life and now when death seems to be near at hand, he is alarmed. I cautioned him against taking it for granted, that the fear of death, which he felt, was an evidence of true repentance; and exhorted him to pray for the light of the Holy Spirit, to enable him to see and to confess and to repent of his sins, and turn in faith to the Lord Jesus Christ, who died for our sins. I endeavoured to show him, that repentance towards God and faith in the Lord Jesus Christ were the only means, by which we can obtain mercy and be prepared for leaving this world in peace.

I was invited to the funeral of a young man, whom I have repeatedly visited. The day before he died, he thanked me for coming so often to see him, adding; "I believe that the Lord will receive me in mercy as a poor but pardoned sinner." I was told, that a short time before his death he sang with a loud voice part of the 139th Psalm.—Visited this week 72 families; 46 for the first time.

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My visits to day were particularly interesting and encouraging. The people manifested more than ordinary eagerness to hear the Word of eternal life. One man, with tears in his eyes, said, "Oh! sir, you are not going to pass by my house to day, surely! I was not in last time you called; but my wife repeated the good things you had said about Jesus Christ, and the redemption that is in Him." How encouraging it is to see these people, who have not suitable clothing to attend a place of worship, on entering their houses running to their chest, take out their Bible, and present it to me in order to have a portion read and explained.

Called on a young man, who appears in a dying state. The fear of death did not disturb him, or hold him in bondage. May it be the deliverance wrought by him, who suffered the accursed death of the cross to set free all who believe in him.

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Read the Scriptures in nine families, where I had not been before. They appeared glad of the opportunity to receive instruction in divine Truth, as they cannot attend the public ministry on the Lord's day. In one family, which had lately been visited with fever, of which the mother had died, I endeavoured to

press on the survivors the necessity of attending to the concerns of their souls, and to redeem the precious time still reserved to them, that they might be prepared for eternity. The inmates of another family I found had likewise been restored to health after a season of sickness. I gave them a word of exhortation. In a third house, after some general remarks on the portion of Scripture, which I had read, the master said; "Parents should indeed, as you observe, set a good example to their children. I know I am to blame in this respect, and I should like to do better; but I find it hard to break off bad habits." I replied; "Pray to the Lord for grace to enable you to abandon whatever is sinful, and, relying on his promised aid, say, if I have done iniquity, I will do so no more. The Saviour, who requires us to pluck out a right eye, and to cut off a right hand and foot, that is, besetting sins as dear to us as these members of our body, will not withhold his enabling grace and strength from those, who seek his aid by earnest persevering prayer."

On entering the house of a Roman Catholic family, the mother said; "Sir, what is the reason you have so long delayed calling on us?" I told her, that having on a former occasion found her door, which previously was open, locked against me, I concluded she did not wish to see me. The reason of this she now satisfactorily explained and added; "God forbid, that I should shut the door against you. It would be a great sin. I am glad you told me of the circumstance. But you will call in future, I hope, for I like to hear you. My husband and I read together every Sunday."

By particular desire I called on an aged female, who had been ailing, but was somewhat better. She was very glad to see me. Some of her neighbours came in to whom I read a chapter, concluding with prayer. In this part of the country they are mostly Romanists, but I was made very welcome in their houses.

I also called on a poor afflicted woman, whom I had visited before. She is much worse and in great poverty. "You appear," said I, "to be in great pain." She answered; "Yes; but I have brought it all upon myself by my wicked life. I did not seek the Lord's grace to keep me from bad company." "I hope," said I, "you have sought and found pardon of your sins by faith in Jesus Christ." She replied, "About two years ago, when I was confined with my last child, I was in a house where a Methodist preacher attended. His words went deep into my heart and made me shed many tears. I saw my sins so as I had never seen them before, and for a time feared the Lord would consign me for ever to misery. I told my fears to a minister of the Gospel, who was enabled to give me comfort. I have now, you see, much to suffer: but I am not comfortless, having an humble hope, that the Lord has pardoned all my sins, and that they are washed away by my Saviour's blood; but still I have to shed many tears when I think on my wicked life, yet, oh! what a delightful thought, that so great a sinner can be loved by the Saviour." She said much more to the same effect.

Visited this week 70 families, among whom were 32 for the first time.

Called on a man, who till lately was much addicted to drunkenness and Sabbath breaking. I had prevailed on him to attend the preachings and prayer-meetings held in his neighbourhood. This morning he told me he had not been in a state of intoxication for half a year.

