

43-1
19

LIBRARY
OF THE
Theological Seminary,
PRINCETON, N. J.

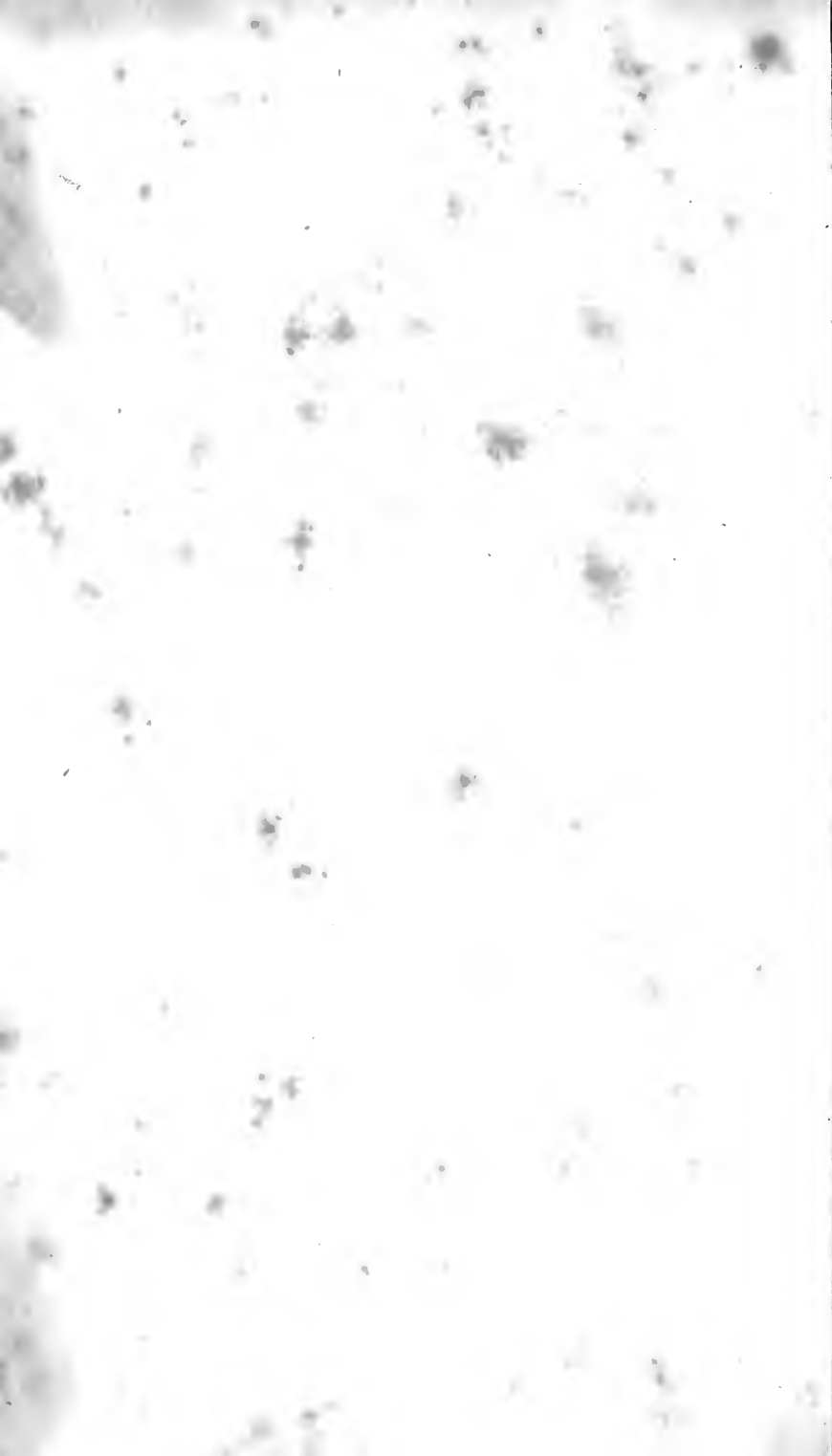
Case,.....

Shelf,.....

Book,.....

SCC
8251
v. 12





Digitized by the Internet Archive
in 2011 with funding from
Princeton Theological Seminary Library



PERIODICAL ACCOUNTS

RELATING TO THE

Missions of the Church

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG

THE HEATHEN.



VOLUME XII.



London:

PRINTED BY W. M'DOWALL, PEMBERTON-ROW, GOUGH-SQUARE.

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

SOLD AT 97, HATTON GARDEN;

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

1831.



P R E F A C E .

ON this day, the Church of the United Brethren enters into the hundredth year of her Missionary labours. It was on the 21st of August, in the year 1732, that two young brethren, Leonard Dober, and David Nitschman, members of the congregation at Herrnhut, set out to convey the glad tidings of a Saviour's love to the poor negro-slaves in the island of St. Thomas. Alike unmoved by the remonstrances of well-meaning friends, and by the scoff of open or disguised enemies, they pressed onward toward the scene of their apparently hopeless warfare, nor did the prospect of the manifold trials and persecutions which awaited them, shake their steadfast purpose, to spend, and to be spent, for the conversion of the most despised and oppressed of the human race. Their immediate successors in this arduous field were imbued with similar devotedness to Christ, and love for the souls of men; nor is it possible to peruse the simple, yet instructive narratives of the first Missionaries in Greenland, North America, Surinam, and Labrador, without being impressed with the conviction, that they were men, who, though plain and unlettered, *had been with Jesus*, were led by His Spirit, and sustained by His all-sufficient grace. The work which they so happily commenced, has been meanwhile extended beyond the most sanguine expectations of its first promoters; a third generation of labourers will soon have passed away, leaving behind them evidence, the most cheering and indisputable, that their Lord and Master has been pleased to accept their imperfect services, and to crown them with His abundant blessing. *Herein we do greatly rejoice, yea, and we will rejoice*; at the same time, that we thankfully adore the grace of God our Saviour, who has been pleased to *choose the foolish things of the world to confound the wise; the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence.*

As a Preface to the twelfth Volume of a publication, whose sole object is to magnify the grace of God our Saviour, displayed towards the most benighted heathen, it is thought that a few pages may suitably and profitably be devoted to an estimate of the true nature and principles of the Brethren's Missionary

Work, and a brief review of the unmerited blessings which have marked its progress during the latter years of the closing century.

I. The Church of the United Brethren, from the very period of its regeneration, in the year 1727, may be said to have assumed a decidedly Missionary character. The object of its members was not merely the foundation of an asylum for souls weary of the world, and desirous of spiritual communion with Christ, and with each other, but likewise the establishment of an Institution, in which should be trained messengers and witnesses of the truth, in Christendom and in heathen lands. In proof of the correctness of this remark, it may be sufficient to allude to the very peculiar constitution of the household of Count Zinzendorf, the honoured instrument in the hand of God, for the renewal and extension of the Brethren's Unity*. From the company of Brethren and Sisters who attended him, on his many journeys and voyages, and among whom were persons in various ranks of life, were selected not a few of the first Missionaries of the Church, during the earlier period of its existence. The language of these devoted men (and long may it find a response in the breast of all our Missionary Brethren), was that of the Apostle Paul, in his Epistle to the Ephesians; "*Unto me, who am less than the least of all Saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.*"

II. But the motives which prompted them to engage in a work, at that period, too generally neglected by the Protestant Churches, are especially deserving of consideration. They were at once the simplest and the most powerful that can be conceived; fervent love to Christ, gratitude for what He had done and suffered for them, and an ardent, and, as it seemed to them, a natural desire to render others, through His grace, partakers of His great salvation. Our first Brethren looked upon their own endeavours as the necessary and spontaneous fruit of the love of Christ, shed abroad in their hearts by the Holy Ghost; they claimed no merit on account of them, sought no human applause, made no boast that they did more than others. The works which they performed, and the *great things which they suffered*, for the sake of their Lord and Master, were at the time unknown to the world at large, rehearsed but seldom in the ears of their fellow Christians, and but partially revealed to the members of their own communion. And now that they have been drawn forth from the obscurity which veiled their achievement, are *we* not too ready to contemplate them with a feeling akin to incredulous admiration; thus, appearing to be strangers

* For a further account of this remarkable institution, which went, ordinarily, by the name of the Pilgrim or Missionary-Congregation, the reader is referred to Holmes' History of the Brethren, Vol. I. ch. II. p. 265.

to the constraining power of the love of Christ, and the wondrous efficacy of faith in Him, to which alone such effects are to be ascribed.

III. Nor ought we ever to lose sight of the principles, on which this great work was commenced and carried forward. Of these it would be difficult to find a better illustration, than that which is afforded by the covenant voluntarily entered into by the three first Missionaries in Greenland, in the year 1735, under circumstances of peculiar pressure. It consisted of the following resolutions:—

1. “We will never forget that we came hither, resting ourselves upon God our Saviour, in whom all the nations of the earth shall be blessed, not on the principle of sight, but of faith.

2. “The redemption wrought out for us by Christ, through His own blood, shall be our chief doctrine, which we will confirm by our words and actions, as God shall give us ability; and by this we will endeavour to bring the heathen to the obedience of faith.

3. “We will each acknowledge and value the spiritual grace conferred upon the other, in honour prefer one another mutually, and be subject to each other in the Lord.

4. “We will steadfastly maintain brotherly discipline, admonition, and correction, according to the rule of Christ, and will withdraw from any one who swerves from the purity of the Gospel, until he shall humble himself before God and his Brethren.

5. “We will do our outward labour in the name of the Lord, and if any one is remiss, we will remind him of his duty; yet we will not be over anxious for externals, but cast our care upon Him who feeds the sparrows, and clothes the flowers of the field.”

What blessed results might not be expected to follow the general adoption and faithful observance of the foregoing maxims, by all who go forth to preach the gospel to the heathen!

IV. The second of the above resolutions, which relates to the doctrine to be taught by the servants of Christ, calls, however, for a more distinct notice. To some it may appear strange, that, after so solemnly declaring that the redemption purchased for sinners by the blood of Christ should be the chief topic of their addresses to the heathen, our brethren in Greenland should have neglected, for three whole years, to lay this subject before their hearers, in its simplest, and, as the event proved, its most striking form. But this circumstance, which was manifestly ordained by God for wise and gracious purposes, admits of a satisfactory explanation. That the doctrine of the cross of Christ was *that* in which the Missionaries gloried, that they had experienced its divine power in their own hearts, and that they did not forget to proclaim it to

the heathen around them, cannot be called in question; but they had still to learn that the plainest and most unadorned exhibition of it, is the most efficacious; and that, for a right reception of the eternal truth, that the Son of God died for the salvation of sinners, no preparation is required, either by Jew or Gentile, bond or free, barbarian or civilized, beyond that conviction of individual guilt and need, which the Holy Spirit produces in the human heart.

This lesson the Lord was pleased to teach them, by means of the memorable conversion of Kayarnak. This man, it should always be borne in mind, came from a remote part of the country, into which no Christian teacher had hitherto found his way; he was consequently destitute even of that partial illumination, to which some of his countrymen had attained; yet *his heart the Lord opened*, and the key by which it was unlocked, was the simple, but deeply affecting narrative of the Redeemer's agony in the garden of Gethsemane, as recorded by the Evangelists. The exclamation of the poor heathen—"Tell me that once more, for I too wish to be saved," proves that divine light had broken in upon his soul, and that he was enabled to see and understand the connection between the sufferings of Christ and the salvation of sinners. The preaching of the cross, which to the wise and self-righteous is foolishness and weakness, hereby approved itself to him as the power of God, and the wisdom of God*. Nor have the Brethren failed to profit by the instruction which this incident was calculated to supply. From that time (*viz.* from the year 1738), the meritorious sufferings and death of Christ, with their blessed consequences, have been the favourite theme of their ministry, whether among Christians or heathen. And of this theme, they are, through grace, determined never to grow weary.

V. The effects produced by this alteration in the Brethren's mode of teaching, soon became apparent in every portion of the field they were called to occupy; and to this day, they are such as to excite the grateful astonishment of all who are interested in the promotion of true godliness. But to the man of the world, and the mere philanthropist, the whole appears so unintelligible, that the practice of the Brethren in this respect, notwithstanding repeated explanations, and evidence the most incontrovertible, continues to be exposed to well-meaning misrepresentation. The public are still told, that the plan of the Moravian Missionaries, is, first to civilize the heathen, and then to labour for their conversion to Christianity; an assertion than which nothing can be more erroneous. It is indeed true, that the Brethren neither despise nor neglect the moral culti-

* In Loskiel's History of the Mission among the North American Indians, Part II. p. 14, may be found an additional and most interesting elucidation of the views and practice of the Brethren's Church on this subject, from the mouth of an Indian convert.

vation, or civil improvement of their converts. These objects they desire always to keep in view, and to promote, according to the means and opportunities afforded to them; but it is equally true, that the preaching of the gospel invariably precedes and accompanies this work, and that, according as the message of divine love is received or disregarded, do the Missionaries succeed or fail in their attempts at outward amelioration. Such being the case, the Brethren's Church is anxious once more to disclaim, in the most unqualified manner, the praise bestowed upon her by a certain class of eulogists, who, however well-informed on other subjects, and highly respectable as to their character and talents, are evidently unacquainted with the secret springs and genuine principles of missionary exertion.

We now proceed to a short retrospect of the progress of the Brethren's Missions, during the last ten years, which will be found to embrace three circumstances, particularly worthy of being gratefully recorded.

1. That notwithstanding the smallness of our Church, and the diminution, rather than the increase, of its members, the number of Missionaries has, during this period, been greatly augmented, and the field of useful activity proportionably enlarged. In the year 1820, the labourers of both sexes amounted to 161, and the stations to 32; at the close of 1830, the former had increased to 208, and the latter to 42. When it is further taken into consideration, that, within the same space of time, nearly a hundred vacancies, occasioned by the decease or retirement of Missionaries, have been supplied, it is impossible not to feel the high and undeserved honour conferred on the Brethren's Church, by her adorable Lord and Head, in His acceptance of so many of her sons and daughters, for the service of His Missionary vineyard. We thank Him especially, that among their ranks are still to be found not a few descendants of His departed servants, whom He has rendered willing, in the day of His power, to enter into the labours of their fathers, and, even to the third generation, to deny themselves, take up their cross and follow Him.

In regard to the extension of the work itself, it may still be observed, that, within the last ten years, 13 new stations have been formed, *viz.* FREDERICKS-THAL, in *Greenland*; OCHGELÖGY, in the *Cherokee* country; FAIRFIELD, NEW CARMEL, MESOPOTAMIA, and NEW FULNECK, in *Jamaica*; CEDAR-HALL, in *Antigua*; MOUNT TABOR, in *Barbadoes*; MONTGOMERY, in *Tobago*; VOORZORG, in the colony of *Surinam*; ELIM, HEMEL-EN-AARDE, and SHILOH (on the *Klipplaat*), in *South Africa*. A fourteenth is in course of establishment, at HEBRON, on the coast of *Labrador*. Three have been discontinued, GOSHEN, on the *Muskingum*, among the *Delaware* Indians; OLD CARMEL, in *Jamaica*; and the station among the *Calmucks*, in the neighbourhood of *Astrachan*. New doors continue to be opened for the extension of the Missionary work, espe-

cially in some of the West India Islands, into which, if it be the Lord's will, the Brethren hope in due time to enter.

2. A second subject of gratitude to God, is, that the means required for the prosecution of this blessed work, have not been withheld, but have hitherto kept pace with its extension. While our internal resources have declined, our Missionary expenditure has gradually increased; the average charge for the ten years preceding 1821, being about 6850*l.*; and for the ten successive years, 9243*l.* To bear this burden would have been altogether out of our power, and the Lord was therefore graciously pleased to raise up friends and benefactors, in other branches of His universal Church, through whose liberality we have been enabled, not only to maintain our ground, but even to enlarge our borders. Associations, composed of Christian Brethren of different communions, were successively formed, in London, Edinburgh, and Glasgow, for the express purpose of ministering to our outward necessities; and it is mainly to their zealous and disinterested exertions, that we are to ascribe, under God, the freedom from pecuniary embarrassments, which we have latterly enjoyed. A wonderful instance of the providential care of our Heavenly Father, which is enhanced by the consideration, that the establishment of these institutions was a spontaneous act of Christian affection and sympathy, neither solicited nor materially aided on our part! Various branches of the London Association have been subsequently formed at Bristol, Bath, Liverpool, Birmingham, and other principal towns in South Britain, many of which have emulated the zeal of the parent Committee; while our Scottish Auxiliaries have derived no small portion of the aid so liberally afforded us, from the numerous local Societies established in every part of their native land, for the promotion of Scripture circulation, the work of Missions, and other objects of general benevolence. Separate funds were also formed in the year 1825, by the London Association, for the specific purposes of increasing the number of Missionary stations in the West Indies, and of defraying the expense connected with the education of the negroes; and to these generous and judicious efforts, are to be attributed, the formation of two settlements in Jamaica, and the erection of five school-houses in that island and Antigua. In the important work of instructing the negroes, very kind assistance has been likewise granted by the Ladies' Negro Education Society. To all these esteemed Christian friends and benefactors, we beg to tender our warmest and most grateful acknowledgments. What they have done unto the least of the brethren of Christ, they have done unto Himself; and we are assured, that He will not forget their services of love, when He comes in the glory of His Father, as the Judge of quick and dead.

The divine blessing has also continued to rest on the endeavours of the Brethren's Society for the Furtherance of the Gospel, to provide for the support

of the Mission in Labrador. Its members desire to recognise, with peculiar thankfulness to God, the protection vouchsafed to the little bark, which for 60 years has traversed in safety the northern ocean, and, though exposed to frequent, and sometimes appalling dangers from sunken rocks, floating ice, fogs, and other obstacles to navigation, abounding on that rugged coast, has been enabled to maintain uninterrupted, a connection, as cheering to our Missionaries and their Brethren at home, as it is indispensable to the very existence of the Mission. Though at present involved in heavy expenses, owing to the formation of a fourth settlement, and the necessity of building a new and somewhat larger vessel, the Society desire to cast their care upon the Lord, who, in former periods of difficulty and embarrassment, has graciously approved Himself as their Helper.

3. We have further to record, which we do with devout and humble gratitude, the great success wherewith it has pleased the Lord to accompany the ministry of our Brethren in heathen lands. Of this success, we are well aware that the numerical increase of our congregations is not a sure criterion, though it cannot but be encouraging to know, that, since the year 1821, an addition has been made to the number of heathen under the care of our Missionaries, of more than 10,000 souls, of whom the majority are in actual church fellowship. It is to the evidence of genuine conversion to Christ, of growth in grace and in His love and knowledge, and of a life conformed to His blessed commandments, that we desire more particularly to look; and to the praise of His holy name, we can declare, that such manifestations of His divine power, and of the work of His Holy Spirit in the hearts of our Gentile brethren, have been abundantly vouchsafed to us. In every part of our Missionary field, some of the seed sown has sprung up, and in due time has produced the fruits of a lively faith, as exhibited in the rejection of heathenish superstitions, the avoidance of *hurtful lusts which war against the soul*, and *the following after that holiness, without which no man shall see the Lord*. In general, it may be remarked, that where the god of this world has had for his chief auxiliaries, the darkness, licentiousness and cruelty of paganism, the triumph of the cross has been the most remarkable and complete; on the other hand, where his opposition has been strengthened by the selfishness and depravity of professing Christians, the struggle has been the most severe, and the trials and disappointments the greatest. Nor can it be denied, that the spirit of the age in which we live, favourable as it may be to the dissemination of knowledge of every kind, is not a little opposed to the exercise of moral restraint, and to the maintenance of that wholesome discipline, without which no religious community, whether among civilized or uncivilized men, can long be preserved, in peace, order, or spiritual prosperity: The latter observation applies, with peculiar force, to the present

state of Missions in the West Indies, especially in some few islands, where religious instruction is of comparatively easy attainment.

The first century of the Missionary labours of the Brethren's Church, closes under circumstances widely different from those which marked its commencement. Poverty and obscurity, hardships and dangers of every kind, were the portion of her earliest messengers to the heathen, all which they cheerfully endured or triumphantly overcame. Their successors in our day have comparatively few of these trials to encounter, but they are exposed to others, perhaps equally painful, and more calculated to move them from their steadfastness. Like their forerunners, they are called to quit their native land, their families and friends, to devote themselves, with every power of soul and body, to the spiritual good of heathen, in various stages of barbarism, and perchance, to risk the loss of health and of life, by exposure to an ungenial or a pestilential climate: but, excepting in some particular cases, such as the establishment of a new station on a desolate and tempestuous coast, as at Fredericksthal, in Greenland, or the planting of the gospel in an African wilderness, like that watered by the Klipplaat, the haunt of wild beasts and wilder men, our Brethren and Sisters have no reason to apprehend the renewal of those peculiar perils, which attended the commencement of the Missions in Greenland and Labrador, in the Danish islands and in Surinam, or the progress of that among the North American Indians. In almost every part of the world, they at present enjoy the protection of the constituted authorities, and the goodwill of the heathen around them, and few of late have been the instances of any attempt, on the part of either, to abridge their Christian liberty, or to interfere with the prosecution of their important call to preach the gospel. Their external situation has, in the meantime, been improved, the generous aid of Christian benefactors enabling the Directors of our Missions to increase the scanty supplies, which were all that our Church could, in former days, contribute from her penury. For the measure of economy with which the pecuniary concerns of our several stations are still conducted, we are bound to express our thankfulness; and not less for the faithful industry of those Brethren and Sisters, to whom opportunities and means are afforded of providing, either wholly or in part, for their own maintenance, at the same time that they set an useful example of diligence to their converts. Yet we are fully sensible, that the increased advantages enjoyed by our Missionary Brethren, in the present day, and which none are more ready to acknowledge than themselves, are attended with new trials and multiplied temptations. Of the former, one of the most obvious is, the difficulty of maintaining the needful oversight and control over large and increasing congregations, and of avoiding all collision with the servants of Christ in other Churches, who may be labouring in the same field; of the latter, none is more dangerous or more destructive of missionary useful-

ness, than a disposition, to which the infirmity of the flesh affords but too ready an entrance, to slacken zeal, to shrink from self-denial, to shun the cross, and to be satisfied with the good opinion of men, instead of seeking the *honour which cometh from God only*. Nor is it easy for a Missionary, under all circumstances, to avoid that interference in the civil or political concerns of a country or a colony, which he professes to abjure, and which is seldom, if ever, compatible with the character and prosperity of the work committed to him. Taking for their guide the sure precepts of the word of God, in reference to this subject, the Brethren have endeavoured strictly to adhere to the rule laid down and acted upon by their forefathers, often amidst much oppression and manifold distresses—to practise themselves, and to inculcate among their converts, obedience to lawful authority of whatever kind, and to seek *the peace of the places where they dwell*.

We cannot conclude this subject without calling upon all our friends and well-wishers, to join us in fervent prayer to the Lord, that He would preserve the Brethren's Church from sending forth into the missionary field, any labourers but such as, disposed as they may be, to accept with thankfulness, and enjoy with moderation, whatever outward comforts may fall to their lot, are prepared to surrender them all at their Master's bidding, and to *endure hardships as good soldiers of Jesus Christ*; yea, should He require it, to *lay down their lives for His sake*.

It remains to say a few words concerning the Periodical Accounts, and other publications of a similar nature, whose object is the diffusion of intelligence relative to the Brethren's Missions*. For nearly 30 years, the work just mentioned, was the only printed source of information on this subject; but, in the year 1818, the first Report of the London Association made its appearance, and proved a valuable means of extending the interest already felt by our Christian friends. Besides their Annual Reports, the Committee of the Association have circulated a variety of useful and excellent papers, relative to the origin and progress of the Missions, which have not failed to produce a favourable result. The Societies in Edinburgh and Glasgow have followed this example, so that the character and beneficial effects of our Missionary labours among the heathen, have become extensively known to our fellow Christians,

* The publications here adverted to are such as appear periodically, and may be expected to be continued. It would, however, be wrong to omit all mention of a work of which a second edition has lately appeared, and which is calculated to afford the best general view of the Missionary labours of the Brethren, from their commencement to the year 1817. It is intitled, "Historical Sketches of the Missions of the United Brethren," by the Rev. J. Holmes, 8vo. London, 1828. Some further details may be found in the History of the Protestant Church of the United Brethren, by the same author, 2 vols. 8vo. 1825 and 1830. Dr. Brown's History of Protestant Missions, 2 vols. 8vo. may also be consulted with advantage.

in almost every part of the United Kingdom. Nor have the efforts of our own Church, in this respect, remained altogether stationary. In the year 1817, the first number of a Periodical Miscellany was published in the German language, under the immediate sanction of the Bishops and Elders of the Brethren's Church, the contents of which are mainly derived from our Missionary records. This work has subsequently obtained a pretty wide circulation in Germany, and several of the neighbouring countries. A somewhat similar publication on the part of our American Brethren, originated in the year 1822, the Missionary portion of which is, however, chiefly reprinted from the Periodical Accounts. And lastly, in the year 1827, a series of Annual Reports of the progress of the Missions, was commenced by a Society consisting of ministers and members of the Brethren's Church in Yorkshire.

The present volume of the Periodical Accounts, published by the Society for the Furtherance of the Gospel, appears in a somewhat different form from those which preceded it. It will readily be understood, that the chief object in choosing a smaller type, and increasing the dimensions of the page, has been the diminution of the expense of publication, without the necessity of curtailing the quantity of matter. In regard to the arrangement of the contents, the following order will generally be observed. Each number will contain:—

1. A memoir of some departed Missionary, or an extract from the records of the earlier missionary labours of the Brethren's Church.
2. Diaries of existing missionary stations.
3. Extracts of correspondence.
4. Miscellaneous intelligence—comprehending notices of the recent appointment, retirement, or decease of Missionaries.

May the Lord in mercy continue to lay His blessing on this, and every similar effort to make known the effects of His saving word preached among various nations of the earth. To all who feel interested in the spiritual and temporal welfare of their fellow-men, these effects are so many proofs of its divine power, rendered manifest under all circumstances, in human beings of every age and station, and at different times and seasons. The plain and unadorned narratives of our Missionaries, have afforded encouragement, not only to us, but also to other servants of Christ, to persevere in the same blessed work, and have strengthened the conviction of our hearts, that it is only by faith in our crucified Saviour, that men are turned *from darkness to light, and the power of Satan unto God.*

Now, unto Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy; to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

LIST
 OF
The Missionary Stations
 OF
THE UNITED BRETHREN
 AMONG
THE HEATHEN,
 AND OF
 THE MISSIONARIES EMPLOYED IN THEM, AT THE BEGINNING OF
 THE YEAR 1831.



Note.—In this list, the year when each Mission was begun, the names of the Missionaries, and the number of *Converts*, as far as could be ascertained, are inserted. Under the term *Converts* are included all who are known to enjoy the instruction of the Missionaries, whether Communicants, Baptized, or Catechumens. Where the returns were incomplete, the numbers of last year have been given.

GREENLAND—1733.

SETTLEMENTS, New Herrnhut, Lichtenfels, Lichtenau, and Fredericksthal.
MISSIONARIES, *Married,* Eberle, Grillich, Ihrer, Kleinschmidt, I. Koegel, Lehman, Mehlhose, Mueller; *Unmarried,* Baus, De Fries, Herbrich, C. Koegel, Tietzen, and Ulbricht.—22 persons.
CONVERTS, 1750 Greenlanders.

LABRADOR—1770.

SETTLEMENTS, Nain, Hopedale, Okkak, and Hebron.
MISSIONARIES, *Married,* Henn, Kmoch, Knaus, Koerner, Kunath, Lundberg, Meisner, Morhardt, Stock; *Unmarried,* Beck, Fritsche, Glitsch, Hertzberg, Kruth, and Mentzel.—26 persons.
CONVERTS, 806 Esquimaux.

NORTH AMERICA—1734.

- SETTLEMENTS, New Fairfield, in *Upper Canada*; Spring-Place, and Oochgeology, in *Georgia*.
- MISSIONARIES, *Married*, G. Byhan, Clauder, Luckenbach, Micksch; *Widower*, Haman; *Widow*, Gambold.—10 persons.
- CONVERTS, About 273 Indians, chiefly Delawares and Cherokees, and a few Negroes.

SOUTH AMERICA—1735.

- SETTLEMENTS, in Paramaribo and at Voorzorg.
- MISSIONARIES, *Married*, Boehmer, Genth, Graaff, Hartman, Passavant, Schmidt, Voigt.—14 persons.
- CONVERTS, 2723 Negroes.

WEST INDIES.

1. DANISH ISLANDS—1732.

- SETTLEMENTS, OR STATIONS, New Herrnhut and Niesky, in *St. Thomas*; Friedensberg, Friedensthal, and Friedensfeld, in *St. Croix*; Bethany and Emmaus, in *St. Jan*.
- MISSIONARIES, *Married*, Blitt, Bönhof, Damus, Dülberg, Eder, Junghans, Goetling, Keil, Kleint, Klingenberg, Meyer, Mueller, Plättner, Popp, Schmidt, Schmitz, Sparmeyer, Staude, Sybrecht, Wied; *Widower*, Freytag; *Widows*, Jung, Weber.—43 persons.
- CONVERTS, About 9646 Negroes.

2. JAMAICA—1754.

- STATIONS, Fairfield, New Eden, Irwin-Hill, New Carmel, New Fulneck, Mesopotamia.
- MISSIONARIES, *Married*, Ellis, Light, Pemsel, Pfeiffer, Renkewitz, Ricksecker, Scholefield, Zorn.—16 persons.
- CONVERTS, About 4100 Negroes.

3. ANTIGUA—1756.

- STATIONS, St. John's, Gracehill, Gracebay, Cedarhall, and Newfield.
- MISSIONARIES, *Married*, Bayne, Brunner, Coleman, Coates, Harvey, Newby, Kochte, Müntzer, Simon, Thraen, Wright, Zellner.—24 persons.
- CONVERTS, 15,087 Negroes.

4. BARBADOES—1765.

STATIONS, Sharon and Mount Tabor.
 MISSIONARIES, *Married*, Taylor, Zippel.—4 persons.
 CONVERTS, 915 Negroes.

5. ST. KITTS—1775.

STATIONS, Basseterre and Bethesda.
 MISSIONARIES, *Married*, Hoch, Robbins, Shick, Seitz—8 persons.
 CONVERTS, 5026 Negroes.

6. TOBAGO—1826.

STATION, Montgomery.
 MISSIONARIES, *Married*, Eberman and Zetsche.—4 persons.
 CONVERTS, 572 Negroes.

SOUTH AFRICA—1736.

After being relinquished for nearly 50 years, the Mission was renewed in 1792.

SETTLEMENTS, Gnadenthal, Groenekloof, Enon, Hemel-en-Aarde, Elim, and Shiloh (on the Klipplaat).
 MISSIONARIES, *Married*, Clemens, Fritsch, Hallbeck, Halter, Hoffman, Hornig, Lehman, Lemmert, Luttring, Meyer, Nauhaus, Schultz, Sonderman, Stein, Teutsch, Thomsen, Tietze, Voigt; *Widow*, Kohrhammer.—37 persons.
 CONVERTS, 2732, chiefly Hottentots, a few Caffres, and Tambookies.
 TOTAL, 7 Missions, 42 Stations, 208 Missionaries, and about 43,600 Converts.

FORM OF BEQUEST

TO THE

Brethren's Society for the Furtherance of the Gospel.

I, N. N., do give and bequeath unto the Treasurer for the time being of a certain voluntary Society, formed in London in the year 1741, and known by the name of "The Brethren's Society for the Furtherance of the Gospel among the Heathen," the sum of _____ pounds of lawful money of the kingdom of Great Britain and Ireland, to be paid within _____ months next after my decease, out of such parts only of my personal estate as shall not consist of chattels real, or money secured upon mortgage of lands or tenements, or in any other manner affecting lands or tenements; for which legacy the receipt of the Treasurer for the time being of such Society shall be a sufficient discharge to my executors.

*** Bequests for charitable or benevolent purposes (in England only) of lands or tenements, or of money to be laid out in the purchase thereof, or charged on or otherwise affecting lands or tenements, or of money secured on mortgage of lands or tenements, are void: but money, stock, or other personalty not falling under any of the above descriptions, may be so bequeathed.

Subscriptions and Donations to the Brethren's Society for the Furtherance of the Gospel, are thankfully received by the Rev. C. I. LA TROBE, Secretary, No. 19, Bartlett's Buildings, and Mr. E. MOORE, Treasurer, No. 97, Hatton Garden.

DESTRUCTION
OF THE
MISSION SETTLEMENTS OF THE BRETHREN
IN
BARBADOES.

THE COMMITTEE of the SOCIETY for the FURTHERANCE OF THE GOSPEL beg to acknowledge, with sincerest gratitude, the kind and generous manner in which so many of their Christian friends of other denominations have already answered the appeal in behalf of the Mission-settlements of the Brethren in Barbadoes, ruined by the late dreadful hurricane. *That* appeal was not made without great reluctance; but the urgency of the case—the loss incurred being estimated at not less than from £4000 to £5000—seemed to leave them no other alternative. For the economical management of any funds placed at their disposal, the Committee venture to pledge themselves. It will be seen from the foregoing letters, that neither at SHARON nor MOUNT TABOR, are the Missionaries disposed to act otherwise than with caution and self-denial. At the former station, the ruined mission-house is for the present to serve as a dwelling, a church, and a school-room; a substantial school-house, which may be used as a temporary place of worship, will, however, be erected, as soon as the needful means shall have been raised. At MOUNT TABOR, the stable is to be repaired, and devoted to a similar purpose, and the Missionaries propose remaining for the present in the miserable cabin which has hitherto afforded them a shelter. The Committee are however unwilling to relinquish the hope, that they may be enabled, by the liberality of their Brethren and friends, to shorten the duration of an arrangement, which cannot be otherwise than injurious to the health of the Missionaries and their families, and a hinderance to their useful labours. Meanwhile, they implore the Lord, according to His own gracious promise, to acknowledge every act of kindness done unto the least among His brethren, as done unto Himself, and to recompense it a hundredfold.

(Signed on behalf of the Committee of the Society for the Furtherance of the Gospel).

C. I. LATROBE, *Secretary.*

London, Nov. 21, 1831.

The following donations have been received up to this date, and are hereby thankfully acknowledged—

<i>By the London Association, in aid of the Brethren's Missions, W. Leach, Esq., Treasurer.</i>	Charles Tebbs, Esq.	1	0	0
	Viscount Valentia	5	0	0
	Rev. Josiah Pratt, B. D.	3	0	0
Rt. Hon. Lord Bexley, <i>Patron.</i>	James Taylor, Esq.	5	0	0
Mrs. S. Vansittart	A Lady, by Messrs. Smith & Co.	2	0	0
Mrs. and Miss Teed, <i>Camden House.</i>	Mr. H. C. Christian	1	0	0
.....	Rev. J. Davies, Worcester	1	0	0
A few Friends by ditto				
Rev. Tho. Lockton, two dons..	<i>By Messrs. Hatchard.</i>			
H. V. Tebbs, Esq.	Rev. H. G. Watkins	5	0	0

Rev. J. F. Cobb, Spratton.....	2	10	0	A. B. C.....	50	0	0
R. B. T., by Messrs. Smith & Co.	2	2	0	Mr. Benj. Thomas.....	5	0	0
<i>By Mr. Nisbet.</i>				From the Profits of Village Plans	5	0	0
Miss Clay.....	1	1	0	Mr. E. Thomas, Barrow House	5	0	0
Mr. John Clay.....	1	1	0	Miss Thomas.....	2	0	0
H. M.....	5	0	0	A Lady, by Mrs. Goodman...	0	10	0
Mr. Richard Poole.....	10	0	0	Mrs. Clemens.....	0	5	0
Francis Willis.....	2	0	0	Mr. G. Davis.....	1	0	0
F. S.....	1	0	0	Friends, by Mrs. Draper.....	1	10	0
Mr. Maxwell.....	1	0	0	Miss C. Norton.....	1	1	0
Hon. G. D. Ryder.....	1	1	0	Mrs. Finzel.....	1	0	0
Mrs. Benson.....	1	0	0	Mrs. Peswety.....	1	0	0
A Poor Curate.....	0	10	6	Mrs. Griffiths.....	1	0	0
Rev. E. B. Vardon.....	1	0	0	Mr. Stuckey.....	0	10	0
Captain Davis, R.N., Cheltenham.....	2	0	0	Miss Wayte.....	0	10	0
Rev. Mr. Bradford.....	1	1	0	Mrs. Merry, Torquay.....	5	0	0
Mrs. Robert Kennaway, Claremont, Dorset.....	10	0	0	A Friend.....	1	0	0
Colonel Marshall, Harrowgate.	5	0	0	Essex Bowen, Esq.....	1	0	0
A. M., Leicester.....	10	0	0	Miss Sheppard.....	1	1	0
S. C.....	1	1	0	Mr. B. Vines.....	1	1	0
Anonymous.....	5	0	0	Mrs. James Edwards.....	1	0	0
Mr. Ladbroke.....	2	0	0	Lady A. King.....	1	0	0
<i>Per Messrs. Smith & Co.</i>				Lady H. Cooke.....	1	0	0
Mrs. R. Gardner.....	1	0	0	Mrs. S. Cholmley.....	1	0	0
M. A.....	5	0	0	Mrs. Rankin.....	5	0	0
Rev. W. Jones, Cardiff.....	1	0	0	Miss Grant.....	1	0	0
A. S. Lillingstone, Esq.....	5	0	0	Mrs. Gillespie.....	0	5	0
W. Dixon, Esq.....	7	0	0	Lady I. King.....	2	2	0
Rev. E. Neale.....	10	0	0	Miss Price.....	1	1	0
Mrs. J. P. Smith.....	2	2	0	Miss M. Gore.....	0	10	0
<i>Friends at Bristol, by Rev. C. F. Ramfler, and Jas. Fripp, Esq.</i>				Mrs. Bremner.....	5	0	0
Miss Rose.....	1	0	0	S. R.....	0	2	6
Rev. H. Grey, for Br. & Sr. Morrish.....	5	0	0	Miss A. Jeffrey.....	1	0	0
Mrs. Jones.....	1	0	0	Mrs. Fry.....	0	10	0
Mrs. Bath.....	1	0	0	Mrs. Haskett.....	0	5	0
Miss Buckley.....	1	0	0	Mr. S. Thomas.....	5	0	0
Miss Stronach.....	1	0	0	Mr. G. Thomas.....	5	0	0
Mr. Woodman.....	1	0	0	Mr. E. Thomas.....	5	0	0
Mr. S. J. Wayte.....	1	0	0	<i>By the Secretary of the Society.</i>			
Rev. Mr. Conybeare, Cardiff..	5	0	0	Rt. Hon. Lord Gambier.....	10	0	0
Mr. Francis Wayte, Bristol...	1	0	0	Rt. Hon. Lady Gambier.....	5	0	0
Mr. W. Lloyd, ditto.....	1	0	0	Miss K. F. Leveson Gower, by Messrs. Drummonds.....	25	0	0
Mrs. Worgan.....	2	0	0	Miss F. E. Leveson Gower, by do.	25	0	0
Mrs. Matthews.....	0	10	0	L. G. by ditto.....	10	0	0
Miss Dyer.....	10	0	0	J. Foster Barham, Esq.....	10	0	0
Mr. Jos. Pool.....	5	0	0	Lady Caroline Barham, and Family.....	5	0	0
Mrs. Morgan.....	2	0	0	Mrs. Neale, Gloucester, by Edm. Haynes, Esq.....	25	0	0
Y. Z.....	5	0	0	J. & M. R. (and a pearl necklace).....	5	0	0
Rev. Wm. Waite.....	1	0	0	A Valuable Box of Jewels, from E. B. E.			
Miss M. Wright.....	2	0	0	S. Robinson, Esq.....	10	0	0
Mr. Edgecombe.....	1	0	0	J. Pensam, Esq.....	2	0	0
Rev. Wm. Day.....	0	10	0	J. Frere, Esq., Chiswick.....	21	0	0
Mrs. Holland.....	5	0	0	Rev. Ph. Serle, Oddington....	2	2	0
Mr. Steph. Prust.....	5	0	0	Mrs. Serle.....	1	1	0
Mrs. Grinfield.....	5	0	0	Wm. Harding, Esq., Lower Eaton Street.....	1	1	0
Mrs. Maud.....	2	0	0	Rev. J. Harding.....	1	1	0
Mrs. Hall.....	1	1	0	Rev. G. Wellford.....	1	0	0
S. D. Maud, Esq.....	1	1	0	W. Mason, Esq.....	2	0	0

Mrs. Lockett.....	1	1	0	Rt. Hon. Lord Mount-Sandford,			
A Friend.....	1	0	0	(two donations).....	10	0	0
Jos. Wilson, Esq., Highbury Hill	10	0	0	Lady Buller.....	5	0	0
Mrs. H. Sperling.....	1	0	0	Mrs. Willott, by ditto.....	5	0	0
Rev. Dr. Steinkopff.....	1	0	0	Rev. W. Dodsworth.....	1	0	0
Miss Hall.....	0	10	0	Mrs. W. Dodsworth.....	1	0	0
Miss Stockdale.....	1	0	0	Lady Congreve.....	5	5	0
Rev. C. P. Golightly.....	5	0	0	Mr. Smallbone.....	1	1	0
Anon. by ditto.....	20	0	0	Two Friends, by C. J. L.....	2	0	0
Rev. P. S. Dodd, by ditto.....	5	0	0	A Friend, by ditto.....	3	0	0
Dowager Lady Grey.....	5	0	0	Miss M. Agnew.....	1	0	0
Rev. H. Melvill, Camberwell..	5	0	0	Miss J. Agnew.....	0	5	0
Mr. J. Smith.....	2	0	0	Mrs. Pryer.....	1	0	0
A Widow's Mite.....	0	5	0	Miss M. A. & Sophia Pryer...	2	0	0
Collection at Brethren's Chapel,				J. B. Cardale, Esq.....	5	0	0
Fetter Lane.....	24	9	6	Mrs. Sellon, Brighton.....	2	2	0
Miss Snell.....	5	0	0	Friends, by ditto.....	0	15	6
Mr. & Mrs. R. England.....	1	10	0	Rev. H. B. Crewe, Breadsall..	5	0	0
John Rogers, Esq., Streatham..	5	0	0	Wm. Elston, Esq., Camden			
Rev. T. P. White, Droxford...	5	5	0	Town.....	2	0	0
Mrs. Thomas.....	2	0	0	Mrs. Brown, River Terrace...	5	0	0
Mrs. Grote, Clapham.....	10	0	0	Capt. Bartholmew.....	3	0	0
Mr. Reed, Fetter Lane.....	0	10	0	Mrs. Gordon, Beckenham.....	1	1	0
Miss Wathen.....	0	10	0	Rev. J. D. Wastell, Kirby.....	1	1	0
T. G.....	4	0	0	E. Hartlebury, Esq., Cheltenham	2	0	0
D. Murray, Esq., Sloane Street	2	2	0	Miss Wallace, Carshalton.....	2	0	0
Mr. & Mrs. Smith, Bermondsey	2	0	0	Miss Walker, Ponder's End..	5	0	0
Miss & L. Smith, ditto.....	1	0	0	Miss A. Walker, ditto.....	2	0	0
Lieut. Wilson, R. N.....	1	0	0	Mrs. E. Atkins & Family.....	1	8	0
C. H.....	2	0	0	Miss J. Atkins.....	0	10	0
M. C. H.....	3	0	0	Jos. Scholefield, Esq.....	5	0	0
Capt. Manderson, R. N., Fal-				Miss Mitton.....	1	0	0
moueth.....	1	0	0	Miss Mary Mitton.....	1	0	0
A Friend, Leeds.....	20	0	0	S. Knight, Esq., Milton-hall..	5	5	0
A Lady, ditto.....	5	0	0	W. A. Garratt, Esq.....	5	0	0
Anon.....	20	0	0	E. B., Greenwich.....	0	10	0
A Baptist.....	5	0	0	W. M'Dowall, Esq.....	1	0	0
A Friend, by Mrs. Jones.....	0	10	0	Rev. F. Bevan, Carlton Rode..	10	0	0
Anon. by J. B.....	10	0	0	Mrs. F. Bevan.....	10	0	0
Miss Mather.....	2	0	0	Lady Pole.....	2	0	0
— Crofton, Esq.....	1	0	0	T. Burdon, Esq.....	1	0	0
Rev. J. N. Pearson.....	1	0	0	Mr. T. B. Hudson.....	1	0	0
J. N. Higgins, Esq., Farnival's				General Tolly.....	1	0	0
Inn.....	1	1	0	A Friend.....	0	5	0
Mrs. Hayley.....	3	0	0	Allen Williams, Esq.....	1	1	0
J. W., by M. H.....	1	0	0				
Miss Wellford.....	5	0	0	<i>By Messrs. Seeley & Co.</i>			
Miss C. Wellford.....	3	0	0	Rev. Dr. Wheeler, R. Mil. Coll.			
Mrs. Platt, sen., Child's Hill..	10	10	0	Bagshot.....	2	2	0
Rev. George Platt, Eccleshall..	21	0	0	Miss Aplin, Epsom.....	3	0	0
H. M.....	1	1	0	Mr. Benton Seeley.....	1	1	0
A Friend to Missions.....	20	0	0	Mr. John Seeley.....	1	1	0

Donations will be thankfully received by the Rev. C. I. LATROBE, Secretary of the Society for the Furtherance of the Gospel, 19, Bartlett's Buildings; by Mr. E. MOORE, Treasurer, 97, Hatton Garden; Seeley & Sons, 169, Fleet Street; and by the Ministers of all the Brethren's Congregations in Great Britain and Ireland; and also by Robert Plenderleath, Esq., Edinburgh; James Playfair, Esq., Glasgow; and, on behalf of the London Association in aid of the Brethren's Missions, by W. Leach, Esq., Treasurer, at the office of the Association, 38, Charles Street, Westminster; Messrs. Smith, Payne, & Smiths, Lombard Street; Messrs. Hatchard & Son, Piccadilly; and Mr. Nisbet, Berners Street.

PERIODICAL ACCOUNTS, &c.

THE CALMUCKS.



THOUGH the endeavours of the United Brethren to establish a Mission among the Calmuck hordes, have for the present been suspended, it is presumed that every circumstance, relating to that subject, will be acceptable to our readers. The following narrative is therefore introduced. May it excite us to prayer, and supplication, that God would, in His own time, remove the obstructions laid in the way of the conversion of these benighted heathen, and cause His gospel to find entrance among them.

Narrative of the Life, of Brother JOHN GOTTLÖB LOOS, who departed into eternal bliss at SAREPTA, August 30th, 1829.

JOHN GOTTLÖB LOOS was born June 24, 1762, at Strampitz, in Silesia, where his parents were poor, but honest and respectable farmers. They put their son apprentice to a tailor in the village; after which, according to the custom of Germany, he travelled as a journeyman. During these wanderings, he came to Ebersdorf, and found work in the Brethren's settlement. Though he had resided for some time near their Silesian settlements, he had never heard of such a people. When he became acquainted with their doctrine and manner of life, he soon formed a resolution to spend his days among them. He obtained leave, in August, 1784, to reside at Ebersdorf; and in 1788, removed to Sarepta. Of the means which the Lord was pleased to employ for his conversion, and the state of his mind during the first years of his connexion with the Brethren's Church, we have no very exact information. So much was, however, evident to all who knew him, that he had found mercy, and that the grace bestowed on him was not in vain. In the beginning of his abode here, he did not feel comfortable; but as he considered it to be according to the will of God, he soon got to be at home among us, having a disposition to suit himself to every situation. He was generally respected for his faithful and upright disposition, his love to the Lord Jesus, and his attachment to the people to whom, by God's providence, he had been led. He likewise gained the love of all the brethren and sisters, by his frank, humble manner, free from all forwardness and conceit.

As his extraordinary attachment to the Calmuck nation formed one of the

most interesting features of his character, and many years of his life were spent as a missionary among them, we proceed to give some account of this branch of his useful labours.

It is a circumstance worthy of remark, that, in the beginning of his abode in Sarepta, he felt a great aversion both to their persons and their manners. By degrees, however, he became acquainted with some Calmucks, learned their language, in a sufficient degree for common conversation, and at length conceived such an affection for them, that he often, without any regular commission, visited, and staid a longer or shorter time among them. He had, by great frugality, become possessed of a small capital of some hundred roubles. These he spent in the education of two Calmuck boys; he taught them the German language, and, at his own expense, provided for their instruction in Russian at Zaritzin. Both obtained good situations under the Calmuck princes, as interpreters; but their subsequent conduct disappointed his hopes, and he was obliged to give them up to their own ways.

In the years 1803 and 1804, he was sent by the mercantile house in this place, to join one of the Brethren, who was employed in collecting debts in the Derbet horde. After an abode of a year and a half among them, he returned to Sarepta; but, having gained more friends, his attachment to them was so strong, that he again, of his own accord, paid them an unauthorized visit.

His converse with the Calmucks was, throughout, distinguished by simplicity and originality; though he seldom gave offence to any one, it was evident that his whole aim was to gain souls for our Saviour. He thereby obtained general esteem, and was acceptable to all, of high or low degree. The following is an instance of his upright conduct. Having perceived that the princes, and all the men of rank, were passionately fond of gaming, he protested against it as a vice, which would bring ruin on the people; when he perceived that his representations produced no effect, he went straightway to the Lama, (chief priest), who had never been informed by the inferior clergy of the practice, and represented its evil effects in the strongest terms. The Lama gave him a favourable hearing, and promised immediately to put it down. In a few days all gaming ceased, and the prince said to Loos, with a smile, "So, you have complained of me to the Lama, and accused me of gaming." Loos said, that it was true, and that he could conscientiously do no other.

Sometime after, however, the prince perceiving that a party were playing cards in the judges' tent, and no person venturing to forbid it, he sent Brother Loos with this commission. The latter fearlessly entered the tent, took the cards away, and brought them to the prince.

During his stay on the Kasma, Loos contracted an intimate friendship with a man of rank, called *Churgum Zeitschi*, cup-bearer, or tea-maker to the prince, which is an office of great importance at court. With this man, as with other Calmucks of distinction, he had often spoken boldly of the all-sufficient atonement made by Jesus, and the salvation thereby procured for the sinful human race. Loos's upright and exemplary conversation, and his general love of mankind, testifying of the truth more than his words, as being a follower of that Lord whose name he proclaimed, the nobles and priests laid many snares for him, which the Lord gave him grace and strength to avoid. His reputation increased more and more. His friend *Churgum Zeitschi* believed

even, that a piece of Loos's garment would serve him as an amulet, and secure for him success in hunting. The folly of such belief was strongly represented to him, but he was suffered to try the experiment. These heathen believe in the transmigration of souls, and often declared that Loos's spirit would go into a Tengeri, or good angel.

Some time after his return to Sarepta, he heard that his friend *Churgum Zeitschi* was dangerously ill, and would probably soon die. He therefore requested leave of the Brethren to pay him a last visit. The following account of it is copied from his own narrative:—

“I travelled in a carriage made here, by order of the prince for his wife; and arrived safe with the horde, intending to visit my friend once more, and to direct him to Jesus, as the Friend of sinners, and the only hope and consolation in the approach of death. At the court of the prince, I was received with great hospitality, but I did not find my friend *Churgum Zeitschi*. His people had left him in the Steppe, with only one servant to attend him. I inquired of them about the state of my friend's health, and where he was to be found. They replied, that he would soon follow them; but I perceived, that they endeavoured to hide his situation from me. Having waited in vain, for his arrival, and obtained information of his place of abode, I determined immediately to pay him a visit, for which, however, I could not obtain the loan of a horse. I therefore set off unobserved, on foot, early in the morning. When I arrived near his tent, I found several Gellongs or priests in the neighbourhood; and with them, my friend's physician.—They were all lying under their *Airbas*, (or two wheeled cars), and eating their meal. They now endeavoured to prevent me going to my friend, but I insisted upon seeing him, dead or alive. They told me not to speak so loud, for fear of disturbing the patient; but he, hearing my voice, and surprised at my unexpected arrival, ordered that I should be immediately brought to him.

“On entering the tent, I asked how he did. He replied, “O Loos, I am dying.” I felt his pulse, and said, “Yes, you will not be long here.” He exclaimed, “Oh, how many sacrifices have been offered for me.” (They had cost him about 7000 roubles, for he was a very rich man). “But,” added he, “it is all in vain, I must die.” I asked “Upon what do you now place your hopes.” He replied, with great energy, “Jesus Christ is my confidence.” His voice began to falter, I repeated my question, and he gave me the same answer. What my feelings were, may be imagined.

“He now gave me several commissions respecting his family; and finding that he was fast approaching his end, I knelt down and commended his departing spirit in prayer, into the merciful hands of Jesus, and I trust, that He received this poor soul in favour. I assured him of my hope to meet him in a blissful eternity, and left the tent. His brother's tent stood at a little distance, where I had been invited to take tea. On looking back, I perceived that my friend's tent was closed, and was informed of his death. The whole party were exceedingly surprised at my conduct; they said “Oh what friends must these two persons have been, that he waited till he had seen his friend Loos once more, before he would leave this earth.” When I returned, I found the tent taken away, and the corpse laid upon the bare ground, covered with a green cloth. Thus they would have left the body unburied; but I said, I should not suffer my friend's remains to be torn to pieces, and dragged about by the dogs, and that

he must be buried. As none of them would dig a grave, I got a spade and began to work at it; upon which the eldest son of the deceased took the spade out of my hands, and, with the help of a few more, a grave was prepared.

“But now many objections were made by the Gellongs. According to the doctrine of the Lamas, the corpse is delivered to the four elements; the year of the nativity of the deceased determines to which element he belongs; and masses for the dead, peculiar to each, must be prayed by the Gellongs, in the language of Thibet. The corpse, therefore, was to be left in the open air till these priests had performed their ceremonies; but none had their mass-books with them. I said, “if none of *you* can pray, I will do it.” Upon which they went to fetch their formularies, and left me alone till late at night in the Steppe. I had enough to do to defend the body from the hungry dogs, which already scented their prey. At length the Gellongs returned, rolled the corpse into the grave, and after midnight rode home.

“I walked back to the prince’s court, where I arrived at dawn of day. Having had to do with a dead body, I was considered unclean, and durst not approach the tents; but one of the princes observing me, admitted me into the tent, where I remained till my return to Sarepta.

“I had become acquainted with Churgum Zeitschi on my first visit to the Derbet horde; but he assured me that he had seen and been attentive to me before that time.” Thus far Brother Loos’s report.

When the Missionary labours of the Brethren among the Calmucks were renewed, in the year 1815, Loos was commissioned to accompany the Brethren appointed to that service in the Choschut horde. The Periodical Accounts contain a report of the proceedings of these Brethren, till the suspension of the Mission in 1823*.

Loos had been quite alive in this undertaking; and it was a long time before he could feel resigned to the will of the Lord, and understand *why* he had permitted such a promising appearance of success to be at once destroyed. It may be said, that the anxiety of his mind, when he saw the Mission suspended, and his diligent and active fellow-laborers called to other services, shortened his days. He will, however, now understand the ways of our Saviour in this mysterious dispensation, which is certainly beyond our short-sighted comprehension.

He had no particular illness; but increasing weakness ended in his departure in the most gentle manner. He had, in his best years, been a man of few words; and in his latter days he said little, but waited with patient resignation for the coming of his Lord. On the 30th August, his redeemed soul went over into the presence of his Redeemer, in the sixty-eighth year of his pilgrimage here below.

* See P. Accts., Vols. viii. & ix. Also a work recently published, which gives an interesting narrative of the endeavours of two Brethren from Sarepta, to circulate the scriptures among the Calmuck tribes, intitled, “*Calmuck Tartary, or a Journey from Sarepta to several of the Calmuck Hordes*, by H. A. Zwick, and J. G. Schill.” *Holdsworth & Ball* 1831.

SOUTH AFRICA.

Extract of the DIARY of ENON, from JULY to the end of 1830.

JULY 1st. George Yager met with a very serious accident. Passing through the wood, he encountered a wounded wild buffalo, which immediately attacked him, and gored him in a most terrible manner. George was without arms, and could not defend himself. The buffalo threw him upon his back, and trod upon him, and would have killed him in a short time, had not God heard his cry and helped him in this great distress. The manner of his deliverance was singular. A large dog, unknown to George, came and attacked the wild beast from behind, and while the buffalo defended himself against the dog, George crawled to and climbed up a tree, where he waited till the buffalo was driven off. Then first he discovered how severely he had been wounded; nor was he able to do more than get down and creep into a ditch, where he expected to bleed to death, no human help being at hand. In the night, he suffered much from the cold wind. About noon on the second day, a boy providentially strayed into that part of the wood, discovered the wounded man, and brought tidings of his situation; upon which some of our people, with a small cart, conveyed him home. He was, however, so far gone, that we expected he would die under the operation of undressing and washing; but God blessed so effectually the means used by Sister Fritsch, that in a few days hopes could be entertained of his recovery.

2nd. Brother Fritsch went to the Winterhoek mountains to procure some corn, of which we were in great need. The great drought prevents all ploughing and sowing, and the cattle are starving, and give very little milk. We were thankful that Brother Fritsch was successful in his search.

4th. A large tiger was shot by a spring gun, as he was going to attack a young calf. We were glad to be rid of this monster, which had been prowling about here for months, had approached the dwellings in the night, and even once, in the day time, came into Brother Fritsch's workshop, and drank water.

10th. We celebrated the Lord's Supper, during a heart-cheering sense of the presence of our Saviour, whose death we commemorate.

11th. The communicants met in their classes, and their conversation was truly edifying.

18th. A child was baptized. Brother Halter, who is going to occupy Brother Lemmertz's place at the Klipplaat river, went from house to house, to take leave of our people, commending himself and his family to their prayers.

Our Hottentots, who had killed an elephant some days before, killed another on the 28th, by which they obtained a good stock of provision.

In the following days, Brother Hornig and his wife spoke with the new people and candidates for baptism. In general, they found them desirous to become better acquainted with our Saviour, and to be enabled to walk worthy of the gospel. Several of them were made partakers of further privileges.

30th. The ice upon the standing pools was a quarter of an inch thick.

August 1st. Being prayer-day, five adults were baptized into the death of Jesus, and seven young persons, baptized in infancy, were received into the congregation.

Brother and Sister Hornig spoke individually with the baptised and candidates for the communion, with much pleasure, and perceived more of the divine life in some young people. A man said, "It is my firm resolution to live alone to our Saviour in this world. I find His word necessary to direct me, and I wish I was always hearing it." A young woman said, "I am often convinced of my inattention and levity, by the voice of God's Spirit. This alarms me, and I pray our Saviour to draw me more closely to himself." The communicants met in classes, preparatory to the celebration of the 13th, which was attended with great blessing, by a large portion of the congregation. The occurrence which gave rise to this memorial day in the Church of the Brethren, was related, in an intelligible manner, in the morning service. In the afternoon, we partook of the Holy Communion. Seven persons were present as candidates.

17th. The children had their memorial day, and were commended in fervent prayer, to Jesus the friend of children.

18th. A family consisting of seven persons, went from hence to reside on the Klipplaat river.

19th. The Rev. Mr. Morgan, minister of Somerset, sent us a present of twenty dollars for the benefit of the mission.

25th. Three of our people, following the tracks of some elephants that had been drinking in the Witte Rivier, found that they had taken the road to the Sunday's Rivier. When they arrived there, they perceived that one of them was entangled in the mud. They shot him, and brought the flesh and skin with them. The latter is used for shoe soles.

29th. Brother and Sister Lemmertz arrived safe with us; he suffers from rheumatism.

31st. Was the funeral of Leopold January. Three years ago, he was dismissed from the Hottentot regiment, and came hither. He was baptized in October last year, and walked worthy of the grace he had received. Though afflicted with a consumptive disorder, he worked diligently to earn his bread. Some time before his decease, he said to one of the Brethren, "I go willingly home to our Saviour; he has forgiven my sins, and nothing separates me from him. I therefore wait patiently for his call."

September 1st. Our Heavenly Father graciously sent us rain, the want of which had brought us to great distress, the poor cattle having no more grass to feed upon.

3rd. A child of three years old was dreadfully scalded, but the Lord blessed the means used for the preservation of its life. The means used were singular, being the dung of wolves, many of these creatures haunting our woods. The Hottentots find it useful to draw out the heat, and prevent inflammation. In these days we spoke with all our married people. We have 83 married couple living here, most of whom live in Christian peace, and govern their families well. They all promised to educate the children God has given them, in the fear and admonition of the Lord, and to remember that they were dedicated to him in baptism. One of the men said, "If my own heart only were intent upon following our Saviour, all would be easy; but when I do not feel the power of His precious blood to cleanse my own soul, all goes wrong." Another expressed

himself very humbly about his naturally proud disposition, by which he often suffered in his spiritual course.

7th. Being their memorial-day, the married people had various meetings, and experienced, particularly in the enjoyment of the Holy Communion in the evening, the reviving presence of the Lord. Their cheerful looks, and songs of praise, bespoke the happiness of their hearts. These festival seasons are to us also the means of great encouragement, when we see how the Lord maintains His work in the souls of those committed to us, following the straying sheep, and leading them by His Spirit into the right track.

Our friends, Mr. and Mrs. C. M., who had been present with us on this occasion, left us on the *8th*. Mr. C. M. was a German soldier in the French service; but, being taken prisoner, was brought to South Africa, where he obtained his dismissal. While on a visit to us, he was present at the baptism of some Hottentots, and truly awakened. He turned with his whole heart to the Lord, with whom he found mercy; his wife being also truly converted, accompanied him hither, and they have since been our constant visitors.

The drought still continued, and, the river being quite dry, the Hottentots could not cultivate their gardens; they therefore went in two parties to hunt elephants. One party were sixteen days absent, but killed only one female elephant. They brought part of the flesh hither. The other party was quite unsuccessful. There are now so many elephant hunters in the neighbourhood, that these creatures become more scarce.

19th. We found our poor dog lying dead under the Yellow-woods trees, not far from our house. He was a great enemy of monkeys, and always hunting them. Now and then, he killed one; but they seem to have attacked him in great numbers, and at length to have been more than a match for him.

21st. The Lord gave us a fruitful rain, for which we felt truly thankful.

26th. In the public service we made known to the congregation, that it had pleased God to take from us our beloved Sovereign, King George IV. We reminded the congregation of the benefits we had enjoyed under his reign, and prayed Him to lay His blessing on his successor, William IV., that true religion, and the spread of the gospel, may be promoted by those whom the Lord appoints to rule over us.

October 3rd. We held the classes of the baptized. The chief subject of conversation was the necessity of faithfulness in prayer.

Brother Fritsch went to day on business with two waggons, to Algoa Bay, to fetch articles sent from England for us and the Tambookie Mission.

14th. We were obliged to exclude a man from the class of candidates for baptism, on account of drunkenness. The announcement of it to the congregation, made a deep impression upon those present.

20th & 21st. It rained so hard that, in the night of the *22nd.*, the Witte Rivier began to flow. The drought has lasted almost a whole year. We were truly thankful to our gracious Heavenly Father for this benefit, for which we offered our thanksgivings at the public service. In these days, Brother Fritsch and his wife spoke with all the new people, candidates for baptism, and baptized children. Many of our people are with the farmers at work; but their conversations with those residing at home, gave them much satisfaction. Several were appointed for an advance in the privileges of the church.

24th. Three adults were baptized; and, in the evening, three, baptized as children, were received into the congregation.

30th. In the class of the candidates for baptism, the conversation turned upon the church militant upon earth. One of the men said—"This consists of souls who would live in this world as children of God; and who know, that alone with Jesus there is power to resist evil, and to live to his praise; for by Him alone we can conquer." One of the women said, that she could not comprehend, why our Saviour had fixed His choice upon such a wretched sinner as she was, and had brought her to a place, where she heard the gospel; that He was love itself, and had suffered and done all out of love to us. She now prayed daily, that she might live unto him.

Our people improved the rainy season, as a gift of God, and were diligently employed in their gardens. During this month, two families, consisting of seven persons, were admitted as inhabitants of this place.

November. In the beginning of this month, Brother Fritsch, with a party of our men, began to dig a water-course below the gardens, with a view to irrigate a fine level portion of land, hitherto not used, but of good soil; and which it is intended should be divided among our people, for planting Indian corn, pumpkins, and other vegetables.

The rains continued on the 6th, 7th, 14th, and 15th, for which we rendered thanks to the Lord.

In these days we received an order from the inspector of the public roads, in the name of government, to send twelve of our men, with eight days' provisions, and proper tools, to make the road over the Zuurberg.—A week after their return, ten more of our people were employed in the same service for three days.

10th. Ferdinand Hardenberg departed this life. He and his wife arrived here in 1822. He was baptized in 1827, and, in the following year, became a communicant. Before he came to us, he had a paralytic affection in his feet; and, for the last eight years of his life, spent most of his time in bed, or in his chair. He was not an ignorant man; and knew the history of our Saviour, and what he had done and suffered, of which he would give a good account, but he could not believe that all this was done on account of *his* sins, though, before he came hither, he had led a very profligate life. The Lord, however, in mercy to his soul, convinced him by His Spirit, that he was a hell-deserving sinner, and could not be saved but by the atonement made for sin by the Lamb of God. A great change now took place in him; his prayers were frequent and fervent; and, on the above mentioned day, he departed happily into eternity.

11th. The heat was so intense, that the thermometer rose, in the shade, to 103 degrees.

The memorial-day of the 13th, was celebrated by us, with great blessing. We vowed anew allegiance to Jesus as the Head of His Church on earth.

24th. Four of our elephant hunters succeeded in shooting a female elephant and calf. We are always thankful for the provision thus supplied to those families, who, staying at home, are in want of meat. In the evening, three persons were confirmed, previous to the enjoyment of the Holy Communion.

25th. All the communicants were spoken with individually, by the Brethren Hornig, Fritsch, and Lemmertz, and their wives, who expressed great satisfaction in perceiving blessed traces of the work of the Holy Spirit in their souls. Many declared how much they were always refreshed by the enjoyment of the Holy Communion. One of the men observed, "It is with my spiritual course as with my waggon, which threatens, by leaning either on the one side or the other, to overset; one day, I am full of love to our Saviour, and the next seem to lose sight of Him. I therefore pray Him to give me more steadfastness, and to increase my hunger and thirst after His righteousness." Another said, "I am unworthy to partake of the Lord's Supper; but if our Saviour will give me the wedding garment washed in His blood, I then shall be worthy in His eyes."

27th. We had a blessed enjoyment of this sacred feast. Three persons were partakers for the first time.

For these several weeks, we have been visited here, as in other places, by an immense quantity of caterpillars, such as has never been seen since this settlement was formed. The mischief they have done to the gardens, has been immense, since they have devoured the beans, the Indian corn, and pumpkins, and even the peaches and tobacco. Some places they have cleared of every kind of vegetable, creeping also into the cottages at night, and disturbing and even biting the inmates.

We are thankful to our Heavenly Father, for the plentiful and fructifying rains which we have had for some months. Many spots, which, during the drought, did not shew one blade of grass, now appear like beautiful lawns, covered with herbage. Those, therefore, of our people, whose cattle survived the drought, enjoy now a plentiful supply of milk.

December 1st. The heat on this day was so intense, that the thermometer rose, in the shade, to 108 and 109 degrees. The cause of the extraordinary heat, at Enon, exceeding that of most places in the neighbourhood, is, that we are situated in a glen, surrounded by high hills. After suffering from it for three days, we were relieved by a thunder-storm and violent rain.

3rd. Some of our people having lost their cows, went out in search of them, and found that they had been attacked by wolves. One cow was almost wholly devoured, and the wolves were hunting a second. Our people fired their guns in the dark, but, to their sorrow, found they had killed one of the cows.

16th. We received a requisition from the magistrates of Uitenhage, to send in a list of our inhabitants, and of the births and deaths during the year.

17th. We began to repair our mill, in which work we employed sixteen Hottentots; and on the 20th, had the pleasure to be able to use it. The water course and dam had received much injury, but were now again put in good condition.

23rd. The speaking with our communicants, afforded, to the Missionaries engaged in it, much real satisfaction. The Hottentots expressed great gratitude for all the mercy shewn unto them, in internals and externals, during the course of the year.

The Christmas holidays were celebrated with great blessing; and we were delighted to see our people, who had been engaged in the farms, and in the for-

est, flocking hither. Two friends from our neighbourhood attended at the celebration of this festival.

The Communion was administered to the congregation on the 25th.

27th. Several of our people went to dig young wolves out of their holes. After digging three feet deep, they found two young cubs, at the further end of the den. One was black, being the colour of the animal when very young. This was killed by the dogs, and the other was shot. It often happens that young wolves and porcupines are found in the same hole; the holes themselves are made by the *earth-hogs* or *ant-eaters*, and are so large, that a man may creep into them. Lately, some of our people went to hunt an ant-eater; but, though they had many dogs with them, not one could hold him fast, his skin being too hard and smooth. These creatures put their heads between their legs, which enables them to spring very high, and, by this means, they elude the grasp of the dogs. One of the Hottentots, however, stabbed him with a large knife, and he was brought home dead, and afforded a plentiful meal for many of our people. To day Br. Fritsch rode to Uitenhage, and purchased wheat cheaper than ever he had done before.

31st. At 9 o'clock, we met to conclude the year; and with prayer and thanksgiving, remembered all the mercies experienced from our gracious Lord and Saviour, in the year past; and entered into the new year with the confident hope that He will continue to bless us, and perform all His gracious promises given to His people, and to this congregation also.

In the year 1830, 20 persons obtained leave to live with us; 12 children were baptized; 25 persons removed to the Klipplaat river; and 25 are struck off the list, as having been absent for a length of time: 13 departed this life; 14 adults were baptized; 11 received; 13 admitted to the communion. The congregation at Enon consists of 118 communicants; 99 baptized adults; 118 baptized children; 42 candidates for baptism, and 72 new people; in all 449 persons; 44 fewer than last year; 39 having emigrated to the Klipplaat. We commend ourselves to the prayers and brotherly love of our brethren and friends.

JOHN FRITSCH, JOHN LEMMERTZ, GOTTFRIED HORNIG.

Extract of the Diary of ELIM, for the year 1830.

JULY 1st. The first week of this month we conversed individually with the baptized and communicant members of our congregation, and found much cause to thank the Lord for the mercy he has shewn them. It is, indeed cheering to see souls who have been plucked as brands out of the burning advancing in their Christian course, and growing in grace and knowledge; and that this is the case with many of our baptized, we can joyfully testify.

Two persons, the one a communicant, the other a baptized Hottentot, who have been some time in the service of a farmer, expressed their thankfulness to the Lord, that, in answer to their fervent prayer, he had preserved them from taking a part in the riotous and ungodly revelry which had prevailed in the house of their employer, for several successive days and nights. One of them having been known as a good fiddler in his days of heathenism, was frequently urged by the farmer to give them his assistance, but he was enabled stead-

fastly to refuse, and to declare that he had long since renounced the service of satan. The communicant further related, that one Sunday morning, the Baas had requested them to go and work in the field. He was answered, that God had appointed six days for work, and the seventh for rest, and commanded us to devote that day especially to the worship of Himself and to the care of our own souls. That the Baas himself would do well to spend a portion of it in reading the Bible and singing hymns. The farmer replied, "That is not my way of thinking," and immediately after set out a-hunting. While engaged in the chase, his horse fell with him, and he received some severe hurts in various parts of his body. When he was brought home, the above mentioned Hottentot met him, and inquired if he did not think that it would have been well, had he followed the advice received; but the farmer answered, that he would never let himself be instructed by a Hottentot.

Another family belonging to our place, who were likewise in the employment of a neighbouring farmer, related the following circumstance concerning their youngest child, five years and a half old. One evening the child asked the farmer if he believed in God; to which question no answer was returned.—The child proceeded, "We have now been a month here, and I have not once heard Baas read out of the Bible, or sing a hymn, though Baas sings songs every day." Instead of replying to this remark, the farmer asked the child *if he* prayed; to which the boy answered immediately, "O yes, I pray daily to our Saviour." Hereupon the farmer was so much put to shame, that he went away without saying another word.

This week a whale was stranded on the coast, about 10 miles from this place. Several of our people brought away a quantity of blubber and boiled it; but owing to the creature having been too long dead, it did not produce much oil.

August. Previous to the festival of the 13th, we conversed with the communicants in classes. We were not a little rejoiced at the spirit of brotherly love which prevailed among them; all seemed anxious that every past offence or misunderstanding should be forgiven and forgotten. The celebration of the festival itself was a season of especial blessing, and we felt ourselves truly refreshed by the enjoyment of the Lord's supper.

Heavy rains in the course of the following week, swelled the New-Year's river to such a degree, that, on the 19th, it overflowed its banks, and beat with violence against the wall that surrounded the gardens of our Hottentots, making several breaches in it, and partially inundating the gardens. Not much damage, however, was done. A stream which flows, or rather trickles down a neighbouring kloof was transformed on this occasion into a furious torrent, and its waters prevented all access to our place on the north side: the roads were also rendered nearly impassable for some days, so that we had few friends at church on the 22nd instant.

September 5th. The sermon at the morning service was from Gal. iii. 14th. *Christ hath redeemed us from the curse of the law—being made a curse for us.* A young single man was so much impressed by what was said, that he came to us the following day, and told us, that though he was well as to the body, he felt sick at heart; that he had not been able to sleep the preceding night for

the thought that our Jesus had been made a curse for him, and that he still continued to crucify Him by his sins. We gladly directed this penitent sinner to that Saviour, who, by bearing the curse of sin, has taken it away, and who alone could wash him from sin in His precious blood.

Br. Nauhaus and his wife spoke with the married people, and in general found cause to rejoice over their state of heart. On the 19th two adults were baptized into the death of Jesus.

October 2nd. We spoke with the communicants and baptized members of our congregation. One of the latter expressed himself as follows: "It is my sincere wish to spend my short life here below in communion with our Saviour; but I feel, that unless he enables me to do this, I shall often stray from him, and forget what he has gained for me by his sufferings and death. The master whom I formerly served, even satan, still makes frequent claims upon me, but I know that I am no more compelled to do his will, being a subject of Christ my Saviour, who has bought me with his precious blood.

On the 4th, we had the pleasure to receive a visit from Br. Hallbeck, who remained with us till the 7th, and addressed our congregation in a very impressive discourse on the 6th instant.

On the 19th, was the interment of a young child, after an interval of two years without the occurrence of a single death among the inhabitants of our places.

On the 31st. we partook of the Lord's Supper with our communicants, to the refreshment of our souls.

November 1st. The corn-harvest commenced, and many of our people, both adults and children, left us to seek occupation on the neighbouring farms. Several of our weekly services, as also the schools and the meetings for the religious instruction of the youth had, in consequence, to be discontinued for a season.

On the 2nd, we had an agreeable visit from the Brn. Clemens and Sonderman, of Groenekloof, and their wives, on their return from Gnadenthal. Those of our people who had known Br. and Sr. Clemens, when resident at the latter places, expressed great pleasure at seeing them again. On the 6th our visitors left us for Hemel-en-Aarde.

December 18th. After an absence of a year and a quarter, Hendrik Franzoa came hither to dispose of his house. He had been an inhabitant of our place for some time, with his wife and child, and had been admitted into the class of candidates for baptism. In *July*, last year, we were, however, under the necessity of dismissing him, in consequence of the part he took in a disgraceful attempt to introduce certain superstitious practices. We availed ourselves of the present opportunity, to impress upon his mind the danger of the course he had chosen to take, and to admonish him to turn as a penitent to Jesus, the Friend of sinners. Though he appeared to receive our exhortations with indifference, we cherish the hope, that they may not be altogether lost upon him.

The Christmas festival was attended by a considerable proportion of our Hottentots, although the harvest was far from terminated:—but by fewer strange heathen than in former years. Of Christian friends and neighbours

we had an unusual assemblage—one of the latter, who was quite a stranger to us, expressed to a Hottentot member of our congregation, the gratitude she felt for all the blessings she had enjoyed; adding, that she had never before obtained so clear a view of the important subject commemorated. Among our guests were, our old and valued friends, Messrs. P. de Bruin, F. du Toit, and H. Laurens, who are all lay-elders in their respective churches.

The services for the conclusion of the old, and entrance into the new year, were likewise attended by an unusual number of persons of all classes. The church was crowded to excess, but the greatest order and devotion prevailed, and the quietude of our places was not at all disturbed by the influx of visitors.

On a review of the year past, we can declare to the praise of our merciful Lord, that His promise to be with His servants always, has been abundantly verified in our experience. Trials of our faith and patience have not been wanting, especially when circumstances have occurred calling for the exercise of church discipline, and even for the removal of unfaithful members; but, on the other hand, we have been frequently cheered and encouraged by the consistent walk and conversation of many of our Hottentot brethren, and by other undeniable evidences, that our labour is not in vain. In our outward concerns, we have likewise experienced the divine blessing:—and we acknowledge with especial gratitude, that we have been preserved from epidemic or infectious disorders of every kind.

During the year 1830, 8 children have been born and baptized, and 13 persons obtained leave to reside with us. Thirteen have left us, and one has departed this life. Ten adults have been baptized, and 8 admitted to the Holy Communion.

The congregation consisted, at the close of the year, of 36 communicants, 25 baptized adults, 38 baptized children. In all, 99 persons; to whom, if 22 candidates for baptism, and 54 new people be added, the whole number of souls under our care will amount to 176; seven more than at the close of 1829.

(Signed)

C. LEWIS TEUTSCH.

C. F. NAUHAUS.

TAMBOOKIE MISSION.

Extract of a Letter from Brother ADAM HALTER.

Dear Brother,

KLIPPLAAT RIVER, *February 23rd*, 1831.

“ YOU have no doubt heard, that I have been appointed to the service of this mission, and am commissioned to assist in the erection of the needful buildings. I not only undertake it with pleasure, but consider it a great favor bestowed upon me, to be at all employed in so promising a field of labour.

“ I received your last letter on the 11th of December, and was encouraged by your expressions of participation in our welfare, and of your brotherly love towards us; for which receive my best thanks. I rejoice to hear that a

fourth settlement is at length to be established in Labrador. May the Lord grant his blessing to this undertaking, and strengthen His servants with power from on high, for they will meet with trials of various kinds.

“ We arrived here August 2nd, last year, and have encountered many difficulties since that time, which, by the marvellous help of the Lord, have been overcome.

“ On *September 29th*, Bowana was murdered, about six hours' walk from hence, by some Tambookies of a different captaincy. The murderers were pursued by his son *Mapas*, who at first pretended that *we* had been the occasion of the murder of his father. He arrived here with a large retinue, and caused great anxiety and terror to our people. Even some of his wives, who happened to be here, wrung their hands and exclaimed, “ Oh, the poor teachers, they are lost.” Some soldiers, however, pacified them, and without offering any resistance, *Mapas* left us in peace. He and his people, about eighty in number, were equipped for war, and six of them, after the manner of the Caffres, wore ostrich feathers on their heads. In the beginning he was much enraged, and accosted me angrily, inquiring whether we were ready to leave this place and go with him into his own country, for *here* we should not be suffered to remain. This he did not require, because he wished us to benefit him and his people, but merely that he might do with the Tambookies what he pleased. He considers all those worthy of death that are connected with the captaincy to which the murderers of his father belong; for the death of a chief is revenged even upon the children of the tribe. When we told him that we could not agree to his proposal, and could not leave this place without the knowledge and permission of the English government, and our superiors, he grew more patient, and suffered us to explain to him the object of our establishment, which was to instruct blind and ignorant heathen in the way of salvation. We then asked him some questions respecting the protection he would afford us, which, after some consultation, he answered to our satisfaction. He returned to us some time after, and spoke very fiercely, but the Lord put a stop to his evil intentions, and so changed his heart, that he became quite cordial, confirmed every thing he had before promised, and left us, in appearance, as a friend. Under these circumstances, we plainly perceived that we might depend upon a strong and mighty Deliverer, to whom even the devils are subject.

“ We were scarcely saved from this trouble, when another came upon us. A predatory tribe of Caffres had long been watching, both by day and night, to attack our place; and succeeded in robbing our Tambookies of forty oxen. At last they entered the place, and took a span of oxen with them, attempting to murder the boy that kept watch, and who only escaped by instant flight. Our Tambookies, on hearing of the theft, immediately armed themselves and followed the thieves, whom they soon overtook, and found ready for battle, exclaiming, that they would rather lose their lives than give up their prey, and daring our people to the fight. As the latter were instructed to spare the robbers as much as possible, and not to shed blood, they halted to consult what was to be done; when they were suddenly attacked with assagays, and obliged to defend themselves. Of the fifteen assailants, seven were killed, but not one of our Tam-

bookies wounded. This affair proved very painful to us; rather would we have seen these people turn to the Lord Jesus for salvation, than thus expose themselves to die in their sins. We can do nothing but leave the cause in the hands of God. Our inhabitants live by their cattle, and cannot suffer themselves to be deprived of their only means of subsistence.

“As to the Mission itself, the Lord lays his blessing upon it; numbers come to hear the word of life, nor will the church hold the crowded auditories. We shall therefore be obliged to enlarge it; for, a great many, and even a whole captaincy have sent us word that they mean to join us. The number of inhabitants, among whom are some Bushmen, is increased to 390. Since our arrival, six Tambookies and one Hottentot have been baptized, and eight appointed as candidates; and we perceive with joy that the Lord and His Spirit draws their hearts into the right way. We see wonders of his grace, and feel quite unworthy to be ambassadors for Christ among these heathen.

“In externals, God has blessed us abundantly, having not only given us a good corn harvest, but granted us a rich crop of Indian corn, pumpkins, Caffre corn, beans, and peas. The water-course for irrigation is completed, and thereby a large portion of land made useful, insomuch that every family has the necessary quantity of garden-ground. Every preparation is made to put up the Missionaries’ dwelling-house.

“May I beg something for the poor Tambookies? They cannot procure for themselves white calico for decent dresses at baptisms &c., and would be most thankful for a small supply.

“We commend ourselves, in our peculiar situation, to the love and prayers of all our Brethren and friends. May the Lord preserve to us that peace which we at present enjoy; and grant us grace to serve Him, according to His will, in proclaiming His gospel in this wilderness. We salute you as your affectionate Brethren,

ADAM HALTER, I. HOFFMAN.”

Extracts of Letters from Brother H. P. HALLBECK.

DEAR BROTHER,

GNADENTHAL, *February 2nd, 1831.*

“SINCE I wrote to you last, I have had no letters from the interior; and here, nothing very particular has happened. At the last communion, 26 of our people were present as candidates; 11 of whom are now enjoying special instruction previous to confirmation, and will be partakers next time. A bilious complaint, which in many instances assumes the character of cholera morbus, prevails here and in the neighbourhood, and gives me a good deal to do. Thus far, however, it has not proved very dangerous, though I hear it is so in other parts, perhaps for want of the needful remedies.”

March 1.

“On the very day on which Br. Thomsen and party left us to take their departure for Europe, I received a letter from Groenekloof, requesting me to pay a visit to that place. I accordingly set out on the 14th February, went first to Hemel-en-Aarde, where I had some business to transact; thence, over Hottentot Holland’s (now Sir Lowry Cole’s) pass, where you find an excellent

road, along which you can trot the whole way down that once formidable mountain barrier, and so by Stellenbosch to Groenekloof. After a stay of several days at that place, I returned home on the 21st, by way of Franschoek.

“ I am glad to say, that our schools, in the progress of which you express so kind an interest, are proceeding much to our satisfaction. The day-schools are attended by about 200 children and youth of both sexes, of whom more than one half are able to read their Bibles; besides which, we have two Sunday-schools, one for the young men and youths, and another for the bigger girls and young females who have left the day-school. For the adults in general, we have not, as in some other places, regular schools, but they meet twice a-week for instruction in Scripture history, Christian doctrine, &c., and there are no meetings so well attended as these. As to externals, most of our Hottentots have had a very unfortunate year. In October, their corn fields were laid waste by an unexampled hail-storm, and what little remained, after this heavy visitation, was afterwards destroyed by the rust. In the course of February very heavy rains have fallen, such as were never witnessed before; many gardens have been spoiled by the overflowing torrents, and a considerable quantity of fruit spoilt for want of the usual dry weather. This loss will, however, in all probability be compensated by the greater abundance of beans and other vegetables. The pasturage is also very good, an advantage of some importance.

“ Br. and Sr. Hornig, who brought the children from Enon as far as this place, left us on their return yesterday, after having been detained here several days by the rains. Enon and its neighbourhood have again had a plentiful supply of moisture; the gardens are therefore in a flourishing condition, and the Hottentots have milk in abundance. The number, however, appears to be on the decrease, partly owing to emigration to the Klipplaat. From that place, I have heard nothing since I wrote to you last, on the 19th of January. Elim has also suffered by the late heavy rains, the gardens having been inundated, and two houses of the Hottentots having fallen down; and similar damage was done in Hemel-en-Aarde, and on several farms in that and in our neighbourhood.

March 17th.

“ A few days ago, Br. Tietze met with a very serious accident, being bit by a venomous snake, in the thumb of his right hand, whilst he was quite alone at home, his wife being here on a visit. Happily one of the lepers, who formerly lived at Gnadenthal, possessed some skill in the cure of such wounds, and, by his assiduous attention, the patient gradually recovered after some days of anxious suspense. This is, as far as I know, the first accident of the kind which has happened to any of our Missionaries in this country.

“ We have not yet been able to complete our new building for an infant-school, for want of some materials; meanwhile, the other schools are crowded with children of both sexes, and my little seminary goes on as usual, and gives me employment three hours of the day. My two Hottentot pupils have now made tolerable proficiency in English, and are well acquainted with the rules of grammar.

“ Our Missionary labours proceed in their usual course; the meetings are well attended, and a blessing, I trust, rests on the proclamation of the tidings

of salvation. A young man of rather a rough cast, called on me yesterday, in great distress of mind, anxious to hear, whether I thought that any hope of salvation remained for so great a sinner as he was. Such instances of the power of the word of the cross, are indeed encouraging. I have just received a letter from ELIM, by which I learn, that our Brethren there are tolerably well. But several of the missionaries at this place continue to complain of various ailments, particularly the Brn. Stein and Luttring, and Sr. Schultz. My dear wife has also been indisposed for a day or two, but I hope her complaint is not of a serious nature. The unusual state of the weather produces a variety of disorders, some of which have never been known here before, such as the scarlet fever; yet few people die at this place. In Groenekloof, great mortality prevailed in the beginning of the year, but I believe it has now abated. For further particulars of the Mission, I must refer you to the accompanying Diaries. I am, &c.

H. P. HALLBECK.

WEST INDIES.

JAMAICA.

Extract of the Diary of the Negro Congregation at FAIRFIELD, for the Year 1830.

JANUARY 1st. *O Lord! how plentiful is thy goodness, which thou hast laid up for them that fear thee, and that thou hast prepared for them that put their trust in thee!* Such considerations as the foregoing, encouraged us, at the commencement of another year, to cast ourselves upon the mercy and faithfulness of God our Saviour, and to look forward to the future with child-like confidence, knowing that He will never leave us nor forsake us.

At one o'clock, Br. Zorn delivered an address to a few people, this day not being kept as a general holiday; and in the evening, there was a second short service. On Tuesday the 6th, we celebrated the festival of Epiphany. That Jesus, the bright morning star, has arisen in the hearts of many of the negroes in this vicinity, was a subject of joy and thankfulness to us, and our assembled flock, and we joined in supplication that the blessed time might soon come, when He will shine forth and enlighten the most barbarous nations.

February 4th. Br. and Sr. Zorn, having paid a short visit at New Eden, set out early this morning, on their return to us. This being the proper time to pay our regular visit to Somerset school, they bent their course in that direction. Leaving the fertile cane-pieces behind them, and passing through the more sterile pasture land, they afterwards proceeded through the valuable pens or grazing farms of Goshen and Pepper, till they reached that part of the low lands called the Downs, or the Savanna. This part of the island still retains some traces of having been in cultivation during the time of the Spaniards, and is remarkable for its red soil, which it has in common with the mountain land of Manchester. Like that also, it is particularly well adapted to the growth of coffee. The free brown people who inhabit it are, however, but little inclined either to cultivate coffee or any other produce, the culture of which requires much labour. They prefer keeping a few goats;

some of the richer, breeding a few horses, which are accounted valuable from their hardiness, and raising a few vegetable productions for the table. In the centre of this dry and heathy district, lie our two acres of land, with the school house upon it, called Somerset. The scholars who attend the school, are chiefly the offspring of the above-named free settlers. We find the children are but too ready to imbibe the loose and trifling habits of their parents. If any means could be devised for implanting in the minds of the youth, a love of agriculture, and a willingness to toil for their bread in an honest manner, it appears to us, that this would be the greatest temporal boon which could be bestowed upon them. We have been labouring among them now nearly twelve months, and, besides opening to them the important truths of the gospel, have not failed occasionally to converse with them in private on the details of their present mode of life, pointing out various improvements which could be made. From the degree of confidence shown to us by this peculiar race, we have hopes that some good may result from our labours. Br. and Sr. Zorn were, on this occasion, much pleased with the number of adults who attended, and their decent deportment during divine service. The individual speaking, especially with the females, was encouraging, leading us to hope that a work of grace has commenced in the hearts of some, and that the Holy Spirit has convinced them of their sinful state by nature.

Sunday the 21st. Br. Ellis preached from the words, *All things are yours*, to an attentive auditory; after which the Holy Communion was administered to about 230 communicants, who partook of it with humility and sacred awe, while our gracious Lord blessed us out of the fulness of His grace.

A suitable opportunity was taken to inform the congregation, that Br. and Sr. Zorn, who have served this flock faithfully for about a year and a half, are on the eve of removing hence, in order to assist Br. Scholefield in the care of the out-posts of New Carmel congregation, and if it be the Lord's will, also to collect a little flock at Y. S. or Spring-Vale, at which last mentioned place they will reside. All present showed their regret at the prospect of separation, but declared they would not relax in their prayers for them.

Two ladies belonging to very respectable families in this neighbourhood, were also present by special request, at our solemnities this day. They expressed their approbation of our mode of worship, and their thankfulness for the blessing they had enjoyed in fellowship with us.

Sunday, March 21st. During the past week we have had an opportunity as usual, of speaking with the communicants, previous to the Holy Communion. Many of them gave us much satisfaction by their simple declarations. Edward said, "I find many things in my dealings with worldly-minded people, which at the time greatly disturb my peace of mind, but I no sooner bring these hurts and grievances into comparison with the unsearchable riches which I find in my Saviour, than I am quite willing to leave all and follow Him." Three persons were confirmed and partook with us, for the first time, of the Holy Communion on this occasion. We had also five white persons, communicants of the Church of England, present as guests.

Sunday 28th. A large number of candidates and new people were present. Such as had not been individually spoken with in the preceding week, had an opportunity given them to day to converse with us. We were glad to find a

spirit of inquiry prevailing among those who cannot read the precious word of God, and by far the greater number cannot; we hope the labours of our Sunday-school teachers will be, ere long, perceptible in this class of our congregation. Meanwhile, we gladly avail ourselves of these opportunities to impress upon their minds the important outlines of revealed truth.

April the 4th to the 6th, Br. and Sr. Ellis spent in visiting the Isle, Kensworth and Blenheim. At the two former places, Br. Ellis had an opportunity publickly to address large auditories, who appeared eager to hear the message of salvation. A considerable number of our own congregation, who reside in these parts, were also spoken with, we trust not without benefit. From the dwelling-house of Mrs. Wright, at Kensworth, is a most extensive view, comprising the fertile low lands of Vere, with its cane-pieces, and sugar works; the peninsula of Port Royal, and its harbour, full of shipping, and on the Eastern horizon the majestic Blue Mountains. The latter are 8000 feet high. This view from the eastern verge of the Manchester mountains is, in some respects, superior to that from Fairfield, which is situated on the western. How cheering would it be to the Christian to discover, in the midst of this magnificent scenery, a greater number of temples dedicated to the worship of the true God! The intermediate country lying between the eastern and western declivity of the so-called May-Day, or Manchester mountains, embraces a district of some tens of thousands of acres, of what may be called table-land, the surface of which, however, is not by any means a level plain. The whole extensive area is composed of a succession of undulations, many of the little hills still wearing their native garb of evergreens and stately forest trees. The massive and curiously shaped limestone rocks, on these little elevations, will, perhaps, for ever prevent them being cleared and cultivated. The soil throughout this mountain district, is a fine red loam, exactly suited to the coffee shrub, with which fine laurel-like plant it has been adorned to a great extent during the last 30 years.

May the 16th. At the speaking previous to the Holy Communion, we were pleased to find many who desired to come as poor sinners, feeling themselves unworthy to partake even of the crumbs which fall from the Lord's table. One person said, "I know our Saviour sees my sinfulness, and this makes me wonder that He calls me to be a partaker of His feast. Perhaps he knows I can reply with Peter—*Lord, Thou knowest all things, Thou knowest that I love Thee.*"

Sunday 23rd. We continued the speaking with the south division, besides keeping the usual meetings, and found, as usual, a great disparity in their mental gifts and acquirements, as well as in their disposition to receive the word. Some of the poor Africans, who have, since their arrival in the West Indies, 15 or 20 years ago, never spoken anything but a mongrel dialect, neither African nor English, and have, perhaps, never been in a church till within the last few months, are so ignorant and stupid, that it takes considerable time and pains to get them to understand such words as convey anything of a spiritual meaning. Whenever we perceive that the word of life begins to find entrance into the hearts of such benighted negroes, as we often do, we feel anew thankful for the powerful operation of the Holy Spirit, without which, indeed, our labour would be in vain. Over several individuals of this number, we could on the present occasion rejoice. One of them, an infirm and weakly

person, said, "If I was a strong man, to work in my ground as I used to do, I should not now think of that so much as I do of our Saviour. I *da try* for him night and day; I used to be so proud in my own strength, that I would not allow any one to offend me without taking revenge. I now find my weakness, and begin to consider that my strength, of which I was so proud, also came from God. who, I did not know." The creole negroes are, for the most part, much more intelligent, though, perhaps, not less depraved than the Africans.

Sunday, August 8th. We celebrated the Holy Communion with the south division of our negro flock. A communicant said—"When I think about this great feast, and how I shall appear before my Lord and Saviour to eat and drink at his table, I feel myself very unworthy of this grace, but my Lord is every time very gracious to me, and I feel Him near to my heart." Another said—"My Saviour is so sweet to me, I cannot find words to express it. When I think of the eating and drinking the body and blood of the Lamb of God which taketh away the sins of the world, I rejoice greatly, and pray he may take away and forgive every thing I have done before him which was not right." Another—"O massa, my heart so very bad, I feel I am too great sinner before my Saviour, and I have nothing to bring before Him, but I pray to Him, Lord forgive all my sins, and grant me again the joy to share in Thy great supper."

Tuesday Sept. the 30th. Br. and Sr. Ellis attended a meeting of the Ladies' Society held at Malvern, where they had the joy to meet several truly pious Christian friends of other denominations, and felt anew encouraged by the edifying conversation they had with them.

Friday, December 31st. We met in the evening to conclude the year and record the mercy and goodness of our God. While kneeling before him collectively for the last time in this year, the language of our hearts was that of the Psalmist. *Not unto us, not unto us O Lord, but unto Thy name give glory for Thy mercy and for Thy truth's sake.*

During the year 1830, 112 adults and 60 children have been baptized, or received into the congregation, 66 persons have been admitted to the Holy Communion. 19 have departed this life, 39 have been excluded. At the close of the year, the congregation consisted of 649 communicants, 315 baptized adults, 381 baptized children; making, with 749 candidates for baptism and new people, a total of 2094 souls under our care.

(Signed)

JOHN ELLIS.

G. F. PEMSEL.

Extract of the Diary of the Missionary Station at SPRING VALE, (St. Elizabeth's), for 1830, previous to the erection of a Chapel on Y. S. Estate.

FEBRUARY 23rd. Early this morning, Br. Zorn and his wife, took leave of Br. Ellis and the rest of the Mission family at Fairfield, and set out for their appointed temporary place of abode, at Spring-Vale, accompanied by the best wishes and fervent prayers of their dear fellow labourers, and the whole negro congregation.

24th. Our valued friend, M. Farquharson, Esq., called upon us, showed us the house he was fitting up for our reception, and then took us to his own residence at Spring-Mount, on a visit of some days.

28th. Attended the Sunday-school, which has for some time been faithfully cared for by the pious ladies of the family at Spring-Vale. About 70 children were present. Br. Zorn preached to about 100 negroes, who had assembled in the hall of the family mansion, on the text, *Jesus began to be sorrowful and very heavy, &c.* The utmost silence and devotion prevailed, and we have reason to believe that an impression of the love of our suffering Redeemer was made on the hearts of some of our hearers.

March 3rd. Br. Zorn visited New Carmel and Hopeton, and in the evening proceeded as far as Hopewell, on his way to Mesopotamia. The negroes from that property were soon collected, to the number of 70 or 80, including children, when they were addressed in a short discourse. Here, also, a good beginning of religious instruction has been made by the resident Christian family.

6th. After breakfast, Br. Zorn rode forward to the school lately established among the free people inhabiting the Darliston mountains, and was glad, on his arrival, to see the school-house advancing rapidly towards completion. After examining the children, and addressing the assembled adults, he proceeded to Cross-path, where he was concerned to find that the school had been broken up, chiefly, as the teacher declared, owing to the unwillingness of the children to attend, or to the apathy of the parents. He was encouraged to make another trial, and to collect the parents and children at some suitable time, that we might have an opportunity of addressing them.

7th. Being Sunday, a pretty numerous company of negroes assembled to the morning service at the Mission-house, among whom Br. Zorn was glad to find all that had been recently baptized by Br. Scholefield. Then followed a meeting for catechization, and the services of the day were concluded by one for the negroes, in immediate connexion with our Church. May the Lord draw this small band into closer communion with Himself and with each other.

11th. Paid a visit at Donegal, in company of a Christian friend and neighbour, and experienced a very cordial reception from the worthy proprietors of that estate. We were much pleased with the interest they appear to take in the religious improvement of their negroes. All who are desirous of learning to read, are invited to receive daily instruction. In the evening Br. Zorn addressed the assembled negroes.

21st. Br. Zorn officiated at New Carmel for Br. Scholefield, whose turn it was to visit Mesopotamia. The church was filled with devout hearers, and the singing of the children delightful.

28th. The Spring-Vale school was well attended, and the children answered the questions put to them on spiritual subjects, with great precision. At 11 o'clock, nearly 200 persons assembled in the hall of the great house, to whom a discourse was delivered on the words, *He was despised and rejected of men, &c.*

30th. Br. Zorn and his wife paid a visit of a few days at Belmont, in the hope that the health of the latter might be benefited by the sea air. They were received in the kindest manner by their Christian friends at that place, and were glad to spend every evening in the instruction of the negroes attached to the estate, or residing in its vicinity.

April 2nd. Br. Zorn, accompanied by Miss S., rode to the house of a

Mr. Lock, where it was proposed to begin a school. They found Mr. L., who is a free brown person of some property, very desirous of doing all that lay in his power for the promotion of the object. About 25 free persons of colour assembled, who were addressed in a short discourse. Mr. L. promised, at parting, that he would immediately open a school for the children, and a very respectable neighbour likewise engaged to give instruction to any slaves who would come to him in the evening.

3rd. Br. and Sr. Zorn arrived at Mesopotamia, from Belmont, and the following day, being Sunday, proceeded early to the Mission-house, to converse with the negroes, who successively called upon them. Though but little of that fervent love to Jesus was to be traced among the members of this small flock, which causes the lips to overflow with expressions of joy and thankfulness, we were encouraged by the evidences afforded us of a real work of grace in the hearts of many. The want of a faithful and experienced assistant from among the negroes, is much felt, which makes us the more earnestly pray the Lord in behalf of a brown man on the estate, who can read and write, and who appears to be seriously impressed, that he may grow in grace and knowledge, and become an instrument of spiritual good to those around him. After the usual service, Br. Zorn baptized two negro women into the death of Jesus. In the meetings which followed, *John Benjamin*, who had been baptized by our late Br. Taylor, in 1782, was received into the congregation, and four aged communicants, who are all apparently hastening towards the end of their pilgrimage, were admitted to the table of the Lord; a privilege for which they expressed their devout gratitude. In the evening, a young man who was sick in the hospital, was baptized at his earnest request, and called *Samuel*. He appeared to be truly desirous of renouncing the world and sin, and cleaving to the Lord with his whole heart.

8th. Br. and Sr. Zorn removed to the house which Mr. Farquharson has kindly allotted for their use, while the new chapel at Y. S. is in progress.

9th, Good Friday. The services were pretty well attended by the negroes from Spring-Vale, and a few other properties, on which time was allowed for this purpose.

Easter Sunday, 11th. We met at 10 o'clock for the usual public service. The large piazza was soon crowded with attentive hearers, at least 300 being present. Br. Zorn prayed the Litany, read the history of the resurrection of our Lord, and then preached on the same blessed subject. The people behaved with more devotion than we had expected, very few of them having attended any place of worship with regularity. We felt truly thankful to the Lord for the extensive field of usefulness which He is thus pleased to open to us.

Tuesday, 13th. Early this morning, an old woman, a communicant at Black river, called upon us, and spoke to the following effect, "I seek for the narrow road—I pray for the narrow road—I wish to serve my Saviour—I thank Him for His goodness—I wish parson would speak to my daughter. She is living with a man, by whom she has nine children, but who has another woman living five miles away. Now I want my daughter to tell this man, that if he will not marry her and leave the other woman, he must say so, and she will take herself off from him." We could easily enter into the old woman's feelings for her daughter, who is evidently entangled in the snares of sin,

and who would, at all events, find it difficult to undertake the maintenance of a large family, which would thus be thrown upon her.

In the evening, our little hall was crowded with hearers. This had likewise been the case the evening before. Afterwards, Br. Zorn had a long and agreeable conversation with one of the principal negroes on this property, who wishes to surrender his heart to the Lord. He is a communicant of the established church, and has some head knowledge, we trust not unaccompanied by experience of the heart.

Wednesday 14th. Br. Zorn rode to Springfield with Mr. Farquharson, to examine the children of the school, and to address the adults who generally assemble in the house of Mr. Black. After waiting some time, Br. and Sr. Scholefield arrived, and then, after a hasty examination of the children, Br. Scholefield held a short discourse to those present. Mr. Black, who has between twenty and thirty slaves, always gives them the time to attend when we preach at his house. After the service, Br. Scholefield stated, that, as Br. Zorn now lived nearer to them, he would in future take them under his charge, and visit them occasionally. On our return to Spring-Vale, we visited a poor sick woman of colour, who has been confined to her bed for several years. We found her weak in body, but resigned to the will of God, and with a firm reliance on the merits of the crucified Saviour.

Sunday 18th. Before the new people's class was quite concluded, the alarm of fire at Lennox boiling-house was given, and the negroes immediately hastened to lend their assistance in a very orderly manner: and succeeded in soon arresting the progress of the flames, which providentially were discovered in time to prevent any material injury.

Friday 30th. Br. Zorn rode to Black river, to meet Br. and Sr. Ellis on some business, and thence to Mesopotamia, taking the road of Parker's bay. Two hours before sun-set, he left the bay, and proceeded on his way to Mesopotamia, along the south shore of this island, and by dint of fast riding, reached Parker's bay wharf, fifteen miles from Black river, at dark, and found a shelter for the night in the house of John Black, a free man of colour, belonging to New Carmel congregation. The road was interesting, rather on account of its novelty, not for any particular beauty of scenery; for, except the range of mountains on the right, there was little to attract attention. On the following day he reached Mesopotamia.

Sunday, May 2nd. The services of the morning were pretty well attended. The Lord indeed seems to open an effectual door in this benighted spot. Visiting the sick in the hospital, gave Br. Zorn an opportunity of speaking a word of admonition to several who never come near the chapel when they are in health. In returning from the Mission-house in the evening, a book-keeper from a neighbouring property expressed himself very feelingly on his past neglect of divine worship, and his pleasure in witnessing the spread of religion in this island.

Monday, 3rd. On his return home this morning, Br. Zorn stopped at Beaufort school, where he examined the children, read a chapter in the bible, and prayed with the family

Friday, 7th. Went to Lacovia, to inquire into the state of the school there, which was found not to have increased in numbers. The inhabitants of that

village, mostly free persons of colour, seem as yet to pay but little attention to the concerns of their souls, and drunkenness and fornication are deplorably prevalent amongst them. Several slaves from the neighbourhood, who can read a little, come in the evening for further instruction, which is, however, far from agreeable to those in authority.

Thursday, 13th. The children of Spring-Vale, and Hazle-Grove, came for instruction in Christian doctrine, and in singing. This is to be continued every fortnight, in addition to their daily school. Most of the children know the catechism very well, much attention being paid to their religious instruction by the inmates of the family.

Monday, 24th. Br. Zorn rode about four miles from home, to a district called Middle-quarters, inhabited by free persons of colour, to inquire after a suitable teacher to conduct a school for their children; but all inquiries were again fruitless.

Sunday 30th. Brother Zorn repeated his visit to Mesopotamia. After breakfast, he proceeded to the Mission-house, situated on the other side of the Negro village, and distant about a quarter of a mile from the works. This building contains a hall for public worship, capable of holding about 150 persons; and two bed-rooms adjoining it, besides a back piazza, one end of which is partitioned off for a pantry. There is no separate or proper chapel at Mesopotamia. The burial ground is just behind the house, and there the remains of a number of our Brethren and Sisters are resting in peace, in the hope of a joyful resurrection. After waiting some time, an old female assistant made her appearance, and soon after a brown man, baptized by Br. Ellis four years ago, of whose usefulness we have good hopes, especially as he can read and write. Br. Zorn spoke some time with him, and then others coming in, he commenced speaking with the negroes individually, till past 11 o'clock, when a public discourse was delivered on the subject of the festival of *Whit-sunday*, to about sixty persons. After a few minutes' respite, the class for the new people followed, and the morning services were concluded with a meeting for the congregation members. The people were attentive, and we have hopes that a good work is going on in their hearts. May God continue to lay a blessing on this station, and cause it to flourish to His praise! After dinner, Br. Zorn went into the village to visit the sick and infirm. We were glad to find that one of our members whom we had occasion to remind very sharply, was not hardened, but acknowledged his sin, and expressed contrition for it. The great depravity of the negroes is much to be deplored.

Monday, 31st. Left Mesopotamia soon after midnight, and reached Spring-Vale at 11 o'clock, having accomplished thirty miles of rugged mountain road, on horseback, besides stopping at New Carmel for breakfast.

Friday, June 4th. In the evening, our little hall was as usual filled with attentive hearers, mostly from this property. They shew much eagerness to be instructed, yet not always a willingness to renounce their evil ways; nor can this be expected immediately to ensue. If these poor negroes, sunk in ignorance and vice, only shew a desire to hear the word of God, it generally follows that a number of them in time become sincere Christians.

Saturday, 5th. Br. Zorn went to Flower-hill in the district called Middle-quarters, to preach by appointment. This whole tract, several miles in ex-

tent either way, is covered with the thorny logwood, except where the straggling houses of the brown settlers open the thicket. They live six or seven miles from Black River Bay, where the parish church is, but remain in total ignorance, and therefore stand much in need of an active missionary to rouse them. Br. Zorn's object was also to get better acquainted with them, and, if possible, to find a person of religious, or at least, moral character, to instruct their children, in which respect all his inquiries for the last six weeks had been unsuccessful. On a former occasion, a brown woman had been interrogated as to the character and abilities of several of the neighbours, and the following conversation ensued—"Tell me, who can read in this neighbourhood?" "Why," answered the woman, "several can read, but I don't know whether they will suit parson. There is John ——, and Mr. ——, and ——." "Well, what does John do all the day?" "Nothing, Sir, Nothing." "Has he got no trade, or is he an old man?" "No, parson, him is quite a young man." "How does he live then? has he got any slaves?" "No, him got no slaves;" "Well, how *does* he live then?" "He likes to lie down all day, and his old mother works for him." Probably this man's mother was *black* and he *brown*. In such cases, even among slaves, it is customary for the fairer offspring to be called *massa*, and *missis*, and their mothers are content to work for these would-be gentry, even when grown up to manhood. As to the rest whose names were mentioned I found they were either addicted to drinking, or led a dissolute life, so that I could not employ any of them conscientiously. This morning, about forty persons, free and slaves, assembled, whom Br. Zorn addressed from the words, *We are ambassadors for Christ*. They listened with much attention, and when the service was over, several declared that it was too short.

Sunday 6th. After the public service, two negro men were baptized into the death of Jesus. All seemed much impressed and affected. In the class for the new people and candidates, the nature of Holy Baptism was still more simply explained to them, and they were called upon to answer a number of questions on that subject. In our little congregation-meeting, two negroes, formerly communicants of the established church, were, according to their urgent request, received as members of the Brethren's Unity. This meeting was truly blessed to our hearts, and we rejoice to be able to hope that these two persons may become "burning and shining lights" among those of their own colour. After the meeting, every one extended to them the right hand of fellowship, and wished them the Lord's blessing. Several of those who wish to learn, or can read a little, remained an hour longer to receive a lesson from Sr. Zorn. Toward sun-set, Br. Zorn went into the negro village, to speak with a woman who has been laid up several years with sore feet, and now wished to be baptized. Not seeming, as yet, to have a due impression of her sinfulness, Br. Zorn did not feel freedom to baptize her. He also visited some other sick and infirm persons; among the rest, a woman who has not been able to sit upright for a year or two, "How do you do to day, *Becky*?" "A little so so, the same fashion, *massa*." Do you ever think of the Lord, and pray for your poor soul? "Me *pray*, *massa*, me Christian long ago." Thus, but too many, alas! comfort themselves with an outward form, without any inward grace, or knowledge, or change of life!

15th. Br. and Sr. Zorn set out for Fairfield, at an early hour, for the

purpose of attending the Mission-conference, and rejoiced to hear, on their arrival at that place, that Br. Renkewitz and his wife were shortly expected from England, as assistants in this Mission.

27th. Br. Zorn officiated at Mesopotamia; about ninety negroes and a number of free brown people were present at the services. In the meeting for the members of the congregation, an allusion to the backsliding of one of these members, with an exhortation to prayer in behalf of the offender, was listened to with much seriousness.

July 18th. The Sunday-school and morning-service were held as usual. During the sermon, a storm of thunder and lightning, accompanied by two slight shocks of an earthquake, passed over the valley. In the afternoon, Sr. Zorn was engaged, till after four o'clock, teaching some adults to read. This she does likewise during the week, after the usual evening service.

29th. Called to see a poor sick woman of colour, formerly a midwife in extensive practice, and now confined to her bed by a distressing malady. Affliction has been to her a means of great blessing, since it led her to seek, and, we trust, to find the one thing needful. She is a pattern of resignation in her painful sickness, and appears anxiously looking forward to a better country.

August 10th was the day appointed for laying the foundation of our church, and we can truly declare, it was a day on which the Lord made us to rejoice and be glad. [For an account of this solemnity, see Vol. xi. p. 419.]

15th. Being our prayer-day, we had the pleasure to add eight persons to the class of candidates for baptism, and to receive five into church fellowship.

29th. There was a numerous attendance of negroes at Spring-Vale. It is a favourable circumstance for this Mission, that but few of the negroes belonging to Y. S. and Ipswich, are already baptized; they are not, in consequence, so easily tempted to consider themselves in a state of safety, as those who have undergone the form of reception into the Church of Christ. We trust that many will thus be induced to come and hear the word of God, who might otherwise never have set foot in a place of worship. The negro assistant was overheard very busy instructing the new comers, in terms like the following, "Heart no good, heart like stone before it gets grace to feel, no love good ways, but love darkness. When heart changed, then it love good word; before, no love to hear it; but then you will feel, when parson read the good sweet word, as if you could dance." Then she attempted to describe to her ignorant companions, the happiness of a true believer.

Sept. 6th. Paid our first visit at Irwin-hill, to our great satisfaction and encouragement. The following day we spent at Montego bay, chiefly in company of the Wesleyan Missionary, Mr. Duncan. How delightful to meet with those who are like-minded with ourselves, and labouring in the same blessed cause.

October 24th. Being Sunday, the hall in the family mansion at Spring-Vale, was crowded to overflowing, while Br. Zorn preached, with a warm heart, on the sufferings of our Saviour. After the service was the baptism of a negro of advanced age, who, though incumbered with a wooden leg, used often to ride to new Carmel, a distance of fifteen miles, to hear the word of God. His grey locks and venerable appearance, and the fervency of spirit with which he answered the questions put to him, made a very solemn impression on the whole

assembly. In the class of new people and candidates, two negroes were joined together in holy matrimony. The negroes are, as yet, so little accustomed to the Christian rite of marriage, that they can scarcely retain their gravity, when they see it solemnized. Generally speaking, they live almost like the beasts of the field.

December 16th. Rode to New Carmel, to see Sr. Ricksecker, who has been seriously ill. Met there, the Rev. Mr. Blyth, a Missionary of the Scottish church, who appears to be a faithful and gifted servant to God.

17th. The expressions of some of the candidates for new church privileges, were very edifying to us. An old man who is to be baptized, said, "Massa, aforetime me thief, me lie, me everything that is bad; me heart very wicked, but I hope, my sweet massa will have mercy upon me, and forgive all that I have done; my sweet massa come down to die for my sins, I pray Him to give me a new heart, that I can love Him." Such humble confessions are not often heard proceeding from a negro who has lived sixty years in the world, without knowing anything of the gospel of Jesus Christ.

The services at Christmas, and at the close of the year, were attended by a great number of negroes of all ages, who listened with eagerness to the glad tidings of great joy, "that unto them is born a Saviour."

The number of souls under our care, amounted, at the close of the first year of our Missionary labour at this place, to 123, of whom 4 are communicants, 4 candidates for the Holy Communion, and 22 baptized adults.

(Signed)

JACOB ZORN.

Extracts of Letters from Brother J. ELLIS.

DEAR BROTHER,

FAIRFIELD, *April 9th, 1831.*

"SINCE my last to you was dispatched, I have had the satisfaction to receive your letter of December 24th. The box of books too, of which it was the harbingers, has been duly delivered. For the Missionary Register, and other works relative to the extension of Christ's kingdom on earth, we return our best thanks. How cheering to read accounts which so exactly coincide with our own experience. We see that, as in the natural world, the rays of the sun everywhere produce verdure and life; so also, wherever the Sun of Righteousness arises, shining with his healing beams on a benighted people, whether in the eastern or western hemisphere, the gloom of sin is dispersed, and plants of righteousness spring up. Even such as have been slow at heart to believe, will, by degrees, be led to bow the knee to Jesus as their King, and to acknowledge that He has a rightful claim to the heathen for his inheritance, and to the uttermost parts of the earth for his possession. We have of late years also in this island, had frequent cause to mention the increasing desire of the negro population, after the word of life; and I am thankful in being able to say, the prospect does not become less encouraging. It has happened more than once, that above twenty of these bondsmen have come in one day to have their names entered on our lists, many of them from a distance of near twenty miles.

"The number of persons assembled here last Sunday, (Easter), was computed at 2000: scarcely one half of them could find entrance into the church

at one time, but we endeavoured to give all an opportunity of hearing. It being prayer-day, the newly appointed members and candidates, amounting to fifty-three, were made very joyful by attaining to new church-privileges; indeed, the very orderly demeanour of so large a concourse of people, and the truly Christian spirit which prevailed, seemed to testify thankfulness of heart for the victory we obtain over death and the grave, by the resurrection of our Lord Jesus Christ.

“The latest accounts from our other settlements are also, for the most part, of a cheering nature; though we have not had communications from them since Easter, except from Y. S. or New Fulnece. Br. Zorn, who wrote on Easter Monday, says, “We had yesterday a very blessed day; six persons were received into the congregation; one person, the firstling from Y. S. estate, baptized, and twenty became candidates; the hall and drawing-room of the mansion-house at Spring Vale, were so crowded, that the family had to retire into an adjoining apartment. Upwards of 400 were present, about twenty of whom were added to the class of new people in the course of the day.” We thank the Lord, that there appears a disposition among the aged negroes at Y. S. to obey the gospel.

“The two day-schools belonging to Fairfield, continue in steady operation. In the one we have 18 scholars, 16 of whom are slaves, and in the other, which is kept at Somerset, we have 25 free brown children, and 2 slaves. Their progress is various, according to their age and capacity. The pleasure they take in learning Scripture texts and hymns, encourages us to hope, they are owned and blessed by the Friend of children. That our Sunday-scholars do not attend regularly, is a constant source of regret to us. They come, it is true, in tolerable numbers, but, as the majority only attend every alternate Sunday, or perhaps less frequently, they forget, in the intermediate time, a great part of what they learn, except in a few places, where the proprietors assist in instructing them, or where we have been able to establish something in the way of night-schools.

“You will be sorry to hear of an untoward circumstance relative to one of the newly-built school-houses in Westmoreland, *viz.* that in the Darliston mountains, denominated Beaufort. It has been pulled down. You recollect, that the land on which this building was erected, was given to us by Mr. K. It now appears that there was a flaw in *his* title, which was unknown either to himself or any other of our friends, at the time the building was begun and carried on. As soon, however, as our school-house was finished, and we had just began to make use of it, a relation of Mr. K.’s laid claim to all his land, that part which had been regularly conveyed to us, as well as all the rest. Having obtained legal advice, we found that our safest way would be, to take down the newly-erected building, and have the materials removed to a place of safety, which was accordingly done on the 7th of March. On account of the expense attendant on such a misfortune, we are truly sorry, otherwise we have reason to believe, from appearances, that even this event will be overruled for good.

“During the whole of this year there has been great lack of rain, so that, at the present time, great distress is felt for want of grass and water, many cattle have already died in consequence of the drought; and, should it continue much

longer, we cannot but entertain apprehensions for the crops of provisions and other produce for next year. We had one light shower at Fairfield, within the last two days, for which we are thankful."

May 7th.

"You will be glad to hear that we have recovered two acres of the land at Cross-path, bequeathed by the late Mr. B., for the establishment of a Missionary station. During a visit which I lately paid at Mesopotamia, I took formal possession, no objection being raised by the parties who have hitherto occupied them. The situation is, in every respect, a most favourable one, being surrounded by populous estates, well supplied with good building stone and very healthy. If the removal of the present station from Mesopotamia to this place can be effected without material difficulty and expense, we shall indeed have cause to rejoice.

June 4th.

"The accompanying letter from a respected friend and fellow-labourer in the cause of Christ, who is one of the curates of St. Elizabeth's parish, will explain the ground of our anxiety, to be enabled to renew a mission in the Nassau mountains. Both on Island and Windsor estates, there are many negroes who seem truly desirous to receive religious instruction, and who I think would profit by it, if brought somewhat nearer to their doors. This is particularly the case with the old people, who were attached to the negro congregation, served by my late uncle and Br. Ward, and who are no longer able to get as far as New Eden; as to the remainder, the distance is not so great as to forbid their occasional attendance at that station. Many of the hearers at New Eden, come from estates which are considerably more remote; and, at Fairfield, we have some who live twenty miles off. If we could build without expense, (which, alas! we are far from doing), and subsist in like manner, we could then extend our efforts in many quarters, into which we have been of late years invited. Yet we have reason to be thankful, if but the Lord's work be done by us, whether it be little or much, that we are enabled to effect.

"You will probably have heard, that the question concerning our visit to Europe this year, has been decided in the negative. We are quite satisfied, for we wish to work while it is called to day."

Extract of a Letter from Brother JACOB ZORN.

DEAR BROTHER, SPRING-VALE, LACOVIA, *March 4th, 1831.*

"WE thank you for the encouragement your letter affords us; for what can be more exhilarating to a Missionary in distant lands, than the reflection, that he is supported by the prayers of many righteous men, and that Christian friends of every denomination, who are "tarrying by the stuff," are thus essentially co-partners in the blessed work of evangelizing the heathen.

"We shall, as you observe, require extraneous assistance to complete even the chapel which is now erecting at this place, although we are comparatively so well supported in this island; but we feel persuaded that the Lord will help us through all embarrassments. We continue to receive a few subscriptions from friends in the neighbourhood, and also from the United States. Near 40l. currency has been collected for the chapel, in the city of New York; Philadel-

phia, we hope, will do something likewise. That we study plainness and durability, as far as is consistent with economy, you may rest assured. Since the commencement of this year, the chapel has not been advancing quite so rapidly as we could have wished; however, the walls are completed, and the skeleton of the roof, which is ready, will be raised next week. As to the time when we may hope to consecrate it, I shall say nothing; it might only mislead you; everything proceeds so dilatorily in Jamaica. Meanwhile, we continue to keep the meetings in the family house on this property, and have the pleasure to see the large piazza generally well filled, although crop-time always causes a temporary falling off in numbers. We are so situated as to embrace both the sugar estates in the plain, and the coffee, ginger, and cattle properties among the mountains, a circumstance which contributes to keep our numbers more on a par, even during sugar-crop, than is the case at other stations; for, on the latter kind of properties the negroes generally have time to attend on Sundays. It is on sugar estates, that most difficulties in the way of the due observance of the Sabbath exist. The Lord has been pleased to work a great change in the hearts of many, since our arrival at this place, twelve months ago, and we pray, that he would enable us, his feeble servants, to go forward in his strength. The strong holds of Satan around us, are built up chiefly of sensuality, and he uses his utmost endeavours to defend them. How hopeless would be our warfare, did we not know assuredly, that greater is He that is in us, than he that is in the world. The cause of *our* Master must ultimately prevail, the kingdom of darkness must fall, and methinks, there are, even here, some signs of its decay. Although, to use the language of the Apostle, we see not around us many wise men after the flesh, many of the mighty or noble of this world, called to the enjoyment of Christ's salvation; yet we rejoice, that unto the poor, the gospel of our adorable Redeemer is preached, and preached with effect. According to my ability, I am thankful to assist in extending the sphere of our Missionary exertions in this part of Jamaica, and especially to labour for the Spiritual good of the negro population around us. We commend ourselves and our small but increasing flock to your remembrance and prayers."

From Brother JOHN SCHOLEFIELD.

DEAR BROTHER,

NEW CARMEL, *May 4th*, 1831.

"THE Mission at this place is proceeding steadily. We have indeed enough to exercise our faith and patience, but also much to encourage us.

"You have been informed of the distressing circumstances which compelled our conference to give directions for the pulling down of our newly-built school-house at Beaufort, and the removal of the materials to a place of safety. The 28th of February, and the two following days were employed in this work, to the great grief of ourselves and the poor people in the neighbourhood; who, the day before had assembled in it, for the first time, and listened with great attention to a discourse from the words—*Go ye into all the world and preach the gospel unto every creature*, &c. Mr. Scott and Mr. Farquharson kindly aided us, by sending their tradesmen and labourers; and the free people, when they saw it must be taken down, willingly did what *they* could to assist. We hired a house in the immediate vicinity, near which we deposited the

materials, and have the happiness to preach every fortnight to an increasing congregation. We have also established a Sunday-school there, which is well attended. Do you think our kind friends in England will be ready to give us some help, and enable us to rebuild this chapel and school-house, in a neighbourhood where both are so much needed? You remark concerning our schools, that the number of those who attend appears small; the fact is, that the daily schools cannot be attended by many slaves, and the free settlers in these mountains live generally scattered; but WOODLANDS numbers 28 day scholars, and near 40 evening scholars, the majority of the last are slaves. BIGWOOD, 16, and 7 evening scholars; there are not many slaves near that can attend. BEAUFORT, 33 day scholars, and 15 evening ditto. SPRINGFIELD has fallen to Br. and Sr. ZORN; and CROSS-PATH to Br. Ricksecker; I believe he keeps it as his own house. Mrs. Cooper's school numbers about 60, some of whom are free children from our other schools: this school is kept by a young woman of colour, an assistant in our Church. Mrs. Scott's school numbers about 80, chiefly the slave children of the estate: this school is not at all connected with the Ladies' Society. Our day-schools open at nine, and close at twelve. The night and evening schools begin at seven, and close at half past eight o'clock. The Sunday-schools consist chiefly of slaves,"

From Brother J. T. LIGHT.

IRWIN-HILL, *May 31st*, 1831.

DEAR BROTHER,

" SINCE I wrote to you last, our public services have been rather thinly attended, the negroes being constantly occupied in the sugar-harvest. At the children's meetings, however, we had the pleasure to see a larger number of children than ordinary, the sunday-school having probably excited in them a desire to visit us, though by no means so regularly as we could wish. Indeed, a better attendance cannot be generally expected from the negroes on sugar estates, till the Sabbath be regarded by their superiors as a day of complete rest from bodily labour.

" You will have heard of the uncommon drought from which this island has had to suffer for several months past. I think we have not had more than four showers during the interval between November and May; the consequences of this visitation are not only most injurious to the young canes, but also very distressing to the poor negroes, whose provision-grounds have been rendered almost unproductive. Their plantains have been stunted in their growth, and their ground-bread nearly consumed by the heat and dry winds prevailing through the whole of crop-time. During the past fortnight, we have been cheered by refreshing rains, and we may hope for a continuance of them throughout the ensuing month.

" I read with much interest what you mention concerning the declining health of several servants of God, in our own Church. I, too, feel often compelled by increasing infirmity to retire, as it were, within myself. The spirit is often willing, though the flesh is weak. Pray for me, that I may learn yet more perfectly not only to do, but also to suffer, the will of God. My dear wife has not been very well for some weeks past, and I have likewise had to suffer much

pain and inconvenience from the state of my leg. Yet we are thankful not to be absolutely prevented from discharging the duties incumbent upon us.

“ We had lately a call from the Rev. W. H. Angas, a minister of the Baptist Society, who came out on a visitation to their mission in this island, and has travelled much and laboured hard during the three months of his residence in it. We felt truly united with him in spirit, and regretted not seeing him once more before he sailed for England. Our Baptist brethren appear to be extending themselves in the neighbourhood of Montego Bay; they have lately built a chapel at no great distance from our settlement, and many negroes are enjoying the benefit of their ministry. May the Lord bless their efforts, and the efforts of all his servants, of whatever name, to call sinners to repentance, and to the knowlege and experience of a Saviour's love.”

ANTIGUA.

Extract of the Diary of the Negro Congregation at St. JOHN'S, for the Year 1830.

JANUARY 1st. At 12 o'clock, Br. Johansen held a public discourse on Ps. 39, 7. *And now, Lord, what wait I for? my hope is in Thee.* The service was attended by a pretty numerous company of negroes, many of whom were affected, even to tears. The evening-service was likewise well attended, chiefly by negroes from the neighbouring estates. We were hereby much encouraged and confirmed in our hope, that the Lord would hear our earnest prayers, and cause the year on which we thus entered, to be a period of renewed blessing.

6th. We celebrated the festival of Epiphany, in the usual solemn manner, and had the pleasure to see our church completely filled with attentive hearers.

In the course of this week, we spoke individually with the candidates for Holy Baptism. The expressions of many were very satisfactory to us. One said, “ I have long desired to be baptized, and to be washed from my sins in the blood of Christ; I wish to forsake the world and whatever is contrary to the mind of Jesus, and to live to Him alone.” Another negro, who, from various circumstances, has had long to wait for this privilege, expressed his earnest wish that the commencement of a new year, and his admission into the visible Church of Christ, might prove the beginning of new life in his soul.

10th. Was our first prayer-day, on which occasion 6 adults were baptized into the death of Jesus, 9 received into the congregation, and 10 admitted into the class of candidates for baptism. The presence of God our Saviour, was sensibly felt among us on this solemn occasion.

14th. Dr. Daniel, proprietor of Murray's plantation, sent his horse for one of the Missionaries, that he might visit a negro who was dying of a consumption. Br. Kochte accordingly went, and found the sick Br. Jeremiah, near his end; the patient was fully aware of his danger, but was enabled to look forward with confidence and joy towards the change which awaited him. He expressed his conviction, that the Friend of sinners would not reject him, but grant him an entrance into His heavenly kingdom, out of free grace and mercy. On the 22nd, he departed in the faith of Christ. The Missionary afterwards visited a venerable old negro, named Samuel, who for many years had been unable to come to church, and who shed tears of joy, at having an opportunity afforded

him of spiritual intercourse with his teacher. The interior of his cabin had a singular appearance; his bed consisted of a mat made of cocoa-nut leaves, fastened to a rod which rested on four great stones; about the room lay a number of household articles of the rudest description. In the infirmary, ten persons were visited, chiefly members of our Church, to whom advice was administered suited to their circumstances.

19th. In the evening-service, Br. Coleman read an account of the beginning of the Greenland Mission, adding various explanatory remarks, to render the subject intelligible to the negroes.

20th. We were busily employed in speaking with the communicants, of whom 1122 called upon us, on this and the following days. Previous to the celebration of the Lord's Supper on the 24th, which was attended by 1050 communicants, 19 persons were confirmed, and 14 admitted into the class of candidates.

February 5th. Was the funeral of Catherine Kirwan, who had reached the age of nearly 100 years. She was born in Grenada, and baptized there as an adult, by a minister of the Established Church. In the year 1805, she became a member of this congregation. Her late mistress, Mrs. Havercomb, who died a few weeks ago, at a very advanced age, and who had been nursed by her in infancy, always gave her the character of a good and faithful servant. Nor can we withhold from her the testimony that she conducted herself as a follower of Jesus, and sought to adorn His gospel, by a consistent walk and demeanour.

14th. In the meeting for the children, was the baptism of 15 infants, into the death of Jesus. At the close of the afternoon-service, we were under the painful necessity of excluding 23 members of the congregation from fellowship with us. Br. Newby, who had to make known this circumstance, took occasion to explain to those present the apostolical rule in reference to unfaithful members of the Church, and earnestly to exhort his hearers to watchfulness and prayer.

March 3rd. Br. Johansen held the funeral of the negro brother Christopher, on Daniel's plantation. He had been frequently visited on his death-bed by Br. Newby, and always testified an ardent desire to depart, and to be with Christ. Such proofs of the power of Divine grace, are a real encouragement to us.

8th. Br. Newby visited the negro, Henry Shearman. He was baptized twenty years ago, as an adult, by Br. Richter, and has ever since been in a very sickly and suffering state. Several years ago he lost a leg, and now the other appears to be in a state of mortification. He expressed his earnest desire to be released from his sufferings, and permitted to enter into that rest which remains for the people of God. After singing the verse—*O Jesus show Thy great compassion—Unto the soul that pants for Thee, &c.*, he was commended in fervent prayer to the merciful support of his Saviour. He afterwards begged that the hymn might be sung—*Ah! whither should I go,—Burden'd, and sick, and faint?* &c. A neighbour, who happened to be present, observed, that *that* was his favourite hymn, and expressed the real language of his heart. He departed the following day. For several years past we had the pleasure, through the generosity of some friends in England, to afford some outward relief to our late brother, for which he expressed his great thankfulness.

21st. Many of our people were prevented attending the church by the violent rain which fell; yet we had the pleasure to see a considerable number, and to partake of the body and blood of Christ with our communicants, of whom 1028 had attended the individual speaking; thirty-four persons partook, for the first time, or were admitted as candidates.

28th. Seven couples were married in our church, the banns having been published the three preceding Sundays. The utility of this practice, which we have only lately introduced, has already become apparent; serious irregularities having sometimes occurred for want of such a previous notification.

29th. Was the funeral of the chapel-servant, Henrietta Southwell, a free negro, and was attended by about 500 persons. About fourteen days before her end, we had in vain endeavoured to reconcile her to some negro sisters, with whom she had had a violent quarrel. As soon as the latter heard of her illness, they hastened to her and found her in a dying state. She immediately held out her hand to them, and asked pardon for the offence which she had given, assuring them of her sorrow for what had passed. They immediately expressed their willingness to forgive and forget everything, and their earnest desire for her eternal happiness. Some edifying conversation followed between the parties, in the course of which all were much affected.

April 4th. The children had their prayer-day, accompanied by an examination into the progress they had made in scriptural knowledge, by which all present were much gratified.

The services of the Passion-week were numerous attended, and the Lord laid an evident blessing on our meditations upon His bitter sufferings and meritorious death. In returning from Mountjoy on the 9th, our dear Br. Johansen, was attacked by the alarming illness, which in about a week terminated in his departure, to the great grief of his fellow-labourers, and the whole negro congregation. His dear wife, who had long been dangerously ill, was, at the time, thought to be near her end, but afterwards recovered sufficiently to undertake the voyage to Europe. (See Per. Accts. vol. xi. p. 360).

25th. We held the usual service with those members of our congregation, who had been admitted to various privileges of the Church, since the foregoing Easter. The whole company consisted of 50 baptized adults, 91 received members, and 153 communicants; 294 in all.

May 25th. We were visited by four Eboe negroes who, two years ago, escaped to this island from Guadaloupe in an open boat, to avoid the barbarity with which they were there treated. We admonished them, through an interpreter, to conduct themselves properly, and to avail themselves of the opportunity now afforded them of becoming acquainted with the will of God concerning their salvation.

June 6th. We spoke with the baptized and candidates for the Holy Communion, belonging to our country congregation, of whom 222 called upon us, and in the course of the following week, visited a number of sick persons on different plantations.

On the 15th, We held similar conversations with the new people, candidates for baptism, and excluded; and, in general, found much cause for encouragement, in the state of mind which they manifested. Several of the excluded, in particular, appeared truly desirous to forsake the ways of sin, and to turn

with their whole heart to the Lord. May they obtain strength from Him to keep their good resolutions.

About the middle of July, all the Brethren at St. John's were so much indisposed with fever, and other distressing symptoms, that it was found needful to call in the aid of the Brn. Wright, of Gracehill, and Simon, of Cedarhall, for the performance of the ordinary Sunday-services. Towards the end of the month, the Brn. Coleman and Kochte were able to resume their duties.

August 5th. Br. Kochte visited Magdalen Samuel, a little girl, eight years of age. She had been a diligent frequenter of the day-school, and had learnt to read well. Her parents are national assistants, and her father has the management of the school at Five-Islands, on which the Lord's blessing has evidently rested. When visited by the above-mentioned brother, the child exclaimed, "I was coming yesterday to church, at Spring-Gardens, but on the road got such a pain in my back, that I fell senseless to the ground. If our Saviour intends to take me out of this world, I am quite willing to go to Him. I know He will receive me." Her departure followed in the course of a few hours, in the most gentle and happy manner.

On the following day, her remains were interred. The solemn service was attended by the children of our day-school, 140 in number, all neatly dressed. They appeared deeply affected, and listened with much devotion to the address delivered to them by Br. Coleman, in which the following particulars of the last hours of their departed companion were related. Her heart appeared, from the commencement of her illness, entirely fixed on her Saviour. She repeated with much feeling, two of her favourite hymns; *I love the Lord who died for me*, and *Happy the children who are gone*, &c., and observing her mother weeping, she turned to her and said, "Do not weep for me; I am going to our Saviour, and therefore shall not be lost." Addressing her brothers and sisters, she expressed a wish that they might receive more grace from the Lord; and to her brother she said, "I pray earnestly, that you may have faith to believe in Jesus." Her father, who is in the habit of attending the sick-beds of his countrymen, declared publickly, on this interesting occasion, that he had never seen more striking evidence of the grace of God, in any person, whether old or young.

September 12th. Our married people celebrated their memorial-day; previous to which we had spoken, individually, with 436 couples, most of whom live in peace with each other, and conduct themselves in a manner consistent with their profession; the few with whom this has not been the case, appeared desirous to be assured of mutual forgiveness, and promised each other a new affection and fidelity.

20th. The *Benevolent Society*, consisting of negroes and people of colour, in connexion with our Church, held its second anniversary. After a meeting for the transaction of business, in which the state of the funds was laid before the members present, and a proposal made and agreed to, to augment the relief hitherto afforded to the sick and indigent, a discourse was delivered to them, by Br. Coleman, on the words, *Be ye also perfect, even as your Father in heaven is perfect.*

October 10th. We conversed, in the course of last week, with 783 new people, candidates for baptism, &c., many of whom gave us much satisfaction.

In a conference with the national assistants, the negro brother, Richard M'Creath, was introduced as a new member. This person is an African of the Eboe nation, who, some years ago, was manumitted by the will of his late mistress, in consideration of his faithful and valuable services. The freedom thus acquired, he turned to the best account, not only by labouring diligently with his hands, so as to become possessed of a little competency, but likewise by improving the opportunities afforded him, of becoming acquainted with the way of salvation. We can give him the testimony, that he knows and loves his Saviour, and earnestly desires to follow him in simplicity and godly sincerity. Some years ago, he entered into a special engagement with a considerable number of his countrymen, who are members of the congregation at St. John's, to live alone to Jesus, to be diligent in attendance at the house of God, and to render each other such outward and spiritual aid, as their circumstances might severally require. By dint of great exertion, he has obtained a respectable knowledge of the English language, and learnt to read the Scriptures, so that he is well qualified for the office to which he has been appointed; and we hope will be of especial service to those of our people, who are Africans, and with many of whom *we* find it difficult to converse.

November 18th. Br. Wright, who has undertaken the temporary oversight of this Mission, and has, in consequence, removed to St. John's, visited the aged national assistant, Mary, who has, for some years past, been too feeble to come to church. She said, "I have no desire to continue here below, but long for the happy moment, when I shall see my Saviour face to face. I know I am a great sinner, but Jesus has pardoned my transgressions, and I am not afraid to appear before Him." On the missionary taking leave of her, she lifted up her hands, and implored a blessing upon him and his fellow servants in the Mission, adding, "Farewell, I shall see you no more in this world, but we shall meet in heaven." Her departure took place the following day. She became a member of the congregation in 1782, and a national assistant in 1812; and conducted herself as a true follower of Jesus, in the performance of her appointed duties.

The festival of Christmas was held with the accustomed solemnities, and, we trust, with renewed blessing to the many individuals, both members of our Church, and strangers, who assembled to hear of that great mystery of godliness, *God was manifest in the flesh*, and to meditate on the love of our incarnate Redeemer.

In the course of the year 1830, there have been baptized at St. John's, 35 adults and 112 children; received into the congregation, or re-admitted, 149; admitted to the Holy Communion, 131 persons: 119 adults and 33 children, have departed this life; and 117 have been excluded.

At the close of the year, the congregation consisted of 2510 communicants (who partake of the Lord's supper in two divisions); 1148 baptized adults; and 1379 baptized children: in all, 5037 persons. To whom, if we add 516 candidates for baptism, and 1217 new people and excluded, the whole number of souls under our care, will amount to 6770.

(Signed)

JOSEPH NEWBY,
C. F. KOCHTE.

JOHN COLEMAN,
SAMUEL WRIGHT.

Extract of a Letter from Brother BENNET HARVEY.

DEAR BROTHER,

ST. JOHN'S, *April 10th*, 1831.

" I REGRET exceedingly, that you have found me so indifferent a correspondent since my arrival in this island. This would certainly not have been the case, had I not been nearly overwhelmed with duties of every kind, and my time and thoughts so occupied, that I have scarcely known what it was to have an hour of leisure. Owing to the changes which have taken place in the superintendence of this Mission during the last two years, and the want of an immediate successor to the late Br. Johansen, many difficulties have arisen, and many new arrangements have been rendered necessary. In due time, I trust, that our somewhat complicated machine will be once more in order, and that every thing will proceed in the regular course. May the Lord give his blessing to the measures which we may be led to adopt, and enable us, his feeble servants, to perform his work with self-denying zeal and diligence. I feel my own weakness and insufficiency, but trust I can say with truth, *Dear Saviour, that Thy will be done*—*In me, is all my prayer*. The following changes are about to take place among the Missionaries in this island. Br. Wright returns to Graecheill, where he has been actively labouring during the last few years; Br. Thraen is appointed to the same station; Br. Bayne, to Cedar-hall; Br. Zellner, to St. John's; Br. Coates, to Newfield. Our venerable Br. Newby, and his wife, who are both very infirm, have chosen Cedar-hall for their place of retirement.

" We have lately passed through an anxious period. At one time our premises at St. John's were in imminent danger of destruction from the blazing cane-fields in our vicinity, but the Lord heard our prayers for their preservation from the devouring element. A number of negroes have been tried for their lives as incendiaries, but only one has suffered the extreme rigour of the law. I regret to say, that this poor man was a member of the congregation at Newfield; to the last moment of his life, he persisted in declaring his innocence of the crime laid to his charge. Although the evidence against him was merely circumstantial, yet it was so strong, that few persons could entertain any doubt of his guilt. The late insurrection was caused, as you are aware, by the resistance of the negro population to a law of the legislature, abolishing markets on Sunday, but neglecting to set apart some more suitable time for the same purpose. Tranquillity is now restored, and we trust will be maintained. Remember us in your prayers."

From Brother JOHN COLEMAN.

DEAR BROTHER,

ST. JOHN'S, *May 7th*, 1831.

" I HAVE now the pleasure to inform you, that our Committee have at length resolved upon erecting a school-house at this station. A plan has been already drawn out, and estimates formed; and I trust I need not add, that we are doing our very best to obtain a commodious building on the lowest terms, consistent with durability. A considerable sum, probably above 1200*l.* currency (500*l.* sterling), will, however, be required for its completion: yet we are satisfied that the money will be well employed, and so I think our British

friends would likewise be, were they to see our numerous congregation, and observe the great inconvenience to which we are continually subjected, in our attempts to give instruction to the children and youth belonging to it.

“ From our dear Br. Harvey we receive every encouragement to proceed with our efforts for the good of the rising generation. He sees the great importance of this work, and its bearing upon the spiritual prosperity of the Mission, and is anxious that we should be able to enter upon it with greater advantages than have hitherto fallen to our lot. The following are some of the duties which must devolve on the superintendent of the schools, at this and other stations:—Privately instructing the teachers and monitors in the schools, both in town and on the estates, and at such times as they find most convenient, (for I see it is in vain to expect them to attend punctually); directing the whole business of the day-school, and performing a good portion of the actual labour; regularly visiting the schools on the estates, for you cannot depend on anything being done, which you do not look after yourself; and seeking to obtain the sanction of proprietors and managers to the instruction of their negroes; besides visiting the children in sickness, caring for the books, writing letters, &c. You will greatly oblige me, by sending out, with our next supplies, the following articles; an exciter, an arithmetical board, a collection of scripture texts, pictures, &c. All these things, which I saw at the Chelsea Infant School, I am persuaded would be very useful here. we are also much in want of Freeman’s Cards, especially of the larger alphabets, and of a quantity of writing paper, slates, &c.

“ About a fortnight ago, my wife accompanied me on a visit to Gracebay. Besides assisting at the Sunday-services, I visited the school which is kept in the church, before the morning service. About sixty children were assembled, some of whom read well in the New Testament. At Gracehill, where we spent the following Sunday, Br. Wright being seriously indisposed, I found about eighty children in attendance at the school, whom I also examined, and was in general gratified with their proficiency.”

From Brother J. G. MUENZER.

DEAR BROTHER,

NEWFIELD, *March 8th, 1831.*

“ DURING the year past we have, on the whole, had cause for encouragement in the progress of the Mission at this place. The Lord has laid his blessing upon our endeavours, and though instances have not failed to occur of gross deviations from the mind and law of Christ, we have not unfrequently had occasion to rejoice over returning prodigals, and to adore the long-suffering and restoring grace of the good Shepherd displayed towards them. Our public and private services, particularly on communion and prayer-days, are well attended, and the presence and peace of God pervades our hearts. Our school is, upon the whole, in a satisfactory state; and many of the elder scholars are pretty far advanced. In August last, we began to keep a regular evening-school four times a-week, which has been attended by 50 to 70 children from different estates. The books you sent us were very acceptable, and we shall be glad of a further supply.”

“ In the course of last year, 4 adults and 38 children have been baptized; 49 persons received into the congregation, and 40 admitted to the Holy Communion: 27 have been excluded. Our numbers, at the close of 1830, were as follow:—Communicants, 618; baptized adults, 245; baptized children, 354; candidates for baptism and new people, 209; excluded, or under Church discipline, 80. Total under our care, 1512.”

Note.—Various particulars of the partial insurrection among the negroes in this island, (alluded to in Br. Harvey’s letter), having been already laid before the publick, it is not thought necessary here to repeat them. The following extract from the private diary of one of our Missionaries at St. John’s, may not, however, be unacceptable, as it displays the mercy of the Lord vouchsafed to the mission at that place during this anxious period, and records the devout and eager attendance of the negroes on the means of grace, as often as circumstances permitted. That a member of one of the country congregations should have been implicated in the acts of lawless violence, committed on this occasion, is a truly painful occurrence, and one well calculated to humble us, and to excite a spirit of greater watchfulness and prayer, on the part of ourselves and our brethren. It will, however, be borne in mind, that congregations, so numerous as those in Antigua, and whose members are placed under circumstances so unfavourable to constant pastoral oversight, are peculiarly exposed to trials of this description. That tares do find entrance among the wheat, is known to all Christ’s servants, and that our missionary brethren are not exempt from this experience, is proved by the necessity of excluding unfaithful members, to which they are frequently compelled to resort.

Sunday, March 20th. This being the day appointed for the abolition of the Sunday-market, we did not expect to see a numerous attendance at church, because we heard, that many of the negroes thought they were forbidden to come to town, as they were not allowed to bring burdens with them. But we were agreeably disappointed to see the body of the church and galleries so full, that many could not find seats at the morning service. At the Holy Communion, 360 were afterwards present. At the evening worship also, the church was pretty well attended, although there had been such disorders in the market-place.

Tuesday 22nd. As we were not fully acquainted with the disturbances which had broken out in the country, and all seemed quiet in town this morning, several of our number set off between 9 and 10 o’clock to Cedar-hall, to be present at the baptism of the little son of Br. and Sr. Thraen; but a short time after we arrived there, we were alarmed with the news, that part of an estate near town was on fire, and soon after the baptism, a messenger came to inform us, that it was the large cane-piece belonging to Gamble’s estate, immediately behind our church and premises, a road only being between. It was, however, put out before the messenger left town, and all was safe; yet we felt so much for Srs. Harvey and Newby, who had been left at home with four children, that we set off immediately, and were truly thankful, on our arrival there, to find that the crowd which had come to assist in extinguishing the flames, had

dispersed. This had been effected the more easily, owing to a false alarm of fire in another quarter, just at the time when all had done what they could here. We felt thankful for the exertions that had been made by all classes of people, who crowded to the spot on the first alarm; many who could not do much, knelt down in the yard and prayed aloud, that the Lord would in mercy spare the church. These prayers He graciously answered in a very remarkable manner; for, at first, when the fire broke out, the wind was north, and blew the smoke and flames so directly towards the church, that it was difficult to discern whether *that* or the canes were burning; but suddenly the wind shifted round to the south, and thus, not the slightest damage was done to our premises.

Friday 25th, passed over without any fresh alarm. In the evening, about 8 o'clock, was a slight shock of an earthquake.

Sunday 27th. We had public service at the usual time in the morning, and afterwards met to read the history of Palm-Sunday; but the evening meeting was omitted. There was a pretty good attendance, but many remained at home, having been informed that there would be no service at all, for which we were sorry. Br. Harvey preached a very appropriate sermon on the occasion, from the text, *All things work together for good, to them that love God, &c.*

Monday and Tuesday. We had the reading-meetings at 12 o'clock at noon; and on *Wednesday* and *Thursday*, at half-past 4 o'clock, as we were unable to hold our services in the evening, on account of martial law. Tuesday evening, Br. Harvey visited, in jail, the poor negro, John, belonging to Newfield, who had been condemned to die, for having set fire to a piece of cane belonging to his master, the Hon. Mr. Nugent. His trial had lasted three days, and no doubt of his guilt appeared to rest on the minds, either of the Court or Jury. Br. Harvey renewed his visit on Wednesday morning at half-past 7 o'clock, and afterwards Br. Coleman accompanied him to attend the poor man to the place of execution. It was an awful morning for us all!

Friday, April 1st. The services were held as usual in the middle of the day.

Saturday the 2nd. There was a full market to-day, and all went off peaceably.

Easter-Sunday the 3rd. The town was very quiet. We omitted our usual service at sun-rise, to prevent any confusion or alarm, on account of the people coming so early; at half-past 11 o'clock we met, however, to pray the Easter-morning litany, and to read the history of our Lord's resurrection. Br. Harvey afterwards preached from the words, *Because I live, ye shall live also*. Then followed the meeting for the members of the congregation. It is thought that there were above 2000 persons at church this day, of whom at least 500 had to stand without.

ST. KITTS.

Extract of a Letter from Brother G. ROBBINS.

DEAR BROTHER,

BASSETTERRE, *May 6th*, 1831.

"WE are still waiting with some anxiety, to hear that the needful arrangements have been made for securing to us the two acres of land, kindly pro-

mised by the owners of Profit Estate, for the formation of a third settlement. Perhaps the desired intelligence is already on its way to us. We are, meanwhile, proceeding with our accustomed labours, on which the Lord still deigns to lay his blessing. Of outward difficulties we have our share; the long continued drought, which blighted the prospects, both of the planter and the negro, has been attended with a great advance in the price of provisions, and with general distress among all classes. May the Lord soon grant us fruitful showers.

“Between Easter, 1830 and 1831, forty-three persons became partakers of the Holy Communion; 21 adults were baptized; 40 received into the congregation; 18 were re-admitted; and 74 persons were added to the class of candidates. Last Sunday, we had our usual prayer-day, when we had the joy to baptize 2 men; 4 persons were at the same time received into the congregation; 3 re-admitted; and 21 persons added to the candidates' class. The feeling of our Lord's presence, when we are met in His name, and the evidence afforded us, that He is pleased to accept our poor endeavours to serve Him, make every burden light.”

From Brother J. SHICK.

DEAR BROTHER,

BASSETERRE, *February 4th, 1831.*

“BY the kindness of some friends at Bedford and Tytherton, to whom we beg to offer our best thanks, we were enabled, at Christmas, to distribute little presents to about 120 girls belonging to our school; the female teachers were, likewise, not forgotten. All expressed great delight and gratitude, at these tokens of Christian remembrance. The number that assembled to a love-feast on Christmas day, was 547, of whom 194 were boys, and 353 girls. As we have no teachers who receive a regular salary, we are particularly desirous to have it in our power to gratify our well-meaning assistants. Although, when I first undertook the management of our schools at this place, I considered myself very unequal to the task, I can thankfully declare, that the Lord has hitherto helped me through all difficulties, and I now feel quite happy amid the crowd of negro children, by whom I am continually surrounded. With our dear fellow-labourers we are quite at home, and are much attached to this congregation; yet the poor state of my dear wife's health makes us sometimes desirous to live in the country, where there is a better circulation of air. We are, however, in this respect also, resigned to the Lord's will concerning us.”

From Brother J. D. SEITZ.

DEAR BROTHER,

BETHESDA, *May 7th, 1831.*

“SINCE the beginning of this year, several of our teachers have been particularly active in keeping evening-schools on the estates, and bringing the children regularly to school on Sunday. As the children showed great anxiety to learn to read, I commenced an evening school at Bethesda twice a-week, which is attended by 60 or 70 scholars; and we have had the pleasure to see that our labour is not in vain. On Palm-Sunday, the children sang a number of hymns with cheerful voices, and repeated various texts of Scripture, to the

gratification of all present. A further supply of school-books would be very acceptable.

“ Concerning our congregation, I can declare, that notwithstanding manifold defects, there are many of its members who have truly received grace, and testify their love to Jesus, by keeping his commandments. The speaking with the baptized and communicants is always a means of blessing to my own heart. Last Sunday I preached at Lavington, and was again impressed with the importance of the establishment of a Missionary station in that neighbourhood. May the Lord be pleased to remove the difficulties that have hitherto stood in way of this undertaking.”

The negro congregations at Basseterre and Bethesda, at the close of the year 1830, consisted of the following numbers:—

At *Basseterre*—Communicants, 772; baptized adults, 702; ditto, children, 712—2186; candidates for baptism, new people, and excluded, 990; total, 3176:

Bethesda—Communicants, 408; baptized adults, 313; ditto, children, 429—1150; candidates for baptism, &c., 717; total, 1867.

BARBADOES.

Extract of a Letter from Brother JOHN TAYLOR.

DEAR BROTHER,

SHARON, *March 15th, 1831.*

“ AT our first communion this year, we had the pleasure to admit 6 persons as partakers, and 6 as candidates. On the following prayer-day, 7 adults were baptized and 13 added to the class of catechumens. Several of our old communicants have departed within a short time, and most of them were interred in our burial-ground. On such occasions we have an opportunity of addressing the relations and friends of the deceased, on the importance of seeking the one thing needful; and many who have thus heard the gospel for the first time, have become regular hearers at chapel, and by degrees been brought into closer fellowship with the Lord’s people. Such circumstances cause us to rejoice; but alas! painful occurrences are not wanting. Last Sunday, we had to exclude several members for adultery and theft, the besetting sins of the negro population. One of the number was the first child baptized by our Missionaries in this island, in the year 1791. In 1814, he became a received member. On being charged with the offence, he confessed his guilt, and seemed very penitent. A few weeks ago he was taken dangerously ill, and I visited him in Bridgetown, where he has lived many years. He told me that he looked upon his sickness as a punishment for his transgression, and appeared very much impressed with the necessity of turning to the Lord with all his heart. We trust that the good Shepherd will follow, and bring back this poor straying sheep.

I was much affected to hear, by your last letter, of the departure of our venerable Bishop Benade, at Gracehill, in Ireland, on the 30th of December last. It brought to my recollection, in a lively manner, the blessing which I derived from his ministry, for more than three years of my abode in that congregation, and his fatherly advice to me on many occasions when I stood in particular need of it. We are all very anxious to receive more favourable accounts of our dear

Br. Ramfler, of Bristol; we earnestly pray the Lord to restore him once more to health, and to prolong his active and blessed service in his Master's house.

“ Br. Zippel and his wife are well, and diligent in their calling. The Sunday-services at Mount Tabor, are better attended by the negroes at Haynesfield, ever since directions were sent out by the worthy proprietor of that estate, to allow them every Saturday to work in their grounds and to go to market. Several members of that little flock, continue to walk as becometh the gospel, especially some negroes from two adjoining estates, who have proved a good salt unto others. One of them who learnt to read his Bible when I lived there, is now a chapel-servant; Br. Zippel informs me that he carries a text-book constantly in his pocket, and that he makes the word of God his daily meditation, while faithfully attending to his master's work.”

May 21st.

“ On the 27th of March, we had the pleasure to welcome Br. Morrish and his wife, after a prosperous voyage of thirty-seven days from Bristol. May the Lord make them accepted servants in His house, and long preserve them in health and strength for the performance of that work to which they have so cheerfully devoted themselves. They arrived on Pahn-Sunday, just in time to share with us, the blessings of the Passion-week. On Easter-Sunday, our congregation was increased by the baptism or reception of 7 adults, and the addition of 17 persons to the class of candidates. Between Easter, 1830, and Easter, 1831, 54 adults were baptized at Sharon; 8 received into the congregation; and 48 admitted to the Holy Communion. At Mount Tabor, during the same period, 9 were baptized or received, and 7 admitted to the Holy Communion.

“ On the 22nd of March, Sr. Taylor had to submit to an operation for the removal of an encysted tumour from her right shoulder, which had been increasing for the two last years. The Lord enabled her to bear it patiently, and I am thankful to add, that the wound is already quite healed. The week after Easter I had also to suffer from severe indisposition, brought on by too frequent exposure to the sun, while I was superintending the building of a new cistern. I am now quite recovered, and able to resume my accustomed duties. We commend ourselves and our negro flocks to your brotherly remembrance. The latter consisted of the following numbers at the close of the year 1830:—

Sharon.—Communicants, 207; baptized adults, 200; ditto, children, 153—560; candidates for baptism, 105; new people, 200; excluded, but still in attendance on the means of grace, 16; total, 881.

At Mount Tabor.—Communicants, 21; baptized adults, 30; ditto, children, 29—80; candidates for baptism, &c., 69; total, 149.

TOBAGO.

Extract of a Letter from Brother W. EBERMAN, dated

DEAR BROTHER,

MONTGOMERY, Apr. 13, 1831.

THE work comitted to us, in this island, proceeds in blessing, in spite of the machinations of Satan, whose power and subtilty are continually exerted for its overthrow. Through the mercy of God, we are *not, however, ignorant*

of his devices, and grace and strength have hitherto been afforded us, to withstand them. The gospel has already approved itself as the power of God unto salvation, to many souls, who were lately immersed in sin and sensuality. With deep humiliation and gratitude, we behold the crowded auditories that now assemble in our small church, and listen with seriousness to the word of life. Every evening during the passion-week, and especially on Good-Friday and Easter-Sunday, the attendance was beyond all former example; on the latter festivals, many were obliged to remain without. On Easter-Sunday, 10 adults and 7 children were baptized into the death of Jesus, and 13 added to the class of candidates for baptism. Our negro congregation consists at present of 65 members.

June 30th, 1831.

“ ON the 23rd instant, this island was visited by a dreadful hurricane; the devastation which it has effected, is great and widely spread, and will, no doubt, be reported in all the public prints. I shall, therefore, confine myself, in the following account, to what has happened to ourselves and the mission-premises, and I make no doubt, that you and all our friends will thank and praise the Lord with us, for the mercy which we have experienced. A heavy gale from the north, which blew during the whole night, between the 22nd and 23rd, formed the prelude to the approaching tempest. Towards morning it had abated, but the appearance of the sky portended a speedy renewal. About 9 o'clock, A.M., the wind suddenly shifted to the south-east, and began to blow with increased violence; the rain, meanwhile, falling in torrents, accompanied with thunder and lightning. In less than an hour it blew a perfect hurricane, and we were thankful to take refuge in the kitchen and pantry adjoining the house, which being furnished with strong shutters, afforded a better protection against the raging elements. The painters having, a few days before, taken out the window-sashes in the upper story, and erected scaffolds for painting the new building outside, the rain poured down in torrents into every part of the old and new houses, covering the floors to the depth of two to three inches. By 12 o'clock the storm, which now blew from the south-west, had reached its height; we could distinctly hear the cracking of boards and the falling of planks on all sides of us. One of the latter was thrown upon the roof under which we stood, and another was afterwards found lying in the gulley, at a considerable distance from the house. Our place of retreat began to appear no longer safe; but what other could we find? In our distress, we took our refuge to prayer; we cried aloud to the Lord to spare us, and He graciously heard and answered our petition. About two o'clock, P.M., the gale began to abate, and I could shortly after venture out to secure the window sashes that were blown in, and were still hanging by the ropes. On examination, I was thankful to find far less injury sustained than I had anticipated. The spouts are all torn from the roof and sides of the houses and broken to pieces, the garden-fences are destroyed, and many of our fruit-trees and vegetables ruined; a trifling loss, compared with that which others have sustained. Toward evening, the tempest recommenced, and continued till after midnight, but with diminished violence. O how thankful were we to enjoy a few hours' rest after so many of fatigue and alarm!

“ Since the date of my last, we have all been suffering from severe indisposition. My own disorder, which was both painful and tedious, at last as-

sumed the form of the nervous cholera, peculiar to these islands; and my sufferings were, for a season, acute, and seldom interrupted. Nor am I at the present time, in a condition to resume my missionary labours to the extent that I earnestly desire. Our future fellow-labourers not having arrived, I have been under the necessity of frequently giving up the services, by which, and the impossibility of visiting the negroes on the estates, I fear the missionary work may have suffered some injury. You may suppose that we have been in no small anxiety for the safety of our dear Br. and Sr. Zetsche, the hurricane having caused the loss of many vessels, as well as of much property on shore. In the harbour of Scarborough, only one ship escaped being wrecked. Yet we will hope, that it has pleased the Lord to protect them from the raging elements, and that we may, ere long, have the joy to see them in the midst of us. Remember us, in your prayers, at the throne of grace.

SURINAM.

LETTERS from Br. Passavant, superintendent of the mission at Paramaribo, dated December 31, 1830, and March 31 of the present year, state, that, with the exception of Br. Voight, who was suffering from inflammation of the eyes, all the Brethren and Sisters employed in the service of this mission, were in good health. The Christmas festival was attended by a great number of negroes, and was rendered additionally impressive by the baptism of 18 adults. Among the strangers present, were 19 negroes from the plantation Berg-en-daal, (see Per. Accts. vol. xi. p. 491), whose zeal to profit by the services of this festive season, was a source of much joy to the Missionaries.

NORTH AMERICAN INDIANS.

Mission among the DELAWARES.

ON their return from Pennsylvania to NEW FAIRFIELD in Upper Canada, Br. Luckenbach and his wife, paid a visit of three days to the Delaware and Monsey Indians, residing near the mouth of the Grand River, a stream which flows from the Northward into the St. Lawrence. While engaged in visiting them in their scattered dwellings, and more particularly at the funeral of a child, which was attended by from 60 to 70 persons, Br. Luckenbach gladly embraced the opportunity of proclaiming the gospel, and the attention evinced by those present, encouraged the hope that the seed sown was not altogether in vain. Several of these Indians had previously visited New Fairfield; and among the Cayugas, the Missionary met with a woman called Rebecca, who had formerly been a communicant in our church. Her condition appeared destitute, and her health very infirm; she therefore expressed great joy to see Br. Luckenbach, assuring him, that, though living among heathen, she had not forgotten her Saviour, nor suffered His words to escape her heart. She likewise mentioned her intention of returning to New Fairfield as soon as she was sufficiently recovered. The aim of this visit was so far attained, that Br. Luckenbach became acquainted with this interesting locality, and had an opportunity

of declaring to the chiefs of the respective tribes, our willingness to serve them with the gospel, and to assist them in the education of their children.

Letters from New Fairfield, of the 13th January, state, that the celebration of the Christmas festival was well attended by the Indian converts, and likewise by some of their heathen countrymen, and proved a season of much blessing. The number of missionaries having been recently augmented, the Brethren were able to devote more time to the schools, Br. Haman, superintending the school for boys, and Br. Micksh that for girls. The children make good progress in the English language, in the acquisition of which, they are much encouraged by their parents. The weather had of late been favourable to the erection of the new Mission-house, in which work, all the male inhabitants of the place engaged with much zeal and good will. The total number of Indians residing in the settlement at the close of 1830, was 218; of whom 38 were communicants, and 73 baptized adults.

Mission among the CHEROKEES.

A LETTER from Br. Beehler, of Salem in North Carolina, dated the 31st March, mentions, that the Cherokees were still in a state of anxious suspense, in regard to their threatened removal from their present place of abode. The remonstrance which they had addressed to the Supreme Court of Justice of the United States, had met with an unfavourable reception, and they were in great doubt what further steps to take for their security. All white male residents in the Cherokee territory, having been required by the Government of Georgia, to take an oath before the 1st March, prejudicial to the interests of the Indians, or else to leave the country, the Brn. Clauder and Nathaniel Byhan, chose the latter alternative, and found a temporary home at the house of Capt. M'Nair, about 18 miles from Spring-place, within the state of Tennessee. Br. Gottlieb Byhan being, however, exempt from the operation of this decree, in his capacity of post-master of the United States, remained behind at Spring-place, while the Srs. Clauder and Gambold continued to reside at Oochgeloogy. Under these circumstances, the worthy Indian Brother, William Abraham Hicks, sent his son to render them every assistance and protection in his power. According to later accounts, the Missionaries, by a decision of the Supreme Court of Justice, had been permitted to return to their respective stations. The small Indian congregations were in a very encouraging state.

GREENLAND.

THE early return of the Danish ship, Egedesminde, from Greenland, enables us to lay before our readers, the following summary report of the progress of the Mission in that country, during the year past.

The letters received from NEW HERRNHUT, are dated the last week of May, and state, that Br. Lehman had suffered much from an attack of gout, which had lasted several months; and that his wife had been alarmingly ill for four weeks, of a bilious fever. Br. Tietzen, had also been an invalid during

the whole winter; yet, in the midst of these trying circumstances, the Lord had graciously supported his servants, and no essential duty had been neglected. The spiritual state of their converts, had, in general, been satisfactory, though painful occurrences had not been wanting, especially at the out-places. The meetings were diligently attended; and the majority of those members of the congregation who reside at a distance, flocked to the celebration of the Easter-festival; in conversing with them, it was evident that the Spirit of God had not withdrawn his gracious influence and instruction from them, during the period of their absence from the ordinary means of grace. The summer of 1830, was, in general, dry and healthy at New Herrnhut; the winter very mild, and accompanied with little snow: the thermometer was only once as low as Fahrenheit's Zero. The Greenlanders, with few exceptions, enjoyed good health, and obtained a sufficient supply of provisions.

From LICHTENFELS and LICHTENAU, no direct accounts have, as yet, been received. We are, however, glad to learn that the Missionaries were all well, and that Br. John Koegel, and his wife, had performed the voyage, from the former to the latter place, in safety. A Catarrhal fever had carried off many of the Greenland children at Lichtenau.

A letter from Br. De Fries, dated FREDERICKSTHAL, the 5th of March, has reached us by way of New Herrnhut. It mentions, that towards the end of August, 1830, seven boats' companies of Heathen Greenlanders, amounting to eighty persons, arrived at that place from the East coast, some of them from a very great distance, and manifested a desire to hear the gospel. In October, however, an inflammatory disorder broke out among the Greenlanders, accompanied with violent pain in the side, and cough, and, in the course of twelve days, 31 persons, chiefly fathers and mothers of families, departed this life by means of it. Among these were, 15 adults and 1 child, belonging to the new-comers, and few of their whole number escaped a serious attack of the complaint. Ten of them, mostly persons of advanced age, received holy baptism upon their sick beds; their declarations of faith in Christ were short, but very edifying and satisfactory. This unexpected visitation produced alarm and displeasure in the minds of the survivors, so much so, that they threatened to withdraw from the place. In a short time, however, a great change was wrought in their minds, and several have since been baptized. At this settlement, the winter was likewise very mild, though not without violent storms, one of which, from the S.E., on the 11th of December, broke in two the gable wall of the unfinished church, an injury which our brethren, however, were enabled shortly to repair. The congregation at New Herrnhut, at the close of the year, consisted of 267 adults, of whom 162 were communicants, and 119 children; that at Fredericksthal, amounted, altogether, to 394 souls.

Miscellaneous Intelligence.

I. THE *Harmony*, and her consort, the *Venus*, laden with a further supply of needful stores for the new settlement in Labrador, sailed from London on the 21st May, and, after a somewhat tedious voyage of twenty days to Stromness, proceeded on their voyage, on the 14th of June, with a favourable wind. On

board the Harmony were the Brn. Sturman and Mentzel, with their wives, returning from a visit in Germany; and the single Br. Ch. A. Freytag, and the single Srs. Hoshak and Etzlin, who had been appointed to the service of the Mission among the Esquimaux. We trust, that, ere this time, the whole party have, by the mercy of God, reached their respective places of destination.

II. The following appointments to missionary service, have taken place during the last six months.

1. The single Br. Jorgen Paulsen Lund, of Christiansfeld, in Denmark, to be an assistant in the Greenland Mission. He embarked for that coast on the 1st April, in the ship Egedesminde, of Copenhagen, and arrived at New Herrhut on the 7th of May, after a very agreeable passage of about five weeks.

2. Br. John Morrish and his wife, of Bristol, to serve the Mission in Barbadoes; after a safe and expeditious voyage of 37 days, they reached Sharon on the 27th March.

3. Br. and Sr. Zetsche, who had been employed for some years in the Danish Islands, received an appointment to the service of the Mission in Tobago, and sailed from London on the 14th May. No account has yet been received of their arrival in that island.

4. To the service of the Mission in South Africa, have been called, Br. and Sr. Genth, late of Surinam, who are at present on a visit in Germany; and the single Brn. H. B. Schopman of Neudietendorf, and Adolph Bonatz, of Niesky. The latter is a son of the late Br. J. G. Bonatz, who was a missionary among the Hottentots at the Cape for upwards of twenty years.

5. Br. and Sr. Wm. Treu, of Kleinwelke, are appointed assistants in the Mission in Surinam.

III. The Brethren Thomsen and Voigt, having obtained leave to retire from the service of the Mission in South Africa, in consequence of ill health and increasing infirmity, embarked at Table Bay, in the beginning of March, with their wives, and a company of ten children of different missionaries, whom they were commissioned to bring to Europe for their education. After spending a few days in London, where they arrived on the 8th June, they proceeded by way of Altona, to their respective places of destination in Germany and Denmark, thankful to the Lord for the mercies and protection they had enjoyed, during their long voyages and journeys.

On the 19th of July, Br. John Fred. Tietzen, arrived at Copenhagen from New-Herrhut, in Greenland, after a voyage of 33 days, his state of health rendering it necessary that he should obtain surgical advice in Europe. For this purpose he will shortly proceed to Neuwied on the Rhine.

CONTRIBUTIONS

TO

THE BRETHERN'S MISSIONS,

RECEIVED SINCE THE PUBLICATION OF THE FORMER LIST.

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL AMONG THE HEATHEN.

*List of Annual Subscriptions and Donations received from April 1st, 1830, to
March 31st, 1831.*

FULNECK.

Mr. B. Ackroyd ann	0	5	0	Mr. Okely ann	1	1	0
Anonymous ann	0	5	0	Rev. S. Redhead, Calverley don	0	10	6
Anonymous ann	0	5	0	H. Simons, Esq. Tyersal.. ann	1	1	0
Anonymous ann	0	5	0	Miss M. Skelton ann	0	5	0
Mrs. Armitage, Farnley Hall ann	1	0	0	Mr. I. Smith ann	0	5	0
Mrs. Bacon ann	1	1	0	Miss E. Smith, Leeds ann	0	5	0
Rev. J. Binckcliffe, Swanwick,				Rev. E. Stillman ann	0	5	0
Derbyshire ann	0	10	6	Mr. W. Stowe, 2 years ann	2	2	0
Mr. John Birtill ann	0	10	6	Miss Stuart ann	1	1	0
Mrs. Boote ann	1	1	0	Sunday School Girls, Fulneck			
Mrs. Brett ann	1	1	0	. . . . . don	0	6	6
Mr. B. Brooke ann	1	1	0	Jas. Sykes, Esq. Adwalton ann	2	2	0
Mr. Carlin, Nottingham ann	0	10	6	J. Taylor, Esq. ann	2	2	0
Late Mrs. Collis ann	0	5	0	Mrs. Thornton ann	1	1	0
Mr. Jos. Collins ann	0	5	0	Ditto don	1	0	0
Mrs. Collins, Ossett ann	1	1	0	Mr. W. Wade ann	0	5	0
Edw. Cox, Esq., Liverpool ann	0	10	6	Rev. S. Wilson ann	1	1	0
Late Mr. B. Cromack ann	0	6	0	I. Wood, Esq. ann	1	0	0
Mr. Hanneman ann	1	1	0	Gervase Woodhouse, Esq. Ous-			
Mr. J. Hinchliffe, jun. ann	1	1	0	ton Place ann	2	2	0
Rev. I. Holmes ann	1	1	0	Mrs. Young, Ossett ann	10	10	0
Mr. R. James ann	0	5	0	Young Ladies at Fulneck School,			
James Montgomery, Esq. Shef-				penny collections don	0	13	6
field ann	1	1	0	Young Gentlemen at Ditto don	2	4	¼
Mr. Nicholson, Leeds don	0	10	0	Berwick and Tweedmouth As-			
Mr. James Oates ann	0	5	0	sociation for propagating Re-			
Miss O'Brien don	1	1	0	ligious knowledge don	3	0	0

LEEDS ASSOCIATION.

Miss Armitage..... ann	1	1	0	Mrs. Kirshaw..... ann	1	1	0
Mr. J. Atkinson, jun..... ann	1	1	0	Mr. W. Liddle..... ann	0	10	0
Mr. Edward Baines..... ann	0	3	0	Mr. James Lister..... ann	1	1	0
Mr. J. S. Barlow..... ann	0	5	0	Mr. W. Lister..... ann	0	5	0
Rev. W. H. Bathurst..... ann	2	2	0	Mr. B. Mallorie..... ann	0	5	0
Mr. James Bedford..... ann	0	10	6	Mr. John Marsden..... ann	0	5	0
Mr. B. Beverley..... ann	1	0	0	Mr. Stephen Mitchell..... ann	1	0	0
Mr. Thomas Blackburn... ann	0	5	0	Mr. D. B. Mouncey..... ann	2	2	0
Messrs. J. Burton & Sons. ann	1	1	0	Mr. Wm. Nicholson..... ann	0	10	0
Mrs. Carr..... ann	0	5	0	Mr. Samuel Ogle..... ann	0	5	0
Mrs. Cass..... ann	0	2	6	Mr. W. Osborne, jun..... ann	0	5	0
John Clapham, Esq..... ann	1	1	0	Wm. Perfect, Esq..... ann	1	0	0
Mr. Samuel Clapham..... ann	1	1	0	Messrs. Perfect & Smith... ann	1	1	0
Mrs. Wm. Clapham..... ann	1	0	0	Mr. Jos. Pickles..... ann	0	5	0
Mr. John Danby..... ann	0	10	6	Mr. B. Raper..... ann	0	5	0
Mr. James Dickinson..... ann	1	1	0	Geo. Rawson, Esq..... ann	1	1	0
Mr. R. Dorrington..... ann	0	7	0	Mr. Henry Rawson..... ann	0	10	6
Mrs. Joh. Fawcett..... ann	1	1	0	T. S. B. Reade, Esq..... ann	1	1	0
Mr. S. G. Fenton..... ann	1	1	0	Mr. J. C. Reinhardt..... ann	0	2	6
Mr. I. Forster..... ann	0	5	0	Mr. R. Reynolds..... ann	0	5	0
Mr. S. Glover..... ann	0	5	0	Miss Rhodes, Roundhay.. ann	1	1	0
Mr. Geo. Goodman..... ann	1	1	0	Mr. W. Rodgers..... ann	0	10	0
Mr. B. Goodman..... ann	1	1	0	S. J. E..... ann	1	0	0
Benj. Gott, Esq..... ann	2	2	0	M. T. Sadler, Esq. M.P... ann	1	1	0
Mr. William Gott..... ann	1	1	0	Benj. Sadler, Esq..... ann	1	1	0
Mr. John Gott..... ann	1	1	0	Mr. John Sampson..... ann	0	2	6
Mr. James Green..... ann	0	5	0	Mr. W. G. Scarth..... ann	1	1	0
Mr. Hargreaves..... ann	1	1	0	Mr. W. Scurr..... ann	1	1	0
Mr. John Heaton..... ann	0	5	0	Mr. James Sigston..... ann	0	10	6
William Hey, Esq..... ann	2	2	0	Mr. John Simpson..... ann	0	10	6
Mr. William Hey, jun... ann	1	1	0	Mr. Smeeton..... ann	0	2	6
Hinds & Derham..... ann	1	0	0	Mr. Joseph Smith..... ann	0	10	0
Messrs. S. Hirst & Son... ann	1	1	0	Mr. W. Smith..... ann	0	10	6
Mr. S. Holmes..... ann	0	5	0	Mr. Turkington..... ann	0	2	6
Mr. John Horsfall..... ann	0	10	6	Messrs. Vickers..... ann	0	5	0
Mr. R. Howitt..... ann	1	1	0	Mr. Watson, Call Lane... ann	0	5	0
Mr. Jos. Ingham..... ann	1	1	0	Mr. P. Willans..... ann	1	1	0
Mr. Robert Issott..... ann	0	2	6	Mr. Jno. Wilkinson..... ann	0	7	6
Mr. W. Jackson..... ann	0	5	0	Mr. Wm. Wilks..... ann	1	1	0
Mr. E. Joy..... ann	0	10	6	Ditto..... don	0	13	0
Mr. James Knight..... ann	0	5	0	Mr. W. Wood..... ann	0	5	0
Mr. J. Kirk..... ann	0	4	0				

BAILDON.

Collected by Miss A. Sharman
 *don* 2 17 0

GOMERSAL.

Mrs. Lister, Holmfirth.... *ann* 0 10 0
 Penny Society *don* 8 12 2
 Mr. J. Wadsworth..... *ann* 1 0 0
 Mrs. Walker, Oakwell Hall *ann* 1 0 0
 Mrs. Williamson, Cleckheaton
 *ann* 0 10 0
 Young Ladies at Gomersal
 School, Sale of Fancy Work
 *don* 4 19 6

MIRFIELD.

Miss Broadbent *ann* 0 5 0
 John Brook, Esq. Dewsbury *ann* 1 1 0
 Mr. Titus Brook *ann* 0 5 0
 S. Brook, Esq..... *ann* 1 1 0
 Rev. E. Carter..... *ann* 0 10 6
 Rev. D. Craig..... *ann* 1 1 0
 Mr. M. D. Kitson..... *ann* 1 1 0
 Missionary Box..... *don* 0 18 11½
 Mr. H. Oates..... *ann* 1 1 0
 Miss E. Oxley *ann* 0 5 0
 Miss Sheard..... *ann* 0 5 0
 Miss S. Sheard..... *ann* 0 5 0
 Mr. Richard Sykes *ann* 1 1 0
 B. Wilson, Esq..... *ann* 0 10 0
 Rev. W. Wood, Tingley... *ann* 1 1 0
 Ditto..... *don* 1 0 0
 Mr. Wood..... *don* 1 0 0

WYKE.

Miss Boothroyd, 2 years.. *ann* 0 10 0
 G. B. Brown, Esq..... *ann* 2 2 0
 Mr. I. Carter..... *ann* 1 1 0
 Rev. W. Edwards..... *ann* 1 1 0
 Miss A. Field..... *ann* 0 5 0
 Miss H. Field *ann* 0 5 0
 Miss A. La Trobe..... *ann* 0 5 0
 Mr. I. Scholefield, Rastrick *ann* 1 0 0
 Proceeds of Sale of History of
 Greenland *don* 9 13 3

CONGREGATIONAL COLLECTIONS.

Collected at Fulneck 42 5 9
 Ditto at Gomersal 34 14 3
 Ditto at Linthwaite 1 16 0
 Ditto at Mirfield..... 51 4 11
 Ditto at Wyke 8 10 10

FOR WEST INDIA SCHOOL FUND.

Mr. B. Jowett, Carlton, near
 Pontefract *ann* 1 1 0
 Miss E. Wordsworth, Carlton
 *ann* 1 1 0
 Mr Young, Ossett *ann* 10 10 0

FOR NEW SETTLEMENT IN LABRADOR.

Mr. Carter, Wyke..... *ann* 1 0 0
 Miss Matthias, Fulneck... *ann* 1 0 0
 Miss Stuart..... *ann* 1 0 0
 Two Friends at Mirfield... *ann* 0 10 6

Glasgow Auxiliary Moravian Missionary Society.

—◆—

Abstract of the Treasurer's Account, for the Year ending 12th April, 1831.

—◆—

RECEIPTS.

Balance on hand, at last Public Meeting	£32	8	2
SUBSCRIPTIONS and DONATIONS, for General Fund.....	£127	7	6
West India Fund	21	9	6
PUBLIC COLLECTIONS:			148 17 0
At last Public Meeting, after deducting expenses	£1	6	3
At Sermon, by Rev Mr. Heugh, deducting expenses....	18	10	6
			19 16 9
CONTRIBUTIONS from the following Associations and Friends:			
From Glasgow Female Moravian Missionary Association.....	£40	15	7
From Anderston and Partick Association for Religious } Purposes	3	0	0
From Dovehill Relief Congregation Youths' Bible and } Missionary Society.....	5	0	0
From Melville-Street Congregation Society for Reli- } gious Purposes	3	0	0
From Anderston Relief Congregation Society for Re- } ligious Purposes	4	0	0
From Hutchesontown Relief Congregation Society for } Religious Purposes.....	4	0	0
From Association for Religious Purposes in Mr. } Heugh's Congregation.....	10	0	0
From Cumbray Society for Religious Purposes.....	2	0	0
From Kirkintilloch Society for Religious Purposes ...	2	2	0
From Kirkintilloch Bible Missionary and School Society	2	2	0
From Galston Bible and Missionary Society.....	3	0	0
From Mauchline Bible and Missionary Society.....	2	0	0
From Dumfries and Maxwelltown Society for Religious } Purposes	3	0	0
From Rothsay Youths' Society for Religious Purposes..	4	0	0
From Largs Female Missionary Association	5	0	0
From Dunscore Association for Religious Purposes ...	2	0	0
From Hamilton Bible and Missionary Society	4	0	0
From Blantyre Works' Association for Religious Purposes	1	10	0
From Friends at Helensburgh, per Rev. Mr. Arthur...	0	16	6
From Mrs. Stirling, Cadder, for Irish Schools	2	0	0
From Friends at Greenock, collected by Mrs. Morren..	14	5	0
			117 11 1
LEGACIES received from the following:			
Trustees of the late Basil Robertson, Esq. deducting } duty and expenses	£44	9	6
Trustees of late Miss Oliphant, being balance of a Le- } gacy, less expense.....	2	14	10
			47 4 4
Interest due by Treasurer			1 11 0
			£367 8 4

Glasgow, 12th April, 1831.

J. PLAYFAIR, *Treasurer.*

MEMOIR

Of the Life of Brother MATTHEW WIED, Missionary for forty-one years among the Negroes in the DANISH WEST INDIA ISLANDS, who departed at HERRNHUT, November 1st, 1827.

[Extracted from his own Manuscript].

“ I WAS born on the 13th of November, 1744, at Tanslet in the island of Alsen, on the coast of Jutland, whence my parents afterwards removed to Satrup, in the neighbouring island of Sundewit. They always manifested great anxiety to keep me out of bad company, and to bring me up in the fear of the Lord. They taught me betimes to read the Bible, and to pray to God both morning and evening; and while thus engaged, I frequently experienced the powerful drawings of divine grace, and the blessed instruction of the Holy Spirit.

“ The following circumstance, which occurred when I was eight years old, I cannot omit to mention, on account of the influence which it exercised upon my mind, during the vicissitudes of my future life. My father had once a visit from a seafaring-man, who entered into conversation with him in my presence, in the course of which, he related many interesting stories. These narratives were, however, interspersed with dreadful oaths, such as I had never before had the least idea of, and which filled my mind with horror and distress. My mother having a few days after prayed with me before I retired to rest, according to her usual custom, as soon as she had withdrawn, the profane expressions of the stranger recurred to my mind in the most lively manner. I immediately besought the Lord, that He would have mercy upon me, and grant me the teaching of His Holy Spirit, that, unlike that unfortunate man, who seemed to have yielded himself up to be a slave of Satan, I might become a child of God, and an heir of eternal happiness. The comfortable feeling which pervaded my soul on this occasion, I am unable to describe in words. The love of God was shed abroad in my heart, and I received a comfortable assurance that He had graciously heard my prayer. Ah, when I reflect upon these early manifestations of the love and grace of my Saviour, and consider that He, and not I, maintained unbroken the covenant into which He was pleased to enter with me, I sink ashamed at His feet, and exclaim, Thy faithfulness, O Jesus, is everlasting; of this, my whole life has afforded numberless proofs to the praise of Thy holy name! I retained this childish simplicity, and tender love to our Saviour, till I reached my ninth year. About this time, my father brought me and one of my younger brothers to my grand-parents in the island of Alsen; and although I met with nothing in their house that was contrary to morality and decorum, I suffered not a little by my intercourse with other children. My father having married a second time, I returned home and resumed my attendance at school. The thought now often occurred with force to my mind—a great change must take place with thee, if thou art to be a child of God, and attain to eternal happiness;—but too frequently was this conviction obliterated by the natural levity of my disposition; and, from a desire to please others, I was guilty of many things for which, in hours of solitude, I felt self-condemned. From time to time, I was reminded by the good Spirit of God, of the vows which

I had made already in my eighth year; the recollection affected me much, and led me always to repentance and earnest prayer for the forgiveness of my sins, and for a renewal of the assurance that the Lord had accepted me as His child; nor was I left without the spiritual consolation which I sought. But alas! even these visitations of grace were too soon forgotten. The conviction of my ingratitude to a gracious and merciful Father, made me at length fear to approach Him: I thought within myself, that I had so often promised amendment without giving any proofs of it, that I could not hope to be received by Him. My education, though well-meant, was not calculated to promote my advance in spirituality, and I found myself gradually sinking into doubt and despair. When I read in the scriptures, how God, in the earlier periods of the human race, had condescended to hold converse with man, and especially how the Lord Jesus had healed the sick, and manifested His compassion and His grace to all poor sinners, comforting them with words of mercy, and associating with them in their habitations, I could not help thinking, that the people who lived at that time were truly happy, and wishing that I had been of their number; without giving it a thought, that I might probably have been one of those who cried out "crucify Him, crucify Him." Nevertheless, such meditations were always more or less profitable unto me; they caused me to feel a longing after spiritual enjoyments, and sometimes a desire after an eternal home, such as I cannot describe.

"In my fifteenth year, I heard, for the first time, of the existence of the Brethren's Church. I was told that there were certain people living in Saxony, who loved the Lord Jesus, and dwelt together in brotherly union, as in the days of the apostles. This account made a deep impression on my mind, and notwithstanding the load of depravity of which I was painfully conscious, I felt the sincerest satisfaction to know that there was really a people upon earth who were so closely united in Christ our Saviour. Not long after, I became acquainted with a man who had visited a congregation of the Brethren, and who now lived with a separatist in our village. This man testified boldly of the free grace of God, abounding to all poor sinners through the sacrifice of Jesus, of the utter worthlessness of all attempts to please God without a lively faith, and of the hatefulness of that self-righteousness in which the Pharisee places his confidence. This doctrine came home to my heart with a divine power. I felt persuaded that it was the truth of God, and that the peace and happiness of the sinner depended upon his reception of it. The description which this person gave of a congregation of the Brethren, whose members, he said, were solely intent upon the enjoyment of the Saviour's love and merits, and upon living to Him in this world, excited in me such a desire to belong to that people, that I should have solicited immediate fellowship with them, had there appeared the smallest prospect of the accomplishment of my wishes. I must, however, confess, with humiliation, that, at the period referred to, I was still very deficient in true simplicity, and in thankfulness of heart for the crumbs of spiritual instruction which fell to my share. Owing to this defect, I reaped but little advantage from the laudable custom which obtained in my father's house, of edifying ourselves together, by the reading of religious books, and uniting in family-prayer both morning and evening. In all that I heard and

read, there seemed to be too little concerning our Saviour and His atonement, and I therefore felt disposed to treat it with indifference.

“ In my sixteenth year, I received the usual instruction, preparatory to my admission to the Lord’s Supper. Both at my solemn confirmation, and at my subsequent enjoyment of the Holy Sacrament, my heart was deeply impressed with the love of Jesus, and I felt a renewed desire to live to Him who had shed His blood upon the cross for me. Soon after, I was apprenticed to my father, whose trade was that of a watchmaker. I now made it my study, carefully to avoid all unnecessary intercourse with others; selecting my companions as much as possible from those who appeared to be like-minded with myself in seeking the salvation of their souls.

“ The individual above-mentioned, from whom I had heard so favourable an account of the Brethren, resided at this time in our village, and I often visited him, with a blessing to my heart. Some expressions of which he had made use in reference to the doctrine taught by the clergy, having been reported to them (as is generally the case, with various exaggerations and perversions), the minds of the latter were not a little embittered against him. My connexion with him was so generally known, that I could not hope altogether to escape animadversion.—In fact, it was not long before I was summoned before the minister of the parish, by whom I had been instructed and confirmed, and subjected to a severe examination. The object of this interview was to make me suspect the soundness of the doctrine taught by the Brethren, or the Herrnhuters, as they were then called. In the course of conversation, the minister stated that he had thought better of me, than to suppose I should keep up any connection with these heretics; at the same time he offered me his further instruction in regard to any passages of scripture which I did not quite understand. He was very vehement, and threatened, that, if I formed any further acquaintance with these deceivers, who, under various prettexts, endeavoured secretly to insinuate themselves, and had already obtained some adherents, especially in Flensburg and Sonderburg, he would denounce them publicly from the pulpit. A menace which in the sequel he too frequently put in practice. In great distress, I assured him that I was in search of nothing but the salvation of my soul, and that it had never come into my mind to forsake the true doctrines of holy writ; upon which he dismissed me. His denunciations, however, failed to produce the desired effect. I thought within myself; the minister is full of the spirit of bitterness, and does not appear to be under the influence of the meek and lowly Spirit of Jesus Christ; he is doubtless unacquainted with the people against whom he speaks so violently. Yet I was glad to have obtained from him the desired information where these people might be found.

“ Some time after, I had an opportunity of conversing with Brother Eric Brau, who visited occasionally at Flensburg. He asked me if I wished to become the property of our Saviour, who had purchased and redeemed me, a lost and condemned sinner, from the power of Satan and of sin, not with gold or silver, but with his own most precious blood; and if I would live for Him alone in this world? I was greatly moved by this address, and by his further affectionate admonitions. I now visited the Brethren in Sonderburg, and likewise sought for spiritual acquaintance with several persons in our neighbourhood, who were

in search after the one thing needful. I obtained several of the Brethren's publications, which I communicated to them, but notwithstanding the secrecy with which this was done, it did not long remain concealed from the minister, who had always a watchful eye upon me. Without at all examining into the truth of the report which reached his ear, he proceeded to warn his congregation from the pulpit, to beware of false prophets and of wolves, who sought to enter the fold disguised in sheep's clothing. So far did he carry his enmity to the Brethren's doctrine, that from this time forward his discourses lost even the little of an evangelical character which they formerly exhibited, the greatest care being taken that no expression should occur in them which might savour of Herrnhutism. O may this well-meaning but mistaken man obtain a share in that mercy, which our blessed Redeemer implored in behalf of those who crucified Him, when He exclaimed on the cross, "Father, forgive them, for they know not what they do." He had *indeed* a zeal, but not according to knowledge. My father, who loved peace, and was moreover a good friend of the minister, took these proceedings so much to heart, that his health suffered materially in consequence. At the same time he was unwilling to lay any hinderance in the way of my connection with the Brethren, but, on the contrary, appeared himself to be more intent upon seeking the salvation of his soul. Many of my associates were, however, so far influenced by what they heard, that they kept aloof from our religious meetings, and at length fell into a state of spiritual indifference.

"As to myself, I had still much to learn. I did not yet know myself as a poor helpless sinner, nor had I found forgiveness of my sins in the blood and death of Jesus; in fact, I was no better than a secret slave of sin and unrighteousness, although others looked upon me as a truly religious man. I criticised the doctrine and the conduct of our poor minister, till my own heart felt dry and dead, and I became quite confused on the subject of religion. If I wished in my distress to turn to the Lord Jesus, my heart seemed closed against Him. My mind resembled a restless ocean. Unbelief and enmity to our Saviour increased to such a degree, that, if the thing had been possible, I should have rid myself of every serious thought, and taken refuge in absolute infidelity. From this abyss I was, however, preserved by the gracious hand of my Redeemer. The Lord was pleased to make use of an alarming illness that befel my father, as a means of drawing me to Himself. For half a year, my father was so ill of a consumptive disorder, that there appeared little hope of his recovery. My distress was great, not only on account of the love I bore him, but also because his removal at this time threatened to render abortive a plan which I had formed to retire to a settlement of the Brethren. I felt, that, in this case, it would be my duty to remain with my mother, and my younger brothers and sisters, and to assist in providing for them. My only resource was to cast myself on the mercy of my Saviour. I cried to Him out of the depths of my misery, and He graciously heard me, and gave me the consolatory assurance, that He would cause all things to work together for my present and eternal good. His peace filled my heart, and I was enabled to believe in Him, and to make a complete surrender of spirit, soul, and body, into His gracious hands. Shortly after, my dear father began to recover, to the great joy of us all, a circumstance which I considered as a seal to the gracious promises already vouchsafed unto me. He lived not fewer than forty-three years after this illness.

“I now obtained permission to leave home, and, in the year 1767, I repaired to Flensburg, where I became acquainted with a number of the Brethren and Sisters, and attended their meetings; yet, I still felt reluctant to converse unreservedly with others on the state of my own heart. I thought that none of those with whom I was connected, was so thoroughly depraved as myself. Though I had received grace, I was still subject to many variations in my religious experience, with the nature of which I was unwilling that others should be acquainted. The Holy Spirit, however, by degrees revealed to me the depth of my self-love, and showed me the hurtful consequences of my attempts to appear to others better than I really was. I had grace given me to profit by His teaching, and to cast myself, as a wayward child and a sinner worthy of condemnation, upon the mercy of my Lord and Saviour, beseeching Him to stem the torrent of that self-complacency which threatened me with so much spiritual injury. He heard my prayer, revealed Himself anew unto me, as the only refuge of poor sinners, and caused me to feel something of that happiness which was once the portion of a Magdalen. My reserve was now at an end; I could speak freely and with simplicity to my brethren, and receive from those of more experience than myself the sympathy and counsel of which I stood in need. In converse with my heavenly Friend I spent many blessed hours; and the supreme desire of my heart was to love Him more, and to serve Him better than I had hitherto done.

“In 1770 I paid a visit to my father at his request. The minister before-mentioned had departed this life, and had been succeeded by a man of different sentiments, who laid nothing in the way of the awakened souls in his parish. But what rejoiced me most was, to find that there was not a member of my own family, who was not earnestly intent upon attaining to the knowledge of Him, *‘whom to know is life eternal.’*

“My desire to become a member of the Brethren’s Church continually increasing, I at length resolved to set out for Herrnhut; but, as there was a prospect of establishing a settlement of the Brethren in the Duchy of Sleswick, the Brethren advised me to defer for the present the execution of my purpose. Owing to the changes in the Danish Government, which took place in the year 1772, the intended establishment could not be immediately formed; and the period which elapsed before I could obtain the wish of my heart, proved one of renewed trial to me, but at the same time afforded fresh proofs of the long-suffering and faithfulness of Jesus. The formation of a settlement of the Brethren at Christiansfeld near Hadersleben, which occurred about this time, proved an occasion of great joy to myself and many hundreds in that neighbourhood. In 1774 I requested and received permission to become an inhabitant of that place, and removed thither on the 4th of May, after taking an affectionate leave of my relatives. During the first months of my abode there, I was obliged to engage myself as a day-labourer; but, though hitherto unaccustomed to hard work and scanty fare, I submitted to both with cheerfulness, for the sake of the spiritual advantages which I enjoyed. By degrees I obtained employment in the trade to which I had been brought up, which was that of a watchmaker, and was able to procure a better maintenance. With many members of the congregation I enjoyed true communion of spirit. Our

object was one: to live to Jesus, and to be gradually prepared, by the operation of His grace and Holy Spirit, to do something for the promotion of His kingdom.

“ On the 4th of September, I was solemnly received a member of the Brethren’s Church; and, on the 10th of December the same year, I was admitted to the Holy Communion. During my abode at Christiansfeld, I had the pleasure to see the small congregation increase both in number and in grace; I can also bear my testimony to the spirit of brotherly love and of true Christian simplicity which prevailed among them, and by which my own progress in spiritual life was not a little promoted.

“ In May, 1782, I removed to Barby, in Saxony, where I was employed in the service of the theological seminary at that place. In the following year, I received a call to serve the Lord, in the Mission among the negroes in the Danish West India Islands. I accepted this appointment as out of the hand of my gracious Lord, making a renewed surrender of spirit, soul, and body to Him to whom I owed so much, and who could alone fit me for the work in which I was about to engage. On the 18th of June, I was married at Herrnhut to the widow Sister Benigna Glatte, and, on the 25th of July, was ordained a deacon of the Brethren’s Church by Bishop Spangenberg. After a somewhat perilous voyage, we reached Friedensthal, in St. Croix, on the 22nd of November. The first sight of the numerous negro congregation assembled at church affected me deeply, and on closer acquaintance with its members, I was rejoiced to find many, who were earnestly desirous of proving, that they had not received the grace of God in vain. I desired nothing so earnestly as soon to acquire the language in use among them (the so-called Danish Creole), that I might converse with them freely, and testify, with a warm heart, of the love of Jesus to sinners. The Lord laid His blessing upon my endeavours, so that in about four months I was able to hold short discourses. At first we lived with my dear father-in-law, Brother Martin Mack, who had lately become a widower; and it was a real delight to us to administer to the comfort of this faithful servant of Christ, till his happy departure on the 9th of June, 1784. On the 27th of February, we were rejoiced by the birth of a son, who received the name John in Holy Baptism; and two years after, our second son, Matthew, was born, who has already preceded us into a blessed eternity.

“ In the year 1792, I became a member of the Conference, to which is committed the general superintendance of the Mission, and during the period of my subsequent service, resided successively in all the three islands, St. Thomas, St. Croix, and St. Jan. Wherever stationed, I accounted it a peculiar privilege to labour for the spiritual good of the poor negroes, for whom I felt the sincerest affection, and whose love and confidence I had the favour to enjoy. As an ambassador for Christ, I have been permitted to proclaim the gospel to many thousands of these my fellow-sinners, beseeching them, in Christ’s stead, ‘*be ye reconciled to God.*’ In November, 1800, I was attacked by a nervous fever, which brought me to the brink of the grave; but my gracious Lord thought fit to retain me longer in His service. I recovered, and, from that period, was blessed with an uncommonly good state of health, for which I cannot be sufficiently thankful. On the 30th of May, 1821, I had the grief to lose my dear wife, after a matrimonial union of 39 years, marked by number-

less blessings from the Lord's hand. The stroke was a severe one in every respect; but He who had inflicted it, enabled me to bear it with resignation to His will. Having reached my eightieth year, I solicited and obtained leave to retire from the service of this Mission, in which I had been engaged for nearly 42 years, and to spend the remainder of my days in one of our European congregations. The review of this lengthened period excites me to praise and thanksgiving for all the faithfulness and mercy which I have enjoyed from my gracious Lord and Master. May He pardon my numberless mistakes, and wash out my sins with the blood of atonement, that, when He calls me hence, I may stand before Him, as an accepted, although an unprofitable servant.

"It was not without a pang that I bade farewell to my dear fellow-labourers, with whom I had shared joy and grief for so many years, and to the seven negro congregations established in these islands. My prayer for these flocks of Christ is, that all their members may grow in His love and knowledge, and that not one may be wanting, in the day when He comes to gather together His redeemed.

"On the 10th of May, 1824, I set out on my voyage to Europe, and, after a pleasant visit at Christiansfeld, reached Herrnhut on the 23rd of August, where I was received with a degree of brotherly affection of which I felt myself unworthy. My fervent and daily prayer during the sabbath which has now fallen to my lot, is comprised in the following lines of a well-known hymn: "*Lord, grant me thy salvation—and peace divine I pray,—While under tribulation—on earth below I stay,—Till I shall stand before thee;—and for redeeming grace,—With all the saints in glory,—my hallelujahs raise.*"

The following is added by his children and relatives:—

"Our departed brother approved himself to us as a truly patriarchal father and friend, who encouraged us to follow the Lord, by his child-like love to our Saviour, his simplicity, humility, and unreserved submission to the divine will, as well as by the communication of his manifold observations and experience. A remarkable feature of his character, was the love which he bore to all men, and which was evidently enkindled and nourished by the love of Jesus burning bright within his own breast. Nor will it appear strange that he was in turn the object of universal affection and regard. He delighted to spend much of his time in intercession for the kingdom of Christ on earth, for the whole Brethren's Church, and especially for the negro congregations whom he had so long and faithfully served. The perusal of the Holy Scriptures, and of other writings of an edifying description, and attendance at the various services of the Lord's house, afforded him true spiritual refreshment; and whenever he conversed with visiting Brethren or friends on the events of his pilgrimage, his mouth overflowed with praise and thanksgiving for all the mercies bestowed upon him.

"In the year 1827, he was still able to attend the celebration of the centenary anniversary of the festival of the 13th of August*, and to join the procession from Herrnhut to the church at Berthelsdorf; but, on his return, he com-

* See Holmes's History of the Brethren's Church, Vol. i. p. 207.

plained of pain in the left shoulder and oppression on the chest. It was not, however, till the 24th of October, that the disorder assumed a serious character, and obliged the patient to keep his bed. The pain he suffered was severe, and allowed of little rest either by day or night; yet he never murmured, and every alleviation which his sympathising medical attendant was enabled to afford him, he accepted as an unmerited gift of love from his heavenly Friend. It was truly affecting to hear him pray for patience to endure his bodily sufferings, and for grace and strength to remain faithful to his Saviour, even to his latest breath. Often did he beseech those around him to unite their supplications with his, that the Lord would grant him these mercies. The texts appointed for the 1st of November, treating of the fellowship of believers with the Church triumphant, were very impressive to him, and he requested that they might be read several times. Towards evening, it became evident that the hour of his release was drawing nigh. After the singing of several verses, his son pronounced over him the solemn benediction, wherewith the Lord commanded His servants, under the old covenant, to bless His people, the venerable patient joining with an audible voice in the concluding words, "in the name of Jesus, Amen." He remained sensible till the moment of his departure, which took place in a most gentle manner at half past ten the same evening. His age was 83 years within 12 days.

LABRADOR.

THE Society for the Furtherance of the Gospel have again the pleasure to announce to their brethren and friends the safe return of the Harmony, from her annual voyage to the coast of Labrador. Again they have to recount the tender mercies and the faithfulness of the Lord, displayed to the Mission and its servants, the blessing which He has caused to rest on the means employed for its extension, and the protecting care which He has vouchsafed to the little vessel whose safety is, humanly speaking, indispensable to its very existence. The subjoined extracts from the official letters received from the different stations, and from the private correspondence of several of the Missionaries, will afford, it is hoped, an encouraging view of the progress of the mission, during the past years, both as it relates to the three older settlements, and to that recently commenced at Kangerluksoak. It will be observed that our Brethren entertain lively hopes of being enabled, by means of the new station, to bring the Gospel to the Esquimaux residing in considerable numbers along the coast between Okkak and Cape Chudleigh, several families of heathen from Sæglek having already removed to them, for the sake of receiving religious instruction. It will also be satisfactory to the friends of the Society, to know, that the opinion of the Missionaries is decidedly in favour of the measures which the Society has again been led to adopt, not without much hesitation, on account of the great expense connected with it; and that

they express themselves persuaded, that the large supply of building materials which they have for the second time received, will enable them to complete the work, not only more expeditiously, but also in a more durable and economical manner, than would otherwise have been possible. The Society take this opportunity of returning their cordial thanks to those kind friends who have so generously contributed to this important undertaking, but beg, at the same time, to state, that the expense incurred is considerably more than double the amount of the fund hitherto collected.

The following is a brief outline of the proceedings of the *Harmony*, on her voyage out and home. On the 21st May, she sailed from London, in company with the *Venus*, laden with stores for Hebron, and, after a short detention at Stromness, both vessels proceeded on their voyage on the 14th June. In crossing the Atlantic, they had to encounter much unfavourable weather, and occasionally severe gales of wind; so that it was not till the 13th July, that they came in sight of the coast of Labrador. Their approach to the older stations being effectually barred by the immense masses of drift ice floating to the southward, the captain determined to steer for Hebron, whither the *Venus* was necessarily bound. After a fortnight spent in working their way through the ice, in which operation the *Venus*, being indifferently adapted to this kind of navigation, suffered considerably, both vessels entered Kangertluksoak Bay on the 28th. Having landed Br. and Sr. Mentzel, and Br. Freytag, who were appointed to the service of the new station, and taken on board Br. Beck, the *Harmony* continued her voyage to Okkak, leaving the *Venus* to deliver her cargo. From Okkak, where she arrived on the 3rd August, she proceeded to the two other settlements, and, on the 6th September, quitted the coast of Labrador. Her homeward voyage was performed in little more than three weeks, the vessel coming to her anchorage in the Thames, on the 1st October.

In the course of the past year, no Missionary has been removed by death, or been disabled by severe or dangerous illness, but Br. and Sr. Kmoch, of Okkak, having obtained leave, in consequence of increasing infirmities, to retire from the service of the Mission, have returned with the ship. In the course of thirty-four years which Br. Kmoch has spent on the coast of Labrador, he has resided successively at all the three settlements: in 1811 he accompanied Br. Kohlmeister in his exploratory voyage to Ungava Bay, and in the spring of last year he assisted in the preparatory arrangements for the establishment of the fourth station at Hebron. He proposes spending the winter in one of our English congregations, as Sr. Kmoch's health is in too precarious a state to allow of their travelling to the continent. For further particulars the reader is referred to the following letters:—

LETTERS from the Missionaries of the United Brethren on the Coast of LABRADOR to the Brethren's SOCIETY for the Furtherance of the Gospel among the HEATHEN, received in 1831.

From OKKAK.

August 15th, 1831.

DEAREST BRETHERN,

“THE safe arrival of the Harmony on the 3rd August afforded us a repeated proof of the gracious care of our faithful God and Saviour for us, and for the Mission in this cold and barren corner of the world. We cannot contemplate the many thousand instances of the merciful preservation vouchsafed to our little vessel, in storms, ice, and fogs, without adoring Him, in the dust, for such unmerited favours. He has likewise twice caused the accompanying ship to reach our coast in safety. Your kind and affectionate letter of May 16th afforded us great encouragement, to proceed with confidence in the Lord's help to preach the gospel of a crucified Saviour, and to make His name known, that it may be glorified even in this distant country. For this we have the best opportunity at Okkak. O that all who visit us, and hear the word of God, might experience the mercy of their Redeemer!

“As to our family, we may declare that we live in the enjoyment of peace and brotherly love. We have been preserved in good health, slight indispositions excepted. No interruption has occurred in our daily occupations. We recommend to you, our dear Br. and St. Kmoch: we thank them for their long and faithful services in this Mission, in which Br. Kmoch has laboured, with great activity and success, for 34 years, and Sr. Kmoch for 19. May our Saviour grant them a rich reward of mercy, and a season of rest and peace, in their future abode. Br. and Sr. Stürman, and Br. Mentzel, on their return from a visit to Europe, Br. Freytag, the Sisters Etzel and Hoshak, and Br. Beck, from Kangertluksoak, arrived here safe and well with the ship. Br. and Sr. Stock have received a call to serve the new Mission at Kangertluksoak, (now called Hebron), and will soon proceed to that station. The Lord bless and strengthen them for this new appointment in His service.

“On August 11th, Br. Beck was married to Sr. Hoshak, and Br. Glitsch to Sr. Etzel. Both couples will, for the present, reside at Okkak.

“The preaching of the gospel of salvation has been attended with the blessing of the Lord, and we have often powerfully experienced His presence, both in our daily worship and at the celebration of the Holy Sacraments. Though we cannot say of all the members of our flock that they have devoted body and soul unto the Lord, yet we may bear testimony of the greater part of them, that they desire to walk worthy of the gospel, and to approve themselves as followers of Christ. Some of them have grown grey in heathenism, but now truly believe on Jesus, and have come to the light of His truth: and though they cannot express themselves very distinctly upon religious subjects, the Lord knoweth their hearts, and the work of the Holy Spirit in them is evident to all. That blessed Spirit is unweariedly employed in drawing souls to our Saviour; in confirming such as walk in His grace; in awakening those who slumber, and are indifferent; and in reclaiming those who go astray; of which we have seen many encouraging instances in the past year. We therefore hope,

that those who, as yet, shew no signs of true conversion, will, at length, be brought to know and believe in Jesus as their Saviour.

“ In the schools, we could rejoice over many proofs that the word of God made a deep impression on the hearts of the children. Both young and old take great delight in singing and learning hymns, which assists to enliven our public worship. Much is gained, when children get an early value and regard for spiritual enjoyments; heathenish propensities, which now and then are apparent in the old, are thus, by degrees, exterminated in the rising generation.

“ Soon after the return of the Harmony last year, almost all our Esquimaux suffered from an epidemical disorder; and we European Brethren had our share of it, but soon recovered. Eleven Esquimaux, chiefly infirm persons and children, departed this life. This illness prevented their attending to the cod fishery, as usual; but, being afterwards very successful in catching seals, they could lay up a sufficient quantity of food for the winter, for which we joined them in thanking our Heavenly Father. The winter was mild; the ice did not cover our bay till the beginning of January, and the Esquimaux therefore settled here later than usual.

“ During the year past, 13 children and 8 adults were baptized; 6 persons were admitted to the Holy Communion; 15 adults and 6 children departed this life. Our congregation consists of 132 communicants, 20 candidates, 12 baptized adults not yet communicants, 124 baptized children; in all, of 332 persons, to which may be added 23 candidates for baptism and 32 heathen on trial, total 388 persons inhabiting this settlement.

“ We have had frequent visits from the Northern heathen, and we endeavoured to impress them with a sense of the necessity of conversion, and to make them acquainted with the gospel, both in the public services which they diligently attended, and when they visited us in our house. Very few, however, showed any disposition to turn to Jesus; and though they are guilty of murder, yet they prefer their own barbarous life to that of children of God. A few families of heathen have, however, removed to Kangerluksoak, and desire to be converted.

“ As for ourselves, we pray the Lord to make us more zealous and faithful in our important calling, and that we may never forget what it has cost Him to redeem us. This impression upon our own souls will bring a rich blessing upon the whole flock committed to our care. We commend ourselves to your prayers and loving remembrance, and salute you as your faithful Brethren and Sisters at Okkak, and in their name.

JOHN PETER STOCK, GEORGE FREDERICK KNAUS, ZACHARY GLITSCH.”

From NAIN.

August 29th, 1831.

DEAREST BRETHREN,

“ THE Harmony arrived safe with us on the 17th instant, with Br. and Sr. Knoech, captain Taylor, the mate, and the whole ship's company in good health, preserved by God's gracious Providence in their passage along this dangerous coast, for which we bless and praise Him as our merciful Heavenly Father.

Not far from Okkak, a storm arose, and the captain was obliged to put to sea with the loss of an anchor. Another storm overtook them between the islands.

“ We return our best thanks for the bountiful supply of the necessaries of life sent by the ship. We pray the Lord that He may always afford to you the means of supporting this and other Missions, and beg to express our gratitude to all our dear brethren and friends who take such kind share in their maintenance. May He grant to them His promised reward.

“ We were surprised and delighted to perceive, by the contents of your letter, that you have been enabled to send a second ship with the materials wanted to complete the buildings at Hebron, and we confidently trust to the blessing of our Lord upon this new station, and that it will prove a gathering-place for many souls, who may seek and find salvation by the word of the cross. We rejoice to hear, that already two families from the North have removed to Hebron, expressing a desire to be converted.

“ We are truly thankful that in these perilous times, when so many false doctrines are promulgated, the Lord is pleased to raise up servants in various denominations of Christendom, who devote themselves with soul and body to the performance of His blessed work; and who boldly declare His truth to their fellow sinners. Did we not know the work to be of God, and not of man, we should soon lose courage and fear to adhere to the simplicity of the gospel. Even in this distant corner of the earth, we have instances of the endeavours of Satan to destroy it, knowing that his time is short. By some of his emissaries, he has endeavoured to spread unbelief among our people, by all kinds of lies, and to destroy their confidence towards us, in which, we hope, he has not eventually succeeded. Our Esquimaux have unavoidably much connexion with persons living in the South, who endeavour to seduce them from the right way; and, as tares always grow up with the wheat, there are some upon whom their misrepresentations make impression. These deceivers declare, that there is no God, no Redeemer of mankind, and that every thing proceeds according to the course of nature and chance. They also spread all kinds of dreadful reports; asserting among the rest, that many ships will come from the South and destroy the Mission, by which some of our people have been terrified.

“ As to the false doctrines, the Esquimaux are soon convinced of their fallacy; but as to the arrival of ships from the South, they can hardly believe the report to be a fabrication, and their fears are not easily subdued. We need watch and pray, and exhort our people to do the same, that they may not fall into temptation, and particularly that, by unbelief, some old persons may not be seduced to return to the heathenish superstitions, in which they were so deeply involved in their early years.

“ We may, however, declare with thankfulness, that, in this respect, their minds are much enlightened, and the difference between them and their heathen countrymen is most manifest. In the North, the enemy seems to reign and rage. Murders and even cannibalism frequently occur. O that God may have mercy upon that deluded people, and by the gospel bring them to the knowledge of the true God, and their Redeemer and Saviour! He has done more for this benighted nation than we can describe in words, and proved that even the gates of hell shall not prevail against His Church. With all our imperfections, He owns us, and bears with us, as with children.

“This we have experienced during the past season, and His Word and Sacraments have been truly blest to all our souls. Most of our people live in the enjoyment of the grace of our Saviour. The schools are diligently attended, and the divine blessing rests on them, as was manifest at the yearly examination. The youth are desirous to profit by instruction. The newly printed Psalms which we have received, as a valuable present, have made a deep impression upon their hearts. We beg in their and our name to express our grateful acknowledgments to the venerable Bible Society for this generous gift. We also thank our dear Brethren for printing the Liturgies for us.

“After the return of the ship, an epidemical disorder was rife among our people. Fifty of them were taken ill, and a few departed this life. In our family we enjoyed general good health, some indispositions excepted. The winter was mild, and the thermometer never fell below 20 degrees under Fahrenheit’s zero; we, therefore, could proceed in building our new house without interruption. Fifteen children were born and baptized; 2 adults were baptized; 5 were received into the congregation; 5 became candidates for, and 6 partakers of, the Holy Communion; 2 were re-admitted; 5 adults and 6 children departed this life; 2 couples were married. The number of inhabitants is 246, of whom 111 are communicants; 11 candidates; 19 received; 102 new people and children.

“We commend ourselves and our dear congregation to your constant remembrance and prayers, as your faithful Brethren and Sisters at Nain, and in their name.

JOHN LUNDBERG,	J. L. MORIARDT,
C. BENEDICT HENN,	GEORGE HERTZBERG.”

From HOPEDALE.

DEAREST BRETHREN,

September 2nd, 1831.

“ON the 12th of August, two post-kayaks from Nain brought us the welcome news, that the Harmony and her consort had arrived safe at Hebron. We immediately met, to offer up thanksgiving and praise to our gracious God and Saviour, and to read the letters from the Elders’ Conference of the Unity, and from your Society. They afforded us great encouragement, and renewed within us the determination to spend and be spent in our blessed calling, to make known the gospel of Christ to the heathen. We also rejoice to hear that the ship had a safe and speedy passage last year to England.

“That your Society has been enabled to send a second ship with building materials is of the Lord’s mercy and favour. If He build the house, His servants do not work in vain; and here we see that His blessing rests upon their labour. You, dear brethren, have begun this work in faith, and the Lord has opened His treasure, and raised up many fellow-labourers who love His cause and kingdom, and with cheerful hearts contribute towards its support. May He grant to them all a reward of grace! We join in your prayers, that His kingdom may come, and His will be done everywhere on earth; that souls may be led to Christ, and the work of Satan everywhere destroyed.

“We have gladly contributed what little assistance we could afford to the

formation of the new settlement. Various articles of furniture, which have been made for Hebron, shall be transported thither as soon as we can accomplish it. To Nain we have sent 400 planks for their new house. Woods, containing timber fit for building, are at a greater distance than when we first settled here, which makes the carriage increasingly difficult.

“ In our family, love and peace have prevailed, and the Lord’s presence and grace have been our comfort. Both in our public meetings and in our private intercourse, He has granted us to feel His peace. Most of us have enjoyed good health, and Sr. Meisner is quite recovered. Br. and Sr. K rner have been rejoiced by the birth of a son, called in baptism *John Erdman*. We sympathized with Br. and Sr. Kunath in the loss of their little daughter Caroline, who departed on the 4th February.

“ Our Esquimaux congregation has been preserved amidst some difficulties. In autumn we felt much anxiety respecting their outward subsistence, as an epidemical disorder, attended with a tormenting cough and fever, was rife among them, and all of them were thereby so much weakened, that they could not attend to the fishery. We assisted them as far as we could with medicine, &c. Some departed this life. We ascribed this illness to the uncommonly warm and variable weather. In July and August the days and nights were very warm, which does not suit the Esquimaux constitution so well as cold; but God sent some violent storms, which seemed to carry off the contagion, and the Esquimaux all recovered. They were afterwards, in autumn, winter, and spring, remarkably successful in the seal fishery, and suffered no want, for which, with them, we thanked the Giver of every good gift. Their spiritual course gave us more pleasure than grief; many of them grow in the knowledge of themselves, as needy sinners, and in the experience of the power of Jesus, for their preservation. A few, however, resist the teaching of the Spirit, and will not obey the gospel precepts. While they behave decently, we bear them with patience, and pray for them. We have also proofs that one or other of them turns from his evil way unto the Lord.

“ The public services are well attended, and not many absent themselves. Only one adult was lost at sea. He was a single man, whose heart seemed hardened, and who resisted all reproof. During a violent storm, not having drawn his kayak high enough upon the beach, it was carried away by the waves. Contrary to all advice, he would follow it in another kayak, was upset, and drowned.

“ Our schools were well attended; and God’s blessing rested upon the instruction given to the children. At the examination, they proved, that they understood, and were affected by what they learned.

“ In winter, the thermometer never fell below 22 of Fahrenheit. Our harbour remained open in December, and did not freeze over till January, but much snow fell here. A snow-drift before our chapel and house was from nine to ten feet deep. In June, the night-frost did injury to our garden; and in July, violent storms tore up many plants by the roots. We hardly had four days of warm weather, and expect but a poor crop of vegetables. We are therefore the more thankful to our brethren and friends in Wurtemberg, who have sent to each place a cask of dried fruits, which will be very serviceable. We beg you to present our best thanks to them.

“ We were visited this summer by two strange ships, the first belonging to

traders, who intended to go into the neighbourhood of Hebron. These people bring rum and brandy, and many useless articles, with which they deceive the Esquimaux. We wish that, by any means, a stop might be put to their demoralizing practices.

“The other ship was a sloop of war, the *Gannet*, captain Swenny, of 18 guns, and above a hundred men. The captain was a worthy man, and made much inquiry about our proceedings, offering his services in any way we could point out. He would not suffer any of the crew to come on shore, and he himself attended the worship in our church, with much satisfaction. He arrived on the 12th, and left us on the 14th August.

“Our congregation consists of 71 communicants; 10 candidates; 23 received; 87 children and unreceived; 1 candidate for baptism; in all, of 192 persons. During this year, 6 were received; 2 appointed candidates for the communion; 8 infants baptized; 2 adults and 5 children departed this life.

“We commend ourselves, and our dear Esquimaux congregation to your love and continued remembrance and prayers. And we pray the Lord our Saviour to be with you and bless you, saluting you as your faithful Brethren and Sisters at Hopedale,

(Signed)

JOHN SAMUEL MEISNER,
ADAM KUNATH,

JOHN KOERNER,
FRED. CHR. FRITSCHÉ.”

Extracts of Private Correspondence.

From NAIN.

“WE cannot sufficiently express our gratitude to your worthy Society, for the zeal with which you have forwarded the establishment of a fourth station on this coast. Much as we desired it, we scarcely ventured to hope that you would, a second time, fit out a vessel for the express purpose of transporting building materials to Hebron; and we are therefore the more thankful to the Lord for having given you courage to venture upon so serious an expense, and likewise for bringing the vessel safe to her destined haven. We pray that He may raise up friends to your Society who may kindly help you to defray the heavy expenditure hereby occasioned. We might, indeed, have spared you several hundred pounds by undertaking to procure the requisite timber from Hopedale; but in this case, not only should we have had to put up with inferior and more perishable materials, but also to have waited for several years for the completion of the Mission premises. You are well aware, that building, in this part of the world, is attended with many difficulties and delays. In England, and especially in London, a house is soon erected, at almost any period of the year. The requisite number of work people are engaged, who receive regular wages while employed, and are discharged when the work is done. It is not so in Labrador. If I hire Esquimaux to work for me during the spring and summer months, I prevent their laying in a stock of provision for their families, and I am therefore bound to furnish them with the needful food and clothing during the ensuing winter. Besides all this, I must not be surprised or greatly offended, if one or other of my labourers gets tired of his task, and leaves it rather unceremoniously; for the Esquimaux, being under no external control, are disposed to think much of any service of this kind that they render. We are, however, very glad that

a number of good Esquimaux workmen have removed from Okkak to the new place, and promise to be useful assistants.

“Our official letter mentions the prevalence of a malignant epidemic disorder during the autumn of last year, by which several of our people were carried off, and many more were severely affected. It is indeed both cheering and edifying to attend our poor Esquimaux on their sick beds, to witness how completely they are disengaged from earthly concerns, and even from anxious cares about their children, and how earnestly they desire to depart and to be with Christ. On these occasions we see what the blood of Jesus can effect on the hearts of the rudest and most depraved heathen, men who formerly trembled at the thought of death, but who now regard it as a welcome passage into eternal bliss. In the course of last winter, our two remaining candidates for baptism, a boy and a girl of about twelve years of age, were baptized. There are now, among the inhabitants of our place, only three unbaptized children. We have indeed great cause to thank our Saviour for the grace and mercy which He displays to this poor people. The printed collection of liturgical hymns which you have kindly sent us, will be a real treasure to the members of our congregation. I have now to make a request in behalf of our school. We are in want of alphabets, and should be greatly obliged by a supply of between 1000 and 2000; the consumption of these articles is rather great; they get so smeared during the winter by our dear little dirty scholars, that they soon become illegible: indeed their appearance is such, that we are sometimes led to suppose, that the teeth as well as the eyes had been exercised upon them.

“The winter was rather mild, the thermometer standing generally about Fahrenheit’s zero, and only twice falling to 24° below that point; but of snow we had an unusual quantity, so that it frequently happened that we could see nothing at all of the Esquimaux houses around us. The present summer is not the most fruitful, and our gardens promise us but an indifferent crop of vegetables.

J. LUNDBERG.”

—————
From the SAME to a Medical Friend.

“BR. HERTZBERG thanks you for the gum-lancet, and the needles, as also for the directions how to use them. It seldom happens that an Esquimaux wants his tooth drawn, for as, unlike more civilized people, they never eat their food hot, they in general preserve a good set of teeth till an advanced age.

“You inquire whether the Esquimaux nation is at all on the increase, or the contrary. In this respect there is a great difference observable between the heathen and those who are converted to the faith of Christ. Among the former, all kinds of immoral practices are still found to prevail; owing to these, and to the murders which are still not unfrequently committed, as well as to the slower but equally sure operation of famine, the heathen Esquimaux are perceptibly declining in number. With our converts the case is otherwise; being taught to obey the divine precepts, both in reference to the life which now is, and that which is to come, they experience that godliness is indeed profitable for all things; and, among other blessings that they enjoy, is that of an increase in their families.

“In answer to your second inquiry, I may briefly state the following:

The fact of the Greenlanders having once inhabited Labrador, appears to be proved by the occasional discovery of the ruins of Greenland houses, upon the islands which stretch along our coast. In the construction of these houses stone has been used, which is contrary to the Esquimaux mode of building. It is not improbable that these nations have a common oriental origin; at all events, they come from the same stock, and may once have been sufficiently numerous, to have rendered colonization a matter of expediency. The Esquimaux tribe has since been much thinned by frequent wars with the Indians of the interior, who are a very different race. The emigration of the Greenland tribe above alluded to was probably effected in the following manner, which will not seem strange or impracticable to those who are acquainted with their habits and mode of life. Having once reached the northern coast of Labrador, near Cape Chudleigh, they would cross Hudson's Straits in boats during the summer months, and might then take advantage of a severe winter, to pass over to Greenland on the ice. The period of this migration is of course involved in obscurity. When our first Missionaries came to this country, they found something like a tradition on the subject of the flood. It was to this effect:—that a time when the rest of the country was covered with water, a certain high mountain near Okkak afforded a place of refuge to a few families, who retreated to it with their tents. Now that the word of God has given them correct information on this and similar subjects, such traditions are gradually disappearing.”

J. L.

“THE disorder, by which our Esquimaux were attacked in August of last year, commenced with violent cold in the head, and subsequently passed into inflammation on the chest, attended by severe spasms. Our compassion was greatly excited, when we beheld so many all around us, reduced to a state of suffering and helplessness; nor did we ourselves entirely escape the infection, while engaged in visiting the patients, and administering to them the needful medicine. Were they always ready to attend to our directions in cases of this kind, the evil would neither prove so serious, nor spread so widely. But they are continually exposing themselves to fresh attacks of cold: under the excitement of internal fever, and the difficulty of breathing produced by the complaint, they will frequently rush out of the close and heated tent, and sit down on the ground, to inhale the fresh air, and, as they hope, to cool themselves. At other times, they will raise the tent some inches from the ground, that the wind may have a free passage through it, and thus, as might be expected, perspiration is checked, and the disease under which they are suffering is aggravated. The heat and closeness which pervade an Esquimaux skin-tent, during the height of summer, is indeed indescribable. Often, when I have had occasion to visit the sick under these circumstances, have I been almost overpowered with the complicated sensations which have oppressed me on entering. This epidemic lasted, in the present instance, above four weeks.

“The winter was unusually mild, our bay having continued open till the 25th December. If our Esquimaux had not ventured to cross it, upon the first ice, which appeared safe for sledges, (which was on the following day), they would have been obliged to remain at their out-places till the middle of January. The winter is, as you know, the liveliest season for ourselves and our Esqui-

maux flock. For several months together, our people are mostly with us, and the various services at chapel are diligently attended. The schools are likewise frequented by a considerable number of children, with whose progress in learning we have much reason to be satisfied. The members of our little musical choir, continue to take much pleasure in their opportunities for exercise, and for the performance of anthems on festival occasions.

“The Lord has graciously assisted me, in my poor attempts to proceed with the translation of His Holy Word. Last winter, I completed an Esquimaux version of the book of Genesis, which is now in course of revision, by those of my brethren at the several stations, who are best qualified for the task. I have likewise translated several portions of our congregation and missionary accounts, which are listened to with great interest and pleasure by our people. I am now about to proceed with the translation of the Scriptures, and though I do not wish to lose sight of the book of Exodus, I feel a strong impulse to take in hand the prophetesies of Isaiah, so rich in instruction, warning, and consolation, for the Church of Christ. The Greenlandic version of this book, by Bishop Fabricius, will be of service to me in the prosecution of my task: but my chief dependence is on that Saviour, of whom the prophet speaketh, and who has promised to His servants, the aid and influence of His Holy Spirit, to guide them into all truth.

L. MORHARDT.

“THE safe return of the Harmony to our shores occasioned us the greater joy, as, for some weeks before her arrival, our Esquimaux had brought us a variety of unpleasant reports, invented and circulated by some half-Europeans in the south. These people are very mischievous neighbours to our Esquimaux; the latter being much too simple-minded and unsuspecting, to treat their falsehoods and crafty insinuations, as they deserve. They readily believe whatever an European tells them, concerning things which they do not understand.