A young man, sick unto death, afforded me much pleasure. His conversation indicated a peaceful state of mind, and that he knew in whom he had believed. Visited also a sick woman. She had not been in a place of worship for twenty years on account of her extreme poverty. She confessed herself to be a great sinner, sorry for her sins; but putting her trust in the merits of our Saviour. To his mercy I commended her in prayer.

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Visited in a new direction, and was received as a friend indeed, sent to communicate to them the Words of everlasting life. In this part of the country the services of a Scripture Reader may with the blessing of God be particularly useful, perhaps more so than those of a regular minister. The inhabitants are so extremely poor and ignorant, that when a stranger comes to see them, they appear ashamed and reserved. On this account a Scripture Reader is the more likely to gain their confidence and attention by his friendly visit and familiar conversation.

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V. VISITED a woman who is greatly afflicted; but her mind appeared to be stayed on Christ, and she seemed to be borne up under her afflictions by the believing hope, that she would soon be released from the body, and enter that happy place, where pain and suffering shall for ever cease. There were several persons in the house, and the circumstance of our having just entered upon a new portion of time, afforded me an opportunity of speaking to them of the necessity of examining the ground on which they stood, whether they were prepared to meet the Lord, if he should see fit to call them. I reminded them of the shortness of time, of its uncertainty, and of the certainty of the fact, that once we shall have to give an account of the manner in which we have spent it; and that consequently it became an important duty, on our part, to be always thus prepared. All present seemed impressed with the importance of the subject.

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An old woman said, "I cannot read myself, but I like to hear the Scriptures read; and I should like to see you come oftener, for I find pleasure and comfort in your visits. I read a chapter to her and made some suitable remarks on it, to which she paid earnest attention. In another house, after I had read to them, they asked me to explain some passages they had not understood. I did this in as plain a manner as possible, and apparently to their satisfaction. In two other houses I found willing hearers; but in the next I spent two hours without being able to effect any good, or even to introduce any profitable subject for conversation.

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I met with a variety of characters. Some are openly profane, and, not content with practising iniquity themselves, endeavour to seduce others. It was of little use speaking to them; they turned my remarks into ridicule. I met with others, who are trying to become their own saviours by doing their duty, (as they term it) and by their prayers and good works. I endeavoured to show them that no works of ours are available for meriting salvation; for it is "not by works of righteousness which we have done, but according to his mercy he saved us." We are justified not by works, but freely and alone by grace.

I found a few who desire to glory only in the cross of Christ, and depend alone on his death and merit for salvation.

I sold a Bible to a woman who had long expressed a wish to have one. She is very poor, and could not afford to give more than a shilling for it.

Now," said she, "I am glad I shall no longer have to borrow a Bible, but can read in it whenever I am at liberty. My husband, too, will be glad; for, though he cannot read himself, he is always pleased to listen to me."

In another house, an old woman coming in, the mistress said, "Come and sit down, and he will read a chapter, for I know you are fond of reading." She did so and listened very attentively. When I had done, she said, "I would for all the world I could read that book; I think I should be so happy."

At the preaching this evening many had to stand outside the house, as they could not find room within.

I visited a family for the first time. After making inquiry who and what I was, a blind man said, "I am glad you have found us out. I was well acquainted with the former Bible Reader. He used to come and read to us, and a fine man he was. I hope you will come often for the future, for I like to hear the Scriptures read and explained." An old woman, a Romanist, who was present, said, "Jack, that was the man (meaning my predecessor) who would not believe in elf-shooting, or cattle being over-looked. Ask him what he thinks about it." I replied, I believe no such things, nor can any person who reads and understands his Bible, hold any such absurdities. I believe that the children of God and all they possess, are under the care of our heavenly Father, without whose permission no power can possibly hurt them. I instanced the case of Job, where Satan says: 'Thou hast made a hedge about him and all that he hath on every side.' Let us then seek for *His* protection, and we may rest assured of safety." This family have lost two cows, one after the other, which they attribute to some supernatural evil agency. The old woman then asked, if I believed in purgatory. I told her, I had never read of such a place in the Bible. The only place of purgation, mentioned there, was the fountain opened for sin and uncleanness, the blood of the Lamb of God which cleanseth from all sin. She appeared rather ashamed and said; "I believe it is best not to trust in such superstitious notions."

☞ Subscriptions and Donations to the Society will be thankfully received by the Treasurer, Mr. E. MOORE, 97, Hatton Garden, London; and the Ministers of the Brethren's Congregations in Great Britain and Ireland.

\* \* \* To prevent the bare possibility of a misunderstanding Benefactors to this Society are respectfully informed, that, with respect to *its funds it is totally unconnected with* "the United Brethren's Society for the Furtherance of the Gospel among the Heathen."