“In regard to our Esquimaux flock, it is indeed true, that there remains much room for improvement. In many things they are still children, in which we could desire them to be men; yet we have great cause to rejoice in the simplicity with which they receive the blessed doctrine of salvation through the merits of Jesus, and the earnestness with which they seek to enjoy, what He has so dearly purchased for them. O! my dear Brother, could you once be an eye and ear-witness of the extreme simplicity, (an unbeliever would call it silliness or stupidity), which they manifest in their prayers, and in their desires, both in reference to spiritual enjoyments and to the supply of their temporal wants, you would hardly be able to refrain from tears, at such an exhibition of the grace and mercy of God, displayed to our poor Esquimaux. Often have I been compelled to acknowledge with shame and humiliation, that these people have a larger measure of confidence in Jesus and in His help, than I myself possess, whose duty it is to teach them this lesson. They do indeed act like children. A child who asks his parents for any thing, entertains no doubt of their love to him and of the consequent attainment of his wishes; and thus it is with the Esquimaux, whose wants are as simple as their prayers; and often have I had occasion to observe, how graciously the Lord hears their supplications and grants their requests.

C. B. HENN.

From HOPEDALE.

“ BY your letter, I perceive that some kind friends in England have again sent a supply of clothing and other useful articles for our poorer Esquimaux. In the name of the latter, we beg to express the most cordial thanks to these kind benefactors. It would do them good to see the joyful and astonished countenances of the poor people, when they receive their respective portions. It is also a great gratification to us to be enabled, through the kindness of friends, to supply them with a few peas, or other eatables, during seasons of scarcity.

“ We were much affected to hear of the departure of our dear Brother William Okely, in July last. Several of our number, who for a longer or shorter time enjoyed the benefit of his instructive ministry in London, have especial cause to mourn over his removal. Both in him and in Sr. Leach, we have lost valued friends, who felt greatly interested in the progress of this Mission.

JOHN KOERNER.

“ THE Southlanders, both Europeans (or Canadians) and natives, continue to be as thorns in our sides. The Esquimaux belonging to this settlement are particularly exposed to their seductive artifices. Four of their fishing places, lying to the south of Hopedale, are occasionally visited by these intruders, who do all in their power to undermine the confidence subsisting between us and our converts, and to draw them into hurtful and immoral practices. One young woman, belonging to our place, they carried off with them; and though she had for some time past caused us grief, by her indifference to spiritual things, we could not but mourn over a step, which, humanly speaking, must prove her ruin.

ADAM KUNATH.

“ THROUGH divine mercy I have last year enjoyed a good state of health, with the exception of a single attack of my constitutional bowel complaint. It happened that just at this time, the Esquimaux were busy cleaving wood; I therefore laid down my pen and took up a hatchet to help them, and though the extremities of my ears froze during the operation, I felt thankful to submit to this inconvenience as the price of my cure. In general, nothing contributes so much to the health of residents in this country, as frequent and somewhat laborious exercise; and as I have been habituated to bodily labour from my early youth, I am not disposed to complain of the portion which falls to my lot. Last winter I made an attempt to translate a Diary of Fredericksthal, in Greenland, into the Esquimaux language, and was encouraged with the approbation which my brethren bestowed upon my imperfect performance. I have, by this time, acquired a tolerable grammatical knowledge of the language, but in the use of it, both in writing and conversation, I feel myself still very deficient.

F. C. FRITSCHÉ.”

From HEBRON (or KANGERTLUKSOAK.)

“ I PROCEED to give you a short description of this place and its environs. Hebron lies on the western shore of a considerable bay, in the opening of which to the eastward are two small rocky islands; to the south-east is

the great island Serlek, on which the Esquimaux pitch their tents early in the spring, and where they continue till the ice becomes no longer passable, when they remove to Opangervik, on the opposite side of the bay. The house which is already built, stands about 40 paces from the water's edge; it fronts the south, and is 48 feet long, 28 broad, and two stories high; to the south-westward of it, the ground rises gently for about 130 paces; then succeeds a platform about 40 feet above the level of the sea, upon which stands the small house erected a few years ago. This is the intended site of the new settlement. From this eminence the prospect is very extensive in fine weather. The two entrances of the bay beyond the island of Kingmiktok are distinctly visible, and in the clear surface of the intervening basin are reflected the rugged forms of the opposite mountain range. As far as the eye can reach is one vast collection of rocks or loose stones: not a tree is to be seen, but in a south-easterly direction a few bushes show themselves. The level tract immediately around us is tolerably green, and has a small pool formed by the melting of the snow and the rain. To the N.W., at no great distance, two rivulets pursue their course over a rocky bed, the more distant of which rises in the high mountains to the northward. These mountains, which bound our prospect in that direction, present a forbidding aspect; not a blade of grass is seen, to adorn the dark and continuous precipices of which they are composed. To the southward there is an undulating district intersected by several arms of the sea, and backed by the noble range of the Kaumayok mountains. In this part of the country some birchwood is said to be found.

“The accompanying Diary, drawn up by Br. Beck and myself, will supply you with the needful particulars of our proceedings at this place during the eight months we have been labouring together. You will, however, not think the following brief statement of their result, superfluous or devoid of interest. With the erection of the temporary mission-house, we are so far advanced, that it is already habitable. The masonry of two chimneys is completed; a large oven, a boiler, and a fire-place are set; and an out-building has been constructed on the north side of the house, 25 feet in length and 10 feet in breadth, to hold casks and stores of various kinds. We have had a busy time of it, and not a little hard work, but the Lord was with us, and strengthened us for the execution of our task, so that by the 28th July, the day on which the two vessels hove in sight, we had nearly finished it. The further supply of building materials, which you have so generously sent us, will, we hope, enable us to proceed without further material interruption. You may rely upon our faithful endeavours to make every thing go as far as possible: but I am persuaded we shall have need of all the accommodation provided for by our plan. I cannot repress my sanguine hope, that, ere many years have elapsed, Hebron will number as many inhabitants as Okkak. From Saeglek, we may expect many Esquimaux families: last winter nine persons came to us, of some of whom we have already very good hopes. In acquiring the language I could wish to make more progress: during the winter months, I finished writing out a grammar and a dictionary, and I find I can already hold a little conversation with the Esquimaux. The Lord who has called me to this part of His vineyard, will, I believe, help me over this difficulty. He often condescends to make use of worthless and apparently incapable instruments. To supply the defects of His servant Moses, He was pleas-

ed to associate with him his brother Aaron; and thus also, I trust, He will vouchsafe to me the aid of His good Spirit, to help my infirmities and make good my deficiencies. Our Saviour has evidently His work among the children of men, in this remote land, and therefore I feel attached to this place and its rude inhabitants, and account myself happy to labour among them, at a distance from the civilized world, and from all its vanities and troubles.

FRED. KRUTH."

" WITH a grateful heart I take up my pen to inform you of our safe arrival at Hebron on the 28th of July. Our voyage was not one of the speediest or most enjoyable. Three weeks were spent between London and Stromness; and from the 14th of June, when we left that port, to the 13th of July, we had continually to contend against boisterous winds and heavy seas. On the last-mentioned day, we came in sight of the coast of Labrador, but found it so completely blocked up with floating ice, that we were obliged to spend a fortnight longer in cruising about, and did not make good our entrance into Kangerluksok Bay till the 28th inst. On landing at the new settlement, I was surprised to see the premises so far advanced: our dear brethren must have laboured diligently to effect what they have done. It is true, everything is still in a very rude and unfinished state; chairs, tables, bedsteads, and the like have still to be made. Our fellow-traveller, Br. Freytag, has his bed at present upon a heap of shavings. The reading-table in the temporary church is a box set on end, upon which a flat board has been nailed, and the whole is covered with a piece of coarse cloth; but in due time we hope all will be in order. I must not omit to mention, that the travelling kitchen with which each of our settlements has been supplied, through the kindness of two valued friends in England, proves a most acceptable and useful gift. We have made more than one trial of our's, and find it to answer completely. In a quarter of an hour we are able, with the help of a handful of wood, to boil our coffee, and to drink it likewise. It will be particularly valuable to us when we travel in sledges. Pray repeat the expression of our thanks to the kind donors.

JONATHAN MENTZEL."

" WHETHER I shall remain at Hebron, or be appointed to some other station, I am not yet informed; but I shall never regret having been brought, in the first instance, to this place. Anywhere else I should have felt myself nearly useless, as long as the ship remained; but here I have found employment enough, and have gladly given what assistance I could in the various operations connected with the unloading of the Venus, and the arrangement of the stores which composed her cargo. The fortnight I have already spent in the company of Br. and Sr. Mentzel, and Br. Kruth, in whom I have found a friend like-minded with myself, I shall always recollect with pleasure. From the first moment of my arrival here, I felt quite at home, and it is my daily and fervent prayer, that the Lord would be graciously pleased to give me grace, strength, and faithfulness, to serve Him in this interesting part of His missionary field.

AUGUST FREYTAG."

WEST INDIES.

BARBADOES.

THE following letter contains the particulars of the calamity with which it has pleased God to visit our Missionary Stations in Barbadoes—the severest stroke which has befallen the Brethren’s Missions for the space of fifty years.

It is generally known to the readers of the Periodical Accounts, that the labours of the Brethren in this island commenced in the year 1765, and that, for above half a century, their progress was impeded by a variety of difficulties and discouragements. The first Settlement, called SHARON, having been destroyed by the great hurricane of 1780, was rebuilt at a short distance from the original site, and was subsequently enlarged, to afford the requisite accommodation for two families. In 1825, a second station, called MOUNT TABOR, was formed, at the earnest desire of a benevolent proprietor, in the parish of St. John’s. At both these Stations, the prospect of gaining souls for Christ has for some time past been gradually brightening: at Sharon, in particular, there has been much cause for thankfulness and hope; the negro flock having increased, during the last ten years, from 250 to 915 souls in various degrees of church-fellowship, and several doors of usefulness having been quite recently opened to the Brethren in the immediate vicinity of that place. The work of negro education was likewise making satisfactory progress at both Settlements. At this interesting juncture, the Lord has seen fit, doubtless for wise and gracious purposes, to visit the Mission with a severe chastisement; yet it will be seen, by the following narration, that in judgment He remembered mercy. Not only did He vouchsafe to spare the lives of the Missionaries, their families and households, but likewise to preserve to them a place of shelter, and the needful supplies of food and raiment—nay, more; He granted to them the privilege of doing good to their more distressed neighbours, by communicating to them of the blessings, with which, amidst all their outward sufferings and privations, they felt their cup to be overflowing.

Extract of a Letter from Brother JOHN TAYLOR, to the Secretary.

SHARON, August 18th, 1831.

“IT is with feelings of extreme sorrow, but with a heart filled with gratitude to our Almighty Preserver, that I take up my pen to inform you of the dreadful hurricane, by which this island was visited, in the night between the 10th and 11th instant, and which has transformed the once beautiful island of Barbadoes into a desert. I inclose a paper containing all that relates to the island generally, and to its distressed inhabitants, and will here confine myself to the loss we have ourselves experienced. You will grieve to learn that the

church and school-room at SHARON, are completely demolished; likewise all the offices, except one little room belonging to our domestic Elizabeth, which is much shattered. Brother Morrish's two apartments are almost entirely unroofed; the portion of the mission-house occupied by my dear wife and myself, together with our hall, are indeed still standing, but the walls are cracked throughout, and the wooden frame resting upon them shifted from its proper place. If we had not supported the building all round with beams from the ruined church and school-room, it would probably have fallen by this time. Yesterday, I went to MOUNT TABOR, where the sight of the house and church, reduced to a mass of ruins, drew many tears from my eyes. Our dear Brother and Sister Zippel, with their little son, and servants, experienced a most wonderful preservation of their lives. After moving from one part of the house to the other, while large fragments of timber and even of rock were falling around them, they were at length obliged to take refuge in the hall, having only a space of about three yards square to stand in. One wall of this narrow place having given way, they remained for several hours exposed to the heavy rain and wind, just as they came out of their beds. All their clothes and furniture were buried in the ruins; and they had nothing to put on till they could dig them out the next day, and dry them; their horse was killed, and most of their stock destroyed. Had it not pleased the Lord to save from the fury of the storm the walls of a small hut belonging to their negro servant, over which they have since been enabled to fix a roof, they would have been altogether shelterless. We are truly thankful that our Diaries and Church-books are saved; but most of our books and other effects are completely spoiled, as the rain penetrated into almost every part of the house. Many members of our congregation have been killed, but, as the negro assistants have not yet made their report, we do not know the exact number. Of the small flock at Mount Tabor, only one is known to have perished, namely, Hannah Haynesfield, the first fruits of the Mission at that place, who was lately appointed an assistant. Our gracious Lord and Saviour supported, cheered, and strengthened us, during the past eventful week, and enabled us to direct those who fled to us for shelter, (amounting to above fifty persons of all classes), to Himself, as the only refuge from the storm, and covert from the tempest."

Extract of a private Letter from Sister MORRISH.

SHARON, Aug. 18th—Sept. 2nd., 1831.

"HOW little do we know what a day may bring forth! Wednesday last, the sun shone brightly upon this rich and highly cultivated island, adorned with many an elegant mansion; the following morning, all was devastation and ruin. About 7 o'clock on Wednesday evening, the sky assumed an unusual appearance, and it seems, that those who understand this climate, dreaded the coming evil. The wind continued to increase, and blew cold. My husband and myself retired to rest, between 10 and 11 o'clock. About 12, the storm, blowing tremendously from the west, awoke us. Br. Taylor now came into our room, and Br. Morrish proceeded with him to examine the doors and windows of the house, to ascertain that all was secure; this being a point of great importance, for if the

hurricane once gets entrance, it carries all before it. We now quitted our bedroom and repaired to the hall, which is in the centre of the building. It was well we did so, for in a short time our apartments were a mere wreck. At this time, the storm was raging with frightful fury from the north, forcing in the rain, which fell in torrents, at every crevice, till the floor of our hall was covered. The Brethren having returned to us from a second attempt to secure the weaker parts of the building, we all knelt down, and Br. Taylor commended us in earnest prayer to the Lord, imploring Him, that whether it was for life or for death, our minds might be kept stayed upon Him. Just then succeeded a portentous calm, which lasted about 15 minutes; the elements, as if exhausted by their late rage, sank into silence. Alas! it was but to collect fresh force, to renew the fearful work of destruction. Loud sobs and moans now attracted our attention; and on opening the door, we found the white people and negroes from an adjoining estate, half naked and drenched in rain. Their dwellings had been entirely destroyed, and they had hardly escaped with their lives. We had just time to supply them with dry clothing, and to collect our own negroes around us, whose huts had been blown down, when the tempest recommenced from the opposite point, with redoubled violence. How vain, how puny, seemed all the bars and contrivances of man at this moment! We heard our porch torn to pieces, and one huge object after the other driven with violence against the house; and the rain streaming down, told us that the roof above must have given way. The Brethren hastily raised a sofa to the window, which seemed yielding, and then we of the Missionary family clung to one another, as if we would enter eternity together. It was an awful moment! Every eye was fixed on that side of the house against which the tempest beat, with a fury that nothing appeared able to resist. In the expectation that the next instant it would fall upon us, flesh and blood shrunk from the thought of being crushed under the tottering building; but I shall ever look back with gratitude and wonder at the peace which kept my soul during this trying season. It seemed as if we were leaning on the breast of our Saviour, and I kept saying to Him, "Lord, it is easy for Thee to say to the tempest, 'Peace, be still.'" Hour after hour passed without bringing us one ray of hope. One of our poor people came knocking importunately at the window, imploring shelter for his motherless baby. As soon as we durst, we opened the door to him, and dispatched one of the negroes, with whom our hall was filled, in search of a neighbouring manager's family. The negro soon returned with them. The party consisted of seven, including a little child; the females were sadly cut and bruised, drenched with rain, and half-dead with cold and fatigue; one article of clothing after the other being torn from them by the wind, and themselves hurled from rock to rock, they at last took shelter under a trash heap, where they were in danger of being suffocated by the numbers that crowded about them. They had taken leave of each other, and commended themselves to God, expecting every moment to be launched into eternity. Many and earnest were their exclamations of thanksgiving, when they found themselves under shelter. We removed their wet clothes, which was no easy task on account of their sprains and bruises—rubbed them with spirits, and wrapped them in blankets. Br. Taylor then gave out the first verse of the hymn, "*Commit thy every grievance,—Into His faithful hand, &c.*" which we sang. He then

read the texts of the day, prayed, and concluded with the last verse of the hymn. The storm having a little abated, the Brethren ventured out; but oh, what dismay was painted on their countenances, when they returned with the intelligence, that our beloved church and school-room were gone, the one a heap of ruins, the other carried, floor and all, into the gully below. A little after, I went out, but in vain should I attempt to convey to you a picture of the scene of desolation which presented itself! All around, as far as the eye could reach, was one unvaried view of ruin and devastation—houses thrown down—trees, but the evening before covered with foliage and fruit, lying prostrate with the ground, or stripped of their leaves and their branches, the trunks mutilated and broken, the Indian corn nearly ripe, driven down into the mould, and the fields and roads covered with furniture and lumber. Immediately around, the sight was most distressing. The negro-houses, stable, and other out-buildings destroyed, and sad havoc made in all our apartments. But it is the Lord! therefore we are still. And indeed, while we sing of judgment, we would sing first, and loudly sing, of mercy. O that I could tell you of all the goodness of our God to us, in this trying dispensation! In answer to our prayers, (for I have no doubt it *was* in answer to them), He preserved our house from utter destruction, while many, who the evening before were in affluence and luxury, were left shelterless, or obliged to take refuge in a negro-hut, a cellar, or some hole in a rock. And could you see that part of our dwelling which is left, you would say that it was little short of a miracle, that it did not share the fate of our other premises. Under this shelter was preserved to us every needful supply of food and raiment, nor did one of us receive the slightest injury. Surely the Lord dealt gently with us. What shall we render unto Him for all His mercies!

“To return to the morning of the hurricane. When it had a little abated, Sr. Taylor and I found it very necessary to bestir ourselves—the sick strangers must be attended to; all around was confusion and discomfort, and the negroes, (nearly 40 in number), so absorbed in relating to each other the disasters of the night, that we in vain repeated our entreaties to them to assist in drying up the wet and mud:—indeed many of them were disabled by broken ribs, broken arms, sprains, sick children, &c. &c. Our own girl, however, was very active, and we soon succeeded in getting some warm coffee for ourselves, and boiled potatoes for the negroes. The day was dark and gloomy. In the forenoon we had another arrival of a white family, the stronger supporting the infirm. They had taken refuge in the well, but before they could reach it, were sadly bruised by the flying branches and lumber—the gentleman’s shoulder dislocated:—his wife, upon entering the room, threw herself down upon the sofa, and burst into an agony of tears: there were with them Mrs. T.’s sister, and their three children. Twenty white people sat down to dinner with us. In the evening my husband read the 104th Psalm, and prayed, and we sung appropriate verses; then collecting as many church benches as we could, we stretched our wearied limbs on them, and on tables, to raise ourselves out of the wet; underneath were negroes, as thick as they could lie, which rendered the closeness and heat almost insupportable. Our chief anxiety, however, was about the weather. Very anxiously did we watch the turn of the night, which sometimes brings a return of high wind 24 hours after the hurricane. This would have been very alarming, with our house in so tottering a state: but it pleased our gracious Lord to

grant us calm weather, and a sweet feeling of His presence with us. Most of the white people I have mentioned remained with us for some days, and the manager's family much longer. Who can tell but the Lord intends them a blessing, in thus bringing them every morning and evening under the sound of the gospel? They have often been the subject of our prayers. The negroes dropped off by degrees to their different estates. O may this judgment prove a blessing to them! The following Sunday, Br. Taylor delivered a striking discourse from the text, "*When thy judgments are in the earth, the inhabitants of the world will learn righteousness,*" to a number of persons assembled in our hall, many of whom were much affected. For the Divine support hitherto vouchsafed to us, we cannot be sufficiently grateful. The Brethren need it peculiarly, having to labour hard all day, (no workman being to be obtained), and to hold the meetings at night, besides baptizing, visiting the sick, and caring for funerals on the different plantations. Our school was in a flourishing state, previous to this visitation. It was attended by about forty boys, and a considerably larger number of girls. The instruction of the latter fell to my share, and I took great delight in the performance of this duty.

"At Mount Tabor, the church and mission-house are a heap of ruins. On the first apprehension of danger, Br. and Sr. Zippel hurried from their bed-room to the hall, to secure it; but finding their utmost efforts ineffectual, Sr. Z. returned for their little son; she had only time to take him in her arms, and rush out of the chamber, when the wall came tumbling about her heels, and the whole was precipitated into the kitchen below. They now thought of taking refuge in the church, and had opened the door for this purpose, when a loud crack warned them of their danger; and the next moment the whole building fell in with a tremendous crash, throwing down one side of the hall, into which they had retreated, and which was contiguous to the church. They were now completely exposed to the violence of the rain and tempest, which raged with such fury, that, for several hours, they could not hear one another call, but kept groping among the rubbish, each fearing lest the other might be buried underneath it. Sr. Zippel, unable any longer to hold the child in her arms, fastened him to her body by a shawl, to prevent his being torn from her by the wind. You may imagine their joy and thankfulness, when the dawn of morning discovered to them that all were safe. In this hall, surprising to relate, nearly thirty negroes (chiefly from Haynesfield) had taken refuge, and not one of them received any bodily hurt. Having to dig among the rubbish for every necessary of life, and to build a temporary shelter, Brother and Sister Z. were for some days very badly off; yet our merciful Lord has preserved them in health, and strengthened them for the performance of their several duties. They joined us here last Saturday, for conference and for the celebration of the Holy Communion, when we felt greatly cheered by the perception of our Lord's presence among us."

Since the foregoing Communications were received, another Letter has come to hand from Br. TAYLOR, of which the following is an Extract. It is dated

SHARON, September 24th, 1831.

"KNOWING that you will be anxious to hear some further tidings of us, I hasten to send you a few lines by the packet which is about to sail. The three

weeks which have elapsed since I last wrote to you, have been a period of much occupation, and not a little anxiety and suffering to our whole Mission family. Much sickness has prevailed among all classes of our population in consequence of the rainy season we have had. Sr. Taylor, our little son, and Br. and Sr. Morrish have been successively ill of dysentery; also two of our domestics. By the Lord's mercy all have recovered, excepting Sr. Morrish, who has been confined to her bed more than a week; her case appeared at one time to be very alarming, but I am thankful to say the complaint seems to have taken a favourable turn, though it has left her very weak. We earnestly pray that she may be restored to us.

“ Br. Morrish and myself, with the assistance of two of our servants, (tradesmen are not to be had at present), have succeeded in covering in and repairing that part of our dwelling-house which was formerly occupied by my fellow-labourers. It now serves us for a temporary school-room and church. On the 18th we held a solemn prayer-day for the adult members of our congregation. On this occasion 13 persons were baptized, and 22 were added to the class of candidates. Our little place of worship was crowded, and the Lord vouchsafed to us a blessed season of grace. At the last speaking with the new people, we were visited by 157 negroes of both sexes, and we were glad to find that the late awful visitation had made a serious impression on the minds of most of them. This morning I went to Mr. F.'s estate and addressed the negroes at their breakfast-hour. Br. Morrish and his wife were there a fortnight ago; and on both occasions we invited them to attend the Sunday's services at Sharon. We pray the Lord to open their hearts to receive the word of atonement, and to give them confidence to converse with us on the state of their souls. St. Matthew's chapel, which was lately erected near the above-mentioned estate, has been completely demolished.

“ Br. Zippel has not yet been able to recommence the public service at Mount Tabor, but on Sunday he preaches at the manager's house at Haynesfield. He is erecting a building to be used as a temporary church, which he proposes afterwards to turn into offices. The Lord has mercifully preserved him and his wife in good health. Ever since the hurricane, we have had daily rains, by which the sugar canes and the crop of provisions have been greatly revived; but the poor people, who have hitherto been unable to provide themselves with a place of shelter, suffer much from the wet. We have also had several severe gales, which for the time alarmed us not a little.

“ As soon as we can obtain workmen we propose to erect a school-room, from the ruins of the former and of the church, and to use it for divine service, till we can erect a suitable place of worship. How thankful should we be if our brethren in the United States could send us a quantity of good pitch-pine, and boards, and our English brethren and friends a sufficient supply of lime and bricks for the re-erection of the churches at Sharon and Mount Tabor. The inhabitants of the neighbouring British Islands have been very liberal in their contributions of money, stores, and provisions for the relief of the suffering poor in Barbadoes. Committees are appointed in each parish for the distribution of these benevolent gifts. From the Danish Island of St. Thomas the sum of several hundred dollars was transmitted. The Legislature of Antigua immediately voted 1000*l.* sterling, in addition to the private sub-

scriptions raised, and sermons were preached in all the churches and chapels throughout the island, for the same purpose. Sixteen members of our congregation at Sharon, five candidates for baptism, and two of the new people lost their lives or have died in consequence of wounds received during the hurricane. It is believed, that above 4000 persons have perished throughout the island. Our respected governor has appointed Friday, the 7th of October, as a day of humiliation and thanksgiving. It is remarkable that the daily word for that day in our church is the text on which I was led to preach on the first Sunday after the hurricane—Isaiah xxvi. 9. O may it be literally fulfilled in Barbadoes!

“*Sept. 26th.* I am happy to say that Sr. Morrish has had a good night, and the doctor thinks her better this morning. We commend ourselves, our dear negro flocks, and all our fellow-sufferers in this island to your faithful remembrance and intercession at the throne of grace.

JOHN TAYLOR.

In an earlier letter, dated July 20, Br Taylor mentions several encouraging circumstances connected with the progress of the Mission at Sharon. Besides the opportunities afforded to our Brethren for the instruction of the negroes on the estate alluded to in the foregoing letter, a door has likewise been opened for the preaching of the gospel on Cobham's estate, to a population of from 300 to 400 negroes, many of whom are already in connexion with the Brethren's Church. The Brethren Haman and Hoffman preached there 30 years ago, at the time the proprietor was himself resident. The Missionaries are truly thankful for this permission, as many of the old people are no longer able to come to church. The estate is four miles from Sharon, and lies on the road between that place and Mount Tabor. On another property between Sharon and Cobham's, a similar invitation had been given to preach the gospel to the negroes, which the Brethren hoped they might be able to accept.

TOBAGO.

Extract of a Letter from Brother W. EBERMAN.

DEAR BROTHER,

MONTGOMERY, *August 1st, 1831.*

“I AM sorry that, owing to the state of weakness to which I have been reduced by severe and repeated attacks of colic, I am unable at present to give you all the information I could wish concerning the progress of this Mission. Br. Zetsche, who arrived here with his wife and child on the first of July, will, however, be able to supply this deficiency, at least in part, for on him has chiefly devolved, during the last few weeks, the care of our small but increasing congregation. In general, I may declare, that notwithstanding many difficulties and embarrassments, the work of the Lord among the negroes in this island continues to prosper; and that we have every reason to feel encouraged by the prospect before us.

“From the painful disorder to which I have already alluded, I have been suffering, more or less, for nearly two months. More than once I have been apparently brought to the verge of the grave by the severity of its attacks, and

though it has thus far pleased the Lord to spare me, and even to grant me temporary relief, I feel my strength gradually declining, and fear that I shall be under the necessity of soliciting permission to retire, at least for a season, from the scene of my agreeable labours, and to try the effect of a more healthful climate. The doctor gives me no hope of complete recovery, without a change of this kind. Under these circumstances, I commend myself, with peculiar earnestness, to your affectionate remembrance and prayers."

From Brother G. H. ZETSCHÉ.

DEAR BROTHER,

MONTGOMERY, July 16, 1831.

"I AM thankful to be able to inform you, that we arrived at this place on the 1st inst., after a safe and tolerably pleasant passage of six weeks, having, by the Lord's mercy, escaped the violent hurricane which raged in this island and the neighbouring seas on the 23rd of June, destroying much property, and causing the loss of several vessels in the port of Scarborough. We were received in much brotherly love by Br. Eberman and his wife, and soon found ourselves very comfortably lodged in the apartments which have been lately added to the original Mission-house. The situation of the settlement pleases us much. It stands on a rising ground, near the western extremity of the island, and commands a very extensive and interesting prospect. Around us are a number of well-cultivated estates, upon which we can count upwards of twenty sugar-mills. To the seaward appears the Island of Trinidad, and at a yet greater distance is seen, in clear weather, one of the headlands of the contiguous coast of Guiana.

"Very shortly after our arrival, our dear Br. Eberman experienced another severe attack of his painful illness. For some days we were very doubtful how it would terminate; and though it has pleased the Lord partially to restore him, we cannot but feel extremely anxious concerning the issue, particularly as the doctor has given us to understand that he will always be liable to a return of the complaint. Under these circumstances, as you may suppose, a larger portion of duty has fallen to our lot than we felt ourselves, as new-comers, properly qualified to undertake. Yet, thus far the Lord has graciously helped us. The public services on Sunday continue to be numerously attended, and many of the negroes appear to be under real concern for the salvation of their souls. Owing to the small number of persons who are in full church-fellowship with us, we have not hitherto been able to introduce the various regulations usual in our Missions. We are, as yet, without native assistants and chapel-servants, and must, as far as possible, perform their duties ourselves. Their appointment, whenever it takes place, will be a great benefit to the Mission. We still preach on three plantations, lying about eight miles to the northward, and generally spend three or four days, on such occasions, in visiting and instructing the negroes. The Sunday-schools, which have been seriously interrupted by Br. Eberman's illness, we are about to recommence, and pray the Lord to lay His blessing on them, as likewise on the weekly schools which we hold on three neighbouring estates."

ANTIGUA.

Extract of a Letter from Brother B. HARVEY.

ST. JOHN'S, Sept. 29, 1831.

" I INFORMED you, in my last letter, that Br. and Sr. Newby had retired to Cedar-Hall. My reason for mentioning their names at present is a distressing one. On Tuesday last, the 20th instant, the Brethren Newby and Bayne set off in a gig from Cedar-Hall to come hither for the celebration of the memorial-day of the 16th of September. After they had entered the town the horse suddenly took fright, and turned down a roughly paved street in a furious manner towards the wharf. Br. Bayne, trying to check him, broke the reins, on which he jumped out, fell, and was taken up senseless, with a concussion of the brain. Br. Newby kept his seat till he fainted away. The horse rushed on, till coming to a narrow alley on the right, he turned into it, and left the vehicle behind him, which was stopped by an upright post at the corner of the house. Br. Newby then fell out and fractured his left arm, and two ribs, besides receiving a severe hurt on his left ankle. As soon as he was sufficiently recovered, he was brought in a chair to my house, where he has been joined by his wife, and now remains under medical care. He is doing well. Br. Bayne remained a long time speechless, but, on reviving, was carried from the house before which he fell, to that of a member of our congregation in the next street, where he now remains, well nursed and attended to by his wife, our good friend Dr. Nicholson, and the family in whose house he is. I am glad and thankful to say that he, also, is doing well, being now quite sensible, and, though weak, improving gradually from day to day. Such was the agitation prevailing among us, and among our friends in the town, that we were obliged to omit the intended celebration. Much sickness has occurred of late in our Mission-family. Br. and Sr. Kochte, and their infant child, Br. Zellner and his wife, Sr. Harvey and our children, Br. Simon, Br. Wright, and Br. and Sr. Münzer, have all in their turn been under the doctor's care. Last month, August 27, Br. and Sr. Zellner's little daughter, after protracted and severe suffering, departed this life. Sr. Wright was lately delivered of a still-born infant, and Sr. Coleman, a few days ago, of a son, who, with the mother, is doing well. At present we are all well, by God's mercy, excepting Br. Zellner, and the Brn. Newby and Bayne. Br. Zellner was in a precarious state last week, and though he is now considerably better, there yet remains a giddiness and heaviness in his head, which keeps us in uneasiness about him. Sr. Münzer is also poorly.

" I suppose you will shortly receive, from Br. Wright, a full account of proceedings at Graechill, where we lately laid the foundation-stone for a new church. The walls, on which the wooden structure will be erected, are nearly finished. The architect's estimate for *the building* of the walls, and the *building* and *materials* of the wooden church, windows, iron-work, &c. excepted, is 1,500*l.* currency, (about 700*l.* sterling.) His estimate for the *building* and *materials* of the school-house at St. John's, excepting the stone-work, (which has been finished to-day) but including windows, iron-work, &c. is 1,200*l.* currency, or 550*l.* sterling. We have used our best endeavours to get the work done cheap

and well, and hope that our Brethren at home will be satisfied when we send them the statement of expenditure.

B. HARVEY.

In a letter dated GRACEBAY, the 26th September, Br. Brunner observes, "The attendance of the negro children at school has been more regular than for some time past. Many seem to take great pleasure in learning, and, in general, the committing to memory of texts of scripture and hymns, and answering questions in the course of catechization, is a favourite employment with them. It is, indeed, a considerable addition to my Sunday labours to spend two hours before the morning-service in superintending the school, and taking an active share in the instruction of the children; yet it is also one of the most agreeable and encouraging parts of my duty."

At CEDAR-HALL the Sunday-school is attended by about 200 scholars on an average, and the weekly schools by from 40 to 60 negroes from the adjoining estates.

ST. KITTS.

From Brother G. ROBBINS.

BASSETTERE, July 26, 1831.

DEAR BROTHER,

"THE packet which brought me your kind letter of June 3rd, was likewise the bearer of directions, from the owners of Profit estate, to the gentlemen to whom the management is committed, to make over to us two acres of waste land, for the purpose of a mission-settlement. According to appointment, I went yesterday to that estate, accompanied by my colleagues, where we met with a very friendly reception on the part of the manager, and had soon the pleasure to see the ground preliminarily fixed upon, measured, and marked out. The plan is to be drawn without loss of time, and forwarded to England, for the inspection of the worthy proprietor, who, we trust, will give the necessary instructions for the execution of a legal conveyance. As the situation is rather exposed to the wind, we have thought it best to build with stones, which can be procured at a reasonable price. It will be necessary for Br. Shick to remove to the neighbourhood, as soon as we commence operations, that he may inspect the work; and in this view, we must endeavour to procure for him, a temporary place of abode. We purpose erecting the dwelling-house first, the dimensions of which are to be twenty feet by forty, with a cellar floor. The church should be forty-five feet by thirty. The formation of this new settlement, will doubtless be attended with many difficulties, both to you who have to provide the means, and ourselves who must engage in the work. Yet we trust, that the Lord will, also on this occasion, dispose the hearts of His people to come to our assistance, and to support us by their intercessions at the Throne of Grace. All the negroes whom we saw and conversed with, on the day alluded to, expressed their joy when we informed them of our object in coming to reside among them, which is none other than to make known unto them the gospel of that Saviour whose "words are spirit and life," to the souls of all who receive them. (See the Text appointed for the 28th July.) The negro population in the vicinity of the intended settlement, is very considerable.

JAMAICA.

From Brother JOHN ELLIS.

DEAR BROTHER,

FAIRFIELD, July 8th, 1831.

“BEFORE I attempt a reply to your kind letters of April 6th and 20th, or enter on subjects more immediately connected with the progress of this Mission, a sense of duty compels me to communicate to you an event which has recently occurred within the sphere of our labours, and which has deprived us of a valued and respected brother, and the mission of a sincere friend.

“On the 24th of last month, Mr. John Foster, of the Bogue, was taken seriously ill with bilious fever, under which he laboured, with but short intermissions, till the evening of the 30th, when, in a very gentle manner, he reached the close of his earthly pilgrimage. In the course of that day, as well as on the day preceding, I had several very satisfactory conversations with him on the subject of his approaching departure. He expressed himself quite resigned to the Lord’s will, but added, that though for his own sake he had no desire to recover, he should wish to be spared a little longer, for the sake of his dear daughter, and his absent family in England. His sentiments, and the state of his heart, he said, were expressed in the language of a favourite hymn,—“*My soul before Thee prostrate lies,*” &c. (Hymn-book, No. 518). He frequently declared his only plea to be *that* of the publican, and that notwithstanding a deep sense of his unworthiness, he relied with unshaken faith, on the merits and atonement of his Redeemer. His remains were conveyed from the mansion-house at the Bogue, on the evening after his departure, to the vestry-room adjoining New Eden Chapel, where they continued till the next morning, being surrounded during the night by hundreds of the poor disconsolate negroes, belonging to his own and the adjoining estates, of which he had lately undertaken the management. The loud expressions of grief, in which the negroes indulged, manifested, in the strongest and most affecting manner, how much he was endeared to them. At 11 o’clock on Saturday morning, a large company of the most respectable inhabitants having assembled at New Eden, we entered on the solemn funeral service, which was performed, according to the usage of our church, with a discourse in the chapel, and the reading of the Litany at the grave. The mortal remains of our departed brother rest by the side of those of his fellow-townsmen, our late Br. Timaeus.

“Br. Pfeiffer, of New Eden, and his wife, who are staying with us at present for the benefit of their health, beg to be affectionately remembered to you. He would have written by this packet, but is suddenly attacked by a complaint in his eyes. The other members of our mission-conference are in tolerable health. Our venerable Br. Light is not without his infirmities, but the christian courage with which he bears up under them is an edification to us all. Br. Ricksecker writes as follows, in a letter received from him yesterday—‘I was lately somewhat fearful of a return of my old complaint, (the jaundice); but the Lord will not permit me to be inactive, now that we begin to perceive more spiritual life than heretofore, among the negroes around us. In this neighbourhood, it is rather a sickly time among persons of all classes.’ At New Carmel, the Brethren Scholefield and Renkewitz continue to see much fruit of their la-

hours. Br. Zorn has also the joy to see, that the preaching of the gospel in the neighbourhood of New Fulnee, is accompanied with the demonstration of the Holy Spirit. The Church is nearly finished, and we propose opening it on the 14th August. We have not received any further contributions towards it from our more opulent neighbours, but several of the negroes have thrown in their mite, to the amount of about 18*l.* sterling. Here, at Fairfield, we continue to have much cause of encouragement. Many of those who have embraced the gospel, within the last few years, appear to live in the enjoyment of its blessings, and to be desirous that others should become partakers of them. We have lately begun to preach at Somerset, on Sundays, as well as, occasionally, on week-days, and we pray, that the Lord may lay His blessing on our testimony. The school at that place, and the day and Sunday-school here, maintain their number, but do not increase.

August 30th, 1831.

“THE inclosed letter contains the particulars of several offers, which have lately been made to us, for the extension of our labours in this island, all of which we would most thankfully accept, had we the men and the means requisite for this purpose. One situation we have already engaged to occupy, as a school and a preaching-place. It is about five miles from Canaan, where, you know, a proposal was, some time since, made to us, to form an establishment of this kind; but the advantages in favour of the former are very great. At New Bethlehem, as our friend, Mr. Miller, proposes to call it, we are on the summit of the mountain; at Canaan, we are at its foot, and exactly to leeward of it, on land which is little, if at all, elevated above the level of the sea. At the latter place, we have one of the worst kinds of West Indian climates; at the former, the temperature is almost that of Europe, and there are, I should suppose, nearly ten times as many inhabitants in the higher as in the lower district. The land is about to be purchased, for a very reasonable consideration, of a Mr. George Mullen, a free person of colour, who can give an indisputable title. The place referred to is on the eastern verge of the Santa Cruz mountains, a little to the south of due west from Fairfield. The building we propose to erect, will be fifty feet by thirty, and the whole charge upon the school fund, including the purchase of the land, will hardly exceed 100*l.* sterling. The remainder of the expense, estimated at about three times that sum, we hope will be defrayed by collections in the island.

“You will be glad to hear, that an arrangement has been made between the parties, who claimed original possession of the ground, on which the Beaufort school-house was built, and that our title is confirmed. We are truly thankful for this result, which we at one time hardly ventured to hope for, and shall take immediate measures for the restoration of the building, which we were lately compelled to remove. On the whole, we have reason to think, that this unpleasant affair will prove to have been rather serviceable to our cause than otherwise.”

From Brother JACOB ZORN.

DEAR BROTHER,

SPRING VALE, *Sept. 1st, 1831.*

“FOR the very kind and powerful manner in which our esteemed friends of the London Association, in their Report and Address, have supported our ap-

plication for assistance, we feel truly thankful. Now that the chapel is completed, and we know that we shall require about 400*l.* sterling from the liberality of the friends of Missions at home, to pay off the debt incurred, our confidence in the Lord is strengthened by such evidences of kind participation. We desire in this, as well as in everything else, to '*cast all our care upon Him who careth for us, and to whom it is nothing to help, whether with many, or with them that have no power.*' You may imagine that our hearts were filled with love and gratitude to our Redeemer, when, on the 14th of last month, we appeared, for the first time, in our newly-erected church, solemnly to dedicate it to the worship of the Triune God. When the children commenced with the hymn, '*Before Jehovah's awful Throne,*' we felt as if we should prostrate ourselves before Him, exclaiming, '*This is the Lord's doing, it is marvellous in our eyes.*' The number of persons, of all classes, who were present that day, amounted, by estimation, to upwards of 1,000, for our chapel will easily contain 700, and several hundreds were standing outside. The different meetings were attended with our Saviour's blessing, and it was a particular cause of joy, that eight adults were ingrafted into the Christian Church by Holy Baptism, and seven received into the covenant of our brotherly union, besides a number added to the class of candidates. In the congregation-meeting and love-feast, which concluded the solemnities of the day, we remembered, with thankfulness to our divine Protector, that not a single accident had befallen any of the workmen engaged in the erection of the chapel, and were delighted to point out to our little flock, the testimonies of affection which our negro brethren and sisters at other stations had given them. The congregation at Fairfield had collected a sum of money, and paid for the pulpit, which will always be remembered as their present to the chapel. In the same manner the congregation at New Eden made us a present of the communion-table, and that at New Carmel of a small church-bell.

" Since the consecration of the chapel, which is certainly a very durable and airy building, two Sundays have passed, and we have had an encouraging attendance, on the former day of about 250, and on the latter of 320 persons. This may be looked upon as the average attendance; but at the end of the year we hope, with the Lord's blessing, to report the number augmented to 400 regular hearers every Sabbath. It is sometimes said, that Missionary journals must be understood with limitation; for that the zeal of those engaged in the work causes them to describe in glowing colours, what, to a disinterested spectator, would seem common or unworthy of remark. But facts are stubborn things. To see several hundred negroes, who had scarcely been in a place of worship before, attending regularly and devoutly to the means of grace, (of these a far smaller proportion inattentive or asleep than in more civilized congregations,) and many of them throwing off, by the grace of God, sinful practices and old prejudices, although fortified by the bad example of many of their superiors, and all this effected in a short space of time, are facts which cannot be gainsaid or frittered away. Surely, we are called upon to thank the Lord for thus accomplishing His designs of love and mercy towards many souls! The longer we are favoured to labour among the poor negroes, the more we are convinced of our inability and insufficiency, without the divine aid of Him who has declared, '*without me you can do nothing.*' Transactions connected

with our ministry, which at first seemed plain and easy, now often cause us to cry unto Him for direction. To avoid the two extremes of laxity and severity in admitting adults to Holy Baptism, often becomes a matter of doubt and difficulty. For while, on the one hand, we should not lay too much stress on the evidence afforded by a change in the outward conduct before baptism, for fear of the candidates imbibing the opinion, that they can be saved by their good works, we must, on the other hand, guard against the intrusion into the Christian Church of such, as neither know the signification of that Holy Ordinance, nor are desirous to walk in newness of life. In such a dilemma, there is no other resource than to turn to our gracious God in prayer and supplication for His direction; and thus we feel comforted and strengthened to go on, *'giving ourselves wholly to the ministry committed to us, that us stewards we be found faithful.'* Nor is it the least support we feel, to know ourselves collectively named in the supplications of so many men of God in all parts of the globe.

“When I said before, that we should require about 400*l.* sterling from our friends at home, the expenses of the chapel only were included; we shall want nearly as much more, to put up a dwelling-house near it. Being, however, in possession of a comfortable home, though upwards of a mile from the chapel, we are willing to submit to the inconvenience, till we see how the Lord will incline the hearts of pious friends in Great Britain. What we are sorry for is, that our not living near the chapel prevents our being as useful as we could wish, to that part of the population which is most in want of instruction. We dare not despond, when we are convinced that there are thousands in Great Britain, who unite in the sentiments of King David:—*'Who are we, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. The store that we have prepared, to build thee a house for thy holy name, cometh of thy hand, and is all thine own.'*

“Of our schools we cannot say much, but in my next I hope to give you some further account of them. You will have heard, from Br. Ellis, of the many calls to new places which we continue to receive. If the missionary mantle would descend on some of our Brethren in England and America, we could employ several more, and do not doubt that the means for beginning, *on a small scale*, would be found. Truly, the harvest is great; may the Lord stir up more labourers! In the last three months we have accepted, or are about to accept, three offers for out-posts, or preaching-places. Br. Scholefield has already begun at Shapton, near Blue-fields. It is near Belmont, which you will find on the map. Between Fairfield and New Fulnec, we shall attend to a preaching-place near Malvern, in the Santa Cruz Mountains. Within seven miles of it there is a population of from 3,000 to 4,000 negroes, about 40 of whom, though residing at a distance of 12 to 18 miles from Fairfield, already attend there. The third place will probably be cared for by our Brethren at New-Eden and Fairfield. It is in the Mile Gully district, and is intended for the advantage of negroes belonging to those congregations, who live at a very great distance.

“Br. and Sr. Ricksecker have been ailing again: this is the worst time of the year. The island has been visited by the small-pox, and since, by dangerous fevers, dysentery, &c., as was anticipated by many in consequence of the long drought at the commencement of the year.”

SOUTH AFRICA.

Extracts of Letters from Brother H. P. HALLBECK.

DEAR BROTHER,

GnADENTHAL, *April 30—May 12, 1831.*

“ IN answer to your kind inquiry regarding my health, I am thankful to be able to state, that it is as good as ever, and that it is my fervent wish to devote that health and strength, which have again been vouchsafed to me, entirely to the service of the merciful Giver. But, oh! how much is yet wanting to the fulfilment of that wish. When I consider what I ought to be, and what I might perform, if *always* actuated by divine zeal, and how little comparatively is done, I stand ashamed. Yet, I trust, that the promise which I made during my last illness, and which formed, at that solemn season, the chief subject of my meditation, is not altogether lost sight of. There is full scope here for the exercise of all the energies of mind and body, and encouragement enough, not to be weary of the work. In our large congregation at Gnadenthal there is, indeed, abundant room for improvement, both in internals and externals; but, amidst all imperfections, the mighty influence of the word of the cross is evident to every one who is acquainted with the state of the people; and it becomes particularly striking, when the condition of *our* Hottentots is compared with that of their less favoured countrymen in other parts of the colony. The present course of our congregation appears to us all particularly encouraging; and in speaking with our communicants this morning, we were anew convinced that the celebration of the festivals of our Saviour’s passion and resurrection, on which occasion 77 adults obtained an advance in the privileges of the church, made a lasting impression in the hearts of many. The happy peace and tranquillity which prevail in the place, the almost total absence of anything like disagreement between brother and brother, the seriousness of many young persons, formerly light-minded or refractory, and the diligent attendance on the means of grace, are all pleasing proofs, that the Lord and His Spirit have not forsaken us, for which we have indeed reason to feel thankful. But we must always rejoice with trembling, and our thanksgivings must be mingled with prayer and supplications, knowing, as we do, by long experience, the subtlety of the enemy of souls, the weakness of our flock, and the insufficiency of the watchmen. In this, I trust, we are joined by all real followers of the Lamb, and to their faithful intercession I am inclined, in a great measure, to ascribe the blessings which we are favoured to enjoy, and the consideration of which, at this moment, moves me almost to tears.

“ The last accounts from Groenekloof were also of a more pleasing character; and there was a shaking among the dry bones during the late passion-week, on which occasion 11 adults were baptized.

“ I have this morning received a letter from Br. Tietze, by which I learn that everything goes on in its usual way at the leper hospital, and that one of the poor sufferers departed to our Saviour in a very happy frame of mind. Br. and Sr. Hornig arrived safe in Enon on the 28th of March, after a rather tedious journey, owing to the unusually frequent, and sometimes heavy rains, which have lasted for more than three months, and which remind me of the wet summer in Ireland in 1814. The last advices from Shiloh (the new settlement on the Klipplaat), are dated April 13th, when the population of that ra-

pidly increasing station amounted to upwards of 400 souls. In the month of January five Tambookies were baptized, and at Easter five more became candidates for baptism. The Missionaries very naturally lament, that they cannot give the history of our Saviour's last days and sufferings, as fully as they wish, and only by means of interpretation; but the Lord laid His blessing on their imperfect stammering. They were waiting for the masons, for whom everything was in readiness, the foundation being already dug for a church, school, and dwelling-house, at the new site. You will remember, we were at first concerned about the want of timber in the neighbourhood, but, strange to tell, they now purchase beams, planks, &c. at Shiloh fully as cheap as at Enon. They are brought to them by the Hottentots on Kat River. It is evident that the Lord has pointed out to us the right spot, and the proper time. There is no part of Caffraria so populous as the neighbourhood of Shiloh, which is the farthest removed from the colonial frontier. Do not find fault with the name; it is suited to the language of the Tambookies*, and will soon become familiar to Europeans. Our Brethren in Germany proposed to call it Grünau, (signifying, in German, a green meadow), but this word being absolutely unutterable by the natives, who could not have approached nearer than 'Gelunau,' we mentioned several other names, from which Shiloh was chosen."

June 9th.

"A FEW days ago, we had the pleasure to receive, and, in part, to distribute, the kind present of clothing, received from some generous friends in England. That portion which we have kept back is destined to be given to our scholars, as rewards for proficiency and good conduct. To the worthy donors, we beg to express our heartfelt gratitude, and to assure them, that although unknown to us, we do not forget to remember them in our intercessions at the throne of grace. We never receive such tokens of Christian affection, without feeling ourselves encouraged to renewed zeal and faithfulness in our important calling. The various periodical publications, forwarded to us by the same opportunity, were no less welcome; they tend to warm our hearts, and to rouse us to increased activity, by the view which they present of the achievements of our fellow-soldiers, in other parts of the world, who, though they may wear a somewhat different uniform from our own, we are assured, fight under the same banner, and against the same spiritual enemies.

"Owing to the unusually rainy weather, we have not hitherto been able to procure the planks necessary to fit up the interior of our infant-school house; we intend, however, God willing, to open the institution on the 27th inst. A few days ago, we held an examination of our girls' school. Of 117 children

* It may not be altogether irrelevant to remark, that the name given to the settlement on the Klipplaat, and which is here stated to be so much in accordance with the genius of the Tambookie language, is not *Shiloh*, but *Silo*, (pronounced *Selo*.) The latter is the mode in which Luther, following the Septuagint, spells the name of the well-known city of the tribe of Ephraim, which was, for so many years, the seat of the Jewish civil and ecclesiastical government, and the resting-place of the ark of the Lord. In general, it is to be observed, that the German version of the Old Testament changes *Sh* into *S* in almost every proper name, which, in our Bible, commences with those two letters: in one instance, however, *that* of the word Shibboleth, (Judges xii. 6), the sense of the passage has insured the retention of the *h*.—Ed.

present, 62 could read the Harmony of the Four Gospels, which is the book we chiefly make use of, and of that number 57 were really good readers; only five, who had lately entered the reading-class, occasionally made a mistake. When the school for younger children comes into operation, there will be more time in the present school to teach writing, which will be a great advantage to the elder scholars.

“ Last week I spent a few days at HEMEL-EN-AARDE; Br. Tietze and his wife were well, and the mission in a pleasing state. The number of patients was, however, on the decrease, as the lepers are detained in the different villages, that the district surgeons may have opportunities of trying some new methods of cure.

“ My last advices from SUILOH, were dated May 17th. The Tambookies continue to flock to the settlement, so that the number living with our Brethren had already increased to five hundred. This is no doubt encouraging; yet, on the other hand, we cannot but be apprehensive of unpleasant consequences, arising from the great disproportion between the converts to Christianity, and the mere settlers, however well disposed the latter may be; especially before the resources of the place have been developed. The vast herds of cattle will, at all events, require more extended pasturage, and a considerable number of the inhabitants will have to spend much of their time at a distance from the means of instruction. The masons having arrived towards the end of April, our Brethren were busily occupied with the erection of the new mission-house. Mapas keeps at a distance, and appears to be under the influence of the prince of darkness. With a view to discover the cause of certain disorders prevailing among his people, he lately employed some sorcerers, who declared that they were bewitched by the mother and sister of my old acquaintance Jolopo, the brother of Bowana. The poor females were, in consequence, tortured to death, and Jolopo killed himself that he might not be a witness of their sufferings. How awful are the habitations of darkness!

July 4th.

“ I MUST devote the little leisure at my disposal this morning, to the relation of an affecting and melancholy occurrence, which took place here on the 27th ult. Between 9 and 10 o'clock p. m., when most of us had retired to rest, we were suddenly alarmed by the cry of “ Fire! ” We soon discovered that the waggon-house belonging to the smithy was in flames, and before help could be afforded, the building was nearly half consumed. There appeared but little probability of saving the house occupied by Br. Schultz and his wife, and the store-room adjoining; and indeed all our premises were, for a season, in imminent danger. Providentially, there was not a breath of wind stirring, and as the thatched roofs were moistened by a recent shower of rain, our faithful Hottentots succeeded, under the Divine blessing, in saving the last-mentioned building, and only the waggon-house was consumed with most of its contents. For this signal preservation, we felt truly thankful to the Lord of the elements; but our gratitude was intermingled with poignant sorrow, when we ascertained that this visitation had been the means of the sudden departure of Br. Schultz, by an apoplectic stroke. He appears to have been the first to discover the flames, which were only six feet from his bed-chamber; and so violent was the shock, that a few minutes after he dropped down in his room, and almost instantly expired. Sr. Schultz had been confined to her bed for several

days, by a renewed attack of illness, and was carried out of the house as soon as the danger was discovered, but is now getting better. As the house served likewise as a store for charcoal, and some Hottentots had that very day sold coals to Br. Schultz for the use of the cutlery, there can be little doubt, that latent fire was brought into the house at the time; owing to which the Mission has sustained a two-fold loss. Our deceased brother had been led by frequent indisposition, to expect a sudden removal; and it is remarkable, that he and Sister Schultz settled their affairs only the day before, in anticipation of *her* departure; yet there was something so awful in this visitation, that it could not fail to make a deep impression on us all, as well as on the members of our Hottentot congregation.

July 15th.

“ SINCE the departure of Br. Schultz, the particulars of which I communicated in my last, I have been endeavouring to assist the widow, in the superintendence of the concerns formerly under his care. It is a great advantage to us, under the present circumstances, that we have several trustworthy and experienced Hottentots who have been employed for twenty or thirty years in the service of the cutlery and smithy, and to whom we can, in a great measure, commit the immediate oversight of the workmen. I cannot help cherishing the opinion, that, in process of time, the several trades carried on here, for the benefit of the mission, may be intrusted to the more immediate management of Hottentot masters; and the flourishing state of our tanning business, as well as the steady conduct of our Hottentot innkeeper, are indeed practical evidence in point. Sudden transitions are always precarious, but, by God's mercy, I hope to see the Hottentots *gradually* advancing, so as, in many respects, to replace Europeans. If we could but more effectually remove certain defects in the training of the rising generation, which are chiefly owing to the limited means of the parents and their own want of education, the object would be of comparatively easy attainment. Yet we have great cause to thank our Saviour, for what has already been accomplished; and it is a real comfort and encouragement to us, to know, that the advance hitherto made is steady, although gradual. For some weeks past, we have employed about ten men in pruning and clearing our groves, and thinning the trees, where they stand too close; and we have obtained, in this way, such abundance both of fuel and of useful timber, that the expense is far more than repaid. You would be astonished to see our beautiful oaks, with stems from thirty to forty feet high, and as straight as bamboos.

“ I proceed to give you some account of the other stations, as far as my scanty information will enable me to do it.

“ On the 19th June, the new dwelling-house at SHILON was nearly covered in, and another building for a kitchen, &c. was in progress. The Mission remained undisturbed from without, and the work of grace among the inhabitants continued encouraging. Though many of them still hanker after their accustomed superstitions, they readily ask the advice of the Brethren, and generally obey it. When lately some of them were sick, they had a mind, according to their custom, to have a *smelling dance*, with a view to discover by whom the patients were bewitched; but, when they asked the opinion of the Missionaries, and were told that it was improper, the ceremony was omitted. On the 17th of June, Br. Fritsch had finished the new-water course at ENOX,

and had thereby gained so much land, that, in good years, not only gardening but also agriculture can be carried on in the vicinity of the settlement. Br. Lemmertz wishes to return to the Klipplaat, but we are afraid that Enon, and particularly its schools, would suffer too much by his absence, and prefer waiting till our new assistants have arrived from Europe. Br. Halter cannot well leave Shiloh, on account of the buildings which are now in progress. Last Sunday, 2 adults were baptized in HEMEL-EN-AARDE, 6 became candidates for baptism, and 7 were present at the Holy Communion as spectators, 4 of whom will be confirmed previous to the next communion. Few patients have been admitted to the hospital of late, so that the number has decreased, and amounts at present only to 96. The Missionaries at ELIM were well on the 29th of June, and the course of their congregation peaceful. With the permission of our directors at home, we shall probably purchase an adjoining place, suited for agriculture, for which 2000 dollars are demanded, provided the colonial government do not object; and I am just going to write to head-quarters on the subject.

“ I forget whether I mentioned, in the hurry of writing, on the 4th, that on the day previous to the alarming accident which lately befel us, we had a most enlivening scene at this place, 13 adults having been baptized, and 6 received into the congregation. On the 10th instant we again experienced the presence of our Saviour at the enjoyment of the Holy Communion, on which occasion 12 persons were present as spectators, 5 of whom are now under preparatory instruction for the first enjoyment of the Sacrament. Owing to the sudden death of Br. Schultz, and the illness of my wife, I have been obliged to postpone the opening of our infant-school, which was fixed for the 4th instant. I trust, however, it is only for a few weeks. The course of our congregation is, in general, very lively, though now and then deviations occur calculated to damp our spirits. Hardly a week passes without application from one or more strangers, for permission to dwell with us. Our schools and the meetings at church are well attended, and manifestations of the power of the gospel are of no rare occurrence. In externals also, a pleasing activity prevails on all sides. Our tradesmen have full employment; we have begun making mattresses, and several Hottentots have in consequence thrown away their sheepskin bedding. The ploughs are in full activity, and within these few months, seven neat and durable houses have been erected by the Hottentots, some of them furnished with glass windows, which is more than many farm houses can boast of. I perceive that the commissioners are pleased to term our dwellings, and those of the Hottentots, mud-houses, because they are mostly built of unburnt brick; but this material stands here quite as well as burnt brick, though it is perhaps not so showy; and I think we have no reason to be ashamed of preferring economy to mere show.”

July 30th.

“ ON the 16th and 17th of this month we had again dreadfully boisterous weather. Six vessels out of ten which rode at anchor in Table Bay were driven on shore and wrecked, and much damage was done in various parts of the colony. Our place and neighbourhood were, however, mercifully preserved from any serious injury. On such occasions, we feel the advantage of being overshadowed and sheltered by our mighty oaks.

H. P. HALLBECK.

EXTRACT of a Letter from Brother AUGUST CLEMENS.

GROENEKLOOF, 30th April, 1831.

DEAR BROTHER,

“ I HEREWITH send you the diary of our proceedings for the last year and a half, which I hope you will find interesting. We know that we are remembered by our Brethren in love and in their prayers, though our communications have not been frequent. My wife has undertaken to keep the schools of the young women and girls, who give hopes of much improvement. The school for needlework, &c., begun with so much success by Sr. Schmitt, has been discontinued, as these things are now sold cheap at Cape Town; but there is a school for sewing, which proves an advantage to the children and their parents.

“ As to the internal course of our congregation, we experience the blessing of God attending His word and ordinances. The Passion-week and Easter-holidays were seasons of great refreshment from the presence of the Lord. Forty-two persons made advance in the privileges of the Church. On Easter Monday, 11 adults and 1 child were baptized, and 6, who had been baptized as children, received into the congregation. Ten persons are under instruction for the Holy Communion. May the Lord by His Spirit prepare them for that enjoyment, and give them grace to walk worthy of their heavenly vocation.”

From Brother JOHN FRITSCH.

ENON, March 18th, 1831.

DEAR BROTHER,

“ SINCE the beginning of the present year, eight persons have been admitted as inhabitants of our place; a small accession, when compared with the loss we have sustained by the removal of a number of families to the banks of the ever-flowing Klipplaar, and to the colony recently formed by Mr. Stockenstroem on the confines of Caffraria. In my letter of the 18th September, I mentioned that our corn land at Strubel's had been rendered useless to us by the excessive drought, and that we were then anxiously waiting for fructifying showers, upon the ground which we had prepared for the cultivation of summer fruits, on the east side of the Witte Revier. This waiting continued till the 20th of October, on the afternoon of which day it rained so heavily on the Zuurberg, and in our valley, that within 24 hours our stream began to flow, after remaining nearly stagnant for a year and six days. The rain continued during the following week, and at length swelled our rivulet to that degree that our mill-dam gave way, and considerable damage was sustained. Thus, after seeing our mill at a stand for above seven months, owing to want of water, we have the mortifying prospect of its being useless for two months longer, in consequence of the repairs which this inundation has rendered necessary. The pump has been useless ever since the end of the year 1829, which is a serious loss to us. Our people are chiefly maintained by the milk of their herds, and the produce of their 60 plots of garden ground, which they are able to water. The corn which they earn in their service with the farmers, likewise contributes to the support of their families; but owing to the distance of the corn-farms from our place, (from two to five days' journey), they sustain great inconvenience and loss of time, by the measures which they must take for the transport of it. Were there more money in the country for the payment of the wages of labour, it would be a great benefit to all parties.”

GREENLAND.

Extract of a Letter from Brother JOHN LEHMANN.

NEW HERINHUT, June 6th, 1831.

DEAR BROTHER,

“YOUR letter of February 18th reached us on May 7th, and afforded us gratifying proofs of the brotherly love and the kind participation in all the concerns of this mission, felt by you and all our dear English friends. We return you our cordial thanks for them, and likewise for the services you have rendered to us in externals; particularly, that, by your kind directions, sent to Copenhagen, we have again been provided with that most valuable article, coals, without which we should be at a loss how to exist. May God bless and reward all our dear benefactors.

“Concerning the course of our congregation, I may truly declare, to the praise of our Lord and Saviour, that the walk and conversation of most of our people is conformed to the gospel, and that His name is honoured by them. Some few instances of unfaithfulness always occur, and may be expected, especially during the dispersion of our congregation, now more than ever enforced by the colonial authorities. Above half of our people must live in the out-places, which are from ten to forty English miles from hence; and new commands are frequently given, for additional families to leave this place. The difficulties to us and our Greenlanders are thereby greatly multiplied, and our labour among them rendered very burdensome. They can seldom come to us; and voyages to visit them are often dangerous for an European.

“The last winter was mild for Greenland; the severest cold, in March, being about Fahrenheit’s zero. Our people were well supplied with provisions by hunting and fishing; and could dispose of a considerable quantity of seal, reindeer, and fox-skins, besides oil, to the Danish colonists. No particular sickness occurred among the natives, except the influenza, peculiar to this climate, which sometimes brought on pectoral fevers, and, in a few instances, proved fatal. We gave them all the good advice and assistance in our power; but, in this respect also, they suffer much inconvenience in the out-places, especially in stormy weather. Even from sixteen hours’ distance, several came to us for medical advice and medicines, which we always give gratis to the poor.

“This mission will soon have existed an hundred years; and we particularly commend it, in all its branches, to you, and our dear Brethren everywhere. Pray for us at the throne of grace, that the Lord our Saviour, who has caused a glorious and fruit-bearing tree to arise from a weak sapling of His own planting, would break forth as the Sun of righteousness, penetrating through all the fogs by which His kingdom on earth seems, at present, to be partially obscured; that, here and everywhere, abundant fruit may be produced, and He may see of *‘the travail of His soul and be satisfied.’* We commend ourselves to your kind remembrance of us in our present peculiarly trying situation. May His peace and grace be with you.”

Extract of a Letter from Brother MICHAEL EEBERLE.

LICHTENFELS, May 24th, 1831.

“YOU cannot conceive how gratifying and encouraging it is to us to enjoy your love and prayers under our present critical circumstances, when attempts are made, by force, to scatter our congregation. Never before have we wit-

nessed such a spirit among the colonists. All kinds of luxury and immorality prevail; and a dreadful example is given to the poor Greenlanders. Here, at Lichtenfels, however, we live in peace; for the principal agent is a very worthy man, who has no pleasure in such proceedings. As to our Greenland congregation, though imperfections are abundant, we cannot be sufficiently thankful for the faithful care of the good Shepherd over His flock. Very few have been seduced by the enemy to sin, and to leave the congregation; and these soon turn with repentance to seek mercy and pardon from our Saviour.

“The festivals and the celebration of the Holy Sacraments have been peculiarly seasons of blessing; and our Greenlanders testify their thankfulness that they belong to a flock of Christ. They have also experienced God’s blessing in externals, and none have suffered hunger.

“A Danish lieutenant of the Royal Navy, N. Graah, has been surveying the east coast of Greenland in a woman’s boat, and has penetrated as far to the northward as any traces of human habitations are to be met with. He spent a year and a half on this survey, and lived among the heathen Greenlanders. They all declared that they intended to remove to the westward, which we are glad of, and hope that many of them will be gained for our Saviour.

“We have here, as you suppose, many privations; but the Lord preserves me and my family in cheerfulness and health. All we want is made up to us by His gracious presence with us. If we know, and have Him, we may be happy in all situations; and if we have Him not, Heaven itself would be no place of rest. I only pray that I may be more devoted to His service.

“You ask what would be the most useful present to our people at the approaching Jubilee. I answer, for the men and boys, iron barbs and knives; and for the women and girls, blue woollen cloth; and if we could get a few old shirts for our poor chapel servants, as covering for their feather dress, it would give them great pleasure*. Some unknown benefactors have sent a cask of very valuable articles of dress for the Missionaries. We do not know the address of our benefactors, or we would write a letter expressive of our thankfulness. May the Lord reward and bless our dear English friends, and all who favour His cause and servants!”

FROM LICHTENAU and FREDERICKSTHAL, no letters have been hitherto received by the Society for the Furtherance of the Gospel. The following few particulars are derived from the official report addressed to the board of Missions at Herrnhut. At the former of these stations the progress of the Mission during the past year was peculiarly cheering. The number of Greenlanders under the care of the Brethren amounted to 671, of whom 300 were

* Any kind present which the friends of the Greenland Mission may feel disposed to make, in consequence of the hint here conveyed, will be thankfully received by the Editor. At the same time he begs to observe, that, owing to the lateness of the season, and the little communication existing between this country and Copenhagen, there is no probability of any parcels of clothing or other useful articles reaching that city, before the sailing of the Greenland ships in March next. The remittance of a sum of money, placed, for this purpose, at the disposal of the Society for the Furtherance of the Gospel, to the agent of the Mission in Copenhagen, would, however, secure the object which the benevolent donors might specifically have in view.

communicants. The youth evinced a great desire for instruction, and about 60 children, out of a still greater number who regularly attended the school, were able to read. The number of persons excluded from fellowship, or otherwise under church discipline, had greatly decreased, and of the members of the congregation in general, it might be said with truth, that they walked in the fear of the Lord, and in the comfort of the Holy Ghost. The winter was mild, with but little snow. The supply of provisions was abundant, so that the Greenlanders were able to lay in a store for next winter. At FREDERICKSTHAL the church remained in an unfinished state, the timber required not having been forwarded from Copenhagen. The celebration of the Christmas festival, and the Passion-week, was greatly blessed to the members of the congregation; the meetings were more numerously attended than the Brethren had ever known them to be; so much so, that the present confined place of worship could scarcely contain the hearers. Here, likewise, there are about 60 children in the school who are able to read.

Miscellaneous Intelligence.

I. ON the 15th September, Br. and Sr. W. C. Genth, and the single Brethren, Bonatz and Schopman, sailed from London, for the Cape of Good Hope, in the *Jordeson*, Captain *Jordeson*.

2. Br. and Sr. W. Treu, appointed to the service of the Surinam Mission, embarked on the 1st October, on board the *Friendship*, bound from Amsterdam to Paramaribo; but were subsequently detained in the *Texel* by contrary winds.

3. Br. and Sr. Valentine Mueller, of *Lichtenau*, in Greenland, arrived with their two children at *Herrnhut* on the 1st October, on a visit of some months. They sailed from *Julianenhaab* on the 11th August, in the ship *Hvalfisken*, Captain *Gram*, and, after a quick but stormy passage, in the course of which they were driven near the coast of Labrador, reached Copenhagen in safety on the 13th September.

II. The following have retired from Missionary service:—

1. The widow *Sisters, Jung and Weber*, late of the Mission in the Danish West India Islands. The four children of Missionaries, whom they conducted to Europe, have been placed for education in the schools at *Kleinwelke*, in Saxony.

2. Br. and Sr. *Kmoch*, after a long and faithful period of service in the Mission on the coast of Labrador, in which Br. *Kmoch* has been employed 34, and his wife 19, years.

III. Br. *David Biegler*, of Nazareth in Pennsylvania, has received an appointment to the service of the Mission in *St. Kitts*. On the 4th September, he was ordained a deacon of the Brethren's Church by Bishop *Anders* of *Bethlehem*, having been previously married to *Sister Theresa Adelaide Früanff* of that congregation.

IV. *Obituaries*.—On the 27th June, at *Gnadenhal*, in South Africa, the married Br. *J. G. Schultz*, by means of an apoplectic stroke.

On the 22nd September, at *Ockbrook*, in Derbyshire, whither she had removed for the benefit of her health, *Mary*, the wife of Br. *J. G. Klose*, in the 29th year of her age. She had been employed with her husband for several years in the Missions in *St. Kitts* and *Barbadoes*.

CIRCULAR *Letter of the* SYNODAL COMMITTEE *for the Management of the* MISSIONS *of the United Brethren, accompanying the Statement of 1830.*

DEAREST BRETHREN AND SISTERS,

HERRNHUT, *October 24, 1831.*

THE portentous signs of the times, when tumult and rebellion, war and pestilence prevail in so many countries, and cause, everywhere, great confusion and distress, may well fill religious minds with anxiety, and with expectations of evil yet to come. At such a period, how encouraging and reviving is it to the heart of the believer, to trace the peaceful progress of the kingdom of Christ in the heathen world, where the fields appear more and more white unto the harvest, and where the gospel flies from land to land, and from nation to nation! With humble joy and gratitude, we contemplate that part of the great work, which is committed to the Brethren's Church, of the commencement of which the centenary anniversary is fast approaching.

We proceed to state the course of our Missions during the year 1830. At the close of that year, the number of Brethren and Sisters employed in 42 settlements amounted to 209, 15 of whom are newly appointed. Five Brethren and Sisters retired from service within the year, and two departed into the joy of their Lord. Twelve of those employed are children of Missionaries.

The Mission in GREENLAND had to suffer from two trying circumstances: from the dispersion of the members of the congregations, by order of the Chamber of Commerce in Copenhagen, and the delay in sending the necessary timber for building the church at Fredericksthal. But the state of the Mission was encouraging, and the two southern settlements had received an accession of numbers from among the heathen. In Fredericksthal, however, upwards of 30 natives died of the pleurisy.

In LABRADOR, the establishment of a new station, called Hebron, has been greatly assisted by the Brethren's Society for the Furtherance of the Gospel in London, who have kindly sent materials for erecting the necessary buildings. A desirable opportunity of hearing the gospel is hereby afforded to the northern Esquimaux, of which we pray that they may be disposed to avail themselves, as their southern brethren have done.

The congregation of believing DELAWARES, in Upper Canada, consisting of not quite 300 persons, is diligently attended by the Missionaries, whose labours have been productive of renewed fruit. The same may be said of the Mission among the CHEROKEES, notwithstanding the many difficulties with which it is encompassed, owing to the political state of the country.

The seven congregations of believing negroes in the DANISH WEST INDIA ISLANDS have continued to enjoy outward peace and many spiritual blessings from the Lord's hand: and at Friedensthal a new mission-house is in course of erection.

In the ENGLISH ISLANDS the Missionaries bestow much attention on the work of negro education, and the schools increase in number and usefulness. In JAMAICA a new settlement has been begun in St. Elizabeth's parish, called New Fulnee; and the Mission at Mesopotamia, in Westmoreland, has been renewed. In ANTIGUA, many changes have taken place among the Missionaries, owing to the lamented decease of Br. Johansen. There are five settlements in that island. At St. John's, the spiritual charge of nearly 7,000 negroes is at-

tended with much labour and not a few difficulties, arising from various causes. In ST. KITTS and BARBADOES the meetings in the church and schools are well attended. In the Island of TOBAGO, where a Mission was renewed three years ago, from 500 to 600 negroes attend the Brethren's ministry.

In SURINAM, Br. Passavant has been appointed superintendant of the Mission, which proceeds under the divine blessing. The Society for promoting Christianity among the Heathen population affords willing assistance, and many plantations near Voozorg and Fort Amsterdam are visited by the Brethren.

In SOUTH AFRICA we have six settlements. The Missionaries are diligently employed, and God's grace prevails among them and their congregations. At Gnadenthal the schools flourish more and more. At Hemel-en-Aarde, Br. and Sr. Tietze were eagerly received by the poor lepers as successors to Br. and Sr. Leitner, and their labour is not in vain. At Elim, the number of converts, as well as of residents, is on the increase. The great and destructive drought throughout the Cape colony did great injury to Enon. The Mission among the Tambookies, at Shiloh, affords the means of instruction to many savages of different tribes, and numbered 113 inhabitants at the close of the year, whose spiritual and temporal welfare the Brethren seek to promote, by every possible means. Br. Hallbeck's visit was productive of many useful arrangements.

The disbursements on account of our Missionary work, during the year 1830, amounted to 11,183*l.* 3*s.*, the largest sum which has ever been expended within a similar period. This will not be a subject of surprise to those who consider, that, during this period, three new stations were formed, and many journeys by land and sea undertaken, and that a provision was required to be made for not less than 78 retired Missionaries, and a proportionately large number of children. That the contributions from members of our own church, added to the far more considerable donations received from benevolent friends in Great Britain and North America, and on the Continent of Europe, should have raised the means of meeting this expenditure as high as 11,061*l.* 0*s.* 7*d.*, we esteem as a renewed proof of the blessing of the Lord on the work committed to us. The deficiency in the year's account of 122*l.* 2*s.* 5*d.*, has been liquidated by the surplus of 1829, leaving a small balance in hand of 26*l.* 19*s.* 9*d.*

The receipts, on account of the *Separate Fund* for the extension of our West Indian Mission, were 86*l.* 15*s.*; which, added to the surplus of 20*l.* 15*s.* 10*d.*, remaining at the close of 1829, produced a sum of 107*l.* 10*s.* 10*d.* The expenditure during the same period having been 334*l.* 4*s.* 5½*d.*, a deficiency of 226*l.* 13*s.* 7½*d.*, remains to be provided for. The West-India school-fund, on the other hand, shows a surplus of 328*l.* 0*s.* 8*d.*, the amount placed at our disposal for purposes connected with negro education having been 713*l.* 3*s.* 2½*d.*, and the disbursements, 385*l.* 2*s.* 6½*d.*

In making this report to our Brethren and Sisters, we feel pleasure and gratitude, in considering the active participation in the welfare of our missions, exhibited both in our own congregations, and by so many children and servants of God in other churches. We thank them most cordially for their assistance, and pray God to bless and reward them richly. But we also entreat them not to be weary in well doing, but to continue to afford us the means of carrying on this work, which extends itself from year to year; and, above all, to remember the work itself, and all who are engaged in it, in their supplications at the

throne of grace. In conclusion, we commend ourselves, and the important concerns committed to us, to your fervent prayers and intercession; and remain, together with the whole Elders' Conference of the Unity, in the fellowship of our Saviour Jesus Christ, your most affectionate Brethren.

G. M. SCHNEIDER, HANS WIED, C. G. HÜFFEL.

GENERAL STATEMENT, 1830.

Surplus of 1829	149	2	2
Deduct deficiency of 1830 as per account annexed	122	2	5
	£ 26 19 9		

Statement of the WEST INDIA Fund.

Expended on account of the Mission-premises at New Carmel in Jamaica Currency.	£ 476	5	5	= 285	15	3
On account of the new church at Gracehill, in Antigua					48	9 2½
					334 4 5½	
Surplus of the Fund at the close of 1829		20	15	10		
Receipts during the year 1830		86	15	0		
		107		10	10	
Deficiency at the close of 1830	£ 226	13	7½			

WEST INDIA SCHOOL *Fund.*

Amount of the Fund at the close of 1829	£ 530	13	9
Receipts in 1830, from friends in England	£ 95	4	10
Ditto in Jamaica	87	4	7½
		182 9 5½	
	£ 713	3	2½

Expended in the year 1830. Currency. Sterling.

1. In Jamaica.			
For the building of a School-house at New Carmel	420	0	0
School expenses	102	10	0
	522 10 0 = 313 10 0		
For School-books sent out		2	14 0
		316 4 0	
2. In Antigua, School Expenses	133	2	3½ = 59 5 3
3. In St. Kitt's, ditto	2	11	9 = 1 5 10½
4. In Barbadoes, ditto	12	8	1¾ = 8 7 5
		385 2 6½	
Balance in hand at the close of 1830	£ 328	0	8

INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1830.

RECEIPTS.

	£	s.	d.
Collections in the Settlements of the Brethren	1760	0	4½
Benefactions from members of the Brethren's Societies on the Continent	587	11	11½
Contributions from Friends on the Continent	1136	3	6¼
-----In the British Islands, 4488 7 9½			
-----In North America	2056	0	0¼
-----	7680	11	4
Legacies	1027	8	11½
Profit by course of exchange	4	6	11¼
Casual receipts	1	1	0

DISBURSEMENTS.

For Greenland	£697	10	8½
Surinam	112	6	1¼
Barbadoes	989	14	2
St. Kitt's	482	1	4
Antigua	2431	0	4½
Jamaica	1064	10	4¼
Tobago	329	9	1½
Labrador*	159	7	8
-----Danish Islands	0	0	0
-----Among the North American Indians	448	12	11¼
-----South Africa	766	9	2¼
-----	7592	2	1
By Agent's and book-keeper's salaries, stationery, and sundry expences	281	6	10½
By postage and carriage of accounts, &c.	129	6	9¾
-----	410	13	8¼
By pensions to 18 married and 6 unmarried Brethren	809	5	0¼
-----to 33 widows	358	9	0¼
-----to 83 children at school or trades	1638	17	10¼
-----	2806	11	10¾
By contributions to the support of Missionaries still engaged in service in Europe	200	0	0
By travelling expences	150	8	5
By interest, more paid than received	93	6	11
-----	£11183	3	0

* 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.

N. B. This calculation is made at the rate of six rix-dollars to the pound sterling.

Balance Deficient	11061	0	7
-----	122	2	5
-----	£11183	3	0

NARRATIVE

Of several attempts made by the CHURCH of the BRETHREN, between the years 1752 and 1759, to open a religious intercourse with the COP-TIC and ABYSSINIAN CHRISTIANS.

AMONG the various plans for the extension of the Redeemer's Kingdom, which presented themselves to the ardent mind of the late Count Zinzendorf, none was more fondly cherished, or, for a season, more zealously pursued, than that of forming a close spiritual connection between the reviving Unity of the Brethren, and other divisions of the Church of Christ on earth. His object herein was not so much to bring about the reformation of corrupt systems of faith, where such were found to exist, as to seek out and offer the right hand of fellowship to individuals, of whatever name or nation, who were disposed, without prejudice to any existing forms, to unite with himself and his Brethren in steadfast adherence to the cardinal doctrine of the Holy Scripture, that salvation is to be obtained alone through the merits of Jesus, and that communion with Him is the source of all true happiness. It was this wish that led him to entertain the bold idea, of sending Brethren to visit the distant and hitherto nearly inaccessible Christians in Egypt and Abyssinia. During the eight last years of his life, he made two successive attempts for the accomplishment of this purpose; but each of them was rendered abortive by the peculiar difficulties attendant upon it. Yet, notwithstanding their failure, the particulars of these several undertakings deserve to be held in remembrance for more reasons than one. The Brethren who were engaged in them experienced numberless proofs of the Divine help and protection amidst the difficulties and dangers to which they were often exposed; and the acquaintance which they were led to form with many estimable persons, during the progress of their arduous labours, proved of essential service to the cause to which they had devoted themselves. Circumstances of this description can hardly fail to call forth the thankful feelings of the Lord's servants, and to confirm their faith and confidence in Him.

The Diaries of which the following are Extracts, contain a variety of observations on the countries visited by the writers, and on the character, manners, and mode of life of their inhabitants. Nor has the lapse of nearly eighty years materially diminished the interest which these particulars at first excited; the manners and customs of the East having meanwhile undergone so little alteration, that a tolerably correct

idea may be formed of the present condition of the population of these remarkable countries, from the perusal of the subjoined Narrative*.

IT was in the year 1752 that the Brethren made their first attempt to open a missionary communication with Abyssinia. The Brother appointed to this service was Frederic William Hocker, a physician by profession, a man who had already shewn himself possessed of the true missionary spirit†. His directions were, to remain for some time in Egypt, and preferably in Grand Cairo, for the sake of acquiring a competent knowledge of the Arabic language, to collect all possible information relative to the actual state of Abyssinia, and the best mode of visiting it, and to seek to obtain the good will and confidence of the Patriarch of the Coptic Church, to whom he was furnished with credentials from Count Zinzendorf. It was hoped that, by this means, the Patriarch might be induced to give him a recommendatory letter to the Head of the Abyssinian Church, which has always maintained an intimate connexion with that of the Copts in Egypt. Count Zinzendorf being at that time resident in England, Hocker came over to this country for his instructions, and on the 8th of May embarked at London for Genoa, no other suitable conveyance offering itself. Thence he was under the necessity of proceeding to Leghorn for the prosecution of his voyage to Alexandria; owing to which circumstances, nearly a quarter of a year elapsed before he reached the country which was to be the scene of his labours.

The remainder of the narrative is given in his own words:—

“As we approached the Turkish provinces lying on the North Coast of Africa, a sensation of horror came over me, and I felt my courage begin to fail; in my distress I fled for refuge to my gracious Lord and Master, beseeching Him to strengthen my faith, and to restore my confidence in Him; whereupon my composure and cheerfulness immediately returned.

“On the 1st of August we came safely to anchor in the new harbour of Alexandria. The Text appointed for the day taught me, that I must be prepared to encounter a variety of trials and disappointments: but at the same time pointed out to me the light in which I should regard them, and the sure means of rendering them conducive to my own spiritual benefit. The passage of Scripture referred to was the following, from the Lamentations of Jeremiah,

* For a confirmation of this remark, as well as for a larger supply of highly interesting information, relative to the recent attempts of the Church Missionary and other Societies, to promote the cause of genuine Christianity among the members of the Oriental Churches, and the Mohammedans with whom they are intermingled, the reader is referred to the two volumes of Jowett's Researches in the Mediterranean, Syria, and the Holy Land: and to the pages of the Missionary Register.

† In the year 1747, he had been engaged in an attempt to carry the Gospel to the Gaures or Guebres, in Persia; in the prosecution of which, both he and his colleague, Br. Rüffer, endured extreme hardships, and on more than one occasion narrowly escaped with their lives. An account of this interesting Expedition, and of the circumstances which led to its failure, may be found in *Per. Acc.* Vol. i. p. 380.

Ch. iii. 26—30. *It is good that a man should both hope and quietly wait for the Salvation of the Lord.—He sitteth alone, and keepeth silence, because he hath borne it upon him.—He giveth his cheek to him that smiteth him; he is filled full with reproach*.*

“Before I landed, I thanked the Lord with fervour of spirit, for the faithfulness with which he had hitherto led me, and commended myself to His future gracious direction. On entering the city, I proceeded without loss of time to the house of the English Vice-Consul, Mr. Brown, whose acquaintance I had made on my journey to Persia some years before. It would be impossible for a father to behave to a child, or one brother to another with greater affection than I experienced from this worthy man and his whole family. They repeatedly expressed to me the pleasure which my visit afforded them, and the gratification they had derived from a letter I had addressed to them from Herrnhut the year before. Nothing would satisfy them but my consenting to become their guest; and as soon as my luggage was brought on shore, the Vice-Consul took the needful measures, to have it passed at the Custom-house without examination.

“Various circumstances detained me nearly a fortnight in Alexandria, and this interval I endeavoured to improve for the acquisition of useful information, relative to the mode of life I was about to adopt. One day I visited the Church of St. Mark, the only one which the Copts possess in Alexandria. It is without the walls, adjoining the Jews’ Synagogue, and not far from the Greek Convent. Its external appearance is unsightly, the structure being mean in itself and quite surrounded by other buildings. The interior cannot be seen without a light: and even with the help of a couple of wax candles, the view, as may be imagined, is gloomy in the extreme. It brought powerfully to my recollection the subterranean caverns, in which the first Christians were compelled to celebrate their religious rites. Portions of the Church, which would however scarcely contain sixty persons, are railed off, and provided with two pulpits; these are of wood, and without steps, so that whenever it is deemed necessary to use them, a stool has to be brought to enable the preacher to mount. My guide did not fail to point out to me the place, in which no less a relic than the head of the Evangelist St. Mark is reported to be kept.

“Very soon after my landing in Egypt, I wrote to Mr. Barton, the English Consul at Cairo, to signify my arrival, and to inform him that I had a letter of recommendation to him from Mr. Faulkner in England. In about twelve days I received his answer, which conveyed to me no very encouraging description of the capital, stating at the same time, that he had resigned the Consulship to Mr. Harris, and proposed leaving Cairo very shortly. The latter gentleman, however, sent me a very friendly message through Mr. Brown, assuring me that I should be a welcome guest in his house, and that he should rejoice to have an opportunity of doing me any service.

* In the German Version, the latter clauses of this passage are made to depend on the former: thus, “It is good for a man *that is solitary (or forsaken) that he should be patient, when any evil befalls him.—That he should submit to be smitten on the cheek, and to have much reproach cast upon him.*”

“ Hereupon I set out for Rosetta, which is situated on the westernmost mouth of the Nile, accompanied by a merchant from Geneva, whose acquaintance I had made at Mr. Brown’s, and an Arab, who was to serve both as a guide and a protection against the Bedouins of the desert. The poor man seemed however to be himself under constant alarm, for he was continually reminding us not to talk loud, lest we should wake the Bedouins, who were here and there sleeping by the road side. We commenced our journey at four o’clock in the afternoon of the 18th of August, and rode till nine, along a sandy tract, without meeting with any habitation, or any object to attract our attention beyond a few Arab tents. About half-way to Rosetta we had to cross a sheet of water formed by an inundation of the sea. Having reached the opposite bank we rested some hours in a Caravansera, and, about two o’clock in the morning, pursued our journey. For many miles we were obliged to ride along the sea-shore, and the sea being very rough, we got thoroughly wet. At a short distance from Rosetta, we left the coast, and found, as we travelled forward, a succession of columns placed at regular intervals of about a mile, to serve as a mark to the passenger during the periodical inundations. About 7 in the morning we reached Rosetta, and met with a kind reception from the English Vice-Consul. My baggage arrived a few days later from Alexandria, and with it a young man who had accompanied me from England, and made himself very useful to me in various ways. Having engaged a passage on board a large bark, which was proceeding up the Nile to Cairo, we commenced our voyage on the 24th instant. The fields on every side of us were covered with plentiful crops of rice, and presented a beautiful appearance; but we had much to suffer from the musquittoes, and should have enjoyed little rest at night, had not one of our fellow-passengers, a Greek, lent us a kind of awning. The fertility of the country, and the number of villages profusely scattered on both shores of the river, astonished us beyond measure. On the evening of the 26th, we reached Bulac, the port of Cairo. Having passed the night on board the ship, we made our entrance into the city the following morning. The dress which I had meanwhile assumed, in compliance with the fashion of the country, consisted of a Caftan, or flowing cloak of silk, beneath which was a closer vestment of camlet, loose red trowsers, reaching to the ancles, and rendering stockings needless, yellow slippers, and leather socks of the same colour. My head was covered with a great fur cap, and my mustachios had already assumed a respectable appearance. Thus accoutred, I rode into the city upon an ass. All this is prescribed by a positive law; none but Mohammedans are allowed to ride on horseback, and they too, as well as the Jews and Christians, are subject to particular regulations according to their rank and occupation, especially in regard to the covering for the head. In order to prevent, or to punish any irregularity in these respects, the streets are constantly patrolled by a band of from 20 to 30 Janissaries; and every offence is summarily visited with stripes, or even with loss of life.

“ We had to ride a good half-hour, before we reached the residence of the English Consul, who immediately offered me a room and board in his house, till I could find a suitable lodging for myself. In the beginning, I attended but little to medical practice, being anxious first to make myself acquainted with

the peculiarities of the climate, and the mode of living; I had consequently the more time to devote to the study of the Arabic language. For this purpose, I engaged as teacher, a man who was originally a Copt, but, having studied at Rome, had embraced the Roman Catholic religion. He brought with him, certainly not without some ulterior view, a book which had been translated into Arabic, and the title of which was, "The true Faith to which the people of the East must become converts." My object being to learn the language, I found that the only way to put an end to the disputes which were constantly arising between us on points of doctrine, was to remind my officious instructor, that I was a physician, and not a polemical divine. By degrees, I discontinued receiving regular lessons, and trusted preferably to the blessing of God on my own diligence in study, for the acquisition of a language which, to a person who like myself had attained the age of thirty-eight years, could not but present great difficulties.

"In the beginning of November, I hired a house in the street of the Franks, for which I paid at the rate of sixteen ducats a year. The situation was secure, but inconveniently noisy, owing to its being at the junction of four streets. Furniture I found none, but Mr. Barton lent to me a table, a bedstead, and a few chairs. Hitherto my health had remained good beyond my expectations. During five months of the year, *viz.* from the middle of October to the middle of March, the temperature is like that of an European spring; in the following quarter, east winds are prevalent, which seem to blow out of a heated oven, and produce a feeling akin to suffocation. It is at this season that malignant fevers are rife, and that the plague not unfrequently breaks out. The remaining months, from August to October, are also sufficiently hot; but the northerly winds which then prevail relieve the sultriness of the atmosphere.

"The first correct information relative to Abyssinia was given me by a Greek, whose acquaintance I had made at Mr. Barton's house. He told me that it was scarcely possible to follow the course of the Nile to that country, on account of the many cataracts in the river, and that, owing to the wars which constantly occurred between the Emperor of Abyssinia and the King of Sennaar, it was extremely dangerous to attempt a passage through the last-mentioned country, and through the armies by which it was occupied. On the other hand, he assured me that the voyage down the Red Sea, from Suez to Jidda and Massowa, was attended with little comparative difficulty. On arriving at the latter place, which is on the Abyssinian frontier, it would however be necessary to dispatch a letter to Gondar, the capital, applying for leave to enter the country. He added that a Greek, by name George Drago, was at present the first minister of the Abyssinian court, and that he was anxious to induce foreigners of various useful professions to settle in his master's dominions. Opportunities were likewise afforded me of becoming acquainted with other European residents, with whom I endeavoured to maintain a profitable connection. A Franciscan Monk, a native of Germany, whom I had attended with success during a dangerous illness, showed me in the sequel much confidence and friendship. He had resided about twelve years in Upper Egypt, and now purposed retiring to the Monastery of Hayndorf, on the frontiers of

Bohemia and Silesia, there to spend the remainder of his days. Once I was visited by a Turkish physician, who had been originally a Hugonot. Six years ago he was discovered to be such by the French Catholics residing here, who would gladly have sent him in chains to Marseilles. To avoid this fate, he assumed the turban, or, in other words, became a Mohammedan; he had for some time past been very uneasy in his mind, and, at the close of our interview, expressed a wish to call upon me a second time without his Turkish attendant; but, to my great regret, I saw no more of him. Of spiritual intercourse with such as I could consider Brethren in the Lord Jesus, I was altogether deprived, a loss which could only be made up by communion with my Saviour. With Him I sought comfort, the revival of my faith, and power to follow Him whithersoever He might lead me. He graciously heard my prayer, gave me to feel His peace, and enabled me, through the merits of His early exile in this very land, to feel myself at home among its inhabitants.

“After waiting long for an opportunity of conversing with a native of Abyssinia, such an one was afforded me in May 1753. My language-master introduced me to a man, who was formerly a deacon of the Abyssinian Church, but had been absent from his native country for the space of fourteen years. From him I obtained the following information:—That, in his time, there was only one European resident at Gondar, who occupied the situation of Physician to the Imperial Court, but under a stipulation not to practise his art elsewhere, without particular leave of the Emperor. The city he stated to be as well built as Cairo; and that in the country there were six or seven languages spoken, of which the Amharic was the court language, and possessed a great affinity to the Arabic, which was also in use. It was very true, he observed, that the Emperor wished to introduce Europeans into his territories, especially such as were skilful artisans; for, though there was no want of workmen in Abyssinia, there were few who could execute the finer kinds of work. From Arkoke, a place on the Red Sea, not far from Massowa, but within the Turkish dominions, a caravan consisting of camels travelled periodically to Gondar; in this way the journey occupied thirty days, but on mules it could be performed in fifteen. For about the first half of the way, the road led through a wilderness, in which however there was no want of water; but, from Hamassan, the country was level and cultivated, and interspersed with towns, about a day’s journey apart from each other. On my inquiring why a traveller could not immediately proceed from Massowa to Gondar, but must wait the receipt of an express permission from the court, he replied, that this regulation had its origin, partly in the prevailing mistrust of strangers, and partly in the necessity of providing them with mules and other conveyances for themselves and their luggage, without which they would have no means of performing the journey in safety. From other quarters I also learnt, that the Turks were more than ever reluctant to assist strangers who wished to visit Abyssinia, since they feared that the latter might enlighten the natives of that country to the prejudice of the Turks themselves. On account of this circumstance, I was advised to proceed first to Constantinople and obtain a firman, or passport, from the Sultan, which it would not be difficult to procure, if I had good recommendations.

“Towards the end of June, I received a letter from Mr. Brown at Alexandria, stating that two young students of divinity, Stephen Schultz and Albert Frederick Woltersdorf, had arrived there from Halle, in Saxony, and that it was their intention to spend some time in Cairo, for their improvement in the Arabic language; inquiry was therefore made, whether I was able to lodge them in my house. Supposing that they were Missionaries from the Callenberg Institution for the conversion of the Jews, I informed Mr. Brown that I should be happy to receive them, and to render them any service in my power. These worthy young men remained with me from the 28th of July to the 8th of October, when they set out for Aleppo, by way of Damietta.

“As soon as I had made myself sufficient master of the Arabic language to translate the letter addressed by Count Zinzendorf to the Coptic Patriarch, and to converse with the latter on the object of my Mission without the aid of an interpreter, I resolved to pay my first visit to him. This took place on the 28th of November. When I arose on the morning of this day, and reflected on the nature of my engagement, I felt no small degree of anxiety. I was however greatly encouraged by the portion of Scripture appointed for the day, and remembering that the interview which I had in prospect was a part of my commission, I was enabled to enter upon it in the strength of the Lord.

“In the court before the house of the Patriarch, I found several priests, who informed me that he was unwell, and confined to his bed. I answered, that, if that were the case, my visit would not be unwelcome, for I was a physician. After waiting a quarter of an hour, a priest called for me and conducted me to the Patriarch’s chamber. After I had saluted him in the customary way, and expressed my concern at his indisposition, he requested me to take a seat close to his couch, adding that his illness was not of much consequence, arising merely from a cold. His first question was, how long I had been at Cairo? I answered, rather more than a year, “So long!” he exclaimed, “and you have not come earlier to see me!” The apology which I offered of my being imperfectly acquainted with the language, he accepted kindly, and proceeded to speak of the two Missionaries from Halle, who had recently been with him, making use of a Roman Catholic interpreter. He added, that, agreeably to their request, he had written in their behalf to Jerusalem, whither they purposed going next spring, from Aleppo. I then briefly explained to him whence and with what purpose I had come to Egypt, and, rising from my seat, presented to him the letter from Count Zinzendorf, which I had brought with me. When he had perused it, which he did with much attention, I requested to be permitted to explain any expression in it which might appear to be obscure; he assured me, however, that this was unnecessary. Hereupon I gave him a short account of the history and constitution of the Brethren’s Church, of the share which our members were taking in the extension of Christ’s kingdom, and of their wish to stand in friendly and brotherly connection with all true children of God, and thus, as far as in them lay, contribute to the fulfilment of our Saviour’s last Testament, that all His followers should be one. Our conversation now turned on my proposed journey to Abyssinia, which I told him I hoped to accomplish, through his kind intervention in my favour. He observed, that correspondence with that country was very diffi-

cult, and that the distance was a serious one for a traveller. I answered that this consideration would not deter me, for that I had already performed a much longer journey. Some particulars of my journey to Ispahan were then related to him, which led us to an interesting conversation concerning other Missions among the heathen undertaken by the Brethren, and their blessed effects. After this preliminary conversation, I retired, requesting leave soon to repeat my visit; to which he returned for answer, that his house was mine. Of this friendly permission I availed myself twice previous to my journey to Constantinople. One afternoon, after I had waited some time in his antechamber, he entered, and requested me to take a seat by his side. There were many persons present who had some complaint to bring before him, or some dispute which they wished him to compromise. Their business, whatever it was, was soon transacted. Among those who came to ask his advice, was a Mussulman, who, having performed a pilgrimage to Mecca, bore the honoured title of Hadjee. This person treated the Patriarch with as much respect as did those of his own communion, and kissed his hand both on his entrance and departure. At the conclusion of this levee, I asked the Patriarch if he was thus occupied every day; to which he answered, that, on the present occasion, the number of applicants was few, and that not unfrequently it was ten times as great. I could not refrain from expressing to him my satisfaction, at finding that the Copts preferred having their differences settled by him, rather than by a Turkish judge. I then stated to him my intention of undertaking a journey to Constantinople, in furtherance of my principal object, and of returning to Cairo, but that I would previously request of him to favour me with an answer to the letter from Count Zinzendorf, which I had had the honour to present. This he signified his willingness to give; and on my calling upon him again a few days after, he delivered into my hands the promised document*.

* Of this letter the following is an extract. "In the name of the merciful and gracious God. In God is Salvation. From Mark †, the servant of servants of the Lord. The peace of our Lord God, and the Captain of our Salvation, Jesus Christ, which He, in an upper room at Zion, poured forth upon the assembly of excellent disciples and apostles, may He pour out this peace upon the beloved, excellent, and experienced Brother, the venerable Bishop, our father Aloysius ‡, the Liturgist of the Unity of the Brethren. This is to testify, beloved Brother, that the blessed son and venerable Deacon, Irenaeus § Hocker, has delivered unto us your letter, which was full of affectionate cordial love. We have read it, and it became unto us a taste of your love unto all Christians. We in like manner pray God for you, and for all the Christian people, that He may exalt the glory of all Christians in the whole habitable world, through the nutrition of His life-giving cross." See Crantz's History of the Brethren, page 435:—also Holmes' Historical Sketches of the Brethren's Missions, page 447.

† The Patriarchs of the Copts, who have also the title of Patriarchs of Alexandria, Jerusalem, Abyssinia, and Nubia, are all called after the Evangelist Mark, who is considered the founder of the Church of Alexandria. This was Mark the 106th.

‡ Lewis, *i. e.* Count Zinzendorf.

§ Frederick, or in German, Friederich, which signifies rich in peace.

On taking leave, he imparted to me his blessing, and best wishes for my journey.

“ Before I quitted Cairo, I was anxious to attend divine service among the Copts, for which purpose I repaired one Sunday morning, before sunrise, to the Patriarchal church. On entering, I found the congregation listening to a passage from the life of some Saint. This was followed by a hymn, and this again by a performance of instrumental music, which consisted in the somewhat ingenious jingling together of two metallic plates, accompanied by the strokes of two little wooden hammers upon some boards. Hereupon a young deacon, ten or twelve years of age, read a portion of Scripture; after which one of the ecclesiastics sung some words, which the Patriarch, rising from his seat, read aloud to the people. The station of this dignitary during the greater part of the service, was in the choir, where he sat in a great arm chair with his crosier in his hand, surrounded by the priests and deacons. Another passage having been read out of the Bible, accompanied by a short comment, mass was performed in the hekal, or body of the church, followed by music of the kind already described. At the conclusion of the service, all the church-members passed through the choir, each one kissing the hand of the Patriarch, who had stationed himself at the door of the hekal, he in return stroking every one upon the face. There were no seats in the church, and I had to lean, like all around me, upon a crutch during the service.”

(*To be continued.*)

GREENLAND.

Extract of the DIARY of the CONGREGATION at FREDERICKSTHAL in GREENLAND, for 1830.

June 7th. THE assistant Greenland Brother, Michael, visited us, and expressed his gratitude for his success in the seal fishery. He brought three seals with him, which he gave to his two daughters, who are our housemaids.

12th. He arrived with a stock of winter provisions, accompanied by his wife. Both declared, that they would now go to the eastward, to meet the heathen coming from thence, and endeavour to converse with them about the one thing needful. They consider their countrymen, who have grown old in heathenish superstition, with great compassion, and have an ardent desire to lead them to their Saviour, that they may experience the same mercy with themselves. The words of such truly converted persons make a great impression on the heathen.

On the *27th* and following days, several boats arrived with our people from the out-places; they were full of gratitude to God their heavenly Father, for their unusual success in fishing. They also gathered a large quantity of angelica, growing here in great abundance, which, cut in pieces and mixed with blubber, is put into large sacks and preserved for winter use.

We were meanwhile engaged with cutting wood for firing. This is brought to us by the Greenlanders, and is the more valuable, as the ships coming to the southern settlements have no room for fire-wood.

July 6th. Two boats returned from Julianenhaab, and brought us our annual supplies; for their safe delivery into our hands we are particularly thankful, and especially beg to express our gratitude to our friends in Wirtenburg for the dried fruits sent us, and which in winter are a most welcome and wholesome substitute for vegetables. We have four goats, which devour much of our corn. We were sorry, that, for want of room, no planks had been brought by the ship. Our church, therefore, must again remain in an unfinished state, which the continual increase of our congregation renders particularly inconvenient.

On the *10th* all the people, men and women, returned from the western islands to join us at the Holy Communion. Some said: "O what joy and gratitude fill our hearts, when we reflect on the privileges we enjoy, and compare the feelings, which now lead us to join the people of God in His sanctuary, with those which formerly pervaded our breasts, when we spent our time in these very islands practising all manner of wickedness."

The *14th* was the funeral of the single brother Bernhard. He was a man of a peculiar character, and since his baptism, very strict in his judgment of himself, particularly when he heard our Saviour described as the Judge of mankind. He possessed uncommon strength of body, and had often rendered us willing services.

20th. Three strange heathen arrived from the eastward, in company of Herman, son of the assistant Michael. One of them came immediately to us, and announced that five more boats full of heathen were on their passage across the Ice-bay. Being asked why they came in such numbers, whether to traffic and then return, the man answered: "No, we come that we may be converted, for we all wish to be saved, and not one intends to return." All three made the same declaration. We answered, that they were welcome among us, and that they should tell their heathen countrymen, that we should receive them.

24th. Herman returned to meet and bring them hither, as soon as the state of the ice would permit. From these people we received the first account of the expedition of Lieutenant Graah, and that he had spent the winter in their neighbourhood.

August 7th. In the evening-meeting, the assistant Nathaniel delivered an impressive discourse, treating of the sufferings of our Saviour, and representing how grievous it would be to crucify Him afresh by our sins.

On the *9th* and following days, the sea was full of drift-ice, and several of our people experienced remarkable preservations. Aaron's boat had a great hole made in its bottom, and the party were obliged to take refuge upon a flake of ice. Nathaniel and his party, consisting of his wife, children, and another mother and child, met with a similar accident, and with difficulty saved the sinking boat, and got to shore. He first waded through the water, and then with a kayak returned to the flake of ice on which his family had taken refuge, and dragging the flake to the shore, brought them all into a place of safety. A single brother having wounded one of the largest seals with his harpoon, or dart, the enraged creature attacked him, upset his kayak, and bit his arm so fiercely, that he must have been lost, had not a heathen

Greenlander assisted him, righted his kayak, and killed the seal. The bite became very sore, and he suffered from it for a long while.

On the 11th and following days, eight boats full of heathen arrived here from the eastward, having been met by Michael, as above related. They all declared their joy, and thankfulness for having reached this place; where they hoped to find the way of salvation. They are the first heathen that have come to us from that distance, having, according to their own account, come from the eastward of the Ice-bay, (which is in the 62nd degree). Their voyage to that bay took up five or six days, and they reported that many Greenlanders lived on that distant coast, nearly five hundred English miles from hence. Our people gave them a most friendly reception, and showed them every attention; their dress and dialect are peculiar, and different from those of this region.

The 13th was made a day of blessing to us, both in remembrance of this Memorial-day of our Church, and because we had the pleasure to see one-and-forty of the heathen newly arrived, coming into our house to have their names registered as inhabitants of our settlement. We represented to them, that they were quite at liberty to go to the Danish Mission at Nenortelik, which we encouraged them to do, to remove all appearance as if we prevailed on the Greenlander rather to come hither for instruction. But they said, that they had long waited for our arrival, though for thirty years the Danish Mission had existed. They were unanimous in these declarations. A father of a family of seven children said: "We desire most ardently, that our souls may be saved; and the good spirit of God has long ago created that wish within us; for in our country we experienced nothing but fear, and uneasiness of mind, and could obtain no peace; we therefore wished to join the Believers, but were discouraged by the length and danger of the journey. But now God has brought us in safety, by granting an unusually mild winter for the purpose." They likewise promised to forsake all heathenish customs, and to obey all the rules of the place. We therefore wrote down their names, and were particularly gratified with their friendly conduct and cordiality, as if they had known us for a long time. Many kept exclaiming: "You are so kind, that we are delighted to be with you." We exhorted them not to place their dependance on man, but to turn with their whole hearts to our Saviour, who now should be the chief object of their desires. "Yes," said an old and very serious looking heathen, "hitherto we have only known something of the Devil, and served him, but now we will turn with our whole hearts to our Saviour." They all heard with great eagerness what we told them of His love to sinners, and John Michael explained in a very simple but impressive manner all we said. At our desire, they related to us many particulars concerning their own country, where there appear to be immense falls of snow, covering their dwellings in one night. The sea being choked up with ice, they cannot use their kayaks in winter, and only catch a small kind of seal upon the ice. They have neither eider-ducks nor puffins, and no herrings in summer, and must spend three or four days in travelling to get provisions for winter. The weather about this time was so dry and hot, that the grass was in many places burnt up, and our little brook became dry.

We were obliged to fetch water from the Koenigsbach, which was fuller than ever, by the thawing of the glaciers or ice-blinks.

On the 28th, four boats of heathen arrived; one of which proceeded to Nenortelik.

On the 29th, twenty-nine heathen called upon us, begging to have their names written down. They all came from Ice-bay, and said, that their only view was to know Jesus as their Saviour. We asked, whether their children were in the same mind; when they assured us, that it was their children that chiefly persuaded them to come hither. A widow with five children declared, that since the latter had heard, last year, what the visitors from hence had reported of the truths of the Gospel, they had besought her day and night with tears to bring them to us. They all heard with eagerness what we said, and the explanations of Michael the assistant. Above eighty of these people came from the most distant eastern coast, from which, during the present and past year, a hundred and eleven heathen have been added to our little congregation. May the Lord lead them into all truth by His Holy Spirit, for He alone is able to direct them and us in the right way. We had immediately an encouraging instance of His mercy in the conversion of a young and very amiable woman. She came hither afflicted with an incurable disease, and was brought to us by her parents. When Br. Kleinschmidt visited her, she begged most earnestly that she might be baptized. Her parents seconded her request with great fervency, and related, that she was continually speaking of the mercy of our Saviour. It was indeed astonishing to hear how much she understood of the Gospel. She bore her pain with uncommon patience, answered all our questions with clearness, and we had no scruple in admitting her to baptism. Her tent was filled with heathen Greenlanders, and our people stood without during the solemn transaction. She obtained the name of Lydia, for truly the Lord Himself had opened her heart. She died very happily on the second of September, and her heathen father carried her to the grave. The joy he felt at her baptism seemed to supersede his grief over her loss. In general, the character of these eastern heathens appears unaffected and simple. They show great confidence towards us, and are ready to consult us upon every occasion. Among our stores received from Lichtenau, we found to our great joy fifty Greenland New Testaments, of the edition which the British and Foreign Bible Society printed for our use some years ago. Ninety in all have been sent to us, and as we have now above sixty Greenlanders who can read, this precious gift, for which we beg to repeat our expressions of gratitude, will be made the best use of.

30th. In the night, we had a violent storm of thunder and lightning, followed by a high wind from the north, with very heavy rains. In the following days we were glad to find, that our new-comers were successful in their seal fishery, and could lay up some store for the winter.

Oct. 2nd. We spoke with all our communicants. One of them observed, that he had been in a great many places during the summer, but everywhere found the Lord present to help and bless him.

On the 8th we got a large crop of vegetables from our garden.

10th. Two kayaks arrived with a letter from Lieutenant Graah, informing us that he had returned within two days' journey of this place, and begging us to send him some European food, as he had hitherto lived chiefly on Greenland dishes. We sent him with pleasure as much as would fill two kayaks.

13th. A very old widow was baptized in her tent, and when Br. Kleinschmidt, in his discourse, spoke of the love of Jesus to poor sinners of every age and description, she added: "Yes, I am very sinful and unworthy of His mercy." The uncommon success of our people in the seal fishery we consider to have been a providential circumstance, for, soon after a dangerous pectoral disease became rife among the Greenlanders, both here and in other places, insomuch that they could not go out, and our time was taken up with attendance on the sick.

On the 14th, the single Brother Isaiah died of this disorder, and the newly baptized widow died on the following day.

16th. Early, we found two Greenland heathen boys standing in our hall, with folded hands; and being asked what they wanted, they requested that their poor father might be baptized. Br. Kleinschmidt accompanied them to their tent, and found the poor man in a dying state, but earnestly desirous to know the way of salvation. He said: "I came hither from the distant east, because I want a Saviour, and I will go to Jesus only, for He is my Saviour." These words he often repeated, and as he seemed prepared by the Spirit of God to die in the faith of Christ, we determined to grant his wish. His whole conduct, and his answers to the questions put to candidates, were most satisfactory, and the presence of the Lord was very powerfully felt during the solemn transaction. When it was over, his wife, who appeared in perfect health, sitting by his side, exclaimed, "Pray, baptize me too, for I too desire to know Jesus as my Saviour, and to go to Him." This her desire was fulfilled; for, shortly after, she was a corpse.

To-day, our friend Lieutenant Graah arrived on foot during a heavy rain, having left his boat many miles from hence; we gladly afforded him every refreshment. He seemed exceedingly fatigued and weary of his journey. The account he gave us was most interesting, and he showed us a map he had made of the eastern coast. We highly respect this worthy man, who has devoted himself to the service of his country with great faithfulness, and willingly endured many toils and dangers in the prosecution of his researches. He was surprised to see our hall, till late at night, filled with Greenlanders, fetching medicines and requesting advice. Though he has sent an account of his expedition to Copenhagen, which will probably be published, we may insert a short sketch of his verbal narrative. He confirmed all we had heard from the newcomers on the 13th of August, and reported, that the eastern coast was continually covered with snow; that the Greenlanders themselves were in summer very short of provisions, and the people he employed had often gone supperless to bed. His own people had often robbed his store, but he had admired the honesty of the heathen Greenlanders, who did not touch one article. He was obliged to live upon Greenland food, and for small portions of seals' flesh to barter cups and other articles, until his whole stock was consumed, and he depended entirely upon the good-will of the people, by whom he was sometimes much oppressed. His heathen guide, perceiving how entirely his master de-

pended upon him, attacked him once with a knife in his hand, but was prevented from committing murder by the firmness and courage of the Lieutenant, who said: "Hitherto you have been a good man, are you now going to be a devil?" By this calm address his rage seemed to be subdued. Lieutenant Graah had reached the 65th degree of N. L. where the coast ended towards the *south-east*, and it was quite impossible to proceed on account of the ice. It was 750 English miles from this place, and he thought that about six hundred Greenlanders occupied that part of the coast. Lately five boats full of heathen were lost in the ice, and about fifty persons perished. A large number have come to us from that quarter. The Greenlanders report, that farther still many Greenlanders reside, who suffer great want, and are quite under the power of the *angekoks*, or sorcerers. They invited the Lieutenant to attend their dances and incantations, which he described as horrible to behold. He saw also a number of orphan children in great distress. Neither hares nor reindeer are found on the east coast, and the inhabitants did not even recognise their skins. They convey their dead to a distance from the land, and throw them into the sea, and their howling over the corpses is rendered still more discordant by its being joined in full cry by all their dogs. As far as the 65th degree, the Lieutenant had discovered only the dwellings of the natives, and no traces of the ruins of European houses. It seems therefore to be certain, that the report of an European colony on the east coast is unfounded, and relates to a colony settled hereabouts, and beyond Julianenhaab, where many ruins exist, and where the warm springs are resorted to. The Lieutenant stated to us, that the point of land called Staatenhuk, is the most southerly point of Greenland. On the 19th, he left us for Nenortelik with expressions of true kindness and friendship.

On the 18th, a very old heathen, Ardlimek, was baptized on his death-bed, and called Obadiah. Ever since his arrival from the east, he conducted himself with remarkable seriousness, and was distinguished by his great good sense, and attention to the word of God. He said: "Early and late I think of nothing but Jesus Christ my Saviour, and desire to be with him in heaven." The Lord strengthened him, in the few days between his baptism and his departure, to bear testimony to his countrymen of the happiness of a reconciled sinner. Two other heathen were shortly after baptized under very similar circumstances, and called Lewis and Joshua. The latter left a widow, a very sensible and amiable person, who, with three more of our people, soon followed her husband to the grave. Among those who departed was Benuigna, who came with her husband, the well-known *angekok*, Imernek, and always distinguished herself by great good sense, and correct behaviour. She expressed her sorrow, that her husband had so long served the devil, and truly rejoiced at his conversion. She grew in grace, and we could have wished to have kept her longer among us, as an exemplary character. Others of our patients gave evidence of solid awakening of heart, and were baptized on their death-beds, testifying their faith in the Lord Jesus, and dependence on His blood-bought salvation. Among them was a man called Ullo, who seemed fully prepared by the Spirit of God, to receive and understand the way of salvation, through the merits of a crucified Saviour. In short, we may say, that

there appeared, in many of the new comers, a previous work of the Holy Spirit, preparing them for the reception of the Gospel.

On the 24th, we had four funerals, the distemper, which was accompanied by violent cough, proving fatal in many cases. The funerals were conducted with much solemnity by our people, and were attended with great devotion, the weather also being remarkably fine. By this visitation we were sorry to lose some hopeful young people, after short illnesses. They departed this life relying on the merits of our Saviour, of which we might quote many edifying instances. One said: "I have prayed to Jesus, and have felt that He hears me, and I am happy." Others expressed their earnest desire, that they might find the one thing needful. It may have tended to increase the disorder, that the patients were not accustomed, or rather were averse to taking medicine, to which we could hardly persuade them, until perhaps it was too late; and though we grieved for the loss of so many hopeful people, we could not but rejoice over the state of their minds; and the heavenly feeling of the presence of God, during their baptism, comforted our hearts. Their only desire seemed to be to know and enjoy the mercy of their Saviour, and we were astonished and moved to tears, while we attended to their simple words and expressions. O how great is the power of the Lord, and of His Spirit, in opening the hearts of even the most benighted heathen; and in causing His light to shine upon them, by which in so short a time He leads them to Himself. It was surprising to see how willingly they quitted all their heathenish customs and superstitions, and how they spent their time in prayer, and seemed comforted even over the loss of their children and friends, in the happy view of a blessed eternity. The majority of those removed were married people, by which the number of widows and orphans was much increased.

27th. Two communicants departed; one of them, Timothy, came hither with his family, consisting of fourteen persons, from the eastward, in 1825. He was a very worthy member of our congregation, orderly and cheerful in his whole behaviour: he often declared, that our Saviour and His love were the favorite subjects of his thoughts. Indeed his very countenance declared the truth of it, and his end was peace. We mourned over his loss. The other was Adolph, a man of mild and exemplary manners, the reverse of which he shewed before his conversion.

On the 31st, we had again four funerals. Christian had arrived here with his young wife from the east; he lost her to his great sorrow, but did not suffer himself to be disturbed in his regular course and attendance at church, till he was seized by the same disorder. Peter was baptized at Lichtenau, where he arrived in 1824 from Staatenhuk. He was one of our assistants, and had a peculiar gift in addressing his countrymen, and explaining to them the truths of the Gospel. His character was faithfulness and humility, by which he gained the esteem of all. He was followed to the grave by Aaron, a man of similar disposition, and, without having the name, a most useful assistant in the congregation. He came hither in 1824, with the first twelve settlers. He leaves a young widow, Magdalen, who came hither with her father, the conjuror Imernek. She was baptized on Feb. 28th, and distinguished herself by her piety and amiable disposition. The Lord has gathered in a rich harvest from

among these people. Many tears have followed them to their graves, but we and their relatives have had much comfort, in their happy exit out of this world. The frequent baptisms of the patients made an impression upon the heathen, who generally filled the tents. In one instance, when the candidate was asked, whether he wished and hoped to depart and be with Christ, which he answered with full purpose of heart, many voices were heard among those present, exclaiming: "We also wish to go to that blessed place." Thus these occurrences, though painful in themselves, proved a source of joy and consolation to us and our people. After having lost sixteen of the eighty heathen, who moved here last summer, and fourteen of our own people, the disorder abated in November, with the cold weather, and our Greenland brethren could go out to get provisions.

On the *2nd* of *November*, being the anniversary of the dedication of our first place of worship, we had a solemn meeting, and afterwards distributed the presents sent by Br. Ramftler to the baptized candidates, which were received with great gratitude and joy. The Brethren and youths received each a knife, and the Sisters and girls some ribbons and needles. To him, and all our friends who took share in this kind gift, we beg to return our most cordial thanks, and those of our people.

On the *4th* and *5th*, we spoke with all our communicants, who were thankful to the Lord for preserving them in soul and body during their summer residence in the out-places. The celebration of the Holy Communion was truly blessed. Our schools recommenced, and all our people were spoken with individually. Having met with so much success in their fisheries, they were enabled to relieve the necessities of the new comers.

Dec. 1st. The weather was as mild and beautiful as in summer.

12th. Six heathen were baptized, and two appointed candidates.

20th. We held a conference with the Greenland assistants, and were glad to hear from them a good report of all our people in the out-places, and especially of the youth.

24th. A very warm south-wind brought on such an extraordinary fall of rain, that our land was covered with water, insomuch that we could not meet for the celebration of Christmas-Eve. Suddenly the wind came round to the north, with severe frost, and we were enabled to keep Christmas on the *25th* with peculiar gladness of heart. Our place of worship was quite crowded, and our many new people manifested great attention, being also delighted with the children singing the Hosanna. Towards the close of the year, we had again mild and pleasant weather, and our Greenlanders were filled with gratitude for the success granted to them in their occupations at sea, for which we and they thank our heavenly Father. We closed the year with prayer and praise.

In the course of this year 7 children were born, 38 heathen were baptized, 25 became partakers of the Holy Communion, and 4 couple were married; 31 baptized, and 9 unbaptized, departed this life. Before the close of the year, 80 heathen had removed hither. The whole number of Greenlanders under our care consisted of 394 persons; of these 111 are unbaptized, and 115 communicants; 44 more than last year.

EXTRACT of a Letter from Br. JOHN CONRAD KLEINSCHMIDT.

FREDERICKSTHAL, 24th June, 1831.

YOUR kind letter of the 14th *February*, gave us all much pleasure. As to the course of our congregation, the accompanying extract of our diary will give you more information, than I can do by letter. You will see, that many heathen came to us last year from the eastward, and also that it pleased the Lord to send us an epidemical disorder, by which not a few were taken from us; but I trust that the Lord blessed these occurrences for the salvation of many. I shall never forget, what I felt of His presence, during my visits to the poor patients.

“ In vain shall the enemy endeavour to disturb His work. The *weapons of our warfare are not carnal, but we feel that they are mighty to the pulling down the strong holds of sin*, and that the prayer of faith, whether offered in our own behalf, or in behalf of the people to whose service we have devoted ourselves, is heard and graciously answered by our Lord and Saviour. He has given success to our people in their outward concerns, and what is of more importance, preserved them in His love and blessed fellowship, so that we could rejoice over the state of our congregation. You will read with interest the accounts received from Lieutenant Graah. We beg to be remembered by the Members of the Society for the Futherance of the Gospel, and by all our dear and esteemed Brethren, in their prayers and supplications before the throne of Grace.”

From Br. JOHN KOEGEL.

LICHTENAU, 28th June, 1831.

MY DEAR BROTHER,

“ I REJOICE that I have an opportunity of answering your kind letter of the 25th of *February*, and of thanking you and our English Brethren and Friends, for the generous interest they take in the welfare of the Greenland Mission. We arrived here safe last year from Newherrnhut. Thence to Lichtenfels we went with the ship, but from the latter place to Lichtenau, in a woman's boat. On the second day of our being at sea, we were overtaken by a northwest gale, which forced us to take refuge on a small island, and to put up our tent. The young man accompanying us in his kayak was upset, and not having his water jacket with him, (which is fastened round the rim of the seat), the kayak was filled with water, and he would inevitably have been drowned but for a kind Providence. Though he had been ten minutes in the water, and lost all recollection, he recovered by the use of proper means. We remained on this island five days; but though it was an unpleasant detention, we experienced the presence of the Lord with us. On the 26th, we met a tremendous ice-berg, which we found very difficult to avoid, by hard rowing: while we were still alongside of it, it broke down with a terrible noise. As soon as the crash was heard, our female Greenland rowers cried out, and pulled away as hard as they could; but though we had got to a distance of two hundred yards before the whole fell to pieces, the motion of the sea was both violent and dangerous. Rain and wind

occasioned some further delays, but otherwise we did not experience greater inconvenience than those which usually attend a voyage in a skin-boat. A vessel of this kind must be unloaded in the evening, brought on shore, and loaded again and launched in the morning. If the coast be high, and the ebb tide leave a considerable beach, this is a very troublesome operation.

“*July 4th.* We arrived at Lichtenau, thanking and praising the Lord for our preservation during the voyage. The nearer we approached this agreeable place, the greater was the number of kayaks coming to meet us; and the Greenlanders expressed great joy at our safe arrival. When we reached the shore, we heard a little band of trumpets and horns playing that hymn—“*Now let us praise the Lord.*” I shall never forget the impression made upon me; and the thought that I was here called to assist in serving a congregation of nearly 700 Christian Greenlanders, filled me with a humbling sense of my own insufficiency; but made me highly esteem the undeserved grace, which our Saviour had conferred upon me.

“Lichtenau is certainly the most pleasant of all the Greenland settlements, and much milder in climate than the two northern ones. In general, there is a month’s difference both in the close of autumn and the commencement of spring. Here, cattle, sheep, and goats are seen feeding in the valleys; milk, butter, and fresh meat, are therefore not difficult to be procured, and we may call it the Greenland Goshen. There begins, however, to be a great scarcity of brushwood, so that we should be very short of firing, without a supply of coals. We have also much trouble to procure hay for our cattle in winter. The last summer was warm, and we obtained a tolerable crop of roots and vegetables from our garden. The cattle grow fat, and a bullock, killed last autumn, weighed six hundred pounds.

“The Greenlanders have been very successful in their fishing and hunting expeditions, but in autumn an epidemical disorder was rife, and very fatal among the children above one year old.

“In our congregations there are many worthy persons, whose walk is an honour to the Gospel. The young people likewise give good hopes, and delight to be instructed. About 60 read with fluency.

“At present we suffer much inconvenience from the attempts made to compel the congregation to disperse. The Greenlanders are a free nation, and we cannot be expected to persuade them to assist in these mercantile speculations, at the same time that we do not prevent them.

“The disturbances in Europe, of which we hear very unpleasant reports, as likewise of the spread of the cholera, give us some uneasiness. We pray the Lord to preserve peace, and to have compassion upon the poor human race in all countries. Present our kind salutations and thanks to our dear friends at Ockbrook who have sent us such proofs of their affection. I am joined by all my fellow-labourers in cordial salutations to your Society and to all our dear friends.

JOHN KOEGEL.”

LABRADOR.

NARRATIVE of Occurrences at *HEBRON*, in the Bay of *KANGERTLUKSOAK*, between the Months of August, 1830, and July, 1831; containing a short Account of the Establishment of a Missionary Station at that Place.

EXPERIENCE teaches us, that every undertaking which has for its object the extension of the kingdom of God, ordinarily appears small and insignificant at its commencement; our Lord Himself compares it, as He does the work of grace in general, to a grain of mustard-seed, which, though the smallest of seeds when cast into the earth, in due season grows to be a stately and flourishing tree, in whose branches the fowls of the air build their nests. Encouraged by the blessing which has hitherto attended the labours of the Brethren on this distant coast, we look forward with believing hope, to the verifying of our Lord's similitude, in the progress of the work we have taken in hand. We see indeed as yet little that makes an outward appearance, or that would authorize any great expectations; a small house, rising from the wild and rocky shore of *Kangertluksoak*, is all that meets the eye; yet, by the eye of faith, we seem already to behold a garden producing rich spiritual fruit, planted by the Lord Himself in the surrounding wilderness, and yielding Him and His poor servants comfort and delight. It is as if he had already said to us, on our removal to this place, "Go, and prepare this place for me, I will be with you and bless you, and direct you in all your ways." If He deigns to be with us, all difficulties will be overcome, and blessings will be the result, even of our feeble and unworthy endeavours.

On the departure of the *Harmony* from our bay, on the 23rd of *July*, 1830, we were busily occupied with the unloading of the *Oliver*, in which work we were assisted by thirty *Esquimaux*. The stores of various kinds were brought under cover by the 4th of *August*, a temporary shed having been constructed for this purpose. On the 5th we took leave of *Captain Corrigan*, who, during the whole of his visit, had behaved towards us, and our *Esquimaux*, in a manner that excited our thankfulness, and our sincere regard. We then proceeded to *Okkak*, to consult with our brethren on various subjects connected with the advancement of our work; and on the 15th returned in a skin-boat, accompanied by six *Esquimaux* masons. The voyage was both tedious and unpleasant, owing to bad weather, and lasted eight days. Our first occupation was to cover the roof of our temporary habitation with shingles, and to build a chimney. Considerable progress was made in these operations by the 6th of *September*, when we were obliged to forego the services of two of our assistants, who begged for leave to go on the rein-deer hunt, telling us very candidly, that they could not do any longer without fresh meat. A succession of high winds and heavy rains interrupted our progress greatly, for some weeks.

On the 10th of *September*, a storm from the north-west carried away the scaffolding, with the ladders, and other implements, from the north side of the building, and the next day another gust treated the remainder of the scaffolding in the same unceremonious manner, and scattered part of the mate-

rials on the roof. We were thankful that the chimney, which had just before been finished, sustained no injury.

On the 13th, our two Esquimaux returned from their rein-deer hunt, and related that they had penetrated as far as Sægleg; their countrymen at that place had informed them, that they had been recently visited by a strange vessel, which also had anchored off another part of the coast called Kangsuitoak; that an Esquimaux, who understood English, was on board, and served as interpreter, and that the crew had carried away with them from Nachvak a boy of about ten years of age, called Arnapiak.

On the 18th, one room of our house was so far finished, that we could venture to inhabit it. We were thankful to the Lord for having helped us thus far, and that we could quit the hut in which we had hitherto lived, and which was very small and uncomfortable.

Sept. 26th. The Esquimaux, John, came back with his party from the rein-deer hunt, so that we had all our people once more with us, and could proceed briskly with our work, taking the opportunity also of conveying the coals and the lime to a more convenient spot.

October 7th. Three of our young people offered to go over land to Okkak, and carry letters for us. We accepted their offer, commending them to the protection of the Lord on their journey. After waiting nearly three weeks with great anxiety for their return, we were truly thankful to see them again on the 27th inst. They related, that, on their journey to Okkak, they had missed their way, and when they at last approached that settlement, they were obliged to wait two whole days on a point of land, opposite Okkak island, till they were discovered by an Esquimaux in a kayak, and rescued from their anxious situation. They had previously suffered much from hunger and fatigue. Little did we expect that these young people would bring home with them from Okkak, a complaint which had been prevailing for some time among their countrymen at that place; a kind of influenza, accompanied with a severe affection of the chest. In a short time several of our people were taken ill with it, which caused a further interruption of our labours.

November 1st. We called to mind our fellowship with the church triumphant, beseeching the Lord to prepare us by His grace and Spirit for an abode in the house not made with hands, eternal in the heavens. The service was well attended by our Esquimaux; few of whom absent themselves from the daily worship which we have held with them, since our house became partially habitable. Before the end of the second week in November all the members of our little community, with the exception of eight, were suffering more or less violently from the above-mentioned epidemic. We cared for them as well as we could, but, in the absence of almost all medical aid, could do little for their direct relief, but commend them to the mercy and faithfulness of the Good Physician. He heard our prayers, and by degrees they all recovered. Among the patients was an Esquimaux, who had joined our party that he might superintend the catching of seals by means of nets, and as his recovery was very slow, we were obliged from the 19th inst. to spare three of our work-people, under whose direction the first net was laid about an hour's walk to the northward of this place.

On the 1st of *December*, we had the first heavy fall of snow, the weather having been hitherto uncommonly mild and open. The festival of Christmas we celebrated with thankful hearts. The services, both on the 24th and 25th, were well attended, especially by the children, notwithstanding a furious snow storm and piercing frost, Fahrenheit's thermometer having fallen to 10 degrees below zero. At the close of the meeting for the children on Christmas-eve, each of them received a biscuit, with which they seemed much pleased.

We now looked anxiously for the continuance of the frost, hoping that we might still effect our return to Okkak in time to conclude the year with our dear fellow-labourers and the Esquimaux congregation at that settlement; but the Lord was pleased to order otherwise. The weather again became mild, and travelling with sledges altogether impracticable. We therefore submitted to the disappointment; and in the comfortable assurance that the Lord was with us even in this wilderness, and that He would accept our praises and our supplications, prompted by a review of His loving kindness to us during the closing year, and by a deep conviction of our need of His pardoning grace, we assembled on the evening of the 31st *December*, with our little company of Esquimaux, and concluded the year in the manner customary in the Brethren's congregations.

1831.

During the first week of the new year our Esquimaux were mostly engaged in catching seals, so that several days passed without our seeing a single person near us. About this time, we had a pleasing proof of the faithfulness, with which the good Shepherd seeks His wandering sheep. A candidate for baptism, whose conduct had occasioned us much concern, came to us and expressed himself as follows: "I have hitherto served Satan instead of the Lord Jesus Christ; but during the past year, I have been frequently visited with sickness, by which I have been brought to reflection, and to the determination to live only for Jesus." On the 9th inst. a woman called upon us with her husband, declaring that she felt very unhappy about her sinful state, and asking our advice. We gladly directed her to the Friend of sinners, who is always ready to receive the weary and heavy-laden; and we were glad to perceive that our words proved a comfort and encouragement to her.

At length, on the 14th of *January*, our bay was completely frozen over, and, on the 16th, we had the pleasure to see four sledges arrive from Okkak. The following day, we packed up our effects, nailed up the windows and doors of our unfinished house, and, in the evening, assembled for the last time, with our Esquimaux, to thank the Lord for the mercy hitherto bestowed upon us, and to commend ourselves to His further gracious leading and protection.

On the 18th early, we left Kangerluksoak, and travelled forward with fair weather, as far as Ittiblarsoak, where we arrived about 11 o'clock at night, and slept comfortably for several hours under the canopy of heaven. The following day, about noon, we reached Okkak in safety. Here we spent twelve weeks very agreeably with our dear brethren and sisters; and on the 18th of *April*, set out again for Kangerluksoak. Notwithstanding a smart snow-storm at the outset of our journey, and a piecing north-west wind, we reached the place of our destination the same evening. We found our house exactly as we left it, and re-

sumed our labours for its completion with fresh diligence. On the 23rd inst. we had the pleasure of a visit from Br. Stock, whose advice and co-operation proved very useful to us.

The same evening, an Esquimaux woman, of about sixty years of age, came to us from Sæglek, requesting leave to reside with us. We informed her, that she was welcome to do so, but that she must give up all heathenish practices. She replied, "For some time past both my husband and myself have discontinued these things, and we have been thinking all last winter about our conversion; and therefore we are come to you." About a week after, the husband himself came to us, and confirmed what his wife had said.

On the 7th of *May*, several sledges arrived from Okkak with timber, of which we were in want for the construction of a small outbuilding, the second story of the house itself being by this time floored and rendered habitable. Towards the end of the month, we had the pleasure to welcome about forty Esquimaux of the congregation at Okkak, who are in the habit of visiting the island of Serlek, lying at the entrance of our bay, during the spring and summer months.

The festival of Whitsuntide we celebrated with joyful hearts, and had the satisfaction to see a considerable company of Esquimaux assembled with us, praising and blessing the Lord for the gift of His Holy Spirit, by whom alone we are led into all truth.

On the 12th of *July*, three boats' companies arrived from the North; several of the Esquimaux paid us a visit, but seemed little disposed to hear the gospel. Only one young man remained here with his mother. Their heathenish customs were frequently the subject of conversation, and some of their stories and remarks manifested considerable humour and great natural shrewdness. In listening to them we felt continually excited to pray the Lord to open their eyes, and grant them the knowledge of His saving truth.

On the 28th of *July*, we were rejoiced by the unexpected tidings, that a ship was approaching, and in the course of a few hours, we saw the *Harmony*, and her consort the *Venus*, brought safely to anchor in our bay.

We commend ourselves, and the work which we have been favoured to commence at this place, to the kind remembrance and support, and the faithful intercession of our dear Brethren and Friends.

JOHN C. BECK.

FRED. KRUTH.

SOUTH AFRICA.

Extract of the DIARY of the Mission among the TAMBOOKIES, at SHILOH, on the KLIPPLAAT RIVER, for the Year 1831.

January 1st. WE entered into the new year with fervent supplications to the Lord, that He would continue to lay His blessing upon our imperfect attempts to make known His great salvation to the heathen around us, and that He would establish in the only true faith those souls whom He has already gathered together by the operation of His grace and Holy Spirit, and set them for a blessing to their benighted countrymen.

In the first days of the year Br. Hoffman and his wife conversed individually with our people; besides the Hottentots living here, above 100 Tambookies called upon them for this purpose, and they were much encouraged by the traces of a genuine work of the Holy Spirit on the hearts of many. *Lilli*, a native of Mosambique, expressed himself as follows: "I feel that I am a great sinner, and am much distressed at it, especially since I have found that I have no power to help myself. I pray our Saviour to have pity upon me." *Mallecas*, a candidate for baptism, seemed full of thankfulness for what the Lord had done for him, but expressed his earnest desire after more grace, and complete deliverance from everything that was contrary to the mind of Christ. *Matzesa*, a Mantatee, observed, that he knew he was considered by the Tambookies as little better than a dog; but he felt that this was useful to him, as he was thereby led to seek more earnestly after Jesus, and to experience that He was willing to receive those whom men despised. He added, "I feel already in my heart that the Lord will take me for His child." A Tambookie woman who is a candidate for baptism, being asked why our Saviour had come into the world and died upon the cross, answered, That she felt it was out of love to sinners, and even to her. On being further questioned concerning her own convictions of sin, she replied in a manner, which shewed that she had indeed been under the teaching of the Holy Ghost. Another spoke as follows, "I cannot sufficiently thank our Saviour that He has given me to feel His love in dying for my sins. When I consider how often I have grieved Him by my transgressions, it seems as though I had a wound which was constantly opening afresh, and could not be healed. O that I could believe with my whole heart what our teachers declare unto us!" Another aged Tambookie woman afforded us great satisfaction, by her simple but cordial testimony of what the Lord had done for her. We could not but acknowledge that she had indeed been taught of God.

At our first Mission-conference, a Tambookie woman was appointed candidate for baptism, and two men and three women of the same nation, for the reception of that holy ordinance. *Wilhelmina*, the first Tambookie baptized at this place, was at the same time admitted into the class of candidates for the Holy Communion. Of all these persons we are enabled to entertain the best hopes.

The celebration of the festival of Epiphany was rendered additionally solemn by the baptism of the above mentioned five Tambookies. The Lord was truly in the midst of us, and enabled us to rejoice in contemplating the assured fulfilment of the glorious promise, that He shall see of the travail of His soul, and be satisfied. About this time, several Tambookie families came to reside with us. The tyrannical and oppressive conduct of Mapas seems to have been the immediate cause of their removal to this place; yet we are willing to believe that the Lord has thoughts of peace concerning them.

On the 20th, Br. Hoffman and his wife spoke individually with the communicants, in most of whom they perceived an earnest desire to grow in grace. The Holy Communion, of which we partook on the 23rd, was a season of special refreshment to ourselves and our little flock.

February 4th. The first Tambookie child was baptized here, in the parents'

house, and called David. The father of the infant, who was himself baptized about a year ago, seemed much affected, particularly when he was reminded of his duty, as a Christian parent, to train up his child in the nurture and admonition of the Lord. The Good Shepherd was, however, pleased to take this firstling of the lambs of His flock to Himself on the 8th inst., after a short illness. This being the first member of our congregation that had departed since the commencement of the Mission, we availed ourselves of the occurrence to fix upon a suitable place for a burial-ground, beseeching the Lord that He would sanctify the resting-place of those His members, who should be here interred, and grant them to have part in the first resurrection.

A circumstance occurred about this time which occasioned us a good deal of trouble and perplexity. Among the Tambookies who had lately come to settle with us, there was a man, who was charged, the day after his arrival, with having brought with him twenty head of stolen cattle. We accordingly sent for the person accused, and informed him, that he could not remain an inhabitant of our place, unless he restored what he had taken to the rightful owners. To this he strongly objected, alleging in his own defence, that he had himself been formerly robbed by the parties in question. Shortly after four Tambookies made their appearance, and claimed the cattle, nor could the offender deny what they advanced in proof of their right, though he still persisted in refusing to give up his booty. Hereupon we called all the male inhabitants of the place together, and in their presence announced to the thief, that he must either restore what he had unjustly taken, or remove elsewhere, for that such practices being at variance both with the word of God, and the well-being of society, could not be tolerated among us. The man continuing obstinate, and some of his countrymen present appearing too much disposed to connive at his dishonesty, we found ourselves in a situation of considerable embarrassment. This district being entirely free from colonial jurisdiction, we could not, of course, refer the question to the authority of a civilized tribunal; yet, as the case appeared to require the adoption of decisive measures, we declared to the assembled company, that if our earnest but friendly remonstrances produced no effect, either upon the offender himself or his countrymen, we were fully resolved to retire from a place, which, by the encouragement of such practices, was likely to become a den of robbers and murderers, instead of a house of the living God. Our Christian Hottentots joined with us unhesitatingly in these declarations. Such an effect was hereby produced upon the Tambookies, that they unanimously decreed the restoration of the stolen property, or the instant dismissal of the thief from the place. The latter being anxious to remain with us, agreed to do what was required, and had the additional mortification to lose one of his own cows, which he had previously slaughtered, in the hope of propitiating our people by a general feast. We were truly thankful to the Lord for the favourable issue of this affair; particularly as it afforded satisfactory evidence, that the Tambookies highly value the religious instruction which they enjoy.

A few days after, a Tambookie captain, from the interior of the country, paid us a visit with twelve of his people. He informed us, that he had once been very rich, but had been impoverished during the invasion of the Fetkan-

nas; and that it was his wish to remove to our neighbourhood with his tribe, who were four hundred in number.

“ On the 25th, we conversed with five Tambookie families, consisting of thirty-five persons, who applied for leave to become inhabitants of our place, having been already on trial for some time. They all declared it to be their earnest desire, to live according to the word of God. We gladly availed ourselves of the opportunity, of explaining to them the first principles of the doctrine of Christ, and beseeching them to seek grace and strength, where alone they can be found.

March 5th. Br. Halter returned from a journey to Cradock, where he had engaged two masons to assist in the building of our mission-premises. He expressed himself particularly thankful, for the friendship and assistance he had experienced from the minister and school-master at that station. In the course of the preceding night, a number of our Tambookies had assembled for the performance of one of their heathenish dances. The next morning, they were called together, and reminded that they had promised to conduct themselves according to the precepts of the word of God; that they could not therefore engage in such practices, without being guilty of lying both to God and to man; that the day was given to us for work, and the night for rest; and that it was our duty, thankfully to avail ourselves of the merciful ordinance of God, in this respect. We have reason to believe, that our admonition was well received, and, by God's blessing, will produce the desired effect.

On the 21st, we had a violent thunder-storm. Storms of this kind have been very prevalent during the whole of this season.

On the 26th, we entered upon the blessed Passion-season, and commenced the history of our Saviour's last days on earth, with the earnest prayer, that He would bless us, and all the souls committed to our charge, with the merits of His life, sufferings, and death.

In conversing individually with our people, towards the close of this month, we found much cause for encouragement. One of the new-comers said, “The sin of which I am most guilty is this, that I do not believe in Jesus, and love *Him* as I ought, who has done so much for me.” Another said, “I am a wretched creature, full of sin; but I pray to God to change my heart, and make me a new man.” A candidate for baptism observed, “I sin continually in my thoughts; but I have surrendered myself with soul and body to our Saviour; and my prayer is, that He would cleanse me from sin in His precious blood.” One of the baptized Tambookies expressed his thankfulness for the mercy shewn him, and added, “I am sometimes scoffed at by my countrymen, and called a *great believer* :” to which I answer, “Ah, good people, *that* is what I am very far from being; but I seek earnestly to obtain the true faith. Yes, it is indeed my sincere desire to remain faithful to our Saviour.” A woman said, “God, whom I knew not, and of whom I had never so much as heard, has spared me till this day, that I might become acquainted with Him, and with His ways. Three times have I been in imminent danger of being murdered, and now I know, that it was God who preserved my life, and why He was pleased to preserve it. I desire to shew my gratitude to Him, by forsaking that which is evil, and living to His pleasure in all things.”

In our Mission-conference, on the 30th, five Tambookies were appointed candidates for holy baptism, and one Hottentot for admission to that sacrament.

On Easter-sunday, the 3rd *April*, we assembled at sunrise, in our newly formed Burial-ground, to pray the litany appointed for this festival, and had the pleasure to see most of our Tambookies present at this service.

April 8th. Several of our Hottentots set out for Windvogel Slagte, about two hours' ride from our place, to hunt antelopes and other game, and were so successful, that, in a short time, they returned with ten head of different kinds, *viz.* hartebeests, blesbocks, spring-bocks, and quaggas.

On the Sunday following, we held a particular meeting with twelve members of our small flock, of whom two were Tambookies, who had been baptized or admitted to the Holy Communion within the past year; and for whom it was our fervent prayer, that they might walk worthy of the heavenly vocation, with which they have been called.

On the 24th, a large company of Tambookies, above a hundred in number, arrived with their herds of cattle, requesting leave to reside with us. They belonged to Chelela's tribe; and, during the time that Mapas carried on war against them on account of his father's murder, had taken refuge in the colony. We pray that their outward distress may be blessed by God for their spiritual benefit. This great accession to the inhabitants of our valley, brought us into some difficulty in regard to our place of meeting, which was previously too small to contain all who wished to attend divine worship.

On the 26th, we were enabled to commence the building of our new dwelling-house, though disappointed of the expected assistance of two masons from Cradock.

The festival of Whitsuntide we celebrated with much blessing, and with a thankful acknowledgment of those gracious operations of the Holy Spirit, to which alone we have to attribute that portion of success, which has hitherto rested upon our feeble and imperfect labours at this place.

Before the end of *May*, we had sowed two bushels and a half of wheat, not without earnest prayer to the Lord our Heavenly Father, that He would bless the labour of our hands, and give us, in due time, abundant fruit.

June. The common reeds of this country constituting a very indifferent material for thatching, we were thankful to be able to obtain a supply of the so-called *Tambookie grass*, which answers the purpose exceedingly well, and is to be found, in considerable quantities, about five miles from our place.

About the middle of the month, two of our Hottentots, father and son, experienced a gracious preservation of their lives. While engaged in hunting, the horse of one of them was seized by a lion, and though the poor creature escaped by a desperate effort, it died the following day, of the wounds received. This was a great loss for the poor Hottentot, who, shortly before, had bought the animal of a farmer for three oxen.

On the 15th, a Tambookie came to us, with intelligence, that one of his countrymen was dangerously ill, requesting that we would allow of a smelling-dance, for the detection of the individual who had bewitched the patient. We plainly stated, that such practices were both absurd and abominable in the sight

of God, and could on no consideration be countenanced by us. The man listened to our remonstrances, and begged that we would visit the patient. We did so without loss of time, but found, to our sorrow, that the latter was very near his end, having been seriously ill seven days, without receiving any assistance. He was already speechless, but perfectly sensible. We earnestly and affectionately directed him to Jesus, as the only Saviour, availing ourselves likewise of the opportunity to admonish all present not to trifle with the day of their visitation. In the evening, the loud cries of the relatives announced to us that the poor man was no more. The next day, two Tambookies were persuaded to assist in digging a grave; but, owing to their inveterate prejudices against touching a corpse, the baptized Tambookie, *Wilhelmina*, was the only one present at the interment.

On the 22nd, departed an old woman of the Bosjeman nation, who, with her family, consisting of ten persons, had lived some months with us. Though she understood Dutch very imperfectly, she diligently attended the meetings, and it was evident the grace of God had reached her heart.

About the middle of the month, we had violent rains, owing to which the Klipplaat rose ten feet, and did considerable damage to our premises and newly sown corn-land. A furious storm of wind followed, which we fully expected would complete the work of desolation. But, by God's mercy, the walls of the house remained standing; and, though a great number of bricks and a quantity of spars were carried away, the loss sustained was far less considerable than we had anticipated.

We recommend ourselves, our small flock of converts, and the ignorant but friendly heathen committed to our charge, to your affectionate remembrance and prayers.

A. HALTER,
J. F. HOFFMAN.

◆

Extracts of Letters from Brother H. P. HALLBECK.

DEAR BROTHER,

GNADENTHAL, *August 27th, 1831.*

"IN my last letter, I believe I mentioned the very boisterous weather which we experienced in the middle of July, by which six ships were lost in Table Bay. At an earlier date, in the month of June, there was a similar visitation at Shiloh, by which the Klipplaat rose ten feet, and did some damage in the corn-lands, and in the gardens. The new building, which was not yet thatched, was likewise injured; the house was, however, covered in on the 30th of July, and the masons and carpenters were busy with the inside-work. The Missionaries had frequent difficulties with the heathen population, owing to their blind belief in witchcraft; but had reason to rejoice in the general good conduct of those that are baptized. Br. Halter's presence being necessary at Shiloh, as long as the building is proceeding, we wish Br. and Sr. Lemmertz to remain at Enon, until they can proceed to their former station, with one of the Brethren, who, we hope, are already on the voyage between England and our shores. As soon as I have a little leisure, I will endeavour to give you a plan of our buildings, plantations, &c., which are indeed very different from what they were, when Mr. Melville's plan was drawn. As usual, we have

again this season been busy planting, pruning trees, &c., and, among the rest, adorned the entrance to the burial-ground, with a suitable inscription on the arch, and two urns on the pilasters, which have been carved by Br. Sonderman.

“I hope to be able to open the new school, soon after the 7th of September, and to make a trial of my two lads as assistants. One of them is occupied one half of the day in our tanning-business, and the other will become a cutler, his father having been employed at that business from its commencement, upwards of 35 years ago.

“The course of our congregation is peaceful, and the 13th of August was a season of revival to many of its members. There is also an encouraging shaking of the dry bones among our neighbouring farmers, and I know several families, in which a very striking change has taken place. These pious people are hardly ever absent from their places in our church on a Sunday. From Groenekloof I have heard nothing. In Hemel-en-Aarde every thing goes on well. Sr. Schultz, and my dear wife, are improving in health, though not quite restored.”

September 13th, 1831.

“On the 30th of August, I accompanied my dear wife, and Sr. Shultz, to Hemel-en-Aarde, for the benefit of their health; and embraced the opportunity of transacting some necessary business at the Institution. I left Sr. Schultz there, and returned hither with my family on the 2nd of September, being anxious to be at home, some days previous to the festival of the 7th. I have since heard that Sr. Schultz is better, and I am happy to add, that my wife’s health is also considerably improved, and I hope will soon be fully re-established.

“The 7th of Sept. has, for several successive years, been a day of great blessing to our dear congregation, for which we feel truly thankful to our Saviour, as a revival among our numerous married people cannot fail to have a beneficial influence on the other classes of the congregation. On the present occasion, it was very evident, that the presence of our Saviour filled the hearts of the people with holy joy, to which they gave utterance by hymns of thanksgivings and silent tears. Two married persons became candidates for baptism, one woman was baptized, and in the evening upwards of 400 communicants partook of the Lord’s Supper. On this occasion, it was made known to the parents, that the Infant-school was to be opened on the 12th, and, at a meeting for the purpose, no less than 114 children under six years, besides those of the Missionaries, were entered as scholars, with whom I had yesterday the favour to open this new establishment. The time I formerly devoted to my two pupils, *viz.* three hours in the forenoon, is now spent in teaching these little ones; and my former pupils, to whose farther improvement I now and then devote an hour, together with my wife and Sr. Sonderman, willingly assist. We are all fully employed, particularly in the beginning, when the children know nothing of the business of such a school. It would probably have been better to begin with half the number in the first instance, and to admit the rest from time to time; but I could not think of checking the ardour of the parents to have their children admitted: and I hope our Saviour will assist us in accustoming the children to the needful order and regularity. Yesterday also, the foundation-stone was laid for a new building for our tanning-business, which will be

the first house in Gnadenthal of two stories. It will stand on the north side of the mill-course, towards Bavianskloof, in a line with the row of houses which contains the store of the cutlery.

“At HEMEL-EN-AARDE I found every thing in its usual course, and many of the patients afforded me real edification by their sensible humble declarations. Great changes and retrenchments are ordered by the Home Government among our colonial functionaries. Among the rest, it is said, that the medical board is to be abolished.

“The farmers again begin to talk of rust, but the price of grain in the market is moderate. The weather has hitherto been very favourable; and, if the rust does not frustrate our hopes, a good harvest may be expected. There was a report that Chaka's successor, Dingaar, was going to wage war against the white people; but it is now ascertained that there was only a temporary misunderstanding, between the Zoolas and the English settlers at Port Natal, to which the injustice of the latter had in part given rise.”

H. P. HALLBECK.

—
From Brother L. TEUTSCH.

MY DEAR BROTHER,

ELIM, October 27th, 1831.

“IN the course of the present year, we have had no great accession of numbers, in more than eleven persons having obtained leave to become inhabitants of our place; but I rejoice to be able to add, that there has been a manifest growth in grace among the members of our little flock. The Lord has done much both for us and them; for which we thank Him with all our heart, and desire to shew our gratitude, by a renewed devotion of ourselves to His blessed service. The members of our congregation live in peace with each other, attend the meetings diligently, and express themselves, in conversation with us, in a very edifying manner regarding the state of their souls. A period of rest and of spiritual enjoyment, like that with which we are now favoured, is peculiarly refreshing after the difficulties and dissensions which, for a season, impeded the progress of the Mission at this place. To us, it is a most satisfactory proof that *the word of the Lord does not return unto Him void, but prospers in the thing whereto He sent it*. We have been particularly encouraged by frequent applications, on the part of our people, for admission to the privileges of the church. Since the beginning of the year, 13 adults and 18 children have been baptized, and six persons admitted to the Holy Communion. An opportunity, lately afforded to my wife and myself, of conversing with all the married people belonging to our congregation, has convinced us, that the Holy Spirit is carrying on a real work of grace in the hearts of most of them. We may say the same concerning our communicants, whose Christian walk proves that they know whom they have believed, and whose property they are.

“Shortly before I commenced this letter, I was agreeably occupied in conversing with the individuals of the last-mentioned class. I informed several of them, that I was going to write to their Christian friends in England, and inquired if they had any message to send them. Their answer was very much

to the same effect. They begged us to deliver their cordial salutations to their kind friends, and to request an interest in their prayers, that they might receive grace to remain faithful unto Jesus to their lives' end; likewise, to assure their benefactors that they would, on their part, implore the Lord to bless and reward them, for all their tokens of Christian love. We were particularly pleased with the declaration of a young Hottentot, who has been lately baptized. During the harvest, he had wished to engage himself to a farmer in the neighbourhood; but the latter offering him very low wages, he answered, that he would rather remain at Elim, and be satisfied with a yet more scanty maintenance, since *there* he heard the word of God, which was dearer to him than anything else.

“We beg to return our warmest acknowledgments to the kind friend in Fairfield, who lately sent us a valuable present of six dozen slates. They are of the greatest service to us in our schools, and we trust will, by careful use, last us many years. The schools are faithfully cared for by Br. Nauhaus, and are at present attended by about 40 children; of these, 12 read the Bible fluently, the remainder are less advanced; but only 4 are still learning their letters. The children are remarkably diligent and attentive; and, what is most encouraging to us, several of them appear to have already received a deep impression of the love of Jesus. Many are ill at present of the hooping cough, and one has departed this life. The members of our Mission-family are, by God's mercy, in good health, and we labour together in true unity of spirit. We feel the importance of the work committed to us, and are deeply conscious, that we have no wisdom or strength in ourselves to guard the spiritual edifice, in whose stability we take so lively an interest, from the assaults of Satan. Our only trust is in the mercy and power of our Redeemer; but He has Himself admonished us to watch and pray; and this we will do, through the aid of His Holy Spirit, at the same time calling upon our dear brethren and friends to remember us in their intercessions at the Throne of grace.

L. TEUTSCH.

WEST INDIES.

◆

JAMAICA.

From BROTHER JOHN ELLIS.

DEAR BROTHER,

FAIRFIELD, *December 28th*, 1831.

“I AM unable, on the present occasion, to give any detailed accounts of this mission, as my letter is called for sooner than I expected; suffice it to say, that our Saviour continues to lay His blessing on our labours at all the six stations, and a considerable accession to our numbers has taken place, during the year which is now closing. We are much in need of additional fellow-labourers; for the work of our Master continues to grow under our hands, and on every side we hear calls, which we are unable to comply with. During the year 1831, there have been, at Fairfield, 91 adults baptized or received into the con-

gregation; children baptized, 62; become candidates for Holy Communion, 105; partakers of the Holy Communion, 72; re-admitted to the congregation, 12; excluded from ditto, 47; departed this life, 28; become candidates for baptism or reception, 166. The congregation at Fairfield consisted, at the close of the year, of 686 communicants; candidates for the Holy Communion, 128; baptized adults, 136; baptized children, 438; together 1388. Candidates for baptism, 306; new people, 664;—Total, 2358. Our prospects at Malvern continue to be very cheering, also at Beaufort's, where we have met with a suitable piece of land, with a tolerable building standing upon it, which may answer for a school and preaching-place for some time.

JOHN ELLIS.

Extract of a Letter from Brother J. SCHOLEFIELD.

NEW CARMEL, *September, 1831.*

“ I HAVE had but little leisure for correspondence during the last few weeks, having been much occupied with various duties. Much sickness has prevailed of late in the island, and many have been called to render an account of the deeds done in the body. The small-pox has raged and carried off hundreds in Kingston and its neighbourhood, but, by the Lord's mercy, has not yet reached this neighbourhood. We have, however, been visited by another dreadful disease, dysentery. Eighty-two negroes have been attacked on Mr. Scott's property, and notwithstanding the very great attention and kind care of Mr. and Mrs. Scott, thirteen have died within a few weeks. I am sorry to say, some of that number knew nothing of our gracious Saviour. They loved darkness rather than light, because their deeds were evil, and they would not come to the light, lest their deeds should be reprov'd. But we doubt not, that the Lord has done all things well, as you will see, by an extract I make from one of Mrs. S's letters to my wife, dated September 1st.—“ You will, at first, be grieved perhaps to hear that John Wallace has departed, but it will rejoice your hearts to know that his end was most happy. He prayed earnestly to our Saviour, to take him to Himself. He acknowledged that he was a sinner, and quite unworthy to appear before Him, but implored Him to have mercy on his soul, and begged that Margaret Bullock, (a worthy assistant in the mission), would pray for him, and that all his brethren would do the same. He then requested a hymn might be sung, after which he seemed quite happy. He prayed for all around him, especially for those who had nursed him, observing, that it was not for want of kindness or care that he was going away; but it was the Lord's will to take him. He never spoke of his approaching removal as death. He earnestly besought the Lord to bless his master and myself, adding, ‘ one thing, dearest Jesus, I ask for them. When their last hour comes, as mine is now, let the angel of the Lord come for them.’ The heathen in the adjoining room were much struck. It was through them I first heard what had passed. The whole scene formed a great contrast to the death of an ignorant heathen of the name of Kent, who had expired a few hours before, and whose miserable death seems to have hastened John Wallace's departure; his nervous system received a shock which it was too weak to bear. The night before his death he appeared easy, and said

he felt better than he had yet done since his sickness began. He continued to take his sago and quinine till about one o'clock, when the sad scene alluded to (Kent's death), took place. He sank from that time, but was sensible to the last moment. He said to Margaret Wallace, his wife, 'Do you hear?' she answered, 'What? I hear nothing,' he said, 'Those sweet hymns.' These were his last words."—John Wallace was a communicant, had been baptized and married at New Carmel, and was much and deservedly respected; he was in the prime of life; regular in his attendance on all the means of grace, and only eleven days before his death was at church, well in health and quite happy. The same evening, he visited some of the sick, and caught the disorder. During his illness, he was frequently visited by me, and manifested childlike resignation to the Lord's will. Three days before, another communicant brother died, whose dwelling was in the same yard, and two heathen under the same roof. The heathen Kent, was a strong stout negro, about the same age as John Wallace, had never attended New Carmel, or shewn the least disposition to hear the Gospel. His sickness and death were appalling.

"September 18th. We had a new cause for thanksgiving. A little boy, eight years of age, departed in a triumphant manner. His name was Thomas Newham. He had been brought up in Mrs. Scott's school, and had not been considered one of the most attentive children, being volatile in his manner, and his attention easily drawn aside. On the evening of the 17th, he was heard talking aloud, and when his attendants approached nearer and entered the room, they found him with his little hands clasped, praying very earnestly, and saying—"O Lord Jesus, look down on me, a poor boy. Pity me, a poor sinful child, this night." He was asked, if he wanted to get better. He replied, no; he wanted the Lord to take him to that good place, heaven. In answer to some questions from Mrs. Scott and others, he said he was not afraid to die, if the Lord would take him; and he believed, He would. When he was alone in the room, he continued in prayer most of the night and the following morning, till he departed. His death-bed was blessed to many, and cannot fail to encourage our kind friend, to persevere in her labour of love. Many heathen were moved to tears on witnessing his death.

"Our congregation continues in a pleasing course. Our church is filled with attentive hearers every Sunday; and, on particular festival-days, is always too small to contain those that wish to gain admittance. We therefore do wish that Beaufort's was a regular station; it is ten miles from us, and is attended by crowded auditories whenever we preach there, and nearly two hundred people are on our lists at that place. A more encouraging prospect can hardly be within the view of the Missionary, or a more extensive field opened to him. The chief difficulty appears to be, *want of means*, and we hope the Lord will not suffer His cause to fail for want of support. New Carmel can well afford another wing to be cut off. We have the joy to see the heathen coming in from every quarter around us. At Mrs. Pinnock's, in the neighbourhood of Mount Airy, we have great encouragement, and were not our hands already full of work, we might visit other places. The schools continue to prosper, and some adults have been enabled, by means of private instruction, to read the New Testament.

“ On the 11th of last month, our married people had their Memorial-day; seventy-two couples were present, who are regularly married. It was a very happy day to them and to us. A fortnight ago, we held our prayer-day, when 55 persons attained new privileges; 10 were baptized; 23 received; and 22 became candidates; and the Sunday after, 2 were baptized, and 4 received at Beaufort’s. What shall we render unto the Lord for all his goodness to us, in letting us see such fruits, notwithstanding much opposition in some quarters, and very general distress! I know, that you and all our dear British friends will join us in thanking the Lord, and in praying that this fruit may abide to His honour and glory.”

December 25th, 1831.

“ Your kind favour of August 17th came safely to hand. It was particularly welcome, and proved encouraging both to Sr. Scholefield and myself. It would give me much pleasure to answer it circumstantially, but I confess, I am indisposed for much writing, owing to extreme fatigue; for, since day-light this morning we have been busily engaged, and have had no time till five o’clock this evening, even to take refreshment. Our church has been so well attended, that Br. Renkewitz and myself have had two congregations—one of us preaching in the chapel to as many as it could hold, and the other in the school-room at the same time, and we expect even more to-morrow than we have had to-day. By the Lord’s mercy, we are all in good health at present, and have the joy to see the Lord’s work prosper in our hands. Our schools are going on as usual; had we more labourers, we could extend our efforts, for new doors are continually opening to us.

“ At MALVERN, I assisted Br. Ellis to lay the foundation-stone of a building 50 feet by 30, which is to be used as a school-room and chapel. This ceremony took place on Friday, the 22nd of December. The following Sunday I had the favour to testify of the Redeemer’s love to a large auditory on the neighbouring estate of Mr. Miller. What a pity that our hands are so tied for want of men and means! Here we have a glorious harvest of souls, which seems only to need gathering in. Our congregation in the Darliston Mountains is so large that it would find sufficient employment for one couple; and our hired house is too small to hold the people, even on a week-day evening. O that the Lord would raise up suitable servants to engage in this great work!”

JOHN SCHOLEFIELD.

From Brother P. RICKSECKER.

MESOPOTAMIA, *November 18th, 1831.*

DEAR BROTHER,

“ I HAVE for some time wished to write again to you, but have been prevented by frequent indisposition, and various other circumstances. At this station we cannot speak, as yet, of a great increase of hearers from the immediate neighbourhood; some are not permitted to come; others say, we are too inquisitive, that is, we inquire too strictly how, and in what manner, they live. It is, however, probable that more would attend from neighbouring estates, if we had a place

of our own. Fornication, I am sorry to say, has been hitherto but little considered as a sin, which has given us much trouble, and I am afraid will continue to do so. Five couples have been married lately. In two instances, the baptism and marriage of the parties took place on the same day. On Sundays, we have school from 9 to 11 o'clock, but frequently not more than twelve attend from this place. Instruction is also given, on Tuesday and Thursday evenings, but in general not many come to receive it. Latterly, some have appeared more eager to learn, but, as crop-time is near at hand, I am afraid this eagerness will soon abate. We but lately obtained permission for the children, who are too young to work on the estate, to be brought to us in the morning by some of our old members. Some free brown children from Cross-path, who can read, come to us every day to school; thus our time is pretty well occupied. I have lately been at Beaufort's: the house was thronged with attentive hearers: to me, it was a blessed day, and I considered myself well rewarded for the fatigue of twelve miles' travelling. I heartily wish a missionary might live in these mountains; the present appears to be the right time for us to work among the inhabitants of this district, for the Lord has opened wide the door.

"In July, my dear wife and myself began to feel the effects of the wet season, and we had attacks of fever alternately. Mine terminated in sore legs, which obliged me to remain at home: but Sr. Ricksecker had much to suffer from fever in the month of August; and, as there is still a weakness remaining from her former sickness, I was the more concerned on her account. Our servants have been ailing, one after another since last crop-time. We have much reason to thank the Lord, that our children have been tolerably well hitherto.

"In September, Br. Light arrived here, quite unexpectedly, to our great joy and comfort; he took Sr. Ricksecker and the children with him to Irwin-hill, and I followed them, at the time of our conference, and stayed till October 3rd. The change of air proved very beneficial to us. Remember us in your prayers."

PETER RICKSECKER.

ST. KITT'S.

Extract of a Letter from Brother G. ROBBINS.

DEAR BROTHER,

BASSETERRE, *November 14th, 1831.*

"MY letter of the 30th of July, in answer to your's of the 3rd of June, made you acquainted with our proceedings relative to the new station; and, in a few lines of September the 7th, I mentioned what further steps were about to be taken. On the 19th of September, Br. and Sr. Shick left us, to go and reside at Deep-bay.

"Immediately after the 25th of July, the day on which we took possession of the land, we began to purchase building materials, and the work has since been gradually advancing. The Conference came to the determination to proceed with the building of the dwelling-house, leaving the church and out-buildings until we receive the title deeds of the land, which we hope you will soon be able to procure.

“ I have the pleasure on this occasion to inform you of the safe arrival of Br. and Sr. Biegler, on the 29th of October; their voyage lasted only fourteen days. After having been alone for nearly two months, you may believe that we made them heartily welcome. They engage in the service of our Saviour with their whole hearts, and we hope the Lord will lay His blessing upon their labours of love, in this part of His vineyard.

“ I rejoice to find that we may expect to receive books for our Sunday-school teachers and school-children. I hope the supply will arrive before Christmas, that they may not be disappointed a second time.”

From Brother SHICK.

DEAR BROTHER,

DEEP-BAY, *November 12th, 1831.*

“ YOU have been doubtless informed by Br. Robbins of our removal hither, We arrived on September the 20th, after having taken leave of the negro congregation in Basseterre on the 18th, and of our dear fellow-labourers on the 19th, with feelings more easily felt than described.

“ Here we now live at a place where nothing is agreeable but the fresh air, which we, dwelling quite close to the sea, get from thence, as it were, at first hand. O how do we wish that our house at the Profit-estate may soon be finished! The first stone was laid on October the 4th, Br. Seitz and myself being present. The wall is now about ten feet high from the foundation; and will probably be finished in little more than three weeks. The carpenter can then put up the roof, which has been meanwhile constructed in Basseterre. We hope to be able to move into it in January next. I am obliged to spend more or less of every day at the place of building, and have my full share of the difficulties and anxieties attendant on undertakings of this kind, especially in the West Indies. May the Lord help me through them, and continue to be my guide, support, and comfort.

“ Although we study economy as much as possible, I fear the expense of the new settlement will be very considerable, particularly as the place is at some distance from the high road, and being situated on the edge of a deep gulley, the cartage of stone, timber, &c, is very expensive. It is, however, one of the healthiest spots in the island, and when once in regular occupation, no expense need to be incurred for vegetables, grass, or wood. At present, it is a little wilderness.”

November 13th.

“ I have just come from performing divine service at the manager’s house, which was not so well attended to-day as it usually is. In general, the manager himself and several of the neighbouring planters are present, who seem very desirous that their negroes should hear the gospel. The evening-service, three times a-week, is held in our spacious dwelling-house at the Bay, and is frequented by a great number of white and coloured people, besides negroes. Mr. Edmeads, a gentleman residing at Sandy-point, has kindly granted us this house, as a temporary residence, till our own should be in a habitable state. The

situation is healthy, but much exposed, the harbour being immediately opposite our window. I am thankful to say, my wife and our dear children enjoy much better health here than they did in town. If it should please the Lord to dispose the hearts of the negroes to hear the gospel, we may look forward to the collecting of a large congregation at the new place, for the surrounding population is very considerable. When we are settled, I hope to establish a regular school; at present, we do what we can, to give instruction to about a dozen children."

—◆—

ANTIGUA.

Extract of a Letter from Brother JOHN COLEMAN.

DEAR BROTHER,

ST. JOHN'S, *January 7th, 1832.*

"THE supply of school-books and tracts, sent out by the Henry Wellesley, of which part are a gift from the Sunday-school Society, I duly received, and beg to offer to our kind and generous friends, the grateful acknowledgments of our Mission-conference, as well as those of our teachers and monitors, who were highly delighted with these Christmas presents. The negroes are by no means so dull as some apprehend; without instruction they are clever enough to contrive for their own interest, and are complete adepts at evasion; and when they have learned to read a little, their intelligence and inquisitiveness are frequently surprising; were these qualities less frequently mixed with self-importance and vanity, it would be greatly to their own advantage. To prevent as far as in us lies the introduction of licentious publications among those who can read, or to counteract their baneful influence where they have found their way, approved religious books are truly valuable; for we believe, that, under the influence of the blessed Spirit of God, they will be instrumental in giving a godly bias to the fondness of the negro for reading. When distributing such books and tracts among them, I am often encouraged by the recollection of those words, "*Blessed are ye that sow by all waters.*"

"To friends in Bath, Bristol, Ockbrook, and Dublin, we have likewise to express our gratitude for the presents of books, sewing materials, &c., sent by them, for the use of the schools. In return for their kindness, we can only pray that they may have the joy to hear that their labour is not in vain in the Lord; and that they may be rewarded, by knowing that the objects of their Christian solicitude, the young people and children under our care, walk in truth, and prosper for the Redeemer.

"The 10th of August, was a day of joy and gladness to us, and to many of our oldest and most faithful members; some of whom broke out into praise and thanksgiving, for what their eyes were favoured to behold. The occasion of this heartfelt joy was the laying of the foundation-stone of our School; a brief account of which will, no doubt, prove interesting to our benefactors in this cause, and become a means of stimulating them to increased and persevering exertions in affording us pecuniary aid.—At 9 o'clock A. M. being the hour allowed the negroes for breakfast, we had notified that the ceremony would be performed:

but long before that time, a considerable number, both of children and adults, had assembled in our church. From thence the children, preceded by the superintendents and accompanied by their teachers, walked in procession to the spot prepared for the erection of the building, where they formed a circle—the girls to the right, and the boys to the left, with the missionaries stationed eastward. Around these, were assembled a large number of persons, anxious to witness the solemn transaction. Most of the boys, and all the girls, were clothed in white dresses, forming a singular but pleasing contrast to their sable countenances. The service was opened with the hymn, “*Before Jehovah’s awful throne,*” &c. Heart and voice joined in the singing, during a pause in which the foundation-stone was laid. Br. Hervey then offered up a most impressive prayer; fervently intreating the ever-blessed God, our Saviour, to lift up the light of His countenance upon us, and to prosper and establish the work of our hands: supplicating the choicest blessings on all, in every place, who should aid and further this work of God; and, that as the building about to be erected was intended to promote the present and eternal benefit of the lambs of Christ’s flock, so He would graciously cause the Holy Scriptures, and the all-saving name of Jesus, to be ever dear to those who should either give or receive instruction therein; in order, that from the generations present and to come, the earthly courts of the Lord may continually be replenished with a succession of faithful servants and sincere worshippers, whose life and conversation should adorn the doctrine of God, our Saviour, in all things; and who, after affording proof of their gratitude to their teachers and benefactors, should, at length, join the song of the redeemed above: “*Worthy is the Lamb that was slain,* &c.” The service was then concluded by the singing of a hymn, and the doxology. In the afternoon, the children partook of a love-feast provided for them, at which many adults were present. Afterwards, they were addressed by Br. Coleman from Dan. xii. 4. “*Many shall run to and fro, and knowledge shall be increased.*” During this discourse, the children, as customary at all their meetings, were called upon to repeat many passages of Scripture, bearing upon the subject treated of, which they did to our satisfaction and edification, particularly, part of the 10th chapter of Romans. At the close of this meeting, we called upon all present to come forward and assist in defraying the heavy expense of erecting the school—assuring them, that the smallest contributions would be thankfully received, and prove to our friends at home, that they, for whose benefit the work is undertaken, are really interested in it, and give of their penury willingly. And it is with unfeigned pleasure I am able to add, that the children were the first to begin the subscription, and that they have continued to bring their mites up to the present time. What we have received from them and other friends amounts to above £20 currency; of which sum, about £15 has been given by the children. This has been stated publicly, in the hope that the zeal of these little ones would provoke many to love and to good works; but I am sorry to say, the majority are not easily moved out of their own way. A particular account of the state of our day, evening, and Sunday-schools, I must defer to another opportunity, as also remarks on the Christmas-festival.”

JOHN COLEMAN.

BARBADOES.

From Brother J. TAYLOR.

DEAR BROTHER,

SHARON, *December 14th*, 1831.

“ SINCE my last to you, of September 24th, I have received your three letters, of the 6th and 19th of October, and 5th of November, and feel truly grateful for the kind interest you take in our circumstances since the late awful visitation. We fervently pray the Lord, abundantly to bless all those who have contributed or may still contribute to the rebuilding of our ruined churches and dwellings at Sharon and Mount Tabor. We have repaired Br. and Sr. Morrish’s part of the dwelling-house in a temporary manner, and now use it for our public services and schools, leaving out the partitions, which were carried away by the storm. After examining our fallen church, with a view to erect the school-room, we found the pitch-pine frame-work, and window-frames of the same materials five inches square, almost destroyed by the wood-lice; the boards on the roof, and shingles, are also quite decayed; only the rafters and floor are good, the latter having been laid by Br. Brunner, in 1825. We have now taken it up, to preserve it from the very heavy rains which have fallen since the hurricane. The church was 53 feet by 30 feet, with stone walls at both ends, to the plates; the sides were of wood. We purpose first to erect the school-room, 20 feet by 30 feet, with a double roof, and partitions to make one room 20 feet by 15, for the boys, and another the same size, for the girls. We shall be obliged to make it mostly of new materials. The servants’ house, stable, chaise-house, and cow-house, have been covered in with the old materials, and the best of the rafters and floor kept towards the school-room. As the wood is liable to be eaten by the wood-lice and ants, and stones are very difficult to be got in our neighbourhood, we propose to build the church of brick—the dimensions to be 50 feet by 40 feet, with three roofs; the wall to be 9 feet to the plate; the roofs hipped. This will make it rather larger than our old one, which we think desirable, as our congregation is on the increase. We have observed, that the brick buildings in Bridgetown have not suffered so much by the hurricane as the stone ones; and therefore, we think it would be cheaper in the end. When the school-room is finished, we intend to use it as a temporary church, then repair Br. Morrish’s apartments, and both families move into them, till our part of the house, which is at present very unsafe, is put into order. The wind has been very high for some weeks; so that at night we have had but little rest, the walls being cracked in many places. Last week, one of the props was blown down. Our faith is weak, having lately witnessed such awful scenes; yet, we trust we can say, that, “*though faint, we are still pursuing;*” believing that our gracious Lord, who has hitherto spared our lives, will continue to keep His protecting hand over us, His poor unworthy servants and hand-maids!

“ The wages of carpenters and masons are still very high, as all those who are able are endeavouring to raise their own fallen dwellings and sugar-works; few workmen are to be had for less than a dollar *per* day, (4s. 4d.), besides meat

and drink ; and good ones demand a dollar and a half. We have only hired one carpenter as yet, and our two domestics work with him ; Br. Morrish and myself direct them, and work as well as we can, and as our time will permit. Lumber has been very high, but is now somewhat cheaper. O may our Saviour give us the needful health and wisdom, to carry on the work which now devolves on us, according to His mind ! I feel myself very unfit to undertake such matters, and wish that a Brother more duly qualified were here at present. Br. Morrish endeavours to make himself useful, and I am truly thankful for his assistance. I am sorry to say Sr. Morrish does not enjoy good health. On the 1st of October she was delivered of a son, named William ; the infant is well, but the mother far from being so, though able to be about. Br. Zippel is indefatigable in his exertions for the well-being of the Mission in Mount Tabor, where he has full employment for his time and abilities. Last week I had a letter from Br. Ellis, by His Majesty's ship Pallas, from Jamaica, bringing 25,000 dollars from the inhabitants of that island, for the sufferers here.

“ I am happy to say, that our meetings at Sharon are well attended, and, since the hurricane, we have observed many strangers. At our last speaking with the new people, 59 came for the first time, requesting their names to be put down. One said—“ I come to seek my salvation among you.” Br. Morrish and myself go alternately, every other Saturday morning, to Mr. F.'s estate, to preach. The negroes appear very attentive ; but, though invited to come on Sunday to Sharon, we have seen none here as yet. We must sow in hope. We have requested one of our negro assistants, living at Cobham's, to visit them, as she has some relations there.

“ I have been busy ascertaining the number of our congregation at the close of the year ; in the course of which, I find that 57 adults and 44 children have been baptized at SHARON ; 12 received or re-admitted as members of our church ; 27 admitted to the Holy Communion. The number of departures has been 44 ; of these, 23 were occasioned by the hurricane. Our congregation consists at present of 232 communicants ; 209 baptized adults ; and 178 baptized children. These with 118 candidates for baptism, 298 new people, and excluded, give a total of 1035 souls under our care. Continue to remember us, and our dear negro flock, at the throne of grace.

J. TAYLOR.

From Brother J. G. ZIPPEL.

DEAR BROTHER,

MOUNT TABOR, *December 13th, 1831.*

“ IN my last letter I mentioned to you, that we intended to put up a temporary chapel, adjoining our present dwelling, which would be 34 feet by 10. This building is now finished. On the 7th of October, we had service in it for the first time ; this was the general fast-day, and the number of hearers was so great, that the greater part of them had to stand outside. How thankful were we, after being deprived of a place of worship for almost four months, to find ourselves again assembled, and enabled to feed together upon that word, which nourishes our souls unto life eternal !

“ From the date of the hurricane to the 7th of October, divine service was performed for some weeks in our dilapidated hall, but as it became dangerous to assemble between the cracked walls, the manager’s house at Haynesfield was kindly offered for the purpose. Now, we are able to go on much as usual in our Missionary labours, and I am happy to say, that this severe visitation of the Lord has not failed to impress upon the minds of many, who before were careless, the necessity of watching and praying, since they know not at what hour the Lord may come.

“ Hitherto there has been no opportunity afforded us on any estate to bring the Gospel into the houses of the negroes, with the exception of one, where I have permission to instruct the children in the morning, out of crop-time. I lately got acquainted with a gentleman, who is himself the owner of a small property, and attorney for several estates, and as he appeared to be well disposed towards the cause of missions, I ventured to ask for leave to visit his negroes. To this he replied, he should be glad to see me; but, as he should like himself to be present when I came, he would give them time for that purpose on Saturdays, having first arranged matters with his overseer. I have not seen him since, but still hope to obtain the desired permission. Much good might be done in this way, if we were allowed either to preach or visit on the neighbouring estates; and I trust, the time is not far off, when these difficulties will be removed. Our evening-meetings are better attended, which encourages us to persevere—to sow and to plant, in the hope that in due season the master of the vineyard will cause His blessing to shower down, as the small rain upon the tender herb. It was very pleasing to perceive, that the commencement of our evening-school caused great joy to the scholars, whose number is from 40 to 50. Some of them have made very good progress, and will soon, I hope, be able to read in the Bible, though they commenced reading only 18 months ago. Till lately we employed a young man from Haynesfield, as teacher, but I am sorry to say he is on the eve of parting from his wife; and, as he will thus exclude himself from our fellowship, I should not like to employ him any longer, though I do not know whom to engage in his place. We are in great want of school-books; I would, therefore, beg the favour of you to send, as soon as possible, some dozens of each of the following:—the Sunday-school Primer; Part 1. of the Spelling-book published by the Sunday-school Union; and Part 3. of the Spelling-book of the general Sunday-school Society.

“ Our plan of building is *that* customary in Antigua, which we believe to be better adapted to withstand the force of a hurricane, than the one formerly adopted. We intend to erect a wooden-frame house, the doors and windows provided with strong bars, with a cellar below, which will be constructed as solidly as possible, so that, in case of a hurricane, it may serve as a place of refuge, for which purpose the beams of hard wood will answer very well. As we do not find any other suitable spot, but that on which the former dwelling-house stood, we shall have to clear away the rocks and rubbish, which will be troublesome and expensive; yet we are glad to be able to use the walls of the kitchen and provision-room again, which want nothing but the roof; and as our temporary chapel is large enough for the present, we intend to build the

church, which is to stand on the south side of the yard; however, I mention these merely as preliminary arrangements, which circumstances may hereafter modify.

“May the Lord abundantly bless and reward all our benefactors in Great Britain, for the willing liberality, with which they have come forward to help us in our distress.

J. G. ZIPPEL.”

TOBAGO.

Extract of a short REPORT, concerning the Progress and Present State of the MISSION in the Island of TOBAGO; dated December, 1831.

“IN the course of the year 1830, a commencement was made of holding a weekly service for the negroes in Montgomery chapel, at which various portions both of the historical and prophetic books of the Old Testament were expounded, and their relation to the person, offices, and work of Christ our Saviour clearly pointed out. The effect hereby produced upon the minds of the negroes, who attended in great numbers, far exceeded our expectations; and ever since that period, a greater desire to hear the word of God has been evident among them. We can with truth state, that during the remainder of the year, particularly in Passion-week, and on Easter-Sunday, our chapel could not contain the number of people who desired admittance. It is true that the attendance has not continued equally numerous, but we do not on this account despair; we believe it was the Spirit of God who opened the minds of the negroes for the reception of Divine truth, and we therefore do not doubt that He will continue to carry on His gracious operations in their hearts. It is also deserving of notice, that the negroes who now attend, are not confined to one or two estates, as was the case formerly, but come more or less from thirteen different properties to Montgomery chapel. Our field of labour in the windward part of the island has likewise at times afforded us much cause to rejoice, on account of the regular attendance of the negroes on the preaching of the Gospel. We have however to lament, that we are unable to labour as effectually among them as we could wish. The religious instruction we impart is confined to the evening, and the manager’s house is the only place in which we can meet; we have therefore but little time and opportunity for conversing with the negroes individually, which certainly is of the greatest importance in a mission. A Missionary is thereby enabled to produce a greater effect on the minds of the negroes, and he has also a better opportunity of leading them on in the way of truth; so that they may become not merely nominal Christians, but such according to the true meaning of the word; showing forth by their words and actions, that they have received power to become children of God through faith in Christ Jesus.

“At Montgomery, no impediments of this kind impede the progress of the Mission, as will be seen, by the following brief statement of the number of negroes, who have advanced in the privileges of the Church, during the present year.

“ *February 6th.* Eight adults became members of our church, by Holy Baptism or reception, and eight others were received into the class of candidates. The chapel was crowded to excess at all the services.

“ *April 3rd.* Easter-Sunday, we had a day of great blessing, being permitted to proclaim to several thousand negroes, the glorious resurrection of our blessed Redeemer. Our labours commenced early in the morning, and did not come to a close until 9 o'clock in the evening; 7 infants, and 10 adults, were added to the church by Holy Baptism; and 13 to the class of candidates.

“ *May 15th.* We had also the pleasure to admit 3 adults to the Holy Communion, after they had been previously confirmed.

“ *May 29th.* Eleven adults were baptized, or received as members of the church, and 17 added to the class of candidates.

“ *August 21st.* Being the memorial-day of the commencement of the Brethren's Missions among the heathen, our chapel was crowded, and we had the pleasure to admit 15 adults, as members of our church by Holy Baptism or reception, and to add 16 to the class of candidates.

“ On the *16th October*, 9 adults were baptized or received, and 15 added to the class of candidates.

“ Total number baptized or received as members of the church at Montgomery this year, 53 adults; and 69 added to the class of candidates, up to the present date.

“ The following is a statement of the number of negroes under our charge, and receiving instruction at Montgomery, and on the Windward-estates.

“ At Montgomery 102 adult members, of whom 15 are communicants, 80 baptized children, and 120 Creoles, entered on our list as scholars; 200 candidates and new people:—Total 502. On the Windward-estates, 5 adults, and 53 children, baptized; and 128 candidates and new people, on the list:—Total 688.

“ We commend the work of God entrusted to our charge, to the kind remembrance of all our dear friends in England, and to their faithful intercession at the Throne of Grace.

W. EBERMAN.

G. H. ZETSCHÉ.”

NORTH AMERICAN INDIANS.

Mission among the CHEROKEES.

THE state of this Mission continues to be one of great anxiety, the difficulties by which it is surrounded appearing rather to increase than to diminish. After the return of the Missionaries to their respective stations, (noticed in p. 46, of this volume), the schools were re-opened, and the small Indian flocks enjoyed a few weeks of repose. They were, however, soon disturbed by fresh reports of hostile movements. On the 31st of March, Br. Clauder, of Ooch-

gology, was arrested by the Georgian military, under the command of Colonel Nelson, but in two hours he was set at liberty, on condition that he would quit the Cherokee country in ten days. The same officer having subsequently obtained more accurate information concerning the conduct of the Missionaries, gave them to understand in a friendly manner, that till they received further directions, they might remain at their respective settlements, and that in the event of their being obliged to leave the country, a period of ten days would be allowed for their removal. By letters of a later date, we learn, that in the middle of July, Br. Clauder received a definite order from the Georgian government, to retire from the Indian territory on pain of imprisonment in the house of correction. He, in consequence removed the property belonging to the Mission-house, as far as it was practicable to a place of safety, and having taken an affecting leave of the congregation, set out with his family and Sr. Gambold, for Spring Place, whence they have since retired to Salem, North Carolina. Br. Byhan, who resides at Spring Place, has hitherto been exempted from the same necessity, owing to his office as postmaster in the service of the United States. He has therefore continued to care for the small Indian flock, as faithfully as the very unsettled circumstances of the country would permit.

On the 13th November, the believing Cherokees enjoyed together the Sacrament of the Lord's Supper, by which they appeared to be greatly refreshed and strengthened, so that they could look forward, with resignation to the Lord's will, to the ultimate issue of the troubles in which they in common with their countrymen are involved. The schools have been recommenced with several children.

At *Oochylogy*, the Indian converts maintained their spiritual fellowship with each other, and were in the habit of assembling every Lord's day in the Mission-house for praise, prayer, and the perusal of the Scriptures. On these occasions, Br. Abraham Hicks officiated.



Mission among the DELAWARES.

THE last accounts from Br. Luckenbach are dated FAIRFIELD, the 10th of June, and the 23rd of September. They contain a very encouraging report of the spiritual state of the small Indian congregation. On Easter-Sunday the Missionaries had the joy to baptize 3 adults and 1 infant; all who were present at this solemnity were deeply affected, many years having elapsed since so many persons had been admitted at once into church-fellowship. The number of inhabitants continued on the increase, notwithstanding frequent deaths. The sugar harvest had not been as abundant as in former-years, and the fields had been much injured by inundations and the continuance of cold weather.

Every year our Indian Brethren make some advance in agriculture, and have already adopted several of the methods of cultivation practised by the white people.

The boys in the school make satisfactory progress in reading, and several of them can already write a good English hand. The Missionaries' wives instruct the girls in knitting and spinning, but these instructions were frequently interrupted by the necessity of engaging in the labours of the field, in which, as is well known, the Indian females take a prominent part.

Miscellaneous Intelligence.

I.—The following Brethren and Sisters have been recently appointed to Missionary service:—

1. Br. Paul Henry Brauer, of Gnadenfrey, in Silesia, to the service of the Mission at the Cape of Good Hope.

2. Br. Fred. Valentine Richter, of Christiansfeld, in Denmark, to be an assistant in the Greenland Mission.

3. Br. Charles Gottfried Albrecht, of Koenigsfeld, in Wirtemberg, to the service of that in Labrador.

4. Br. and Sr. Wright, who have been employed several years in Antigua, have accepted a call to succeed Br. W. Eberman and his wife, in the care of the Mission in Tobago.

5. Their place in Antigua will be supplied by Br. and Sr. Shick, from St. Kitt's.

II.—At the close of the year 1831, the number of Brethren and Sisters employed in the service of the Brethren's Missions was as follows:—

1. In GREENLAND	4 Stations.	23 Missionaries.
2. In LABRADOR....	4 do.	28 do.
3. Among the NORTH AMERICAN INDIANS	3 do.	10 do.
4. In the DANISH WEST INDIA ISLANDS..	7 do.	38 do.
5. In JAMAICA.....	6 do.	16 do.
6. In ANTIGUA.....	5 do.	24 do.
7. In ST. KITT'S.....	2 do.	10 do.
8. In BARBADOES.....	2 do.	6 do.
9. In TOBAGO.....	1 do.	4 do.
10. In SURINAM.....	1 do.	14 do.
11. In SOUTH AFRICA.....	6 do.	36 do.

Total, 209 persons, residing on 41 stations: that of Voorzorg on the Saramecca, in the colony of Surinam, having been relinquished in the course of last year.

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, 1830, to February, 1831.

FROM SOCIETIES AND ASSOCIATIONS.

ENGLAND.

LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, esq. Treasurer—		
For the General Fund	2751	9 6
West India ditto	157	9 0
Jamaica Mission	50	0 0
Ditto for School-books	5	0 0
Negro Schools	121	14 0
Schools generally	25	0 0
Fourth Settlement in Labrador (Hebron)	179	0 0
Labrador Mission generally	97	13 6
Cape Mission	6	7 6
Towards the restoration of the Mission premises in Barbadoes, destroyed by the late hurricane	1131	8 11
	£4555	2 5

London Ladies' Association, by Miss Snell, Treasurer, including 5 <i>l.</i> for Greenland, 6 <i>l.</i> for Hebron, and 5 <i>l.</i> for New Fulnec, and 31 <i>l.</i> 4 <i>s.</i> for Barbadoes	143	6 4
Ladies' Association, Bath, by Miss A. Phillott, Treasurer	97	6 5
Ladies' Association, Bristol, by Miss Draper, Treasurer	86	11 9
Ladies' Association, Bedford, by Mrs. Livins	14	10 5
Ladies' Association, Fairfield	15	1 8
Boys Juvenile Missionary Association, Bristol	5	9 7
Girls Juvenile ditto	1	10 1 ³ / ₄

SCOTLAND.

Edinburgh Association, in aid of the Brethren's Missions, (including 14 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> for the West India fund; and 102 <i>l.</i> 11 <i>s.</i> for Barbadoes), by R. Plenderleath, esq.	702	19 5
---	-----	------

Glasgow Auxiliary Moravian Missionary Society, (including 40 <i>l.</i> 15 <i>s.</i> 6 <i>d.</i> from the Female Auxiliary Society; 31 <i>l.</i> 9 <i>s.</i> 6 <i>d.</i> for the West India Fund; and 55 <i>l.</i> for Barbadoes) by James Playfair, esq.	316	18 3
Greenock Auxiliary Missionary Society, by R. D. Ker, esq., Treasurer	10	0 0
Perthshire Missionary Society, by Rev. J. Newlands	15	0 0
Nairn Missionary Society, by Fulham Barclay, esq.	5	0 0
Stirlingshire Missionary Society, by Rev. J. Smart	20	0 0
Northern Missionary Society, by Rev. C. C. M'Intosh	10	0 0
From Members of the East Lothian Missionary Society, by W. Hunter, esq., Haddington	11	10 0

*The following Donations from Societies and Associations in Scotland are included in the gross Amount of 702*l.* 19*s.* 3*d.*, remitted by the Edinburgh Association.*

Burnt Island Bible and Missionary Society	3	0 0
Montrose Society for Missions, Schools, and Tracts	5	0 0
St. Ninian's Parish Society	5	0 0
Brechin School Society	2	0 0
Alloa Penny-a-week Society	5	0 0
Wick and Pulteney Missionary Society	4	0 0
Anstruther Bible and Missionary Association	2	0 0
Edinburgh Auxiliary Missionary Society	20	0 0
Bible and Missionary Society of the Rev. Mr. Comrie's Congregation at Pennywick	3	0 0

Subscriptions and Donations

St. Andrew's Missionary Society	2	0	0
Western Mid-Lothian Bible Society	4	0	0
Berwickshire Bible Society ...	10	0	0
Stow Female Auxiliary Missionary Society	2	0	0
Peebles Female Missionary Society	3	0	0
West Lothian Bible Society ...	6	0	0
Annan Bible and Missionary Society	3	0	0
Lockie Society for Promoting Christianity	3	0	0
Elgin and Morayshire Missionary Society	4	10	0
Inverkeithing Bible and Missionary Society	3	0	0
Biggar Bible and Missionary Association	4	0	0
Ditto Female Association	2	10	0
Moffat Female Bible and Missionary Society.	3	0	0
Cupar-Fife Missionary Society .	10	0	0
Monimail and Collessie Bible and Missionary Society ...	2	0	0
Leith Missionary Society	5	0	0
Dunscae Association for Religious Purposes.....	1	1	0
Dundee Juvenile Bible and Missionary Society	5	0	0
Missionary Society, in the Rev. Dr Brown's Congregation, Edinburgh	15	0	0
Tulhullan and Kincardine Bible and Missionary Society ...	3	0	0
Queensferry Juvenile Bible and Missionary Society	2	0	0
Ditto Penny-a-week Bible and Missionary Society	2	0	0

Subscriptions and Donations received by the Edinburgh Association.

Collection after Sermon by the Rev. John Geddes, Paisley.	27	5	8
Legacy from the late W. Thomson, esq., by his executors, deducting duty	298	1	9
Miss I. Tower	1	1	0
Misses Balfour, Charles-street..	0	10	6
Mrs. Baillie	1	1	0
Misses Smith	1	1	0
Mrs. Harper	0	7	0
L. F.	2	0	0
John Robertson, esq.	0	10	6
Thomas Hunter, esq.	0	10	6
W. W. L. per post	1	1	0
Mrs. Bonar, Kemmergham ...	2	0	0
Miss Garden	1	1	0
William Tod, esq. sen.....	1	0	0
Mrs. H. Duncan	0	5	0
Mrs. Moir	1	1	0
Miss Spratt	1	1	0
John Irving, esq.	1	1	0
Mrs. Black	0	5	0
Robert Plenderleath	2	2	0
W. W. Anderson, esq.	0	10	6
Mrs. Watson	0	10	0
Dr. Bertram	0	10	6
Robert Lowes, esq. of Plean ..	1	1	0
Rev. Mr. Watt, Dalgelly	1	1	0
Mrs. Guthrie, Brechin	1	0	0
J. S. More, esq.	1	1	0
James Bridges, esq.	0	10	6
Captain Tait, R.N.	1	1	0
J. A. Haldane, esq.	1	1	0
Robt. Haldane, esq.	1	1	0
Mrs. Mowbray	1	1	0
Mrs. Dr. Campbell	0	10	6
Mrs. Hamilton	1	1	0
Rev. Dr. Muir	0	10	6
Wm. Scott Moncrieff, esq.	0	10	0
A Friend, Leith	0	7	6
Wm. Tennant, esq.	1	1	0
John Stirling, esq.	0	10	6
Henry Tod, esq.	0	10	6
William Brown, esq.	0	10	6
M. N. Macdonald, esq.	0	10	6
J. F. Gordon, esq.	1	1	0
Walter Dickson, esq.	0	10	6
John Campbell, esq., Carbrock .	0	10	6
R. Wardlaw Ramsay, esq.	1	1	0
Lady Carnegie	2	0	0
Miss Mary Ann Carnegie	1	0	0
Mrs. Neilson	0	5	0
Rev. Dr. Buchanan	0	10	6
Joseph Bell, esq.	0	10	6

From Members of the East-Lothian Society for Promoting Christian Knowledge, by W. Hunter, Esq.

Mr. P. Begbie, Cairndinnis ...	1	1	0
The late Miss C. Begbie, ditto..	0	10	6
Miss Begbie, ditto	0	10	6
Mr. John Houden, Garleton ..	2	2	0
Miss Howden, ditto	0	10	6
Tranent Female Bible and Missionary Society	2	0	0
Mr. David Roughead, Haddington	0	10	0
Mr. Archibald Todrick, ditto ..	0	10	0
Mrs. Lorn, Dunbar	0	10	6
Rev. Dr. Lorimer, Haddington..	0	10	6
Rev William Stark, Dirleton ..	1	1	0
Mrs. Thomson, Preston-kirk ...	1	0	0

Rev. Dr. Peddie	0	10	6	Alexander Hutchison, esq.	0	5	0
John Livingstone, esq.	0	10	6	A Friend, Pittenweem.	1	0	0
Adam Black, esq.	0	10	6	Rev. Mr. Clouston, Stromness ..	0	10	6
Wm. Bonar, esq.	1	1	0	G. Hastie, esq., Mid-Calder ..	1	1	0
Rev. Dr. Chalmers	1	1	0	J. M.	1	1	0
Robert Kemp, esq.	0	10	0	William Matthews, esq., Aber-			
Rev. Dr. Brunton	0	10	0	deen	0	10	6
Rev. John Paul	0	5	0	George Buchan, esq., of Kelloe	2	2	0
David Littlejohn, esq.	1	1	0	Ditto	0	10	6
John Ogle, esq.	1	1	0	Mr. George Inglis, Dunferm-			
Wm. Stothert, esq., Cargen....	1	1	0	line	5	0	0
C. M. Christie, esq., of Durie..	1	0	0	Mrs. Scott	1	0	0
John Lauder, esq.	0	10	6	Robert Simpson, esq.	0	7	6
Hon. Charlotte Mackenzie	0	10	6	Robert Paul, esq.	0	10	6
Hon. Augusta Mackenzie	0	10	6	Rev. Chr. Anderson	0	10	6
Miss Stewart, Herriot-row	0	10	6	W. A. G. & R. Ellis, esqs.	1	1	0
Dr. Abercrombie	1	1	0	Rev. Dr. Gordon	0	5	0
Rev. Dr. Dickson	0	5	0	J. Grant, esq., of Kilgraster ..	1	0	0
Rev. Dr. Manuel	0	5	0	Mrs. and Miss Grant	0	10	0
James Proudfoot, esq.	1	1	0	James Howden, esq.	0	10	6
Mark Watt, esq.	1	1	0	Miss Miller, of Glenlee	1	1	0
Geo. White, esq.	0	10	6	Dr. Huie	0	10	6
James Forrest, esq.	0	10	6	John Watson, esq., jun. Leith.	2	0	0
Miss Baillie of Polkimmeth	0	5	0	A Friend	1	0	0
Rev. Daniel Wilkie	0	10	6	Mrs. Black (West Indies)	0	5	0
Rev. John Aikman	1	1	0	J. Gairns, esq., Kirklawhill ..	0	10	6
Mr. John Mackenzie	0	5	0	Mrs. Dr. Wright, Stirling	5	0	0
Miss White Melville	1	0	0	Wm. Patison, esq.	0	10	6
Rev. James Martin	0	10	6	Arch. Gibson, esq.	0	5	0
Miss Kinneir	0	10	6	Thomas Miller, esq.	0	5	0
Dr. James Wood	1	1	0	Joseph Liddel, esq.	0	5	0
John Barclay, esq.	1	1	0	Miss Hunter Blair	1	1	0
P. B. Mure, esq.	0	7	0	William Todd, esq., sen., Lass-			
A friend	0	5	0	wade	1	0	0
Dr. Keith	0	10	6	Miss Davidson, Early Vale	1	0	0
Dr. MacLagan	0	5	0	Miss Sheriff	0	10	6
John Caddel, esq.	0	5	0	A Friend, Greenock	1	1	0
John Baxter, esq.	0	10	6	A Lady	0	2	6
William Robertson, esq.	1	0	0	James Dickson, esq.	0	10	0
Rev. Dr. John Brown	0	10	6	D. K. Whyte, esq.	0	10	0
Rev. Walter Tait	0	10	6	William Whyte, esq.	0	10	0
Miss Blair	0	10	6	Adam Ferguson, Esq.	0	10	0
William Young, esq.	1	1	0	Major MacGregor	1	1	0
Alexander Jameson	0	5	0	Wm. MacFarlane, esq.	1	1	0
Sir Robert Dundas	1	0	0	William Oliphant, esq.	0	10	6
Thomas Clapperton, esq.	0	10	6	Lady Grace Douglas	1	0	0
James Evans, esq.	1	1	0	Miss C. Wellwood	1	1	0
Capt. Fraser, Portobello	0	10	6	Rev. James Monteith	0	10	6
Major MacGregor	0	10	6	Ditto	0	10	6
Miss Thomson	3	0	0	George Yule, esq.	0	5	0
Mr. Andrew Balfour	1	1	0	Friend	0	10	0
Mr. Ramsay, Kirkwall	1	1	0				
A Lady, per Rev. Mr. Craig..	1	0	0				
Anonymous	1	1	0				
Mr. James Gray	0	5	0				
Rev. John Bruce	0	10	6				
Messrs. Redpath, Brown, & Co.	0	10	6				
Miss Pringle, Whitebank	0	10	6				
Rev. Edw. Craig	1	1	0				
				<i>AYR. By Rev. James LaTrobe.</i>			
				Irvine Female Independent Bi-			
				ble Society	5	0	0
				Kilmarnock Female Society for			
				Religious Purposes	5	0	0
				Wm. Cunninghame, esq., <i>don</i>	5	0	0
				Col. West Hamilton	1	0	0

Mrs. Kirkland	1	0	0	Rev. Dr. Steinkopff, and some			
Miss Robertson	0	10	6	members of the Lutheran			
Miss Anne Latrobe	0	5	0	Church at the Savoy	5	0	0
<i>LONDON, and its Vicinity.</i>				Captain Bartholmew, R. N.,			
Two Collections in the Bre-				Farnham	5	0	0
thren's Chapel, Fetter-lane	26	12	6	The Misses Woodroofe, Beck-			
Legacy of the late Lady Con-				cnham	2	2	0
greve, by her executor, Rev.				A. B. by Messrs. Hoares	2	2	0
W. D. Coneybearé, less duty	90	0	0	Miss Janet Agnew	2	0	0
Legacy of the late S. Bevan, esq.	22	10	0	Sale of Work by ditto	1	15	0
Ditto of the late Mrs. John-				J. Scholefield, esq., Pentonville	5	0	0
son, per J. Hurlock, esq. exe-				W. Bardgett, esq.	3	0	0
cutor	50	0	0	Rev. J. Kitchen	1	0	0
Legacy of the late Robert Bar-				Rev. M. M. Preston, Cheshunt			
clay, esq., Bury-hill, by his					2	2	0
executor D. Barclay, esq.	100	0	0	F. W.	1	1	0
Right Hon. Admiral Lord Gam-				W. Harding, esq.	1	1	0
bier	10	0	0	Rev. P. Serle, Oddington	3	3	0
Right Hon. Lady Gambier	5	0	0	Rev. W. Mann	1	1	0
Right Hon. Lord Barham	10	0	0	Collected by Miss Giberne—			
Mrs. S. Vansittart	5	0	0	Miss Rougemont	1	1	0
Anon.	100	0	0	Mrs. Giberne	0	6	0
Mrs. Grote	5	0	0	Mr John Birkett	0	2	6
Miss Wade	1	1	0	Small subscriptions and dona-			
Miss Smith	1	1	0	tions	0	12	1
Friends to the Brethren's Mis-				Rev. John Hurt Barber	1	1	0
sions, by the Rev. J. G. Foy-				Right Hon. Lady Millicent			
ster	10	0	0	Barber	1	1	0
Mr. J. Jackson	1	1	0	Mr. John Stuttard	1	1	0
Mrs. Lock, Elliotvale, Black-				Walter C. Trevelyan, esq.	2	0	0
heath	3	0	0	Mr. Thomas Lawrance	1	1	0
A Friend to the Moravian Mis-				John Rogers, esq.	5	0	0
sions	75	0	0	Mr. M'Dowall	5	0	0
J. Foster Barham, esq., for the				Miss H. Wellford	2	2	0
Jamaica Mission	100	0	0	Miss C. Wellford	1	1	0
Mrs. Gordon, Beckenham	1	0	0	Mrs. Hayley	1	1	0
John Frere, esq., Turnham-				Rev. C. P. Golightly	10	0	0
green	5	0	0	John Wilson, esq.	1	0	0
D. Benham, esq.	2	2	0	Captain John Rumbeet	0	10	0
Mrs. Davies	0	10	6	H. Casement, esq., Belfast	1	0	0
Joseph Wilson, esq., High-				Mrs. Hill	0	5	0
bury	2	0	0	Richard Phillips, esq., for the			
Mr. Lindop	1	1	0	domestic comfort of the Mis-			
Mrs. Manners, by Mrs. Price				isionaries in Labrador	5	0	0
	5	0	0	Mrs. Cookworthy	1	0	0
Mrs. Hamilton Nisbet, by				Mr. F. Langston	1	1	0
ditto	5	0	0	Rev. J. Hough	1	0	0
By Mrs. Mayers				Mr. Wm. Robinson	1	1	0
Miss M. Giberne	1	1	0	W. Morton Pitt, esq.	1	1	0
Mrs. Giberne	0	6	0	Two Friends, by Miss Thomp-			
Miss R. Giberne	0	10	0	son	1	0	0
Small Subscriptions	0	3	0	A Friend, by Mr. H. M. Malla-			
Charles Holehouse, esq.	2	2	0	lieu	0	7	0
Mr. Skene	1	1	0	Mr. Thomas Thorp	1	0	0
Mrs. Stewart, Kentish-town	0	10	0	Mr. H. Miller	1	0	0
Miss M. Winterbottom	0	10	0	Collection by Mrs. Hope, Gos-			
M. Townshend, esq., City-				well-street	1	19	2
road	1	0	0	Master James Hope's Mission-			
				box	1	11	0

Mr. R. Nowell	ann	0	10	0
Rev. A. Brandram		1	1	0
A Friend, by Mrs. Moore	don	5	0	0
Mrs. & Miss Irvine, for Tobago Mission, 3 half-yearly payments		150	0	0
John Hamilton, esq., for ditto		25	0	0
Mr. G. Deane	ann	1	1	0
Messrs. J. Green & Co.		1	1	0
Mr. William Cooper		1	1	0
Messrs. Fields & Thompson		2	2	0
Mr. John Wells		0	10	0
Mrs. Godden, Teston, near Maidstone	don	50	0	0
Friends through a Friend		1	10	0
W. Golightly, esq	ann	2	0	0

Additional from Mr. Chaffin, by Mr. Slater		1	0	0
Dr. Byam, by Mrs. Gibbs	ann	1	1	0
G. Hunt, esq.		1	0	0
Mrs. Haweis	don	5	0	0
William Bally, esq.	ann	1	0	0
Miss Hurlock		1	0	0
Miss Barnett	½ yr's	0	5	0
Anonymous		0	10	0
Hon. Mrs. Monk		2	2	0
A Child's Missionary Box		1	2	1
Price of a Twelfth-cake		0	10	0

ASSOCIATION connected with the Brethren's Congregation in Bath. Transmitted by Miss Phillott, Treasurer.

The following are among the Receipts of the LONDON LADIES' ASSOCIATION.

T. N. Wittwer, esq. Clapham		5	0	0
Mrs. Wathen	ann	1	1	0
Mrs. Ives		1	0	0
A Friend		1	0	0
J. Baber, esq.		3	0	0
A Friend		2	0	0
Joseph Hurlock, esq.		5	0	0
Miss Jane Hurlock		1	1	0
M. H.		1	1	0
Mrs. Boyd		0	10	0
Mrs. Steinmetz		0	6	0
Mrs. Gaviller		0	4	4
Mr. Gaviller		0	5	0
Mrs. Moreland		0	5	0
Mrs. Williams		0	12	0
Mrs. Kemp		0	5	0
Miss Hawkins		0	5	0
Mrs. S. Jones		1	1	0
Mrs. Thornhill		1	0	0
Mr. Dickenson		1	1	0
Mr. Battye		1	1	0
Mr. Halliley		1	0	0
Mr. Edwards		1	1	0
Mr. Fryer		1	1	0
Mr. Carter		1	1	0
Mrs. Smith, Chapter-house, St. Paul's	ann	1	1	0
Collected by her		0	15	0
Rev. Robt. Hankinson, Bilney Lodge		2	0	0
Mrs. Fysh, Russell-square		1	6	0
Mrs. Pownall, ditto		1	6	0
E.N. Thornton, esq., Kennington		2	10	0
Miss Thornton		1	1	0
Miss H. Thornton		1	1	0

BATH. By the Rev. S. Reichel.

Collections at the Brethren's Chapel		18	11	6
--	--	----	----	---

By the Treasurer.

Rev. Henry Hayes	ann	2	2	0
Charles Phillott, esq.		2	2	0
Miss Chapman		2	2	0
Miss More		2	0	0
Rev. Mr. Hill, for 1830 and 1831		2	2	0
Mr. Barrett, Weymouth, for 1830 and 1831		2	0	0
Rev. Edward Lake, Worcester		1	1	0
J. C. Hartsinck, esq.		1	0	0
Miss J. E. Bury		1	0	0
Mrs. M. Hewitt		1	0	0
Mrs. C. Sheppard		1	1	0
Mrs. Wardell		1	0	0
Mrs. Coleman		1	1	0
Miss Fitzgerald		1	1	0
Miss Phillott		1	1	0
Mr. Stead, Bradford		1	0	0
Miss Barry		0	10	0
Mrs. Fuller		1	0	0
Mr. G. Fuller		1	0	0
F. B.	don	10	0	0
Ditto	2nd don	10	0	0
Mrs. General Baynes		2	0	0
Miss Neyle		1	0	0
Miss K. Scott		0	5	0

By Mrs. Slater.

Mr. Slater	ann	2	2	0
Mrs. Haweis		2	2	0
Giles Stibbert, esq.		1	1	0
Mrs. Stibbert		1	1	0
Miss Barry		0	10	6
Mr. Cottell, for 1830 and 1831		2	0	0
Mr. John Slater		1	1	0
Mr. William Slater		1	0	0
Mrs. C. Burr		1	1	0
Mrs. Stone		1	0	0

Miss Granger, for Greenland <i>don</i>	5	0	0	Mr. J. Okely, ditto	1	1	0
A Friend, for Enon	0	5	0	A Friend by Mr. B. Trapp <i>don</i>	0	5	0
Small Contributions	0	12	6	Interest on a Sum of Money by the Representatives of the late Mrs. Trapp	2	14	0

By Mrs. Simpson.

Mr. Simpson	1	1	0
Mr. Hanham	1	1	0
Mrs. Coe, for 1832	1	1	0
Anonymous	1	1	0
Miss Williams	1	0	0
Mrs. Watkins	0	10	0
Small Collections	1	1	5

By Miss Simpson.

Mr. Ferris	1	1	0
Mrs. Gibbs	1	1	0
Mr. James Gibbs	1	1	0
Mr. Wm. Gibbs	1	1	0
Mr. Samuel Gibbs	0	10	0
Mrs. Load	1	1	0
Mrs. S. Sutton	1	1	0
Miss Simpson	1	1	0
Collected by Miss Hilliar of All-Cannings	2	19	0
Miss P. Terry	0	5	0
Small Collections	1	1	0

By Mrs. Binns.

Rich. Bowsher, esq.	1	1	0
Miss Lee	1	0	0
Mrs. Bowsher	1	1	0
Mrs. Breeze	1	1	0
Rev. T. A. Methuen	1	1	0
Mrs. Holditch	1	0	0

By Mrs. Payne.

Mrs. Daniell	1	1	0
Mrs. A. Horde	0	10	6
Small Contributions	1	6	0

By Miss Orchard.

Mr. Orchard	1	1	0
Small Contributions	0	13	0
Small Collections by Mrs. Hull	0	9	6

BEDFORD. By Mr. Joseph Okely.

Two Collections in the Bre- thren's Chapel, by Rev. J. Rogers	36	13	1
Mr. John Taylor, Leicester	1	1	0
School Bazaar	0	7	6
Boys' and Girls' Sunday Schools	0	5	10½
Mr. G. H. Whitbread, Silsoe	1	1	0
Dr. Thackeray, Bedford	1	1	0
Miss Langley, ditto	1	0	0
John Rawlins, esq., ditto	1	1	0
Mrs. Sammons, ditto	1	1	0

Mr. B. Trapp, Bedford	1	1	0
Mr. Thomas Smith, ditto	1	0	0
Miss Lockwood, ditto	1	1	0
Rev. H. Tattam, ditto 2 yrs	1	0	0
Mrs. Wm. Foster, ditto	1	0	0

*BRISTOL. Remitted by James Fripp,
Esq.*

Collections in the Brethren's Chapel, by the Rev. C. F. Ramftler	66	17	5½
Collections in the Brethren's Chapel at Kingswood	8	6	4½
Mrs. Grinfield	4	4	0
Ditto	4	4	0
Mrs. Miers, by Mrs. Roberts	5	0	0
Mr. J. Irving	1	1	0
Rev. S. Langston, Sheffield	1	0	0
Mr. R. Henly	1	0	0
Mr. Willey	0	10	0
Miss Grinfield	1	1	0
Mr. Josiah Thomas	1	1	0
Mrs. and Miss Roberts, Clifton	1	0	0
Rev. Tho. Spencer, Winkfield	1	1	0
Mrs. Weare, Ashton	20	0	0
Mrs. Hodges, ditto	10	0	0
A Friend, per Mrs. Griffith	5	0	0
Mrs. Fisher	1	1	0
Mr. Edgecumb	1	1	0
Mr. Essex	1	1	0
Mr. Givers	1	0	0
Thomas Stock, esq.	10	0	0
Mrs. Hellicar	1	1	0
Mrs. L. Edwards	1	1	0
Mr. F. Wayte	1	1	0
Mr. W. Loyd	1	1	0
Mr. Stone	0	10	0
E. R., by Mrs. Richard Smith	2	0	0
Anonymous	25	0	0
Mrs. Bowles, Chickerell	2	2	0
W. P. Lunele, esq.	1	1	0
Mrs. H. Gray	1	0	0
A Widow	0	2	6
Mrs. Bremner, Clifton	2	2	0
Mr. Matthews	1	0	0
Mrs. Powell	1	0	0
Mr. Marychurch	1	1	0
Mrs. Jones, St. Arvan's	1	0	0
Mr. Fitchew	1	1	0
Mrs. Goodman	1	0	0
Mrs. Church	1	1	0
Mrs. Rankin	1	1	0
Mrs. E. Rankin	1	1	0

Mrs. Bonville	1	1	0	Mrs. Barrow	1	1	0
Miss Kemp..... <i>don</i>	5	0	0	Mr. W. Bartlemore	1	1	0
Mrs. J. Vaughan	0	10	6	Miss Bath	1	1	0
A little Boy	0	2	6	Mrs. Bengough	1	1	0
Legacy of the late Miss Bowles, Clifton, duty deducted.....	40	10	0	Mrs. Birtill	1	0	0
Mrs. Bridges.....	0	10	2½	Mr. S. Birtill	1	1	0
Mr. J. Jackson.....	1	0	0	Miss S. Bird	0	10	0
Miss Yerbury	1	1	0	Rev. S. Capel	1	1	0
Miss Stronach	1	1	0	Mr. Doyle	1	1	0
Chapel Box	1	0	0	Mrs. and Miss Draper.....	2	2	0
Rev. Mr. Howard	0	14	0	Mr. E. Draper	1	1	0
Mrs. Woodman	1	1	0	Mr. N. Edgecumbe	1	1	0
Mrs. Humberstone	1	0	0	Mrs. Edwards	1	1	0
A Friend	2	0	0	Mrs. Elton.....	0	10	0
Miss Rose	2	0	0	Mrs. Fowler	5	0	0
Miss L. Rose	2	0	0	Friend, by Mrs. Worgan.....	1	6	0
Rev. W. Day	0	10	6	Friend, by Mrs. Dove.....	1	1	0
Mrs. Goodman	1	0	0	Friend, by Mrs. Norton .. <i>don</i>	1	0	0
Mrs. Frederick Badham	1	1	0	Friend, by Miss Draper	1	0	0
S. D. Maude, esq.	2	2	0	Mrs. Godwin..... <i>ann</i>	0	10	6
Mrs. B. Livius	2	2	0	Mr. S. Grimes	1	1	0
Christian George, esq. <i>ann</i>	1	1	0	Mr. Gwyer	1	1	0
Mrs. Griffith	1	0	0	Mrs. Jenkins	1	1	0
Miss Sheppard	1	1	0	Mrs. Jones, Langstone-court ..	5	0	0
Mr. M. Bridges.....	2	3	0	Miss Langston	1	0	0
Mrs. Enraght, Clifton	1	0	0	Miss J. Langston	0	10	0
Mr. Gevers	1	0	0	Mr. Thomas Lucas.....	1	1	0
Mr. Fuller	1	1	0	Mr. Llewellyn	0	10	0
Juvenile Association.....	5	6	6	Mrs. Llewellyn, Kingsdown ...	0	10	0
Missionary Box, Miss Kemp...	1	7	2	Mr. Masey	0	10	0
Miss Dickenson	0	5	0	Mrs. Martin	0	10	0
Mr. Withington	1	1	0	Mrs. Mills	0	10	6
E. B. Fripp, esq.	1	1	0	Mrs. Norton	1	1	0
Mrs. Pimm	1	0	0	Miss Norton	1	1	0
Mrs. Hall	1	1	0	Miss K. Norton	1	1	0
Miss Kemp.....	1	1	0	Miss J. Norton	1	0	0
Mrs. Church	1	1	0	Mrs. Peavely	1	0	0
Miss M. Griffith	1	0	0	Mr. K. Powell	1	1	0
Mr. Joseph Thomason	1	1	0	Mr. Phillip Price	1	1	0
Mr. S. S. Wayte	1	1	0	Mrs. Priske	1	1	0
Mr. Badham	1	1	0	Mr. Purnell	1	1	0
Mr. E. Saunders	1	1	0	Mrs. Sanders	0	10	0
Ditto Missionary box	0	10	0	Mr. Stuckey	0	10	0
Mrs. Lawrence and Mrs. Godfrey	0	7	6	S. C.	0	10	0
J. W. B. <i>don</i>	5	0	0	Miss Stephenson, Bishop's Hull			
Mrs. Bentley	0	5	0	..... <i>don</i>	10	0	0
Miss Sharland	0	10	0	Mr. Sevier	1	0	0
Mrs. Watson	1	0	0	Mrs. Schimmelpenuinck .. <i>ann</i>	1	1	0
Dr. Pritchard	1	1	0	Mrs. Richard Smith	1	1	0
Misses Ford	2	2	0	Mr. Thomson	1	1	0
A Friend	0	7	6	Mrs. Thomas.....	1	1	0
Mr. Phillips	1	1	0	Mr. Turner	0	10	0
Collected by S. Davis	0	5	0	Mr. B. Vines	1	1	0
BRISTOL LADIES' ASSOCIATION, by Miss				Mr. U. Vines	1	1	0
Draper, Treasurer.				Mr. Wayne	0	10	0
Mrs. Arthur	1	6	0	Mrs. Watson	0	10	0
				Mr. F. Woodman, 5s., Ebenezer,			
				5s., Selina, 5s., Cornelius, 5s.	1	0	0

Mrs. Worgan	1	6	0
Sundry Smaller Contributions ..	12	9	9
Collected by the Juvenile Association	1	12	0

DEVONPORT. By Rev. J. Crosby, and Rev. Joseph Willen.

Collection in the Brethren's Chapel	3	11	6
Dr. Blackmore, Plymouth . don	2	0	0
Mrs. Carpenter ditto	1	0	0
Mrs. Cox	1	0	0
Miss Robertson, Truro	1	1	0
T. & F.	0	10	0
Friends	0	11	11
Mrs. Nicoll	1	1	0
Mr. George Doming	0	5	0
Penny Collection, per Mrs. Norman	1	6	0
Ditto per Mr. Dale	0	8	8
Ditto per Miss P. Thompson ..	0	8	0
Ditto per Miss England	0	14	9
D. G., by Mrs. Denmock	0	10	6
A Friend, by G.	0	2	6
Captain Wilkinson, R.N., Plymouth	5	0	0
Mrs. Wilkinson	1	0	0

FAIRFIELD. By Mr. William Mallett.

Collections in Fairfield Chapel by Rev. C. A. Pohlman	42	6	1½
Ditto at Duckinfield, by Rev. J. Smith	16	0	0
Ditto at Salem, by Rev. C. West	4	3	3½
Sale of articles at Repository, by Mr. Joshua Leach	0	7	5
Legacy from the late Mrs. Benigna Watson	10	0	0
Miss Forsyth	3	3	0
Mrs. Mayo, Salem	1	1	0
Mr. W. Davies, Preston ..	1	1	0
Miss Benwell, Liverpool ..	1	0	0
F. G. Heald, esq. ditto, by Miss Benwell	1	1	0
A Friend, by Mrs. Pohlman don	1	0	0
Mr. W. Southall, Stayley Bridge	1	1	0
Mr. John Lees, jun.	2	2	0
Dr. Edward Lees	1	0	0
Rev. W. F. Walker, Salem.	1	1	0
J. S. Brammall, esq.	1	1	0
Mr. George Wright, Oldham	1	1	0
Mr. W. Hollingworth, Duckinfield	0	10	0
Fairfield Girls' School	5	0	0

HAVERFORDWEST. By Rev. Ignatius Tranecker.

Two Collections in the Brethren's Chapel	10	0	3
--	----	---	---

KIMBOLTON. By Rev. J. K. Martyn.

Collection at Kimbolton Chapel	4	6	6
Ditto at Pertenhall Chapel	2	18	0
Boxes in the Chapels	1	19	1
Collected by Miss Beesly	5	16	11
Ditto by Mr. Thomas Cant ..	0	18	0
Ditto, by Mrs. Busby	1	2	0
L. J. don	1	1	0
Rev. Isaac Kitchen	1	1	0
Mr. Peck	1	1	0
Rev. J. K. Martyn ..	5	0	0
Mrs. Martyn	1	0	0
Mrs. Gorham	1	0	0
Mr. John Islip	0	5	0
Mr. G. Islip	0	5	0

LEOMINSTER. By the Rev. N. Rea.

Collections in the Brethren's Chapel	4	16	8
Penny Subscription by Mrs. Evans	3	9	2
Mrs. Starie, Hereford	0	2	6
Mrs. Coley	1	0	0
Ditto for Hebron	0	5	0

MALMESBURY. By Rev. C. H. Rudolph.

Two Collections in the Chapel ..	8	0	0
Rev. Mr. Woodroffe	1	1	0
Rev. Mr. Wheeler	1	1	0
Mr. Brown, for 1830	0	10	0
Mr. R. Lockstone	1	0	0

OCKBROOK, near Derby. By Rev. S. Church.

Two Collections in the Brethren's Chapel	25	9	5½
Ladies' Sale of Work	19	10	9
Rev. Samuel Hey	2	2	0
Mrs. Reynold	2	2	0
Mrs. Shaw, Penny Subscriptions	2	17	8
Brethren's Missionary Box	1	6	9½
Mr. John Humphries	1	1	0
Mrs. Middlemore	2	2	0
Mrs. Huddleston	2	0	0
Mrs. Jackson	2	0	0
Mrs. Atherstone	1	0	0
Mrs. Watson	1	0	0
Ditto for coals for Greenland ..	1	0	0
Mr. John Edwards	1	1	0
Mrs. Storer	1	0	0

John Pates, esq.	1	1	0
Mrs. Frער 0	10	6	
Mrs. Bowling 0	5	0	
Mrs. Woodriffe 0	5	0	
Mr. Churchill 1	1	0	
Mr. Davidson 0	10	6	
Rev. John Hutton 0	10	0	
Penny Subscriptions by Miss			
Reb. Sharrer 4	10	0	

TYTHERTON. *Remitted by the Rev. R. Edwards.*

Collections in the Brethren's			
Chapel 14	19	2	
Friends to Missions, by Mr. R.			
Henly 6	0	0	
Ladies in Tytherton School ... 3	1	6	
Rev. W. L. Bowles 1	1	0	
Rev. W. Short 1	1	0	
R. Sadler, esq. 1	0	0	
Misses Briscoe 1	1	0	
Mrs. Henly 1	1	0	
Mr. R. Henly 1	1	0	

WOODFORD. *By Rev. J. Willey, and Rev. J. West.*

Two Collections at Woodford . 11	8	6	
Ditto, at Eydon 1	10	9	
Ditto, at Culworth 2	8	10	
Ditto, at Priors Marston 2	9	9	

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	1	0
Rev. C. Camidge	0	10	6
Mr. Camidge	1	1	0
Rev. G. Coopland	0	5	0
Mrs. Crosby	1	1	0
Mrs. Dodsworth	1	1	0
William Gray, esq.	3	3	0
Mr. J. Gray	1	1	0
Mrs. J. Gray	1	1	0
Rev. William Gray	1	1	0
Rev. E. Gray	1	1	0
Mr. W. 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. Hudson	1	0	0
Mrs. A. 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. J. Richardson..... 1	1	0	
Rev. T. Richardson..... 0	10	6	
Mrs. T. Richardson..... 0	10	6	
Rev. E. W. Stallingfleet, Hotham 1	1	0	
Mrs. Thompson, Skelton..... 1	1	0	
Mrs. Thorpe 1	1	0	
A. Terry, esq., Hull 2	2	0	
Mr. Thompson 1	1	0	
Mrs. Willey 1	1	0	
Rev. J. Willey 1	1	0	
Mrs. Whytehead 1	1	0	
Miss Whytehead, Easingwold . 1	1	0	
Miss Yeoman	0	10	6

IRELAND.

DUBLIN. *By A. Parker, Esq.*

Collections in the Brethren's			
Church, by Rev. R. Grimes. 69	5	6	
Interests of Bequests from Mem-			
bers of the Brethren's Church—			
By the late W. Mondet . 33	13	2	
W. Jordan .. 5	19	8	
A. Moller 2	19	10	

Molyneux Asylum Missionary			
Association 13	0	0	
York-street ditto 7	10	0	
Usher's Quay ditto 1	0	0	
Coolock and Santry ditto, per			
Rev. D. Browne 5	0	0	
Viscount Lorton (20l. Irish) ... 18	9	3	
Sir F. L. Blosse 5	0	0	
W. C. Hogan, esq. 5	0	0	
Rev. D. H. Maunsell 2	0	0	
Arthur Guinness, esq. 10	0	0	
Mrs. Richardson, per Mr. Curry 3	0	0	
Mrs. Ferrier 2	0	0	
Captain T. M. Mason 1	0	0	
T. Turner, esq. 1	0	0	
Martin Keene, esq. 1	0	0	
E. Keville, esq. 1	0	0	
Mrs. Balfour 3	0	0	
Miss Newman 1	0	0	
A. L. Guinness, esq. 1	1	0	
Mr. Fenton 1	0	0	
Rev. Mr. Robinson, Cooleullen 1	0	0	
Mrs. Sandford	2	0	0
Mr. and Mrs. W. Disney	2	0	0
Mrs. Hughes 1	0	0	
Mrs. Fisher 1	0	0	
Joseph Henry, esq. 1	0	0	
George Hamilton, esq. 1	0	0	
Mrs. Wright 2	0	0	
Mrs. Perrin 1	0	0	
Admiral Oliver 1	0	0	
Alexander Mangin, esq. 1	0	0	

Mrs. Hudson	1	0	0
Mrs. Henry, sen.	1	0	0
Major and the late Mrs. Colpoy	2	2	0
Rev. Dr. Singer	1	0	0
James Ferrier, esq.	2	0	0
Mrs. Fowler, per Mrs. Dixon ..	1	0	0
Rev. J. D. Sirr	1	1	0
S. C.	2	0	0
Rev. C. Chambers	0	10	6
F. Fitzgerald, esq.	0	10	0
Miss Champion, per Mrs. Gordon	0	10	0
Friend, per Dr. Lendrick	1	0	0
Miss H. Hewetson	0	5	0
Miss H. Manypenny	0	5	0
Mr. C. B. Nicholson	0	5	0
Mr. W. Jones	0	5	0
Rev. Robert Wright	0	10	0
Rev. Mr. Behu	0	5	0
A Friend	0	2	6
A Lady, per Mr. Zula	0	10	0
Ditto per ditto	0	5	0
Produce of Fancy work from Friends at Sallymount	0	5	0
A Lady, per Miss G.	0	2	6

GRACEHILL. Per Mr. Wm. Evenis.

Collections in Chapel at Grace- hill	25	14	2½
Ditto in Ballinderry	1	16	0
Miss Matilda Elder, Glenbrook	1	0	0
John Koewen, esq. Tullymore .	1	0	0
Mrs. M'Creight	1	0	0
Miss M'Creight	1	0	0
R. Alexander, esq.	2	0	0

MISCELLANEOUS.

Legacy from Mrs. M'Donell, by Rev. James Millard, Lyming- ton, duty deducted	22	10	0
Rev. Professor Farish, Cam- bridge	3	3	0
Col. and Mrs. Ward, Armagh <i>don</i>	5	0	0
Edmund Haynes, esq., Glouces- ter, for Mount Tabor Mission	60	0	0

J. Singleton, esq., Wigan .. <i>ann</i>	1	0	0		
From Friends at Kendal, by Mrs. Mayers—					
Mr. Isaac Wilson	1	0	0		
Mr. Wm. Wilson	1	0	0		
Mr. Edward Wakefield ..	1	0	0		
Mr. & Mrs. Whitwell	1	0	0		
Mrs. W. Crewdson	0	10	0		
Mrs. Carter, Grassmere ..	0	10	0		
Mr. J. J. Wilson	0	5	0		
Mrs. Mayers	<i>ann</i>	0	10	0	
Rev. R. J. Meade, Marston-rec- tory, Somerset	2	2	0		
W. Jenny, esq., King's Newton hall, near Melbourne ... <i>ann</i>	2	2	0		
H. J., Birmingham, by Rev. J. Arundel	1	0	0		
Dr. Brereton, Barbadoes, four Spanish dollars	<i>ann</i>	0	17	0	
New England Corporation, by T. Vaughan, esq., towards the Support of the Jamaica Mission	2	<i>dons</i>	200	0	0
Mr. and Mrs. Dolman, Clapham Common—A Quantity of Ca- lico, to provide Baptismal Dresses for the Tambookie Converts					

*Additional by LONDON LADIES' ASSO-
CIATION.*

W. Dixon, esq.	1	0	0
Mrs. Baildon	0	10	0
Mrs. Emly	0	12	0
Mrs. Halliburton	0	12	0
Mrs. Harmer	0	12	0
Miss Hurdis	1	1	0
Mrs. Joad	0	10	0
Miss Leech	1	1	0
Mrs. Lindsay	0	10	0
Mrs. Snell	2	12	0
Mrs. E. Snell	2	2	0
Miss Yellowley	0	10	0
Collected by Mrs. Steinkopff ..	2	10	0

WEST INDIA SCHOOL FUND.

London Association in aid of the Brethren's Missions, by W. Leach, esq. Treasurer ..	121	14	0	Mrs. R. Smith, by Bristol Ladies' Association	1	1	0
Miss M. Wright	1	1	0	Mr. Self, by ditto	0	10	0
A Friend	1	0	0	W. Townshend, esq., City-road <i>don</i>	0	10	0
A Friend	2	0	0	G. S. Kett, esq.	5	0	0
Miss Dyer	5	0	0	LEOMINSTER. Per Rev. N. Rea.			
Mr. Joseph Reynolds	1	0	0	Mr. S. Southall	0	5	0
Anonymous	5	0	0				

WEST INDIA FUND.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer ..	157	9	0	A Member of the Brethren's Church, Ockbrook, produce of Work, by Mrs. P. LaTrobe, (London Ladies' Associa- tion)	5	0	0
For Jamaica specially ...	50	0	0	A Widow Lady, a native of Edinburgh, by Glasgow Aux- iliary Moravian Missionary Society, by James Playfair, esq.	10	0	0
GLASGOW Auxiliary Moravian Missionary Society, by James Playfair, esq.	21	9	6	<i>Collected in Jamaica, towards the Erec- tion of the Church at New Fulbec.</i>			
BRISTOL, by J. Fripp, Esq.				<i>Currency.</i>			
Miss Bremner	2	13	0	Sale of Ladies' Work, by several Ladies in St. Elizabeth's, Manchester, and Westmor- land parishes.....	2	<i>dons</i>	50 0 0
Mr. J. Powell	0	3	0	Mrs. Wright, Manchester, Sale of Fancy Articles.....	10	0	0
<i>Towards the Establishment of the Settle- ment of New Fulbec, in Jamaica.</i>				Mrs. Scott, for Work sold ...	5	0	0
Collected at Edinburgh, by Miss Riddell—				Miss M'Donald.....	5	0	0
Miss Stirling, of Keir-house	10	0	0	James Millar, esq.	2	10	0
Mrs. P. Stirling	1	0	0				
Miss Erskine	2	0	0				
Miss Sophia Hope	0	8	0				
Miss J. Hunter Blair ...	0	10	0				
A Friend	0	2	0				
Robert Plenderleath, esq..	0	10	6				

Subscriptions and Donations, &c.

Friends in the United States of				Mr. J. B. Wells	2	13	4	
North America	56	12	4	A Widow's mite	3	0	0	
Frederick Cooper, esq.	5	6	8	J. Medley, esq.	7	10	0	
Rev. W. Hylton	2 nd don	5	0	0	Young Ladies, per Mrs. Cooper	4	10	0
William Taylor, esq.	5	6	8					
J. R. Tomlinson, esq.	30	0	0					
					Currency	197	9	0
					Sterling	135	0	0

Separate Fund for the NEW SETTLEMENT at HEBRON, in LABRADOR.

LONDON ASSOCIATION, in aid				Mrs. Clarkson	1	0	0
of the Brethren's Missions, by				Friends, by London Ladies' As-			
W. Leach, esq., treasurer	179	0	0	society	6	0	0
Legacy of the late Mrs. Owen,				Produce of Work, by Four			
by her executors, W. Griffiths,				Children at Ockbrook	1	2	0
esq., and Rev. C. I. LaTrobe,				A Friend at Ockbrook	0	7	6
duty deducted	90	0	0	A Friend at Bristol, by James			
Mrs. Lock, Eliot-vale, Black-				Fripp, esq.	2	2	0
heath	1	0	0				

For the GREENLAND MISSION.

Friends at Devonport, for coals,				Rev. J. Hall	1	0	0
by Rev. J. Crosby	17	11	10	A Friend	0	10	0
Mrs. Watson, Ockbrook, for ditto	1	0	0				
Miss Walker, Ponder's End, for				<i>Towards the celebration of the Centenary</i>			
Chapel servants at Lichtenfels	3	0	0	<i>Jubilee of the Greenland Mission.</i>			
Miss M. A. Walker, for ditto	2	0	0	Mrs. Grinfield, Bristol, by Mrs.			
				P. LaTrobe	5	0	0
<i>Friends at Bristol, for Widows and Or-</i>				Miss Grainger, Bath, by Mrs.			
<i>phanes, by Rev. C. F. Ramftler.</i>				Slater	5	0	0
The Misses Ford	5	0	0	A Friend, at Bristol	2	0	0
Rev. E. Grinfield	1	0	0	Ditto at Dublin	4	8	0

CONTINUATION OF DONATIONS
FOR THE
RE-ESTABLISHMENT
OF THE
MISSION SETTLEMENTS OF THE BRETHREN
IN
BARBADOES.

IN acknowledging the following additional contributions in aid of this object, the Society for the Furtherance of the Gospel beg once more to express their gratitude, for the liberality of their fellow Christians in this country, which has led to a result, so far beyond what they had ventured to anticipate. They have much satisfaction in stating, that the amount already in their hands somewhat exceeds £3,000. It is hardly necessary to add, that a separate statement of all receipts and disbursements, on account of the "BARBADOES FUND," will be laid before the kind Contributors, as early as the peculiar circumstances of the case will permit.

LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, esq. Treasurer, including the sums advertised in No. cxxxiii.....		1131	8	11	W. S.	1	1	0
N.B. A complete list of the donations comprehended in this account, will be found in the Report of the London Association for 1831.					A Friend.....	2	2	0
SCOTLAND.					J. S. Blackwood, esq.....	1	0	0
EDINBURGH ASSOCIATION <i>in aid of the Brethren's Missions, by R. Plenderleath, Esq., Treasurer.</i>					Jas. Farquhar Gordon, esq.....	2	2	0
Collection at Edinburgh, after a Sermon by Rev. J. Marshall... 42					Wm. Patteson, esq. London-street	1	1	0
Miss J. Hunter Blair, per Miss Duff 3					Anonymous.....	0	1	0
Rev. R. M'Laurin, Coldingham... 1					Mr. Hunter, Callender house...	1	1	0
Mr. Plenderleath..... 1					John Irving, esq.....	1	1	0
John Robertson, Esq..... 1					Mrs. Arnot, Newington.....	1	0	0
Mrs. Coutts..... 1					H. B.....	1	0	0
Rev. Mr. Simpson..... 0					Mr. Archbald, Burnt-Island.....	1	1	0
Rev. Dr. Innes, Bo'ness..... 1					Rev. Dr. Buchanan.....	2	2	0
Miss Blair..... 1					Miss Margaret Trotter.....	1	0	0
Miss Garden..... 1					Miss Ross, Rossie, per Rev. Mr. Innes.....	1	0	0
Misses Balfour..... 1					Mr. Wm. M'Farlane.....	1	1	0
Mrs. Black..... 0					Hon. Miss Charlotte M'Kenzie...	1	0	0
Mrs. Moir..... 0					Hon. Miss Augusta M'Kenzie...	1	0	0
A Friend, a Lady..... 10					Edinburgh Philanthropic Society..	5	5	0
Mr. P..... 0					Dunfermline Society for Missions and Schools.....	7	0	0
Mrs. Baillie..... 2					GLASGOW Auxiliary Moravian Missionary Society, by Jas. Playfair, esq. Treasurer, including proceeds of a Sermon by Rev. Jas. La Trobe, of Ayr..... 55 0 0			
No. 17, Brown Square..... 1					AYR. <i>By the Rev. James Latrobe.</i>			
A Lady..... 5					Collection in Moravian Chapel...	2	12	11
Anonymous, by a Lady..... 1					Do. in Rev. Mr. Wood's Church, after Sermon by Rev. James Latrobe	6	8	11
Miss Davidson, Early Vale..... 1					Mrs. Stirling, by Mrs. Hamilton..	2	0	0
Messrs. Ellis..... 1					Mrs. Dundas, ditto.....	1	0	0
Rev. Mr. Stark, Dirleton..... 1					Mrs. Hamilton.....	1	0	0
Mrs. Nisbet of Dirleton, per do... 1					A Wesleyan Methodist.....	1	0	0
Mrs. Ferguson of Raith, per do.. 1					Mrs. Hunter, Dunholm.....	1	0	0
Mrs. and Misses M'Kenzie..... 1					Lady Jane Hamilton.....	1	0	0
Jas. M'Kenzie, esq..... 0					Mrs. Hamilton, Bellisle.....	1	0	0
Miss Riddell..... 0					Mr. Henry Cowan.....	0	10	0
					Misses Bryden.....	0	5	0

LONDON.

Received by the Secretary and Treasurer.

Thos. Meade, esq. Chatley Lodge.	1	0	0
Mrs. Jeffreys	0	5	0
Rev. B. Rison, Pershore.	10	0	0
Mrs. Hyde, Southampton Street.	1	1	0
Francis Ford, esq., Charlton.	1	0	0
T. Norton, esq. jun. by Miss Wade	1	0	0
Rev. M. M. Preston	5	0	0
Miss Maria Calvert, Twickenham.	5	0	0
W. L.	5	0	0
Mr. Serjeant Sellon	2	0	0
Miss Wheldon	1	0	0
Lady Buxton, by Rev. Frederick Bevan, Carlton Rode.	5	0	0
Sir R. H. Inglis, Bart.	5	0	0
W. A. Hankey, esq., by Rev. J. Clayton.	5	0	0
Mrs. Cockburn, Bedford Hill, Clapham.	2	0	0
Mrs. Hooper.	2	10	0
Mrs. Col. Ward, Devonport.	2	0	0
Mrs. F. and Friends	1	5	0
W. Suttaby, esq.	1	1	0
Rev. Mr. Shepherd.	1	1	0
Mrs. Coneybeare, Bathford.	5	0	0
Proceeds of a box of Jewels sent by E. B. E. Stroudwater, Gloucester	75	7	0
W. Jenney, esq., King's Newton Hall.	2	0	0
F. W.	2	0	0
Mrs. Dolman, Clapham Common, for Mount Tabor.	10	10	0
Rev. W. Mann	1	1	0
Mrs. N. Wathen	1	1	0
Friends, by Miss Giberne.	2	3	$\frac{1}{2}$
Senex	1	0	0
Mrs. Witts, Cookham Grove.	1	0	0
Miss Beardmore.	10	0	0
Mrs. R. Alsager, by Mr. Rogers.	1	0	0
From a youth lately departed, by the hands of Mrs. Grote.	1	3	0
Mrs. Cleobury, Clapham.	1	0	0
Collected by Hon. Miss Monckton, by Rt. Hon. Lady Galway.	8	0	0
By Miss Rider.	2	0	0
Rev. Joshua Mann.	1	0	0
Mrs. Holbrow, by J. Young, esq. of Taunton.	1	0	0
A Friend, by ditto.	0	2	0
J. Cockburn, esq., Finsbury.	1	1	0
A Friend	0	5	0
P. H. Leathes, esq.	1	1	0
Samuel Jones, esq., Blackheath.	1	1	0
"Aquarius," through Messrs. Secley & Sons	5	0	0
A Widow, A brooch of brilliant diamonds, marked "gratitude."			
A Friend, A curiously-wrought ivory fan from China			

By LONDON LADIES' ASSOCIATION.

A Friend, by Miss M. Hurlock.	10	0	0
Joseph Hurlock, esq.	1	1	0
Miss Jane Hurlock	1	1	0
M. H.	1	1	0

By Miss Catharine Secley, Weston Green.

Mr. Towers, Esher	2	2	0
— Neville, esq.	1	0	0
Mrs. Macdowall.	1	0	0
Miss Nicholson, Kingston.	1	1	0
Mrs. Atfield, ditto	1	14	6
Miss Massie, ditto	0	10	0
Sundries	0	12	6

By Mrs. Jones, of Clapton.

R. M.	5	0	0
Mr. Scrivens.	1	0	0
Mrs. Gaviller	0	10	0
Miss Smith.	0	5	0
Miss Boyd.	1	6	0
Mrs. Moreland.	0	10	0
Mrs. A. Moreland.	0	10	0
Mrs. Flanders.	1	0	0

By Miss Fearon.

Rev. Dr. Fearon, Oare	1	1	0
Miss Fearon	1	1	0
W. Alcock, esq.	1	1	0
Mrs. Alcock	1	1	0
Small contributions.	2	14	0

Collected by Mrs. Smith, Chapter-house, St. Paul's

Mrs. M. A. Sellon.	2nd don	1	1	0
--------------------	---------	---	---	---

BATH. Transmitted by Rev. Samuel R. Reichel.

Mrs. Alexander	1	0	0
William Bally, esq.	1	0	0
Baroness Brownmill	1	0	0
Mrs. Binns and Family	0	12	6
Mr. Clarke	1	0	0
Mrs. Coe, by Mrs. Simpson	1	1	0
Mrs. Cook	1	0	0
Rev. E. J. Crawley	1	0	0
Mr. Deare	0	10	0
Mrs. Ellis	1	1	0
Mr. M. Evenis	1	0	0
Mr. Ferris	1	1	0
A Friend, Royal Crescent	1	0	0
Two Friends, Bedford-street	0	10	0
Friends, by Mrs. James	1	0	0
Mrs. Fuller	1	0	0
B. Gaby, esq.	5	0	0
Mrs. Gibbs	1	0	0
Mr. William Gibbs	1	0	0
A Friend, by him	1	0	0
Mr. S. Gibbs	0	10	6
Mrs. Goodman	0	5	0
H. Haffey, esq.	5	0	0
Mr. Hanham	1	0	0
A Friend, by him	0	5	0
Mrs. Haskins	0	2	6

Donations for Barbadoes.

xxiii

Mrs. Holditch	1	0	0	Mrs. and Miss Oates	1	10	0
Mr. Hull	0	5	0	Two Friends	0	5	0
Friends, by Mrs. Hull	0	3	6	The Misses Scott	0	10	0
Miss Hurlock	1	0	0	Mrs. Davis	2	2	0
Mrs. Kimber	0	7	0	Mrs. Conybeare	1	1	0
Mr. Lawrence	1	0	0	J. C. Hartsinck, esq.	2	0	0
Mrs. Lucas	0	5	0	The Mrs. Whitnores, Eastfield, Westbury	1	10	0
A Lady, by Miss Brenton	0	2	0	Mrs. Walker	1	1	0
Mr. Lumb	0	5	0	Mrs. C. Sheppard, Clifton	1	1	0
Two Friends, by him	0	7	6	Collected by Miss Douse	0	2	6
Mr. Orcliard	1	0	0	<i>By Miss Simpson.</i>			
Mrs. Partis, by Miss Hughes	1	0	0	Mrs. Coplestone	0	10	0
Mrs. Payne	0	5	0	G. Hunt, Esq.	1	0	0
Miss Wheeler, by her	1	0	0	A. Friend	0	13	6
Friends, by ditto	0	10	0	Miss Simpson	0	10	0
Rev. J. Pears	1	0	0	Captain Stevenson	0	10	6
Miss Pears	0	5	0	<i>By Mrs. Slater.</i>			
Mr. Pearson	1	0	0	Mr. and Mrs. Slater, Lambridge Place	3	0	0
W. C. Pierpoint esq. and Friends ..	1	5	0	Miss M. Slater, ditto	0	10	0
Mr. Purchase	0	2	6	Mr. Charles P. Slater	0	10	0
Mrs. Rambach	0	3	6	Mr. John Slater, Bradford	1	0	0
Rev. Samuel R. Reichel	1	0	0	Mrs. C. Burr	0	10	0
Mrs. S., by Mrs. Binns	0	5	0	Miss Slater	0	10	0
S., by ditto	0	5	0	Mrs. Hawsis, Brighton	5	0	0
Miss Sawyer, by ditto	1	0	0	Mrs. Hawkins, Alexander-build- ings	1	0	0
Miss Sharland	0	5	0	Mr. Kegan, Lambridge	1	0	0
Captain Sherer	1	0	0	Miss Granger, Grosvenor-place ..	1	0	0
Mr. R. Simpson	1	0	0	Mrs. Ballanger, Beaufort-place ..	1	0	0
Mr. and Miss Sutcliffe, by Mrs. Binns	5	0	0	Mr. Cottell, Walcot-buildings ..	1	0	0
S. S. by ditto	25	0	0	Mrs. Bailward, Frankleigh	1	0	0
Mr. Strange	0	5	0	Mrs. Rawlins, Chippenham	1	0	0
Miss J. Tuck	0	5	0	Miss Head	1	0	0
Mrs. Tudgee	0	5	0	Mrs. Stone, Kensington-buildings .	0	5	0
M. E. V., by Mrs. Binns	0	10	0	Two Friends	0	12	6
Melmoth Walters, esq., by ditto ..	1	1	0	A Friend	0	5	0
Mr. Williams and Family	0	13	6	Mrs. Daniel, Grosvenor-place	0	2	6
<i>By Miss Gibbs.</i>				Miss Edwards	0	5	0
Dr. Bowie	1	0	0	Mr. Ridley Kent	0	10	0
Mr. Corney	0	5	0	A Friend	0	2	6
A. G.	0	5	0	<i>By Mr. William Slater.</i>			
Friends	0	9	0	Rev. William Dalby, Warminster .	1	1	0
Rev. William and Mrs. Short, Chippenham	0	10	0	Mrs. Hulbert, ditto	2	0	0
Mr. William Gale and Family, do.	0	7	6	Mr. Brodrribb, ditto	1	0	0
Mr. Sadler, ditto	0	10	0	Mr. J. Everett, ditto	0	10	0
Mrs. White, ditto	0	5	0	Mrs. J. Brodrribb, ditto	0	5	0
Friends in Chippenham	2	18	0	Miss Elizabeth Sheppard, ditto ..	0	5	0
From Chippenham and Corsham ..	2	15	8	The Families at Styles Hill, and Fromefield House, Frome, per Rev. William Dalby	4	5	6
<i>By Mrs. Knapp.</i>				Mr. William Slater	1	0	0
Mrs. Knapp	1	0	0	<i>By Mr. Wensley.</i>			
Dr. Dunlop	1	0	0	Hon. Miss S. Lumley	1	0	0
Rev. J. P. Maud	2	0	0	J. C. Hartsinck, esq. 2 nd don	1	0	0
Mrs. W. Davis, Frome	0	5	0	Mr. Hughes	0	5	0
Mrs. Langhorne	0	10	0	The Misses Barnett	0	4	6
Friends at Bridport	0	5	0	Friends	0	5	6
A Poor Friend	0	1	0	<i>By Miss Phillott.</i>			
<i>By Miss Phillott.</i>				Miss Phillott	1	0	0
Miss Phillott	1	0	0	A Friend	1	0	0
A Friend	1	0	0				

Donations for Barbadoes.

Mr. Wensley	0	5	0	Misses Ledyard, ditto	0	5	0
<i>BEDFORD. Transmitted by Rev. J. Rogers.</i>				Miss Spencer, Winkfield	0	2	6
Anonymous	4	0	0	Lady Elton, Clevedon	1	0	0
Mr. Dumelow	2	2	0	Mr. Joseph Fry	0	10	0
Mrs. Dumelow	1	1	0	Mr. Matthew Bridges	1	1	0
Mrs. Livins	2	0	0	Mr. Liddon Edwards	1	1	0
Mr. B. Trapp	2	2	0	Mrs. Bonville	2	2	0
Old Meeting Mission. Association.	2	0	0	Mrs. Thomas	1	0	0
D. S. L.	2	0	0	Anonymous	5	0	0
Rev. T. Gimshaw	1	0	0	Mary Selfe	1	0	0
Mr. T. Okely	1	0	0	Sarah Allen	1	1	0
Mr. G. H. Whitbread	1	0	0	Dr. Ball	2	2	0
Mr. Bunting	1	0	0	A Friend by Miss S. Bird	2	0	0
Anonymous	1	0	0	William Hall, esq., Cheltenham..	10	0	0
Mr. T. Palgrave	1	0	0	Miss H. Cotterell	1	0	0
Rev. J. Rogers	1	0	0	Mr. Gevers	0	10	0
Collected by Miss Bryant	4	7	0	A Servant	0	3	0
Ditto Miss Bull	4	0	3	Mary Milford	0	5	0
Ditto Miss Baker	1	12	0	<i>DEVONPORT. By Rev. J. Willey.</i>			
Ditto Miss Reade	0	12	0	Mrs. Rooker, Tavistock	1	10	0
Miss Lockwood	0	10	0	Miss Dykes	0	2	0
Mrs. Wells	0	10	0	Mrs. Normans, Devonport	0	6	0
Mr. Rawlins	0	10	0	<i>DUCKINFIELD. By Rev. J. Smith.</i>			
Mr. J. Horsford	0	10	0	F. by Mr. John Lees	5	0	0
A Friend	0	10	0	Duckinfield School	1	0	0
Ditto	0	10	0	Miss Linfoot	0	5	0
Mrs. T. Trapp	0	10	0	Miss Mary Lees	0	5	0
Mrs. Cook	0	10	0	Mr. Ronksley	0	5	0
Mr. Briant	0	10	0	Mr. Rowland	0	5	0
Mr. T. Smith	0	10	0	Various small sums	1	1	0
Mr. Benson	0	10	0	Mr. Charles Hindley	5	0	0
Mr. Woolhams	0	10	0	Mr. Robert Lees	2	0	0
Mr. Barnard	0	10	0	Mr. Abel Buckley	1	0	0
Mrs. Pheasant	0	7	6	Mr. W. Nield	1	0	0
Mr. Hocker	0	5	0	Mr. Watkin Lees	0	10	0
Mr. E. Malden	0	5	0	Mr. John Binns	0	10	0
Mr. Dyson	0	5	0	Samples of cotton	0	10	0
Mr. Belden	0	5	0	<i>FAIRFIELD. By Mr. W. Mallieu.</i>			
Mr. Kent	0	5	0	Misses Walker	5	0	0
Mr. T. Fineacres	0	5	0	J. F. Foster, esq.	4	4	0
Mr. Maynard	0	5	0	Misses M. & H. Rider	2	0	0
Mr. R. Bass	0	5	0	Mrs. T. Heywood	2	0	0
Sundry sums under 5s.	1	7	3	The late — Barton, esq.	1	0	0
<i>BRISTOL. By James Fripp, Esq.</i>				Lady Bagshawe	1	1	0
J. W. B.	5	0	0	Young Ladies at Fairfield School.	2	2	0
Mr. S. Stone	1	0	0	Young Gentlemen at ditto	2	0	0
Miss Dimsdale	1	0	0	Rev. C. F. Bagshawe	0	10	0
Mr. J. Millard	1	1	0	Sundry Subscriptions	17	14	6
Miss Davis	0	4	0	Mrs. and Miss Brett	2	0	0
Misses Ford, Clifton	20	0	0	Mr. David Walshaw, Duckinfield...	0	10	0
Mrs. Schimmelpenninck	1	0	0	Small contributions	0	12	6
Rev. Walker Gray, Henbury	5	0	0	Miss Clarke, Liverpool	1	0	0
A Friend by Mr. Butts	5	0	0	Two Sisters, Birkenhead	3	3	0
Charles Bowles Fripp, esq.	1	1	0	A Friend, Liverpool	0	7	0
Rev. Thomas Spencer	1	0	0	<i>FULNEC. By Mr. Benjamin Brooke.</i>			
John Morris, esq., Winkfield	5	0	0	Collection in the Chapel, Fulnec..	14	13	8½
Rev. J. Longnair	2	0	0	William Brook, esq., Northgate-			
H. B. Pool, esq., Roade	1	0	0	mount, Horsley	3	0	0
Thomas Pool, esq. ditto	1	0	0	Charles Brook, esq., Henly-house	2	0	0
Misses Pool, ditto	1	0	0				
Mrs. Attwood, ditto	1	0	0				

Donations for Barbadoes.

John Brook, esq., Armitage Bridge	1	0	0
Thomas Brook, esq., Northgate-house, Horsley	1	0	0
James Brook, esq., Huddersfield	1	0	0
Jonas Brook, esq., Mitham Mills	1	0	0
Wm. Stables, esq., Crosland-hall	1	0	0
H. Stables, esq., Crosland Mills	0	10	0
Mr. John Wood, Horten-hall	10	0	0
Mrs. Rand, Bradford	1	0	0
Mr. J. Rand, ditto	1	0	0
Mr. W. Rand, ditto	1	0	0
Rev. Mr. Bathurst, Leeds	5	0	0
Girls in Day-school, Fulnec	0	5	6
N. N., Gomersal	1	0	0
A Friend, ditto	0	2	6
Miss Mary Stables, ditto	0	5	0
Young Ladies' Penny Society, ditto	1	14	7
Mrs. Okely, Fulnec	1	1	0

GLASBURY, Brecon, by Miss Fysh.

Mrs. Williams	2	0	0
Mrs. Papindick	1	0	0
Miss Hughes	1	1	0
Rev. H. Allen	1	0	0
Hon. Mrs. Allen	1	0	0
A Friend	0	10	0
Three Friends	1	0	0
Mrs. Morgan	0	5	0
A Friend	0	5	0
Collected in small sums	1	10	0
Mrs. J. Morgan, by Miss Fysh	0	5	0
Mr. Mitchell, by ditto	0	5	0
A Friend, by ditto	0	2	6

HAVERFORD-WEST. By Rev. J. Tranecker.

J. Tranecker	0	10	0
Mrs. Tranecker	0	10	0
Mr. G. S. Tranecker	0	5	0
A Friend	0	10	0
Miss Beach	0	10	0
Mr. Lloyd, Market Street	0	5	0
Mrs. Lort	0	5	0
Mrs. Lloyd, King Street	0	5	0
Mrs. Smyth	0	7	6
Mr. Davis	0	10	0
Mrs. Harries	0	5	0
Miss E. Harries	0	10	0
Mr. & Mrs. Hennis	0	10	0
Rev. C. G. Ike	1	0	0
Mr. Skinner	0	5	0
Mrs. Skinner	0	5	0
G. Harries, M. D.	1	0	0
Mr. Prickett	0	1	6
John Walters, esq.	1	0	0
Mr. Bailey	0	2	6
Miss Bailey	0	2	6
Miss Phillips, Goat Street	1	0	0
Mrs. Davies, Carnachenwen	2	0	0
Mr. Hugh Thomas	0	5	0
Mr. Thomas Lloyd	0	10	0
Rev. James Rees	0	10	0
Mrs. Thomas	0	5	0
Miss Priaulx	0	5	0

Mrs. Evans	0	5	0
Miss Thomas	0	5	0
Miss Mary Bowen	0	2	6
Miss E. Thomas	0	5	0
Mr. D. Jardine	1	0	0
Mr. J. Jardine	1	0	0

HEREFORD. By Rev. J. A. LaTrobe.

Rev. H. Gipps	5	0	0
Rev. J. A. LaTrobe	0	10	0
Mrs. & Misses Hale	0	12	6
Mr. Humphreys	0	5	0
Mr. & Mrs. Scriven, and Miss S.	0	7	6
Mr. F. Braithwaite, and a Friend, each 2s. 6d.	0	5	0
A Friend at Hereford	1	0	0
A Friend	1	0	0

By Mrs. Sandberg.

J. Griffiths, esq., Mrs. Benbow, Mr. T. Evans, Miss Hooper, Mrs. Chandler, Messrs. Morgan & Co., each 10s.	3	0	0
Mrs. and Miss Hale 5s., Miss Thomas and Mrs. Meakam, each 5s.	0	15	0
Mrs. J. Jones, Miss Cooper, Mr. and Mrs. Mason, Miss J. Lane, Mrs. Walrond, Mrs. Sandberg, ditto	1	10	0
Mrs. Cooper, 3s. 6d., Mrs. Wootten, and Mrs. King, each 3s.	0	9	6
Mrs. Amber, Miss Morse, Miss Milns, Mrs. James, Mr. West, Miss Cove, Miss Smith, each 2s. 6d.	0	17	6
Mrs. T. Prosser, Mrs. Kendal, each 2s.	0	4	0
Small Donations	0	15	1

By Miss D. Thomas.

Mrs. Weaver, Miss Porter, Mr. P. James, some friends, 2s. 6d. each	0	10	0
Mrs. Crowther and Miss Roger, 2s. 6d. each	0	5	0
Several friends	0	4	6

KIMBOLTON. By Rev. J. K. Martyn.

Collection at the Brethren's Chapel	4	14	3
Collection at Pertenhall Chapel	2	14	9
Rev. R. Hogg	1	0	0
Mrs. Hogg	0	10	0
Friend to Missions	2	0	0
Miss Hensman	0	5	0
Mr. Luccock	0	5	0
Mr. S. Luccock	0	5	0
Miss Luccock	0	5	0
Mr. Peck	0	10	0
Mrs. Peck	0	10	0
Miss M. Luccock	0	5	0
Mr. G. Islip	1	0	0
Collected by ditto	1	19	6
Mr. John Islip	0	5	0
Collected by ditto	0	10	6

Miss Birtill.....	0	5	0
Mrs. Martyn.....	1	0	0
Rev. G. C. Gorham.....	0	10	0
Mrs. Gorham.....	0	10	0
Misses Briggs.....	0	15	0
Mrs. Sutton.....	0	5	0
Sundry sums under 5s.....	0	15	0
Mr. Fairy.....	0	7	6
Mr. Lindsell, of Huntingdon.....	1	0	0
Mr. Tebbs.....	0	10	0

LEOMINSTER. *By Rev. N. Rea.*

Mrs. A. Evans.....	0	5	0
Mrs. M. Robinson.....	0	5	0
Miss Plevy.....	0	5	0
Mr. W. Bateman, jun.....	0	2	6
Mr. J. Watkins.....	0	4	0
Mrs. Coley.....	1	0	0
Miss Lerry.....	0	2	6
John Lees, esq.....	1	0	0
Rev. J. Thorpe.....	0	2	6
Mrs. W. Bateman.....	0	2	0
Messrs. W. & G. Vaughan.....	0	11	0
Mr. H. Kirkland.....	0	2	6
Mr. J. V. Chilcott.....	0	2	6
Miss Johnson, Hereford.....	0	2	6
Mrs. Plevy.....	0	5	0
Mr. Cooke, Lucton.....	1	1	0
Rev. A. Thomas.....	0	10	0
Mr. J. Wilkes.....	0	2	6
Sundry Contributions of a Shilling and under.....	0	13	3

By Mrs. Southall.

J. Sturge.....	1	0	0
T. Sturge.....	1	0	0
C. Sturge.....	1	0	0
E. Sturge.....	0	10	0
S. Sturge.....	0	5	0
M. Southall, sen.....	0	5	0
M. Southall.....	0	5	0
E. Southall.....	0	5	0
J. Southall.....	0	5	0
S. Southall.....	0	10	0
G. Newman.....	0	10	0

MALMESBURY. *By Rev. C. H. Rudolph.*

In small Sums.....	1	8	0
Hon. Miss Dutton.....	1	0	0

OCKBROOK. *By Rev. S. Church.*

Rev. F. W. Foster.....	2	0	0
Samuel Connor.....	1	0	0
S. F. Church.....	1	0	0
Jonathan Smith.....	0	10	0
James Montgomery.....	0	10	0
John Becker.....	0	5	0
Gabriel Valpy, Orston.....	1	0	0
Peter French, Burton-upon- Trent.....	1	0	0
John Hutton.....	0	10	0
Dr. Davidson.....	1	0	0
Dr. Storer.....	2	0	0

Mrs. Storer.....	0	10	0
Mr. Storer.....	1	0	0
Mrs. Middlemore.....	2	0	0
Mrs. St. John, Spondon.....	0	5	0
Mr. Mallalieu and Family.....	1	10	0
A Friend, from Nottingham.....	5	0	0
Ditto..... ditto.....	1	0	0
Mrs. Watson.....	1	0	0
Mr. H. Shaw.....	0	10	0
Mr. Stead.....	0	10	0
Mrs. Stratford.....	0	10	0
Mrs. Reynold.....	0	10	0
Mrs. Murphy.....	0	10	0
Miss Holmes.....	0	5	0
Miss Montgomery.....	0	5	0
Mr. & Mrs. Glass.....	0	7	6
Mr. Peel.....	0	5	0
Mr. Anthony.....	0	3	0
Mr. Cooke.....	0	2	6
Mr. Webster.....	0	2	6
Mr. Nash.....	0	2	6
Mr. Atherstone.....	1	0	0
Mr. Sykes.....	0	2	6
Mr. Chr. Clarke.....	0	2	6
Mr. John Fenton.....	0	2	6
Mr. Murgatroyd.....	0	2	6
Mr. Hinch.....	0	2	6
Mr. Wm. Edwards.....	0	2	6
Miss Prentice.....	0	2	6
Mr. James Fenton.....	0	2	0
Mr. Thomas Butler.....	0	2	0
Miss Slater.....	0	2	0
Miss Stone.....	0	2	0
Some Sisters and Girls.....	0	11	6
Sundry Small Donations.....	0	9	6
Sale of Ladies' Work.....	5	0	6
Mr. Higham.....	0	2	0
Mrs. J. Shaw.....	0	2	0
A Friend at Nottingham, by F. Wellford, esq.....	2	0	0

Collected by Mrs. Bowley, at Leicester.

Mrs. Booth.....	0	10	0
Mrs. Woodriffe.....	0	10	0
Miss Woodriffe.....	0	10	0
Mrs. Bowley.....	0	10	0
Mrs. Heaford.....	0	10	0
Mrs. Butcher.....	0	5	0
Miss Baker.....	0	2	6
Miss Coltman.....	0	2	6
Mr. & Mrs. Simpson.....	1	0	0
Miss Bale.....	0	2	6
Mr. Wm. Rawson.....	0	2	6
Miss Miles.....	0	5	0
A Friend.....	0	2	6
Miss Weately.....	0	6	0
A Friend.....	0	1	6
Mrs. Elliott.....	0	2	6
Mrs. Findley.....	0	2	6
Some Friends.....	0	2	0
Mr. R. Winfield, Ockbrook.....	0	3	0

Donations for Barbadoes.

xxvii

Transmitted by a Member of the Brethren's Church.

M. W. R., through Mrs. Hodgkinson, Ilam	5	0	0
Two Friends at Ilam	1	0	0
Produce of work	2	0	0
Collected by Mrs. Parker, Nottingham	3	0	0
Ditto by Miss Massie	1	3	6
Mrs. J. Beresford	2	0	0
Mrs. M. A. Beresford	1	0	0
Collected by a Servant	0	7	6
Ditto by a Friend	0	12	6
Two Friends at Nottingham	2	0	0
Miss Milnes	0	4	0
Miss Bingley, Birmingham	0	2	6

Collected by R. S.

Miss Edwards, Spondon	0	8	0
Sundry small sums, ditto	0	7	0
Mr. Bennett, Derby	0	10	0
Mr. Hackett, ditto	0	5	0
Sundry small sums ditto	0	7	6
Mr. Hewitt, Nottingham	0	10	0
By Mr. Hewitt, ditto	0	5	6
— Wright, esq.	1	0	0
Mrs. Wright	0	5	0
Sundry small sums ditto	0	6	6

By Miss E. A. Simpson.

Samuel Evans, esq.	2	0	0
Edward Lloyd Simpson, esq.	1	0	0
Mrs. Freer	1	0	0
Three Servants, by ditto	0	10	0
Mr. Gibson	0	10	0
Miss Heathcote	0	10	0
Mrs. Simpson	0	10	0
Miss Bell	0	10	0
Mrs Upton	1	0	0
Collected by Miss C. Wright, Lenton	5	0	0
Miss Cox	0	5	0
A Friend	0	5	0

TYTHERTON. By Rev. R. Edwards.

Mrs. Gay	5	0	0
Mrs. Henly	1	0	0
Miss Henly	1	0	0
Rev. W. L. Bowles	1	0	0
Rev. R. Edwards	1	0	0
Mr. John Hughes	1	0	0
Mrs. Bendry, Calne	2	0	0
Miss Vincent, ditto	1	0	0
Miss Lanfear, ditto	1	0	0
Mr. R. Henly, ditto	1	0	0
Mr. Ambrose Lanfear, ditto	1	0	0
Mrs. Evenis, Tytherton	0	10	0
Mrs. Chivers	0	10	0
Mr. Powell	0	10	0
Ladies in Tytherton School	1	1	6
Mrs. Ormond	0	5	0
Mrs. Brown	0	5	0
Mrs. H. Hodges	0	5	0

Mrs. T. Hughes	0	5	0
Miss Johnson	0	5	0
Miss M. A. Hughes	0	5	0
Mr. J. Thomas	0	5	0
Mr. Joseph Hannum	0	5	0
Smaller sums	1	18	0

WOODFORD.

By Mrs. Haring	1	2	6
----------------------	---	---	---

YORK. *By Mrs. Jona. Gray.*

R. Thompson, esq., Kirby-hall ..	5	0	0
William Gray, esq.	5	0	0
D. Russell, esq.	5	0	0
Mr. J. Russell	1	0	0
Mr. D. Russell	1	0	0
Miss Russell	0	10	0
Rev. E. W. Stillingfleet	1	1	0
Rev. E. Gray	1	0	0
Mr. J. Gray	3	0	0
Mrs. Dodsworth	1	0	0
T. Price, esq.	1	0	0
Mrs. Harvey	1	1	0
Samuel Tuke, esq.	5	0	0
Rev. J. Willey	1	0	0
Miss Moore	1	0	0
Rev. J. Crofts	0	10	0
Miss Grainger	0	10	0
Oswald Allen, esq.	1	0	0
Mrs. Margrave	1	0	0
Robert Cattle, esq.	2	0	0
Anonymous	1	0	0
Ditto	0	2	6
Two Friends	0	10	0
A Friend	1	10	0
Rev. T. Richardson	1	0	0
Mrs. Whythead	1	0	0
Miss Bowmay	1	0	0

YORKSHIRE. *By Rev. D. Craig, Mirfield.*

Anderson & Co.	1	1	0
Anonymous, by Mr. Broadbent ..	0	5	0
Anonymous	0	10	0
Anonymous	0	5	0
Mr. Joseph Broadbent	0	10	0
Mrs. Broadbent	0	10	0
Mr. U. Bradbury	0	8	6
Mr. Samuel Brook	2	0	0
Mrs. Bentley	1	0	0
Rev. William Bunting	1	0	0
Rev. E. N. Carter, Curate of Mirfield	0	10	6
Mr. William Cliff	1	0	0
Mr. William Craig	0	5	0
Rev. D. Craig	1	1	0
Collection at Lintwhaite	1	8	6
Mrs. Dickinson	1	0	0
Mr. William Holdsworth	0	10	0
Mrs. Haigh	0	10	0
Rev. Thomas Jackson, Incumbent of Slaughtwaite	0	10	6
Mr. Joseph Kay	0	5	0
Thomas Lockwood, esq.	1	0	0

Mrs. Mitchell	0	5	0	J. T. Purser, esq.	0	5	0
Messrs. Henry Oates & Son	10	0	0	Mrs. Gordon	1	0	0
Mr. William Oates	0	5	0	Joseph Jones, esq.	1	0	0
Mr. William Henry Oates, and two young Friends, Leeds	0	10	0	Mrs. Sirr	1	0	0
Mr. William Parkin	0	10	0	Miss Champion, per Mrs. Gordon	10	0	0
S. Rausin, esq.	1	0	0	Mrs. Jones, per Mrs. Elliott	1	0	0
Mr. Shaw	0	5	0	J. G. Guinness, esq.	1	0	0
Mr. Joseph Schofield	1	0	0	A Lady	1	0	0
Mr. John Tyne	0	10	0	Ditto 5s. and 2s. 6d.	0	7	6
Mr. John Wood	0	10	6	A Sister	1	0	0
Mr. Richard Wheatley	0	5	0	Ditto 10s. and 2s. 6d.	0	12	6
Benjamin Wilson, esq.	0	10	0	Mrs. M.	0	10	0
Thomas Wilson, esq.	0	10	0	Mr. J. J. Irwin	0	2	6
Miss Willett	1	0	3	Mrs. Fowler, per Mrs. Dixon	0	10	0
Young Gentlemen of Wellhouse School	1	5	6	Collected by Miss Elliott	0	5	0
Sundry Sums under 5s.	0	10	6	An old debt	0	2	6
DUBLIN.				Mr. & Mrs. Parker	2	0	0
His Grace the Archbishop of Dub- lin	10	0	0	Union Chapel Missionary Associa- tion, per J. H. Reid, esq.	10	0	0
Rev. D. H. Maunsell	20	0	0	Rev. William Vesey, Ballymayer- glebe	1	0	0
Lady Harburton and Friends	10	0	0	Mr. Barratt and Friends	4	13	0
Mrs. W. Disney	5	0	0	GRACEHILL.			
Admiral Oliver	5	0	0	James Young, esq.	1	0	0
W. C. Hogan, esq.	5	0	0	Rev. T. Mallalieu	1	0	0
Mrs. Osborne, sen.	3	0	0	C. & J. E.	0	3	0
Friends at Sandford, per Rev. H. Irwin	3	0	0	Friends at Ballenderry, by Rev. G. Cunow	0	12	1½
Mr. Joseph Harris	1	0	0	Mr. Sproull	0	2	6
J. Purser, esq.	1	0	0	Mr. Robinson	0	3	0

NARRATIVE

Of the Deputation of the BRETHREN'S CHURCH to the COPTIC and ABYSSINIAN CHURCHES, between the Years 1752 and 1759.

[Continued from p. 105.]

IN the month of December, 1753, a few weeks after Br. Hocker had paid his second visit to the Coptic Patriarch, he set out for Constantinople, furnished with the needful letters of recommendation from the different Consuls at Cairo. In the course of a somewhat tedious voyage through the Archipelago, the Ragusan ship, in which he had taken his passage, put into Smyrna. Of his visit to this city, he gives the following account.

“ I found comfortable accommodation at a French inn—visited several of the European residents, and a Greek bishop. Hearing from the latter, that the old Bishop of Samos, who had formerly been in London, resided here, I called upon him. Thirty years had elapsed since he was in England; but he delighted to relate many particulars, especially of his visits at Cambridge and Bath.

“ In order to obtain a view of the city and its environs, I ascended a hill. On it stands an old castle, where, report says, that Bishop Polycarp suffered martyrdom. The prospect from this spot is charming. Towards the sea, the Franks have a very commodious street, and they enjoy here more liberty than in any other Turkish town I have seen, probably because they are not under the government of a Pasha, but immediately subject to the Sultan himself. Smyrna appears to be a prosperous mercantile city; but I could not help observing with pain, what spiritual darkness follows the removal of the candlestick of the gospel. From hence I sailed, on March 29th, in a Turkish vessel, and, after some days, landed at Galata, from whence I went to Pera. Here no one would receive me into his house. I therefore ventured to go straight to the English ambassador, Mr. Porter, to whom I had a recommendation from Sir Luke Schaub, in London. I was well received, and, after reading the letter, and hearing the account I gave him of my plans, the ambassador offered me every assistance, and gave me a room in his house, and free access to his table.”

Br. Hocker's description of his abode in Constantinople, and the visits he paid to many persons of rank, to whom he was introduced by the ambassador, is omitted, as not containing any thing peculiarly interesting at this time. Every where, however, he endeavoured to obtain information and advice concerning the proposed Mission to Abyssinia.

He then proceeds:—“ The English ambassador, at length, presented me with a *firman*, or Imperial passport; but, on my observing that it was far from containing all I had wished, and that not a word was said concerning Abyssinia, he replied, he could not obtain more; but he gave me a recommendatory letter to the Prime Minister of Abyssinia, George Drago, containing all I desired, and signed by himself. He likewise procured one from the Grand Vizier to the Pasha of Jidda; and another to Ibrahim Kiaga, one of the most powerful Turkish officers in Egypt. The aim of my abode in Constantinople being obtained, I returned to Alexandria, thankful to the Lord for having given me such favour with persons in Constantinople, who could render me assistance. On July 10th,

I arrived in Egypt. The French captain would take no pay; and I was obliged to stay some time on board on account of the plague in the Dardanelles, where the captain had landed. Had he not given me a free passage, I should have been in some distress for want of money. On the 13th, Mr. Brown came on board and bid me welcome; he took me on shore, and insisted on my making his house my home. I remained in Alexandria four months, and practised as a physician, by which I obtained a livelihood; but the time to travel into Abyssinia was passed for this year. Among my other patients was the president of the congregation *De Propaganda Fide*. With him I had been previously acquainted, and, as he had told me that three Catholic priests had been stationed in Abyssinia by desire of the Emperor, but had now returned from thence, I was very desirous to know how they had fared. He related that they had suffered much on the journey, particularly at Massowa, where a Turk was the Abyssinian agent, and treated travellers with great rapacity. Here they had to wait long for leave to proceed; and on their journey from Massowa to Gondar, were in great danger in the high mountains, both from robbers and wild beasts. They found the immediate neighbourhood of Gondar very pleasant, the climate being delightful, cool, and healthy, like spring. The Emperor of Abyssinia received them with great kindness, and lodged them in his palace; but, after six months, he peremptorily ordered them to quit the country, as his own life was in danger on their account. They answered, that as the Emperor had invited them, they were commanded by the congregation *De Propaganda Fide*, to undertake the mission, and durst not return without an order from their superiors, but would rather lose their lives. The Emperor replied, that they should not suffer death, but that he had reason to fear a general insurrection if he kept them longer at his court. They might, however, choose a residence in one of the provinces, for which he would give an order to the governor. They obeyed, and, in two months, were recalled by the Congregation, as it now appeared, that they were only invited from worldly motives, and not permitted to act freely as Christian Missionaries. On their leaving the country, ten ounces of gold dust were given to them as journey money. These priests reported, that the country was very fruitful, but frequently devastated by immense swarms of locusts, which devoured all the produce, and sometimes created a famine. The account given of the quantity of gold and gold-dust possessed by the Emperor was doubtless exaggerated. Physicians were not much employed, as the inhabitants used their own peculiar remedies; and during the whole of their stay, they had little employment, and brought *their* medicines back.

“ On hearing this account, I thought—if the Lord pleases, I will yet find out whether all this be true.

“ During my stay at Alexandria, two occurrences happened, which shew the singular state of things in this country. About the time when the Mahomedans, with great eagerness, expected the conclusion of the Ramadan, which is announced by the firing of cannon as soon as the moon re-appears, a French brig ran into the harbour, and, as usual, fired several guns as a salute. The people thought it was the appointed signal, and great rejoicings took place; but when the truth was discovered, they pretended that the Captain did it in mockery of their religious customs, and fined him 100 sequins.

“A boy, eight years old, the son of a Jew, being not well treated at home, took refuge in the Mahomedan proselytes' house, and offered to change his religion, though, by the law, no one under 14 years of age may be admitted. The father, on applying for his son's release, was obliged to pay a very large sum to obtain it.

“I notice these circumstances, to shew the injustice and rapacity of the Mahomedan authorities.

“In December, I arrived again at Cairo. Meanwhile both the Turkish Sultan and Ibrahim Kiaga had departed this life; and, by their deaths, I lost all the advantage of my having been at Constantinople. Both the firman and my recommendatory letter to Ibrahim were invalid. Travelling was also rendered unsafe by banditti, and even in the neighbourhood of the city there was danger of being plundered. Nor was it safe to go even to Bulac or Old Cairo. The patrol of Janissaries, which had always an executioner in company, having been once defeated by the robbers, would no longer guard the roads. Considering all these circumstances, I determined to return to Germany, and receive further instructions respecting the Mission. In the beginning of May, 1755, I left Egypt, and arrived at Herrnhut by way of Leghorn and Vienna.

“According to my wish, I received a confirmation of my commission, and a companion in Brother George Pilder, who had been employed in the Theological Seminary, and was a man of learning. We set out with the blessing of the congregation, in May, 1756, by way of Prague and Vienna. In the latter city our baggage was strictly examined; but we had put our bibles into our pockets, and they escaped confiscation. At Trieste we found no opportunity of proceeding, and went by Venice to Leghorn, from whence a Ragusan ship brought us in eighteen days to Alexandria.

“At Cairo, we heard a report of great changes having taken place in Abyssinia. The Emperor was dead, and his son, seven years old, had ascended the throne, under the guardianship of his mother. All the Latins (Roman Catholics) and the Greeks, who had been invited into the country by the former sovereign, were expelled. The prime minister, George Drago, had been disgraced, and my letter of recommendation to him was no more of any use. In short, the country seemed shut against all foreigners. Meanwhile we were not intimidated, but trusted confidently in the help of the Lord. We obtained from the Coptic Patriarch a very kind recommendation to the Abuna, or Archbishop of Abyssinia, John the 137th. In this writing the following sentence is contained:—‘Suffer me, dear brother, to recommend to you this blessed man, both for the sake of Him who has said, *I was a stranger, and ye took me in*, and likewise out of love to me.’

“When Br. Pilder had become well acquainted with the Arabic language, we set out on our journey in September, 1757. A caravan, accompanied by 200 armed men, had already proceeded to Suez, and we purposed going with the next; but hearing that the former had been attacked by the Arabs, and that the road was very unsafe, we were disappointed, and obliged to wait for another year.

“Meanwhile, we had the unexpected pleasure to welcome Brother Henry Cossart, who was sent to pay us a visit. He staid with us four weeks, and his

conversation proved most encouraging with respect to our future proceedings. We also, in his company, visited several persons of rank; and among them, the Greek Patriarch, Matthew, and the Coptic Patriarch, Mark the 106th. The latter invited us one day to dinner, but, being unwell, I could not attend. The Brn. Cossart and Pilder accepted the invitation in company of a Greek merchant. The conversations were interesting, of which they gave me the following account:—

“ ‘ On our arrival, we were cordially welcomed by the Archbishop of Lybia, Joachim the Patriarch sending an apology for his absence, on account of indisposition, and an Archimandrite joining us, our company consisted of five persons. We wanted no interpreter, all speaking Italian. We were soon introduced to the divan. The Archbishop presided, and placed us, one on his right, and the other on his left hand, the other guests facing us. The Archbishop began the conversation by inquiring into the political state of Europe, and the events of the war (the seven years' war). He wished to know to what religion the contending parties belonged. We could not quite satisfy him upon this subject, but, in general, he seemed to wish well to the Protestant interest. He next inquired into the origin, the constitution, and the Missions of the United Brethren.

“ ‘ Many kinds of dishes covered the table. The Archimandrite pronounced a blessing upon each, and the guests were frequently bid welcome. After dinner the fountain in the middle of the hall was set playing; the water rose from eighteen tubes, and cooled the air. After another prayer, every one was left to take his rest, and *we* remained in the divan. The Patriarch now made his appearance, coffee was served, and the conversation renewed upon the same subjects as before. He inquired about our ceremonies and theological opinions. We kept simply to the plain truths revealed in the bible, respecting the way of salvation through faith in Jesus, which the most unlearned believer will find sufficient to lead him to Heaven and happiness; whereas the wisest amongst men, following their own reason in endeavouring to discover unintelligible mysteries, will never succeed. He seemed satisfied with our declarations, and treated us with the greatest kindness and benevolence. He also consulted Br. Hocker, as a physician, with much benefit.’

“ ‘ When we again visited the Patriarch, he invited us to attend divine worship in his church. We went accordingly early in the morning, and arrived at the ceremony of breaking bread, which is a distinct rite from the Lord's Supper. The Patriarch was seated at the door of the sanctuary, in a magnificent vestment. Here he broke the bread and divided it among the people. On his beckoning to us, we stepped up to him, and received our portion. We partook of it, but saved a piece for Br. Hocker. The Patriarch perceiving this, gave Br. Cossart a large piece for that purpose. Among those present, were two brown persons, and hearing that they were Abyssinians, we went up to them, and offered them our hands, in token of friendship. They received us very cordially. Formerly, the Abyssinian Copts had a church in this place.

“ ‘ The breaking of bread being ended, the Patriarch went into the vestry, and, being robed in full dress, with his crosier in his hand, left the church, the people on both sides bowing down to the ground as he passed, after the orien-

tal custom. He desired us to accompany him to his house, and brought us into a large hall covered with carpeting, where he held a kind of love-feast. We sat down at a table well supplied with buns and rusks. On his left sat two bishops, and we on his right. One of the former having asked a blessing, we were desired to begin. A small dish of syrup stood before each, into which we dipt our rusks, and, having washed our hands, coffee was served. The Patriarch now gave us an opportunity of explaining to the bishops the origin and present state of the Brethren's church, and laid a particular stress on our not being under the government of the Pope. He had been told by men, who ought to have known better, that all Europe, except England, was subject to the Roman pontiff in spiritual matters; but that in England there were neither churches nor clergy, and that the people had no religion at all. It was with some difficulty that we convinced him of the contrary."

Thus far the narrative of the Brethren Cossart and Pilder. The former returned to Germany on July 7th.

The impression which the capital of Egypt had made upon his mind, may be gathered from the following extract from one of his letters.—“The city of Cairo,” he writes, “is far from pleasing me. It is an immense place, which, viewed from the walls of the castle, looks very much like a town in ruins. The streets are very narrow, and are crowded to such a degree with people, camels, horses, mules, and asses, that it is very difficult to force a passage through them. The dust blinds the eyes of the passenger, and burns like fire. At this season of the year, the heat is almost insupportable. Persons of the richer class are able in some measure to protect themselves from its influence, their houses being provided with large saloons, and windows to the north; but those who must content themselves with a dwelling like that of our brethren, which is small, exposed to the noise of the streets, and in so bad repair that the dust enters at all the crevices, have not a little to suffer. A yet greater nuisance than these inconveniences is the host of winged and wingless vermin of all kinds, which prey upon the unfortunate inhabitants by day and by night. For my own part, I have eaten but little, and slept still less, during my residence in Cairo.”

(To be continued).

SOUTH AFRICA.

Extract of the DIARY of HEMEL-EN-AARDE, from July to the end of December, 1831.

July 4th, 5th. WE had much satisfaction in speaking with the new people and candidates for baptism, and found that most of them were under the guidance of the Holy Spirit, and seeking to know the way of salvation.

7th. We spoke with the communicants, in reference to the approaching Lord's Supper. Seventeen persons were appointed for an advance in the privileges of the Church. When we made this known to them, and asked, whether it was now their full determination to live alone unto the Lord their Saviour,

and to walk worthy of His gospel, they answered with fervency in the affirmative.

10th. Two adults were baptized, and both on that occasion and during the celebration of the Holy Communion, the presence of the Lord was sensibly felt by us all.

24th. We visited all the houses occupied by the infirm. We found a child, about six months old, dying of a fever. The mother expressed with tears her thanks to the Lord for taking her child so early to Himself, and rescuing it from the probable fate that awaited it, for the children of such diseased parents are generally infected, and great sufferers throughout life.

August 10th. Another child, 11 years old, departed after a painful illness, expressing his joy and faith in Jesus as his Saviour. He had afforded edification to old and young, by his great patience, and his declarations of child-like love to his Redeemer. In the evening, four candidates were confirmed for the first enjoyment of the Holy Communion, having received the necessary instruction previous to it. They were much affected, and impressed with thankfulness to the Lord, for His great mercy shewn towards them in their unhappy state. May He establish them in His grace, and make them His faithful followers.

12th. The classes of the communicants were held, and many interesting conversations took place. The memorial-day of the 13th was celebrated with great blessing, and in the evening we were refreshed by the enjoyment of the Holy Communion, the four persons above mentioned being partakers for the first time.

21st. Many strange Hottentots attended the Sunday services, and declared afterwards that they had received benefit for their souls. In the evening, a sick woman called upon us. She said, "My sins lie heavy upon my heart. During the praying of the litany, I was obliged to weep; but I can find no comfort, and come to ask advice, what I must do to be delivered from condemnation." We directed her to seek pardon and peace with Jesus, the Friend of sinners, and assured her that she would find Him gracious if she persevered in prayer.

September 3rd. We had a blessed participation of the Holy Communion. On leaving the chapel, we were alarmed by seeing that one of the chimneys of the hospital was on fire. By God's mercy we succeeded in extinguishing the flames.

14th. A Hottentot woman, called *Sanna Jonas*, was baptized on her sick bed. She was truly and anxiously concerned for her soul's salvation, and could not rest till she obtained an assurance of pardon.

29th. Two communicants came to speak with us, previous to the communion, and to settle a dispute between them. They confessed their faults, and forgave each other in a truly Christian spirit, and were, therefore, admitted to the Lord's supper.

October 5th. Sr. Schultz returned to Gnadenthal much recovered from her late illness. My wife accompanied her. They found great inconvenience from the swelling of the river Sonderend. Sr. Tietze was particularly struck and delighted with the infant-school at Gnadenthal; and, on her return home, brought with her a parcel of books for the use of our school.

The weather now became very warm, which put all the poor patients into motion; and they began to cultivate their gardens, having hitherto been prevented by the cold and rainy weather.

16th. Some of our white neighbours were attentive hearers at our church. On the following day, a baptized Hottentot, *Mary Spreuw*, after a long and most painful illness, departed this life. Her body was dreadfully afflicted; but she always declared that it was needful for the good of her soul, adding, "had not God in merey spared me so long, I should have been lost for ever; and now I am happy in reliance upon Jesus, and shall go to Him, and be with Him for ever."

21st. A communicant, *Martha Beerns*, departed this life with joy: she had long wished to be released from a state of great misery, having found peace with God, through faith in Jesus. She had attained to a great age, spoke the Hottentot language, and found difficulty in expressing herself in Dutch; but she used to lift her *arms*, having lost both her hands by the leprosy, and exclaimed, "I have nothing to do in this world, but to desire after and love my Saviour." She was a worthy member of the congregation, and a diligent attendant at church, as long as she was able, seeking only the one thing needful.

23rd. We had an agreeable visit from Mr. Rhyneveldt, civil commissioner of Stellenbosch, and Lieutenant Meynard. In the afternoon two adults received Holy Baptism; and on the 29th we partook of the Holy Communion.

November 1st. Two Hottentots arrived from Gnadenthal to assist in the repairs of our building; but hail and rain prevented them, and did damage to our gardens.

21st. *Joshua Swart*, the first fruits of the baptized Hottentots in this place, departed this life. He was only 24 years old.

25th. In speaking with the communicants previous to the Holy Communion, we found it necessary to advise some women, who had lived in strife and contention, to absent themselves from this Sacrament.

December 2nd. The usual distribution of flour, tea, sugar, soap, and tobacco, was made for the next week, and every one of the patients received a tobacco-pipe for the month.

4th. *August Vergete*, a Hottentot from Gnadenthal, arrived here to take charge of our house, while we went to Elim. We spent some days at that place with great pleasure, enjoyed the company of our Brethren and Sisters, and were delighted with the neat and clean appearance of the Hottentot houses.

8th. We returned home and found several of the patients expecting their dissolution. They are always distressed, if their teacher is absent, and afraid, that if they die, which often happens very suddenly, they would be buried without ceremony.

12th. The doctor arrived here in company of some gentlemen from Cape Town. He declared a female Hottentot, who was here on a visit, to be infected, and directed her and her little child to stay in the hospital.

15th. A sick woman, *Dortge Kivit*, who had been long excluded from the class of candidates, was baptized. She expressed her great thankfulness for the

mercy of the Lord, in forgiving her many sins. In her we saw a remarkable instance of the faithfulness of the good Shepherd in following a straying sheep.

22nd. We spoke with all our communicants. They expressed themselves humbly about their short-comings, but were all desirous to partake of the Lord's Supper. One of them said—"At every Communion I devote myself anew, with my whole heart, to our Saviour, for He deserves it a thousand times. But I perceive, that even after this, my bad temper prevails, so that I am often in doubt whether I do it in sincerity, for then the blood of Jesus would cleanse me from all sin. I am, therefore, ashamed of myself, and can only pray, that I may not be cast off as one who has been unfaithful." Others declared their joyful expectation of the blessings they would derive from the celebration of Christmas, and said, that they were sure that our Saviour had been born for their salvation. We celebrated that festival with gladness of heart, and with many lively songs of praise. The communion held on the 25th was a time of refreshment from the presence of that Lord, who came into the world to die and to make atonement for us poor sinners.

Thus, likewise, on the 31st, we concluded the year in the presence of Jesus, and with a recapitulation of the many mercies He has bestowed upon us in the year past. We intreated Him to pardon our many faults and deficiencies, felt His peace in our souls, and entered the new year with firm confidence in His help and protection. We were sorry that we had not received a text-book for the new year.

In 1831, 13 persons have become candidates for baptism; 14 for the Holy Communion; 13 have been baptized; one child born; 11 baptized, and three unbaptized persons have departed this life. The congregation at Hemelen-Aarde consists of 57 baptized adults, 38 being communicants; 3 baptized children; 19 candidates for baptism; and 3 excluded; and 20 other patients in the hospital—in all, of 102 persons.

We commend ourselves, and the poor people committed to our care, to the prayers and remembrance of all our Brethren and friends.

(Signed)

JOHN CHARLES TIETZE.

Extract of the DIARY at GNADENTHAL for 1831.

ON the 1st of October the married Hottentot, *William Cornelius*, departed this life, by means of a consumptive disorder. He was baptized in the year 1820, and about two years after admitted to the Lord's Supper. We can give him the testimony, that he had learnt to know himself as a sinner, and that it was his earnest and sincere desire to shew forth the praises of Him who had called him out of darkness into His marvellous light. In his conduct he displayed genuine uprightness of heart, and a very conscientious degree of faithfulness. For several years he had been constantly employed by us in the outward concerns of the Mission, equally to his own advantage and to our complete satisfaction. During the earlier period of his illness he appeared to wish to recover, though he always expressed himself resigned to the will of the Lord concerning him.

On Sunday the 9th four adults were solemnly received into the congre-

gation, and two others admitted to the privilege of Holy Baptism. At the celebration of the Holy Communion 13 persons were with us for the first time as partakers.

In the course of this month five persons received permission to live in our place.

On the 29th of November, the married communicant, *John Jacob Robyntje*, departed this life. He was baptized in 1807, by the late Br. Bonatz, and soon after became a communicant. For several years he served the office of overseer, and enjoyed the general love and respect of his Hottentot Brethren. During his last somewhat tedious illness, he manifested childlike resignation to the Lord's will, testifying that he knew whom he believed, and could look forward with joy to the hour of his dissolution. The same day, the single man, *Solomon Waaly*, likewise exchanged time for eternity. For several years after his baptism, in 1806, he shewed much indifference to the concerns of his soul; but his last illness, which lasted above a year, was made the blessed means of leading him to repentance, and to the experience of the grace of God in Christ Jesus. Our frequent visits to his sick-bed were attended with a comfortable assurance in our minds, that he was in a state of gradual preparation for the change which awaited him.

On the 8th of December, we conversed individually with those of our communicants who were at home, in reference to the approaching celebration of the Lord's Supper, and found, in general, much cause for satisfaction. Many of our people being engaged in the harvest, the number was not so large as usual. By Sunday, the 18th, a great proportion had already returned.

On the 19th, we had an agreeable visit from four English gentlemen, who seemed much pleased with what they saw of our place, and its internal arrangements. On taking leave, they kindly presented us with 40 rix dollars, for the use of our schools. In the following days other visitors arrived, among whom was the superintendant of the infant school at Cape Town.

The festival of Christmas was celebrated with the usual solemnities, which were numerous attended, not only by our own Hottentots, but also by many of our friends and neighbours.

We concluded the year 1831, at the feet of our Lord and Saviour, thanking Him for all the undeserved mercies we had experienced at His hand, and for the faithfulness wherewith He hath led us through another stage of our pilgrimage. The past year has in many respects been a season of trial. Sickness and bodily infirmity have been more than usually prevalent among the members of our mission-family: and, for the first time since the commencement of this Mission, we have suffered loss by a conflagration, which proved the means of suddenly removing from us one of our fellow-labourers. In the state of our congregation we can still discover much that is defective, yet we are not left without cheering proofs, that the word of the cross, which we preach in simplicity, is blessed to the hearts both of our own people, and of many of the colonists in our neighbourhood. Our sphere of exertion for the good of the rising generation has been greatly enlarged, by the establishment of an infant school, which is a means of spiritual benefit, both to old and young; and the number of children receiving daily instruction now amounts to nearly 300.

Of our Hottentot congregation, 33 persons have departed this life; 13 have removed to other stations, or been called into military service; 19 have withdrawn or been excluded, and 29 have been struck off our list, on account of continued absence. On the other hand, 44 persons have come to live on the settlement, and 42 children have been born and baptized; 49 adults have been baptized, or received into our fellowship; 43 have been admitted to the Lord's Supper; 6 couples have been married.

The congregation consisted, at the close of the year, of 605 communicants; 210 baptized adults and candidates for the communion; and 391 baptized children: Total—1,206 persons. To whom if we add 39 candidates for baptism, and 74 new people and unbaptized children, the whole number of souls committed to our care will amount to 1,319.

This number includes 203 married couples, 45 widowers, and 88 widows. The number of houses in our place is 247, of which 115 are walled houses.

(Signed) H. P. HALLBECK, J. F. STEIN, H. B. SCHOPMAN."
D. LUTTRING, C. G. SONDERMAN,

—◆—

Extract of the DIARY of ENON, for 1831.

July. IN the beginning of this month, Br. and Sr. Hornig spoke with the individuals belonging to the classes of baptized, and candidates for the communion. They expressed themselves edified by all the conversations they had with these poor people, who appear to grow in the knowledge of themselves and of their Saviour. A young baptized woman observed, that she felt how necessary it was to apply daily for help and strength to walk worthy of the Gospel, more especially now that she was obliged to get her bread by working at the farmers. Br. Fritsch spoke with the communicants. On the 9th, we partook of the Lord's supper; four Hottentots were spectators, and our friend, Mrs. Matthews, joined us as a guest.

25th. Br. Fritsch divided a portion of land, which has been prepared for irrigation, on the opposite bank of the river, among twenty-five families. They immediately set about cultivating their portions, with great diligence.

August 10th. Two persons, after previous instruction, were confirmed for the enjoyment of the Holy Communion on the 13th.

On that festival-day we gave our congregation a detailed account of the event which made it memorable 104 years ago, when the Church of the Brethren was baptized into one spirit, and, by the power of the Holy Ghost, grounded upon the doctrine of the atonement of Christ. Among the blessed fruits of this experience, we justly reckon the ardent desire to make known the gospel to the Heathen world, which afterwards manifested itself; and which led the Brethren also to this distant country. Our address was heard with great attention, and filled the hearts of our people with gratitude and praise, of which we heard many edifying declarations. The celebration of the Lord's supper, in which, on this day, we joined our Brethren in all parts of the world, was attended with great blessing, and the presence of God our Saviour enlivened our hearts. A great many of our people, who work with the farmers in the neighbourhood, came home to be present on this occasion.

15th. About noon, we heard a great bellowing in the thickest part of the wood. Our people suspecting that a tiger was in the neighbourhood, hastened to the spot, with their guns and dogs. They found the ravenous beast in the act of killing a calf. He was seized by the dogs, and kept down till the men came up to shoot him. There is always danger on these occasions of losing a dog, either by a shot, or by the teeth of the tiger.

We were this day obliged to dismiss a man, who, though often admonished, gave great offence by his conduct, and seemed quite hardened. Another, who is a Caffre, and had been excluded on similar grounds, being exhorted by his wife not to resist, exclaimed—"You say well: I ought to submit to this privation, for I have deserved it; it serves to convince me of my great depravity, and that, if I do not watch and pray, I am easily overcome by every temptation."

15th. We held an examination of our school-children; thirty boys and forty-two girls were present. The parents attended, and most of the children gave us pleasure by their proficiency in reading, writing, and the repetition of the catechism, and of many hymns, and texts of scripture. We thanked the Lord in fervent prayer, that He had laid His blessing upon our endeavours in this part of His service. Some little rewards were distributed to the best scholars.

17th. The children had their festival, and the mothers who were present, after the morning-service, visited the Missionaries to express their thanks. A hymn being sung, all seemed much affected. They were exhorted to devote themselves and their offspring to that Lord, who had said—"Suffer the little children to come unto me, for of such is the kingdom of Heaven." Both at noon and in the evening, the children came together to sing hymns, expressive of their joy in the Lord. They were very attentive at all their meetings.

September 2nd. Being a very dark evening, our people saw all the horned cattle running home. Some of them are left to graze out at night, and are in general not afraid of one wolf, but defend themselves with their horns. But it appeared that now three wolves had attacked them, and contrived to kill a bullock close to our garden. The Hottentots, pursuing the wild beasts, drove them off, and saved the flesh of the poor creature.

18th. Four adults were baptized.

In the following days Br. Fritsch divided another portion of land among 12 families; and represented to them, how much better it would be for them to cultivate the ground, than to wander about the country in quest of a precarious livelihood. He has been very successful in providing means for irrigation. From the 14th to the 18th, we had most acceptable rain.

Br. and Sr. Lemmertz spoke with the baptized, and candidates for the communion. In general, it was manifest, that the Holy Spirit influences their hearts, to seek pardon and deliverance from sin, where alone it can be found.

A baptized girl said—"Whenever I go to the forest to fetch wood, I pray aloud to our Saviour, that He may forgive me my sins; and I feel peace in my soul." Another said—"What I learn at school is deeply impressed upon my heart, and I can repeat the texts and verses, as in the presence of Jesus."

October 1st. A married woman, *Janetta Keiser*, departed this life. The

Lord had shown her great mercy, of which she testified in her last illness. In the evening we partook of the Holy Communion; ten candidates were present.

It rained so hard on this and the following day, that we began to be anxious about our dykes. The water rose 14 feet above the level of the river, so that we feared our mill would be destroyed, as it was in the year 1823. When the flood subsided, we saw with grief, that great mischief had been done. Much good soil had been swept away, and the land covered with sand. Two dykes had been undermined, and both our houses, and those of the Hottentots, have suffered considerably by the violence of the rain.

Two days before this, we had all rejoiced with Br. Fritsch at the success of his operations, but now, the greater part of the cultivated land has been nearly ruined by the inundation. It is only eight years since a similar misfortune happened. We are alarmed at the expense these circumstances occasion, and we pray the Lord to give to our inhabitants confidence and courage, that they may employ every means in their power to repair the damage. Both men and women, and even some school children, began cheerfully to set about it, and by the 21st had advanced so far, that they could again work in their gardens. On the 22nd, they began to repair the dykes.

27th. The wolves again approached our houses, and frightened several calves out of their pens into the fields, where they became the prey of these ravenous creatures.

30th. We had a most blessed celebration of the Holy Communion.

During this month we heard that a married communicant, *Peter Botha*, had died at a farmer's. He arrived here in 1825, but, in 1829, distress made him seek work at a farmer's near Gnadenthal, where he fell ill, and died in the full confidence that our Saviour would receive him in mercy.

November 14th. A man, formerly belonging to our congregation, was convicted of theft, and condemned to three years' imprisonment. We had often admonished him while he was with us, to repent and confess his sins; but he always denied every charge brought against him. At length, he was ordered to leave our place, but for a time obstinately refused, so that we were eventually obliged to have recourse to the aid of the local authorities for his removal.

15th. *Titus Slinger*, a married man, departed this life. During his last illness, he was truly concerned for his soul's salvation, cried unto the Lord for mercy, and found peace in his redemption. He could not sufficiently express the joy of his heart, and sometimes would send for a Missionary in the night, to whom he testified of his happiness in converse with Jesus, saying that he knew no place of rest, but under the cross of our Saviour.

In these days, we made some regulations, to prevent wild horses from running about the place, to the endangering of the lives of the children.

24th. We spoke with all our communicants previous to the holy sacrament; many of the men had been employed in the harvest with the farmers. The inundation had injured their grounds, but they did not complain, and were rather thankful to the Lord, that owing to the abundant pasturage, their cows were enabled to give great quantities of milk.

During this month we had many visitors from different parts of the colony, particularly from Uitenhage, who seemed to be pleased with the settlement.

December 22nd. We spoke with all our communicants. They rejoiced at the approach of Christmas, when they should commemorate the great love of Christ in descending from heaven for the salvation of their souls. Some had not expected to be able to come to us, being engaged in the harvest, but were now very thankful to attend. With one of them Br. Fritsch received a letter from an English gentleman at Grahamstown, who praised the conduct of ten of our people, who had assisted in the harvest with great diligence. He had rewarded them well.

The services during the Christmas-festival were well attended, and there were many persons present who seemed to be sincere inquirers after the way of salvation. The communion on Christmas-day was a time of great refreshment from the presence of the Lord.

A few hours before the conclusion of the year, we received the Text-book for 1832. We joined in thanksgiving and praise for all the mercies bestowed upon us in the year past, and in fervent prayer that the Lord would continue His favour and blessing to this part of His vineyard. Our schools contain 125 children, 43 of them can read well, most of whom can also write, cipher, and repeat the catechism by heart. All attend the schools with pleasure.

The congregation at Enon consists of 123 communicants; 92 baptized adults, not yet communicants; 119 baptized children; in all of 334 persons, to whom may be added, 44 candidates for baptism; 72 new people and unbaptized children; making a total of the inhabitants of 450.

In concluding our report, we beg our brethren, sisters, and friends, to remember us and our congregation in their prayers at the throne of grace.

(Signed) JOHN FRITSCH, JOHN LEMMERTZ, GOTTFRIED HORNIG.

◆

Extracts of Letters from Br. H. P. HALLBECK.

MY DEAR BROTHER,

GNADENTHAL, 28th November, 1831.

“SINCE writing to you last, I have been more than usually engaged in various ways, besides being absent from home about three weeks, chiefly with a view of obtaining good medical advice for my dear wife and daughter. For the invalids just mentioned, the physician could do nothing but advise sea-bathing, which I hope may be tried shortly after the new year, in the neighbourhood of Elim, in company of Sr. Teutsch. It would be a very great inconvenience to me, and a sad loss to the Mission, if my dear wife should remain subject to that nervous debility, from which she now occasionally suffers, and which threatens to render her incapable of attending to her various avocations.

“Last week Br. and Sr. Teutsch were here, and also their neighbour, Mr. Dyer, whose farm we have purchased for 150*l.* sterling, Government having readily assented to my holding it in perpetual quit-rent, for the use of the Mission. The new building for our tanning business is now nearly finished, and will be soon taken possession of. It is the second building of two stories erected in the whole district of Zwellendam and Caledon.

“Our infant school, by God’s mercy, prospers beyond my most sanguine expectations, and is indeed a blessing to Gnadenthal. The children are as eager

as ever in their attendance, and their faculties are called into exercise in a manner that astonishes every one. A most excellent opportunity is afforded, not only of awakening ideas in the minds of these little ones, but also of instilling into their hearts a feeling of love and gratitude to our Saviour; and I perceive with pleasure and thankfulness, that our imperfect endeavours are not in vain. Even the parents, who now and then visit the school, have been heard to declare, that they do not know how it is, but the Spirit of God brings the truth more home to their hearts in this school than in the church; and you will easily understand, that the attention of the parents to the education of their children will increase, in proportion as they perceive our anxiety in this respect. In general, the state of our congregation is encouraging, and we have abundant reason for gratitude towards a merciful Saviour, who graciously crowns our labours with His divine blessing. The steady attendance on the means of grace, the peaceful intercourse of the people, the absence of all disgraceful occurrences, and the comfortable state of mind of the sick and dying, are pleasing proofs, that their declarations, when speaking with us on the state of their souls, are not hypocritical. Sr. Schultz is now tolerably well, but the Brethren Luttring and Sonderman are subject to frequent ailments.

“The wheat-crop in our neighbourhood is nearly destroyed by the rust, but there is abundance of barley and oats, though the continuance of unexampled wet weather renders the harvesting thereof very precarious. For our trees and orchards, the season is uncommonly good; but in many places the soil is still too wet for gardening.

“The day before yesterday, I was in HEMEL-EN-AARDE, where Br. and Sr. Tietze (her deafness excepted) are well. Among the 90 lepers there are indeed some unfeeling creatures, but the word of the cross has softened the hearts of most of them, and among the poor sufferers there are many truly pious souls, with whom no one can converse without edification. Lately two adults were baptized; and there are among the 90 upwards of 30 communicants. You will perceive that the number is on the decrease; and I believe that Government, on account of its embarrassed finances, will be obliged gradually to discontinue the institution, and to suffer every place, village, and district, to care for its own sick. The establishment, though humane, is not strictly necessary, as the malady is not considered contagious. Though the situation of Missionary to lepers is certainly not an enviable one, Br. and Sr. Tietze are quite happy and comfortable in their sequestered situation.

“At ELIM, on the last prayer-day, 5 adults became candidates for baptism, 2 were baptized, and 3 were confirmed for the Holy Communion. There has been little increase from without this year. Perhaps the additional land recently acquired, and the opportunity of growing corn, will draw more newcomers. Almost all the Hottentots of the immediate neighbourhood have removed to Elim long ago.—In ENON they had, on the 3rd of October, an inundation, which did great damage to the mill-course, and water-courses for irrigation. The water was nearly as high as in 1823; but Br. Fritsch does not appear to be disheartened, and hopes, that though their net is torn, they will still, like Peter, get a sufficiency of fish, and have reason to thank God for the blessing, the abundance of which, at first, almost frightened them.

“The last letters from SHILOH are of the 5th of November, when all were well. In the course of October, upwards of 100 Tambookies had been admitted as inhabitants. The number is now so great, that small kraals are formed in the neighbourhood, the place itself being too thronged with the vast herds of cattle.

“On the last prayer-day in October, 2 Tambookies were again baptized, making the whole number of baptized Tambookies 10, who all continue to walk in the ways of the Lord, thereby rejoicing the hearts of their teachers, and exercising a beneficial influence on their countrymen.

“I am sorry to say, that *Wilhelmina's* health is not so good as we could wish, and still more so to inform you, that the other interpreter, *Daniel Kaffer*, has not been proof against the superstition of his countrymen, but actually employed a sorcerer to remove the barrenness of his wife, and to compel his adult son, who lives here, to come to Shiloh. About new-year our Brethren hope to remove to the new place, situated a few hundred yards from their old dwellings. Besides the houses of the Missionaries and their Hottentots, there are 51 Tambookie huts.

“The small-pox is said to rage violently at Philippolis and the Orange River, and great fears are entertained of the disorder finding its way into the colony. For such a visit we are but ill prepared, as the district surgeons have been rather negligent in vaccinating.

“In the month of October, I had a letter from the Rhenish Missionary Society, requesting me to go to Wupperthal, to preside at a conference of their 6 Missionaries, and to assist them in the arrangement of their affairs. Having more occupation at home than I can well get through, I felt myself, however reluctantly, compelled to decline the proposal.

January 17th, 1832.

“Referring you to our Diary for a statement of our numbers at the close of the year, I will here mention, that, last Sunday, 1 adult was baptized, 5 were received, and 2 re-admitted as members of the congregation; and Br. and Sr. Sonderman are now busy speaking with the baptized and candidates previous to the celebration of the Lord's supper. The chief feature in the history of last year is, the establishment of our infant school, which is a blessing to this congregation, and highly valued by every father and mother in the place. There is no falling off in the punctual attendance of the little ones, and their progress is highly satisfactory. About Christmas the intelligent master of the infant school in Cape Town paid us a visit, and was agreeably surprised at what he saw and heard. The fact is, that ours is the only school in the colony expressly built for the purpose; and I question, if there is another establishment so well attended.

“In the course of our congregation, there is indeed much to humble us before the Lord, and which we could wish to be otherwise; the harvest-season, in particular, seldom fails to lead some of our young people into deviations, such as drunkenness, fighting, carnal sins, &c. On the whole, however, we have reason to be thankful for the blessing which rests on our feeble labours, whereby not a few are brought to the obedience of the gospel, and enabled to walk worthy of their heavenly calling.

“ My late visit to ELIM gave me great pleasure. This settlement has, at present, 184 inhabitants, and the congregation is, on the whole, in a pleasing course. The attendance of our neighbours on the services of the Lord’s day, is steady and increasing. On New Year’s day, several hundreds were present, and the church could not accommodate one half of the hearers. I foresee that a larger church will soon be required at Elim, and, in this expectation, I beg to ask a question—Instead of the unwieldy pillars of masonry which support *our* church, and those of wood at Groenekloof, both of which make one-third of the congregation invisible to the minister, might not cast-iron supporters, about 18 feet high, be procured? Nine inches diameter below, and 6 above, would, I suppose, be strong enough.

“ Our orchards, gardens, and plantations have had a most favourable year, and a very abundant fruit season is at hand. Hence, our place is crowded with people, and church and schools are fully attended. No less than 300 children collect daily in our schools.

“ On Sunday, the 22nd of January, 3 adult lepers were baptized at Hemelen-Aarde, and 17 persons became candidates for the Holy Communion at Gnadenthal.

“ Since the date of my last letter to you, I have heard nothing from SHILOH. Our Brethren there may, perhaps, find it difficult to communicate with the colony, our Government having taken measures to prevent the intercourse of the colonists with the inhabitants on the other side of the boundary, on account of the prevalence of the small-pox. My last letters from ENON were dated December 8th, when all the Brethren and Sisters were well, Sr. Hornig having recovered from an illness, by which she was confined for a short time. The neighbourhood of Enon looked like another Eden, on account of the abundant rains of November; and Br. Fritsch had succeeded in repairing the water-course for irrigating the new gardens; but the mill-course was still out of repair.

February 24th, 1832.

“ My last letter to you was dated January 17th, in which I mentioned the arrival of Br. and Sr. Genth and company, and the single brethren Bonatz and Schopman, at Groenekloof. I can now add, that our new fellow-labourers arrived safe with us on the 26th of last month; that Br. Schopman remains here, and that his companions set out on their journey on the 9th instant, Br. and Sr. Genth being called to Enon, and Br. Bonatz to Shiloh. Your plan of leaving the new-comers here for some time was, in the present case, impracticable, on account of the approaching confinement of Sr. Genth, and the urgent wants of the Tambookie Mission, where the study of the language is of paramount importance.

“ In the name of all my fellow-labourers and our whole congregation, I now beg sincerely to thank you for your trouble in procuring us the organ. The instrument arrived in safety here on the 30th of January, and was put together by Br. Schopman and myself, without much trouble. Since the 14th instant it has been in daily use, and is found remarkably well suited to the size of the church, and of a very agreeable tone. Nothing can exceed the delight of our Hottentots at this unexpected present, and their declarations in describing this delight are so striking, that it is evident, they understand the legi-

timate object of music, better than those whose taste is spoiled from infancy by its profane abuse. The simple playing of our beautiful hymn-tunes makes many of them melt into tears, and gives them, as they express it, a foretaste of heavenly joys. You will easily understand that our church is crowded with hearers at every meeting, and that there is a sensation in the whole place and its neighbourhood produced by this novelty, which, though of a transitory nature, is, I have reason to believe, not unaccompanied by spiritual benefit.

“ After an absence of seven weeks, my dear wife and daughter returned from sea-bathing on Monday last, and I am glad to find that both appear improving in health and strength. Br. Luttring has, every now and then, a relapse, and his health is far from being established; the same is the case with the Srs. Teutsch and Nauhaus, in Elim, but the other Missionaries are, as far as I know, well.

“ At SHILOH they counted 320 inhabitants at the close of 1831. In January, 6 became candidates for baptism, and a Tambookie man was baptized. Their corn had suffered by the rust, yet $\frac{1}{2}$ muid of wheat, produced 14 muids, and $\frac{1}{8}$ muid of barley, 16 muids, being 128 fold increase. They had hitherto been preserved from the small-pox, which had made its appearance on the Orange River. From the other stations, I have no news to communicate.

“ A Hottentot sister, who has been assistant in our girls' school for some years, was lately obliged, reluctantly, to retire from a service in which she delighted, and was eminently useful. On occasion of her taking leave, and another assistant being introduced, we had, last Friday, an examination of the school, when, out of 129 girls present, 75 read fluently in the Harmony of the four Gospels. Our infant school goes on in blessing, and we have lately got a few more scholars, so that the average attendance is now 120. My former pupils act as my assistants, and Br. Schopman also attends occasionally, in order that he may be able to conduct the school, when I am obliged to leave home, which I do more unwillingly than ever, on account of this promising seminary.

“ Among the goods lately received, was a lot of new and old clothing, destined for distribution amongst the Missionaries and Hottentots. This distribution took place the day before yesterday; and I beg you to return our cordial thanks to our unknown friends and benefactors, for this new token of their kind remembrance.

“ All the Missionaries beg affectionately to salute you.

H. P. HALLBECK.

Extract of Private Letters from Br. A. BONATZ, to the Secretary.

AT SEA, 56 deg. S. Lat. 1 deg. 18 min. E. Long. Dec. 23, 1831.

AFTER giving a detailed account of the stormy and somewhat perilous voyage of himself and his fellow-passengers through the Channel and the Bay of Biscay, the writer makes the following remarks, in reference to the 29th of September:—

“ This day, being the twenty-third anniversary of my birth, my mind was much occupied in reflecting upon the goodness and mercy of the Lord displayed

towards me during the past period of my life.—Cheerless as every external object appeared to me—for the tempest continued to rage with unabated fury—I could not feel otherwise than happy in dwelling upon a theme so grateful. Just fifteen years had elapsed since I spent this day, likewise on board a ship, on my passage from the Cape to Europe. Now I am returning to the land of my birth, in obedience to the call which I have received from my gracious Lord and Master. Conscious of my great infirmity, I implored Him to grant me a large measure of grace and strength—to bestow on me a tender conscience, an humble mind, a watchful spirit, a heart filled with love to Him, and filial obedience to His voice. Yea, may His Holy Spirit enlighten my understanding more and more—that I may see my great sinfulness, and depend entirely on His unceasing love and mercy; that, having myself experienced the power of His grace, and the blessings of His salvation, I may be enabled to testify of both to the poor heathen.

“ On the 16th October, a violent squall broke our main top-mast, and during that and the following days, the carpenter was busily employed in making a new one, out of the timber we had on board. I had much interesting conversation with him while he was at work. He is a sensible young man, a native of Scotland, and appears to have already seen much service both by land and sea. The troubles which have fallen to his lot have evidently been a blessing to him, by leading him to seek earnestly after the one thing needful. I believe we felt truly united in spirit, and that our intercourse was as profitable as it was pleasant. He seemed much interested in the work of God among the heathen, and would, I am sure, have accounted it an honour to labour among the Hottentots and Tambookies.

GNADENTHAL, *4th February*, 1832.

“ My last letter announced the safe arrival of our party at Cape-Town, on the 30th December, after a somewhat tedious voyage of above 15 weeks. On the 3rd January, we set out for Groenekloof, accompanied by Br. Lehman, in a waggon drawn by 14 oxen. At the distance of about 3 miles from that settlement, we were met by the Brethren Clemens and Meyer, who had come thus far to meet us, with a number of Hottentots of both sexes, and who welcomed us in the usual manner, by the singing of a hymn. The feelings which pervaded my mind, at this moment, it is impossible for me to describe, and they were excited afresh when we reached the place in which I had spent the first happy years of my childhood. My eyes filled with tears of gratitude to the Lord, who had been graciously pleased to call me to serve Him on this my native land, and my earnest prayers ascended to His throne, for the requisite wisdom to know, and grace and strength to perform, His holy will. I found many Hottentots who still remembered me, and their expressions of love affected me much. Many inquired, with eagerness, how you did; and, both at Groenekloof and Gnadenthal, I was requested by numbers to convey to you the expressions of their cordial remembrance. Before we left the former station, I one day accompanied Brs. Clemens and Meyer to the Laweskloof hill, to see the spot where Br. Schmitt had the encounter with the tiger. At the foot of the hill, lives an old blind Hottentot Captain*, with his family. He is

* Captain Klampus.—See Latrobe's Visit to S. Africa, pp. 49 & 309. 4to Ed.

still an heathen, and seems unwilling to be baptized: yet he is not unacquainted with the New Testament, and can speak of the Saviour's love to sinners in a manner which surprised me. After a safe and pleasant journey of 3 days, by way of Franschehoek and Donkerhoek, we reached Gnadenthal on the 26th ult., where we were received with much love by our dear Brethren and Sisters, and the Hottentot congregation. Here I also find many old acquaintances, and some, with whom I formerly went to school. My place of destination, I understand, is SHILON, whither I expect shortly to proceed. Being convinced that the Lord is everywhere, and that He is the faithful guide, and the sure support, of His feeble servants, I shall cheerfully follow my call to this remote station, beseeching Him to go with me and bless me in all that I am permitted to undertake, for the promotion of His cause among the Tambookies.

“Remember me in your prayers.

ADOLPH BONATZ.

GREENLAND.

LETTER from the Greenland Assistant, BENJAMIN, to Bishop G. M. SCHNEIDER,
at BERTHELSDORF.

LICHTENAU, *March 30th*, 1831.

MY LOVING AND MUCH BELOVED BR. SCHNEIDER,

“HEARING from year to year, that you are still engaged in caring for us Greenlanders, and that you pray for us, that we may grow in the grace of our Saviour, and receive more and more heavenly blessings; we also pray for you, and for our other kind friends, that you may continue unwearied in your endeavours to promote our welfare. On January 19th, we celebrated an important memorial-day, God our Saviour having on that day, ninety-eight years ago, remembered the Greenlanders in mercy; we, therefore, thanked Him fervently, for having shown such kindness to His creatures living at the end of the world, saying to His servants—“*Go into all the world, and preach the gospel to these heathen also.*” Truly His command has been obeyed; and we thank Him that we have been favoured with the gospel coming from a distant country; and that He has caused the Greenlanders also to be converted, enlightened, and made fit for the kingdom of His grace. Many of the Greenlanders in this place know how to value the one thing needful; but some have not obedient and humble hearts, which gives much pain to the faithful among us; but we are pleased with the state of the youth, because they make good progress in learning, and show much delight in it. Often do I offer up my supplications with tears to our Saviour, that He may cause them to grow in His knowledge, that they may be an honour to Him, and a joy to the congregation.

“I have, from my youth, lived in this congregation. I was born in 1785, and spent my early years in a variable state; but I feel, and thankfully acknowledge, that my Saviour has chosen me, out of free grace and mercy, and, since the year 1814, has favoured me to serve the congregation as an assistant; and, though I am sensible of my weakness and insufficiency, I desire to serve Him in any way I can.

“ My Brethren and Sisters often express, in grateful terms, their thanks to our Saviour, that He has hitherto granted us teachers, and brought them safe to us, preserving them from all danger. May His peace and grace be with them. As our Saviour has made known to us by His servants, His will and His word, you will permit us to present ourselves before you, as Brethren and Sisters, and to feel that we constitute one congregation, who hope to enjoy, with each other, happiness to all eternity, in the presence of our Saviour, though we may not be favoured to see each other with our bodily eyes. We are assured that our Saviour will unite all His people in one, and make them partakers of eternal joys, where they will praise Him with never-ceasing songs, that He has loved poor, miserable sinners so much, and washed them from their sins in His own blood.

“ The Greenland nation now contains comparatively few heathen, for the light of the gospel has risen upon our land, and makes many the children of light. These rejoice that they are delivered from the power of darkness, and directed in the way of salvation. Oh! what happiness is this, greater than can be imagined!

“ I have now to greet all the Brethren and Sisters in Europe, from their loving fellow-believers in this congregation; and to salute the children from those living here, assuring them that we think of, and pray for them. As for me, I will remain the property of our Saviour. My whole life shall be devoted, out of thankfulness, to Him. May He accept of it, for He deserves it! All the assistants salute you, and will often pray for you to the Lord, I, Benjamin, the writer of this letter, more especially. May the grace of our Lord Jesus Christ be with you all, Amen.

“ To my beloved Br. Schneider, bishop (or chief teacher), who has the special care of the Greenlanders, and lives beyond the ocean.”

WEST INDIES.

JAMAICA.

THE growing prosperity of the Mission in this Island, and its rapid extension within the last ten years, during which period the number of stations has increased from three to six, and of converts from 860 to 4100, have doubtless attracted the notice, and called forth the gratitude of the readers of the Periodical Accounts. That nothing had occurred up to Christmas 1831, of a nature to obscure the cheering prospects presented to our Missionaries, or to check their hopes of yet further usefulness, may be gathered from their letters, inserted in our last number. Yet, the event has shewn, that, at the very date of one of those communications, an alarming insurrection had already broken out, and a contest had commenced, which was destined, in

its progress, not only to involve a melancholy destruction of life and property, but likewise to interrupt in the most painful manner the labours of Christ's servants, and the wellbeing of the negro congregations committed to their care. Leaving to the politician and the philanthropist to discuss the probable causes, and the possible consequences, of this unhappy struggle, we would here content ourselves with expressing our unfeigned sorrow, at the excesses which have accompanied it, and briefly recording those circumstances, by which the work committed to our Brethren has, in one way or other, been affected.

From the subjoined extracts of letters received from our Missionaries, it will be seen, that three of their negro congregations—viz. those at New Carmel and Mesopotamia, in the parish of Westmoreland, and New Fulnec, in St. Elizabeth's—remained unaffected by the prevailing spirit of insubordination. Throughout the whole of this anxious period, their members continued to manifest a degree of fidelity and obedience worthy of their Christian profession, and, in some instances, equally honourable to their masters. One of the instances referred to is deserving of being placed on record, as proving the superior advantages of a system of management, in which the most benevolent attention to the outward comfort and improvement of the negroes is combined with constant and careful religious instruction. We learn from a private letter, that not one of the negroes belonging to the estates of Lennox and Hopeton, which are contiguous to New Carmel, was implicated in the late disturbances; notwithstanding the prevalence of disaffection, and the attempts which were alternately made to allure and to intimidate them, they continued faithfully to discharge their duty; and, when the danger was most imminent, spontaneously offered to defend the property from all assailants. No military guard was in consequence required, and, even when the worthy proprietor was under the necessity of leaving home to join the militia, he felt no hesitation in committing his wife and family to the protection of his negroes, who appeared to be proud of the trust. The conduct of the negroes on Irwin estate, near Montego Bay, under still more trying circumstances, was equally praiseworthy. That similar faithfulness and submission should not have been manifested by all the members of the congregations at Irwin-hill, New Eden, and Fairfield, will, perhaps, not excite as much surprise as it does regret, when all the features of their case are candidly considered. It may be sufficient here to allude to the fact, of their being situated (particularly the congregation at Irwin-hill), in the very heart of the revolted districts, and necessarily exposed to the combined influence of bad example and intimidation. That the majority were enabled to resist both, is a matter of thankfulness, and is surely

an encouraging testimony to the power of that gospel, which teaches "*servants to be obedient to their masters in all things.*"

The divine protection vouchsafed to our dear Brethren and Sisters, and their families, during this calamitous period, likewise calls for grateful acknowledgment; although several were obliged for a season to retire from their posts, it will be seen, that they were all permitted to return in peace and safety to the scene of their appointed labours. The preservation from injury of our various chapels and mission-premises, we are equally bound to consider, as a peculiar and undeserved token of the goodness of our Heavenly Father.

To one other circumstance which has obtained a large measure of public notoriety, and which, both on account of its novelty and its serious character, was calculated to excite the deepest solicitude, it is still needful to advert. The arrest of a Missionary of the Brethren's church, and his indictment before a judicial tribunal for an offence equally abhorrent to his calling, and to the principles distinctly laid down for his direction, could not but be felt as a painful occurrence both by his fellow-labourers abroad, and his Brethren at home. Amid the uncertainties and the suspense which were inseparable from a case of this kind, it was difficult to dismiss every feeling of apprehension, or to avoid exclaiming, "*If the Lord be with us, why then is all this befallen us.*" Yet, now that we have been permitted to see the deliverance which the Lord has vouchsafed unto His servant, and to rejoice together over the establishment of his innocence in the sight of all men, we would gladly shew our gratitude for these mercies, not merely by offering the sacrifice of praise and thanksgiving, but likewise by manifesting a spirit of submission to the Divine will in all things, and by the avoidance of every feeling or expression that might justly be deemed inconsistent with the character and example of our blessed Master, "*Who, when He was reviled, reviled not again; when He suffered, threatened not, but committed himself to Him that judgeth righteously.*"

It may not be improper here to observe, that, in conducting his defence, Br. Pfeiffer had to struggle with difficulties of no ordinary description. Not to dwell on the circumstance of his being a foreigner, but imperfectly acquainted with the English language, it is right to draw the reader's attention to the following facts, which are more or less distinctly noticed in Br. Ellis's letter. That in consequence of the disturbed state of the country, and the distance of Mandeville from any town, no legal advice or assistance was to be procured, and that none of our brethren was allowed to supply this deficiency; such a procedure being probably opposed to the forms of a court-martial. Again, that owing to some strange misinformation, much valuable time was wasted in

the collection of written testimonials, which proved to be of no service whatever. And lastly, that for want of a copy of the indictment, and a list of the witnesses for the prosecution, the accused was obliged to proceed to trial without having had any opportunity of meeting the charge in the most direct and satisfactory manner, by the selection of evidence best calculated to prove its falsehood as well as its absurdity. For the character of the four witnesses for the prosecution, the reader is referred to the published report of the trial, as well as to that here subjoined, also to the Earl of Belmore's dispatch to Viscount Goderich, of the 10th of February. The melancholy fate of the principal evidence, *John Sutton*, who, very shortly after the acquittal of Br. Pfeiffer, was tried, condemned, and executed, for being an active agent in the insurrection, is particularly adverted to by his Lordship.

It is impossible to conclude these introductory remarks, without an expression of gratitude to His Majesty's Government, for the protection and support spontaneously rendered to the cause of Missions, at this critical juncture. On the first intimation of the revolt which had taken place, every needful direction was sent out by Viscount Goderich, His Majesty's principal Secretary of State for the Colonial Department, to secure to the parties accused the benefit of a constitutional trial, and the further advantage of having any sentence that might be passed, revised by His Majesty in Council. It is hardly necessary to add, that the application for a special interference in behalf of Br. Pfeiffer, which it was deemed proper to make on the first news of his arrest, was granted by his Lordship with equal kindness and promptitude.

To all those generous friends in the island of Jamaica, who came forward, either with or without legal summons, to bear their testimony to the character and conduct of Br. Pfeiffer, and likewise to all who exercised hospitality to our Missionaries, during their temporary banishment from their posts, we beg to offer a similar tribute of grateful acknowledgment. The kind reception given to Br. and Sr. Light, of Irwinhill, by the Rev. Mr. Murray, the Wesleyan Missionary at Montego Bay, and his wife, will always be thankfully remembered by them.

In conclusion, we beg to assure our brethren and fellow-labourers of other denominations, of the deep and cordial sympathy which the intelligence of their heavy losses, and the personal sufferings of their Missionaries, during this trying period, has excited in our breasts. Could we serve them more effectually than by our prayers, we would gladly do it, for we acknowledge ourselves to be greatly their debtors; but since this is not the case, we the more fervently commend the work committed to their instrumentality, and the servants

of our common Lord who are engaged in it, to the gracious support, and the powerful help of Him, who hath declared, *that no weapon formed against His cause shall prosper; and that, He that toucheth His servants, toucheth the apple of His eye.*

Extracts of Letters from Brother JOHN ELLIS.

MY DEAR BROTHER,

FAIRFIELD, *January 11th, 1832.*

“WHEN I wrote to you a fortnight ago, I was not aware of the detention of the packet, in consequence of the disturbances which had already arisen among the negroes in St. James’s parish, or I might have sent you some specific intelligence on this painful subject, instead of leaving you to gather it altogether from the public papers. Since the date of my letter, I am sorry to say, matters have become much worse. The spirit of insubordination has spread even into our parts, and a considerable proportion of negroes in the parish of Manchester have refused to work for their owners, and among these not a few of our congregation members.

“We have, indeed, reason to hope the negroes in this neighbourhood will soon return to their duty. Many, indeed, have already returned; but I fear that in the greater part of the county of Cornwall, tranquillity will not so soon be restored.

“Our attention is, however, at present almost entirely engrossed by a circumstance, equally unexpected and distressing to us—the arrest of our dear fellow-labourer, Br. Pfeiffer, and his committal to prison, at Mandeville, to await his trial by a court-martial. What the charges against him are I have not been able to learn, although I have been twice at Mandeville for that purpose, and to ascertain in what manner we can have an opportunity given us of shewing their falsehood,—for false I am convinced they will prove to be. General Crawford, who is in command of this district, and with whom I have twice had an interview within the two last days, informs me, that written testimonials will be received by the court-martial; but that they are bound to act upon evidence given by the witnesses they have to bring forward, whose evidence, he tells me, is of a serious nature. I have done, and am still doing, all I can to collect testimonials from Br. Pfeiffer’s neighbours and hearers, shewing that he never has spoken a word which would in any shape foster a spirit of discord; and if these are allowed to have their due weight, I doubt not they will entirely overthrow the charges against him, which I expect have been brought by some evil-disposed persons.

“Fortunately for us, the negroes belonging to our congregation in Fairfield, who have been examined hitherto, have all adhered to the truth, in declaring that we have never spoken a word to them about their freedom, nor given them the least hint of any intended alteration in their civil condition. Indeed, had I been aware of the breaking out of such disturbances, I should have warned our people to beware of believing the false reports, which were more or less in circulation.

February 6th, 1832.

“ From the tenor of my last letter, you will naturally be most anxious to hear how Br. Pfeiffer’s trial has terminated, and whether any more of your Brethren are in custody by this time. Br. Pfeiffer, I am thankful to say, was found —“ Not guilty,” and released; and, besides *him*, I am not aware, that the conduct of any of our number has been seriously called in question. There is still, however, an almost universally prevailing opinion among the white inhabitants, that this distressing war has been brought on by religionists; and that any one who is professedly a preacher can be innocent, is a problem which, I suppose, some would not believe, though it were mathematically demonstrated to them. That the circumstances which have been passing around us have pained us deeply, you may readily conceive; and none more so than the fact, that the negroes especially committed to our care have not been altogether free from participation in the late revolt. Not that any in connection with us have, to my knowledge, been guilty of acts of open violence; yet, on several properties, perhaps under the influence of the prevailing panic, they followed the example of their fellow-servants, in refusing to work, and on some of the more distant plantations belonging to the mountain-division of N. Eden congregation, where a considerable proportion of the negroes are members of our church, they have not shown that readiness to return to their duty which we might have expected.

“ As far as I know, none of our converts at New Carmel, New Fulnee, or Mesopotamia, have had any part or lot in the affair, and several on the contrary have resisted the attacks of the revolted negroes, at the risk of their lives. Of Br. Light’s people, I believe a few have been more or less concerned; it must, however, be borne in mind, that they were situated near the very focus of the insurrection, and were exposed to peculiar dangers, as well as temptations. The Boguc negroes only stopped work part of one day, and those from Elim and Two-mile Wood, a little longer.

“ But it is time that I should give you the particulars of the proceedings against Br. Pfeiffer, which, by the Lord’s mercy, obtained so favourable a termination.

“ Br. Pfeiffer was arrested on Saturday, the 7th of January, about 4 p. m., while in his own dwelling-house, at New-Eden, by Lieut. Hogg, who had at the time about 30 men under his command. By this officer and his company, he was hurried off, during a heavy fall of rain, to a place called Oxford, situated on the confines of the parishes of St. Elizabeth and Manchester, experiencing, as might be anticipated, from the excitement unhappily prevailing against all missionaries, not a little abusive treatment by the way. Here he remained till about 3 p. m. on the following day (Sunday), when he was ordered, under an escort of about 12 men, to move again towards Mandeville, the head-quarters of Manchester, which is situated in another county. On the Monday morning I heard of his arrest, and hastened to Mandeville, which is only about 7 or 8 miles distant from Fairfield. I was permitted to see him in the presence of two officers: and had an interview with Gen. Crawford, but could not be informed for what he was imprisoned, nor when the trial was to take place. As I was told that this depended on dispatches from St. Elizabeth’s, and that it was uncertain when they might arrive, I thought it best to return

to Mandeville on the Tuesday morning (January 10th), hoping, at least, to have the same privilege I had enjoyed the preceding day, of conversing with the prisoner; but this time, I was neither allowed to see him, nor to speak to him, nor to communicate with him by writing. I was meanwhile informed, on high authority, that the prisoner would not be allowed to bring personal evidence to witness in his behalf, but that the only thing which could possibly be allowed, would be written testimonials. On applying to General Robertson, he informed me, that such evidence would be of *no avail* before a court-martial. On Wednesday, the 11th, I did not go to Mandeville, as I had been ordered away from the place on the preceding day; however, in the evening of Wednesday, I received a few lines from Br. Pfeiffer, informing me that his trial was to come on the following day, at 10 o'clock. By this time I had learnt so much of court-martials, as to be aware that we could defer the proceedings, till we had had sufficient time to summon witnesses on the part of the accused.

“ This was accordingly done; and the court, which assembled on the 12th, was adjourned till the following Monday, the 15th, which gave us time to summon plenty of witnesses, through the Deputy-Judge Advocate. Of these about 15 had regular summonses sent, and 10 or 12 attended of their own accord. We might, had we but known it, have demanded a copy of the charges against Br. Pfeiffer, and a list of the persons by whose evidence they were to be supported: this would have saved the trouble and expense of calling so many witnesses, and would, at the same time, have enabled us more fully to refute the accusations against him. As it was, we went to trial without knowing one of the witnesses for the prosecution, or what falsehoods or absurdities they were about to bring forward. On Monday, the 15th, about 12 o'clock, the court opened; and, after the usual forms were gone through, one *Sarah Wilson*, a slave, belonging to Glenhead, was brought in, who deposed, that she heard Br. P. say, at Christmas, that negroes were to be free, and that free would soon come; that they were to come down on New Year's Day, and attend church the same as usual. That when they went on that day, Br. Pfeiffer had said, loud enough for all in the church to hear, that, if they did not now take their freedom, they would never get it, and that they must come down again next Friday. Another slave from the same place, called *Ellen Dobie*, who was excluded for adultery, at least six years ago, and who never attends church, told much the same kind of lies, with the addition, that Br. Pfeiffer had informed them, if they worked on Monday, the 2nd of January, they would have to work till their death. These two witnesses did not, however, agree in their evidence, as *Sarah* declared that *Ellen* was sick on New Year's Day, and was not at church, though *Ellen* pretended to tell much of what she had heard on *that day*, and presently after allowed, she did *not hear it with her own ears*. One *John Sutton* was then called in, and deposed that he had heard Br. P. say at church, about five weeks *before* Christmas, they must keep on praying, for what had been so long promised them would come soon now. They would soon be freed from slavery in this world, if they kept on praying, and would be rewarded in heaven. Heard negroes of Two-mile Wood, say—‘ What does Mr. Pfeiffer tell us now (when they had struck work) we are to work for, when he told us before we were to be free?’

Robert Wilson, another free-man, was then called in, and stated somewhat to the same effect as the rest; only, he mentioned Br. Pfeiffer's visit to 'Two-mile Wood to have taken place at a different time from what *Sutton* had stated. One of the witnesses also stated, that Br. P. had said—' I have now armed you with the word of God, no bullet can hurt you.' Had Br. Pfeiffer been assisted in his cross-examination of the witnesses for the prosecution, or even in the examination of his own, by any person accustomed to the task, I will venture to assert, that his accusers would have been signally confounded and put to shame. Yet, notwithstanding the disadvantages under which he laboured, the truth burst forth; and it is not unto us, but unto God's name that all the praise is due. The whole of both Tuesday and Wednesday was occupied in taking evidence in Br. Pfeiffer's favour, and there remained 8 or 10 persons who were not called; indeed, we could have summoned witnesses who would have employed the court till now, all declaring, that, though constant attendants at New-Eden chapel, they never heard Br. P. mention a word about the slaves being made free; but, on the contrary, always heard him tell them, they should be obedient to their masters, and faithful in the performance of every duty required of them.

"The next morning, Br. P.'s defence was read by the Deputy-Judge Advocate, and after a little consultation, a verdict was returned of—'Not guilty.'

"During this anxious period, Sr. Pfeiffer and children took refuge with us, at Fairfield, and Br. Pfeiffer, after his release, joined them, and remained a fortnight longer with us, for the restoration of his health and spirits.

"I am sorry to say, Br. Zorn has had two severe attacks of fever lately, and is not yet recovered from the last. The rest of the Brethren and Sisters were well, when I last heard from them.

J. ELLIS.

From Brother H. G. PFEIFFER.

NEW EDEN, *March 16th*, 1832.

MY DEAR BROTHER,

"FROM Br. Ellis, you will doubtless have heard of our frequent sicknesses during the last year. Fever and sore eyes have been very painful and troublesome companions, and frequently proved a great impediment to the right discharge of our Missionary duties. Our troubles and afflictions have been great; but, to the praise of our gracious Lord, we can say that His help and support, vouchsafed to us in the time of need, have been by far greater. In the beginning of last year, our dear daughter Louisa was seriously ill, and remained in a precarious state of health for several months. We entertained at one time little hopes of her recovery. The Lord was, however, pleased gradually to restore her to health again; for which mercy we brought Him our humble thanks.

"The departure of our dear and only son, Ferdinand, was a great affliction to us. We took him with us to New Fulnee, on the 13th of August, to the opening of the chapel; the same day he fell ill, and our joy, on this festival occasion, was greatly diminished by the illness of our dear child. The following

day he was removed to Spring Mount, where our worthy friends, Mr. and Mrs. M. Farquharson, showed the greatest possible kindness and attention both to us and our dear invalid. However, we soon saw that the Lord had other thoughts concerning him. On the 22nd, he said to his mother—‘ I shall leave mamma and papa, and go to Jesus;’ this he said with a very cheerful countenance. Soon after this, I came to him, and he fell round my neck, and said—‘ I love mamma and papa, I love my little sister.’ He then repeated his favourite verse—‘ *Be our Shepherd every day.*’ On the morning of the 23rd, he fell gently asleep, resting in my arms, without a sigh or groan, and on the following day his remains were interred in the family burial-ground at Spring Vale. He was a very lovely and affectionate child, and we feel his loss deeply; but the Lord gave, and the Lord hath taken him away, and blessed be His name. Our dear boy has escaped all the dangers which encompass the pilgrim here below, and exchanged a world full of sin and sorrow, for one full of glory and happiness, where he will praise his dear Redeemer for ever. It is remarkable to us now, that he said some weeks before his end, that he should like to see our Saviour, who loves the little children so much. With great delight he used often to repeat these lines of a well-known hymn—“ *He loves the children tenderly, He also loveth sinful me.*” And it was a very pleasing thought to him, that *he* was one of the lambs of Jesus. He will not easily be forgotten by us. I cannot speak sufficiently of the kindness and affection our very dear friends, Mr. and Mrs. Farquharson, showed to us, on this trying occasion. May the Lord richly reward them for it! That our gracious Lord, after so many sorrows, rejoiced us again on the 29th October, by the birth of a fine and healthy boy, you will have heard already; and he was baptized by our dear Br. Light a few weeks after, and received the name Henry Ernest. Both mother and child have had much to suffer from fever, but are now, by God’s mercy, completely recovered.

“ Thus far have I been speaking of ourselves, but it is time to enter upon a more important subject, viz. that of the Mission: and where shall I begin, and where end? During the whole of last year, we had abundant cause to thank the Lord for the manifold blessings bestowed upon us, and our dear congregation. Yet instances were not wanting of Satan, the enemy of souls, succeeding with his seductions, to lead those back into his snares who once had devoted themselves to the Lord; indeed, with pain and grief we often perceive, that many forget what they were, and what they have become through grace; forget the price wherewith they were bought, become negligent in attending to the means of grace, and indifferent to their eternal welfare. With such, no doubt, Satan has easy work, they soon become again his willing followers. This experience I always consider as one of the most painful in our Missionary labour, yet it urges us at the same time to fervent prayer and intercession in behalf of our dear flock.

“ The celebration of the Passion-week and the Easter festival, was peculiarly blessed to our negro flock. The services on Good Friday were well attended, and a general emotion was manifested among all present, while we knelt in spirit round the cross of our dying Redeemer, and devoted ourselves anew to Him, who loved us, even unto death. The negroes said one to another, as they came out of church—‘ this was a happy meeting.’ On Easter Sun-

day, a very great number attended our services, so that I was obliged to preach twice in succession. Already before day-break our church was crowded. It was a truly blessed day to us all: our Saviour manifested Himself to our souls as He did to the mourning disciples, as our risen and ever living Redeemer. The day was particularly solemnized by the baptism of 7 adults, all belonging to Elim, among whom was a blind negro; 2 were at the same time received into the congregation. Notwithstanding some discouraging circumstances, and various defects, too easily discoverable both in ourselves and the negroes committed to our care, I may venture to say, that the prospect before us is altogether of a very promising kind. On several of the estates around us there are, I trust, not a few who are genuine followers of Christ, earnestly desirous of wholly following Him, and glorifying His name; but, as you justly observed, the work in which we have engaged calls for patience, perseverance, and fervent prayer, and these we believe our dear friends at home do not forget to offer up in our behalf.

“ You will be pleased to hear that our day-school is going on satisfactorily. We had lately 8 who could read the Testament well, of whom 5 have since left; 14 read easy lessons; 13 are in words of two syllables, and 12 are learning the alphabet; of these, 35 belong to the Boguc.

“ That the negroes on this estate behaved well during the unhappy insurrection, will be a cause of thankfulness to the worthy proprietors. They merely left off work for a few hours, in consequence of their being threatened with the destruction of their houses and cane-pieces, by the insurgents. However, when I went over to them, and begged them to return to their duty, they complied without much hesitation. On the adjoining estates the members of our congregation likewise conducted themselves properly; but you will have heard with pain, that this was not the case with a number of those who reside in the mountain district. Of the great and most unexpected trouble in which I have been personally involved, you will have heard some particulars from Br. Ellis; I, therefore, the more willingly omit any particular reference to it. Our feelings in regard to it, are, I trust, correctly expressed in the exclamation of an afflicted patriarch of old—*Shall we receive good at the hand of the Lord, and shall we not receive evil?* Pray for us, that a large measure of grace and wisdom may be imparted to us at this critical juncture; and that our faith and confidence in God our Saviour may be strengthened.

March 23rd.

“ Our congregation, I regret to state, is much scattered in consequence of the late unhappy rebellion. The negroes are prohibited from leaving their estates without a passport, which is not easily obtained. Thus our church is principally attended by the negroes from the neighbouring properties; and, as it is crop-time, I cannot expect many of them to come. That some of our church members have proved unfaithful in the late rebellion, is a source of great distress to us. I am sure, that the proprietors cannot feel more about it than we do. O that the good Shepherd and Bishop of our souls may bring back the sheep who have strayed from Him, and lead them into His fold again. Two negroes belonging to New-Eden congregation were executed. The feelings of our hearts, when we heard it, I cannot describe. It is remarkable that the negroes

who joined the rebels, were chiefly such as had given evidence of a very luke-warm state of heart, principally people who were tired of going to church, and seldom attended. They have caused us a great deal of trouble for the last two years. I often exhorted them to repent, and to seek the Lord, from whom they had strayed; but it seemed as if their hearts were hardened, so that my exhortations found no entrance. A proprietor from one of those places where the negroes rebelled, and many of whom attended our church, called on us about eight weeks before Christmas. He inquired my opinion of his negroes. According to his wish I gave him a candid statement, and told him, that it was my opinion that his negroes were tired of coming to church, and that they were leading at home an immoral and unchristian life; that we had been under the painful necessity of excluding some already from our church, and I was afraid that many more would follow. After the rebellion, I saw this gentleman again, and he remembered our conversation.

“ Br. and Sr. Renkewitz are here with us, for the purpose of taking my duties for a few weeks, whilst I visit Westmoreland, for change of air. I have been suffering severely from boils, since my confinement at Mandeville, and have not yet recovered, but I hope in the course of 8 or 10 days, to be so far restored to health, as to be able to set out upon our journey to New Carmel.

H. G. PFEIFFER.

—♦—

From Brother JAMES T. LIGHT.

MONTEGO BAY, 10th January, 1832.

MY DEAR BROTHER,

“ ABOUT the middle of November I left home, with my dear wife and foster-child, Herman, to be present at our last Mission-Conference for the year 1831, to be held at Fairfield, on the 30th of that month. This very long journey, notwithstanding the pleasure attendant upon it, of seeing our dear fellow-labourers, and rejoicing together over the blessed work going forward on the south side of the island, becoming acquainted with the congregations, and enjoying the sweets of brotherly love and union of heart, begins to be viewed by us, owing to the difficulties, fatigues, and dangers of the way, as a very serious undertaking. Thanks be to God, we went and returned in safety, saw all the Brethren and Sisters employed in Jamaica, and spent several days with our dear friends at the Cruse, Paynestown, and Hopeton. Of our time, five days were spent at New-Eden, with Br. and Sr. Pfeiffer, where we enjoyed with them, and a part of their congregation, the Holy Communion, and were present at the baptism of their dear babe, Henry Ernest. The child was then much reduced by sickness; but I suppose it may be still in this vale of tears, not having heard to the contrary.

“ I could write a great deal on this and similar subjects, but at this moment every thing must be passed over, to say, that we have been spared hitherto, and that our church and dwelling-house are yet standing, together with two small properties, about a mile distant from our hill. For the rest, all before, and on each side of us, have been burnt; the great house, overseer's, book-keeper's, boiling houses, mills, and storehouses—all laid in ashes, with nearly all the private dwelling-houses in the mountains, with the exception of those be-

longing to Irwin, Catherine Mount, and Catherine Hall estates. Among the ruined properties, are Williamsfield, Worcester, and Round-hill, belonging to our worthy friends, the Messrs. H.'s. In short, upwards of a hundred estates and dwelling-houses in this parish are destroyed, or nearly ruined. Irwin estate is mentioned in the *Cornwall Chronicle* as being among this number; but this is a great error, for the people fought, or rather watched faithfully, day and night, in defence of their master's property; for, although there were not wanting a few, who felt as if they would *dig cane-holes no more*, they were all agreed faithfully to defend what had been entrusted to them, though surrounded by evil-minded people. We remained at our post till the 2nd of January, when we thought the time was come for us to remove to Montego Bay, for the preservation of our lives, leaving our servants to watch the premises. I continued to visit or send to our hill till Saturday, when all remained standing. And as the insurgents are chiefly in the mountainous districts, I hope it will still be spared to us for good. Our friends, however, dissuade us from returning at present, since the shedding of blood has become familiar to all parties.

"The ministers of the Baptist Society, Messrs. Knibb, Whitehorne, and Abbot, were brought down from Falmouth, and after procuring bail for their forthcoming when required, were liberated: they have since kept within their own lodgings to avoid needless observation. The Rev. Mr. Murray, of the Wesleyan Mission, under whose hospitable roof we are waiting to see how things will go, has not been in the least disturbed. Our Rev. Rector has proved himself a friend to us both. The Baptist and Methodist chapels are, however, occupied by troops, who sadly injure, as might be expected, these fine edifices. All religious services are at a stand, and when the voice of prayer and praise will again sound within their walls, the Lord alone knows. Our friends, Messrs. Blyth and Waddell, of the Scottish church, with Mr. and Mrs. Cowie, who arrived on the 22nd of December last, took refuge in the town of Falmouth, being in imminent danger; for, though the slaves have not fired the estates in their neighbourhood, they have in general refused to work. The prospect into futurity, as you may easily imagine, is gloomy enough. Pray for us.

February 6th.

"My last letter was written in such haste, that I was unable to give you more than a very brief sketch of our situation during the late calamitous insurrection. You will, therefore, excuse me if I here advert to the circumstances in which we were placed previous to that melancholy event.

"Of the severe drought in the early part of the past year, and for two months of the preceding, you will have been already informed. After the rains began, in the month of May, fevers and dysenteries soon followed; numbers fell victims to their dire effects, from all ranks and classes in society. With these came that fearful and contagious disease, the small-pox, which also carried off great numbers. In the whole of the island, there were several thousands who fell under its influence, and who were summoned to appear before the Judge of all the earth, from whom there is no appeal. The fever appeared to be most appalling—few, indeed, recovered from it. These things, however, were fast passing by; the face of nature became more cheering, and the ground of the industrious labourer appeared to be blessed with a large increase. Provisions

began to be cheap and plentiful, and an excellent sugar harvest was anticipated this year. But alas, alas! The previous visitations passed by unheeded, and apprehension gave way to overweening confidence.

“Every thing not only went on as usual, but a greater degree of cheerfulness appeared to be generally manifested by the slaves, and they continued their work till the last hour, December 24th, with unusual alacrity. Of the scenes which were presented to our view during the following week, I forbear to give you any detailed description. The first property fired was Kensington, situated in the highest part of the mountain ridge, which bounds the parish of St. James’s on the south and east. Within half an hour after this conflagration, on the evening of the 27th of December, Windsor Castle, distant about 8 or 9 miles from the former, was also in a blaze. On the second night, seven large fires were seen in the higher parts of the parish; and on the third night, 14 were burning in a most fearful manner. The 29th and 30th of December, will never be forgotten by us. Retirement estate, belonging to Sir S. Clarke, adjoining our place, was in the afternoon of the 29th set on fire; indeed it was so near, that our watchman, who was on the look out, to see if the firemen were coming to our assistance, overheard what the incendiaries said. In a short time the flames broke forth, and a most terrific fire presented itself before our sorrowful eyes. In this way I could go on, and fill sheet after sheet, by telling you of the burnings, and the acts of violence which succeeded. I have, however, stated sufficient to give you some insight into the greatness of the calamity. It is owing alone to God’s mercy and long-suffering, that these scenes were chiefly confined to the parishes of St. James’s and Hanover; only a few estates on the skirts of Westmoreland and St. Elizabeth’s, have felt its destructive effects.

“From what I heard during these days, I did not doubt that churches and chapels would remain uninjured, but for dwelling-houses there was no such security; we, therefore, put most of our things into the church, and waited till it appeared high time to go down to the bay, taking a couple of trunks with us. We now closed the year with a few negroes, viz. two families from Williamsfield estate, who had not joined the rebels, and who thought they would rather come here than go elsewhere for protection, and two or three of Irwin people. We entered into the New Year, humbly looking to the Lord for His guidance and protection in these awful times. In the afternoon of Monday, January 2nd, we left our dear abode, and drove down to the Bay. A large estate, called Belfield, behind Fairfield, was then in a blaze, and likewise another lovely property, called The Ramble, just above Belfield. Fairfield and Irwin are both preserved, with two others near the Bay. On Thursday last we returned to Irwin-hill, and, under the protecting care of our merciful Lord and Saviour, enjoy peace and safety. We feel pained to our very heart while looking at the ruins around us; only *one* house being left besides our own. For several miles on the hill sides, and near the summit of the mountains, there were a number of delightful habitations, settlements of very respectable people; now all are in ruin: to look at them through a telescope, the sight is indeed distressing.

“As regards sending our dear boy Herman home for his education, I know not what to say; it is high time he left this country. I cannot tell just now

what to do. We wished to have brought him home, and to return next year, but at present all is uncertain. The will of God is always best, and we desire to wait till we see His directing hand beckoning us onward.

March 16th.

“ When I wrote to you last, we were undecided whether or not to accompany our dear foster-son, Herman, to England, having received permission to that effect. A very favourable opportunity offering, we have resolved to send him in company of two sons of our worthy friend Mr. Tomlinson, of Huntly, who are going direct to Fulneq, with their governess. I think we had better, for his sake, send our charge by so trust-worthy a person as Miss M'Donald, and ourselves, God willing, visit the congregations for our refreshment, in soul and body, next year. I pray you to commend Herman to the parental care of the superintendent of Fulneq school, who may bear with his infirmities and boyish failings, not merely for our sakes, but for the sake of his own dear parents, who fell victims to the fever of this country in the month of August, 1825. It is our prayer, that he may serve the God of his fathers, and, if spared to manhood, become a blessed servant of our Lord Jesus Christ, to whom he was devoted in Holy Baptism.

“ In my last, I noticed the preservation of Irwin, Fairfield, and Tryall estates, and that Williamsfield, like all others in that neighbourhood, had been levelled with the ground, nothing being left of the buildings, but the chapel and lying-in-hospital. Since the return of the overseer, &c. to the estate, the former has been taken possession of as a temporary dwelling. At Kirkpatrick the works were not injured, some of the rebels having resolved to defend them, which they did, though one of these very men afterwards suffered the penalty of the law, for resisting the militia when they entered the estate and burnt the negro houses. The hospitals on all the estates met with a similar fate, the medicines being hidden or destroyed.

“ Although I am grieved to say, that the loss of life has been considerable to the worthy proprietor of Kirkpatrick, it is some satisfaction to me to know, that not one of *our* people has been implicated. At Stapleton, the small mountain settlement from which they drew a good part of their ground provision, such as plantains, yams, and cocoas, I have to mourn over two young men, one hung for burning the residence of a neighbouring gentleman, the other severely flogged for stealing the property of some neighbours.

“ The Rev. Mr. Burchell and family, have been constrained to leave this island, and have sailed direct for America; he would, in all probability, have lost his life last Wednesday, had not a body of soldiers, with his friends, screened him from the fury of the mob. He had been several weeks in jail, but the bill of indictment against him was thrown out by the Grand Jury last Tuesday. His brethren, Knibb and Gardner, have been arraigned, and are to be tried next Monday. They are not forgotten in our prayers. Their spacious chapel at the Bay is, I grieve to say, a heap of ruins. The Methodist chapel is safe, but our friend and brother, Thomas Murray, is not able to have any service in it at present.

“ My dear wife has been very unwell in these days, and had severe pain yesterday. Our place of worship is open every Sunday, but what with the sugar-

harvest, grief, disappointments, and an accusing conscience, the greater part of our flock keep back; and I cannot expect any improvement in this respect, till sugar-harvest closes, in May.

“ In the course of last year 25 adults were baptized or received into the congregation, at Irwin-hill; 5 children were baptized. Eight adults and 5 children departed this life;—three persons were disowned. I need hardly add, that subsequent events will have made considerable alteration in the state of our negro flock. May the Lord, who has been pleased to send us this sore chastisement, grant, in mercy, that it may work in all who are thereby exercised, the peaceable fruits of righteousness.

“ Once more, I beg earnestly to commend ourselves and our congregation to your faithful intercession.

JAS. T. LIGHT.

Extract of a Letter from Brother J. ZORN.

DEAR BROTHER,

SPRING VALE, *March 18th, 1832.*

“ IT was about the middle of last year, that a rumour became prevalent in various parts of the island, that the slaves intended to rebel on November 1st, which was the day they were admitted to the privilege of witnessing against whites in criminal cases; but the time came, and all remained quiet. Ten days before Christmas, slight disturbances took place in St. James’s; but, though this gave some alarm, they were generally thought of no consequence. The first intimation we had of the dreadful scenes that were passing in the parishes of St. James and Hanover, was by the awful illumination of the heavens which we saw from Fairfield, where we were on a visit from December 28th, to the 31st. On the 31st, Saturday, we returned homewards, though our friends would have kindly dissuaded us, as the fires seemed approaching our place. On the road we were informed, that all the whites and free people had left our vicinity several days ago, and had fled to Black River Bay; that Pisgah and Ipswich, about 7 miles from Spring Vale, had been already burned by the rebels, and that Y. S. estate was threatened. Taking into consideration the success of the insurgents in St. James’s, we followed the advice of a worthy friend, and went to Black River for the night. Most anxious for our congregation, on whom the tide of rebellion seemed now rolling very fast, threatening to overwhelm them also, we hastened next morning, January 1st, 1832, to Spring Vale, to administer all the consolation in our power, and to encourage them to remain faithful to their masters at this trying period. We had not seen them since the breaking out of the insurrection, for we had gone to Malvern on December 27th, to celebrate the third Christmas holiday with our people, in the Santa Cruz mountains. This was a mournful New-Year’s day. The negroes belonging to the property of Hazle-grove, were alone able to come, the others durst not venture; and the prejudice against Missionaries was already so strong, that we could not visit them. Those that did come, were really rejoiced to see us. Their masters were absent on military duty, and they felt themselves deserted, so that when the magnified reports of the operations and success of the insurgents reached them, they felt their hearts failing for fear. We kept

the meetings in the family mansion, near their own houses, and were thankful that the Lord heard our prayers, and that His benediction—‘*Grace be unto you, and peace from Him which is, and which was, and which is to come,*’ rested upon us.

“ We felt greatly relieved when we ascertained, that in this season of peculiar temptation, none of our members or candidates were at all implicated in the rebellion, and only three or four of our new people, who had come to us about two months before Christmas, and were, consequently, nearly without any instruction.

“ As to ourselves, I may with truth declare, that our souls were preserved in perfect peace, stayed upon the Lord; we felt, that our anchor was cast upon the Rock of Ages, and that we could rest in entire security, and realize the sweetness of the divine promises.

“ I engaged in my last to give you some account of our schools. Alas! the late distractions and other circumstances have been very unfavourable to their prosperity. The school in Middle Quarters is broken up by the marriage and removal of the teacher; *that* in Lacovia has been abandoned some time, for want of a suitable schoolmaster, and the unwillingness of the people to send their children. The one near Springfield has also been discontinued, in consequence of the removal of the teacher. The latter school, we trust, to re-establish at some time. The school for slave children on this property, under the Ladies’ Society, keeps its ground, with from 40 to 50 children. Our Sunday school is, as yet, mostly composed of the same children. Very little can be done in this neighbourhood, for want of religious teachers, and from hostility to instruction in letters for the slave children. We must wait, and watch every opportunity; perhaps, by degrees, the prospect may brighten.

JACOB ZORN.

ST. KITT'S.

Extract of a Letter from Brother G. ROEBINS.

DEAR BROTHER,

BASSETTERRE, *March 31st, 1831.*

“ YOUR last kind letters were particularly acceptable to us, as they informed us of your success in obtaining the full concurrence of all the parties interested in the Profit estate, in the proposed grant of land for a third settlement. I should have written to you before this time, had I been able to forward the required plan of the ground in question; but hitherto, notwithstanding repeated applications, I have been disappointed in my hopes of procuring it. This morning our appeal to the Christian public in St. Kitt’s, in behalf of our new settlement at Profit, has obtained insertion in the *St. Kitt’s Gazette*; and on Wednesday it will appear in the *Advertiser*. What may be the result of it time will shew; the less probability we see of its bringing in any considerable sum, owing to the disturbed state of the colony, and other circumstances, the more earnestly do we beseech the Lord not to withhold His blessing from it. Our present governor, W. Nicolay, Esq., to whom we

thought it our duty to present a copy of it, received it with marked kindness, making many inquiries concerning the state of the Mission, and the prospect of success at the new station.

“ Br. and Sr. Seitz, who have succeeded Br. and Sr. Shick, at Profit, entered their new house on the 24th, and the next day, being Sunday, it was opened for public worship. Br. Seitz commenced by singing—‘ *Now let us praise the Lord,*’ &c., the congregation joining. At the end, they fell on their knees, and besought the Lord to be present with them on that and on every future occasion when met to worship Him, and to cause the word of His atoning death and passion be a blessing to the negroes in that vicinity. Br. Bigler preached from the 22nd verse in the 15th chapter of St. John. Far more assembled than the house could contain; among them were some proprietors of estates. It was a time of real refreshing from the presence of the Lord.

“ *April 1st.* To-day we had a blessed prayer-day in this congregation, 8 persons were received into our brotherly covenant, 3 were re-admitted to the same, and 10 were added to the class of candidates.

G. ROBBINS.

—♦—

From Brother D. BIEGLER.

DEAR BROTHER,

BASSETERRE, *February 27th, 1832.*

“ ALTHOUGH personally unknown to you, and separated by the broad Atlantic, with but slender hopes of ever seeing you in the flesh, I feel that the relationship in which we stand as members of the great family of God, and the still closer ties which bind us together, as fellow-servants of the same Lord and Master, authorize me to take this early opportunity of addressing you.

“ We arrived in the island of St. Bartholomew, on the 26th of October, after an expeditious and tolerably agreeable passage of 14 days from New York. Our first impressions concerning the West India Islands, were thus derived from one of the least attractive of the whole group. The lofty and precipitous rocks seemed to rise abruptly from the bosom of the deep, naked and deformed, and without a single trace of vegetation. But, as we gradually drew nearer, we could distinguish here and there a solitary cocoa tree, or a cluster of wild and tangled sea-grapes. In a few hours, however, we discovered that the picture had been viewed in the most unfavourable light. We were now between the east point of the island, and a huge mass of rock rising from the ocean, like some monster of the deep (from an ideal resemblance to which it no doubt owes the origin of its name, ‘ *The Turtle’s-back*’), and the town of St. Bartholomew, or Gustavia, lay full in view. Its situation is very low, and I should judge very secure from the ravages of hurricanes; but a complete nursery for epidemics. It is inclosed on three sides by lofty, barren, and unsightly hills, which effectually prevent the free circulation of air. The port is formed by a small inlet or bay, in which small craft may ride securely, but which will not admit of larger vessels. The heat in the town is almost overpowering. There is no inland cultivation; nearly all the fruits and vegetables

consumed in this place are brought from the neighbouring islands of St. Martin's and St. Eustatius, but chiefly from St. Kitt's.

“ We left St. Bartholomew's on Friday morning, the 28th, and, on the morning of the 29th, between 9 and 10 o'clock, we anchored in St. Kitt's bay. As we approached this island, it appeared a perfect paradise compared with the one we had left. The sun had just risen, and was now throwing his beams upon the most beautiful landscape I ever saw. Hills and plains covered with the richest shades of green, groves of tamarind and cocoa trees, sometimes embowering a neat and cool retreat of some planter, the beautiful estate buildings, many of them lime-washed, and in excellent keeping, and shaded by the broad-leaved banana and plantain tree; while the neighbouring hills were crowned with windmills, sluggishly rolling their ponderous wings. These, combined with the variegated shades of the provision grounds, produced a most beautiful picture.

“ The reception we met with from Br. and Sr. Robbins, was truly warm and affectionate; it made us feel quite at home amongst them, and for their kindness ever since we feel truly grateful. Thankful to the Lord, our Redeemer, for the many manifestations of His loving kindness which we had experienced since we left our dear home, we entered immediately upon the discharge of our duties. The following Sunday I preached my first Missionary sermon in the evening, from the words—‘ *Lovest thou me?*’ The Lord was sensibly in the midst of us, and it is now my fervent wish and prayer that He may continue to favour us with health and strength to labour successfully in this His extensive vineyard.

March 27th, 1832.

“ The Missionary work both in town and country seems to make progress, yet we cannot boast that it is as rapid as in former times. There is not that degree of eagerness, nor that ardent desire for the words of eternal life now, which was manifested in the earlier period of this Mission, and which is so well calculated to awaken and keep alive a holy zeal in the heart of the labourer. But it becomes us to wait patiently for the Lord's good time, and to pray that He may renew His work as of old, and excite in all our hearers the desire after that knowledge *which maketh wise unto salvation*. Yet, blessed be God, there are still those to be found to whom the gospel is precious; many who still esteem very highly the privilege of waiting upon the Lord in the ordinances of His house, and who distinguish themselves by their godly walk and conversation. It is when we converse with them individually that we are best able to discern the workings of the Holy Spirit. Sometimes we hear the simple and touching narrative of God's dealings with them; sometimes the expression of deep concern for their soul's salvation; and not unfrequently an account of His chastisements, whereby the anxious inquiry—‘ *What must I do to be saved?*’ is extorted. One of the instances just mentioned came under my notice while lately engaged in speaking with the baptized, and candidates for the Holy Communion. A negro came to me, who had once been a communicant, but on account of transgression was excluded from the enjoyment of this privilege. On my adverting to the subject of his fall, his eyes instantly filled with tears. ‘ Yes, my dear master,’ he exclaimed, ‘ I was once among the flock of Jesus,

one of the sheep of His fold, and He fed me well with good things; but I was not satisfied, I got wild, and at night ran away from the flock, and got back to the world and sin. But, thanks be to my Lord and Saviour, he suffered me not to be lost, He came after me, He followed me and caught me, and now He is leading me back to His fold again. Oh my blessed Saviour,' he cried, 'I will now follow Thee, and never leave Thee any more.' I reminded him that he must not be too bold, for that Peter had made similar protestations, and yet fell. I admonished him, therefore, to watch and pray, and to persevere and hold fast the hope that was again given him by his good Lord and Saviour! 'Good, good! Ah too good! I affront him very bad, and He so good to forgive me.'" May the Lord multiply such instances of returning prodigals. An incident of a somewhat similar kind occurred to me while engaged in speaking with the new people. One who had belonged to this class for several years, and had never received a *call*, as they term it, viz.—had never had any other church privilege bestowed upon him—said, 'I have enough to eat and drink for the body, thanks to the Lord, but my poor soul is very hungry.' I said, if this is truly the case, Simon, I congratulate you with all my heart, for our Lord and Saviour pronounces those blessed who hunger and thirst after righteousness. 'Yes, master, but I am afraid I am too bad, too unworthy to be blessed. I have walked with the new people a long time, but I am not tired, I am waiting with patience for the Lord to give me further grace, when it pleases Him.' 'Take courage,' said I, 'don't turn back, but go on, and continue to pray to the Lord your Saviour, and He will hear you.' 'I do pray, master; but I am too bad; pray for me.' I assured him I would do so, and he left me, apparently much encouraged. At the Mission conference held after this circumstance, I proposed this poor man for further privileges, and I felt truly happy to be able to communicate to him the joyful intelligence that his petition was granted. When he called on me afterwards, his countenance bespoke the emotions of his heart, he burst into tears, and could only say—'Thanks to my Saviour—thanks to my master, &c.' I have seen him often since, and he always tells me that he is happy. Oh that the Lord would renew His work of grace amongst us, and grant us many similar evidences of the operations of His Holy Spirit!

D. BIEGLER.

—♦—

ANTIGUA.

Extract of a Letter from Brother J. COLEMAN.

DEAR BROTHER,

ST. JOHN'S, *March 24th, 1832.*

"IN regard to the negro congregation belonging to this place, I am thankful to be able to declare, to the praise of our merciful Saviour, that we have on the whole cause to rejoice over its progress in spiritual life. The Lord is still in the midst of us, as the refiner and purifier of His church: the good Shepherd who seeks the wandering sheep, and the faithful and true witness, who makes known to His people the good and perfect will of God, and by His Holy Spirit leads them more and more into all truth. I wish with all my heart that your

eyes could behold what is passing in our congregation here, and that you could hear the testimony of both old and young; you would be convinced, that, notwithstanding the infirmities of all, and the lukewarmness of too many, there is a real and a most encouraging work of grace going forward among the members of our church, and that the cause of our Master is far from declining among us.

“ The appointment which Br. Wright has received, to undertake the superintendence of the Mission in Tobago, rendering various changes expedient among the members of our conference, a proposal has, among the rest, been made to my dear wife and myself to remove, at least for a season, to Gracehill, where, owing to the extent of the work, and the largeness of the congregation, some further assistance is much wanted. I need hardly say, that, though we feel it our duty to obey this direction, we shall leave the work of education at this place, in which we have been hitherto specially engaged, with great regret. Yet I am persuaded it will suffer no loss in Br. Harvey's hands. In sending you my last report concerning it, I am thankful to state, that our day-school continues to flourish and to maintain its numbers; and that, in connexion with our Sunday school, there are eighteen branch schools on estates, entirely for the benefit of the slave children. All the teachers employed in the latter have hitherto given their services gratuitously, excepting that at Christmas we have made them presents of such books as you and other kind friends have from time to time supplied us with, as an encouragement to them to continue their exertions. An account of the receipts and expenditure for last year, I have forwarded to you, though Br. Harvey, by which you will perceive that the expense is nearly double that of 1830, chiefly owing to an increase of the salary of teachers, who are now more competent, presents to useful monitors, and candles for the estate schools. Should the plan for bringing under Christian instruction all the children and youth on the 58 estates attached to this congregation be carried into effect, which might be done in time if a suitable person be appointed to the exclusive care of the work, it is my opinion that this, together with the more extensive arrangements contemplated in the new school, will require 100*l.* sterling a-year. I do not mean to say that all this must come from home; we know the minds of the people, and are sure they are willing to contribute thereto of their little; and had we been favoured to enter the new school, now nearly finished, my dear wife purposed to take in plain work, as many of the girls work very well, the proceeds of which would have come to the school. Sr. Coleman has also got the patchwork quilt completed, which has employed the younger children with work ever since our kind friend at Ockbrook, at the beginning of last year, sent us out pieces of print for that purpose. She intends sending it to the Ockbrook bazaar, by the first suitable opportunity. The Tuesday evening meetings for the children are well attended here, even by respectable whites, and prove truly instructive and edifying to all.

“ The Christmas festival, which continues three days, was a season of holy joy; all the public meeting being enlivened by the cheerful voices of the children, who had learned suitable hymns. The last holiday was exclusively for them, when the church was crowded to excess; it is computed that nearly a thousand

children were present, who set us an example of true Christmas joy, and, both in their singing and their examination relative to the birth of our Saviour, acquitted themselves much to the satisfaction of all present; after which they partook of a gratuitous love-feast. A few days before, we had distributed rewards among the boys and girls, including Bibles and Testaments, and other religious works, which were received with many thanks to us and to our benevolent friends in England and Ireland, whose generosity is already productive of fruit to the glory of God. Some who have learnt to read, and who have left the school, conduct themselves with propriety, remember to attend their delightful meeting at church, and come as often as they can; I believe that the number who read well in the Bible and Testament, exceeds the numbers mentioned in any of my former statements. I may, perhaps, be permitted to remark, that, under the idea of leaving, we have been making catalogues of all the school library books, and arranging all the classes afresh; and Sr. Coleman has supplied the sewing classes with new materials. All this we hope will be useful to our successors. As I shall have the charge of Gracehill school, will you please to send me by first opportunity some large cards of spelling, reading, and Bible lessons.

“ It will be gratifying to the friends of the British and Foreign Bible Society to learn the increasing success of Mr. Thomson in Antigua. Besides reviving and re-modelling the Antigua Auxiliary Bible Society in St. John’s, and its Branch Society at English Harbour, he has been able to form 12 associations among the slaves upon estates; and last night a meeting was held in our church, attended by upwards of a thousand persons, of all colours and classes, who manifested the greatest attention to the interesting speeches of Mr. Thomson and others. On this occasion many expressed the hope that they would not be found behind the most active, in subscribing for Bibles and Testaments for their own use, and for that of their fellow-men, in this and other parts of the world.

J. COLEMAN.



From Brother C. F. KOCHTE.

DEAR BROTHER,

ST. JOHN’S, *February 27th*, 1832.

“ THOUGH our congregation last year experienced some decrease, owing to the exclusion or secession of several members, I am thankful to say many others have applied for admission, and not a few of the excluded are returning. We were last week occupied in speaking with the new people, of whom 980 attended. There were among them about 66 who came for the first time. The meetings, especially the public services on Sundays, are well attended; yet we wish to see a larger measure of grace prevailing. On our last prayer-day, 7 adults were baptized, and 16 were received into the congregation: 48 at the same time became candidates for baptism or reception. All the services were crowded.

C. F. KOCHTE.

From Brother S. WRIGHT.

DEAR BROTHER,

GRACEHILL, *January 31st, 1832.*

“THOUGH suffering from a severe attack of intermittent fever, which scarcely allows me to hold a pen, I am anxious, before I quit this place, and enter upon the service of the Mission in Tobago, pursuant to my appointment, to give you a short account of the work of the Lord in this neighbourhood, and the progress of the repairs, in which we have reluctantly been compelled to engage. You will have heard of the preparations for the erection of a new church, and have been satisfied, I trust, that this undertaking was one of absolute necessity. I am glad to be able now to report, that the building is nearly finished, and that the prospect of soon possessing a roomy and commodious place of worship, fills the hearts of all our faithful members with joy and gladness. I wish you could hear their expressions of gratitude to their benevolent friends. They have begged me over and over again not to forget, when I write, to send ‘home’ their assurances of thankfulness. Of the old church not a vestige is remaining, as we were obliged to choose a different site, a site in every respect safer and more appropriate than the former. All the materials which had not mouldered away, were made use of in the erection of the new building. The expense, I fear, will be considerable; but I do not see how any portion of it could easily have been avoided. In regard to one article in the original estimate, I may venture to say a very material saving has been effected. The carting of the materials to our rugged hill, no one would undertake for less than 500*l.* currency (about 240*l.* sterling). To avoid this heavy charge, I engaged to look after it myself; and by going, I might say, as a beggar from estate to estate, I was so fortunate as to get the work done for little more than the gratuities given to the workmen employed. With the prospect of such an improvement in our Mission-premises, and such increased facilities as will be afforded for the due care of our numerous congregation, you may easily believe, that I feel much at the prospect of quitting this place. But our Master commands, and I feel it to be my duty to shew willing obedience.

“The work committed to us, I am thankful to say, has meanwhile not been standing still. We have experienced that the Lord’s blessing has rested on our feeble endeavours to preach His gospel, and to teach those who have been baptized in His name, all things, whatsoever He has commanded us. The children have had their share of the instruction imparted, and the blessings enjoyed.

“I should still notice the ceremony of laying the foundation-stone of our new church, which took place on the 30th August, in presence of a large concourse of persons of all classes. This solemnity was conducted in the manner customary among us, with the singing of appropriate hymns, including the *Te Deum*, the offering up of fervent prayer, and the delivery of a short address. I wish you could have heard the acclamations which ascended from the hearts and lips of the multitude assembled. In conclusion, we commend ourselves to your brotherly intercession at the Throne of grace, in reference to the service on which we are about to engage.

S. WRIGHT.

From Brother S. BRUNNER.

MY DEAR BROTHER,

GRACEBAY, *February 10th, 1832.*

" I PROCEED to answer the questions contained in your last, relative to the order of our weekly meetings at this place. On Monday and Tuesday we have none; on Wednesday evening there is a public service, which, however, the children, new people, and candidates for baptism, are more particularly expected to attend. Besides the delivery of a short discourse, the time is partly occupied in the recitation of hymns and texts of Scripture, by the children. On Thursday we meet for the perusal of the Holy Scriptures; and on Friday, after a short address, which is open to all who choose to come, there is a particular meeting for the communicants, concluded by singing and prayer. The attendance on these services varies considerably as to numbers, nor will this excite surprise, when the circumstances of the majority of our people are taken into consideration.

" Our school has been for some time past cared for by Miss Mary Austin, a member of our congregation, her sister having resigned the charge of it; and I have reason to be satisfied with her faithfulness in the performance of her duty. Elizabeth Davis, one of our former scholars, who keeps an evening school on the dismantled plantation *Doigs*, assists her on Sundays in the instruction of the children. We have, likewise, a zealous and well-qualified teacher on Harvey's plantation, who instructs the children under eight years of age, during the middle of the day, and the elder ones in the evening. We are, therefore, not without encouragement in this department of our labours."

S. BRUNNER.

—◆—
BARBADOES.

Extracts of Letters from Brother JOHN TAYLOR.

DEAR BROTHER,

SHARON, *January 27th, 1832.*

" OWING to the continued high price of lumber, and the demand for artizans of every description, we have hitherto contented ourselves with purchasing materials for the school-room, which we shall begin building next week, if the workmen keep their promise to come. We wish, if possible, to finish it, and repair our dwelling-houses before the hurricane season sets in this year. You may rest assured that we shall endeavour to lay out the funds committed to our care, for the rebuilding and repair of our two settlements, to the best advantage, as far as our judgment goes, and we frequently pray the Lord to give us the needful wisdom for the performance of this duty, and to grant to all who have so generously contributed the needful means, an abundant measure both of temporal and eternal blessings. We have this day received a present of blankets and cotton coverlets for the supply of our Mission-families, from some worthy friends at Heckmondwike near Leeds, with directions to dispose of the remainder for the benefit of the Mission. Their amount at the selling price, (had they been sent out for sale), is 35*l.* 8*s.* sterling, freight and other

expenses paid in Liverpool. We have also received, through the Rev. J. T. Pilgrim, rector of the parish of St. James in this island, 15*l.* sterling, from a society of ladies in Clifton, in aid of this Mission generally. The letter to Mr. Pilgrim, accompanying the donation, is signed S. M'Geachy, 2, Windsor Terrace, Clifton. Will you have the goodness to acknowledge the receipt of the above presents, with the expression of our warmest gratitude to the respected donors.

"I am sorry to inform you, that our dear Sister Morrish's health is very indifferent; the doctors say she will never be well in this climate, and advise her to seek for a change; but she says, she is convinced of her call to Sharon, and does not wish to return to Europe. Her complaint appears to be the same as that of the late Sister Klose. The rest of us are at present well.

February 25th.

"My last to you was of the 27th ult. since which time nothing very particular has occurred, except the laying of the foundation-stone of the new church at Mount Tabor, on the 21st inst. The attorney, and manager, and the Rev. Mr. Gittens, the rector of the parish of St. John's, with several other neighbouring proprietors and ladies, were present; also all the negroes at Haynesfield, and some from other estates. I have written to Mrs. Haynes, by this packet, giving her an account of the transaction, which was performed with the accustomed solemnities. The masons adjusted the stone during the singing of the verse, "*All self dependence is but vain,—Christ doth our corner-stone remain;—Our rock which will unshaken stay,—When heaven and earth are fled away.*" The service was concluded with prayer, and the singing of another hymn.

"The building will be 52 feet long, 38 wide, and 9 feet high to the plate, with 3 roofs; the stone walls for the wooden frame of the dwelling house, are finished: and they are getting on with the frame work. There will be a good cellar below. The church is to be built of stone, from the ruins of the old buildings. We are now raising rock and burning lime, and preparing the frame of our school-house here at Sharon, and hope soon to commence. We find much difficulty in obtaining workmen, and also cartage for lumber. We have therefore been obliged to purchase another horse, to assist, and to enable us to attend to the duties of the congregation, and preaching places.

March 26th.

"I am happy to be able to inform you, that the rebuilding of our ruined settlements in this island is now in progress; the dwelling-house and new church at Mount Tabor are in a forward state, and we are to-day shingling the new school-house, at Sharon. By the Lord's mercy we are all in good health, with the exception of Sr. Morrish. The last few weeks we have had very cool weather for this climate, which seemed to have a good effect upon Sr. Morrish's health; but the three or four last days have become very hot, with a southerly wind, and this morning she complains again of soreness in her mouth. The little boy is completely recovered since he has had a wet-nurse. The state of our congregation continues encouraging, our little room for the meetings being two small for our communicants. At the last speaking, we separated our congregation into the leeward and windward divisions, and, on the 18th, enjoy-

ed the Holy Communion with the former, intending to celebrate the same with the latter next Sunday. The Gospel continues to be heard, with great attention, at both places, and also on the different estates, where we have permission to preach. For some time past, one of our number has gone to Mount Wilton, every alternate Sunday, at 7 o'clock. I was there yesterday morning, and had the favour to address between 300 and 400 attentive hearers. Br. Wright preached at Sharon to a crowded auditory, and was listened to with great attention. He and his wife arrived with us on the 19th inst. from Antigua, on their way to Tobago. They sailed for that island this morning, on board the brig, The Duke of Clarence, Captain Fenwick, who very kindly gave them a free passage from Carlisle Bay. We were greatly refreshed by the visit of this dear Brother and his wife, and our fervent prayers attend them, that our Lord may grant them health, and every needful grace to serve the negroes in that island, with the Gospel.

J. TAYLOR.

TOBAGO.

Extract of a Letter from Brother W. EBERMAN.

MONTGOMERY, *February 29th, 1832.*

DEAR BROTHER,

“NO doubt, you will have received the several parcels, containing the diary and statement of our Mission here, which I sent you some time ago. I hope they may give satisfaction to our dear Brethren and Sisters, and to those kind friends who are so much interested in the prosperity of this Mission. I have besides transcribed our Diary for the year 1831, which I herewith forward to you, for your own perusal, requesting you to transmit it to our directors in Germany.

“Br. and Sr. Wright, who have accepted their call to succeed us in this Mission, have not yet arrived, but are daily expected. My own health is now fully established, so that I cannot hope, nor have I a wish, to remain idle long. Our Saviour will best know where to place me; and that I may be accounted worthy still to labour in His vineyard, for the promotion of His honour and glory, is my constant prayer. The work of God, I am thankful to say, continues to prosper in this island. Our meetings are numerously attended, and new people flock in again to have their names inserted in our books. Commending myself, and my dear wife, to your affectionate intercessions at the Throne of Grace, I am, &c.

W. EBERMAN.

SURINAM.

Extract of a Letter from Brother JOHN RUDOLPH PASSAVANT.

PARAMARIBO, *February 25th, 1832.*

MY DEAR BROTHER,

“THIS is the first time I address you from this distant post. The occasion of my writing is to express our thanks to the British and Foreign Bible Society, for their goodness in sending us, nine months ago, the first copies of the Negro-English Testament, which they kindly printed for our use, and the receipt of

which has already been announced by my predecessor, Br. Genth. The Society directed us to transmit to them the amount of what might be sold, when opportunity offered. This I now do, and inclose a draft for 250 Dutch guilders (about 20*l.* sterling), which I beg you to deliver to the committee. One hundred guilders are from the Surinam Bible Association, the rest from other purchasers. Though the sum is but trifling, it will, I am persuaded, be considered of value as coming from negroes belonging to our congregation. We hope to receive more; and, according to the kind offer of the Bible Society, shall apply to them for a new edition when the present one is exhausted.

“ This work is an invaluable present made to our colony, and particularly useful in our schools. In this language (and the negro population understands no other), the works previously printed were only a few small elementary books, and a hymn-book; but now we have the word of God, which, blessed be His name, approves itself, indeed, the power of God unto salvation to all that believe. In Christendom it does not seem as if this treasure was sufficiently appreciated; but in a heathen country, we learn to value it, especially when we see how much is wanting, where the word of God is alike unimpressed on the heart and on the memory.

“ I am thankful to say, that the work of the Lord extends in this city, and even, by slow degrees, on the plantations. Of these we may scarcely visit one in fifty, and the mass of the negro population lives in as heathenish a state as they did a century ago. In this respect, our schools are a most important means of instruction; the children learn to read, and as they are, by degrees, distributed all over the colony, and get into places to which we may not have access, if they can read, and carry the New Testament with them, they supply the place of teachers, of which we have had several encouraging proofs. Even in the city, the negroes themselves become better acquainted with the gospel, and I am always delighted when I enter one of the huts, to see a New Testament lying in it, and to find that the children read it to their parents. I lately entered a negro cottage, and found that the mistress was reading it to the negroes. All this good has been effected by the printing of the Negro-English New Testament.

“ Sometimes we are called to visit English residents, as no English minister resides in Paramaribo, and to speak a word of comfort to them on their sickbeds. We do it as well as we can in their language, and direct them to our Saviour. I was lately called to two of your nation. One of them could not sufficiently express his thankfulness for my visit. Could you not procure for us some copies of the New Testament, in small print, in English, French, and Danish. These would be a most acceptable present; and if you could add some tracts in these languages, they would be useful among the sailors. We have nothing of the kind to give them. Brother Graaf, who knows you, and the rest of our Missionaries, beg to add their cordial salutations. In general, we enjoy good health, some occasional indispositions common to hot climates excepted. From without we continue to enjoy peace and rest. I bless God daily that I am favoured to labour in this fruitful field, and account it a privilege to serve the poor negroes of this colony with the gospel.

JOHN RUDOLPH PASSAVANT. :

From a letter of a somewhat earlier date, addressed to the Directors of the Missions in Germany, the following additional particulars are extracted.

“ Br. Treu and his wife, whose appointment was noticed in No. cxxxiii. Periodical Accounts, arrived at Paramaribo, on New Year’s Day, after a dangerous voyage of two months and a half, at the close of which, the vessel ran aground on the shallows at the mouth of the Surinam, and remained immovable for some days. At the close of the year, the congregation numbered above 2,000 members. A hand printing-press, given by the Zeyst Missionary Society, proved a valuable acquisition to the negro school, as the Missionaries were thereby enabled to furnish the children with scripture histories and other suitable pieces. Br. Böhmer had paid a visit to the remote plantation, Bergendaal, where the negroes were much pleased again to see a teacher, after the lapse of a year, and appeared very desirous to hear the gospel preached to them. They continue to take great pains in learning. Several of them visited Paramaribo, at Christmas, and afforded the Missionaries real pleasure. A prospect of enlarged usefulness, likewise, seems to open to the Brethren, on a few plantations on the lower Commewyne.”

Miscellaneous Intelligence.

I.—LABRADOR.—The vessel which has been newly built, for the use of the Mission, and which, like two of her predecessors in this service, bears the name of “ *The Harmony*,” having taken in her cargo of provisions and stores—the Committee of the Society for the Furtherance of the Gospel, together with a number of their Brethren and friends, assembled to a solemn service on board, on the evening of the 28th of May. Among those who, by the good providence of God, were enabled to join the Committee on this interesting occasion, were the Ministers of the Brethren’s Congregations at Bristol and Kimbolton, a Missionary and his wife, destined for service in South Africa, who arrived from Germany but a few hours before, and the Treasurer of the London Association in aid of the Brethren’s Missions. After the singing of a hymn, and a short address from the venerable Secretary of the Society, the whole company knelt down, and offered to the Lord in fellowship the sacrifice of praise for past, and of supplication for future mercies. Having brought Him our tribute of thanksgiving for the uninterrupted communication which the Society has been permitted to maintain with the Mission on the coast of Labrador, during a period of more than 60 years, and for the evident success which has hitherto attended the labours of our Brethren, we implored Him to accept of this vessel as dedicated to His service; to be her Guide and Protector through the trackless ocean, and amidst the numberless dangers to which she may be from time to time exposed, and to let His presence and His peace abide with all, who on this, or any future occasion, may be on board. In conclusion, we commended to His continued blessing, and to the guidance of His Holy Spirit, the congregations of believing Esquimaux, already collected through the ministry of our Brethren on the coast of Labrador, beseeching

Him, at the same time, to prosper the endeavours of His faithful servants of every denomination, to *make His way known on the earth, His saving health among all nations.*

On the 31st May, the preparations for sailing being completed, the *Harmony* went down the river to Blackwall, having on board Br. Albrecht, whose appointment, as an assistant in the Labrador Mission, has been already notified. Here she was detained, by unforeseen circumstances, till the 2nd June, when she proceeded on her course with a fair wind. She will this year make trial of the Channel passage, instead of that by Stromness, as for the last 35 years. We feel assured that she will be accompanied, on her important and hazardous voyage, by the best wishes and prayers of all our Brethren and friends.

II.—DANISH ISLANDS.—Letters from Br. Böhnhof, of the 11th January, communicate the distressing particulars of a fire which broke out in the town of St. Thomas, on the 31st December last, and consumed between six and seven hundred dwelling-houses, besides an equal number of out-buildings. Among the premises destroyed, was a house belonging to the Mission at New Herrnhut, which has been made use of for many years, as a place of meeting for the aged and infirm members of the negro congregation, resident in town, who were unable to attend divine service at the settlement. The furniture belonging to it was, however, saved, by the kind assistance of the neighbours.

III.—The following particulars, relative to the Missions in ANTIGUA and St. Kitt's, are extracted from Diaries which have recently come to hand.

1. ANTIGUA.—The negro congregation at *St. John's* received accession of members in the course of the year 1831, by the baptism, reception, or re-admission, of 94 adults, and 91 children. On the other hand, 166, of all ages, had departed this life, and 147 been excluded or suspended from church-fellowship. At the close of the year, it consisted of 2,475 communicants, 1,030 baptized adults, 1,539 baptized children: in all, 5,044. To whom, if 1,426, candidates for baptism, new people, and excluded be added, the whole number under the care of the Missionaries will amount to 6,478.

At *Gracebay*, during the same period, 31 adults were baptized, admitted, or restored to church-fellowship, 25 children baptized; 21 persons departed, and 32 were excluded. The congregation consisted of 449 communicants, 138 baptized adults, 266 baptized children: in all, 853 persons. Total under instruction, including catechumens, &c. 1,160.

At *Newfield*, were admitted to the rite of baptism, 3 adults, 33 children. Received or restored to fellowship, 31 persons. Departed this life 35; suspended from fellowship or excluded, 52. The congregation consisted, at the close of 1831, of 573 communicants; baptized adults, 186; baptized children, 363: in all, 1,122 persons. Total, including candidates, new people, &c. 1,324.

At *Cedar-hall*, 80 adults were baptized, received, or re-admitted, and 61 children baptized: 54 persons departed this life. At the close of 1831, the numbers were, 882 communicants; baptized adults, 445; baptized children, 483. New people, &c. 555. Total, 2,375.

The returns from *Gracehill* are still wanting.

2. St. Kitt's.—At *Basseterre*, 62 adults were added to the congregation

by baptism or reception; 59 children were baptized; 81 persons departed this life; 59 were excluded; 19 couples were married. The congregation consisted, at the end of the year 1831, of 711 communicants; 552 baptized adults; 712 baptized children; 771 candidates for baptism, new people, &c. Total, 2,968.

IV.—GREENLAND.—On the 31st March, Br. and Sr. Valentine Müller, after a visit of some months in Germany, embarked at Copenhagen on board the *Hvalfisken*, Capt. Gram, on their return to Greenland. Br. and Sr. Tietzen, and the single Brother, Valentine Richter, likewise sailed from the same port on the 7th April, in the ship *Navigation*, Capt. Wang. The timber which has been so long required by our Missionaries at New Herrnhut and Fredericksthal, for the completion of the churches at these stations, has at last been forwarded.

V.—CENTENARY JUBILEE OF THE COMMENCEMENT OF THE BRETHREN'S MISSIONS.—On the 21st August next, a hundred years will have passed over, since the Moravian exiles at Herrnhut sent forth their two first messengers, *to preach among the Gentiles the unsearchable riches of Christ*. The congregations of the United Brethren scattered throughout Christian and Heathen lands, intend, therefore, in compliance with the recommendation of the Bishops and Elders of their Church in Germany, to assemble together on that day, if the Lord permit, for the celebration of a solemn festival. In taking a retrospect of the way, by which the Great Head of the Church has been pleased to lead them, and of the blessing which He has caused to rest on their feeble and defective labours, they will doubtless feel constrained, as one man, to exclaim,—“*We are not worthy of the least of all the mercies, and of all the truth, which the Lord hath shewed unto His servants. What shall we render unto the Lord for all His benefit towards us? We will take the cup of salvation, and call upon the name of the Lord. We will pay our vows unto the Lord, now in the presence of all His people.*” With these feelings of humble and devout gratitude, the members and servants of the Brethren's Church would respectfully invite their Christian Brethren, of other denominations, and especially those kind and generous friends, who, for so many years, have acted towards them with more than fraternal affection, to participate in their festal joy, and to unite with them, as opportunity may be afforded, in ascribing to the only wise God our Saviour, all the glory of whatever has been hitherto effected towards the extension of His kingdom, by means of instruments so worthless, and in supplicating Him to pardon all their transgressions and mistakes, and to extend to them also in future His blessing, support, and direction, in the prosecution of their Missionary labours.

NARRATIVE

Of the Deputation of the BRETHREN'S CHURCH to the COPTIC and ABYSSINIAN CHURCHES, between the Years 1752 and 1759.

(Concluded from p. 145.)

The Narrative of the Brethren HOCKER and PILDER proceeds:—

“ While we were preparing to set out for Abyssinia, a Greek merchant, *Elias*, living in Jidda, and who visited Cairo once a-year, consulted Br. Hocker about some disorder, and experienced much relief from his prescriptions. Hearing that we intended to travel to Jidda by Suez, and to penetrate still farther towards Abyssinia, he gave us much useful information, particularly relating to the provisions we must carry with us. We therefore purchased a sufficiency to last till we should arrive at Gondar. Among them was 4 cwt. of biscuit, 2 sacks of rice, half a sack of lentiles, and as much of groats, &c. &c. We also took a copper stove, a large leathern water-bottle, and two smaller ones. The merchant offered to give us lodgings at Jidda; and, on September 22nd, we set out in his company. After three hours' journey from Cairo, we made halt at a large Arab village, where the caravan was collected. The village consisted of upwards of 2000 tents. Almost all the men were gone to make war upon another village, and returned in the evening with great joy, having obtained the victory and taken several camels. The Arabs of these two villages have long been jealous of each other; each party claimed the right of being carriers of merchants' goods, by which they profit much. We staid here four days, and saw the ruins of Heliopolis, of which only one obelisk remains.

“ After three days' journey, we arrived on the 27th at Suez, greatly fatigued, and suffering much from hunger and thirst.

“ This town consists of 400 dwelling-houses, and towards the sea are a number of oquellas or inns, where travellers and baggage are housed. Except forty or fifty Greeks, who have here a small church and a minister, the inhabitants are all Mahomedans. Nature has bestowed a clear fresh air upon this place; but, as it seldom rains, there is not a blade of grass to be seen. All the necessaries of life, except plenty of good fish, must be procured from other places. Fresh water is brought by camels from a distance of four hours, and is, of course, sold dear.

“ We lodged with our companion in one room, and chose one of seven ships ready to sail for Jidda. The voyage is performed only once a-year; and, consequently, a great number of travellers with their baggage crowd the place, and the ships are over-loaded. The baggage towered six feet above the deck. We were among the sailors, who were all Greeks; but Br. Hocker found a place to write, in the cabin of the second mate, called Athanasius, a friend of *Elias*.

“ *Oct. 9th.* In the afternoon we set sail; the wind was favourable; but we had scarcely proceeded two hours before the ship came to an anchor. We

asked the reason, and were told that the Mahomedans had certain measured distances on the Red Sea, and, whether wind and sun were favourable or not, they kept to their old way. Early on the 10th we proceeded, but with only two sails, that we might not make too much way. At noon we came to the place where common report says, that Pharoah and his host were drowned, which is therefore called the bath of Pharaoh. Here we staid some hours; and the Mahomedans, falling prostrate on their faces, prayed that they might not have the same fate. On the 11th we arrived at Tuur, a small village on the Asiatic shore, where we took in fresh water. In the evening of the 20th we anchored near the island of Hassane. Its form is oval, from S. to N., and it is a mere rock. Here our Captain made three blunders. He approached too near the coast; did not examine the soundings; and cast out only two anchors. After lying here twenty-four hours, the night was ushered in with very dark clouds rising in the W., and a great deal of lightning. The Captain was advised to prepare for a storm, and to throw out a third anchor; but the mate thought it unnecessary. At 10 o'clock a most violent storm arose from the S. E., which drove the vessel towards the coast. The sailors worked hard, and if they had been properly directed, we should have escaped shipwreck; but the Captain and mate were seized with a panic, and nothing but confusion prevailed. An additional anchor was let go, but the cable snapped, and the Turkish boatmen, who were to have let down the largest anchor with a fresh cable, lowered our two boats into the water, and fled to the island. About midnight the ship touched the ground, and was bilged. She now lay on her left side, and we expected every moment to upset. A dreadful and lamentable cry followed, and every one was anxious to escape and save some part of his goods. We, also, took what we could out of our baggage, and sat down with the rest of the people on the right side of the vessel, which was yet above water. In a short time the main-mast broke, and went overboard, taking with it part of the ship's deck. We advised to cut away the foremast, but there was neither axe nor saw at hand. Thus we sat the remainder of the night, every moment expecting our destruction, crying unto the Lord to have mercy upon us and our fellow-sufferers. Meanwhile our sailors were continually calling to the Arabs on the island, to bring boats to save our lives, but were answered that no boat could be had; and, besides the loss of the two with which the Turks had escaped, the two smaller boats belonging to the ship were dashed to pieces by the waves.

“ At length, after sunrise on the 22nd, an Arab boat arrived, and by degrees brought the whole company safe to shore; but, as this boat never approached the land nearer than musket-shot, we were obliged to wade up to our shoulders in the water to reach dry land. We dried our wet clothes upon the hot sand, and now the question arose where we could obtain food and safe lodging. Evening approached, when we came to a small tent, into which Athanasius and two Greek sailors had entered. They took us in, and gave us a supper of rice pillau; and we lay down to rest truly thankful to the Lord for all his mercies during this period of danger.

“ Besides our ship, others were wrecked, and only two were saved.

“ On the 23rd and following days, the poor shipwrecked people, endeavoured to get on board these two vessels, that they might not be plundered, and die for hunger on this barren and inhospitable island, as many have done. We endeavoured to do the same, but were always refused admittance. Our friend, Elias, however, got on board. In him we had placed implicit confidence; but he not only forsook us in our distress, but took our purse with him, which Br. Hoeker had with great trouble saved from the wreck, and contained 115 zechins. We had, indeed, a small sum of money left in our pockets, but not sufficient either for proceeding or returning, and the most dreadful apprehension was that of being obliged to remain on the island. We had saved a few religious books, but had lost the greater part of our little library. Several people whom we sent on board, to search for the bag containing our books, took pay, but brought nothing. One, however, returned us a useful carpet for six guilders. Having had proofs enough of the treachery of the Greeks, we applied to the Arabs, but soon found that they were as little to be depended on.

“ We now went every day, by turns, along the sea coast, to see whether any part of our goods had been thrown on shore by the waves, but found nothing. On the 24th, late at night, we rejoiced to hear that a boat had arrived bound to Jidda. With our bundles under our arms, we hastened to avail ourselves of it, but were refused admittance. Some who had got on board were pushed back into the sea. On the 25th, Athanasius promised to bring us on board one of the vessels that had escaped shipwreck. He took the sum of money we agreed to pay for this service, and left us in the lurch.

“ The provisions of the party in our tent were by this time consumed; the sailors fetched some rice, butter, and raisins from the wreck, and Br. Pilder went in quest of fresh water; for, though there were many springs, the water, in general, was brackish. The shell of a cocoa-nut served for a ladle, but the spring was empty at the fourth time of filling it, and it was three or four hours before we could fill the great leathern bottle. Br. Pilder likewise brought wood for firing, and some useful articles cast on shore, and we washed our linen as well as it could be done with salt water. Br. Hoeker remained on guard in the tent, which was highly necessary. In the evening, a ship that had sailed with us from Suez, approached the island near enough to be hailed by Br. Pilder, who intreated the Captain to take us poor shipwrecked persons on board, and to send his boat on shore for that purpose, for the Arabs asked ten zechins a-piece for the short distance to the vessel. The Captain gave no answer, but sailed away. Thus all our attempts to leave the island were frustrated, and we felt ourselves at the mercy of a set of robbers and murderers. Our faith, indeed, began to grow weak, but we were strengthened by the words of exhortation, *“ He that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his God.”*

“ Oct. 28th. Being communion day in our Church, we felt exceedingly oppressed in spirit, and each retired to pray that the Lord would comfort us by His presence, and send us help, or make us cheerfully resigned to His holy will. We were both greatly refreshed, and felt anew His pre-

sence and peace. In the following days, seven barks arrived at the island, both to fetch the shipwrecked passengers, and to plunder what might be obtained from the stranded ships. Among their crews there were many Sheerefs, or Arab noblemen, and armed soldiers. These had been sent by the Vizier of Limbo, to secure the third part of the prey for his court. They were very eagerly employed for several days in this business. Most of the Sheerefs reside at Mecca and Medina, and live chiefly by collecting the revenue of the Turkish sultan. Their plundering life does not, however, seem to agree with them, for they looked exceedingly haggard and miserable. They were continually entering our tent and demanding victuals. We had hardly as much pillau for dinner as was necessary, but they made no scruple of eating it all up. Our Greek companions, therefore, would no longer prepare any food, and we subsisted upon onions, garlick, coarse biscuit, and bad cheese. This fare diminished our strength, but the Greek sailors suffered more, for they were obliged to work hard for these gentlemen for eight days, without pay. We were treated with more civility.

“*Nov. 6th.* A thunder storm which lasted from 8 A. M. to 3 P. M., brought with it some heavy rain. We and all our companions hastened to catch the streams flowing from the hill, and to fill our bottles and pitchers, and were thankful thus to obtain again some sweet water.

“To-day the proprietor of our tent, who had been in business in Arabia Petrea, returned to us, and was overjoyed to see his portion of the prey given by our sailors to his wife, being the third part of the whole. On the 8th, a Shereef arrived, and demanded a barrel of butter, a sack of flour, and two beautiful carpets. Our carpet was likewise taken, and we durst not resist.

“*Nov. 9th,* was the happy day on which we left the island of Hassane, where we had, indeed, eaten the bread of affliction for nineteen days. We felt as if we had been delivered from death and the grave, and returned fervent thanks to our Almighty Preserver.

“Just as we were setting off, Br. Pilder perceived that his caftan, with which his watch and diaries were packed up, had been stolen by no less a person than the mistress of our tent. We went to her, and in the most humble manner requested her to return it, which, to our surprise she did, without making any objection, and was rewarded by a piece of money. We now hastened to get on board the bark, and had to pay twenty florins for our short passage to Limbo, where we arrived on the 12th, at noon. We were suffered to land on the 13th, and lodged in a miserable coffee-house, our goods being brought into the castle for examination, as we were reported to be rich. They were, however, all returned in safety. In the evening we went to sleep, with the Greeks, in a warehouse. Athanasius lent us a woollen cover, which kept us warm, for the west-wind was exceedingly piercing. In general we fared no better than in the island of Hassane, and wished to leave this place as soon as possible. The inhabitants of Limbo are exceedingly poor, and all provisions, fish excepted, very dear. In going out of our dwelling, we were shocked at seeing the famished inhabitants in the streets. Their situation makes them

almost desperate, but our greatest dread was, that the Vizier might wish to retain us in his service as Franks. Had Br. Hocker not lost his medicine-chest, the Vizier would probably have constituted him his body-physician, and thus made him his slave, but we remained at peace, and our goods having been examined, we were permitted to proceed. This we did on the 19th with a small Arab vessel. Athanasius took pay for our provisions, but gave us a very small portion. A Turk, however, called Hamuda, gave us some pillau, for which we were thankful. Our progress was very slow, and, one night, a fire broke out in the vessel, but was happily extinguished. On the eleventh day we landed at Jidda. At the custom-house a tenth of our property was demanded. Here we found our old friend, Elias. Notwithstanding his having formerly offered us a lodging in Jidda, we found that he himself had no dwelling. After some days we reminded him of our purse of 115 zechins, which he returned, keeping 10 as custom-house duty.

“ Dec. 31st, 1758, we received an unexpected visit from two Turkish merchants from Gondar. They informed us that they had received a commission from the Grandmother of the young Crown-Prince, being Regent of Abyssinia, to search for a European physician, and bring him with them to Gondar, in order to cure an eruption in the face of the Prime Minister, her son-in-law. They had been directed in their inquiries to us, and wished us to accompany them to the capital.

“ We made much inquiry respecting the country, and found the information they gave corresponding to that we had before received. To our question, whether the former Prime Minister, George Draco, had been disgraced on account of his religion, they made answer, that it was not his religion but his pride which had ruined him; for in the beginning he had enjoyed general esteem. By degrees, however, he treated the natives with contempt, and thus alienated them, which caused his downfall.

“ Br. Hocker requested these gentlemen to allow him some days to consider their proposal, to which they agreed.

“ We concluded this, to us remarkable, year, with prayer and praise; and now a new circumstance caused us to seek help and counsel from the Lord, that we might know whether it was his will that we should accompany the two men to Abyssinia. He granted us to feel His presence with us, and entire resignation to His holy will. Thus we entered the year 1759; and, after a few days, the two merchants called again upon us. Br. Hocker now informed them that we were obliged to decline their offer, chiefly on account of the loss of all his medicines by the shipwreck, and the impossibility of providing himself with a new stock in Abyssinia; but he added that we did not therefore give up our plan of going thither next year, but begged that a written invitation from the proper authority might be sent to us to Grand Cairo. He also wrote a letter to the Metropolitan at Gondar, which the merchants promised to deliver. They regretted our refusal, but understood the reasons of it, and engaged faithfully to report our case.

“ We now watched for an opportunity to leave Jidda, but were prevented by illness from making use of one that offered in January. Meanwhile we found

it to be a very unhealthy place; all our companions were taken ill, and Elias among them. Br. Hocker attended him with success, for which he expressed great gratitude, and gave him 20 florins, and a present of coffee and rice. Another Greek was cured by Br. Hocker's advice, and though he had before been our enemy, he now became our friend, and gained us friends among the other Greeks.

"In the beginning of March, a Greek from Limbo brought us news that the Vizier there had gone to the expense of saving all our goods from the wrecked vessel. The chest, with medicines in bottles, and a number of books, had not suffered any harm, and the Vizier would restore all for 50 ducats; but, as we suspected that we might be deceived, we gave the Greek a list of our lost chests, and offered to pay 60 florins for them. We afterwards discovered that they had not been found.

"At length, on *April 20th*, we entered a vessel bound either to Suez or to Cosseir. On the tenth day we reached Limbo, and there inquired for our goods said to be saved from the wreck. They were shewn to us by the Vizier's treasurer. The best articles had been taken out of Br. Hocker's trunk, but the medicine bottles, and about thirty printed books were safe. Of Br. Pilder's goods nothing was left, and we paid the treasurer 15 dollars for the remainder. Br. Hocker was honoured with an invitation from the Vizier to pay him a visit, that he might consult him about his health. He went and gave him some good advice, but was very glad to be dismissed.

"*May 8th*, we proceeded in company of eleven other vessels. The Vizier having sent word that a Shereef was in rebellion, and committed piracies on the sea, the crews provided themselves with arms.

"They soon found an opportunity of using them, for, on the fourth day, a number of Arab boats were discovered, suspected to contain robbers. On their approaching us, they were saluted with a discharge of fire-arms; and, finding us thus prepared, changed their course. We came to an anchor on the south side of the island of Hassane, on the opposite coast to that on which we had been wrecked. Here we met with Athanasius, and another Greek sailor, who were endeavouring to weigh the anchors of the stranded ships, only one of which was still to be seen above water. The Arabs had plundered and burnt the other three.

"During this voyage we were many times in danger; our vessel struck upon sunken rocks, and at one time we were for three hours upon a sand-bank. One of the vessels in company struck upon a rock, and went down immediately; the crew had just time to save themselves. The ship was three times in danger of being burnt, by the carelessness of the crew.

"Seven weeks after our departure from Jidda, our Captain resolved to go to Cosseir, on the coast of Upper Egypt. We arrived there on June 12th, and were advised to avail ourselves of a caravan going to Cairo the next day. Br. Pilder was ill, and we could not immediately resolve to set out. However, a camel-driver offered to wait for us till evening, and then to overtake the caravan in the night. There are six or seven roads from hence to the Nile, and the caravan chose that which affords most sweet water. As we were about to

depart, an account arrived that the rear of the caravan had been attacked and plundered, the camel-driver, therefore, resolved to stay in Cosseir over-night, and to chuse a more southern route. Other travellers joined us, and we formed a little caravan of fifteen camels, and some asses, but not one of us had a gun.

“*June 14th.* Our road lay for two days between rocks and low hills. On the third we came to an extensive plain. We now turned northward, and on the 17th reached the town of Guana, on the east side of the Nile. Christians and Mahomedans rejoiced at our arrival, and congratulated us, for within a few weeks five larger and smaller caravans had been plundered, and ours was the only one that had arrived safe. Here we found the water of the Nile much more pleasant drinking than in Cairo. Meat, fowls, melons, and lemons were in abundance, and cheap.

“We now hired a boat to take us to Pharsut. A Hadjee, called *Taha*, from Fez, and a Turk whom Br. Hocker had served with medicine, accompanied us, and we were glad to have two respectable men to defend us against the impositions of the boatmen.

“We arrived at Bramul on the second day. It was an hour’s walk from the bank of the river. Br. Hocker went thither to provide necessaries; and, knowing that the Roman Catholics had an hospital here, he called, and found Father Bruno, from Moravia, and another acquaintance from Cairo. Hearing that Br. Pilder was ill, Father Bruno sent to fetch him to the convent.

“We heard here that the plague had just ceased in Cairo, and were therefore glad to stay here some days.

“The town of Pharsut, and a considerable extent of country, is governed by an Arab sheik, Hamaan, who resides here. As soon as he heard of our arrival, he sent for Br. Hocker, and received him and Father Bruno with great civility, had no complaints as to his health, but wished that Br. Hocker might spend some months there. This the latter declined, but accepted of another proposal. “When you next intend to go to Jidda,” said the sheik, “go not by Suez, but first come to me, and take the road by Cosseir. Here, at Pharsut, you can obtain all the provisions you want, and they will render you every assistance.” This prince belongs to an Arab tribe from Tripoli, and came to Egypt, where he purchased a large domain: many persons who in their former places were oppressed, joined him, as he is noted for his humanity and love of justice, and decides impartially between Mahomedans and Christians.

“Our departure was delayed till July 6th, when we set out in a small boat, and spent the first night near the shore, on account of contrary winds. Here we were afraid of the divers, who swim under water and board vessels, from which they obtain considerable booty.

“*July 18th,* we mustered a small fleet of nine ships, being aware that this region was infested by pirates. The Turks on board our vessels were armed with guns and pistols, and were ready to resist any attack. We also made a bulwark of matrasses for our defence against balls.

“Some vessels supposed to be pirates appeared making towards us; but, being joined by two Turkish vessels with cannon, we were not molested. A

heavy laden boat that could not keep up with us, was attacked. One of the robbers was killed, and one of the Turks wounded, but the boat was not taken.

“ On the 22nd we arrived at Cairo.”

Thus far the journal of the Brn. Hocker and Pilder. The latter was obliged to leave the country on account of ill-health. Br. Hocker, whose health had also been impaired by the hardships endured on the journey and shipwreck, waited some time for a letter from Count Zinzendorf to the Coptic Patriarch; but, at length, seeing no prospect of success, returned to Europe in 1761.

In September, 1768, he went again to Egypt in company of Br. Henry Danke*. The aim of this Mission also was to become acquainted with, and be of use to the Christians of Abyssinia; but till steps could be taken to effect it, the Brethren turned their attention to the Copts in Egypt.

During the course of the year they became acquainted, through the Coptic Patriarch, with the Archbishop of Abyssinia, recently chosen, *John*, 138. He inquired whether they did not wish to accompany him, but Hocker excused himself on account of his age, requesting the Archbishop's favour for his successors, which he promised to shew them.

In January, 1773, the celebrated traveller, Bruce, arrived at Cairo from Abyssinia. The Brethren sought to obtain from this gentleman every information respecting the prospect of success in promoting the object of their Mission. Mr. Bruce described the hatred against all Europeans, and especially against the priests, to be such, that the moment they opened their lips upon religious subjects they would be stoned. As to himself, he assured them he had scarcely escaped persecution on account of his religion, and would certainly not have obtained the aim of his journey if he had not lived at the Court, and been protected by the King himself.

The late Brother, John Antes, who went to join the Mission in 1770, found all that Bruce stated on this subject confirmed by natives, and visitors in that country. He writes—“ I came to Egypt with the full determination to spend all my powers, and life itself, in the service of the Mission, if only the least prospect of success appeared; but I found that there was, for the present at least, no hope of doing any good.”

In 1781, Br. Geo. Winiger succeeded the late Br. Danke in Behnesse, where he faithfully served the Copts with the Gospel. Here he had an opportunity of becoming acquainted with an Abyssinian, who confirmed all the accounts received from Mr. Bruce. He asked this

* See the Memoir of his Life, Per. Accts. Vol. XI., p. 293.

man if it would be agreeable to his countrymen to visit them, and instruct them in the pure doctrines of the Gospel, preaching Jesus alone as the Saviour of men. The Abyssinian answered—"We know the Lord Jesus better than other Christians; besides you durst not enter upon religious topics, for the priests would immediately make it known to the magistrates, and you would be either banished, or perhaps murdered. There are so many priests, that they are present everywhere, and listen to all conversations. Seventy of them resided in a village not far from Behnessé. Every one sought to become a priest, as he would then be excused paying tithes to the king."

As the abode of the Brethren in Egypt appeared to be of no use in furthering their main object, and the frequent changes in the government occasioned great oppression and acts of violence, by which all Christians suffered, the Synod which met in 1782, resolved to discontinue the Mission. For this measure, Br. John Antes, who was present at it, and who had maintained his post at Grand Cairo notwithstanding the plague, which, in three months of the year 1781, carried off 50,000 persons, gave the most cogent reasons.

Br. Hocker, who had laboured for its establishment ever since the year 1752, waiting for an opportunity to go to Abyssinia, departed this life before the Brethren left Cairo. He was a most zealous and faithful servant of the Lord, truly devoted to His cause.

SOUTH AFRICA.

DIARY of the Journey of Brother GENTH and his Company, from CAPE-TOWN
to ENON.

January 3rd. IN the evening, at 6 o'clock, we set out from Cape Town for Groenekloof. Our company consisting of Br. Lehman of that settlement, who had kindly come to meet us, and the single Brn. Bonatz and Schopman, besides my wife and myself.

CAPE-TOWN is a well-built place, and is said to contain 22,000 white, black, and coloured inhabitants. In this respect it resembles Paramaribo in Surinam, where persons of all descriptions are likewise to be met with. The places of worship belong to the Calvinists, Lutherans, Presbyterians, and Roman Catholics, besides which, there is a chapel connected with the London Missionary Society. An English Episcopal Church is building. The Mahomedan priests are said to be very zealous in making proselytes. The inhabitants seem to prefer servants of this religion, on account of their sober habits, drunkenness being said to prevail greatly among other sects,—a grievous reproach to nominal Christianity. There is here a Philanthropic Society, established for the emancipation of deserving slaves. They have already emancipated 100 slave girls, and give them a good education. A Temperance Society is likewise formed, and has numerous members.

From our worthy and active agent, Henry Haucke, Esq., Mr. Stadler,

with whom our Brethren and Sisters generally find a lodging while in Cape-Town, Mr. Ludwig, and other friends, we experienced great kindness, which we desire gratefully to acknowledge.

The vehicle sent to transport us to Groenekloof was a waggon with fourteen black oxen. Every ox has a name, to which it answers as soon as called. The driver has a very long whip, of which these animals stand greatly in fear. Besides him there is a leader employed, who, with a rope fastened to the yoke of the first couple, directs the oxen in difficult turns. It is curious to see with what ease a long span (or train) of oxen are guided: sometimes 24 are yoked to one waggon.

We soon arrived at the Sout or Salt River. At 8 o'clock we rested, and again at midnight. The beasts are then unyoked, and seek their own food and water; and as they are dispersed among the bushes, it is some trouble to collect them again. The company kindle a fire, boil water, roast meat, and make tea and coffee. We could not sleep, but sung hymns the greatest part of the night. We heard the noise of the surf on the sea coast, and felt thankful that we had escaped from the waves.

We were now met by a fresh span from Groenekloof, sent to fetch us. The road from Cape-Town lies through deep sand. Travelling on horseback, one may reach Groenekloof in six hours; but with a bullock-waggon, a night and the greatest part of the next day are required. Everywhere low bushes grow, and a number of curious flowers cover the sandy ground. This is a rich field for the botanist; but the country in general looks like a sandy wilderness, plantations being scattered very sparingly.

In the morning, some Groenekloof Hottentots met us, in company of Br. Meyer, and Srs. Clemens and Lehman. The Hottentots sung a solemn hymn, with pleasant voices. Oh, what a scene was this! It moved me to tears. The voices, particularly of the women, are very clear and good. We entered Groenekloof accompanied by a large party, and were welcomed by another song of praise to God for our safe journey. Here we met the rest of the Missionary family, and spent some time with them in pleasant conversation.

GROENEKLOOF is built upon the sand, but some hills crowned with rock rise on one side. Opposite there is a pleasant wood of poplars, oak, and other trees. A small spring in the wood furnishes the settlement with good water for drinking and irrigation. The Mission-premises are surrounded by a wall, and the church and other buildings are stuccoed. The floors are made of clay; flies and sand are a great plague in the houses. Many kinds of useful vegetables and fruit-trees grow in the garden; but apples, pears, and apricots are scarce. Grapes are plentiful, but few fruits attain to ripeness on account of the swarms of birds which devour them. The settlement contains 500 inhabitants. The Lord, who makes the wilderness to rejoice, has during the spring clothed it here with innumerable and beautiful plants and flowers.

We visited the Lauwesklouf-hill, where the Brethren held their first meeting, near a spring under some poplar trees, and also saw the place where Br. Schmitt had the conflict with the tiger. The old Captain, Hans Klapmus, is still alive, but quite blind. He is a genuine Hottentot. Most of the young people here are however of a mixed race.

The Hottentots were delighted to see Br. Bonatz, whom they had known

as a child, (having been born at Groenekloof, where his parents were Missionaries), and gladly received him now as a teacher. By a mistake we were detained here till the 22nd, when we left Groenekloof with a span of oxen that arrived from Gnadenthal, and spent four days on the journey. During the nights we slept in the waggon. Every morning we read the Scriptures appointed for the day, and a portion out of Gossner's Treasury of Divine Truth.

Our road lay over a hilly country, full of sand and rocks, but few cultivated portions appearing. The mountains have all kinds of singular outlines; their summits are generally rocky peaks, and the sides and vallies are covered with small bushes. The plains and flat country are covered with a species of rush, and nowhere is a rich meadow to be seen. The beds of the rivers are frequently undefined, quite dry in summer, overflowing in the rainy season, and are chiefly fed by torrents from the mountains. The English have made some good roads, particularly over Hottentots' Holland, and the Fransche Hoek, so that there need be no more fear of falling down the steep declivities of these mountains. Not far from the latter hill rises the Sonderend, flowing near Gnadenthal, over which the Hottentots have built a bridge. The 26th was the joyful day when we discovered Gnadenthal. We spent the previous night at a place at some distance, and in the morning passed over several hills. We now saw three Brethren coming on horseback to meet us, and shortly after a company of Hottentot Sisters, who welcomed us by singing a hymn. They were followed by a host of Hottentots, old and young, who joined in the singing, thanking God for our safe arrival. We were now in sight of the place, stretching along the valley, and soon entered the grove of oaks in which the Missionaries' houses are situated. Our hearts and lips overflowed in thanksgiving to the Lord for conducting us thus far in safety.

GNADENTHAL is a delightful place. A clear rivulet issues out of the Bavianskloof, furnishing water for the settlement, both for drinking and irrigation. It supplies a corn mill, and flows into the Sonderend. The gardens are full of peach, apple, and pear trees, giving to the place the appearance of a wood, the boughs now bending with fruit. The vineyards yield abundant crops of grapes, and this was the very time to see the quantity of fruit of all descriptions. The Colonists call Gnadenthal the Place of Fruits.

The settlement contains 1319 persons. The Missionaries are the Brn. and Srs. Hallbeck, Stein, Luttring, and Sonderman, and the widow Sister Shultz.

Jan. 28th. I rode with the Brn. Hallbeck and Bonatz to ELIM, 50 English miles off. The mountain called the Tower of Babel, near which Hemel-en-Aarde lies, is in sight the whole way. At Elim we found the Missionaries Teutsch and Nauhaus, and Sr. Hallbeck, using the sea-baths. The place has a pleasant situation, and contains 200 inhabitants, living in a double row of Hottentot houses. A mill is built, but not a church: Divine service is still held in the dwelling-house.

Having been commended in prayer to the Lord for His blessing upon our future services in the Mission, *February 9th*, we set out for ENON, which is situated in what is called here the low country. Our hearts were filled with gratitude for all the good we had enjoyed, and we were dismissed by the Hottentot congregation with a parting hymn. We were furnished with a new travelling waggon, covered with a good awning. The driver and leader were

Gnadenthal Hottentots. Our twelve oxen were lively beasts, with remarkably long horns.

On the 10th, we passed through Kaalvlakte and Malabar Hoghte. Hessequaas Kloof is a very stony valley, surrounded by jagged and rocky mountains, full of large aloes. Saturday, 11th, we forded the Breede river, into which the Sonderend flows. The country about Zwelendama has many pretty plantations scattered in the valley, and a church and Landdrost's house are in this place. Crossing the Büffelyagt's river, which, like all other rivers in this country is shallow, and only swelled by torrents from the hills, we met many waggons, loaded with timber and planks, going from the district of George to the Cape.

Sunday, 12th. While we were reading the Scriptures, previous to our morning worship, a Hottentot woman, on horseback, came towards us, and, when she alighted, informed us that she had run away from a Missionary settlement, and now served the devil. We exhorted her to seek deliverance from his cruel yoke, and return to the Lord our Saviour.

13th. Numberless round and jagged hills, with naked rocks and glens, were seen in every direction. Our days and nights were spent in the open air, and we contrived to sleep upon mattresses and bolsters in the waggon. In the morning, the bed-clothes were put into sacks, to make room for seats. We breakfast, dine, and drink tea very comfortably in the wilderness, while the oxen are finding their food among the bushes. Now and then we have some trouble to bring them back to the waggon, when they stand quietly in a row, and suffer themselves to be yoked. Thus we are always employed, and, when in the waggon, well shaken by the stony African roads.

At the Vet Revier, we purchased from a farmer, Kobus Dupree, butter, peaches, and pears, and dined under a large oak tree. Here we met with a pious slave woman, who came to sell two chickens for a knife. She heard us read in the Testament, and was struck with that text, "*He has loved us, and washed us from our sins in his own blood.*" She knew that it treated of our Saviour, and expressed a wish that Missionaries might come to this place, where she said many slaves would come to hear the gospel. Indeed it appeared a very suitable situation for a church. In this neighbourhood we saw many wild fowl, korhans, partridges, and wild pigeons, likewise hares, a steinbock, and large and small cranes, but having no fire-arms, their safety was not endangered. We saw six beautiful zebras joined to a span of oxen. They are as large as a poney.

I can now well represent to myself the way of travelling practised by the Ishmaelites of old, when they went down with camels and goods to Egypt: for thus the South Africans travel to Cape-Town, carrying with them no small portion of their household furniture.

The road to George was hilly. The Temperance Society, lately introduced into this Colony, afforded everywhere subject of conversation among the farmers. They reason according to their prejudices concerning its operation; but it will, indeed, be well if the frequent use of ardent spirits is checked by it.

Passing through the Attaquas Kloof, the roads were very bad, and the baboons very noisy in the surrounding rocks. We have great cause to bless God that we do not suffer harm on these roads by the oversetting of the waggons. The Lord protects us, and I trust will lead us, by His Spirit, in safety

through all the troubles of our future life. We met with no human creature all day, except two Hottentots, who were repairing a road upon which hundreds might be employed to advantage. At Farmer Rautenheimer's I saw oranges growing, which could not be matched in size and beauty in fertile Surinam.

On the 18th we entered the wilderness called the Karroo, where the soil is brown and stony, with no grass, but abundance of straw, flowers, and small bushes. Our driver and leader climbed up some rocks, hoping to find honey in the clefts, but their search was vain. Here we heard the cry of jackals, an animal whose services in the destruction of rats and mice make some amends for his occasional depredations among the flocks.

On the 20th, we saw a flock of ostriches, and found some of their beautiful feathers lying on the road. We now entered the Langekloof, and passed several farm-houses, near which we saw secretary birds larger than turkeys, and likewise wild rehbucks.

27th. We arrived at Andrew Cressinger's farm. This man is 75 years old, and has children and grandchildren. He was reading in a Dutch book called the Christian Voyage. His daughter, a girl of fifteen, could not yet read to him, and the education of the children consists in learning and answering questions in the Heidelberg Catechism, without the knowledge of which they are not admitted into church fellowship. These people were remarkably friendly and confident towards us, and we were glad to have an opportunity of engaging in conversation with them on religious subjects.

28th. We proceeded with brilliant sunshine, and heart and voice were attuned to the praise of our gracious God and Saviour. One of our oxen was bitten by a poisonous serpent. The beast was thrown down, and salt rubbed into the wound.

29th. We had a dangerous defile to pass, through which a torrent rushed over the stony bed.

March 1st. We crossed the deep river, and saw the first little forest in Africa. The land stretching forwards is full of sour grass, and has few inhabitants, there being a want of fresh water.

On Hendrick Cressinger's farm it is said that a church is going to be built by voluntary subscription, that at Uitenhage being too far off. As we would not cross the Chamtoos river, we staid over-night at Thomas Ferreira's farm, and found many farmers detained here, one of whom knew the Scriptures, and was a lover of the Lord Jesus Christ. We spent the evening pleasantly, in reading the Bible, and in useful conversation.

On the 3rd, early, we ventured to cross the river, with four waggons in company. The inundation did much mischief to the English Missionaries' settlement, being two feet in the houses, destroying a part of their gardens. Mr. Melville came to us, and we dined with him, after wading through the water.

4th. We crossed the Louri Revier. The appearance of the country here is woody and romantic. Six waggons were in company with eighty-two oxen. At night they were tethered to the waggons, for fear of wolves.

5th. In the evening, a person from Enon brought relay oxen; and on the 6th, we proceeded towards Uitenhage, and by the way visited and dined with our friend Mr. Silverbauer, in company of the Commissary, the Rev. Mr. Smith, and the Missionary, Mr. Messer.

7th. Br. Lemmertz came from Enon to bid us welcome; and having crossed the Witte Revier, we were met by a number of Hottentots singing a hymn of thanksgiving, and were welcomed with great kindness by the Brn. Fritsch and Hornig.

ENON has about 400 inhabitants. Large trees, which are rare in Africa, adorn the place, and the hills are covered with bushes. The Witte Revier flows close to the settlement. It lately did much injury to the dykes and gardens.

Yesterday, a year had elapsed since I left Surinam. We have been 167 days at sea, and 225 hours in the waggon, travelling from Gnadenthal.

Lord, my Saviour! I thank thee most humbly for thy great mercy, favour, and protection! Receive anew our homage and devotedness to thy service. Have mercy on all mankind, and especially on the inhabitants of South Africa!

We are all well in health, and salute all our Brethren and Sisters in Europe.

WILLIAM CHRISTIAN GENTH.

From Brother W. C. GENTH.

DEAR BROTHER,

ENON, *March 10th, 1832.*

“WE reached this place on the 7th inst., after a safe and prosperous journey of about four weeks, from Gnadenthal, of which the particulars are contained in the annexed Diary, thankful to the Lord, our Preserver, for all the mercies and protection experienced throughout our many journeys and voyages, during the year which has elapsed since we quitted Surinam. All our Brethren and Sisters at this station we rejoiced to find in good health, and in the active prosecution of their appointed labours. As soon as the needful arrangements can be made, Br. and Sr. Fritsch purpose setting out for Shiloh, agreeably to their destination.

“The season being an uncommonly fruitful one, we find the herbage looking very green and luxuriant, the cattle fat, and milk plentiful, a great blessing for the poor Hottentots, who have again had to sustain very heavy losses in their gardens and corn-land, owing to a destructive inundation. The particulars of this disaster, which occurred the week before our arrival, I send you as they are found in the Diary of this place. The mill and the pump, I am sorry to say, have been for some time useless, and the repair will, I fear, be attended with considerable expense.

“In a letter from Shiloh, dated Feb. 21st, Br. Halter writes as follows to Br. Fritsch:—‘Wilhelmina, who commends herself specially to your prayers, continues to enjoy good health, and to assist us faithfully in our labours. But I am sorry to say, we have quite lost our confidence in Daniel Kaffer, although he now seems anxious to efface the unfavourable impression of his principles produced by his late conduct. Our new Mission premises are nearly finished, and in a few days we hope to enter them. The Tambookies are at present somewhat unruly; the effect, as it would seem, of superabundant food, and the absence of all outward distress. Well might they be addressed in the words of Moses to the people of Israel, *Do ye thus requite the Lord, O foolish people, and unwise?* At the close of the year we numbered 320 persons belonging to our settlement. One of these, a baptized Tambookie, named *Joshua*, has

occasioned us much grief by taking a second wife, whereby we have been under the necessity of excluding him. Heavy rains fell almost daily in the months of January and February, and our pastures are consequently in the finest condition. The innumerable swarms of locusts by which we are visited, may therefore find provender without intruding into our gardens.'

"With affectionate salutations to all our Brethren, and Sisters, and friends, and especial thanks to the kind benefactors who furnished us with a supply of clothing and other useful articles for distribution among the poorer inhabitants of this place, I am, &c.

W. C. GENTH.

Extract of the DIARY of ENON, for February, 1832.

February 23rd. IT rained all day, and on the 24th with increased violence, which made us anxious about the state of our river. Towards noon, the water began to rise, and before 10 o'clock at night it had reached the same height as in 1823. At length it rose 19 feet above its usual bed, and formed a stream twenty paces in width. From the foot of the hill to our houses, only eight paces were left dry. Early on the 25th the water had subsided, and settled within its usual limits, when we beheld with astonishment that the stream had carried away a great portion of the right bank. Thus the course of the river has been changed, and brought nearer to our place by fifty-five paces. This is the third time, this summer, that the stream has risen very high, and damaged our water-courses, and this time in a greater degree than ever before. Part of our gardens, as well as those of the Hottentots, which were full of vegetables, beans, Indian corn, pumpkins, and potatoes, and two of the courses for irrigation, are ruined, and look like a wilderness. The torrent has likewise torn away a large piece of ground near our dwellings, and rooted up and carried off part of the yellow-wood trees, and many of the larger trees from the left bank. It has also destroyed part of the burial-ground for strangers, and carried away eighteen corpses. Most of the houses in the place have been damaged by the violent rain.

27th. The water having sufficiently subsided, we went with our waggon and many of our Hottentots up the bank of the river, to gather what had been left of pumpkins, Indian corn, and carrots, of which we brought a waggon-load home. In the following days more articles were discovered, such as gates, boards, and planks used as bridges, and likewise a bag of corn from the mill, which the water had brought out of the second story. It lay on the top of a thorn tree.

Extract of a Letter from Brother H. P. HALLBECK.

DEAR BROTHER,

GNADENTHAL, *March 31st, 1832.*

"ABOUT a month ago, business called me to Cape-Town, on which occasion I had the very unexpected pleasure to meet our young friend, Dr. Lees, and to receive from his hands your welcome letter of the 18th November. For this token of your remembrance, as well as for the various publications and other articles, which came safely to hand on this occasion, I beg to return you my sincerest thanks. On the 4th inst. I returned to Gnadenthal, in company of

Dr. Lees, and arrived there on the 7th, by way of Groenekloof and the Paarl. As our visitor is anxious to enjoy the fellowship of his brethren as much as possible during his abode in this colony, he has resolved to take up his residence among us, and to make himself useful wherever he can. Thus he gives instruction to our German Brethren in the English language, plays the organ at our services, and assists us with medical advice. His health appears to be good, and he is already quite at home among us. I was myself one of the first patients on whom he tried his skill, having been visited on my birthday with another attack of quinsey. The seizure was not, however, this time as alarming, as was the case a year and a half ago, for, as early as the fifth day, the ulcer broke, and I experienced immediate relief. The complaint was probably checked in its advance by the vigorous measures adopted at an early stage by my friendly attendant. The rainy weather we have had for some time past has occasioned many ailments, and our Missionary family has by no means escaped. Br. Luttring is still confined to his room. The state of our congregation is in general satisfactory, and our Hottentots are at present busily employed in repairing the bridge over the Sonderend. One old man, Gottlob Yäger, departed this life yesterday. I conversed with him a few minutes before he breathed his last, greatly to my edification. He was perfectly collected and sensible, and assured me, that though he felt himself a poor sinner, his reliance was on the merits of his Saviour, and he could therefore enter without fear into the presence of his God. The meetings at church, I am thankful to say, continue to be well attended, and the word of the Cross is not proclaimed in vain. Of this we have abundant evidence, when we speak with the individual members of our congregation, and observe the consistent walk of the majority of them. Several new-comers have been admitted during the first months of the present year, many of whom have resided here formerly.

“Our schools continue in full activity and afford us great pleasure. The infant school, in which Br. Schopman is employed as my assistant, is like a tree planted by the water-side. Its growth is eminently calculated to cheer the heart, and call forth loud thanksgivings to the Giver of all good.

“In a few days I purpose visiting Hemel-en-Aarde, and Elim, where, as far as I am aware, all are well. The newly purchased land, near the latter settlement, has been legally transferred to me, for and on behalf of the Brethren's Church.

“Br. and Sr. Lemmertz are on their way from Enon to Groenekloof. Br. and Sr. Fritsch are probably removing to Shiloh with Br. Bonatz. Br. and Sr. Genth arrived at Enon on the 7th March.

“On the 24th February, the Witte Revier again overflowed its banks, and did great mischief; yet the Hottentots do not appear to have lost their courage, but are ready to exert themselves to the utmost for the repair of the damage sustained. It is some time since I heard from Shiloh.

“I am thankful to say that my dear wife's health has evidently improved by the use of sea-baths, though she is scarcely strong enough for the performance of the various duties which at present devolve upon her. All my fellow-labourers unite with me in cordial remembrance. Remember us and our Hottentot flock in your prayers.

H. P. HALBECK.

WEST INDIES.

JAMAICA.

THE following documents, containing a defence of the Brethren's Mission in Jamaica, against certain charges brought against it by a Committee of the House of Assembly in that Island, are respectfully submitted to the notice of all who honour the Periodical Accounts with a perusal. In giving them this degree of publicity, the Committee of the Society for the Furtherance of the Gospel, conceive that they are merely fulfilling a duty which they owe to their Missionary Brethren—to the West-India proprietors, by whom they have been so kindly assisted—and to their Christian friends of other denominations, to whose liberality they are mainly indebted for the means of carrying on their extended Missionary work in the British islands. The Committee trust, that it is unnecessary to make any formal disclaimer, either on their own behalf, or on that of the authors of the subjoined *Remonstrance*, of any feelings, inconsistent with the character they desire to bear, as followers of that Saviour, who, both by precept and example, has inculcated the duties of patience under reproach, forgiveness of injuries of whatever kind, and submission to those, who by His providence are invested with temporal authority.

REMONSTRANCE of the Missionaries of the UNITED BRETHREN in JAMAICA, against the Report of the Committee of the HOUSE OF ASSEMBLY, on the subject of the late Rebellion, presented in April 1832.

THE HOUSE OF ASSEMBLY of Jamaica, have, through the Report of the Committee, appointed to investigate the causes which led to the late rebellion, condemned the preaching and teaching of the United Brethren (or Moravians), as having conduced to that calamity, by the following assertion: "The preaching and teaching of the religious sects called Baptists, Wesleyans, and Moravians, had the effect of producing in the minds of the slaves a belief that they could not serve both a spiritual and a temporal master; thereby occasioning them to resist the lawful authority of their temporal, under the delusion of rendering themselves more acceptable to a spiritual master." We firmly believe that the above charge is without foundation. The preaching and teaching of the United Brethren (or Moravians), as is well known to all unprejudiced men possessing opportunities for correct observation, have a tendency directly opposed to the above assertion. Can it be believed, that the doctrine of Christ Jesus our Lord, who humbled Himself to become a servant for our sakes, (for this is our theme continually) should render a servant, a slave, unfaithful to an earthly master, while studious of pleasing his Heavenly master? Do we, indeed, preach that a slave cannot serve his earthly and his heavenly master at the same time? Far be this from us. We not only teach submission and obedience to

the powers that be, as unto magistrates, but we likewise faithfully inculcate the Apostolic precept, 1 Pet. xi. 8. "*Servants be obedient to your musters, not only to the good and gentle, but also to the froward, for Christ suffered for us, leaving us an example to follow His steps;*" and a refractory servant, should he continue disobedient, is as sure to meet with the exercise of church discipline, as those who are found guilty of other offences. For the further vindication of our character, but especially for the future prosperity of our missionary work we deem it necessary to add the following observations, which will show upon what untenable grounds, the above opinion of the Committee of the House of Assembly has been formed.

1. The evidence before the Committee was entirely *ex parte*; not one of our body was examined as to our doctrines or proceedings, neither was inquiry made of our *friends* or constant *hearers*, as to the nature of our public and private instructions, and the effect thereby produced on the minds and conduct of their slaves. In truth, the Report was framed in direct opposition to the unequivocal vocal testimonies of some of the most respectable gentlemen in the island, who had the moral courage to declare their unbiassed sentiments.

2. As the evidence upon which the Missionaries of the United Brethren have been thus publicly condemned, has never been published, we presume it could only be derived from private accusations of negro-slaves, or, from the admitted, and deeply regretted fact, that some of our members were, by listening to mischievous reports, for a short time, drawn aside from their duty. Against the former kind of evidence, we most solemnly protest, if any such existed; for, in common justice, these witnesses should have been confronted with the accused party, that the truth or falsehood of their statement might have been ascertained; the more so as the lamentable habits of equivocation of most slaves, especially in times of peril, are well known.

3. In explanation of the admitted fact, that a *few* of our members did abandon their employ for a day or two, (without however committing a single *act of violence*) while the vast majority remained quietly at their work, the following remarks are necessary. The negroes, on several properties in the immediate vicinity of those, on which a few of our people failed in their duty, had struck work, and, though visited by the military, continued refractory and did not turn out. Messengers from these properties, and even from a greater distance, threatened the more peaceably disposed negroes with the burning of their houses, and the destruction of their property, if they continued to work; and these intimidations, added to the assurance that their neighbours, who had ceased to work, had not been punished by the military, unfortunately led them to follow this bad example; which was the more easy as all the *free* people were *absent* on military duty. Credulity was the origin of their offence. They believed the current report, that the king had made them free; listened to the cajoling of designing negroes, were strengthened in their belief by the impunity of their neighbours, and thus became delinquents. But they committed no acts of violence, and shewed no signs of hostility to their owners.

4. In most of our congregations however, and those nearest to the main seat of rebellion, (New Carmel, New Fulneck, Mesopotamia, Malvern, and Beaufort's,) not even a single member was implicated; while some, who did not

belong to our church, and a *few* of those who had been but a very short time under instruction, were unfortunately hurried along by the general excitement. *Whole* properties, where the Brethren have been favoured to sow the seed of the Gospel without restraint, remained perfectly quiet, while fires were blazing within a few miles of them, and no military were in the vicinity for several days! On one estate, which was left entirely deserted by the proprietor's removing to the town with his family, the negroes guarded his house and effects, and were determined to defend it to the last, though the rebels burned several houses within a mile of them; and the proprietor declared on his return, that he had not lost the smallest trifle. Indeed, we have been credibly informed, that the rebels declared they could make no progress, when they came to the Moravian congregations! Many instances of individual fidelity might also be mentioned, from which we select a few. The two negroes belonging to Mesopotamia estate in Westmoreland, whose names are registered among those who are to receive public rewards from the Colonial Government, with three others who helped to secure two armed rebels, are members of our Church, and received from the resident missionary the passport with which they conducted their prisoners to Savanna-la-Mar.

On another *property*, a rebel of some notoriety was apprehended by the exertions of the helper, and several members of the church! Another communicant member conducted himself so well during the revolt, that his master intends giving him his freedom! An estate could also be mentioned, where we have only a single member, and he alone stood firm, when all the rest absconded! Not to multiply instances, we will mention but one more. A member of our Church secured his own daughter, and placed her under the immediate eye of his master, a gentleman of known kindness and humanity, because she had made use of some suspicious expressions!

5. Our *Helpers*, or native assistants, being particularly noticed in the report, as having assisted in bringing about the late awful calamity, by an abuse of their office, it is necessary to advert to the charge in a particular manner. Without dwelling further on the fact, that a number of *free* persons, themselves slave owners, sustain the office of Helpers, several of whom received the warmest commendation from their officers, for their conduct in the ranks during the late rebellion, we shall notice the meritorious behaviour of our slave Helpers. One was left in charge of his master's house and effects, all the time he was absent on military duty, and he maintained his post manfully and faithfully, although there was no military force for several miles round, and the rebels who were within a mile of him, had, it is affirmed, offered a reward of 30 dollars for his head! Another helper took care of his master's house as long as he could, and when overpowered by numbers and taken prisoner, he contrived to make his escape, and to give very useful and accurate information of the numbers and position of the revolted slaves. His wife, also a helper, managed in the meantime to secure a great part of her master's furniture and effects in her own house. On another property, it was principally by the exertions of the helper, (not the driver), that the negroes were induced to turn out to work again, after having struck for a day or two!—The helper on Williamsfield, St. James's, lamented that there were not ten like-minded with himself on his master's pro-

perty, for, said he, "had there been so many with me, my master's property would never have been burned. And when the rebels, from twelve to fifteen in number, came from the adjacent estate, brandishing their mascheats, he went down to meet them, demanding their errand, and when they ordered him away, raising their mascheats against him, he bent his neck towards them, to shew he was not to be intimidated, while others, who had been considered trustworthy, withdrew to save their lives. We have not any doubt, that to the firmness and good conduct of the helper at Irwin, together with the watchful anxiety of a few others, may be attributed the stand made by that estate, against every attempt of their unfaithful neighbours to injure or destroy the owner's property. Of the rest of our helpers much might be said to insure for them the praise and esteem of all who rejoice in the good effects produced by Christain instruction, but we forbear. There was but one exception, and this man, being himself beguiled by others, deceived us and proved unfaithful by absconding. On repeated examination, even *he* however declared the entire innocence of the missionaries, and persisted to the last in asserting, that he had brought all upon himself!

6. How little we deserve the charge made against us, will also appear from the fact, which can be fully substantiated, that on the breaking out of the insurrection, several proprietors sent some of their principal slaves to the neighbouring missionary, to ask his advice in their critical situation; and that without exception the negroes on those properties remained quietly at their work, though the incendiaries were not many miles distant from them.

7. Mr. Pfeiffer's trial by a court martial on the charge of seditious preaching, forms a prominent feature in the late insurrection. The improper and incomplete statements concerning that trial which have gone forth, may perhaps have left a shadow of doubt as to his innocence, on the minds of some persons, who have only cursorily perused the minutes of the trial &c. and in order to obviate this, the following remarks are offered. All the gentlemen of the bar were at the time on military duty, and Mr. Pfeiffer, who was entirely ignorant of the proceedings of a court martial, very naturally made several material omissions which might have proved fatal, if he had not had such a number of witnesses in his favour. When the court was opened on Thursday, January 12th, and afterwards adjourned to Monday 16th, he was not aware that he could have demanded a copy of the charges against him, and therefore this was not obtained. In this uncertainty he met his trial on Monday, January 16th, with such witnesses as he had hastily summoned on vague rumours of the charge to be brought forward, but not at all prepared to meet any specific accusation. But even in this unequal conflict, truth prevailed, and he was acquitted! It should further be known, that Mr. Pfeiffer, on account of the state of his health, was obliged to close his defence much sooner than he would otherwise have done, for he had at least ten witnesses still in attendance, and might have summoned many more. Again, how preposterous was the charge against him! that he had in *open Church* before hundreds of people, among whom were *free* persons, themselves *slave owners*, told the negroes they were free, thus exposing himself to immediate detection and punishment! But this charge was distinctly disproved: and if Mr. Pfeiffer had been aware of the

nature of the evidence, he could have proved that Robert Wilson, though he shewed himself a few times on the mission-premises, never put his foot in the Church!—Sutton declared he had heard Mr. Pfeiffer express seditious sentiments about six weeks before Christmas in an evening meeting, when it afterwards appeared in evidence, that he (Sutton) had not been in the church for the space of two years! and this might have been fully confirmed. And what was the character of the witnesses against Mr. Pfeiffer? Sutton, a prisoner in irons, was escorted by a company of militia to Mandeville from the place of his confinement, gave his evidence against Mr. Pfeiffer, was taken back to his former quarters, tried, convicted of having excited to rebellion the slaves on Elim estate, one of the estates on which Mr. Pfeiffer labours, condemned, and shot! Robert Wilson is strongly suspected to be a runaway slave, though calling himself free, and of having stirred up the negroes on Lancaster estate to revolt; and we now know, that, on the day and at the time when he professed to have heard Mr. Pfeiffer preach freedom to the slaves, he was several miles distant, on a property where his mother and family are all slaves. Both of these witnesses were doubtless *perjured* in asserting their freedom. The two other witnesses were women from Glenhead; one had been *excluded from the Church*, for gross immorality; and the other was so sensible of the falsehoods she was uttering, that she did not once hold up her head; thereby eliciting the question from the Court, whether she was afraid Mr. Pfeiffer would do her any harm. Besides, (which is not inserted in the official report of the trial), she flatly contradicted her fellow-servant, asserting that the latter had not been at Church, on the day she declared she had heard Mr. Pfeiffer tell the negroes they were free. In reality Mr. Pfeiffer did much to restore tranquillity, and it was by his persuasions that the negroes at the Bogue, who struck work for a few hours, returned to their duty, on receiving the assurance that they would be protected by the military against any ill-disposed negroes.

8. The United Brethren possess the unequivocal testimonials of some of the most respectable proprietors in the island, in fact of *all* those who are intimately acquainted with their system of religious instruction. They have already published some of these, and now annex a few others.

[Here follow letters containing the most decided and honourable testimonies to the doctrine, character, and conduct of the Brethren's Missionaries in Jamaica, (from the following gentlemen)—M. Farquharson, Esq., clerk of the peace, and of the vestry in St. Elizabeth's; James Miller, Esq., senior magistrate of do., and retired colonel of the regiment; L. H. Evelyn, Esq., collector of His Majesty's Customs, at Savanna-la-Mar; Dr. Anderson, also a magistrate; James Campbell, overseer on Y. S. Estate; and several others. Similar testimonials had been previously inserted in the Jamaica Courant and Kingston Chronicle, from a yet greater number of resident gentlemen, including the Custos of St. Elizabeth's, Major-General Robertson, and seven other magistrates, among whom are, W. Farquharson, H. Scott, W. F. Cooper, and W. Lidyard, Esqrs.]

The following additional particulars, relative to the behaviour of the Helpers, belonging to the congregation at Irwin-hill, in St. James's

parish, which, it will be recollected, was the principal scene of the late destructive insurrection, are given in a letter from Br. Light, the resident Missionary, to the Secretary of the Society.

“Connected with our congregation at Irwin-hill, there are five negro helpers (or assistants): and I can boldly affirm, that all of them did ‘their duty to their earthly masters’ at that eventful period, and exerted themselves to induce others to shew similar faithfulness. The good conduct of Andrew Hall, the helper on *Williamsfield* estate, being specially referred to in our Remonstrance, I pass it over, and proceed to state my conviction, that the old communicant John Hall, and the helper William Hall, (the head cartman,) with a few other members of our Church, were the principal means of saving *Irwin* estate. These men, by their earnest exhortations, and their keen looks cast on the unfaithful and irresolute, produced a spirit of emulation among their fellow-servants, so that for the space of four days and five nights, during which they were left entirely to themselves, men, women, and children, were all on the alert, having their tubs and pails filled with water, to extinguish any fire which might be kindled by the disaffected in the darkness of the night. On *Kirkpatrick Hall* estate, I had no resident helper, but the few negroes belonging to our church behaved as well as the best. At *Worcester* estate, where the works, I regret to say, were burnt down by the misguided negroes, the helper, Richard Dickson, maintained his integrity, and did his best to save his master’s property. This man, for faithfulness in business, industry, and attachment to his wife, the mother of nine children, is scarcely to be equalled by any negro I have met with. Since the suppression of the revolt, the overseer has made him head-driver, as a reward for his exemplary conduct.

“At *Tryall*, the helper, an elderly man, during the absence of the white people, went his rounds, watching the stores and sugar-works, and admonishing the negroes to do their duty. Two of our members, young people, behaved nobly, and to them the safety of the dwelling-house and hospital is chiefly, if not entirely, to be ascribed: I know that their faithfulness has been honourably noticed to their master by the manager of the property. The remaining helper lives on *Fairfield* estate,—where there are negroes of almost every denomination, Churchmen, Methodists, Baptists, and Moravians; and some who are quite indifferent to spiritual things. Here all behaved well—and therefore, I hope, our helper will come in for his share of the credit due to all, for their faithfulness and attention to the interests of their master. For the correctness of the above facts, I venture to pledge myself; and I might mention others, to prove, that our helpers have generally displayed a character, the very opposite of that attributed to them by the Report of the Committee.

It is very pleasing to learn from the Report of the Jamaica Branch of the Ladies’ Negro Education Society, published last April—“That, on the various properties in Manchester, St. Elizabeth’s, and Westmoreland, where slave schools have been established, order prevailed during the progress of the rebellion, and many instances of fidelity occurred.” The same we may add was the case in most, if not in all the districts in St. James’s and Trelawney, where the slaves are taught, or suffered to learn, to read the word of God. They were easily kept to their duty, or persuaded to return to it.

Extracts of Letters from Brother JOHN ELLIS.

DEAR BROTHER,

FAIRFIELD, *March 31st, 1832.*

“ALTHOUGH I have to-day nothing particularly pleasing or interesting to communicate, I cannot allow the packet to sail, without a few lines conveying to you a friendly salutation from your brethren in this island, and the intelligence that we are all tolerably well in health, and that our Mission-premises have hitherto remained uninjured. The outrages committed on the property of our fellow-labourers of other denominations have, as you may easily suppose, affected our minds with horror and with grief, and called forth our warmest sympathy in behalf of the banished Missionaries, and the negro congregations, who have been deprived of their services, and of all public means of edification. We trust that the proclamation of the Governor will, by God’s blessing, prevent the repetition of scenes so disgraceful. We live indeed in awful times.

“The state of our congregation at Fairfield is still such as to cause us to mourn rather than to rejoice. Some of our people, whose credulity in believing the report that the negroes had been made free by the Government at home, led them to draw off from their work, still keep at a distance from us, and others are not permitted by their masters to attend. At the celebration of the Lord’s Supper, a few days ago, we had, in consequence, scarcely fifty persons present, instead of about 240, which is the average number attending from the north and south divisions of our flock. Our public auditories on Sunday are likewise much reduced, though not in the same proportion. What our Lord intends to teach us by allowing the enemy thus far to prevail, we cannot as yet discern, but our conviction remains unshaken, that whatever He permits or ordains must be for the good of His church and people. The negroes themselves seem for the most part very desirous to come to church, but, since the late disturbances, they have in general had no time allowed them, except on Sundays, to provide themselves with the necessaries of life.

“I have requested a friend in Kingston to send you some files of the Courant and Kingston Chronicle, that you may be made acquainted with the attack which has been made upon us by some ill-disposed persons, and the public justification of ourselves and our labours, to which we have deemed it needful to have recourse. For the kind, and, in some instances, unsolicited advocacy of our friends, in the several parishes to which our labours are confined, and especially for their published testimonies in our favour, we feel truly grateful to them. We want no praise, but we do earnestly desire to be permitted to prosecute the work committed to us by our gracious Lord, and hitherto blessed by Him, far beyond our expectations or deserts.

April 27th.

“I forget whether I mentioned in my last to you of the 17th, that I had had a conversation with our worthy friend Mrs. Cooper, on the subject of your proposal that the Canaan school should be removed to New Bethlehem, near Malvern, and that she was quite willing to accede to it. On the land belonging to us at that place, there is a dwelling-house, which is however much out of repair. The Ladies’ Education Society were kind enough, at their last

meeting, to grant us 20*l.* to fit it up as a school-room and teacher's dwelling, and Mr. Miller has undertaken that the work shall not cost more than that sum. As soon as we find a suitable teacher, the school may therefore be opened. Preparations are also in progress for the erection of a building 50 feet by 30, to be used as a school-room and chapel. The expense of this undertaking, you are aware, is, in a great measure, provided for by funds raised in this island by our kind friends. (See pp. 81 and 129). The attendance on the neighbouring estate of Malvern, where one of our number performs divine service every alternate Sunday, continues encouraging. Last Sunday, nearly 500 negroes were assembled, a larger number than we had at Fairfield. A report having been circulated that measures had been taken to apprehend every one who should attend church on that occasion, many were deterred from coming. In the evening of that day, I had the joy to receive your welcome letter of the 10th March, for which I beg you to accept our sincere thanks. Its contents were truly encouraging to us, as proving the cordial and affectionate interest which our dear brethren and friends in England take in all our circumstances, whether of a joyous or grievous nature.

“ Br. Zorn, who left us on the 19th, has, I am sorry to say, again been ailing. He had a full chapel at New Fulneck on Easter-Sunday, and a pretty large company on Good-Friday. Br. and Sr. Pfeiffer have gone on a visit to New Carmel. His health is still precarious.

May 10th.

“ I think I mentioned in one of my late letters, that we had met with and purchased a place in lieu of the Beaufort school, which you recollect had to be taken down. Petherton, the name of this new purchase, is in a situation far preferable to the one on which the late school-room stood, being considerably elevated, containing about fifteen acres of land, with one large and one smaller building; the land planted with guinea-grass, a good spring of water, and plenty of bread-fruit and other useful plants upon it. It is well suited to become one day or other a regular settlement. The price is only 200*l.* currency, (about 140*l.* sterling), the greater part, if not all of which, will be subscribed by our friends in this country, and we have the materials of the old building ready to put up whenever we have the means, and it is deemed advisable.

July 7th.

“ Your kind letters of the 19th of April and 17th of May, have come safely to hand; and, together with other tokens of the Christian remembrance and sympathy of our Brethren and friends in Europe, have encouraged us to continue firm at our post. Meanwhile you have probably received a copy of the remonstrance, which our Mission-Conference deemed it needful to address to the Honourable House of Assembly, on the subject of the charges made against us by their committee, in a Report, which has doubtless attracted general attention in England. We hope that you will find nothing improper either in the matter or the manner of our defence; for we are not conscious of having written in anger, or with any feelings of disrespect towards our colonial rulers. Yet we thought it right, that those who are not personally acquainted with the character and effects of our labours, should be enabled, by the statement of a

few facts to judge for themselves, in how far the serious imputations referred to are or are not well founded. In the journals of this island, we have as yet published only a short epitome of this document, which we trust may not altogether fail of the desired effect.

“ The congregation at Fairfield, as well as those belonging to New-Carmel and New-Fulneck, seems to be returning to its former settled course. Many of the negroes express great sorrow, that they were foolish enough to believe the unfounded reports which were in circulation at the time of the late revolt; and others declare, that if their neighbours had not threatened to burn down their houses if they remained faithful, they would not have stopped work for a single hour. Some however, though I am happy to say, not very many, have embraced this opportunity, to leave their proper partners in life, and form new connexions. All such will of course be excluded from our fellowship.

“ The charge of the congregation at *New-Eden* has been undertaken by Br. and Sr. Renkewitz,—and Br. Pfeiffer, who has been suffering severely from ill-health, has removed with his wife to New-Carmel. Br. Zorn is again indisposed from an attack of fever. The climate of Spring-Vale does not seem to agree with his constitution: whenever he goes on a visit, for change of air, he invariably derives benefit from it, but on his return, he generally experiences a fresh attack. If our finances would but allow of the erection of a dwelling-house at New-Fulneck, it would be in every respect a great advantage to the mission. Our worthy friend, Mr. M. Farquharson, is gone to the United States, for the benefit of his health; he has been very unwell.

“ Our day-school in the Savannah (at Somerset) is at present more prosperous than at any former period. About 50 children are now in attendance, and on the days appointed for their catechization and instruction in Christian doctrine, a considerable number of free brown adults are present, several of whom have become members of our congregation, and appear to maintain a Christian walk and conversation. Our school at Fairfield, for young slave-children, is likewise quite as numerous as I have ever known it. There are 15 who remain day and night with the teacher, the parents sending them the needful provisions. Our public services, every alternate Sunday, at Malvern, continue to be frequented by great numbers:—on that estate, and on most of the neighbouring ones, the negroes continued steadily at their work during the late disturbances. Mr. Miller speaks of making the proposed building 54 feet long by 34 in width. The old dwelling-house has been meanwhile repaired, to serve as a school-room and a dwelling for the teacher. The congregation at New-Eden is still suffering from the effects of the late troubles; very few of the mountain negroes come to church, but we are not yet able to ascertain, whether they are kept back by their owners, or whether they are afraid to come. The attendance from the Bogue and the surrounding estates is very satisfactory. Requesting a continued interest in your prayers, I am, &c.

JOHN ELLIS.

From Brother JAMES LIGHT.

IRWIN-HILL, *June 18th, 1832.*

DEAR BROTHER,

“ MY two last letters will, if I recollect right, contain an answer to most of your inquiries relative to this congregation. In regard to the remainder, I am

sorry that want of time will not allow me to enter into as many particulars as I could wish. The insurrection in these parts is indeed suppressed, but its baneful consequences will, I fear, be long felt by all classes. The very heavy and almost incessant rains, during the past month or six weeks, have rendered out of door labour most distressing, especially on those estates on which the sugar-works have been destroyed. Religion is, in general, the last thing thought of: some are prevented from attending at the House of God by excessive labour, others by shame and disappointment. Our Sunday-services are but thinly attended, and latterly, we have not seen above half the number of our people; indeed, they can scarcely come at present. The making of sugar, instead of finishing on most estates around us in May, will continue for a month longer on all the injured properties. Irwin estate is well off:—the crop was over last month, and the people rejoice that they refrained, in the evil day, from joining their deluded countrymen. Excuse these hasty lines, which I send by Captain Pengelly of the Garland Grove, who takes charge of our dear boy, Herman Berger. Once more let me commend the latter to your kind care and attention.

JAMES LIGHT.

From Brother P. RICKSECKER.

MESOPOTAMIA, *April 10th, 1832.*

DEAR BROTHER,

“FREQUENT attacks of indisposition have rendered me of late an indifferent correspondent: I trust, however, you have received an occasional report of our situation and proceedings, from our respected colleague, Br. Ellis. Our diary for last year, which I herewith forward, will give you further details relative to the progress of the mission at this station. During the late troublous period, we shared, as you may suppose, in the anxiety and distress so generally prevailing throughout the whole of the county of Cornwall, but we were mercifully preserved from all actual injury. While martial law continued in force, my wife and myself were the only white persons on this estate, or, indeed, in the whole neighbourhood. From the 30th of December we saw ourselves in imminent danger from the progress of the work of destruction around us: yet it was a satisfaction to us to perceive, that all the negroes belonging to this property continued quietly at work, and conducted themselves throughout, in the most exemplary manner; instead of yielding to the solicitations of certain emissaries sent to seduce them to rebellion and violence, they apprehended two of the party, who ventured to come to the negro-village, and of whom one was provided with combustible materials. Every day, during this period of alarm and suspense, I went about the estate, to see if all was quiet, and was glad to find that the two first gangs of negroes had made arrangements for keeping watch at night, at the great house, the works, the bridge, the public road, and our own dwelling. Hundreds of women and children from the mountains, meanwhile, left every thing, and took their flight to the Bay, spreading terror wherever they went. As no negro was permitted to leave home without a passport, I had to write hundreds of certificates to enable them to travel to their provision-grounds and to the Bay. I may truly say, that the Lord helped us graciously through all our trials and difficulties; for a long time our meetings were regularly held, but I have latterly found it expedient to omit our evening-services, in consequence of the strong

prejudice everywhere prevailing against them. Our daily family devotions are, however, still attended by some of the negroes. The Lord alone knows, how things will end, and to Him we earnestly and confidently commend His own cause.

“At this place we have to experience various hinderances in the missionary work, incident to our peculiar situation, and truly thankful shall we be, whenever it is found practicable to remove this station to Cross-path, as proposed. The sugar-harvest, which unfavourable weather and other circumstances have very much protracted, prevents many of our people from coming to Divine service; and we cannot but be apprehensive, lest many, on whose hearts the word of truth appeared to have made a salutary impression, should again relapse into indifference. Pray for us, that we may not grow faint-hearted, but be enabled to persevere in the work committed to us by our gracious Master.

P. RICKSECKER.

ANTIGUA.

Extract of the Diary of GRACEHILL, for 1832.

March 6th. AFTER a tolerably quick passage from St. Kitt's, Br. and Sr. Shick, and their two children, landed at St. John's, and met with a cordial welcome from the Brethren and Sisters residing at Spring Gardens; and on the *9th*, they arrived safely at Gracehill, thankful for all the goodness and mercy that had followed them thus far, and earnestly desiring that their services may be made a blessing to this large congregation.

April 10th. Br. and Sr. Coleman, and their infant son, pursuant to an appointment to exchange places with Br. and Sr. Thraen, came hither, and, on the *12th*, the latter proceeded to town. This week we were busily engaged in speaking with the communicants of the Leeward division, with 350 of whom we partook of the Holy Communion on Palm Sunday. In commencing the reading of the history of the Passion-week, on this day, and while we sung Hosannas to our Redeemer, our hearts were deeply affected by the awful fact, that from the lips of the same multitude proceeded the exclamation, “*Save, Lord, we beseech thee, &c.*” and the horrid cry, “*Crucify him, crucify him!*” Convinced of our own unfaithfulness to the Man of Sorrows, we fervently prayed that the spirit of grace and of supplication might be poured out on us and on the whole church, that looking with true contrition on Him whom we have pierced, we may receive a new impression of His dying love, and become more crucified unto the world, and the world unto us.

We continued the reading daily, and had the satisfaction to see a good attendance at the meetings. On Thursday, Br. Shick rode to English harbour by request of the people, and kept two meetings in a school-house of the Methodists, which were well attended by our own people and by strangers, who heard, with attention and thankfulness, the history of the last sufferings of our Lord.

It was our intention to hold a service on Good Friday, at Mountjoy, but the alarming illness of Br. Shick's eldest child prevented it. His disorder was a sore throat, which presented symptoms of putrefaction; but by God's blessing on the medical means employed, he was restored to his parents, as if

from the dead. Our three services on Good Friday in the church were crowded to excess, many had to stand without, more than 2,000 must have been present. Br. Coleman preached from Isaiah liii. 11. "*He shall see of the travail of his soul, and shall be satisfied.*"

The remaining services of this season inspired us with the hope, that the Gospel of Him who was delivered for our offences, and raised again for our justification, would assuredly prosper in the thing whereunto it is sent. Would to God, we had no reason to fear, that in some it would prove a savour of death unto death!

29th. After the public preaching, those who had been admitted to privileges in the church during our ecclesiastical year, assembled to their usual love-feast, all neatly dressed in white. Reflecting on the peculiar frailty of many of those, who thus sacredly pledge themselves to love and serve the Lord, we earnestly admonished them to watchfulness and prayer; to desire, as new born babes, the sincere milk of the word, that they may grow thereby, and, becoming strong in the grace of our Lord Jesus Christ, stedfastly to resist the temptations of the world, the flesh, and the devil. Their numbers were, baptized adults 12, received members 27, and communicants 40.—Total 79.

May 6th. After conversing with the widows during the week, we participated in the joy which pervaded their hearts on their memorial-day. Eighty-six were present, a larger number than usual, who, besides attending the public services, had a love-feast and homily, at the latter of which the blessed privileges and duties of those who are widows indeed, were set before them, amidst a blessed feeling of His presence who is the Judge, Father, and Friend of those who wait upon Him. We afterwards shook hands with them, and received their hearty thanks.

On the same day we publicly excluded three persons from our fellowship; two for adultery, and one for wilfully mangling his own hand. The testimony of his fellow-slaves and his master, and indeed his own confession, concurred in establishing the reality of his wickedness, and, according to the expressions of the negroes present, the influence of the devil over him. He cut off two of his fingers himself. He said he struck six or eight blows with the hatchet on the steps of the manager's door. The amputation of the hand was found requisite. When we represented his conduct to him, he wept bitterly, especially when we admonished all present to avoid the loose and insubordinate practices of poor *William*.

10th. Having obtained for a few days the loan of a horse from Spring Gardens, we spent most of the day among the sick and infirm on different estates, who were glad to see us. Being near Mountjoy, we went to the church, and beheld with regret the ruin which envelopes it. The stone walls of the church are much injured, and all the doors, shutters, and window frames are destroyed by wood-ants. The boards of the roof and flooring are still good, and if we could obtain a title to the place, it would soon exceed our other country stations, being pleasantly situated in the very centre of large estates, and on that account, possessing facilities and advantages for the daily care, instruction, and inspection of a congregation, unknown to others.

The demolition of our old church, and the erection of a new one having proved a great expense to our Missionary fund, as well as destroyed our gar-

dens, and thrown the premises into disorder, we have ourselves done what we could to prevent an augmentation of our yearly account, by daily working with hoes, hatchets, rakes, &c., to clear away the rubbish, and lay out, and fence in, some spots for gardens. Our burial-ground, planted with guinea grass for our horse, we have had to fence with logwood and cassia, to keep out the famishing cattle that stray about the barren hill around us. Scarcely a week passes without their breaking in at night, and eating up all before them, an injury of which we complain, without obtaining any redress. Thanks to our Heavenly Father, this thirsty country has been refreshed by some passing showers, but, owing to our proximity to Monkshill, by which the clouds are divided, *we* are often without rain, while our neighbours north and south are replenished. Cold winds about this time prevailed, and bad colds and sore throats have been the consequence. All the members of our Mission-family have suffered more or less from this influenza, and the Brethren were for some days unfit for duty.

June 8th, Friday. This day our respected Governor appointed to be kept sacred, exhorting all classes, in a printed address, to solemn prayer and fasting, that God in mercy may preserve us from the cholera. Agreeably thereto, the negroes were exonerated from labour, and our church was twice filled, attention and concern strongly marking the countenances of the auditory. Br. Shick preached from Jer. iv. 7, "*The destroyer of the Gentiles is on his way;*" shewing, that as Nebuchadnezzar was raised up by Jehovah to chastise the eastern nations, and the people of Israel in particular, so certain was it, that the destructive pestilence now walking about at noon-day, through many countries, indicated the avenging God, to whose righteous judgments our public and private sins loudly proclaimed us to be equally obnoxious. No disposition of heart, therefore, could be more befitting our present condition, and our apprehensions concerning futurity, than that of David, as feelingly expressed in the 51st Psalm.

The second service was held by Br. Coleman, who, after prayer, and reading part of Jer. vii. preached from Ps. cxix. 175, "*Let my soul live, and it shall praise thee, and let thy judgments help me.*"

10th, Whitsunday. On this blessed day, when the Spirit was poured out on all flesh, when the law of the Lord went forth of Zion, and the word of the Lord from Jerusalem, we united in spirit with the Christian Church in thankfully commemorating the work of God our Saviour *in us* by His Spirit.

11th. Notice having been given that we intended to consecrate our church on the ensuing Sunday, every nerve was strained to complete it, and to make preparations for this solemnity. We were also occupied from Wednesday morning to Saturday night, conversing with, and instructing our new people, and candidates for baptism, amounting to nearly 400.

It was to us a delightful consideration, that we had unconsciously appointed Trinity Sunday, June 17th, a memorable day in our Church, for the above-mentioned ceremony. On this day we had an opportunity of witnessing the cordial interest manifested by the members of our other congregations towards their Brethren and Sisters at Gracehill, many of their number being with us, besides many respectable coloured and white people. We need not speak of the concourse of people present on this occasion, but we

must bear testimony to the order that prevailed. Service commenced at 11 o'clock. After the singing of a hymn and the doxology, followed the consecration prayer and sermon by Br. Harvey. Oh, that the impression evidently produced on all present by his truly scriptural discourse, and the solemn earnestness of his thanksgivings and supplications, may be abiding! Br. Shick then read our Easter-morning Litany, it being expressive of our sentiments respecting the manifestation of the blessed God, as Father, Son, and Holy Ghost, in the person of Christ, reconciling the world unto Himself. A cheerful love-feast concluded the solemnities, which was kept by our venerable Br. Newby, whose joy to meet so many members of our five negro flocks united together in love, and to congratulate them on what his eyes were favoured to behold, was only equalled by the love and respect manifested by the congregations for their oldest teacher. We wish we could transmit to you an equally gratifying account of liberal contributions then made; the sum collected amounted to only about 20*l.* currency. It must, however, be recollected, that the property of the people of Antigua has undergone a considerable diminution since they came forward with their hundreds of pounds for Mountjoy, Newfield, and Cedar-Hall, a circumstance which we still remember with gratitude.

Commending ourselves to the brotherly remembrance and prayers of all our British friends, we are, &c.

J. J. SHICK, J. COLEMAN.

Extracts of Letters from Brother B. HARVEY.

DEAR BROTHER,

ST. JOHN'S, *May 4th*, 1832.

“BY God's mercy, we have at length completed the buildings and the repairs of our Mission-premises at St. John's, which have occupied so much of my time and attention during the past year, and occasioned me more anxiety than I can express. Most thankful shall I be, to have it now in my power to devote myself more exclusively to the proper object of my calling, the preaching of the Gospel of Christ, and the spiritual oversight of the numerous company of negroes, forming this congregation, in conjunction with my fellow-labourers. We sincerely regret the very great expense, which has been incurred by means of these alterations, but according to the best of our insight, it was impossible to avoid it. Even at the present time, after the outlay of so many hundred pounds, we can hardly consider our dwellings to be in a perfectly secure state; there are several which would offer but a slender resistance to a shock of an earthquake, or the blast of a hurricane, but we do not intend to give way to anxious fears on this account. The new buildings we have erected, are a bed-room for our own use, a dining-room for our mission-family, and a school-room of very considerable dimensions, which has long been greatly wanted for the instruction of our children and young people, who are considerably more than 1,500 in number. Before the foundation of this structure could be laid, it was necessary to clear the ground of several small tenements, making, at the same time, a compensation to the occupiers. Other circumstances tended also materially to enhance the expense of this useful work. On every account, therefore, I hope we have done with building for the present.

“From Br. Wright, who left us for Tobago, about six weeks ago, I have received a letter dated Montgomery, April 11th, of which the following is an extract. ‘To the praise of our gracious Lord and Saviour, whom wind and

seas obey, I am able at length to announce to you the event of our safe arrival in this island. From St. Lucia to Barbadoes we had a dreadful passage; I could scarcely have conceived it possible, that so high a sea could rage between these islands. The dreadful effects of the hurricane in Barbadoes, which are still visible, can be described by no pen. None but the Lord Himself knows what our poor Brethren and Sisters have had to suffer. We found them labouring with their own hands, in a way that I could not behold without being deeply affected. Br. Zippel and his wife have been living in a miserable negro-house. They have a temporary sanctuary, in which I had the favour to preach to a numerous and attentive auditory, and I assure you it was with a warm heart."

May 5th.

"On Easter-Sunday last, our place presented a most lively and encouraging scene, tending much to the comfort of all the Missionaries at this place, and to the revival of our hopes concerning the progress of the Gospel among the coloured and slave population of this island, especially as we learn, that in our country places on the same occasion, a like interest was manifested. The services usually held in our Church on Easter-day, were omitted last year on account of the disturbed state in which this colony was at that time; but this year, we felt ourselves at liberty to hold our Easter meetings as usual, much to the joy of our people. The meetings during the week for the reading of the Passion-history, were numerously attended by our people, and by strangers; and we hope that many experienced, that *His flesh is meat indeed, and His blood drink indeed.*" And "as it began to dawn toward the first day of the week" our church and premises began to be crowded with people from the town and from the neighbouring estates, eager to hear of the glory that should follow the sufferings of Christ, "that He should be the first that should rise from the dead—the first fruits of them that slept, and should shew light unto the people, and to the gentiles." The church and the new school-house, (which was opened for the first time on that day), were filled at three several services during the day, and yet "our nets could not contain the multitude of fishes; there were so many." I could hardly refrain from tears, when I heard the joyful and earnest expression of one of our Missionaries, that "it gave new life to him," to see the crowds of attentive hearers. And after the anxious days and nights I have passed, whilst building the school-house, it cheered and encouraged me to hope that, for the sake of these souls, in this "region of darkness and shadow of death" the Lord of the harvest will raise up friends, to deliver us from the burden which this building, and that of the church at Gracehill, and the general expenses of the mission, will bring upon us. It was to me a solemn spectacle to behold, "early in the morning," in our burial ground, such a lively representation as I have never before witnessed of that awful time, "when all that are in the graves shall hear the voice of the Son of God, and shall come forth; when the multitude of them that sleep in the dust of the earth shall awake, and stand upon their feet, an exceeding great army." "O then among that number,—May these His call obey,—Who burst the bands of slumber,—To view a glorious day."

"The school-house was opened for the instruction of children, on Easter-monday, with prayers, supplications, intercessions, and giving of thanks, and has since been attended by the average number of 160 children. I am per-

sued that a much larger number will be in constant attendance (besides Sunday scholars), when more regular measures can be taken for their instruction; which I shall endeavour to accomplish, after I shall have finished my writing for the present packet. The school-room is 50 feet by 32, with another room at the end, of 18 feet by 16 for evening-schools, the instruction of adults, &c.

July 7th.

“ You inquire about the validity of negro marriages as solemnized in our church. Some years ago, as you are probably aware, they were deemed unlawful, so that the Attorney-General of the island himself cautioned Br. Newby against the performance of the ceremony. In those times, the promise of the parties to be faithful to each other, was taken and considered binding, and exclusion from our fellowship necessarily followed the breach of such an engagement. Now the banns are regularly published, and the marriages solemnized in our Church.

“ You will have been already informed of Br. and Sr. Shick's arrival with us from St. Kitts, and of their having, in conjunction with Br. Coleman and his wife, undertaken the charge of the congregation at Gracehill. May an abundant blessing rest on their united labours in that extensive field.

B. HARVEY.

From Brother C. F. KOCHTE.

ST. JOHN'S, *June 13th, 1832.*

DEAR BROTHER,

“ ON the 11th inst. we had the pleasure to receive a large supply of missionary and other publications, for which we beg to express our sincere thanks. The perusal of them affords us real encouragement, to persevere in the Lord's name in the important and arduous work to which He has called us. When I looked over the lists of contributions to our General Mission-Fund, the West India and School Funds, and *that* for the restoration of our ruined premises in Barbadoes, I could not refrain from shedding tears of gratitude, and invoking a blessing from the Lord upon our British friends, who, notwithstanding the pressure of the times, have so generously supplied our wants. This is indeed the Lord's own doing. The expense which we have been obliged to incur, for the accommodation of our negro flocks, and the prosecution of the work of instruction, has been a source of no small disquietude to every member of our conference. And yet it would have been still more considerable, had not Br. Wright succeeded in obtaining assistance of various kinds in the erection of the church at Gracehill. Thus several hundred pounds were probably saved, by the permission granted by Mr. Gilchrist, to quarry as much stone as was required, on his land adjoining that settlement; and perhaps a still larger sum, by the gratuitous carting of building-stones, which was performed by the negroes on the neighbouring estates, with the kind consent of their masters. In St. John's, we had none of these advantages, and the outlay has therefore been proportionably greater. Yet I trust there will be no occasion to repent of it. Our school-house has already been of great service to us, not only by the accommodation afforded to our numerous schools for both sexes, but also by the facilities presented to the holding of an occasional service on Sunday, when our church cannot contain the number of negroes that flock to it. Sometimes, indeed, the number in attendance would have filled a third building, if we had been provided with one.

C. F. KOCHTE.

ST. KITTS.

Extract of a Letter from Brother G. ROBBINS.

DEAR BROTHER,

• BASSETTERE, June 19th, 1832.

“YOUR welcome letter of the 2nd May, came safely to hand four days ago, and by the same post we had the pleasure to receive a letter from our Elders at Berthelsdorf, announcing the appointment of Br. Kochte, of Antigua, to the service of this Mission. We shall receive him in Christian love, and with the prayer that the blessing of the Lord may attend his labours among us.

“About three weeks ago, our late highly respected Governor Major-General Maxwell sailed for England. A few days previous to his departure, he called upon me, saying that he wished to do something for our new settlement, in token of his regard for the Mission, and that if we would accept of the labour of a good mason for 200 days, he would send us one. The offer being thankfully accepted, his Excellency sent us a negro, whose freedom he had some time ago purchased, on condition that the man should by degrees repay the sum advanced for this purpose, by the surplus produce of his own labour. The value of the service thus rendered to us, we estimate at about 45*l.* currency, or 20*l.* sterling. We have, in consequence, been enabled to proceed with the building of a kitchen and small pantry, a most useful and desirable addition to the mission-house at Profit, and which I hope will now be completed at a very moderate expense. Br. Seitz reports that there is an increasing desire after the word of life among the negroes in that neighbourhood, and that the hall of the new house is crowded with attentive hearers every evening. May the seed thus plentifully sown fall into good ground, and bring forth abundant fruit.

“The 30th May having been set apart by the Colonial Government as a day of fasting and humiliation before Almighty God, whose judgments are so manifestly abroad in the earth, it was observed throughout the island generally, in the most devout and solemn manner, and we have reason to believe, that the various services were made the means of blessing to many souls. In our own church, we met three times for public worship, and each time there was a larger concourse of persons than the building could contain. The same was the case at Bethesda and Profit.

“Br. Hoch, I am sorry to say, is suffering much from sore eyes, and appears, on the whole, to be in a declining state of health. He is at present alone at Bethesda, and must remain so till we obtain our new assistant. Remember us in your prayers.

G. ROBBINS.

BARBADOES.

Extracts of Letters from Brother JOHN TAYLOR.

DEAR BROTHER,

SHARON, May 1st, 1832.

“I AM thankful to report that the Passion and Easter seasons have proved a time of much spiritual refreshment to us and our negro flocks. Our services, throughout, were well attended, and many strangers came and listened with great devotion. Since Easter, 1831, there have been 63 adults baptized at SHARON; 4 received into the congregation; 41 admitted to the Holy Communion. At MOUNT TABOR, there have been 13 baptized or received, and 6 admitted to the Lord's Supper. Our last individual speaking with the new people, candidates

for baptism, and excluded, was attended by 319 negroes ; and, on Sunday last, 10 adults were baptized, and 4 re-admitted to church fellowship; one of whom, the negro-woman *Charity*, from Cobham's, had been excluded in May, 1799. I was much affected to hear of the departure, at Berlin, of my dear Brother, and former fellow-labourer, J. L. Stobwasser, with whom I spent so many happy hours in Antigua. He was still in the prime of life, and in the midst of his career of usefulness ; but the Lord has seen fit, doubtless for wise and gracious reasons, to take him to Himself. May I too be found ready to meet my Saviour, whenever He shall please to call me hence, and meanwhile may I continue to labour in His strength, and feed daily on the merits of His death.

May 21st.

“ In my last to you, I stated our intention of sending our little son, John, to England for education, and we have now agreed for a passage for him on board the *Colonist*, Capt. Smith, the lady of that gentleman kindly promising to take charge of him. We should have been disposed to ask permission of our dear Brethren in Germany to bring him home ourselves, both in consideration of the lameness of our dear child, and the precarious health of the mother ; but as there is so much work to be done in the present state of our mission, we think this would have looked like a desertion of our duty, in a season of peculiar difficulty. The doctors encourage us to hope, that the more bracing air of England will tend to strengthen his weak limbs. His general health, I am thankful to say, has been good. It is a great trial to us both, and especially to his dear mother, to part with him, as he is so helpless ; he has been a great comfort to her, during the frequent absence from home which my duties have latterly occasioned, and she will feel the loss of his company much. It is our earnest prayer, that both he and our dear James may live to our Saviour ; and in this case, even though we should not see them again in this world, we may meet them in heaven, and be able to say, “ *Here are we, Lord, and the children whom Thou hast given us.*”

“ We are still very busy restoring our ruined premises. We have finished our school-room except the painting ; and have built a new and airy bed-room for Br. and Sr. Morrish, which they now occupy. We are also repairing the shattered walls of our dwelling-house. On examining them, we find them excessively cracked ; and are more and more thankful to our Heavenly Father, for the preservation of our lives during the hurricane, and for the shelter which has been provided for us during the past nine months. The walls prove to be cracked from one end of the house to the other—only one large corner-stone kept it upright ; if the tempest had lasted a few minutes longer, I believe the whole structure would have fallen on us and on above fifty persons who had taken refuge with us. We hope to get our dwelling-houses into order before the commencement of the hurricane-season, and are doing all we can to make them secure and convenient.

“ On the 16th inst., we kept a solemn fast-day, by command of our respected governor, on which occasion we united with all the inhabitants of this island, in imploring the Lord to preserve us from the fearful malady, which has caused such a loss of human life in the old world. Br. Morrish preached at Mount Wilton, and I at Cobham's, early in the morning, and at noon we had service in our own school-room. Everywhere we had crowded auditories,

and at Sharon, there was a second service for those who could not gain admission to the first. Br. Zippel had likewise two services at Mount Tabor. I am sorry to say he is at present very unwell with debility, loss of appetite, and other symptoms, brought on, I have no doubt, by anxiety and fatigue during the progress of the work in which he is engaged.

June 15th.

“ Your last kind letter inclosed one from our elders at Herrnhut, containing a call for Br. and Sr. Morrish, to enter into the service of the mission in Antigua. This proposal, you may believe, was equally unexpected to them and to us; yet they have accepted it with cheerfulness, as out of the hand of the Lord, particularly as Sr. Morrish’s health, though far from restored, is such as to afford hopes of her prolonged usefulness in the missionary field. We shall be truly sorry to part with our dear fellow-labourers, with whom we have shared joy and grief, during the short but eventful period of their service in this mission. In the rebuilding of our ruined settlement, Br. Morrish has rendered the most useful assistance, and I shall therefore miss him daily. We proceed with the repairs of our dwelling-house, and hope, ere long, to have the whole in a thoroughly habitable state. Our newly-built school-room, which we use as a temporary church, is much too small for our congregation. Last Sunday, 106 communicants partook with us of the Holy Communion, 6 for the first time. This was only one division of our negro flock, the other will meet for the enjoyment of the same privilege a month hence. A large proportion of the bricks sent us, are already arrived, and, therefore, we hope soon to commence the erection of our new church.

“ I lately spent a Sunday at Mount Tabor; and had the joy to see the temporary chapel crowded with attentive hearers. Our dear Br. and Sr. Zippel had just been able to remove into their new house, from the hut which they had inhabited, with their little son, during the last nine months. What gratitude do we owe to our gracious and Almighty Lord, for the preservation of life and health which we have experienced in the course of the past year; and how greatly are we indebted to those kind benefactors, whom He was pleased to raise up in the time of our utmost need, for the generous aid they have so cheerfully afforded. May the Lord in His mercy reward them. J. TAYLOR.

From Brother J. G. ZIPPEL.

MOUNT TABOR, *April 30th, 1832.*

DEAR BROTHER,

“ YOU will have been informed by Br. Taylor that the ceremony of laying the foundation-stone of our new church, was performed on the 21st of February, which day the Lord was pleased to make a day of especial blessing to us and our negro congregation. The work has since been proceeding rapidly, and we hope soon to be able to announce its completion. The size of the chapel will be 52 feet by 38. Our dwelling-house was begun on the 14th of the same month, and, both these works being in progress at the same time, you will readily suppose that I have had abundant occupation for my time and thoughts, and that my hands have likewise had their full share of employment. Yet, by God’s mercy, I have been hitherto preserved in a pretty good state of health.

“ Though I am obliged to write to-day in great haste, I cannot refrain from relating to you an incident connected with the foundation-stone of our new church. A short time previous to the hurricane, we were busy preparing

some building-stones, on the premises of one of our neighbours. One evening while thus employed, I happened to meet at this place a negro hoary with age. He readily entered into conversation with me, a circumstance which gratified me the more, as there was but one negro from the same estate belonging to our church. Having related to me with some self-complacency, various particulars of his past sinful course of life, I began to speak to him of the love of Jesus. He listened to my words with great attention and evident interest, and seemed peculiarly affected at the thought, that the only way of procuring salvation for sinners, was by the blood-shedding and death of the Son of God. On taking leave, he promised faithfully to make a better use of the short time that might yet remain to him here below, and to come to church as often as he could. He kept his word, and has not only himself become, through Divine grace, a genuine convert to the faith of Christ, but also a preacher of righteousness among his countrymen. Having a superior station on the property, he avails himself of it, to invite and encourage the negroes to come to church, and hear something of that Saviour, who laid down His life to save their souls: and, I am happy to say, that not a few have been already awakened through his instrumentality. Many and delightful have been the conversations I have had with him, and he seldom forgets, in the course of them, to allude to the blessed hour, when, at the well near his Master's house he first heard the glad tidings of the love of Jesus. On the occasion referred to, as we were conveying the stones which had been hewn, home to our premises, the cart broke down, and they were left in a heap on the road side, not far from our mission-house. It so happened, that during the progress of our preparations for the re-building of our church, we often took our seat in the cool of the evening, after a hard day's labour, on one of the largest, having before us the confused mass of ruins to which the hurricane had reduced our missionary premises. A child, that was generally playing about at this time of day, and was always pleased to see us re-occupy our former resting place, used to call it the "happy stone." When our Brethren and Sisters from Sharon came to the laying of the foundation of our new church, they gave it as their opinion, that the stone we had already prepared for this purpose was too small, and the "happy stone" was in consequence selected to take the place of it. To us, it may easily be believed, this exchange was equally agreeable and interesting, the stone in question being associated in our minds with the awakening and conversion of not a few members of our little flock.

"In the midst of many trials connected with the prosecution of our labours at this place, we are constrained to exclaim, "*The Lord hath done all things well! His holy name be praised.*" Not only hath He helped us wonderfully through all our difficulties, but He has also vouchsafed to us evident proofs, that He has heard our prayers for the opening of the eyes of many among the benighted negro population around us. The number of our hearers is considerably increased, and some of them come from very distant estates. Our school, likewise, is more numerously attended than ever; indeed, we cannot accommodate all who come to us for instruction. May the Lord continue to us these cheering prospects, and enable us to rejoice the hearts of our kind and generous British friends, by reports of the progress of His work at this station."

J. G. ZIPPEL.

RETROSPECT of the MISSIONARY LABOURS of the BRETHREN'S CHURCH, during
the past Century. For August 21st, 1832.

(Translated from the German.)

O praise the Lord all ye heathen! praise Him all ye nations!

THIS exclamation, which we repeat in our solemn assemblies on each returning Lord's day, is, on this centenary anniversary of the commencement of our Missionary work, uttered with fervor of heart by thousands in all our congregations, and is joyfully re-echoed in our numerous Missionary stations, by tens of thousands of converted Gentiles, who build with us on the same foundation of faith. Who can utter the mighty acts of the Lord? who can shew forth all His praise? who can rehearse the wonders He has wrought through the instrumentality of the Church of the Brethren, for the spread of His Gospel? The contemplation of the Missionary work committed to us fills us with amazement! On our part, that work was, in its commencement, a *work of faith*: such it has continued to be during its blessed progress, and such it still remains, extended as it is, this day, over many regions of the globe: The Lord has been pleased throughout a centenary period, to grant success to the labours of the Brethren, which were begun and have hitherto been carried on, with the eye of child-like confidence, directed towards Him, the Author and Finisher of our faith, notwithstanding the insufficiency of the means and the imperfections of the instruments employed, amidst manifold dangers by land and sea, and under innumerable hardships, trials, and difficulties.

The origin of the Brethren's Missions is to be traced back to a time, when the motto of the congregation at HERRNHUT was, as expressed in one of its early hymns:—"Joy in poverty and shame!" The Missionary spirit manifested itself as early as the year 1727, and every opportunity was gladly embraced of yielding to its blessed influence.

Thus, on the 21st August, 1732, the two first Missionaries of the Brethren's church (a) set out for the island of St. Thomas; on the 19th January, 1733, three Brethren (b), burning with like zeal, took their departure for Greenland: others proceeded, in 1734, to N. America (c); in 1735, to Surinam and Berbice (d); and in 1736 (e), to the Cape of Good Hope. All these Missionaries were either artizans or husbandmen, men of simple manners, few wants, and for the most part inured to toil and hardships. It gave them little concern, whether they would have to perform a long or a short journey, whether that journey was to be undertaken by sea or by land, and would lead them to a sultry or a frigid zone. They were not able to form extensive plans; their whole mind was exclusively bent upon winning souls for Christ; and the salvation of but *one* soul, they esteemed so inestimable a prize, that, like Leonard Dober, they were willing to give their liberty, yea, their life in exchange for it. Thus, the first Missionaries in Greenland admonished and cheered each other in their spiritual songs, with words like these:—"Lo! thro' snow and ice we press,—One poor soul for Christ to gain;—Glad, we bear want and distress,—To set forth the Lamb once slain!"

(a) Leonard Dober and David Nitschman.—(b) Matt. Stach, Christian Stach, Chr. David.—(c) John Töltschig and Anth. Seiffarth.—(d) Lewis Chr. Dehne and J. Güttner formed the first settlement in Berbice, in 1738.—(e) George Schmidt.

Thus also the messengers of the Gospel, who had bent their steps to Berbice, declared, that all their toil would be amply compensated, if they could bring but *one* of the Arawak tribe to the knowledge of the truth as it is in Jesus. Their faith was not put to shame; the Lord has been pleased to grant success, far exceeding their utmost hopes and expectations.

During the ten years which followed the period now alluded to, the Missionary spirit lost much of its energy. Some errors in doctrine and extravagancies in practice, had found their way into the Church, and as they were calculated to lead the mind astray from the simplicity of the gospel, the observation of the late Bishop Spangenberg, concerning the relaxation of missionary ardour at home, appears to be a very just one; namely, "that we must consider it rather as a subject of gratitude to God, that under such circumstances, less zeal for the conversion of the heathen was manifested than had before prevailed.

Another period of ten years now succeeded of a different complexion; and during the same, new doors were opened by the Lord, for the extension of our Missionary labours, chiefly in the English West India Islands.

The mission in Jamaica was begun in 1754 (*f*), and that in Antigua in 1756 (*g*); both these missions were in the sequel crowned with most encouraging success. Neither was the wild and inhospitable coast of Labrador forgotten at that time, though the establishment of a mission among the predatory and murderous Esquimaux could not be effected till 1770 (*h*).

In the year 1765 the mission in Barbadoes (*i*) took its rise; in 1775, that in St. Kitts (*j*); and in 1790, that in Tobago (*k*), (which was afterwards suspended, but renewed in 1827). In the year 1792, the mission at the Cape of Good Hope (*l*) was renewed, and in subsequent years greatly enlarged. The inspection of the Leper Hospital was also committed by Government to the Brethren. In 1828, our Missionaries in S. Africa ventured to go beyond the boundary of the Cape colony, into the country of the Tambookies, a Caffre tribe; and the settlement of Shiloh has, in a short time, obtained an unexpected increase from the surrounding population.

On this festive day, we see 209 Brethren and Sisters (*m*) diligently employed on 41 Missionary stations, in sowing the Gospel-seed; and count upwards of 40,000 Greenlanders, Esquimaux, Indians, Negroes, Hottentots, and Caffres, including about 17,000 communicants, whom we are favoured to call our Brethren and Sisters in the Lord. And how many thousands are already standing before the throne of the Lamb, who, while here below, were turned by the ministry of our Brethren from darkness to light, and from the power of Satan unto God!

At the time of the commencement of the Brethren's missions, the Protestant Church on the continent of Europe had no Missionaries in her employ, with the exception of a few devoted men, who had been sent by a Society at Halle, in Saxony, to the Danish possessions in the East Indies; and of the venerable Hans Egede, who had for some years been labouring zealously for the

(*f*) By Zach. George Caries.—(*g*) By Samuel Isles.—(*h*) By the Brethren Jens Haven, Law. Drachart, and Stephen Jensen.—(*i*) The first settlement was formed in 1767, by Benjamin Brookshaw.—(*j*) By the Brn. Birkby and Gottwald.—(*k*) By Br. J. Montgomery.—(*l*) By the Ern. H. Marsveld, D. Schwinn, J. Kühnel.—(*m*) See Catalogue prefixed to the present Volume of Periodical Accounts.

conversion of the natives of Greenland (*n*). How wonderful and encouraging is the change which has been effected within the centenary period now elapsed! The various Protestant churches have sent forth into all the world multitudes of English, American, Dutch, Swiss, and German Missionaries, to preach among the Gentiles the unsearchable riches of Christ; and in Western and Southern Africa, in the West India Islands, yea, and in the isles of the Southern Ocean, their labours have been crowned with glorious success. However different in some respects may be the views and the practice of these Missionary bands, yet *all* have but *one* object in view, and *one* inheritance above; and *all* are the servants of *one* only Master, even Christ Jesus, the Lord of all!

It is on this day a subject of thankfulness and joy, that the Lord has hitherto raised up Brethren and Sisters, who were willing to give up their worldly prospects, their native land and connections, their personal comforts, yea, their health and life, to engage in that Missionary work, which He himself has graciously entrusted to our church. During the past century, 1,199 persons (740 Brethren, and 459 Sisters,) have been employed in the same. In this number are also included those Brethren and Sisters who engaged in Missionary enterprizes, which had to be ultimately relinquished. Such were the attempts to preach the Gospel among the *Laplanders in Sweden* (*o*), the *Negroes in Guinea* (*p*) and *S. Carolina* (*q*), and the *Creek Indians* (*r*) in *Georgia*. One brother repaired to *Algiers* (*s*), to administer to the Christian slaves in that piratical state, the consolations of the Gospel. Several Brethren exerted themselves in vain to obtain entrance for the truth among the numerous company of *Jews* residing at *Amsterdam* (*t*); and a fruitless attempt was made to establish a Mission in *Ceylon* (*u*). The Missionaries stationed at the settlement called the *Brethren's Garden*, in *Tranquebar* (*v*), in the *East Indies*, persevered for many years in their unproductive labours among the *Hindoos*; and endeavoured moreover from thence, amidst continual perils of their lives, to maintain an equally unsuccessful Mission in the *Nicobar Islands* (*x*). The attempt to penetrate into *Persia* in order to visit the *Gebri* (or *Gaures*) (*y*), was frustrated; several Brethren laboured for years among the *Copts* in *Egypt* (*z*), but the way into *Abyssinia*, whither they were most desirous to proceed, remained closed against them. The settlement of Pilgerhut in *Berbice*, had to be given up; neither could the station among the *Arawaks* and *Free Negroes in Surinam* be maintained. The attempt so eagerly made, and so often renewed by the Brethren in *Sarepta*, to convert the *Calmucs* to Christianity, remained for a number of years without any success; and just at the time, when the most cheering hopes began to dawn, that en-

(*n*) From the year 1721 to 1736.—(*o*) In 1734, and again in 1741, by the Brn. Behr and Ostergreen.—(*p*) In 1737, by Chr. Protten, a mulatto, and H. Hukuff.—(*q*) In 1739, by P. Boehler, afterwards a Bishop of the Brethren's Church, and G. Schullius.—(*r*) In 1803.—(*s*) Br. Abr. Richter.—(*t*) Especially Leonard Dober and S. Lieberkühn, about 1738 and 1760.—(*u*) In 1739, by D. Nitschman, jun., and Fred. Eller.—(*v*) Begun in 1759, by G. Stahlman.—(*x*) See account of the Mission in the Nicobar Islands, by the last surviving Missionary, edited by Rev. C. I. Latrobe.—(*y*) By the Brn. Hocker and Ruffer, in 1747. See Periodical Accounts, Vol. I. p. 380.—(*z*) See Periodical Accounts, Vol. XII. pp. 97, 141, & 189.

trance would at last be found among that nation, this door was suddenly and peremptorily shut under very distressing circumstances (*a*).

At the present time, there are 57 superannuated or retired Missionaries, (viz. 24 Brethren and 33 Sisters), who reside in our German, English, and American congregations, and are either wholly or partially supported by our Mission-fund (*b*). In these congregations the children of our Missionaries also receive their education; the greatest number of them, (amounting to 56), are at present at Kleinwelke (*c*). Not a few of those who were born in our Missionary stations, have blessedly followed the footsteps of their parents (*d*).

Let us, dear Brethren and Sisters, pray the Lord of the harvest, that He would also, in the time to come, raise up faithful and devoted servants from the midst of the Brethren's congregations, and send them forth as labourers into His harvest! That harvest truly is great, and the labourers are few: darkness yet covers the greater part of the earth, and few and feeble comparatively are the efforts which have been made, to shed the saving light of the Gospel among its benighted inhabitants. Millions yet live in Asia and Africa, in America, and in the isles of the ocean, who are without God, and without Christ in the world, and awfully ignorant of their lost condition.

Experience has furnished us, under the guidance of the Spirit of God, with the best method of instructing the heathen, shewing us how they ought first to be taught, and how, after having received with meekness the engrafted word, they ought to be treated. The directions given to our earliest Missionaries were necessarily of a very general nature, because those who sent them were totally unacquainted with the character and habits of the people, to whom their benevolent attention was directed. The chief points inculcated were, that they should continue in the pure doctrine of the Bible, implore the influences of the Holy Spirit to lead them into all truth, and walk in Christian love, simplicity, and meekness—further instructions could not at that time be given.

A considerable period elapsed before the Brethren in Greenland discovered the true method of reaching the hearts of the heathen. The remarkable experience which they then made (*e*), clearly shewed, that the word of the Cross

(*a*) In 1823, see Per. Accts. Vol. IX. p. 288.—(*b*) Constituting a charge upon this fund of about 1,200*l.*, on an average of several years past. The allowance to a married Missionary in retirement does not therefore exceed 35*l.*, and to a widow 12*l.*, an economical provision, to which it would be impracticable to adhere, were it not for the peculiar advantages afforded for this purpose by the settlements of the Brethren, especially on the Continent of Europe.—(*c*) The expense of this education may be stated at about 16*l.*, for each child, including the gratuities given or the partial support allowed, in the case of such as are apprenticed to various trades.—(*d*) In the year 1830, there were twelve Brethren and Sisters employed in various stations, who were themselves the children of Missionaries. In some missionary families, zeal for the conversion of the Gentiles, appears, by the Divine blessing, to have been almost hereditary. The venerable John Beck, one of the first Missionaries in Greenland, was favoured to contribute two sons to the service of this blessed cause; and one of these was, in turn, permitted to see a son and a daughter similarly employed.—(*e*) In 1738. See the account of the conversion of Kayarnak, referred to in Preface to Vol. XII. Periodical Accounts.

is alone the power of God unto salvation, and that, by the preaching thereof, the dead are raised to life, and sinners are brought to the knowledge of their lost estate, and of the truth, which sets them free from the guilt and power of sin.

Again, it was a matter of no small difficulty to find out, in the treatment of the converts from among the heathen, the due medium between too much strictness, and too great a degree of forbearance.

A period of nearly ten years had elapsed since the commencement of the Missions, when the late Count Zinzendorf (*f*) found it needful to admonish the Missionaries, neither to enter into other men's labours, nor exclusively to adhere to the particular statutes and regulations of the congregations at home, as the rule in all their proceedings with the converted heathen. Thus a considerable period of time elapsed previous to the developement and adoption of those excellent principles, which are set forth in the treatise published by Bishop Spangenberg, concerning the labours of the Brethren among the heathen, and which are now explained and enforced in the instructions given to our Missionary Brethren and Sisters. In the application of these principles, proper regard must however be had to the circumstances of the people among whom our Brethren have to labour: for the *manner* of proclaiming the truths of the Gospel must assuredly vary, according to the different conditions of those to whom that proclamation is addressed, whether they be West-Indian slaves, or Indian freemen. The plan of appointing national Assistants, (or Helpers, as they are often called), has been attended with very great success. These Assistants are employed in visiting the sick and infirm, speaking a word in season to their countrymen in private, and in some instances, (principally in the Danish West India Islands and Greenland), in the delivery of public discourses, while they are themselves expected to be examples to the flock in word and conversation (*g*).

(*f*) The services of this eminent disciple of Jesus, both at the commencement, and during the prosecution of the work to which this memoir refers, were numerous and important, and are well deserving a distinct notice. For particulars, the reader is referred to the histories of the Brethren's Church, by Crantz and Holmes, and to the Historical Sketches of the Brethren's Missions, by the last-mentioned author. Two of the first official visitations of the Missions, viz. of those in the Danish Islands, (in 1739), and among the North American Indians, (in 1742), were performed by Count Zinzendorf, and were attended by remarkable evidences of the grace and mighty help of the Lord. The name of his learned and zealous coadjutor, Bishop A. G. Spangenberg, may here be likewise introduced with great propriety. Himself, an early and devoted labourer in the Missionary field, it continued his delight during the remainder of a long life of 88 years, to promote the prosperity of the work, both by his counsels and his personal services. He also undertook official visits to the Missions in the Danish Islands and North America, in the years 1736 and 1759. Of other visitations may be mentioned, those of Bishop John de Watteville, in North America and the West Indies, in 1749, and in Greenland, in 1752; of Bishop John Fr. Reichel, in the East Indies, in 1786, of Br. J. R. Verbeck, and Bishop C. G. Hüffel, of the Missions in the West Indies, in 1797 and 1827.—(*g*) In Rislér's *Select Narratives*, Part III., are some interesting notices of *national assistants* in the Danish Islands and Greenland, distinguished for grace and gifts. The affecting memoir of *Cornelius*, a negro assistant in St. Thomas, may be perused in the pages of the *Per. Accounts*, Vol. III., p. 181. The names and services of Samuel

The acquisition of the various foreign languages, which are required to be known on our several stations, constitutes no small difficulty connected with the Missionary service; the more so, as by far the greater number of our Brethren and Sisters engaged in it, belong to the class of the unlearned (*h*), though generally possessed of the rudiments of useful knowledge, afforded by a common school-education. The language of the Greenlanders and Esquimaux is one of a peculiarly complicated character, and years must elapse, before a Missionary can acquire even a tolerable knowledge of it. The Grammar compiled by Königseer, with the help of Egede's earlier publication, and which has been gradually rendered more and more complete, together with the Dictionary prepared by our Missionary Brethren, greatly facilitate the study of that language at the present day.

Besides the Harmony of the Four Evangelists, the New Testament has been published in the respective dialects of these two nations; and in that of the Esquimaux, a Hymn-book, a Collection of Liturgies, and a translation of the Psalms. Br. David Zeisberger translated the Harmony of the Gospels into the Delaware language, which translation is still made use of at New Fairfield. The Gospel of St. John was printed in the same language at New York, in 1812. The intercourse between the Missionaries and the Cherokees, as well as with the Tambookies, is still carried on by means of interpreters. The Creole language, (a mixture of Dutch and Danish), is easily learned, but imperfect in its nature. In that language the Harmony and a Hymn-book have been published. The Negro-English, spoken in Surinam, is no less imperfect than the Creole. Our Brethren have translated the New Testament, the Harmony, and a Hymn-book into that singular dialect. In earlier days, Br. Theophilus Schuman employed much time and labour in learning the Arawak language, and translated several portions of the Scriptures into it. The English language has spread from the English West India Islands to St. Croix and St. Jan; and it seems probable that it will ere long supersede the Dutch in South Africa.

In the course of the last twenty years, editions of the Greenlandic and Negro-English New Testament, and of the Epistles, the Book of Revelations, and the Psalms, in the Esquimaux language, have been kindly published for the use of the Brethren's Missions, by the British and Foreign Bible Society, a service which we gladly take this opportunity of gratefully acknowledging.

Notwithstanding the innumerable and frequently tedious and perilous journeys of our Missionaries by land and sea, the number of those who have lost their lives by shipwreck or otherwise is but small, not exceeding ten per-

Kayarnak, Simon Arbalik and his wife, Nathanael, Judith, &c., are still held in grateful remembrance among the Greenlanders. See *Crantz's History; The Moravians in Greenland, &c.*—(*h*) It may be here remarked, that Brethren unacquainted with the German language are seldom, if ever, employed in Greenland, Labrador, the Danish West Indies, or Surinam, since they would, in this case, be under the necessity of acquiring two foreign tongues—the one for intercourse with their fellow-labourers, and the other for the religious instruction of the heathen. Nor could they easily avail themselves of the grammars and vocabularies extant, as these presume an acquaintance with the German language.

sons (*i*); but ten others have finished their course in consequence of illness, either while on the way to the place of their destination, or on their passage home. A somewhat greater number have obtained the crown of martyrdom, falling victims to the murderous rage of the heathen, to whom they were desirous of bringing the glad tidings of peace and salvation (*k*). The climate of the polar and tropical regions, in which many of our Missionaries are called to labour, proves, as might be expected, very injurious to their health. The long and stormy winter, which prevails during the greater part of the year on the inhospitable and barren shore of Greenland, occasions frequent catarrhal diseases. In earlier times, our Brethren on this station had often to suffer hunger, owing to the failure of the usual supplies of provisions from Europe; and during the wars succeeding the French revolution, they would, on more than one occasion, have been exposed to similar distress, had not an unexpected supply been sent them from England. The extremes of heat and cold are much more considerable in Labrador than in Greenland, and the sudden changes of the temperature frequently produce pleuretic affections, which though in general more fatal to the natives than to the Europeans, have in single instances endangered the lives of the latter also. The yellow-fever, and other disorders of a similar nature, are often very fatal in the West Indies and Surinam. The mortality among the inhabitants of the Danish West Indies seems in general, from the earliest times, to have been greater than among those in the English colonies. In the former, 190 Brethren and Sisters have departed this life within the century (*l*).

(*i*) Four of these were lost at sea, on their return from Greenland, *viz.* Dan. Schneider, in 1742; Chr. Heinze, and the widow Königseer, in 1786; and J. F. Kranich, in 1824. Three in the West Indies,—Alb. Theod. Feder, off Tortola, in 1740, and Br. and Sr. Hodgson, on their passage from St. Kitts to Antigua, in 1797. Two perished by shipwreck on the coast of Labrador, in 1774, *viz.* Christ. Brasen and Gottfr. Lehman; one, J. W. Reiman, lost his life in 1800, in the neighbourhood of Naiu.—(*k*) At Gnadenhütten, on the Mahony, in Pennsylvania, ten Brethren and Sisters engaged in the Mission, and a child fifteen months old, were cruelly murdered in the year 1755, by a party of hostile Indians. See Loskiel's History of the North Amer. Indian Mission; Holmes' Historical Sketches, p. 141.

(*l*) Yet, notwithstanding the various hardships and hazards incident to the Missionary calling, the Annals of the Brethren's Missions present not a few instances of long protracted service. Not to mention the very considerable number of Brethren, who have laboured from thirty to forty years in this arduous field, it may be sufficient to give the names of a few, who have been spared during a yet longer period. In GREENLAND, Br. John Beck was employed forty-three years, and his son, Jacob Beck, fifty-two; John Soerensen, forty-seven; J. Fliegel, forty-one; John G. Gorke, forty-four; and J. G. Grillich, (still in service), forty-six years. In LABRADOR, Br. G. Schmidtman laboured forty-three, and Suen Anderson, forty years. In the DANISH ISLANDS, Br. Matth. Wied completed a forty-one years' service. Among the NORTH AMERICAN INDIANS, Br. Haeckenwaelder was engaged as a Missionary for above forty years, and Br. David Zeisberger, the son of one of the first emigrants out of Moravia, for the unexampled period of sixty-two years; justly earning, as Dr. Brown remarks in his History of Protestant Missions, the honourable title of *the Apostle of the Indians*. See a Memoir of his Life in *Per. Accts. Vol. VIII. p. 22.*

The hurricanes, to which the West Indies are exposed, have caused frequent and severe injury to the premises in our various settlements; but our missionaries have hitherto been graciously preserved from all bodily harm, though in some instances, their health has been seriously affected by these visitations. The climate at the Cape is justly considered a temperate one; in Enon however the heat is at times oppressive, the thermometer rising above the 100th degree of Fahrenheit's scale; and on the other hand, in the hilly district of Shiloh, frost and snow are no unusual phenomena during the winter, a circumstance unfavorable to the health of those who are liable to acute rheumatic affections.

The more widely our missionary work is extended, the greater of course must be the amount of the expense connected with it. Our first Missionaries cheerfully endured great poverty, and submitted to many deprivations, both on their journeys, and in the places where they had to labour. Every member of our church indeed contributed his mite for the support of a cause, in which all felt so lively an interest, but these contributions amounted to no very large sum, in consequence of the small number of the contributors, and their very limited means.

As early as the year 1742, a *Society for the Furtherance of the Gospel among the Heathen*, was formed among the Brethren in London, which was renewed and enlarged in 1768. A similar institution took its rise at Bethlehem in Pennsylvania in 1787; and a Branch Society in connection with it, at Salem in Wachovia, in 1823. Similar associations were established at Zeyst near Utrecht, in 1792, and at Fulneck in Yorkshire, in 1827. All these societies have contributed, according to their ability, towards defraying the expense of our missionary cause.

It has also pleased the Lord, to raise up from without the pale of our church, friends, who have proved their cordial participation in the work committed to us by annual donations and legacies. The businesses carried on in the Danish West Indies and Surinam, have, under the divine blessing, largely contributed towards the maintainance of the missions in those colonies. The Society for the Furtherance of the Gospel has in like manner been enabled, by means of the trade carried on with the Esquimaux on that coast, to provide for the greater part of the expenditure connected with that station (*m*). The missionary contributions derived from friends on the continent of Europe, and in the United States of North America, have increased in amount, in proportion as the interest taken in missionary exertions has become more extended and influential.

The Association formed in London in 1817, by friends to our Missions of

(*m*) The Society for the Furtherance of the Gospel has undertaken the charge of the Labrador Mission, ever since its regular establishment in 1770. In the absence of every other means of intercourse, the Society has employed a small vessel, for the purpose of making an annual visit to the stations on that coast, and it is to be recorded with peculiar thankfulness to God, that this dangerous voyage has been performed for upwards of sixty years, without any serious accident, or the interruption, in a single instance, of the needful communication. The formation of a fourth settlement, at Hebron, to the Northward of Okkak, has been latterly undertaken, at an expense which the means of the Society are still but ill prepared to meet.

various Christian communions, has contributed in a wonderful and most unlooked for manner towards their external support. Societies subsequently established in Edinburgh and Glasgow, on similar principles, have exerted themselves in our behalf with equally successful zeal. Without the aid of these institutions, it would have been utterly out of our power to meet the disbursements of the last few years, amounting to the annual sum of nearly 10,000*l.* since the year 1825.

The Pennsylvanian Society has been enabled, by the receipt of a very considerable legacy for the support of the Indian mission, bequeathed by the late Br. Gottfried Haga, of Philadelphia, to afford effectual help to our general mission-fund. In aid of our Mission in Surinam, Associations have been established as late as the year 1830, both in that colony and in Holland. May the praiseworthy zeal of our own members, and of those esteemed friends and benefactors, to whom we are so deeply indebted, continue unabated; and may we be enabled, by Divine grace, to demean ourselves as faithful and wise stewards of the earthly treasure, entrusted to our hands for so holy and important a purpose.

We would still briefly advert to the principal publications, that have issued from the press on subjects connected with our missionary labours:—

The Brethren Crantz, Oldendorp and Loskiel, have respectively written the histories of our Missions in Greenland, the Danish West India Islands, and North America (*n*); and Br. Fr. Lewis Kölbings has, in the course of last year, published an account of the origin and progress of the Missions in Greenland and Labrador; and in the Select Narratives from the History of the Brethren's Church, a most interesting work of Bishop Jer. Risler, a short account of the mission in Surinam is inserted. Various particulars, relative to the commencement and early progress of all our Missions, are to be found in Crantz's History of the Brethren, and its Continuation by Hegner to the year 1801; the more recent occurrences are recorded in a periodical work, of which a number is published every two months in Germany. In the English language, Br. John Heckenwälder published in 1820, "Observations on the Mission among the Delawares." About the year 1812, Letters on the Nicobar Islands, and an Account of the Voyage of the Brethren Kohlmeister and Kmoch to Ungava Bay, were published by Br. C. I. La Trobe; and in 1818, a Journal of his Visit to South Africa, (which has been translated into German). In 1790, he commenced the publication of the "Periodical Accounts relating to the Missions of the Brethren;" which he has continued since 1821, with the help of his son Br. P. La Trobe. This work has met with very great acceptance, and is extensively circulated in the British Islands. Br. John Holmes, a Bishop of the Brethren's Church in England, has published a Compendious History of the Brethren's Missions up to the year 1817, in one volume 8vo.

At the conclusion of this brief retrospect, we would affectionately call upon our Brethren and Sisters, faithfully to persevere in their intercessions in

(*n*) The interesting narratives of Crantz and Loskiel have appeared in an English translation, but are now out of print.

behalf of our Missionary work, commending it earnestly and continually to Him, "on whose supreme commands all the universe depends:" for in truth, the present times are of so peculiar a complexion, that we cannot but occasionally feel anxious in reference to futurity.

The more systematic attempt, to bring about the dispersion of the Greenlanders belonging to our four Missionary stations, which has been authorized by the Danish Government, with a view to the promotion of trade, will render it more difficult than heretofore, to watch over the spiritual well-being of the Greenland converts, and, it is to be feared, disturb the inward course of the congregations in general.

The station lately formed among the Tambookies in South Africa, continues to be exposed to no small hazard, owing to the proximity of the various predatory Caffre tribes. Our feelings of anxiety and sympathy are also excited by the present precarious state of the Cherokee nation, which threatens the very existence of the Mission in Georgia.

But the posture of affairs in the West India Islands is, more than any other circumstance, calculated to fill our minds with concern and apprehension. The impoverishment of the planters, the obstacles which in many instances are laid in the way of the instruction and amelioration of the negroes; the restlessness on the one hand, and the worldly spirit on the other, which are too plainly discernible among the black and coloured population, both bond and free,—all these give us cause to apprehend the occurrence of events, which may easily endanger the prosperity of our Missionary cause in those parts.

Meanwhile, dear Brethren and Sisters, let us cast all our care on the Lord our God, who causes even the wrath of man to praise Him, and renders every thing in nature subservient to the fulfilment of His purposes of grace, who brings to nought the counsels of the adversaries, and has promised that the gates of hell shall not prevail against His Church. *Hitherto hath the Lord helped us*, and, in the times of greatest peril, His help has ever been most conspicuous. How many an *Ebenezer* have we not been permitted to raise to Him, for what He has done for the furtherance of His Missionary cause during the period now concluded!

Let us then dismiss our fears, resign ourselves to His most holy will, and beseech Him to increase our faith, to confirm our hope, and to renew within us, by the operation of His Holy Spirit, the constraining and abiding principle of Heavenly love; then may we confidently trust that the second century of Missionary labour, into which we are about to enter, will, like that which is gone by, display the wonders of His grace, His mercy, and His power.

Thou see'st our weakness, Lord,
 Our hearts are known to Thee;
 O lift Thou up the sinking hand,
 Confirm the feeble knee!
 Let us in life and death,
 Boldly Thy truth declare;
 And publish with our latest breath,
 Thy love and guardian care!

Letter from the BISHOPS AND ELDERS OF THE BRETHREN'S CHURCH at BERTHELSDORF, addressed to the Seven Negro Congregations in the DANISH WEST INDIA ISLANDS.

DEAR BRETHREN AND SISTERS,

“THE whole Unity of the Brethren, and especially the members of that Conference, to whose direction its various concerns are committed, take the warmest and most cordial share in your festal joy. We salute you affectionately, in the bonds of Christian love, and commend you with fervency of spirit, to the grace and blessing of our Lord and Saviour, beseeching Him, to cause you to grow in the knowledge and experience of that salvation, which He has so dearly purchased for you, by His bitter sufferings and death on the cross.

“On the 21st August, 1832, a hundred years will have passed over since two Brethren from Herrnhut, in Saxony, took their departure for St. Thomas, their immediate object being, to make known to the sister of the negro *Anthony*, the joyful tidings, that also for the *heathen*, grace and the forgiveness of sins had been meritoriously procured by the Lord Jesus Christ.

“The success vouchsafed to them was not, however, limited to the conversion of *one* soul. In course of years, the number of believing negroes, on the three Danish islands, increased to several hundreds, and even to thousands: so that in the present year of jubilee, not less than 8,000 souls are under the spiritual charge of our Brethren,—constituting seven congregations, at New-Herrnhut and Niesky, in St. Thomas; Friedenthal, Friedensberg, and Friedensfeld, in St. Croix; and Bethany and Emmaus, in St. Jan. And how great a multitude have already departed this life in the faith of Christ, during the past hundred years, and are now standing before the throne, singing the praises of Him who loved them, and washed them from sin in His own blood! *Ye, too, have been bought with a price, not with gold or silver, but with the precious blood of Christ, as of a Lamb without blemish, and without spot, and ye are not your own. Ye have been turned from darkness unto light, and from the power of Satan unto God. Give diligence, therefore, to make your calling and election sure. Faithful teachers are appointed to watch over your souls, as those who must give account. Esteem them, therefore, very highly for their work's sake, and attend to their words, as children of our Father in Heaven, who gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.*

“Several hundreds of our Brethren and Sisters have fallen asleep in Jesus, while engaged in their blessed and important calling, to win souls for Christ. Often have they sown in tears, but from time to time, were they permitted to reap in joy—whenever the Lord opened the hearts of their hearers to receive the word of truth, and enabled them, by His grace, and the leading of His Holy Spirit, to walk worthy of the Gospel. Gladly did these servants of God attend to the wants of the aged and infirm, the sick and the dying, and the Lord laid His blessing on their endeavours, and caused spirit and fire to accompany their testimony of the love of Jesus. It was their delight, to direct the children and youth to their best and dearest Friend, who has commanded the children to be brought to Him, and whose merits are all-sufficient for every state and condition of human life. Forget not to pray fervently for the Brethren and Sisters who now labour among you, that the Lord may vouchsafe

to them the blessings of health and strength, and His abundant grace, for the right discharge of those duties to which He has called them.

“ Remember also, in your supplications, your sovereign, the King of Denmark, and the rulers and magistrates, whom he has appointed for your protection, and for the maintenance of good order. Pray for your masters according to the flesh, and shew, by diligence and faithfulness in their service, what manner of spirit ye are of. Seek to become more and more delivered from the power of sin, which doth so easily beset us, and which makes us slow to run in the way of peace.

“ Ye helpers (or assistants), be an example to your believing brethren and sisters, in word and conversation, as was, during a long course of years, your venerable predecessor Cornelius; and prove that you have the mind of Christ, who was among His disciples as He that serveth. Ye parents, bring up your children in the nurture and admonition of the Lord. Ye children, love and honour, and obey your fathers and mothers, and hearken to them, when they seek to lead you to that Saviour, who loves you so tenderly.

“ All of you, both old and young, beware of the spirit of levity, of disobedience and of licentiousness, which has gone abroad in the earth, and which is calculated to deceive, if it were possible, the very elect.

“ The Lord will make his strength perfect in your weakness: so that neither death nor life, nor angels, nor principalities, nor powers, nor height nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord. Yea, He will keep you as the apple of His eye, and cause you to be a light unto those of your countrymen, who are still far from the way of life, and who walk according to the vain conversation received by tradition from their fathers. *And now, may the very God of peace sanctify you wholly; and we pray God, that your whole Spirit and soul, and body, be preserved blameless until the coming of the Lord Jesus Christ. Faithful is He that hath called you, who also will do it.*

“ *The Lord bless you and keep you.*

“ *The Lord make His face to shine upon you, and be gracious unto you.*

“ *The Lord lift up His countenance upon you, and give you peace.—Amen.*

(Signed) In the name of your affectionate Brethren, constituting the Elders' Conference of the Unity,

G. M. SCHNEIDER, *Ep. Fr.*

BERTHELSDORF, 18th April, 1832.

Miscellaneous Intelligence.

I. GREENLAND. Br. John Lehman, who has faithfully served this Mission for 29 years, has been compelled, by the declining state of his health, which suffered severely in the spring of the present year from a dangerous attack of fever, to return to Europe on a visit. On the 24th July, he arrived with his wife at Copenhagen, having also in company three children of Missionaries under the care of a Greenland Sister. The Brn. Val. Müller and Tietzen, with their wives, and the single Br. Richter, reached the coast of Greenland, on the 29th of May, after a tedious and stormy voyage of nine weeks. Near the entrance of Davis' Straits, they fell in with the wreck of an English ship, (the *Shannon*, of Hull, Captain Davey, as appears from the London papers),

on which 26 unfortunate persons, including the captain, mate, and surgeon, were found still alive, though in a deplorable state of disease and exhaustion. They were immediately taken on board the two Danish vessels, the *Navigation* and the *Hvalfisken*, but though treated with every degree of kindness and attention, several died before they could be brought into port. On the arrival of the *Navigation* in the neighbourhood of Lichtenfels, Br. and Sr. Tietzen, and Br. Richter, proceeded in a woman's boat, on the 4th June, to New Herrnhut; but being overtaken on the passage by a violent storm of snow, were obliged to spend three days on a desert island, before they could reach the place of their destination. The winter having been uncommonly severe on the coast of Greenland, the sea being beset with ice, and the land covered with snow, up to the end of May, Br. and Sr. Müller had to look forward to a very difficult voyage, of above 150 miles, from Fredericksaab to Lichtenau.

The Missionaries at *New-Herrnhut* had, on the whole, reason to rejoice over the state of their congregations during the past year. In October, 1831, they made a very agreeable visit to those members of it, who are scattered along the coast, at the so-called out-places; and the Lord laid His blessing on their intercourse with them. By a letter from Br. de Fries, dated about the middle of March, we learn that the work of God continues to prosper at *Fredericks-thal*; and that the desire for instruction manifested by the children, was peculiarly encouraging. Two boats, containing nineteen Greenlanders, had arrived from the East coast, and more were expected from the same quarter. Owing to the severity of the winter, the natives had in general been rather short of provisions.

II. NORTH AMERICAN INDIAN MISSION.—Letters received from Br. Luckenbach, of New Fairfield, in Canada, dated the middle of January, state, that the Christmas festival was celebrated at that settlement with much blessing. The services were attended by great numbers of Indians. The Missionaries had especial reason to rejoice in the return to the fold, of some who had been led astray. In most of the adults, the work of the Holy Spirit was manifest, the youth however still required much patience. Before the end of December, Br. Miksch removed into the new Mission-house. The winter had proved severe, but the Indians in general had had a sufficiency of provisions. Frequent visits had been paid to the settlement by the Mahikan Indians, as well as by those residing on Grand River.

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. and Sr. Morrish of Sharon, in Barbadoes, have accepted a call to the service of the Mission in Antigua.

2. Br. and Sr. Kochte, of Antigua, a similar appointment to St. Kitts.

3. The widower Br. J. G. Klose, having been joined in holy matrimony to Sr. Mary Spence, of Ockbrook, in Derbyshire, sailed for Barbadoes on the 27th June, pursuant to his appointment.

4. On the 5th March, Br. and Sr. Shick arrived at Gracehill, in Antigua, after a faithful service of several years in St. Kitts.

5. Br. and Sr. Wright, of Antigua, reached Montgomery, in Tobago, in the first week in April, by way of St. Lucia and Barbadoes.

6. On the 21st June, Br. Paul H. Brauer and his wife, sailed for the Cape of Good Hope, in the *Olive Branch*, Captain Anderson.

CENTENARY JUBILEE OF THE BRETHERN'S MISSIONS,

On the 21st August.

THE following outline of the solemnities which marked this festal day, in a few of our English congregations, will probably not be unacceptable to the readers of the Periodical Accounts.

LONDON.—On the evening of the 21st August, at six o'clock, a Meeting was held at the Moravian Chapel, Fetter-lane, for the purpose of commemorating the rise of the Brethren's Missionary labours, and their successful prosecution during the lengthened period of one hundred years. Besides the members of the Brethren's congregation in this city, a respectable company of ministers and Christian friends, of other denominations, assisted at this solemnity; desirous to testify their cordial and unabated interest in a work, which the great Head of the Church has been pleased, from its commencement, to distinguish by many tokens of His especial favour. The service was opened by our venerable Br. C. I. LaTrobe, Secretary of the Society for the Furtherance of the Gospel, with a short address, explanatory of the object of the meeting, and a prayer for the Divine benediction. Br. W. Essex, the minister of the congregation, then proceeded in their name, to deliver a cordial welcome to the friends assembled, and to assure them of the gratitude felt by the Brethren, both at home and abroad, for the disinterested support so largely afforded to their missionary work, by benefactors in other Churches. He concluded with an expression of devout thankfulness to God, that He had permitted His aged servant, after forty-five years of blessed activity, as Secretary of a Society established *for the Furtherance of His Gospel among the Heathen*, to attend and take a share in the solemnities of this day. After the singing of a hymn, extracts of two interesting documents were communicated; the one describing the origin and gradual development of the Mission among the Negroes in the Danish West India Islands (*a*); the other, presenting a comprehensive review of the Missionary labours of the Brethren during the past century (*b*).

A Pastoral letter, addressed by the Bishops and Elders of the Brethren's Church, to the seven negro congregations in the Danish West India Islands (*c*), was then communicated; after which the Rev. Dr. Steinkopff addressed the meeting. He assured the Brethren of the affectionate participation of their Christian friends, in the feelings of sacred joy and devout gratitude called forth by this festival, and of their continued disposition to exert themselves for the maintenance and extension of a work so important as that to which their attention had been directed. In token thereof he invited all present to avail themselves of the opportunity of making an offering towards it, proportioned to their ability, and to the difficulties under which it is now labouring.

The solemnities of the day were concluded by a discourse on Matthew xxviii. 19, by the junior secretary of the Society. After briefly commenting on the charge given by the Lord Jesus Christ to His Apostles, and to His true followers, in all ages, he earnestly reminded his Brethren of the views and principles on which their forefathers engaged in their arduous enterprise for the conversion of the Heathen, and the experience which they had made of the all-sufficient grace of Christ their Saviour, and His strength made perfect in their weakness. The members of his own Church he affectionately exhorted to seek for a renewal of the first love, faith and zeal, imploring in their behalf, and in behalf of their Missionary Brethren, the aid, counsel, and intercession, of all who love the Lord Jesus Christ in sincerity. The service was closed with prayer, and a doxology.

The collection made at the doors amounted to upwards of 22*l*.

BRISTOL.—(*From a Correspondent*).—At 9 o'clock in the morning, the services of the day were opened by the singing of the hymn, "*Before Jehovah's awful throne*," &c. The object of our assembling having been stated, we bent the knee, and united in supplication and thanksgiving to our God, *who heareth*

(*a*) See advertisement on the cover.—(*b*) See p. 225.—(*c*) See p. 235.

prayer, and to whom all flesh shall come. After the performance of a suitable anthem, and the reading of an extract from the printed narrative of the rise and progress of the Mission in the Danish Islands, a letter was communicated from the revered Minister of St. James's parish, the Rev. T. T. Biddulph, expressive of his regret, that urgent parochial business would not permit him to attend the solemnities of a festival, in which he took so cordial an interest, and of his earnest wishes and prayers, that the Lord would increase an hundredfold the blessing which He has hitherto laid on the missionary labours of the Brethren's Church. Br. Ramftler, the minister of the congregation, then delivered an appropriate address, and was followed in a strain of genuine Christian feeling, by the Rev. W. Waite, a venerable clergyman of the Established Church, and likewise by the Rev. Mr. Box, a Wesleyan Missionary from Jamaica, who bore a very kind and satisfactory testimony to the good effects produced by the Brethren's labours among the negroes in that island. The service was closed with a short prayer, and the *Te Deum*.

A second service, yet more numerously attended, was held at six o'clock in the evening. A hymn being sung, a prayer was offered up, in which we specially besought the Lord, to prepare and send forth more labourers into His harvest, also from the midst of the Brethren's Church. Then followed an anthem from Ps. xc. 1—5, and the communication of the Retrospect of our Missionary History during the past century; after which Br. Ramftler related some interesting facts connected with the history of the Missions. Our highly respected friend, the Rev. W. Thorp, hereupon delivered a powerful and eloquent address, on the infinite importance of the object, we were assembled to consider and to promote, and was followed by the Rev. James Wood, a venerable Christian minister, upwards of 80 years of age. The solemnity was concluded by the chanting of the doxology.

FULNECK, near LEEDS.—In the course of the morning of the 21st, members of almost every denomination in the Christian Church, were seen pouring into the Settlement. The public services commenced at 3 P. M. with a love-feast, accompanied by the singing of hymns and appropriate anthems. This being concluded, Br. John Holmes, a bishop of the Brethren's Church, after offering up a prayer, gave a short account of the origin of the Brethren's unity, up to the period of its renewal in 1722. Jas. Montgomery, Esq., of Sheffield, was then called upon, and addressed the meeting, in his own peculiar strain of Christian feeling and simplicity. He declared himself to be the son of a Moravian Missionary, who had received his education and his first religious impressions under that very roof; self-exiled for a season, but subsequently readmitted as a member of the Brethren's Church. All present seemed deeply affected by the sketch which he drew, of the devoted character of the first missionary of that church, who went forth on that very day, 100 years ago, to the West Indies, with the firm resolution of working in the trenches with the slaves, as the only means by which he expected to gain an opportunity of instructing the negroes. Out of a numerous company of clergymen and dissenting ministers, the meeting was successively addressed by the Rev. Mr. Redhead, vicar of Calverly; Rev. Mr. Madden, minister of Woodhouse and Huddersfield; Rev. Mr. Bull, minister of Byerly; Rev. Dr. Steadman, of Bradford; and the Rev. Mr. Eccles, of Leeds, who, though differing as to minor points, seemed united in Christian love, while engaged in the commemoration of an event so interesting to the Church of Christ. All made very forcible appeals to the Christian public for their co-operation in this work of God, adding an earnest exhortation to their Moravian Brethren, to increase their efforts both at home and abroad. The Rev. B. Beck, a native of Labrador, whose father, uncle, and grandfather, were favoured to labour for many years as missionaries in that country, and in Greenland, returned thanks in the name of his brethren, for the Christian sympathy and generous assistance afforded to the Brethren's Missions, by benefactors in other Churches. At the close of the service, a collection was made at the doors, on the kind suggestion of the visiting friends, which amounted to 3*l.* 15*s.* 10*d.*

THE following HYMNS, composed nearly a hundred years ago, by that distinguished servant of God, the late Bishop Spangenberg, is here introduced, as being in intimate connexion with the subject, to which so large a portion of this Number is devoted. "It contains," according to the testimony of an eminent and successful Hymnologist of our day, "one of the most consistent allegories that can be found in verse, on the manner in which it has pleased God, by the ministry of the Gospel, to reclaim a lost world from the desolation which sin hath made."—See *Preface to Montgomery's Christian Psalmist*. The translation is, in all probability, from the classical pen of Charles Wesley. After perusing it, the reader will hardly require to be informed, that the author wrote, not merely with the correct apprehension of the theologian, but also with that practical knowledge of his subject, which experience alone can give.

1. High on His everlasting throne,
The KING of saints His work surveys,
Marks the dear souls He calls His own,
And smiles on His peculiar race :
He rests well pleased their toil to see ;
Beneath His easy yoke they move,
With all their heart and strength agree
In the sweet labour of His love.
2. His eye the world at once looks thro',
A vast uncultivated field ;
Mountains and vales in ghastly show
A barren, uncouth prospect yield.
Clear'd of the thorns, by civil care,
A few less dreary wastes are seen ;
Yet still they all continue bare,
And not one spot of earth is green.
3. See, where the servants of their God,
A busy multitude, appear ;
For Jesus day and night employ'd,
His husbandry they toil to clear.
The love of Christ their hearts constrains,
And strengthens their unwearied hands ;
They spend their blood, and sweat and
To cultivate Emmanuel's lands. [pains,
4. Alarm'd at their successful toil,
Satan and his wild spirits rage ;
They labour to tear up, and spoil
And blast the rising heritage.
In every wilderness they sow
The seeds of death—the carnal mind ;
They would not let one virtue grow,
Nor leave one seed of good behind.
5. Yet still the servants of the Lord
Look up, and calmly persevere ;
Supported by their Master's word,
The adverse powers they scorn to fear ;
Gladly their happy work pursue ;
The labour of their hands is seen,
Their hands the face of Earth renew,
Some spots at least are lively green.
6. To dig the ground they thus bestow
Their lives ; from every soften'd clod
They gather out the stones, and sow
The immortal seed—the Word of God.
They water it with tears and prayers,
Then long for the returning word :
Happy, if all their pains and cares
Can bring forth fruit to please their Lord.
7. Jesus their work delighted sees,
Their industry vouchsafes to crown ;
He kindly gives the wish'd increase,
And sends the promis'd blessing down :
The sap of life, the Spirit's powers,
He rains incessant from above ;
He all His gracious fulness showers,
To perfect their great work of love.
8. He prospers all His servants' toils,
But of peculiar grace He chose
A flock, on whom His kindest smiles
And choicest blessings He bestows ;
Devoted to their common Lord—
True followers of the bleeding Lamb ;
By God below'd, by men abhorr'd,
Distinguish'd by the hidden name.
9. Here many faithful souls are found
With genuine love to Christ endow'd,
Led by the Holy Ghost, and crown'd
As kings and priests, to serve their God.
Burning with zeal, by love divine
Constrain'd, themselves they freely give,
Their wealth and life for Christ resign,
For Christ they gladly die or live.
10. What can we offer Thee, O Lord !
How worthily set forth Thy praise !
Fain would we preach Thy saving word
And dying love in every place—
Dear object of our faith and love,
To whom our more than all we owe,
Open the fountain from above,
And let thy Spirit on us flow !
11. So shall our lives thy power proclaim,
Thy grace for every sinner free,
Till all mankind shall know thy name,
Shall all stretch out their hands to Thee.
Open a door, which earth and hell
May strive to shut, but strive in vain ;
Grant that thy word may richly dwell
Among us, and our fruit remain !
12. O multiply thy sower's seed,
And fruit we every hour shall bear ;
Throughout the world Thy Gospel spread,
Thy everlasting grace declare !
We all, in perfect love renew'd,
Shall know the greatness of Thy power.
Stand in the temple of our God
As pillars, and go out no more.

CONTRIBUTIONS to the BRETHREN'S MISSIONS, received since
the Publication of the former List.

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL
AMONG THE HEATHEN.

List of Annual Subscriptions and Donations received from April 1st, 1831, to
March 31st, 1832.

LEEDS ASSOCIATION.

Miss Armitage ann	1	1	0	Mrs. Kirshaw ann	1	1	0
Mr. J. Atkinson, jun. ann	1	1	0	Mr. W. Liddle ann	1	0	0
George Banks, esq. ann	1	0	0	Mr. James Lister ann	1	1	0
Mr. Edward Baines ann	0	5	0	Mr. W. Lister ann	0	5	0
Mr. J. S. Barlow ann	0	5	0	Mr. B. Mallorie ann	0	5	0
Rev. W. H. Bathurst ann	2	2	0	Mr. John Marsden ann	0	5	0
Mr. James Bedford ann	0	10	6	Mr. Stephen Mitchell ann	1	0	0
Mr. B. Beverley ann	1	0	0	Mr. D. B. Mouncey ann	2	2	0
Mr. Thos. Blackburn ann	0	5	0	Mr. Wm. Nicholson ann	0	15	0
Messrs. J. Burton & Sons . . . ann	1	1	0	Mr. Samuel Ogle ann	0	5	0
Mrs. Carr ann	0	5	0	Mr. W. Osborne, jun. ann	0	5	0
Mrs. Cass ann	0	2	6	Wm. Perfect, esq. ann	1	0	0
John Clapham, esq. ann	1	1	0	Mr. Jos. Pickles ann	0	5	0
Mr. Samuel Clapham ann	1	1	0	Mr. B. Raper ann	0	5	0
Mrs. Wm. Clapham ann	1	0	0	George Rawson, esq. ann	1	1	0
Mr. John Danby ann	0	10	6	Mr. Henry Rawson ann	0	10	6
Mr. James Dickinson ann	1	1	0	T. S. B. Reade, esq. ann	1	1	0
Mr. R. Dorrington ann	0	7	0	Mr. J. C. Reinhardt ann	0	2	6
Mr. S. G. Fenton ann	1	1	0	Mr. R. Reynolds ann	0	5	0
Mr. S. Glover ann	0	5	0	Miss Rhodes, Roundhay ann	1	1	0
Mr. George Goodman ann	1	1	0	Mr. W. Rogers ann	1	0	0
Mr. B. Goodman ann	1	1	0	S. J. E. ann	1	0	0
Benj. Gott, esq. ann	2	2	0	M. T. Sadler, esq. M.P. ann	1	1	0
Wm. Gott, esq. ann	1	1	0	Benj. Sadler, esq. ann	1	1	0
John Gott, esq. ann	1	1	0	Mr. John Sampson ann	0	2	6
Mr. James Green ann	0	5	0	Mr. W. G. Scarth ann	1	1	0
Mr. Hargreaves ann	1	1	0	Mr. W. Scurr ann	1	1	0
Mr. John Heaton ann	0	5	0	Mr. James Sigston ann	0	10	6
William Hey, esq. ann	2	2	0	Mr. John Simpson ann	0	10	6
Mr. Wm. Hey, jun. ann	1	1	0	Mr. Edward Smeeton ann	0	2	6
Hinde & Derham ann	1	0	0	Mr. Joseph Smith ann	0	10	0
Messrs. S. Hirst & Son ann	1	1	0	Mr. W. Smith ann	0	10	6
Mr. S. Holmes ann	0	5	0	Mr. Turkington ann	0	2	6
Mr. John Horsfall ann	0	10	6	Messrs. Vickers ann	0	5	0
Mr. R. Howitt ann	1	1	0	Mr. P. Willans ann	1	1	0
Mr. Jos. Ingham ann	1	1	0	Mr. Jno. Wilkinson ann	0	7	6
Mr. Robert Issott ann	0	2	6	Mr. Wm. Wilks ann	1	9	0
Mr. W. Jackson ann	0	5	0	Mr. Wm. Wood, Cohourg-st. ann	0	5	0
Mr. E. Joy ann	0	10	6				
Mr. James Knight ann	0	5	0				
Mr. J. Kirk ann	0	4	0				

FULNECK.

Mr. B. Ackroyd ann	0	5	0
Anonymous ann	0	5	0
Anonymous ann	0	5	0

(f)

Mr. Appleyard, Leeds	<i>don</i>	0	5	0
Mrs. Bacon	<i>ann</i>	1	1	0
Mrs. Baines, Bradford	<i>ann</i>	1	1	0
Rev. J. Binckliffe, Swanwick, Derbyshire	<i>ann</i>	0	10	0
Mr. John Birrill	<i>ann</i>	0	10	6
Mr. Blackburn, Bradford	<i>don</i>	1	0	0
Mrs. Boote	<i>ann</i>	1	1	0
Mrs. Brett	<i>ann</i>	1	1	0
Mr. B. Brooke	<i>ann</i>	1	1	0
Mr. Carlin, Selston, Nottingham	<i>ann</i>	0	10	0
Mr. Jos. Collins	<i>ann</i>	0	5	0
Mrs. Collins, Ossett	<i>ann</i>	1	1	0
Edward Cox, esq., Liverpool	<i>ann</i>	0	10	0
A Gentleman, by Miss M. Williams	<i>don</i>	1	0	0
Mr. Hanneman	<i>ann</i>	1	1	0
Mr. J. Hinchliffe, jun.	<i>ann</i>	1	1	0
Rev. J. Holmes	<i>ann</i>	1	1	0
Mr. R. James	<i>ann</i>	0	5	0
Rev. D. Jenkins, Pudsey	<i>don</i>	0	10	0
Late Mrs. Laird	<i>ann</i>	0	10	0
Miss Laird	<i>ann</i>	0	10	0
James Montgomery, esq., Sheffield	<i>ann</i>	1	1	0
Mr. W. Nelson	<i>don</i>	1	1	0
Mr. James Oates	<i>ann</i>	0	5	0
Mrs. Okely	<i>ann</i>	1	1	0
Miss M. Skelton	<i>ann</i>	0	5	0
Mr. I. Smith	<i>ann</i>	0	5	0
Miss E. Smith, Leeds	<i>ann</i>	0	5	0
Rev. E. Stillman	<i>ann</i>	0	5	0
Miss Stuart	<i>ann</i>	1	1	0
James Sykes, esq., Adwalton	<i>ann</i>	2	2	0
J. Taylor, esq.	<i>ann</i>	2	2	0
Mrs. Thornton	<i>ann</i>	1	1	0
Mr. W. Wade	<i>ann</i>	0	5	0
Mrs. Wilkinson, Leeds	<i>ann</i>	0	5	0
Rev. S. Wilson	<i>ann</i>	1	1	0
I. Wood, esq., Horton-hall	<i>ann</i>	1	1	0
Mrs. Young, Ossett	<i>ann</i>	10	10	0
Young Ladies at Fulneck School, penny collections	<i>don</i>	1	13	6
Young Gentlemen at ditto	<i>don</i>	1	12	0 $\frac{3}{4}$
Legacy of the late Miss S. M. Zander		50	0	0
BAILDON.				
Mr. J. Craven	2 yrs	0	10	0
Rev. J. Crosby	<i>ann</i>	0	10	0
Miss Furnish	<i>ann</i>	0	5	0
Mr. J. Robinson	2 yrs	0	10	0
Mrs. Scholefield	2 yrs	0	10	0
Mr. Sharman	<i>ann</i>	0	5	0
Rev. J. Shaw	<i>ann</i>	0	10	0
GOMERSAL.				
Miss Batts	<i>ann</i>	0	5	0

Mr. Batty	<i>don</i>	0	5	0
Fr. Beaumont, esq.	2 yrs	2	2	0
Rev. B. Beck	<i>ann</i>	1	1	0
J. Burnley, esq.	<i>ann</i>	1	1	0
Mrs. Firth, Cleckheaton	<i>ann</i>	0	10	0
B. Gomersal, esq.	<i>ann</i>	1	1	0
Mrs. Lister, Holmfirth	<i>ann</i>	0	10	0
Penny Society		3	9	4
Mr. J. Wadsworth	<i>ann</i>	1	0	0
Mr. Walker, Oakwell-hall	<i>ann</i>	1	0	0
Mrs. Williamson, Cleckheaton	<i>ann</i>	0	10	0
Young Ladies at Gomersal School		8	2	4

MIRFIELD.

Miss Broadbent	<i>ann</i>	0	5	0
John Brook, esq., Dewsbury	<i>ann</i>	1	1	0
Jonas Brook, esq., Meltham-mills	<i>ann</i>	1	1	0
Mr. Titus Brook	<i>ann</i>	0	5	0
Rev. E. Carter, Curate of Mirfield	<i>ann</i>	0	10	6
Rev. D. Craig	<i>ann</i>	1	1	0
John Kitson, esq.	<i>ann</i>	1	1	0
Mr. Henry Oates	<i>ann</i>	2	2	0
Mr. Joseph Oates	<i>ann</i>	1	1	0
Miss E. Oxley	<i>ann</i>	0	5	0
Miss Sheard	<i>ann</i>	0	5	0
Mr. Richard Sykes	<i>ann</i>	1	1	0
Benj. Wilson, esq.	<i>ann</i>	0	10	6
Rev. William Wood, Tingley	<i>ann</i>	1	1	0
Missionary Box		0	16	7
Small Contributions		0	5	5

WYKE.

Miss Boothroyd	<i>ann</i>	0	5	0
G. B. Brown, esq., Halifax	<i>ann</i>	2	2	0
Mr. J. Carter	<i>ann</i>	1	1	0
Rev. W. Edwards	<i>ann</i>	1	1	0
Miss A. Field	<i>ann</i>	0	5	0
Miss H. Field	<i>ann</i>	0	5	0
A Friend	<i>don</i>	1	0	0
Mr. J. Scholefield, Rastrick	<i>ann</i>	1	0	0

CONGREGATIONAL COLLECTIONS.

At Fulneck	39	9	6 $\frac{1}{2}$
Gomersal	30	7	10
Linthwaite	1	19	0
Mirfield	64	18	5
Wyke	7	3	11 $\frac{1}{2}$
Baildon	3	13	4 $\frac{1}{2}$

FOR WEST INDIA SCHOOL FUND.

Mr. B. Jowett, Carlton near Pontefract	<i>ann</i>	1	1	0
Mrs. Kidd	<i>ann</i>	1	1	0
Miss E. Wordsworth, Carlton	<i>ann</i>	1	1	0
Mrs. Young, Ossett	<i>ann</i>	10	10	0

Glasgow Auxiliary Moravian Missionary Society.

From the Abstract of the Treasurer's Account, for the Year ending 12th April, 1832.

RECEIPTS.

Glasgow Female Association in aid of the Moravian Mis- sions	1831	£41	8	4
Ditto	ditto	1832	34	13 6
Calton (Glasgow) Association for Religious Purposes..	1831	4	0	0
Ditto	1832	3	0	0
Hutchesontown (Glasgow) Relief Congregation Society for Religious Purposes	1831	4	0	0
Dovehill (Glasgow) Relief Congregation Bible Missionary Society	1831	4	0	0
Rev. Messrs. Kidlou & Brash, Congregational Society for Religious Purposes	1832	2	10	0
Rev. Dr. Heughs	ditto	1832	15	0 0
John Street Relief Congregation Bible Missionary Society ..		5	0	0
Melville Street Congregation for Religious Purposes		3	0	0
Campier Bible Missionary School Society	1831	5	0	0
Ditto	1832	4	0	0
Lochwinnoch Society for Religious Purposes	1831	5	0	0
Rothsay Youth's Society for Missionary and other Religious Purposes	1831	4	0	0
Ditto	1832	4	0	0
Galston Bible and Missionary Society	1831	3	0	0
Cumbray Society for Religious Purposes	1831	3	0	0
Ditto	1832	2	10	0
Hamilton Bible and Missionary Society	1831	4	0	0
Paisley Youth's Society for Religious Purposes	1832	5	0	0
Camnock Female Society		3	6	0
Campbelton Relief Congregation Society for Religious Purposes		3	0	0
Blantyre Works Association for ditto		1	10	0
Port Glasgow Juvenile Missionary Society		1	0	0
Eglington Street Church Society for Religious Purposes		3	0	0
Legacy from Trustee of late Rev. M'Adam, Cumbræes, de- ducting duty		22	10	0
<i>Collected for the Moravian Missions by Miss Mary MacKinzie.</i>				
Miss Wodrard	1	1	0	Miss Brown
Misses M'Aslan	0	10	0	Mrs. Thomson
Misses M'Kinzie	1	1	0	Mrs. Cubbell
Mrs. M'Gavin	0	5	0	Mrs. Collins
Mrs. Francis Reid	0	10	6	Mrs. Smith
Dr. James Monteath	2	2	0	Misses Carlyle
Miss Young	0	10	0	Mrs. Crooks
Mrs. Morrison	0	10	6	Miss Dunlop
				Mrs. Hart
				Miss MacKinzie
				0 10 6
				1 1 0
				0 5 0
				0 5 0
				1 1 0
				0 10 0
				1 1 0
				0 5 0
				0 5 0
				0 10 6

CONTINUATION of Donations for the RE-ESTABLISHMENT of
the Mission Settlements of the Brethren in BARBADOES.

<i>By the YORKSHIRE SOCIETY.</i>		<i>Collected by Miss Bailey.</i>	
BAILDON.		W. Brook, esq., Northgate-mount, Honley	
Rev. J. Crosby	1 0 0	3 0 0	
Friends	0 3 6	Charles Brook, esq., Healy-house	2 0 0
Miss Furnish and Friends.....	0 4 0	J. Brook, esq., Armitage Bridge ..	1 0 0
Mrs. S. Holmes.....	0 2 6	Thomas Brook, esq., Northgate-	
Mr. Wainman Holmes	0 2 6	house, Honley	1 0 0
Mr. A. Rennard	0 2 0	James Brook, esq., Huddersfield..	1 0 0
Mr. W. Scholefield	0 10 0	Jonas Brook, esq., Meltham Mills	1 0 0
Mr. I. Taylor.....	0 5 0	Wm. Stables, esq., Crosland-hall	1 0 0
Mr. Wainman	0 2 6	H. Stable, esq., Crosland Mills ..	0 10 0
Mr. Nicholas Walker	0 3 0	GOMERSAL.	
Mr. A. Walker	0 2 0	A Friend	0 2 6
		N. N.....	1 0 0
		Miss Mary Stables	0 5 0
		Mr. Walker, Oakwell-hall	1 0 0
		MIRFIELD— <i>See List in Per. Acc. No. 134.</i>	
FULNECK.		WYKE.	
Collections at the Chapel.....	14 10 8½	G. B. Brown, esq., Hallifax	1 1 0
Rev. W. H. Bathurst, Leeds	5 0 0	Mr. J. Carter	1 0 0
Anonymous, by Miss Rhodes,		Small Donations	0 4 0
Roundhay	1 0 0	GLASGOW.— <i>By GLASGOW Aux. Moravian</i>	
Friends at Leeds, collected by Miss		<i>Missionary Society.</i>	
Teale.....	2 4 0	Port-Glasgow Missionary Associa-	
Girls in Day-school, Fulneck	0 5 6	tion (for Barbadoes losses)	4 0 0
Mrs. Rand, Bradford	1 0 0	Stewarton United Secession Con-	
Mr. John Rand, ditto	1 0 0	gregational Prayer Meeting (for	
Mr. W. Rand, ditto.....	1 0 0	Barbadoes losses)	1 11 6
Mrs. Okely, Fulneck	1 1 0		
J. Wood, esq., Horton-hall	10 0 0		

The SOCIETY for the FURTHERANCE of the GOSPEL, take the earliest opportunity of acknowledging the receipt of £140 in aid of this object, being the proceeds of a Bazaar at the Brethren's Settlement of Fairfield, near Manchester; and of expressing their cordial thanks to their Brethren and Sisters and Friends, whose exertions and liberality have led to so gratifying a result.

MEMOIR

Of the Life of Br. JOHN LEONARD DOBER, one of the first Missionaries of the BRETHREN'S CHURCH among the Negroes in the WEST INDIES, who departed, at HERRNHUT, April 1st, 1766.

[Compiled by one of his Colleagues in the Elders' Conference of the Unity.]

OUR venerable Brother, John Leonard Dober, was born on the 7th of March, 1706, at Münchsroth in Swabia. His father was our late honoured and beloved Brother, John Dober, by trade a potter, who departed this life most happily at Herrnhut, in the year 1753. The remains of his dear son are deposited next to the father's, in the burial ground at Herrnhut. His mother, Anna Barbara Link, was also a blessed handmaid of the Lord.

Our late Brother was educated with great care by his parents, and brought up in the fear and admonition of the Lord. He always spoke with the utmost gratitude of their parental faithfulness towards him. He was engaged in their business till the year 1725. In a short narrative of his own life we find the following passage :—

“ My conversion to the Lord I may date as early as my 17th year; and it was evidently the effect of a powerful work of the Holy Spirit on my heart. The year following I went to Herrnhut, where my brother Martin lived. During the singing of that verse, “ *May in my heart's recesses Thy name and cross always, Shine forth in all their graces, To yield me joy and peace,*” &c., the atonement made by the blood-shedding and death of Jesus was revealed to my heart, and a desire was created in me to devote myself to His service, being convinced that faith in this doctrine was the only foundation of solid happiness. In the year 1726, I was favoured with another remarkable manifestation of our Saviour's love and mercy.”

In 1727, he returned home to his parents, who required his assistance; but in 1730, moved with them to Herrnhut. In the following year, he became assistant to the late Br. Martin Linner, in the spiritual care of the single Brethren. By his affectionate and serious conversation, and his exemplary walk, he gained their love and confidence. In 1732, he left this employment, in obedience to a divine call, and, full of holy zeal and of faith and trust in the Lord, became the first Missionary of the Church of the Brethren among the Heathen. In the sequel he had abundant cause to rejoice, in perceiving that the seed which he had sown in tears had sprung up, and borne fruit a thousand-fold, not only in St. Thomas, but also in St. Croix, St. Jan and Antigua,—the congregations of believing negroes in these islands amounting, previous to his decease, to not fewer than 5,500 souls. How great must have been the joy of his redeemed spirit, on beholding, as we humbly trust he was permitted to do, nearly 800 negro converts, who had departed before him in the faith of Christ, standing before the throne of the Lamb, clothed with white raiment, and with palms in their hands!

This great work of God, of which He vouchsafed to make our late Br. Leonard Dober the first instrument, deserves a more extensive description, that our children unborn may tell it to their children, and future generations may

hear, how the Lord was pleased to bless this small beginning, and to render it productive of the most important consequences to many heathen nations*.

The origin of this mission may be traced to the account given by a negro, in 1731, of the desire of his sister to be converted; observing, however, that whoever would teach the negroes the doctrines of Christianity must himself become a slave. The impression made by this statement upon Br. Leonard Dober's heart was such, that he could not sleep. On opening the Scriptures the following morning, the well-known passage in Deut. xxxii. 47, met his eye—*“ For it is not a vain thing for you, for it is your life, and through this thing ye shall prolong your days in the land.”* These words strengthened his confidence in the Lord. After weighing them maturely, he at length communicated his feelings to his dear friend Tobias Leupold, whom he found to have received the same impression as himself. He next waited upon Count Zinzendorf, who expressed great joy at intelligence so welcome, yet so unlooked for.

Meanwhile many doubts and scruples arose in the minds of his brethren, and the execution of his project met with long delay. It was at length submitted to the lot, and those words drawn, *“ Let the lad go up, for the Lord is with him.”* All doubts now vanished; but as Br. Tobias Leupold could not accompany him, he begged to have Br. David Nitschman as his fellow-traveller. On the 20th of August they received a direction to depart, and set out in the morning at three o'clock, commended to the protection of the Lord by the whole congregation. Count Zinzendorf accompanied them on their journey as far as Bautzen, where he imparted a blessing to Br. Dober, with imposition of hands.

Both on the road and at Copenhagen, whenever our late Brother spoke of the object of his journey, he was met by expressions of astonishment at his scheme, and by representations of its impracticability. Even the negro whose report had given the first idea of it, contradicted what he had previously said, and endeavoured to persuade him to stay at home. When he declared that he was willing to become a slave to find access to the negroes, he was only laughed at. But he remained immovable, and even advised his fellow-traveller, David Nitschman, to return, if he felt any doubts. The latter, however, expressed himself determined to persevere in his purpose. At length some good friends furnished them with the means of paying for the expense of the voyage; but, as no ship belonging to the West-India Company would give them a passage, they were obliged to engage with the captain of a Dutch vessel. The ridicule and mockery which they endured from the sailors on their voyage were great, but Br. Dober seldom alluded to this unworthy treatment, excepting to contrast it with the comparative comforts and facilities for travelling enjoyed in later times by the Missionaries of our Church.

Dec. 13th, 1732, they landed in St. Thomas. They were fully aware that Satan would make vigorous efforts to defend his kingdom, and, among the rest, by all manner of persecution, against those who attempted to instruct the poor negroes. Our late brother declared that he felt a great depression of

* See a Pamphlet intitled, *Mission of the Church of the United Brethren in the Danish West India Islands: A Retrospective View of its First Century, from Aug. 21, 1732, to Aug. 21, 1832.* London, 1832.

spirit when he first saw the island; but subsequent experience proved that the Lord of Hosts was indeed on his side, and that (agreeably to the text of the day on which he landed), he *had already mustered the host of the battle.*—Isa. xiii. 4.

Soon after his arrival, he sought out the negro woman, *Anna*, and preached the Gospel to her and her brother *Abraham*, as well as to others present; assuring them that for them also Jesus Christ had shed His blood upon the cross, and that it was His will that they should believe on Him and be saved. The negroes clapped their hands for joy. The Lord truly converted the heart of the negro woman, who, not long after, was baptized, and remained a faithful member of the congregation. Her brother *Abraham* was likewise awakened, and, in process of time, admitted to the privileges of the Church of Christ.

The first discourse of our late Brother to the negroes was held on the third Sunday in Advent, on those words of our Saviour, "*To the poor the Gospel is preached;*" and though he could only deliver it in the German language, it was surprising how well the negroes (who speak the Danish Creole) understood him. The doctrine preached by our late Brother was truly the word of the cross. He invited sinners to behold in the crucified Jesus their God and Redeemer. From this doctrine he never swerved, nor suffered himself to be terrified by the wrath of man. He accepted of the kind invitation of a certain planter, who gave him board and lodging, though a stranger; but he staid no longer with him than till he could find means to gain his own livelihood. The governor of the island, a religious and benevolent man, made him afterwards steward of his household, and provided handsomely for him. But he was not diverted from the aim of his voyage by these outward benefits; for finding that he could not, without difficulty and hinderance, execute the duties of this office and attend at the same time to the negroes as he wished, and as he preferred to participate in their poverty and distress, rather than, by faring sumptuously, fail to accomplish the object for which he came, he requested and obtained his dismissal from the governor's service. Being again at liberty, he hired a poor lodging in the town, fed upon bread and water, and suffered much from the brackish quality of the latter. But he obtained the desire of his heart, and devoted himself entirely to the instruction and service of the poor negroes, whose welfare was so dear to him, that he has often declared, that in St. Thomas he was most happy in their company, and his only grief was, when those to whom he preached the Gospel did not pay due attention to it.

During his stay in the island, a great number of the negroes died of the bloody flux, and a rebellion also broke out in the neighbouring island of St. Jan, in the course of which three-fourths of the Europeans were murdered by the insurgents, who remained in a state of rebellion eight months; a circumstance which spread great terror and dismay throughout the island of St. Thomas. Br. Dober, however, remained full of confidence, and uninterruptedly attended to his service in the gospel, till he was called, in 1734, to succeed the late Br. Martin Linner as General Elder of the Brethren's Church. He arrived at Herrnhut, Feb. 5th, 1735, with a negro boy called Carmel, born in Guinea, who was afterwards baptized in Ebersdorf by the name of Joshua. He died in his eighth year, at Herrnhut, in March, 1736.

In 1735, and the following years, he attended most faithfully to his office as

General Elder; and it is well known with what grace and blessing he acted in this capacity, which was connected with many trials and sufferings. His Lord and Master knows, and will reward his faithful services. In 1737, he resided chiefly at Herrnhut, and had the education of the only son of Count Zinzendorf committed to him. He was also usefully employed during the royal commission sent by the king to inquire into the doctrine and practices of the Brethren at Herrnhut.

July 13th, he married Anna Schindler, a Moravian by birth. He then set out for Berlin, and was in attendance on Count Zinzendorf, who, at that time, delivered the well-known Berlin discourses, which are still read with great blessing. In 1738, Br. Dober went to Wetteravia, and in August to Holland, where he visited the Jews of Amsterdam, to discover whether the day of their visitation was arrived. He and his wife took a poor lodging in the so called Jews' quarter, earned their own bread with difficulty, and spent much time in prayer and meditation. He would not receive anything for his support, that he might not appear to seek his own profit. He was treated with much respect by the Jews; and his conversations made a salutary impression on the hearts of many. Soon after his return to Marienborn in 1739, his wife, who was a faithful handmaid of the Lord, departed, in child-bed, on December 12th.

In 1740, he went to Copenhagen, making the journey on foot in very severe weather. He suffered much from bad food and fatigue, walking often more than 40 miles a day. The next year he rendered great service to the congregation at Pilgeruh, in Holland, under their difficult circumstances, that congregation being troubled with false brethren, and suffering so much that they were obliged to emigrate. Br. Dober was subsequently called to London, where, on September 16th, 1741, he laid down his office of General Elder, which had become too complicated and burdensome to be borne by any man, however gifted; and he, with the conference assembled on that memorable occasion, committed the whole Church of the Brethren and its concerns to the Lord Jesus Christ, the only chief Shepherd and Bishop of souls.

From London, our late brother returned to Holland, and in 1743 married Sr. Anna Gertrude Engel, at Herrnhag. In 1745, he again visited England. After various journeys and visits on official business he was consecrated a bishop of the Brethren's Church at Marienborn, and was called to Livonia. He arrived, October 7th, at Brinkenhof, where it was rather dangerous for a brother of his name and character to reside; but the love which he felt for the numerous societies of awakened souls was so great, that he forgot all trouble and distress, and even in his last illness declared to a friend, that the days he spent in Livonia were among the happiest in his life.

In June 1749, he returned to London, after a dangerous voyage, and thence to Herrnhut. In 1751, he was appointed Provincial of the Silesian congregations, in each of which it was his duty to spend some time. In 1753, he went again to England, where he rendered important services at that period of peculiar difficulty and embarrassment. The help of the Lord so wonderfully experienced at this crisis filled the heart of our late brother with joy and gratitude. From Silesia he was called, in 1758, to Barby, where his faithful services, both in the theological seminary and in the societies of the Brethren, are still held in blessed remembrance.

After the departure of Count Zinzendorf in 1760, he came to Herrnhut, and was appointed a member of the directing board of the Unity, which appointment was confirmed by the synod of 1764. His faithfulness and experience in the ways of the Lord made him remarkably qualified for this office. From the year 1765 to his happy departure, he was occupied in visitations committed to him by the synod. His labours were everywhere attended with great blessing and profit to the Church. The latter months of 1766 he spent at Gnadenfrey. His discourses here were particularly distinguished by the knowledge he shewed of the mystery of Christ, and the doctrine of His atonement, and at the same time by the constant exhibition of an earnest desire, that all the members of the congregation might proceed on the narrow way, and neither turn to the right hand, nor the left. He also corresponded in the most useful manner with the Brethren in Livonia, Greenland, and the West-Indies.

Having returned to Herrnhut in January, it pleased the Lord to finish the course of this His faithful servant, whom He had employed in so many parts of the world, at the place where he had first been called to labour in His vineyard, and to permit his remains to rest in the burial-ground on the Hutberg, among many of his fellow-servants. March 17th, he had a severe attack of acute rheumatism; but as he had frequently been subject to this complaint, his brethren could not be persuaded, that it would end in his dissolution. From the beginning of this attack, he declared his firm conviction, that his race was run and his labours ended, adding, that he was, through grace, assured of the acceptance of his Lord and Master. When sometimes the Brethren observed, how necessary his assistance appeared to be to the church, he always answered, "He who guides His flock will take care of them. Events will not happen according to your thoughts." He suffered much pain, particularly from oppression on the chest, and frequently repeated several favourite verses and texts treating of the sufferings of Christ as meritorious for him, and added, that he had no other plea than *that* contained in the verse, "*Here is a sinner who would fain, Through the Lamb's ransom entrance gain.*" At his earnest desire, the Holy Communion was administered to him on Good Friday, March 18th, by which he was much refreshed. Having taken an affecting leave of his wife, he lay in silent expectation of being soon called home, and was sometimes heard praying for different congregations, particularly for Sarepta.

April 1st, at 8 A. M., he literally slept in Jesus, aged 60 years. His four children departed into eternity before him.

He now rests in peace; his faithful services to the Brethren's Church in general and to many congregations will remain in blessed remembrance; and if we were to quote the many testimonies to them, received since his removal, it would be yet more apparent, in what esteem he was held.

We may well say, that he was, in the best sense of the term, an original; one of those men who are more frequently sought for than met with in a religious community. His natural warmth of character was softened, and made subject to the grace of God, and appeared only when he perceived, or thought he perceived, something militating against the ways or the work of the Lord. He always followed his conviction, and was remarkably punctual in the performance of every official duty. He knew how to bear and forbear; but where it was necessary, he declared his mind without respect of persons. He loved

uprightness, and was a faithful friend; compassionate and tender-hearted when he had to deal with weak and timid characters, but severe when he perceived insincerity; opposed to all levity; confidential and kind in converse with his brethren, and ever ready to promote their best interests.

The character of this servant of God is thus delineated by Baron Schrautenbach, a contemporary fellow-labourer, and historian of the Brethren's Church.

“ John Leonard Dober was a venerable and distinguished man, wholly devoted to his Saviour, and of a character so decided as scarcely to leave him exposed to the charge of inconsistency. He was remarkable for the clearness of his doctrinal views, and for the unction with which he propounded those fundamental principles of Christian faith and experience, which have since formed the basis of the doctrine of the Brethren's Church. His countenance, manners, and whole demeanor, proclaimed him a man of excellent understanding. His words were few, and his language seldom elevated, but his judgment peculiarly sound. His whole conduct bore the stamp of truth, and was alike opposed to affectation or plagiarism. His disposition and manner were serious; in converse with others he was friendly, and always diligent in the discharge of his duties. He was the first to commence the mission in the Island of St. Thomas, and *that* under circumstances of the greatest difficulty; and he succeeded in giving it a character, which has hitherto proved abiding, notwithstanding the lapse of time and the change of circumstances. During his service in this island, he was chosen to fill the responsible office of General Elder of the Brethren's Unity. Though a strict disciplinarian, he enjoyed herein universal respect. In his treatment of persons who had forsaken the Brethren's Church, and enlisted in the ranks of her enemies, he appeared at times inexorable, if he had reason to believe that their desire to return proceeded from a hypocritical repentance. Nor did he readily pass over any disrespect shown to the important office which he held. On the other hand, from the very day on which he voluntarily resigned it, he descended at once to the level of the other servants of the Church, appearing perfectly satisfied, during the remaining 20 years of his useful life, with the inferior station awarded to him. Severe towards disingenuous or interested persons, and requiring from each individual a conviction of his call to the Brethren's Church, he approved himself a sympathising friend and adviser of every sincere and contrite soul; comforting the distressed, directing him into the right way, and interceding for him with others. In conference, his opinion always carried much weight. He was also one of those who most strenuously resisted every kind of extravagance, whether of doctrine or practice. Though his delivery was not attractive, his discourses were always full of ideas. He was particularly well read in the Holy Scriptures and in church history, but carefully avoided every thing like parade in conversation, on the subject of either. His severe ideas of official faithfulness made it sometimes rather difficult for others to labour with him in the same yoke, highly as they revered his character. The opinion of this eminent man concerning the weighty office which he held for a number of years may have been the correct one. Nor can it be denied, that an office of this kind might be attended with the best results in a congregation of Jesus, if it were more easy to find persons thoroughly qualified to undertake it.

LABRADOR.



THE safe return of the *Harmony*, on the 8th Oct. from her annual mission to the coast of Labrador, calls for a renewed expression of devout gratitude to the Father of mercies, on the part of the members and friends of the Society for the Furtherance of the Gospel. The Divine guidance and protection, so remarkably experienced, by the six vessels which, during a period of more than 60 years, have been successively employed on this service, were mercifully vouchsafed to the new ship throughout the progress of her difficult and often perilous voyage of 18 weeks. On the outward passage she had to encounter much floating ice off the coast of Labrador, and was more than once in imminent danger from the icebergs with which she came in unavoidable contact*.

* The following extract of a letter from Captain Taylor to the Treasurer of the Society, describing the peculiar hazards encountered by the *Harmony* during this part of the voyage, will be read with interest:—

“ On the 6th July (about five weeks after leaving the Thames) we first fell in with the ice, but, the weather being very hazy, we stood off and on till the 11th, when it cleared up a little, and the land appeared in sight. We now steered for the shore; but, the light failing us, we made the ship fast to a field of ice. We supposed that we were at this time not more than 25 or 30 miles distant from Hopedale. The next morning the fog returned, and was so thick, that we could not see any object two ships’ length from us. Meanwhile the ice closed about us in such dense masses, that there was not water enough to dip a bucket into on either side of the ship. We remained in this state till the 13th, about noon; when the fog partially clearing away again, we beheld, to our no small alarm, an immense iceberg aground right in our way, our course being at this time in a direction to the S. S. E. It was not till about 3 P. M. that we could at all succeed in our attempts to move the vessel; and even then our utmost exertions, continued without interruption during the space of six hours, only brought her forward about three times her own length. Our object at this time was to get round the point of the ice-field to which we were moored, and thus to place it between us and the iceberg, which was towering above us to the height of nearly twice the mainmast. Our position was indeed a fearful one; and I believe most on board were ready to give up all hopes of saving either the ship or their own lives. The Lord, however, was better to us than our fears; He heard and answered the supplications we offered up to Him, and sent us deliverance in a way we least expected. May we never lose the remembrance of His great mercy! As soon as the field of ice to which we were attached came in contact with the berg, it veered round, and dragged us after it without the least injury, the distance between the ship and the latter being scarcely greater than a foot. Had we not succeeded in getting round the point in the way we did, we should probably have been crushed to pieces in an instant. We continued exposed to the same kind of perils till the 22nd instant, and, during the greater part of this time, the frost was so intense, that our ropes were almost immovable. Even the small ropes were coated with ice to the thickness of four or five inches; so that we were obliged every morning to send up some of our people to the mast-head, to strike off the ice with sticks, that the ropes

After contending against these and similar obstacles for nearly a fortnight, she reached Hopedale without material injury, on the 24th July, whence she proceeded successively to Nain, Okkak and Hebron. On the 13th Sept. she sailed from the last-mentioned settlement; and, during a violent gale which she encountered in crossing the bay of Kangerluksoak, was mercifully preserved from striking against the rocky shore of an island near its mouth, called Nelletok, or the Watchman. After a somewhat boisterous passage across the Atlantic, the Harmony cast anchor in the Thames on the day above-mentioned, having been brought safely through the Downs, notwithstanding the violence of an Equinoctial gale, which compelled many hundred vessels to seek shelter in the neighbouring havens.

Among the results of the late voyage, which the committee of the Society contemplate with peculiar thankfulness, is the establishment of several points which, till brought to the test of experience, were necessarily involved in considerable uncertainty. The principal of these are, the practicability of all the four settlements being visited within the short duration of a Labrador summer,—of the new ship, which is of somewhat greater tonnage than her predecessors, passing the bar at Nain, and approaching the accustomed anchorage at Hopedale,—and of her effecting a passage in safety through the narrow and intricate channels between the islands and the main-land. No doubt appears now to remain, that, excepting in very unfavourable seasons, the vessel may be enabled, under the Divine blessing, to execute the whole of her commission, and thus to rejoice, by an annual visit, however transient, the hearts of our dear Brethren and Sisters, who, remote from the comforts of civilized life, cheerfully consent to labour on that inhospitable coast.

Of the progress of the missionary work among the Esquimaux, the subjoined letters will, it is hoped, afford satisfactory details. The Brethren at Hebron have continued diligently occupied; but the work which they had first taken in hand, the erection of a suitable mission-house, they were obliged to suspend, in order to provide a place of shelter and security for their boats, and for the stores received by the ship. Meanwhile they were encouraged, by perceiving that the Gospel was not altogether preached in vain to the poor heathen, who visited them from the North.

Br. and Sr. Morhardt of Nain have come home on a visit, the health of the latter appearing to require proper medical treatment.

might pass through the blocks. On the 23rd we succeeded, by dint of great exertion, and under press of sail, in getting clear of the ice and reaching the open water, and on the 24th arrived at Hopedale in safety."

LETTERS from the Missionaries of the UNITED BRETHREN, on the Coast of
LABRADOR, received in 1832.

DEAREST BRETHREN,

HOPEDALE, July 31st, 1832.

“ ON the 24th instant, at 4 p. m. we had the great pleasure to see the new Harmony come to an anchor in our road. To that God and Saviour who now for upwards of 60 years has brought the Labrador ship safely to our coast, through storms, ice and fogs, we feel the deepest gratitude, but particularly this year, when the vessel had to struggle with the ice for nearly three weeks. May our humble praises be graciously accepted by Him! We also feel very thankful that He led the old Harmony, with Br. and Sr. Kmoch on board, after a quick passage last year, safely to you. He alone can work such wonders of mercy. This experience strengthens our confidence, that He will grant to the new ship His protection amidst all dangers, as she is devoted to His service alone.

“ We welcomed Br. Taylor, Br. Albrecht, our new assistant, and Mr. Sutherland, with heartfelt joy; and met in the evening to offer up in fellowship our thanks and praises to our Almighty Preserver. On this occasion we also read the letters addressed to our conference by your society, which much encouraged us in our service. May the Lord grant you a rich reward for all you do in our behalf!

“ We heard with much concern that it has pleased the Lord, in the course of the past year, to take a worthy member of your society, Br. John Smith, to eternal rest. May He grant to his successor, Br. Horsfield, a special blessing, and enable him to serve Him cheerfully!

“ We, European Brethren and Sisters, have cause to praise the Lord for the health we have enjoyed, the peace and brotherly love prevailing amongst us, and the blessing which he has laid upon the imperfect services which we have done in His name. Our Esquimaux have not been visited with any sickness of an infectious or epidemic nature.

“ The winter proved severe, with continued cold and much snow. From December to June there occurred hardly any thaw. The thermometer fell at one time to 34 degrees under Fahrenheit's Zero, and remained longer at that point than we had ever witnessed. The sea was covered with ice from December 10th to July 11th, the Esquimaux, therefore, could not go out much during the winter, and suffered more or less from want of their usual provision. They were sometimes successful in shooting rein-deer, but they lost many dogs by hunger.

“ The severity of the winter has greatly injured our gardens, and our crops are small. We feel, therefore, the more thankful to our Wurtemberg friends for their most acceptable present of dried fruit, and also for a quantity of peas sent for our Esquimaux. May the Lord reward them for their kindness!

“ The blessing which it has pleased the Lord to lay upon the preaching of His gospel in former years, has not been withholden from us in that which we are just closing. Many proofs of its divine power upon the hearts of all who were attentive hearers, have been vouchsafed. We may truly say, that

most of the souls committed to our care, appear to be earnestly intent upon making their calling and election sure.

“ We intend this year to celebrate the 50 years’ jubilee of this settlement. On the 2nd September, 1782, several Brethren came to this place, built a house, and began, as well as they were able, to proclaim the Gospel, and to collect a small flock of Esquimaux. Now, though towards the end of the last century, it appeared as if little had been effected by the labours of our predecessors, the Lord would not suffer the dying spark to be extinguished, but decreed that Hopedale should remain and prosper. The power of the Divine grace, about the beginning of the present century, revived the drooping work, and many souls were solidly awakened, and turned in faith to Jesus. Since that time, amidst all weakness and imperfection, there has been a flock of faithful souls at this place, and the Lord has blessed the testimony of his servants, delivered from a warm heart. Though we have experienced, during the year past, some painful effects of the seducing influence of the world, we have had the pleasure to admit three persons to the enjoyment of the holy communion, and to appoint nine candidates for it. Five persons, baptized as children, were received into the congregation; eight children were born and baptized.

“ Our fears, formerly expressed, that the approach of strange traders would bring harm to our congregation, have been realized; four families, consisting of sixteen adults and fifteen children, having left us and gone to the south. All our admonitions and entreaties respecting the welfare of their immortal souls, and that they would have regard to the Christian instruction of their children, who should be the reward for the sufferings of Christ, were fruitless. These poor people evidently hoped, to improve their outward condition without much trouble, and therefore would make the trial, though they expressed their intention of returning in a couple of years. But, alas! how and when is this to be done, after they have plunged themselves into sin and the destructive ways of the world? We can do no more than we have done, in beseeching them to consider what belongs to their peace, and in fervently commending them to our merciful High Priest, who alone knows how, by mild or severe means, to bring them to reflection; for they cannot but occasionally remember, what they have learned and experienced here of the power of the gospel.

“ At the conclusion of 1831, our congregation consisted of 196 persons. Thirty-one have left us, and our numbers are now 170.

“ Since the commencement of the mission at Hopedale, 124 adults and 202 children have been baptized; fifty-eight, baptized as children, received into the congregation; 106 became communicants; and 110 have departed in the faith of Christ. Of Europeans, four adults and seven children were taken home by the Lord during the fifty years past.

“ We commend ourselves, dearest Brethren, to your kind remembrance in our difficult situation. Pray for us, that the Lord would grant us the necessary grace and wisdom, to watch over our poor people, and preserve us from doing harm to His cause. Our dependence is solely upon Him.

“ We salute you all, and ever remain your faithful and affectionate brethren and sisters at Hopedale,

JOHN SAMUEL MEISNER. ADAM KUNATH.

JOHN KÖRNER.

F. C. FRITSCHÉ.”

DEAREST BRETHREN,

NAIN, *August 9th, 1832.*

“ WE rejoice to find that our dear and worthy Br. La Trobe was able once more to write all the official letters; and pray that the Lord would support him, and grant him, by His love and presence, a foretaste of eternal rest. How happy shall we be to meet each other before the throne of the Lamb, where there will be an end of all sorrow and sickness.

“ On the 6th of August, at 1 P. M., we had the joy to see the Harmony cast anchor in our bay, and to receive our dear Br. Fritsche as our future fellow-labourer. We pray the Lord to bless him among us.

“ Many thanks to you for again supplying us with all the necessaries of life. We join you in praising our Heavenly Father, for enabling you to provide those things, without which we could not subsist in this barren land. Were we to consider this in no other light than as the work of man, we could not conceive how the means could be provided for its maintenance. It would then long ago have ceased to exist; but it is the work of Him to whom all power is given in heaven and in earth, and who inclines the hearts of His people to contribute to its support according to His good pleasure. May He abundantly bless and reward all our dear friends and benefactors.

“ We return our cordial thanks for the presents forwarded us for the benefit of our Esquimaux. If you could once be witnesses of the joy with which these benefactions are received, the delight experienced by the children, the grateful tears of the widows and orphans, you would think yourselves well rewarded. Distributing them as we do in the Christmas season, they contribute to increase its cheerfulness; and, we believe, we act herein according to your wish. Our people are not all present with us before that time; for, till the bay is covered with ice, they cannot arrive, and from May to December we have sometimes only half of our congregation staying with us, for a week at a time.

“ We were glad to hear that the ship had such a safe and speedy passage to you last autumn. She has been conducted safely through ice and storms for twelve years, and we trust that the same mercy and protection which successive ships have experienced for more than fifty years past, may be extended to the new vessel. We rejoiced that, after long services here, Br. and Sr. Kmoch arrived with you in safety; and we trust that Br. and Sr. Morhardt will have an equally prosperous voyage, and Sr. Morhardt's health be sufficiently re-established to permit their return to us in the spring. We are sorry, meanwhile, to lose Br. Morhardt's services at the organ. The singing has been much improved by the use of this instrument. The new liturgy book has likewise contributed to this improvement.

“ As to the spiritual course of our congregation, we cannot sufficiently thank the Lord that he has led our dear Esquimaux with unwearied faithfulness, brought several straying sheep back to the fold, and been present with us in our solemn assemblies. The enemy still endeavours to entangle this poor nation again in his snares, for which he finds a favourable opportunity by means of the visits paid to our coast by traders from the south. He spares no flattery, of which, alas! the Esquimaux are too susceptible, and seeks to draw them into every abomination in which formerly this nation was sunk, and to turn them from the word of life. By these seductive arts, thirty-one persons

have been enticed to leave the congregation at Hopedale; and, we have reason to fear that those who withstand the conviction of the Holy Spirit will, according to our Saviour's words, become seven times more hardened than before.

"Our people attended the chapel diligently, and with manifest profit, as was proved by their words and walk. Upon the administration of the sacrament our Saviour laid a special blessing, as likewise upon the examination of the school children on April the 11th. We could rejoice at their diligence, and they appeared to exert themselves more than usual, that they might be entitled to receive a liturgy book.

"The history of the last days and sufferings of our Lord, was heard with a divine impression upon their souls during the Passion-week and Easter. At the farewell love-feast, held in spring, they expressed, in a grateful manner, their thanks for what they had enjoyed during the winter, and begged us to thank all their friends and benefactors across the ocean.

"One of our young people was drowned in his kayak, and his body not found. In our families we have, by the blessing of God, lived in brotherly love, and enjoyed peace and the comfort of the Holy Spirit. Sr. Morhardt suffered from illness, but the rest of us enjoyed uninterrupted health.

"Having completed the building of our new house, we left the old one with thanks and praise to the Lord for all the blessings experienced in our former dwelling; devoting that into which we now entered to His service, when we moved into it on the 19th of October.

"In the year past, seventeen children were born and baptized; five youths were received into the congregation; four persons were admitted communicants, and five as candidates; four couple were married; three adults and one child departed this life; eighteen persons went to live at Hebron, and two at Hopedale; three were added to our congregation.

"We commend ourselves and the work of the Lord at Nain to your continued remembrance and prayers, especially in prospect of the time of temptation, which seems to be coming upon all the earth; and saluting you all most cordially, remain your very affectionate Brethren,

JOHN LUNDBERG.

CHRISTIAN BENEDICT HENN.

JOHN LEWIS MORHARDT.

GEORGE HERZBERG."

DEAREST BRETHREN,

OKKAK, *August 22nd*, 1832.

"THE most lively joy and gratitude filled our hearts when we anew experienced the mercy of God our Saviour towards us, His poor weak servants, by the safe arrival of the new Harmony at Hopedale on the 24th July. We soon met, and read your kind letter of May 28th, which proved a great encouragement to us; and we covenanted together anew to serve the Lord with diligence and faithfulness, depending upon His strength and grace, which are made perfect in weakness.

"We have had a very severe winter, and a great quantity of snow. The weather in spring was rough and cold, and compared with other years, we have also a cold summer, yet with the benefit of rain; so that we have now a prospect of a small crop of garden produce.

"The meetings of the congregation have been well attended, and the Lord has blessed the preaching of the word of His cross in the hearts of the

Esquimaux. They are more and more convinced that they are sinners, and cannot obtain deliverance and divine life, but through the merits of our Saviour. Amidst much weakness and many defects they experience the care and help of the only true Physician of soul and body.

“The schools have been well attended, and we rejoice to report that the children are diligently intent upon learning their lessons, and find pleasure in them. Some, indeed, are defective in this respect.

“The exertions of our people to provide for their outward subsistence were not so successful last autumn as in former years, nor did they obtain much in spring; yet our heavenly Father did not suffer them to want. We always recommend to them diligently to attend to the cod-fishery, which provides a good and certain resource for the winter months. Such as neglect it feel the want of this provision. In spring they were successful in hunting rein-deer, by which they obtained much fresh food.

“Many Esquimaux from the north came to us in sledges and boats. They only came to trade; but though we did not fail to speak with them of the one thing needful, every one had a different excuse for neglecting or postponing his conversion. May the Lord’s hour soon strike for the awakening of their hearts! We represented to them that the time of their death was uncertain, and that the neglect of their soul’s salvation would involve them in great misery.

“In the past year, 11 adults and 18 children were baptized; and 10 persons departed this life. The congregation consists of 115 communicants; 62 baptized adults not communicants; 126 baptized children; 8 candidates for baptism; 13 on trial; in all, 326 persons.

“In our missionary family, we have, in general, enjoyed the blessing of health, and, by the help of our Lord, could perform all our duties with cheerfulness; but Sr. Stürman, after an illness of several weeks, departed this life happily, on September 7th. Her dear husband felt her loss severely, but the Lord has been his comfort and support, and we doubt not will continue to be his Helper in every time of need.

“August 8th, Br. and Sr. Glitsch were rejoiced by the birth of a healthy daughter, called, in baptism, Maria Louisa. August 13th, we had the joy to see Br. Kruth arrive with us from Hebron, as our fellow-labourer. We joined him in thanks to our Almighty Preserver for his escape from the boisterous ocean, having encountered a most violent storm off the promontory Kaumayok.

“We return many thanks for the ample supply of the necessaries of life sent us, and pray God richly to reward you, and all that take share in the support of this Mission. The grace of our Lord Jesus Christ be with you all. We salute you in true fellowship of spirit, and remain your faithful and affectionate Brethren and Sisters at Okkak.

(Signed) JOHN CHRISTIAN BECK.
SAMUEL STÜRMAN.

FREDERIC KNAUS.
ZACHARY GLITSCH.”

DEAREST BRETHREN,

HEBRON, August 22nd, 1832.

“WE were truly rejoiced to hear of the safe arrival of the Harmony on our coasts. Some of our people being with two rafts of fire-wood at sea, we had been rather anxious about their safety on account of the late gales; but on August 6th, they arrived safe, and were soon followed by the missionary boat,

the Union, which brought us the joyful news of the new ship having reached Hopedale on July 24th. We thank you, dearest Brethren, for the particular interest you take in our welfare, and for all your good wishes, and prayers that the Lord would cause our weak endeavours, and our work done in His name, to tend to His honour and glory. We pray that the aim of this new establishment may be obtained, for which your Society has so zealously exerted itself, that many heathen may hear the saving word of the Gospel, and receive it in faith. This will be your best reward for all you have done for us, and may He bless all those dear friends who have assisted you in this undertaking.

“ We heard, with sorrow, of the unexpected loss sustained by our Church, in the decease of Bishop Von Albertini, and Br. Roemer, members of the Elder’s Conference of the Unity. May the Lord supply the places of these His servants whom He has been pleased to call to rest.

“ Our dear Brethren may, perhaps, think we could have advanced farther with our buildings than we have done; but from the particulars we send them, they will see, that a great deal was wanting before we could proceed. The small house was, indeed, in some respects, habitable, when the two ships arrived last year, and there was some room for stowage; but there was so much to be done in providing furniture and making various alterations, and preparing the necessary defences against the severity of the winter, that, with all diligence, we could not begin the building of the new Mission-House till autumn last, especially as the timbers and planks had to be cut and prepared. We likewise had to build a boat-house, and store-houses for various articles which required to be screened from the frost, and to cover the outer walls of our house with planks. We have made some gardens and enclosed them with palisadoes, but the ground is very barren, and will require many years manuring with sea weeds, to render it at all fit for the cultivation of garden produce.

“ As to the spiritual course of the Esquimaux committed to our care, we have had cause to rejoice, that many of them grow in the knowledge and love of our Saviour. They are convinced that without his mercy they cannot withstand the evil propensities of human nature, but as they do not fall into open sin, they are very apt to think that all is right. A desire to walk worthy of the gospel in all things is the work of God’s spirit alone.

“ During the winter our meetings were well attended, and likewise in the early spring; but soon after Easter, almost all our people crossed the bay, and but few could attend our worship. Now that the sea is open, many come to the Sunday morning services, and on August 13th, we had a tolerable number of communicants with us. At present, besides our work-people and the sick and aged, none are resident here.

“ Our schools have been blessed by the Lord. About 30 children and young people attend them diligently. They had sometimes to be omitted on account of the severity of the weather; yet at the examination, held before Easter, we had great satisfaction with most of our pupils; and in hearing the very least of them repeat the Lord’s Prayer and many texts of Scripture.

“ Our Saviour has laid a particular blessing upon the word of reconciliation, and the celebration of Easter Sunday will not be forgotten by us. On that day, the first baptismal transaction took place at Hebron. Four adults, and one child of four years old, were partakers of this sacred rite. Among them were the parents of the child, who, in every respect, showed a true desire after

the knowledge of their Saviour. This gives us the greatest pleasure, as these are the first, who have joined us here, from amongst the heathen.

“Many Esquimaux have arrived for the sake of trade, but we do not fail to admonish them to make the salvation of their soul their chief concern. They make all kinds of excuses; one has a long journey to perform; another cannot leave his birth-place; a third cannot act in opposition to his chief; which verifies the words of our Saviour, in Luke xiv. 16 v. &c.; but none like to be reminded of the consequence of death; and such conversations make them thoughtful. Formerly, they used to pass it off with levity. However, five persons have removed hither from amongst the heathen, who declare their wish to hear the Gospel, and to forsake their heathenish customs.

“If, by God’s blessing, our numbers should increase, our place of worship will soon be too small, as it will hold only about 160 persons. Many who would come to us from Okkak are prevented by want of dwellings. We inclose an Esquimaux letter, written by an old man, representing the case of the Esquimaux at Hebron, and their sorrow at losing Br. Kruth.

“During the last year, six persons have become candidates for baptism; four adults and seven children were baptized; one person became a communicant, and one departed this life. Our small congregation consists of 16 married couple, three widows, seven single brethren, 26 children;—in all of 102 persons; 72 joined us from Okkak, and ten from Nain.

“In our Missionary family we have, in general, enjoyed good health. Our dwellings are, as yet, small and inconvenient; but we live in peace and comfort.

“As to provisions, our Brethren at Okkak have kindly supplied us with many articles, and we have had some fresh meat, salt provisions not agreeing with every one. Our gracious heavenly Father, indeed, has never let us suffer want, and we have enjoyed the grace and blessing of our Lord and His Spirit, to whom we are devoted with soul and body.

“Remember us in love and in your prayers, as your faithful and affectionate Brethren and Sisters.

(Signed) JOHN PETER STOCK, JONATHAN MENTZEL, AUGUSTUS FREYTAG.”

◆

Extracts of Private Letters from HEBRON.

“IT is to-day exactly a year since I arrived at this place with my wife, after a journey of three days from Okkak, and during this period we have found abundant employment. It was not long before I was called upon to perform ministerial functions; the first baptism taking place the second day after our arrival, which was soon followed by an interment in the newly laid-out burial ground. The office of schoolmaster, which I had ceased to fill for a space of thirteen years, I was also called to resume. My first lessons I had to give in an apartment without a fire, at a time when Fahrenheit’s thermometer stood at 15 to 20 degrees below 0; yet my 28 scholars attended with pleasure, and some of them made good progress. This was particularly the case with a young good-looking Esquimaux, about 17 years of age, who had come to us from the heathen a year before, and was so intent upon acquiring knowledge, that he was not ashamed to sit down among the children who were learning their letters, and to receive instruction at home from two of the elder pupils.

“Last year, while we were still at Okkak, I made the acquaintance of several Esquimaux from the north, who came on a visit to that settlement.

One of these was a man about 30 years of age; he wore his hair tied in a knot, which hung down upon his forehead, and had otherwise an extraordinary aspect. On my speaking to him concerning the love of God, in Jesus Christ, and beseeching him to attend to the salvation of his soul, he answered, that he did not yet wish to be converted. I inquired why he wore his hair so differently from his countrymen in general, though I was not ignorant that it betokened his being a candidate for the profession of an angekok; he inquired, in return, whether I meant to cut his hair off; but shortly after, he untied the knot of his own accord, and approached the table. I confess the man looked somewhat formidable with his raven locks hanging over his dark countenance. Of course I did not trouble myself about his hair, but, having gratified him with a pipe of tobacco, he left me apparently in very good humour. When he found me last winter here at Hebron, and repeated his visit, I perceived that he had cut his hair off. At this I testified pleasure, and repeated my exhortation, that he should forsake the works of Satan and of darkness, and turn to Jesus Christ his Saviour, who desired to make him happy. He inquired if I had seen Jesus; I replied in the negative, but added, that while Jesus walked on earth, many hundreds had seen him, and though we could not see him with our bodily eyes, yet he was still near to us, and was acquainted with all our ways. His next inquiry was, where Satan dwelt; he received for answer; "In all unbelievers, as might be perceived by the evil deeds which were performed by his heathen countrymen in the north;" After a short pause, he declared his intention to become a convert to Christianity, but not yet. During a second visit which he paid us in June, he went one Sunday with us to church. Here he was much struck with the response which occurs so often in our church litany, "Gude naegliktok nalegak, tussalaungme mittegut," *Hear us, gracious Lord and God*; and he afterwards expressed his desire to hear more of our Saviour, and his intention to learn to read the Holy Scriptures. We wish that he may persevere in his present disposition of mind.

J. P. STOCK."

"LAST winter we had an agreeable visit from Br. Lundberg, with whose assistance we finally determined on a plan for the erection of our mission-premises. They will form, including the church, a building one story high, and 175 feet long by 34 feet broad; and, as you will find on a comparison of the accompanying plan with that forwarded last year, the number and scale of the apartments are considerably reduced. It was at the same time determined to build a boat-house, our temporary dwelling being too confined for the accommodation of the stores brought us by the ship. This work I undertook with the help of two Esquimaux, and, by the Divine blessing on our exertions, saw it completed on the 4th of August this year. A wooden paling, 48 by 44 feet, has also been erected, as a necessary protection for a variety of our household and other articles against the unceremonious visits of the Esquimaux dogs. For the present, however, these various labours, in which I have engaged with all my heart, must be suspended, as far as I am individually concerned, as I have received an appointment to proceed to Okkak, and to assist in the repair of the church at that place; yet I trust means will be found, of carrying forward without interruption, the construction of the premises required for the completion of this settlement.

FERDINAND KRUTH."

From OKKAK.

“YOUR farewell circular addressed to your correspondents in this country affected us deeply. Greatly as we valued this token of your unaltered brotherly affection, and your interest in the progress of this mission, we could not but grieve to think that it indicated the close of a correspondence, from which we have all derived so much pleasure and encouragement. This I can especially declare on my own behalf, after being permitted for 30 years to exchange letters with you. May the Lord grant you to experience much of His gracious presence and His divine peace, under the pressure of increasing infirmity. I know you will sympathize with me, when I inform you, that it pleased our Saviour, on the 7th of December, to call home to Himself my dear wife, after a long season of bodily weakness. I feel my loss deeply; but the Lord, I trust, will comfort me, and strengthen me for the performance of my appointed duties. My own health, I am thankful to say, continues pretty good, though I am sensible of a gradual decline of bodily power. Let me have an interest in your prayers.

S. STURMAN.”

From NAIN.

“WE thank you sincerely for the Periodical Accounts, and other publications relating to the progress of the kingdom of God, which we peruse with much interest and edification. For particulars of the progress we have made in the work of translating the Scriptures, I must refer you to Br. Morhardt, who has been chiefly engaged in it, and with whom, we hope, you will be shortly able to converse by word of mouth. I will only state, that the Book of Genesis has been translated, and is now in course of revision.

“The state of the mission generally, has, by God’s mercy, been such as to afford us satisfaction and encouragement. We continue to have manifold proofs of the mercy and faithfulness of the Lord, displayed towards our poor Esquimaux. It is evident that the grace bestowed upon them is not in vain, though circumstances are not altogether wanting, calculated to try our faith, and bring our patience into exercise. The collection of liturgical hymns which you sent us has proved a means of great blessing to the baptized members of our congregation. The following circumstance will illustrate the value set upon them. In distributing the copies, we had passed over two old widows, under the impression, that as they can only read in the brightest weather, and with the help of glasses, the book would be of no use to them at church. Hereupon they came to us, and earnestly begged for copies, assuring us that they would learn them off by heart, and adding, that they had been unable to obtain the loan of a copy for this purpose, as no one seemed willing to part with a book which all so highly prized. The applicants being worthy members of our church, we did not hesitate to comply with their petition.

“Permit me now to say a few words, in explanation of some remarks on the subject of the southern traders, which were contained in several of our letters last year. It is only fair to state, that against the Europeans who visit this coast we have no further ground of complaint, than that they bring with them half-Europeans, or heathenish Esquimaux, who, partly from ignorance

and partly from ill-will, propagate the foolish stories referred to by our Brethren. Not long since, an Esquimaux asked me, if we had the same king as the Southlanders; for the latter had told him, that *their* king would soon send and drive us all away. Such nonsense an English subject would scarcely allow himself to relate; it could only proceed from the most ignorant heathen. I am anxious to state the above, because I hold it to be our Christian duty to bring forward no unnecessary charges against others, but rather to submit to accusations brought against ourselves, if we cannot succeed in warding off ill-will, by our endeavours to live peaceably with all men. It is indeed true, that we think it right to warn our Esquimaux against the connexions which they are too often led to form with the Southlanders, since their credulous and unsuspecting disposition makes them fall an easy prey to the artifices of ungodly and corrupt men; yet we are at the same time always anxious to guard against the idea, that we wish to fetter them in their traffic. As for ourselves, we purposely avoid everything that looks like interference with the Southlanders. As we do not come to this country for the sake of commercial speculation, we never stir from our post in order to promote it; but we barter with the Esquimaux, for such articles as they have to spare, and choose to bring us. Of late years we have engaged occasionally in the attempt to catch seals by means of nets, and the Lord has laid His blessing upon it, and thereby enabled us to assist the Esquimaux during a hard winter. In all human probability, but for this resource, many of them would last winter have been reduced to the extremity of want.

“ I will now give you a short account of my journey to Hebron in March last. It was on the 20th of that month that I set out from Nain, at 4 o'clock A. M., and took the road over Kiglapecit. By ten o'clock, we were already at the foot of that mountain; but, on our passage across it, we found the snow so deep and soft, that the dogs could scarcely force their way through it. In descending through a woody valley on the other side, we were obliged to dismount, and to make a track for the sledge by means of our snow-shoes, our trusty dogs helping us as well as they could in this tedious process. It was not till 6 o'clock P. M. that we reached the sea ice, in such a state of fatigue that we were glad to lie down on the snow, and spend the night under the canopy of heaven; for although the thermometer stood as low as 22 degrees under Fahrenheit's 0, the snow had not yet acquired sufficient consistency to allow of the construction of a snow-house. Under these circumstances, sleep was nearly out of the question. At 11 in the forenoon of the next day, I reached Okkak, and on the 24th continued my journey to Hebron. Here I spent three most agreeable days, and found cause to rejoice in the progress which the mission had already made. I was much edified by the gratitude expressed by the Esquimaux, for the privilege of having teachers residing with them. The child-like love to Jesus, and the evident desire to live to Him, which pervaded the small Esquimaux flock, made such an impression on my attendant, that he signified his wish to take up his abode among them. On my return to Nain on the 30th of March, I passed that part of the promontory of Kiglapecit where the missionaries Turner and Liebisch encountered such imminent perils, as is represented on the frontispiece of the little volume on Labrador which you sent me. Eight days after, a great portion of the very ice across which I had safely

travelled, was broken up and carried out to sea; I had therefore sufficient reason to thank the Lord for the protection mercifully vouchsafed to me.

JOHN LUNDBERG."

"WHOEVER is acquainted with the natural character of this barbarous nation, cannot but praise the Lord for the change which has been wrought upon them by the power of His grace. They are by no means deficient in understanding; but, as they know nothing of *shall* and *must*, we must often treat them like self-willed children, and take care that when we wish to mend matters, we do not make them worse. We may truly say, that our only hold upon them is that which is derived from the influence of the gospel of Christ; were this to be withdrawn, we should have little or no means of maintaining good order, or of inducing them to adopt any suggestion of our own, however calculated to promote their own interest.

C. B. HENN."

From HOPEDALE.

"WE have received this year a very welcome present of tamarinds, but unaccompanied by any letter or distinct information who is the kind donor. We have reason, however, to believe, that they are a present from Br. Pfeiffer in Jamaica, to whom we therefore beg to return our cordial thanks. He may be well assured, that we have taken a sympathizing share in the peculiar trials and perils, through which he has had to pass, and that we have experienced a corresponding degree of joy and gratitude at the deliverance vouchsafed to him. He will doubtless be ready to declare, that it was good for him to be afflicted, and that however sore the temptation to which he was exposed, it did not fail to bring with it renewed proofs of the power and faithfulness of his gracious Master. During my imperfect service of 34 years in the Lord's house I have been abundantly convinced of His love and goodness displayed towards His servants in circumstances the most trying to flesh and blood, and I trust that I feel an increased disposition to surrender my own will, and to leave all to His gracious direction.

J. S. MEISNER."

(To be continued.)

WEST INDIES.

JAMAICA.

Extract from the DIARY of FAIRFIELD, for 1831.

Jan. 1st. I WILL make an everlasting covenant with you, even the sure mercies of David, Isa. liii. 3. Peace be unto you, John, xx. 9. These texts appointed for our consideration in the Brethren's Church, on this first day of the new year, were to us, very comfortable and encouraging words, and excited in our hearts the desire to renew that covenant which our Gracious Lord and Saviour made with us, when we first tasted His love, and surrendered ourselves to Him as His property. We prayed that His peace, which passeth all understand-

ing, may dwell in us and each member of our congregation, so that every day of the year may be a day of grace and happiness.

Sunday 2nd. We held a love-feast with our national assistants and chapel servants, reminding them on this occasion, to be faithful in their functions, and to set a good example to the flock.

Sunday 16th. We spoke individually with the baptized and communicant candidates of the south division. Many of them expressed themselves in a very satisfactory manner; some said that "it was their earnest desire to love our Saviour, in return for all that he had done for them, and that they wished to be more faithful in prayer." They were exhorted to permit no occupation of whatever kind to prevent them from pouring out their hearts before the Lord, in the simplicity of faith.

Sunday 23rd. Many of our communicants from the south division, came rather late in the morning to speak with us, a circumstance which occasioned us to converse with them in companies of several at once. We took the opportunity of seriously reminding them of the necessity of examining their hearts before they receive the Holy Communion, and of seeking pardon and forgiveness for many known as well as unknown sins and offences. The discourse was from the gospel of the day, Matt. vii. 1—14. The church was full of negroes and free brown people. Br. Pfeiffer afterwards administered the Holy Communion to 255 persons, ten of whom partook, for the first time, of this sacred pledge of our Saviour's dying love.

Sunday, Feb. 6th. On this, our first prayer-day in this year, three adults were baptized by Br. Ellis, under a powerful sense of the presence of our gracious Lord; 18 persons received into the congregation or re-admitted, and 18 added to the class of candidates. After all the meetings were over, those who had received church privileges, came and expressed their gratitude for the favour the Lord had deigned to bestow on them.

Sunday 13th. We conversed with 118 baptized Brethren and Sisters, and were glad to hear some express themselves in a very edifying manner. One brother said, "The Lord is indeed very good to me poor sinner; this I often feel when I call upon Him. I cry to Him day and night, to keep me from doing any thing that is bad." Another said, "Nothing is more sweet to my soul than my good Lord and Saviour, I try to love Him with all my heart." Br. Pemsel preached to a numerous company of whites, browns, and blacks. In the children's meeting, Br. Ellis baptized 5 infants, and commended them to the particular care of their Christian parents. There were also three couples married.

Wednesday, March 2nd. Some new people called on us in the evening to receive farther instruction in divine things; one with great feeling declared, that "he fell morning and night on his knees, and prayed to God." On being asked for what he prayed, he declared "I pray to God that He may forgive me all my sins, and have mercy on me."

Sunday, April 3rd. At 11 o'clock Br. Ellis preached to a crowded congregation, from Rom. vi. 4, and baptized 4 adults into the death of Jesus. The nearness of our risen Lord during this transaction, was very perceptible. Many shed tears of repentance for their past sins. Nearly 2000 persons being assembled at Fairfield, we held a second public service for those who could not attend the first. Afterwards followed the meetings for the candidates and con-

gregation members; 15 persons were received into the congregation, 2 admitted, and 33 added to the class of candidates. It was a truly blessed day for us all, and we trust that some were raised from the death of sin to newness of life.

May 1. Br. Ellis went to Oatlands, to speak with the new-people and candidates. A considerable number of people attended the public service. Among them were several old and infirm members of the congregation, who can seldom come to Fairfield, and who expressed gratitude for this visit.

Wednesday 4th. A Brother, who had been excluded for a time from the Holy Communion, expressed himself very desirous for re-admission, he said "I long for the time when it will please my Saviour, to restore me again to my privilege. I know that I have grieved him much, through my bad behaviour, but feel now very sorry for it, and pray to him continually to forgive me."

Sunday 15th. Many communicant Brethren and Sisters came to lay before us the state of their hearts previous to the Holy Communion. A Brother said, "No day passes in which I do not pray to my Saviour for His help and assistance. I also pray for my master and mistress. That God does hear my prayer, I truly believe. I will tell you one instance. When I saw my master living with a woman in an unmarried state, I considered that very wrong, and prayed to the Lord, to incline his heart to be joined to her in holy matrimony. Now he is making preparation for it, and this makes me full of joy, and I look upon it as an answer to my prayers." Another said, "My good Lord is my friend; to Him I can open my whole heart; He understands best what is good for me. I feel that I have a sinful heart, but I know that Jesus is the Friend of sinners, so I come to Him with all my wants."

June 5th. We spoke with 64 of our baptized negroes, and found them in a pleasing state of heart. After a meeting for members of the congregation, 11 persons were admitted as helpers, (or assistants), and recommended in prayer to the Lord. The rules for the helpers, drawn up by Br. Ellis, were then read to them and commended to punctual observance.

Thursday 9th. Br. Ellis went to Somerset and found the children of the school making tolerable progress. In returning, he called at the house of a Jew, who has two children here with us, for Christian instruction.

Saturday 22nd. Br. and Sr. Pemsel rode to Malvern. The number of people who attended the following day, amounted to about 150; the names of ten new ones were entered in the list, which already numbers 108; a good beginning for a new congregation.

Sept. 4th. Was the memorial-day of the married people belonging to our congregation. About 160 couples attended, and were addressed by Br. Ellis on the peculiar duties of their state of life. In the evening was the celebration of the Lord's Supper; on which occasion eight persons were confirmed, and 20 admitted as candidates.

December 18th. In speaking with the baptized, we were pleased to find, that many grow in the love and knowledge of our Saviour: after the preaching 8 couples were publicly married.

Tuesday 27th. This day was held as a festival for our baptized children, with whom we kept a love-feast; those who have enjoyed the benefit of instruction, gave testimony of their proficiency.

Saturday 31st. We concluded this year in the usual solemn manner, with praise, and thanksgiving for all the proofs of the undeserved mercy of the Lord recommending ourselves and all our congregations in this island, to His care and Almighty protection in the time to come. During the year 1831, there have been baptized or received into the congregation, 91 adults; children baptized, 62; admitted as partakers of the Holy Communion, 72; departed this life, 28; married, 46 couples; excluded, 47 persons. The congregation, at the close of the year, consisted of 686 communicants, 264 baptized adults, 438 children, total 1388; candidates for reception or baptism, 306; new-people and excluded, 664; grand total, 2358. The congregation and its servants herewith commend themselves to the prayers and intercessions of all who love the Lord Jesus.

JOHN ELLIS.
G. PEMSEL.

EXTRACTS of *Letters from Br. JOHN ELLIS.*

“ DEAR BROTHER,

FAIRFIELD, *August 18th, 1832.*

“ I AM thankful to be able to inform you, that, in our own, and the adjoining parish of St. Elizabeth, things are by degrees assuming a settled appearance. Our congregation at Fairfield is certainly in a much more promising way than it was some months ago; most of those who during the panic had stopped work for a day or two, have expressed their sincere sorrow that they should have listened to unfounded reports, and acted upon them, and desire not to lose their connection with us on that account: with such, we exercise church-discipline as their several cases require; and you will rejoice to hear, that at the two last communions, we could admit about 380 persons of both sexes to this ordinance. At New Eden, the estates' people attend pretty well, but the greatest proportion of the Negroes in the mountain district are still prohibited by their owners from attending. Br. and Sr. Renkewitz seem to get into the service tolerably well. Br. and Sr. Ricksecker are at present with Mrs. Cooper, on a visit, for the benefit of their health. Br. Ricksecker goes down to Mesopotamia every alternate Sunday. He has not lately reported what his prospects are. The Somerset and Fairfield day-schools continue to flourish; we have 52 scholars in the former, and 16 in the latter. The school-room at Somerset might be advantageously enlarged, if we had but the means.

October 6th, 1832.

“ The centenary jubilee of our missions was celebrated in most of the congregations on the Sunday after the 21st of August, and was spent not only as a day of praise and thanksgiving, but also as a season suited to special self-examination for ourselves, who have the privilege to labour in the Lord's vineyard. A review of our own faults and imperfections brought us again to the mercy seat, where we experienced fresh tokens of the love and pardon of our gracious Lord and Master, and were enabled to make a renewed dedication of ourselves to Him. Pray for us, my dear Brother, that we may enter into the new century in the same spirit as that in which our first missionaries commenced their labours, at least in as far as it was entirely consistent with the mind of Christ, and the spirit in which He would have his servants preach the Gospel.

J. ELLIS.”

From Br. J. SCHOLEFIELD.

“ DEAR BROTHER,

NEW CARMEL, *August 15th, 1832.*

“ THOUGH I make no doubt you have, long ere this time, been made acquainted with the leading circumstances of our situation during the late troublesome period, I will venture on a brief connected recital of the facts that occurred in this vicinity, even at the risk of repetition. ’Till Christmas last our congregation continued to flourish as usual, and on the first, second, and third holydays, Br. Renkewitz and myself were fully occupied. I preached in the church, he in the school-room, at the same time; but these places were too small to admit all who came, many still remaining outside for want of room. On the third day (Tuesday,) some of our free people were called away to join the militia, and repaired to their respective companies. On this occasion, several of the ladies remarked, that serious disturbances were apprehended in St. James’s, a statement which, I must confess, gave me no alarm, for I did not believe anything of the kind. Wednesday properly belonged to the Negroes; but several of our religious friends thinking it better, to give the people the following Monday instead of it, I mentioned from the pulpit, that we should have Divine Service on that day: but how differently events turned out in the sequel! The very next day the revolt commenced in good earnest; but all the people in our neighbourhood were quietly and busily at work, perfectly ignorant, I verily believe, of what was going on in St. James’s parish, which was not more than 20 miles distant. About 11 o’clock on Thursday morning, a note was sent express from Mr. Scott to inform us that the Negroes had risen, and were burning the estates in St. James’s. From this time, one messenger after another came rapidly in, each bearing accounts more painful than the preceding. Our white neighbours were meanwhile fleeing as fast as possible to the nearest sea-port towns. Our worthy friend, H. Scott, Esq., came to know what *we* intended to do. This was a trying point. There was not a white person left in the neighbourhood at the time, to our knowledge, but Mr. and Mrs. Scott, and they were intending to go without delay, but a kind Providence stopped them, though they three times attempted to set out. They had no occasion to fear their own people; but there was reason to apprehend their being overpowered by numbers. My mind was made up not to quit my post, but to remain and do my utmost to encourage the people to attend to their duty. My dear wife would not go away without me; we therefore all resolved to continue at the settlement, and commit ourselves and our dear children to the Divine protection. Our servants being free hired people were obliged to join the militia, so that not a man was left on the place at night. The rebellion spread rapidly, and the flames appeared all round us. Our only refuge the Lord, whose mercies endure for ever. Many of the free people of colour, whose husbands and sons were among the militia, came to us for shelter, so that we had more than 40 females on the place, including the teachers and some children from the schools at Woodlands and the Cruse. I kept watch till half-past 2 o’clock every morning, then Br. Renkewitz mounted guard; but we had no weapon: prayer and faith were our only shield. In the midst of all this distress, we imagined that ourselves and Br. and Sr. Light were the only missionaries who were in this dilemma. How great was our surprise and distress to

learn that Br. Pfeiffer had been taken into custody, and was confined at Mandeville. We often assembled with our few people, and prayed most fervently for him, nor did we fail to experience the Lord's presence amongst us when so engaged. Several owners of slaves sent their head-people to get advice, and some came of their own accord, all of whom we admonished to be faithful to their masters. Many of them were much alarmed, but they promised to defend their masters' property to the last, and on no account to join the rebels; and I am happy to say, they were enabled to remain faithful. Not a single member of our congregation, either at New Carmel or Beaufort, was at all implicated: on the contrary, where we had influence over the majority of the Negroes, the properties were not burnt, even in the Darliston Mountains, and the neighbouring district. Several of our people were nearly losing their lives for their faithfulness. This was the case with a man belonging to Mr. Williams, who had a mascheat (a kind of sabre) put to his throat, and with several others. The helper Brother in that neighbourhood was intrusted with the care of his owner's property, and he kept his trust so well that, it was said, 10*l.* was offered by the rebellious negroes for his head; this man's name is David Alexander Bent, a brown slave. Not a single place was destroyed within five miles of New Carmel; but, instead of the glory being given to God, many say it was the guard at New Savanna and Windsor Forest that saved this neighbourhood. I am willing to admit, that, through the Lord's blessing, it may have been the means of keeping back the rebellious negroes from St. James's and Hanover, and also bodies of strange negroes in arms; but any man who with calmness views the late proceedings will discover, that the plan of operation with the insurgents was to send one or more of their party to the estates, and that these individuals influenced the ill-disposed negroes to burn their master's property. It was seldom the case that a property was burnt, where the people of the estate refused to join. In every instance that has fallen within my own knowledge, the destruction was effected by the latter, either with or without assistance. Where the negroes were unfaithful, nothing but the occupation of the estates by the militia could prevent their being fired. I knew the members of our own congregation to be well-disposed; but among the people on the adjoining properties, there are a few ill-disposed, and many who never come near any church. Against these I therefore thought it my duty to warn the head-people. Nothing was to be feared but superior force on the rebels' side; for no spirit of rebellion, but, on the contrary, the most devoted attachment existed on Lennox and Hopeton and other properties in this district, and the most unequivocal testimonies of fidelity from the negroes to their masters, and especially towards Mr. and Mrs. Scott, were given. At the close of martial law, most of the Baptist chapels were pulled or burnt down by lawless mobs, and some of those belonging to the Methodists; and, since I began to write this, the most alarming reports have been circulated respecting ourselves. It is asserted, that no chapel or religious teacher unconnected with the Establishment or Kirk of Scotland must remain in this country; and though we have not hitherto been attacked, we do not know how soon we may be.

Our congregation at Darliston continues to prosper. We have got a new place, about two miles from the old one, for 200*l.*; towards which I have received, by collections and subscriptions, more than half, and the other half is promised. Br.

and Sr. Ricksecker and family came up from Mesopotamia about seven weeks ago, for change of air. They are living with us; and as we are three families at New-Carmel, we visit Mesopotamia, Shapton, and New Beauforts every fortnight. It was lately resolved that Br. and Sr. R. should remain at New Beauforts during the wet season, as it is a healthy situation. But last week, while I was there with my family, trying to put the place in order for them, we learnt that riots had broken out at Savanna la Mar, during which several houses were pulled down belonging to some brown men called Deleons, who protected the Baptist missionary, and several persons belonging to the attacking party were wounded, though not mortally. Our persons were threatened, and word was sent to me, that I was not to live more than a fortnight, and that our places should be destroyed. I therefore broke off from the writing of this letter, and went to the people who sent the threats. I performed the journey yesterday, a distance of nearly 30 miles, and faced our worst enemies. They denied any intention to take my life; but told me, that, since I harboured Mr. Pfeiffer, they would pull down or burn our places. They added, that they had sworn to root out all but the Established Church and Kirk. I trust, however, that the Lord will protect us against these misguided men. We shall, as hitherto, study to discharge our duty in such a manner, as to give no reasonable cause of offence. Pray for us. I am, &c.

JOHN SCHOLEFIELD.

From Br. JACOB ZORN.

SPRINGVALE, *August 8th, 1832.*

MY DEAR BROTHER,

“THE Black River packet, which sails in two days, affords me a favourable opportunity of thanking you for your letter of June 4th, and for your assurances of sincere participation in the trials and difficulties which have befallen us. We have indeed great reason to sing of mercy even in the midst of judgments, and gratefully to adore the Lord, that during the violent heavings of a political volcano, our missionary cause in Jamaica has been comparatively little obstructed. We would acknowledge, that it was by the Saviour's goodness, that we were hidden in the hollow of His hand, and not by our own foresight or sagacity. We have the more reason to be thankful, since the missionaries of other Christian denominations have been called upon to suffer severely, by the destruction of their chapels and the hinderances opposed to the resumption of their labours. It is our prayer, in which, no doubt, all who love the Lord Jesus in sincerity will join, that He would overrule all passing events for the glory of His name, the extension of His kingdom, and the good of souls. The attempts made to cast odium upon some parts of our religious system, especially our conversations with the individual members of our flock, by the dissemination of various calumnies, have hitherto proved abortive. The good sense of the community around us has taught them, that if any evil resulted therefrom, it would soon be visible. At any rate we cannot consent to waive this part of our plan, knowing that it is attended with the most decided advantage and blessing to the ignorant, and that without these familiar conversations, our labours would be nearly in vain. If it be the Lord's will to put our faith and our love to further trials, we hope to be enabled to follow Him ‘through good and through evil report,’ yea, ‘to account it all joy if we suffer reproach and

persecution for His name's sake.' Even if He should be pleased to lay us aside for a time, we hope for grace to bow to so mysterious a dispensation. But these are only suppositions; the realities at present are much more cheering. Even in these times we have been able 'to lengthen our cords and strengthen our stakes.' By means of funds collected in this island, Br. Scholefield has already re-established the school and preaching-place at Beauforts. The congregation at that outpost continues steadily on the increase, and its members are thankful for a place in which they can assemble to worship God. At Malvern in the Santa Cruz mountains the prospect is no less encouraging. Our services there are attended to by a numerous and attentive auditory. Our esteemed friends, Mr. and Mrs. James Miller, of that place, do all in their power to support and further our missionary exertions. At my last visit, I was delighted to find, in my individual conversations with the negroes, an evident increase in the knowledge of God our Saviour, and a disposition to obey the dictates of His word. Being well aware, with what tenacity the negroes in general cling to their old sinful practices, such as persisting in their connexions without marriage, it was very gratifying to us, to find a number of our hearers quite willing to comply with the Divine command. At New Fulnec chapel, we are humbly thankful to perceive a returning desire after the Fountain of Living Waters, which had been somewhat weakened by the events in the commencement of this year. Since crop-time, we have had very numerous auditories; on some occasions not a seat is vacant. We also begin to see a number of new faces, which encourages us to hope that our labours will not be in vain in the Lord. The exclusion of two members from church-fellowship, and the disowning of several new-people and candidates, on a late public occasion, has, by the Lord's blessing, produced a beneficial effect on the rest of the congregation. The announcement drew many tears from all present, with other symptoms of Christian sympathy, which much relieved the painful duty, and produced a delightful unanimity of feeling, when we knelt down to intercede for these wanderers from the path of life. May the Lord of His infinite mercy not withdraw His Holy Spirit from them, but bring back all those who have erred!"

IRWIN HILL, *Sept. 7th.*

"According to a resolution of our Conference, the Brn. Ellis and Scholefield proceeded to Spanish-Town, and, on the 27th ult., waited upon our new governor, Earl Mulgrave, with an address, congratulating him on his arrival, and soliciting his favour and protection for our church and mission. They were received very graciously, and a satisfactory reply was given, as you will see by the papers herewith annexed.

"I have the pleasure to add, that the same Brethren also called on the Bishop, and were received by him with much kindness; and that, in a reply to a communication from Br. Ellis, he addressed him in the most friendly and satisfactory terms, with permission to make any use of his letter. The Lord be praised for all He has wrought for us; may we in return serve Him with the greater zeal and devotedness!"

J. ZORN.

From Br. J. T. LIGHT.

IRWIN HILL, Oct. 5.

MY DEAR BROTHER,

“BY the mercy of God our church and premises are still standing, and, as things in this parish are becoming more tranquil, I cherish the hope that the gospel light will continue to reflect its cheering rays also from this our dwelling-place, and that the Brethren’s missionaries may long be favoured to labour in this island for the good of souls. We live, however, in awful times, and it is very evident, that a desperate attempt has been made by the Arch-enemy, if not to destroy, at least to bring into open contempt, the precious doctrine of reconciliation with God through the blood of Jesus. Ever since the late disastrous insurrection, a spirit of libertinism has gone forth, which seeks to undermine all religion, and bring about, if possible, the return of the former times and customs. We therefore need your prayers at the Throne of Grace, that those who have tasted that the Lord is gracious, may not be turned aside from following after Him, through the fatal influence of the spirit that now worketh in the children of disobedience. I have already said there is quietness around us; I can also add, that our dear people and a number of our friends are very thankful, that in these parts a house of prayer, besides those of the Established Church, remains open, in which they can enjoy the means of grace unmolested, and where the Lord visits and refreshes His people. The number who do attend, is indeed by no means equal to our wishes or reasonable expectation. There are, however, ‘mourners in Zion,’ who, I trust, will be comforted in the Lord’s own time. Several of our members have departed this life; and of these, some, we have no doubt, are gone to join the Church triumphant. Several children have been baptized, and a few couples married. Not many adults have been added to the Church since my last report.

“On the 19th, we celebrated with great joy the centenary anniversary of the Brethren’s missions. On Sunday morning, at sun-rise, a respectable company met to render their thanksgivings to God, for the gift of the precious gospel, and for the mercies we now enjoy. At the former service, held at 11 o’clock, the church was filled with hearers, whose countenances bespoke the pleasure they inwardly felt on this occasion. The text was, ‘*How beautiful are the feet of him that bringeth good tidings,*’ &c. A brief account was given of the circumstance, as connected with the first preaching of the gospel to the negroes in the Danish West India Islands, and its subsequent happy effects in other islands. One woman and four children were baptized. In the afternoon, our negro Brethren and Sisters and the baptized children had a solemn love-feast. We felt happy on the occasion, and think the circumstances of the day will not soon be forgotten.

“Our dear and worthy friends, the Rev. Mr. Murray and his wife, Missionaries of the Wesleyan Society, who so kindly gave us shelter during the awful period of last January, have for some time past been prevented from exercising their ministerial duties, their chapel being shut up, and their congregation forbidden to assemble to edify each other. They have of late attended our public services. Last Sunday, with about thirty of their communicants, they joined us at the Lord’s Supper. It proved to them as well as to ourselves a very refreshing season.”

JAS. T. LIGHT.

The Address of the Brethren's Missionaries in JAMAICA to the Earl of BELMORE, and his Excellency's Reply, referred to in the preceding Correspondence, are as follows :—

ADDRESS.

“ WE, the ordained Ministers of the Episcopal Church of the United Brethren, sent forth to preach the gospel to the negroes and others in the Island of Jamaica, beg leave to offer our sincere congratulations on your Excellency's safe arrival at the seat of your Government.

“ We feel particularly thankful to our most gracious Sovereign, for having placed us under the protection of your Lordship, and confidently hope that a steady perseverance in our efforts to disseminate the great truths of the Son of God, who ‘ shall speak peace to the heathen,’ may meet your Lordship's approbation, and continue to secure to us the fair exercise of our religious functions, which we and our predecessors in Jamaica have enjoyed since the year 1754. We shall, to the utmost of our power, endeavour to merit a continuance of the favour and indulgence granted to our Church by an Act of Parliament of Great Britain passed in the 22nd year of the reign of His Majesty George II., as well as the good-will and approbation of the worthy proprietors, resident in the vicinity of our several settlements in this island, many of whom have so recently come forward with testimonials in our behalf.

“ May our gracious God vouchsafe to our beloved Sovereign, William IV., and every branch of the royal family, His choicest blessings, and may He grant to your Lordship, and your esteemed Countess, uninterrupted health and happiness, with a rich measure of wisdom from above, to direct your Lordship in the important concerns of your government; and that your Lordship's endeavours may be abundantly prospered, and crowned with success, is the sincere wish and prayer of the Ministers of the Church of the United Brethren.”

HIS EXCELLENCY'S REPLY.

“ Gentlemen,—I return my sincere thanks to the Ministers of the Episcopal Church of the United Brethren, for their congratulations upon my arrival, and their good wishes for the success of my government.

“ I am duly impressed with the paramount importance of the general diffusion of religious instruction; and whilst, as heretofore, you can appeal to the fact that, in the true spirit of the gospel, you preach the doctrines of ‘ peace and good-will amongst men,’ you will, by such a line of conduct, obtain the protection of all persons in authority, merit the concurrence of the proprietors residing in your vicinity, and best insure the continued success of your virtuous endeavours.”


 ANTIGUA.

Extract of the DIARY of NEWFIELD, for the Year 1831.

January. WE entered the new year with prayer and praise, commending ourselves and our negro flock to the grace of our Lord Jesus Christ, the love of God, and the communion and guidance of the Holy Spirit for the ensuing year.

23rd. We spoke with all our communicants. They are prevented from visiting us as much as they wish, by the additional labour in sugar crop-time; but we were edified by the declarations of many, who indeed walk worthy of the gospel, concerning their love to the Lord and His ways. In the evening, we celebrated the Holy Communion. At this busy season, many of the young people cannot attend the school, and hence they not unfrequently forget all they have previously learned.

Feb. 7th. Br. Zellner visited an old, sick, and blind communicant negro, *Jacob Sweet*. He was in a very delightful frame of mind, satisfied and resigned to the will of the Lord. He said—"My heart is open to receive my Saviour. I long for nothing but communion with my God, and to enjoy His love. I love His house, and His precious word, but am often obliged to remain at home on Sundays, for want of a guide to lead me on the way, which always grieves me." Br. Zellner sang a hymn and offered up a prayer, for which he was very thankful. From hence he went to Lavington, and visited other sick persons. Similar visits were paid, in the following days, on other estates. He found most of the sick resigned to the will of the Lord, to whom he commended them all in fervent prayer.

13th. We entered into the Lent season, and prayed the Lord to renew within us all a deep impression of what He has done and suffered for us.

20th. We partook of the Holy Communion with 106 of our people, of the Belfast division. In speaking with them previous to this celebration, we had, in general, cause for satisfaction. *William*, from Elliot's plantation, expressed great thankfulness for the preservation of his life, having been knocked down and run over by a trash waggon, but without receiving any further injury than a few bruises. He added, "When I got from under the wheel I fell upon my knees, and thanked the Lord for my preservation. He is, indeed, a good and merciful Saviour. I examined my heart, and found that I had well deserved punishment." Ever since, he has been much more constant in his attendance at church.

March 13th. We held a conference with the Assistants, and as several negro men and women had for some time neglected coming to church, and we have reason to suppose that their conduct is not correct, we sent them notice by the Assistants, that if in a fortnight they did not make their appearance, or shew cause of absence, their names should be transferred into the class of excluded.

18th. Brother Zellner visited a sick man on Watson's estate. He was an excluded person, and dying of a galloping consumption. Being asked what verse should be sung for him, he pointed out the hymn, "*How very weak I am—My Saviour well can see,—And how exceeding short I fall—Of what I ought to be,*" &c.

About a fortnight ago, an order was issued by Government, by which the Sunday's market was abolished, and decreeing, that whoever bought or sold on that day, should be subject to a penalty. As, however, no other day was positively appointed for the negroes to hold a market, and dispose of their produce, they were very indignant, and many expressed their intention of resisting the orders of Government. In speaking with our people, we endeavoured to convince them that they ought to shew obedience to every order of Government,

encouraging them to hope that another day would soon be appointed; and we succeeded in pacifying most of them. They spoke very properly in reference to their Christian duties, and expressed their intention to perform them. Br. Müntzer preached an impressive discourse on the subject of the fourth commandment.

[Here follow some particulars relative to the partial insurrection of the negroes; but as they contain little which has not been anticipated by previous accounts, (see p. 39 of this Vol.), they are omitted.]

During the Passion-week, the Missionaries visited several plantations, and in the hours appointed for rest at noon, read to numbers of attentive negroes the daily lessons.

31st. Being Maundy-Thursday, Br. Zellner went to Cotton estate to read the history of these days. Though the wind favoured the working of the mill, the manager gave the negroes permission to attend the service. On leaving the place, Br. Zellner received the thanks of all the negroes.

April, Easter-Eve.—We had a conference with the Assistants, after which they, as usual, spent the night in the church, to be ready for the Easter morning service. A large company of adults and children assembled in our burial-ground, to hear the Litany, and afterwards in the church, for the reading of the history of our Lord's resurrection. At 12 o'clock the chapel was crowded with attentive hearers, and many could not find room. It was a blessed festival for us and our people.

7th. At 2 P. M., we were not a little alarmed by the ringing of the fire-bell on Lyon's estate, from whence we saw the flames ascending, near the mill and boiling-house, the fire having begun in the trash-house. This fire was soon extinguished, but now we saw with terror a thick cloud of smoke rising from behind the hill where the negro-houses lie. The Missionaries immediately repaired to the assistance of the unfortunate inhabitants; and, on ascending the hill, they saw that the greater part of the negro cottages were in flames. The poor negroes were running to and fro in despair, wringing their hands, and calling upon the Lord for mercy. The Missionaries did all they could to advise and encourage them. One communicant negro sister, attempting to save her property, was so dreadfully burnt that she died the next day. Fifty-seven negro houses were consumed, besides kitchens, outhouses and pigsties. Immediate steps were taken to repair the damage, and to cover in the walls left standing.

10th. After the sermon, the congregation were exhorted to render assistance, and bestow their charity upon the poor sufferers. Many of the wealthier class among the negroes were very willing to do this. By *these* are meant such as, by the sale of their produce, have acquired some property, and keep horses, pigs, all kinds of poultry, sheep, and goats; and, in this respect, many of them act with great prudence and economy.

12th. *Patrick Gobels* met with a serious misfortune, being twice whirled round by the windmill. He was dreadfully hurt, and had several bones broken. He expressed himself resigned to the will of the Lord; and said, that this misfortune was sent to purify his soul more and more from the dross of sin. Br. Zellner prayed with him and his friends, who had assembled to offer assistance

One of his legs was afterwards amputated, but the poor patient did not long survive the operation. We much regretted the loss of this worthy communicant, who was a very useful man in the plantation. He was buried on the evening of the 13th, when a large party of his friends and neighbours attended, who were addressed by Br. Müntzer on the necessity of being always ready to appear before their Judge. The whole company shewed the sincerity of their affection for the deceased, by many sighs and tears.

22nd. Br. and Sr. Coates arrived here, and will for the present reside at Newfield. They were recommended to the love and confidence of the congregation at the evening-meeting.

24th. Br. Zellner took leave of the congregation. He delivered a farewell discourse to the helpers and chapel-servants, which seemed to make a deep impression upon them. In the following days he took leave of several friends in the neighbourhood, and set out for St. John's on the 28th.

July 10th. Two hundred and forty-two communicants of the Nonsuch division partook of the Lord's Supper.

December 11th, was the funeral of an old communicant brother, *Nicodemus*, from Gobel's. He was supposed to be more than 100 years old. He valued his Christian privileges, and was a faithful member of our church to his end, having been thirty-six years a communicant.

25th. Being Christmas-day, we had a pretty large auditory, and afterwards the celebration of the Holy Communion.

27th. After the public service there was a meeting for the children, of whom 224 attended; having recited a Christmas-hymn, they all joined with cheerful voices in singing the praises of our Incarnate God.

31st. We concluded the year with the usual solemnities. In the year 1831, 27 persons became partakers of the Holy Communion; 9 were re-admitted; 38 admitted candidates; 3 adults and 33 children were baptized; 20 baptized as children, received into the congregation; 27 became candidates for baptism; 52 were excluded; departed this life, 25 adults and 10 children. The congregation at Newfield consists of 573 communicants; candidates, 186; baptized children, 363—total number, 1122; to which may be added 202 new people and excluded, making a total of 1324 persons.

J. G. MÜNTZER. J. COATES.

Extract from the DIARY of ST. JOHN'S, ANTIGUA.

Celebration of the Centenary Jubilee.

August 21st. WAS a happy, and, we trust, a blessed day to many here. A fortnight ago, we inserted in the newspaper a notice that the centenary anniversary of the commencement of our mission would be celebrated at all our settlements in the island on this day; to which was added a request, that proprietors and managers would afford the members of the church an opportunity of attending; a request which was generally complied with, by allowing the people to quit their work at 12 o'clock. Some difficulty occurred here and there in distinguishing the church members. Whole estates of negroes claimed relationship with us on this occasion; and some excluded persons manifested much sorrow, that they were not permitted to leave their work and enjoy their forfeited privileges.

At the appointed hour, 2 o'clock, both the church and school-house were filled with people, whilst many more were prevented by the rain from joining us. The sight of above 2000 negroes, who only two hours before were working in the fields, but on their liberation at noon had hastened to array themselves in white garments, entering into the gates of the Lord with thanksgiving, and filling His courts with praise, was well calculated to encourage us in our work; forasmuch as we saw in this circumstance an evident token, that the labour of the Brethren's missionaries in this island has not been in vain in the Lord. We were also much cheered by the attendance of many of the most respectable of the white inhabitants, and among them of the worthy rector of St. John's, our esteemed friend, the Rev. Mr. Holberton. We are also bound to acknowledge with gratitude the marked expression of approbation which we received from his Excellency the Governor, Sir Patrick Ross, who honoured us with his presence on this memorable occasion, attended by his aide-de-camp and private secretary. We shall not soon forget the kind manner, in which he informed us of his intention to attend the meeting, and of his esteem for our church and labours. May that Saviour whom we preach, the Lord of heaven and earth, bless him with the blessings of heaven above and of the earth beneath! Both in the church and school-house the congregations were addressed at the same time, by myself and Br. Zellner, from 2 Cor. viii. 13. "*If our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.*" After which a statement was given, necessarily so concise that the half could not be told, of the wonderful ways of the Lord with our church and missions, and of our labours of 100 years in preaching among the Gentiles the unsearchable riches of Christ. The collection for the missions amounted to 55 dollars. After the public meeting the congregation was addressed by Br. Bayne, from Heb. vi. 12, connected with Heb. xiii. 7. In conclusion, we implored the Lord, in fervent prayer, to renew our days as of old, to grant that His word may still have free course among us and be glorified, and to bless us, as He hath promised.



BARBADOES.

*Extract of a Letter from Sister MORRISH, to Brother C. F. RAMFTLER, late Minister of the Brethren's Congregation in Bristol.**

DEAR BROTHER,

SHARON, September 22nd, 1832,

"BR. and Sister Klose having safely reached this island, we are looking forward to our removal to Antigua in November next, pursuant to our call. We

* This letter was not permitted to reach its primary destination. On the 25th October, a few days before its delivery, the gifted and indefatigable servant of Christ, to whom it was addressed, and whom the writer regarded with the affectionate reverence due to a spiritual father, closed his eminently useful labours on earth, and entered into that rest which remaineth for the people of God. Though a German by birth and education, he had long learnt to look upon the country, in which for twenty-eight years he exercised the ministry of the gospel, as his home; he felt strongly attached to her institutions, and knew well how to appreciate her civil and religious advantages. It was at all times his delight to maintain a brotherly intercourse with his fellow-servants

feel much at the prospect of leaving this dear congregation; but I can truly declare, that we are both completely resigned to the will of the Lord, not doubting that this, like all His former dealings with us, proceeds from wisdom and love. When our call was publicly announced, we were quite overcome, in spite of every effort to repress our feelings. The dear negroes gathered around us after the service, and endeavoured to comfort us with their expressions of affectionate sympathy. "Don't cry, Missy," they said, "but pray to our Saviour." In the well-being of this little flock, we shall always feel the deepest interest. When I first came to Sharon, I feared that I should never be able to distinguish one face from another; but now the expression of many of their countenances is strongly fixed on my mind. Our school continues to prosper; I have lately been able to attend to it pretty regularly, and with the behaviour and improvement of the girls I have every reason to be satisfied. Several pupils belonging to the testament class are peculiarly promising. A further supply of rewards for them would be very acceptable. I find something of this kind a powerful means of promoting the diligence of our dear negro scholars. It is not necessary to go to much expense, for they are easily pleased. They are delighted with trifles, which children in England would think unworthy of their notice.

"The dwelling-house at Sharon is now in a very advanced state; the church it is thought better not to commence till after the hurricane season. We are at present hewing stones in the neighbouring gully; and while Br. Taylor superintends this work, my husband overlooks the carpenters. He wished much to have seen the church finished before he left; but such not being the will of our Saviour, he is quite content. Ever since the hurricane he has been blessed with remarkably good health. My own continues but indifferent; but though I go on in weakness, I am thankful still to be able to go on. At times I am disheartened, on account of my infirm state of body, but I have no doubt that this very circumstance, trying as it is, weakens my attachment to earthly objects, and makes me cleave more closely to our Saviour. We thank you for your kind inquiries after our dear boy, who is really a very engaging child; we do, indeed, regard him as a precious gift from the Lord, and have no wish nearer our heart, than that he may become a zealous and devoted servant in the Lord's house. Continue to remember us in your prayers. I am, &c.

ELIZ. MORRISH.

in other churches, and to co-operate with them to the utmost of his ability, in every undertaking having for its object the extension of the Redeemer's Kingdom. As a home-labourer in the Missionary vineyard, (if such an expression be allowable), few have been more zealous or more successful than our departed brother. Not only was he enabled to collect funds to a large annual amount, for the support of the Brethren's Missions, but he had the yet higher honour conferred on him, by the Lord of the harvest, of being instrumental in preparing labourers to go forth into His harvest. Of this company, some have already entered before him into their Master's joy: the survivors, while they mourn, with so many of their fellow-servants, the loss of a faithful friend, and a judicious and experienced counsellor, will, it is hoped, be enabled to *follow his faith, remembering the end of his conversation, Jesus Christ, the same yesterday, and to-day, and for ever.*—ED.

DANISH ISLANDS.

THE following Reports from this Mission contain a variety of interesting particulars, relative to the celebration of the Centenary Jubilee of its establishment, on the 21st August last. They supply abundant evidence, not only of the grace of God our Saviour, which accompanied, and which has followed the solemnization of this remarkable festival, but also of the esteem in which the labours of the Brethren in these islands continue to be held by the Danish Government, and by the colonial authorities and population. The honour which, in this instance, has been openly and spontaneously put on the Missionary work, calls for, and will doubtless receive, a grateful acknowledgment from all who are interested in its prosperity. Yet it is not herein that we desire to glory, but rather in the unspeakable mercy and grace, which the Lord has been pleased, during the long period of a hundred years, to manifest to many thousands of the most despised and depraved of the human race, and in the tokens of His favour and acceptance, vouchsafed to His feeble and unworthy servants. May the remembrance of His past goodness encourage both us and them to proceed in His work with renewed zeal and faithfulness, at the same time that we use all diligence for the removal of every thing, either in ourselves or our converts, which is contrary to His Holy mind, or calculated in anywise to impede the furtherance of His Gospel.

Extract of a Letter from Brother J. G. BOENHOF.

MY DEAR BROTHER,

NIESKY in ST. THOMAS, *August 28th, 1832.*

“ I HASTEN to communicate to you, for the information of your Society, and the many friends of our Missions in Great Britain, the following particulars of the celebration of the Centenary Jubilee of our Missions in this island, the scene of the first attempt made by the renewed Brethren's Church to make known to the heathen the glad tidings of salvation.

“ At the approach of this important memorial-day, we waited upon our respected Governor, with the request, that all the negroes in connexion with our Church throughout the island might have a holiday granted them on this joyful occasion. Not only was this favour kindly conceded, but a proclamation was issued by the Governor-General of the islands, in which the planters were directed to exempt all the negroes belonging to our congregations from work of every kind, from the 20th instant at noon, to day-break on the 22nd. The half-day was to be given them, that they might have time to make the needful preparations, and that the old and infirm might have an opportunity of reaching the settlements, previous to the morning of the festival. Many aged and disabled negroes were, at our request, conveyed to church, some by

water, others on mules, and others again in vehicles drawn by four men. Each of them likewise received a present of 10 stivers, that they might obtain the needful refreshment, and thus be enabled with comfort to attend the various services. In fact we are bound to declare, that, on this occasion, the majority of the proprietors vied with each other in readiness to meet our own and the negroes' wishes, in every thing connected with the approaching celebration.

"The festival was ushered in by a solemn service at 9 o'clock in the morning, at the close of which an outline of the memorable occurrences of the last hundred years was communicated. At 11 was a public discourse in reference to the subject commemorated, which was attended by a great concourse of persons of all ranks, and was followed by the reception of several adult negroes into the Church of Christ by holy baptism. A love-feast was then held with all the members of our congregation, in two divisions, the number being too great to allow of their assembling at once. The services of the day were concluded by a discourse, and the admission into church-fellowship of several baptized negroes. We can declare with truth, that it was a day of sacred joy and refreshment from the Divine presence, and that the Lord was sensibly in the midst of us; so that we are enabled to believe that the flame of His Divine love has been enkindled, or made to burn more brightly in many hearts. As for ourselves, we have been encouraged to enter upon a new Century of Missionary labour, in firm, yet humble reliance upon His goodness and power, and not doubting that He, who hath hitherto performed miracles of grace on behalf of His feeble servants, and of the sable flock committed to their charge, will continue to deal with us according to His loving kindness and tender mercies.

"The following particulars connected with the progress of the Mission in the Danish islands during the past century deserve to be here recorded.

"At the seven stations in the islands of *St. Thomas, St. Croix, and St. Jan*, there have been baptized, adults of both sexes, 18,503; children, 12,807; baptized adults received into church-fellowship, 5,413; admitted to the Holy Communion, 13,333; adults departed this life, 17,012; children ditto, 4,963. Missionaries of both sexes departed, 152; children of missionaries, 65. The seven negro congregations consist at the present time of nearly 10,000 souls, whom, with ourselves, we earnestly commend to the intercession of our dear brethren, and sisters, and friends.

J. G. BOENHOF."

◆

*Report of the Celebration of the Jubilee in the Island of ST. CROIX, on the
21st and 26th of August, 1832.*

FOR several months previous to the celebration of this festival, the Missionaries had endeavoured, both at church and in private conversation, to explain to the negroes its character and object, exhorting the at the same time to pray for the instruction and operation of the Holy Spirit, that their hearts might be prepared for a right observance of it. Our next object was to obtain for the negroes belonging to our church exemption from labour on the 21st August, that we might be enabled to assemble with them in the presence of the Lord,

on the same day, on which the whole Church of the Brethren would join with many warm friends of the Missions in its commemoration. We applied for that purpose to his Excellency, our respected Governor-General Von Scholten, who not only immediately granted our request, but added to the order a recommendation to the proprietors, that they should give to our Church negroes half of the 20th, the day preceding the festival. Nor did his Excellency rest satisfied with this act of kind consideration, for he came himself to *Friedensthal* the day following, to express the warm interest in the Missionary work of the Brethren in these islands, felt by his Majesty, our beloved King Frederick VI. and to assure us, that he entertained the same sentiments, and was therefore disposed to make known by every means in his power to the inhabitants of these islands, this favourable disposition of the King and his Ministers. His Excellency added, that as he could not attend at all three places, and the position of *Friedensfeld* was the most central*, he wished that the principal services might be held at that settlement, and as the church there was too small, that the congregation might meet in a large open field in front of the buildings. Although this suggestion interfered with our original plan, we could not hesitate as to the propriety of its adoption. We therefore appointed the open space to the east of our church for the service, and put up a temporary shed 60 feet long, and 10 feet broad, with a projection in the middle 15 feet by 5, under which the Minister's desk was placed. This part was covered with sail-cloth, and the rest of the shed with locust leaves, as a defence against the sun's rays.

The neighbouring proprietors and managers with great willingness assisted Br. Staude in this work, by sending workmen. His Excellency, the Governor, came himself several times to *Friedensfeld*, and expressed his entire satisfaction with all the arrangements.

At *Friedensthal* we had the pleasure of seeing a considerable number of our negroes arrive, as early as the evening before the festival, and on the morning of the 21st at 6 o'clock, our whole place was filled with them. The ground was strewed with locust-leaves, evergreens, and flowers, and the church was crowded. Br. Mueller opened the service at 7 o'clock, with that hymn "*God reveals His presence,—Let us now adore Him,—And with awe appear before Him.*" The Hymn having been sung with deep emotion by all present, a prayer was offered up, followed by a short address. The names of all the Brethren who had served in the seven settlements of the Mission, during the 100 years, were then read. Soon after, all, except the lame and feeble, went in procession to *Friedensfeld*, preceded by the Brn. Klingenberg and Mueller, and Sr. Freytag. It was delightful, to behold the road crowded with negroes in white dresses; and when we came in sight of *Friedensfeld*, to see the whole place resembling a large white field, owing to the multitude already collected, the company being continually increased by thousands streaming in from the East and West.

* The Mission-settlements of the Brethren in St. Croix are three in number, *Friedensthal*, near the town of Christianstadt, to the north-eastward; *Friedensberg*, to the westward, and *Friedensfeld*, about midway between them.

Soon after 10 o'clock, his Excellency, the Governor-General Von Scholten, and the Lieutenant-Governor Von Soebotker, arrived, preceded by a detachment of cavalry and artillery, and followed by 43 coaches, containing the first authorities of the whole island. They alighted at the mission-house, and were received by the troops with the customary military honours. The congregation were meanwhile placed in order for the service, the men on the right, and the women on the left hand. Between the rows, a passage was railed off, and benches set for the guests. In front was placed a bench occupied by 21 Catechumens, and before them two baptismal fonts covered with white cloths.

After a short stay at the mission-house, the whole company proceeded to the place of meeting in the order sanctioned by his Excellency—First, the missionaries and their wives, then the Governor and his whole suite, the regimental band meanwhile playing a solemn piece of church-music, and a salute of 19 guns being fired from 2 field-pieces. All having taken their stations, his Excellency and the Members of the Council on a raised seat behind the Minister, the service commenced. Upon a long board covered with white cloth, and suspended over the Minister's seat, were embroidered the words "*Give to our God the glory,*" and upon the cloth covering the desk, "*Praise the Lord, all ye Heathen! Praise Him, all ye Nations!*" This work was admirably executed by Sr. Staude. On two pillars behind the desk, were two Danish flags flying, sent by the Governor. After a number of most respectable gentle men, who arrived on horseback, had taken their places under the awning, three verses of that hymn, "*All glory to the Sovereign God and Father of compassion, &c.*" (Hymn Book. No. 659), were sung, accompanied by the full band of wind-instruments. Then followed a prayer, in which praise and thanksgiving were brought to our Almighty God and Saviour, for the abundant blessing He has laid upon the word of atonement proclaimed to the negroes in these islands, for 100 years past, and for the numberless proofs of His help, favour, and protection, which bow us in the dust before Him. We thanked Him for the favourable disposition of our gracious Sovereign, of the Governors-General of these islands, and the various colonial authorities; and prayed the Lord to shower down upon them His choicest benefits, to visit in mercy all the inhabitants of the land in which we are sojourners, to bring many to the knowledge of Himself as their Saviour, to lay a special blessing upon the Directors of our Missions in Europe, and upon all our congregations, and friends of our Missions, who join us in our praises and thanksgivings in this day, to accept our praises, and hear our prayers.

A sermon was then delivered from Ps. lxxii. 17th, 18th, 19th verses;—"*Blessed be the Lord God, the God of Israel, who only doeth wondrous things: and blessed be His glorious name for ever and ever, and let the whole earth be filled with His glory. Amen and Amen.*" The preacher showed how gloriously this prophecy has been fulfilled in our days, when so many heathen nations are visited and made acquainted with the gospel, by messengers from many Christian communities, and how our little Church stands as a proof of the Divine power of the word of the Cross preached with fervour and simplicity, when, only ten years after her renewal, she was favoured to go forth in the service of the Lord among the heathen. Small, indeed, was the first attempt, (here the Minister referred to the

history of the two first missionaries,) and yet it gave occasion for the celebration of this jubilee. Conscious of our unworthiness, we adore and exclaim, "He is the Holy One, we are sinners, but, nevertheless, the objects of His love and favour." This truth has been the conviction of all our predecessors, it remains our conviction; we also unite in bearing a joyful testimony to the faithfulness of that saying worthy of all acceptance, that "*Jesus Christ came into the world to save sinners, and 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.*" May this continue to be the foundation of our preaching, that thus many souls may be turned from darkness to light, and from the power of Satan to the living God. The minister also adverted to the privilege we enjoy, of living under the protection of a benevolent Government, which has hitherto manifested a sincere desire, that the whole population of these islands might be made acquainted with the gospel of Jesus Christ our Saviour. After the sermon, Br. Sparmeyer read the Church-litany, and having addressed the 21 Catechumens, and put to them the usual questions, they were baptized in the name of the Father, the Son, and the Holy Ghost, by the Brn. Sparmeyer, Staude, Mueller, and Klingenberg. This truly solemn meeting was concluded by singing, "*O that we with gladness of spirit for ever,—Adored and praised our crucified Saviour!*"

Our honoured guests then paid a second visit to the mission-house, whence the Brethren and Sisters from Friedenthal returned with their congregation to receive his Excellency, who had expressed a wish to meet them at this, our oldest settlement in St. Croix; he soon followed, and was received in the customary form by a detachment of 100 men from the fort. His Excellency remained here about half an hour, declared his entire satisfaction with every arrangement and with the solemn service he had attended, and once more assured the Missionaries of his continued favourable disposition, as well as that of his Danish Majesty. At 3 o'clock he returned to town. The members of our own congregation having again assembled, Br. Freytag addressed them at 4 o'clock on the text for the day: "*Go ye into all the world, and preach the Gospel to every creature.*" His discourse made a deep impression upon a very numerous auditory. Eighteen persons were received into the congregation, and we concluded this festival with prayer, thanksgiving and praise.

We could not help feeling very thankful, that the weather, though raining for a whole week previous to the 21st, was quite fair on the day of the festival; and though, during the services, a heavy shower passed within a short distance of us, very few drops fell upon the audience. The day following proved again rainy, but for the after-celebration on Sunday the 26th, the weather a second time favoured us. Another subject of thankfulness was this, that although the numbers assembled were very great, comprehending at least a third of the population of St. Croix, (above 7000 persons), not the smallest disturbance took place, either before or after the festival. When the Brn. Klingenberg, Sparmeyer, and Staude, some days after, waited upon his Excellency, to thank him for all his kindness towards us, he expressed particular satisfaction at the circumstance, and added the flattering remark, that

however large a number of persons belonging to the Brethren's Church might be assembled together, no detachment of police was ever found necessary to keep order.

The after-celebration was held on Sunday the 26th, when we met at three love-feasts held with rusks and lemonade. That for the children was at 10 A. M. It was delightful to see above 320 little cheerful black faces, filling the church, which still retained its decorations. Br. Freytag addressed them with great earnestness and affection; explained to them the nature of the festival, and how thankful they ought to be to our Saviour, for the mercy they enjoyed. To the question, whether they would give their hearts to Him, as the best friend of children, they answered with a loud and cheerful "Yes." In the afternoon, love-feasts were held by the Brethren Klingenberg and Mueller, first with the communicants, and then with the baptized and received members, the candidates and excluded being admitted. At both meetings the church was crowded. We read to them the letter of the Elders' Conference of the Unity (see page 235), which was heard with a deep impression. Some national assistants then rose and expressed, in the name of the congregation, their heartfelt thanks, saying that they were unworthy of such a favour. They begged to salute all the venerable fathers of the Church, and added, that they hoped, by our Saviour's grace, always to remember and follow their kind admonitions, in which declaration the whole congregation loudly expressed their concurrence. They were likewise informed, that all our congregations and missions beyond the great ocean, united in celebrating this jubilee, and in their assemblies joined in our songs and praises for all the wonders of God's grace conferred upon them; besides which, thousands of the Lord's people belonging to other Churches had on this joyful day offered up their prayers to the throne of grace in their behalf, and for the whole work of the Lord among the heathen.

We also made known to them, that the principal, and at the same time the earliest-formed, congregation of the Brethren, viz. that at Herrnhut in Saxony, had shewn its affection for them, by various gifts, having sent new covers for the communion tables, with chalices and decanters for all the seven congregations; and the single sisters at Gnadenberg had sent baptismal ladles, which to-day had been used for the first time, instead of the calabashes formerly in use. A friend in Christianstadt had sent four beautiful candlesticks for the table; and the Mayor de Nolly, a mahogany communion-table, in the place of the rather mean-looking table we had in use. On hearing of these gifts, the whole congregation exclaimed "a thousand thanks for the kindness of our friends!" adding their particular wish that their gratitude might be expressed to the Governor-General, their masters and mistresses, and so many other worthy friends. All the blessings they enjoyed, they were sensible were to be ascribed to the mercy of their Saviour.

Thus we concluded this important festival, with humble thanks and praise to the Lord for the blessing bestowed upon us, beseeching him to grant to our negro congregations a revival of the right spirit, and to enkindle anew in their hearts the fire of His love, that they may grow and bear fruit well-pleasing to Him. The jubilee was celebrated in like manner at the two other

Mission-settlements in this island; and among other cordial congratulations, we received one from Br. Thraen, in the name of our Missionaries in Antigua. May the Lord hear all our prayers, accept our praises, and continue to vouchsafe to us his grace and mercy, that this land may be filled with his honour and glory. Signed by the Missionaries in Friedensthal.

J. KLINGENBERG. J. C. FREYTAG. J. G. MÜLLER.

Extract of a Letter from Br. JOHN KLINGENBERG.

DEAR BROTHER,

FRIEDENSTHAL, *Sept. 29th, 1832.*

“ I AM thankful to be able to inform you, that the impression made on the minds of persons of all classes by our late jubilee celebration, has been by no means a transient one. As to the negroes, their simple but often very interesting remarks on the subject of it, if collected together, would fill a volume. Nor do these merely refer to the external circumstances of the festival: the expressions of many of our people prove that they have derived real, and we trust abiding spiritual profit from the services which they attended. This is particularly the case with the new-people, most of whom appear to be animated with a more earnest desire, than we have ever yet observed, to be converted, and to enjoy the privileges of the Church of Christ. Their attendance on the means of grace is at present such as to afford us the utmost encouragement. As to the relation in which we stand to the civil authorities and the inhabitants of these islands generally, I may venture to assert, that if we had a sufficient number of Brethren possessed of the needful gifts, and were disposed to relax the discipline and modify the regulations of our Church, we might, humanly speaking, in a short time, double the number of our congregation members. But we would rather pray for grace and constancy to act upon the principles of our predecessors, and abstain from receiving into church-fellowship any persons, but such as are earnestly seeking the one thing needful, and are desirous to confess Christ, not merely with their lips, but also by their lives. We commend ourselves and our negro-flocks to your intercessions at the throne of grace.

JOHN KLINGENBERG.”

SOUTH AFRICA.

Extracts of Letters from Brother H. P. HALLBECK.

MY DEAR BROTHER,

GNADENTHAL, *May 16th, 1832.*

“ MY last letter to you was dated March 31st, and I now inclose our diary up to the same date. The Passion-week and the Easter-festival were days of great blessing to us and our congregation. At the speaking with the communicants a few days ago, many of the old people could not find words to express their gratitude for what they had enjoyed in those happy days: 18 adults were baptized or received into the congregation; 15 were spectators at the holy communion; and 7 became candidates for baptism. On Good Friday

and Easter-day, there was such a concourse of people from the neighbourhood, both white and coloured, as I have never seen before. At ELIM, 2 became candidates for baptism; 4 were baptized or received; and 13 were spectators, 8 of whom were confirmed last week. At HEMEL-EN-AARDE two adults were baptized.

“During the last two months, we have had remarkably fine weather; this day, the first winter rains are falling, for which the farmers have been longing some time. We have lately improved and thoroughly repaired our bridge over the river Zonderend, which still remains the only one of any size in the colony.

“Our Infant-school continues to answer my expectations in every respect, and the children are as steady in their attendance as ever. Pray do not forget the pictures. Indeed, any kind of picture-book, such as the usual nursery alphabets &c., are useful; but Scripture-pictures would also be particularly acceptable. I have a series referring to the life of our Saviour; but I should be glad to have some, illustrating the history of the Old Testament. Among many advantages of this interesting institution, it is not the least, that the teachers of the elder children are induced to bestir themselves, lest their pupils be considered inferior to the infants, as they really are found to be, in more than one respect.

“We have lately had an opportunity of conversing with Br. and Sr. Lemmertz, who spent a fortnight here on their way to Groenekloof, on various subjects connected with the present state of ENON. Br. Lemmertz has left that station with the pleasing impression, that, notwithstanding many imperfections, it is still a light shining in a dark place. In their gardens, both the Missionaries and Hottentots suffered severely by an inundation in February, but they are far from being disheartened in their horticultural pursuits. The heavy rains, which made the river overflow, so improved the pasturage, that, after all, they find more cause for thankfulness than for sorrow. The cattle is in unusually good condition, and there is consequently milk in abundance. The last letters from SHILOH were rather meagre, but contained an account of the unfaithfulness of the interpreter, *Daniel Kaffer*, whose hankering after sorcery and unjust dealings with the people render him unfit for his office. We are, therefore, rejoiced that Br. Bonatz is on the spot, who is both desirous and able to learn the language, and thus make us less dependent on the interpreters. Br. Schopman is the temporary manager of our smithy, and the Lord's blessing attends his labour. He is also well qualified to act as schoolmaster; during the absence of Br. Sonderman, he has charge of the boys' school, and endeavours to introduce various improvements.

“Thanks to our Saviour, we live here in undisturbed peace and harmony, and I can truly say of our whole family, that we are never happier than when we are together. Our evening-meetings for reading accounts from our various congregations and missions, are very well calculated to keep up this social spirit among the Missionaries.

“In the expectation that Br. and Sr. Brauer will join our ranks in a short time, we are preparing to build another house, which will be the fourth in that new row which was commenced in 1824, parallel to the west gable of the church. We trust our Saviour will continue to lay His blessing on our different

branches of industry, so that we can erect the building without becoming burthensome to our General Mission-Fund. We have, indeed, great reason to be thankful to Him, that, for several years past, our income here at Gnadenthal has exceeded our expenditure, notwithstanding the erection of various new buildings. For this favourable result, we are in a great measure indebted to Br. Luttring, and the improvements he has effected in our mill. Speaking of improvements, there is one which I should wish to introduce into our church, if you approve of it. You remember the two unwieldy, unsightly pillars supporting the middle beam. I think they ought to be removed, and their place supplied by two cast iron supporters. The height of the church from the floor to the middle beam is 16 feet and a quarter (Rhenish measure), the thickness and proportions of the supporters, some experienced builder in England would, perhaps, be able to calculate. In making this order, I pre-suppose, however, that the supporters be composed of two or more pieces, else, I do not see how we can bring them hither from Cape Town, and that the prime cost does not exceed 30*l.*, which, considering what the iron pipes for Enon cost, would probably be the outside of the expense.

July 16th and 28th.

“ Our papers have given us notice of the loss of the *Eclipse*, and I am sorry to learn from your letter of the 29th, that my apprehensions of letters and parcels having been sent by her are verified. We have, however, no reason to complain, but ought to be thankful, that this is the first accident of the kind that has occurred since I have been here. About a fortnight ago, I was in Hemelen-Aarde, where 6 adults were advanced in Church-privileges, of whom one was baptized. The number of lepers is now between 80 and 90.

“ The course of our congregation is encouraging; peace and tranquillity prevail, deviations are of rare occurrence, and proofs of a growth in grace are not wanting. This very morning, a person gave me a very edifying account of her feelings and experience. Our schools are well attended, and the progress of the pupils is pleasing. Never is a child absent from the Infant-school, unless prevented by illness. One of my assistants does not seem to take any delight in the affairs of the school, but about the other, *Henry Pfeiffer*, my hopes are sanguine. He delights in the work, and his countenance beams with pleasure, whenever he is permitted to manage the school without my aid. He lately stated to Br. Teutsch, that he considers it a duty which he owes to our Saviour, to devote himself to the instruction of the children. This is as it should be; if the constraining love of Christ be the main-spring, all will go well. Whenever he is not engaged in the school, he is fully employed in the tanning business, where he is very useful, and earns so much, that he can begin to save a few shillings for futurity. He is now 17 years old, and leads a quiet, retired life, avoiding all improper company.

“ We have again enlarged our plantations, by clearing and digging a waste piece of land of some acres in Kornlands kloof, and planting about 8000 young trees, mostly oaks. Br. Teutsch has conducted the work, and the plantations will therefore bear his name.

“ You say right. The times in which we live, are indeed wonderful. Whoever does not perceive the finger of God, and hear His thundering voice in the marvellous events of the age, must be blind and deaf indeed. Even

our sequestered corner feels the effects of the all-sweeping tempest. The state of society in this colony continues in many respects to be very unpleasant. It is, indeed, such as to make us feel very thankful, that we can avoid meddling with civil and political questions of every kind, and confine ourselves entirely to our Missionary work. In this we are happily left undisturbed, and I do not remember a period during the 15 years of my abode here, when we knew less of troubles from within and from without, and enjoyed more peace and happiness both in our Mission-families and in our congregations. May the Lord graciously preserve to us these mercies! Many of the farmers in our neighbourhood continue steady attendants at our Church on Sundays, and are earnestly seeking the one thing needful. This reminds me of a pertinent answer given the other day by a Hottentot to a farmer's wife, who is dissatisfied with her husband for being a steady attendant at our church. The lady in question expressed her displeasure, that her husband took her so frequently to sit among filthy Hottentots. 'If you cannot bear to worship with us, madam,' said the Hottentot, 'then go down on your knees, and pray to God, that you may not come to Heaven, for *there*, I know, is a crowd of filthy Hottentots, as you call them, and what a torment to be *for ever* in their company.'

"I am this moment returned from a Mission-Conference, at which 3 of our Hottentots became candidates for baptism, 4 adults were appointed to be baptized; and 10 young people to be received on Sunday next.

H. P. HALLBECK.

From Brother JOHN LEMMERTZ.

GROENEKLOOF, *July 10th, 1832.*

DEAR BROTHER.

"YOU will have heard from Br. Hallbeck of the call which we received some time ago, to remove from Enon to this place. We accepted it, in reliance on the gracious help of the Lord; and after taking an affectionate leave of the congregation at the former settlement, and the dear children whom we had been permitted for a season to instruct,—we set out for Groenekloof on the 22nd March. A visit of a fortnight at Gnadenthal constituted a very agreeable break in our journey, and delayed our arrival here till the 29th April. Here the charge of the girls' school has also fallen to my lot. Of the 91 girls belonging to this congregation, about 50 attend pretty regularly, the rest are chiefly prevented from coming, by the manual labour in which they are engaged. There is also a Sunday-school held for the benefit of the young women and the elder girls, and this is likewise under my superintendance. Last week we were busily occupied in speaking with the various classes of new people, and candidates for baptism, both adults and children, and were thankful to discover traces of a work of the Holy Spirit on the hearts of many. Four persons have since been admitted candidates for baptism, and 12 as candidates for the Holy Communion, 6 with a view to confirmation. The whole number of souls under our care amounts at the present time to not fewer than 610, of whom 210 are communicants. Owing to the situation of this settlement, our people have a better opportunity of earning a livelihood than the inhabitants of any of our more distant stations; but they are at the same time more exposed to temptations, especially to that of the immoderate use of spirituous liquors, one of the besetting sins of the Hottentots, and this circum-

stance often occasions us much anxiety and trouble. We entreat an interest in your prayers, that the Lord, who has counted us worthy to serve Him in this part of His vineyard, notwithstanding our weakness and unworthiness, may sustain us by His almighty grace, and enable us, with warmth of heart, to make known that salvation, which He has procured for sinners, by His suffering even unto death.

J. LEMMERTZ.

From Brother ADOLPH BONATZ.

MY DEAR BROTHER,

SHILOH on the KLIPPLAAT, *May 7th*, 1832.

“ON the 21st April I arrived at this place, in company with Br. and Sr. Fritsch, having experienced much of the Lord’s mercy and protection during a long and somewhat tedious journey from Gnadenthal. On our way hither from Enon, we spent a day very agreeably at Somerset, a pretty little village, where many English friends of our Mission reside. Words cannot express what my feelings were when I first came in sight of this settlement. My gracious Lord, who has appointed me to serve Him in this distant part of South Africa, will, I humbly believe, in answer to the prayers which I then offered up, and which I offer up daily, assist me by His grace and Spirit, and enable me to do something for the spread of His gospel among the Tambookie tribes. My astonishment was great when I beheld several hundred individuals of this nation, of whom the men are strong and well-formed, and from childhood trained to habits of rapine and bloodshed, living peaceably together under the superintendence of our Brethren, and many among them, sincerely desirous to hear the word of God. Some of the baptized of both sexes give us much pleasure, by their orderly and Christian demeanour; and we pray that the Lord, by His good Spirit, may lead them to a right understanding of the whole of His revealed truth.

“On the 25th Br. Halter and myself rode to the Kat revier, in quest of timber for the building of the church, and then forward to the eastern boundary of the Cape colony. Here we found a party of twenty Hottentot soldiers, with whom we had many pleasing conversations. The next day we proceeded to Chumie in Caffraria, and met with a most kind and friendly reception from the Missionaries at that station, the Rev. Messrs. Chalmers and Weir. Their schools, in which the children are taught to read the Caffre and the English languages, pleased me much. I obtained from these worthy men three chapters of the Gospel of St. John, which Mr. Chalmers has translated into the Caffre dialect, and is about to print. In the afternoon we took leave and returned to Kat revier, where Br. Halter held a discourse to about 20 Hottentots.

July 28th.

“You are aware, that it is customary among the Caffre nations, for every young man who proposes to marry, to pay a certain number of cattle to the parents of his bride, and that it is owing to this practice, that the wife is afterwards looked upon and treated as the slave of her husband, being compelled to work in the ground, build houses, and perform other kinds of manual labour. The husband has, meanwhile, but one employment, viz. to milk the cows (the women being never allowed to do this, or even to enter the cattle kraal), which being over, they go a hunting, or sit talking together. One morning we saw a number of Tambookies seize their assagays, and prepare to

fight. The reason of this was, that one of the Caffre captains who resides here, had not paid over to his father-in-law the required number of cattle, and the latter, who lives in Caffraria, had in consequence sent a party to carry off, either the cattle or the wife. Though, at the outset, they seemed very furious against each other, the Lord inclined their hearts to listen to our remonstrances, and accommodate the quarrel. The difficulties to which we are exposed in our connexion with these people, arising out of their heathenish customs, are indeed neither few nor trifling. They often tell us, that if the word of God would not forbid their keeping up their old practices, they would gladly hear and obey it. But how is it possible that light should thus have communion with darkness?

“In the middle of May, a Tambookie arrived here; he had fled from his chief, *Mapas*, who had taken all his cattle, pretending that he was a wizard. *Mapas* would have killed him, if a friend had not made him aware of his danger; by this means he narrowly escaped, and saved his life by seeking protection with us. If a person is sick, they generally suppose the sickness to be occasioned by witchcraft, and consult a witch. If she agrees with them, they generally murder the accused. Alas, in what a miserable state are these Caffre nations! Let us implore the Lord that He would change the heart of these benighted heathens, and bring them to that happiness which we enjoy in Him.

“As we found that very few Tambookie children attended the school in which Dutch is taught, we were induced to begin a school for the Tambookies, in which they are taught to read their own language; and we have the pleasure to see 50 of their children attend. The Lord’s prayer, translated into this tongue, we got from the English Missionaries, and the children repeat it after me very accurately. At home the children are under no kind of control, the parents think they shew their love to them best, by suffering them to do what they please, expecting that they will then assist them in their declining years. This being the case, no Tambookie will compel his child to go to school; and I must seek to make the school as agreeable as possible to the scholars. I therefore follow Br. Hallbeck’s example in his Infant-school, and shew the children the picture of any creature, or other interesting object, which gives an opportunity for conversation, and for learning this difficult language myself. May I beg you to send some ordinary pictures, which are not to be had in this colony. Much business, connected with our removal to our new house has interrupted my study of the Tambookie and English languages, but I shall soon begin again with renewed zeal. I am, &c.

ADOLPH BONATZ.”

GREENLAND.

Letter from the Bishops and Elders of the Brethren’s Church at BERTHELSDORF, addressed to the FOUR CONGREGATIONS of believing Greenlanders, on occasion of the Centenary Jubilee of the Mission in GREENLAND, on the 19th of January, 1833.

GRACE be unto you, and peace from God our Father, and the Lord Jesus Christ.

With this Apostolic salutation, the Elders of the Brethren’s Church commence the present address to their dear Brethren and Sisters in Christ, the mem-

bers of the Four Congregations in Greenland, who on this day appear before the Lord, joyfully to commemorate the establishment of a Mission in that country a hundred years ago.

It was on the 19th of January, 1733, that three Brethren from Herrnhut set out for your cold and barren coast, their sole object being to make your forefathers acquainted with the Saviour of the world, the Friend of sinners, even of Greenlanders. They met with a loving reception from the venerable father Egede, who, 12 years before, had been impelled by a like earnest desire to win souls for Christ, to settle in your country. For the space of five years they sowed in tears, under the pressure of famine and numberless hardships, and exposed to reproach and persecution; their labour appeared to be in vain, and their strength to be spent for nought. But how joyfully did they reap when the Lord was pleased to open the heart of *Samuel Kayarnak* and his family to receive the Gospel. This was the origin of the settlement at *New Herrnhut* on Balls river, where many hundred heathen have been successively called to the knowledge and experience of the grace of God in Christ Jesus. During the long period of a hundred years, a number of Brethren and Sisters, constrained by love to Jesus, have followed in the footsteps of these first messengers of peace. It has been their delight, to proclaim the free grace of that Saviour, whose through-pierced hands are stretched out even to the ends of the earth, to embrace poor sinners of every nation and tribe, and to bring them home to His Father's house.

Under similar circumstances, the congregation at *Lichtenfels* took its rise 25 years later, and in the year 1774, that at *Lichtenau*. After a further lapse of half a century, a fourth settlement, called *Fredericksthal*, was formed in the year 1824, near Staatenhook, by means of which the dwellers on the east coast have also been brought within the sound of the Gospel. At this place a flourishing congregation has already been collected, consisting of souls, who with us call upon the name of Christ, and lift up holy hands to the Throne of Grace. O then, dear Brethren and Sisters, offer to the Lord on this day, your sacrifices of thanksgiving, and praise His name, that He hath turned *you* from darkness unto light, and from the power of Satan unto God. Love your spiritual teachers, and follow their directions; for they watch over your souls, and earnestly desire to guide your feet into the way of peace. Pray the Lord of the harvest, that He may send forth more labourers into His harvest. According to the exhortation of the Apostle Paul, forget not to make intercession for all men, and for all that are put in authority, especially for your protector the King of Denmark, and his appointed servants; that every thing which they undertake or sanction, may be for the good of your native land.

Most of you have been born and baptized in a congregation of Jesus, and many have become partakers of the Holy Communion. Walk, then, worthy of the Gospel, and trifle not with the treasure which is committed to you, even the word of life, which is able to make you wise unto salvation through faith in Christ Jesus. And ye who have been lately rescued from heathenism, submit yourselves, without reserve, to the gracious leading and influences of the Spirit of Christ, that ye may be sanctified both in body and in spirit. Remember that ye have been bought with a price, even with the precious blood of the Lamb of God, and that ye are not your own.

O that all the 1,700 members of our congregations in Greenland might prove a light to their heathen countrymen, and especially to such of their relatives and connexions as are still ignorant of the one thing needful. Ye parents, bring up your children in the fear and admonition of the Lord, whose property they are. Ye children, reverence your parents and your teachers, and profit diligently by the instruction so cheerfully afforded you. Ye widows and orphans, cast all your care upon your Father in heaven, believing that He will neither forget nor forsake you, but will Himself be your guardian and provider. Ye young men and maidens, flee youthful lusts, and study, through grace, to keep yourselves pure. Ye assistants, wait upon your ministry with fervour of spirit, and with prayer to the Lord, that He may bless your labours. And ye that have been excluded from the fold of Christ, consider, before it is too late, the things that belong to your peace; seek to recover, through grace, what ye have lost through transgression, and rest not till ye become true and living members of that body, whereof Jesus Christ is the Head.

Receive, on this solemn day, the affectionate salutation and the blessing of all the congregations of the Brethren, both among Christians and Heathen; and of the many worthy friends who feel an interest in your welfare. It is their united fervent prayer that you may all grow in grace, and be enabled to adorn the doctrine of God your Saviour in all things.

Remember those who have gone before you into the joy of their Lord, and are now members of the Church which is above. Follow their faith, remembering the end of their conversation, and give diligence, that, when the Lord shall call you home, ye may be found prepared to enter into eternal life, and so be permitted to join the song of the redeemed, unto the Lamb that was slain and hath redeemed us out of all nations and tribes of the earth. None of us knows how soon the hour appointed for his departure may arrive; let us, therefore, watch and pray, and above all, let us abide in Jesus, that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming. Finally, we entreat you to receive in love what has been dictated by a feeling of genuine love towards you, and be assured of our faithful remembrance of you before the Lord. We remain, dear Brethren and Sisters, in the bonds of Christian affection, your faithful Brethren of the Elders' Conference of the Unity, and in their name,

G. M. SCHNEIDER, Ep. Fr.

Extract of a Letter from Brother JOHN KOEGEL.

DEAREST BROTHER,

LICHTENAU, 19th June, 1832.

"YOUR letter received this year gave us heartfelt pleasure. I am truly sorry, that increasing weakness in your hands makes writing more and more difficult to you; but thank both yourself and your son for the interesting intelligence you have communicated.

"The season before Christmas was a very unhealthy one in this neighbourhood; many of our Greenlanders were afflicted with illness, but by God's mercy all recovered. Seven persons joined our congregation. Their outward circumstances have been sufficiently distressing. They obtained a very scanty supply of provisions in autumn, and scarcely anything during the winter, inso-much, that, about the end of February, most of them had consumed their whole

store, nor had they any oil for the lamps, by which their dwellings are usually warmed. During the months of *February*, *March*, and *April*, the cold was intense and continuous, and of course their privations increased. The men went out every day in their kayaks, but, when they returned, they neither found a warm home, nor warm victuals, nor could they dry their boots and stockings, but were obliged to sleep in their wet clothes, and again to wear them soaking wet the next day, by which several got their feet and hands frozen. This state of privation lasted till the beginning of June, when they caught some of the seals called *Klapmuetzen*. The severest cold was on March 4th, when Fahrenheit's thermometer fell to ten degrees below zero, with a strong north-east wind. Snow fell in immense quantities, great part of which is still lying on the ground, and it appears as if the summer could not advance. Everything looks like winter, and it freezes every night. We should have been very ill off, had not our dear friends in Great Britain sent us coals to warm our rooms. We thought of, and prayed for them, every day. How shall we sufficiently thank you for remembering our Jubilee with that affection and active participation, of which your letters give proof.

“ You may readily conceive how the dispersion of our Greenland congregation, of which I gave you notice last year, has distressed us. Nearly the half of our people live in the out-places, and are, to a great extent, deprived of spiritual advantages. Not even this seemed to satisfy the covetous speculations of certain traders, and plans were forming for a farther scattering of our flocks, which, however, will not succeed. We consider it as a providential interposition, that Captain Graah, who last year visited Fredericksthal on his voyage to the East coast, and became acquainted with all the circumstances of our Mission, has been appointed by the King a Director of the Greenland Company. He has made a favourable report of the state and good effects of the Brethren's labours in this country. Though we look to the Lord for help, we are thankful when He disposes the hearts of men to favour His cause committed to us.

“ I make no doubt Br. Val. Muller has sent you an account of his long and perilous voyage to this country, during which they witnessed a scene of extreme misery, having in the 56th deg. of N. lat. met with the wreck of an English whaler, upon an iceberg. The survivors of this catastrophe informed them, that, on the first shock, by striking against the iceberg, 22 men were thrown into the sea and drowned. Six-and-twenty persons remained on the wreck, half dead with hunger and cold. Providentially, there were two Danish whalers in company, each of which took thirteen of the unfortunate men on board. Several of them were obliged to have their fingers and toes amputated, and five died on board the ship our Brother and Sister were in. They discovered the wreck on May 2nd, and did not reach this coast till the 29th. Their sufferings were extreme. What cause have we to thank the Lord that for fifteen years no such misfortune has happened to any Danish whaler.

“ As to our own Missionary family, we have, by God's mercy, been preserved in good health throughout the year. We enjoy peace and brotherly love, and the Lord owns our poor labours, and is present with us in our dwellings. Our little daughter Emilia is healthy, and gives us much pleasure. May she grow up as a plant in the house of the Lord!

“ My brother Caspar at Lichtenfels is diligent in his calling.

“ During the year past, we have been kept in expectation of the things which appear to be coming on in the world. We have heard of wars and rumours of wars, and that the sparks of tumult and disorder are smouldering under the ashes; also, that the cholera morbus is making great ravages. Oh! that all mankind would but take warning, and hear the voice of God arousing them from their sleep of sin! We build our hopes upon our Lord and Saviour. He, as the Good Shepherd, has hitherto led His flock safely through the wilderness, and will continue to do so until they obtain the final victory over Death and Sin.

JOHN KOEGEL.

From Brother MICHAEL EEBERLE.

LICHTENFELS, 8th June, 1832.

DEAR BROTHER,

“ YOUR remarks on our present situation are very just. It would, indeed, be a most lamentable case, if the enemy and his servants should succeed in destroying our congregations; but, He that is mightier than they, has not given him permission to proceed so far. Their darts, though sharpened with great skill, seem already to fall blunted to the ground: I believe this storm will soon pass over. If, on such occasions, we would only stand still and wait the Lord's pleasure, we should soon see His salvation; for how should He, to whom all power is given in heaven and in earth, suffer His poor, but dearly-bought congregation, to want defence and protection. The inspector, who insisted upon our dispersion, has been called to Copenhagen; where probably it will be discovered, that his speculations are not as productive of profit, as it was supposed they would be, but that the traffic is rather injured.

“ For the kind presents of clothing sent for the use of our chapel-servants, to wear over their feather-cloaks, as announced by your letter, we return cordial thanks, though we have not as yet received them. Of the state of our Greenland congregation we have in general no reason to complain, for most of them endeavour to walk worthy of the gospel. They find, that “ *Godliness with contentment is great gain.*” The bad example set by the Europeans is occasionally the means of entangling one or other of our young people in the service of sin, but many of the wanderers are brought to reflection, and to seek pardon and peace with God. Last Christmas we had our whole congregation with us for three weeks; all those that dwell in the out-places, (some of which are from 30 to 40 English miles distant), having come to adore with us, in spirit, their incarnate King and Saviour. When we spoke with them individually, many of their expressions were truly affecting; and the account they gave us of their perilous voyages, excited no small astonishment. Indeed, great resolution and exertion are required to undertake them; some had even young children in their boats, the care of whom added not a little to their anxiety. Many expressed their regret, that they had been prevailed upon to go to the out-places.

“ I have never witnessed so severe a season as last winter. The thermometer was generally at 22 or 23 degrees of Reaumur, (18 degrees below Fahrenheit's zero,) with a strong north wind. Our rooms could hardly be kept warm, and every morning I was obliged to knock away the ice, and forcibly to open my doors. This uncommonly severe weather was of longer continuance than usual. The Greenlanders, however, suffered more from the cold than we did, especially the men, who were obliged to be out all day seeking to procure pro-

visions Many of them had their faces frozen, so as to render their features undistinguishable, and yet they were obliged to go out, having no store of seals or any other provisions; however, they were thankful that the Lord provided just enough for their subsistence from day to day. During the Passion-week the cold was severest; we were thankful to have received from our Brethren at Petersburg a ton of peas, which we distributed among the poor people. To these, their benefactors, they sent numberless *kujanarsoak* (thanksgivings.)

“ In the Danish missionary stations the people suffered still more; and in some places they were obliged to eat their old tent-skins.

“ During the last summer and autumn a dangerous catarrh was prevalent, which carried off several of our people, among whom were young fathers of families. Even now the country looks like winter, and is covered with snow.

“ We had this year an opportunity of shewing kindness to some Englishmen, who were shipwrecked on an ice-berg, and dying with cold and hunger, when discovered by a Danish whaler, with Br. and Sr. Tietze on board. They cut up great part of their linen to make bandages for the frozen limbs of these unfortunate people. Their captain, Mr. George Davis, appears to be a religious man, and paid us a visit. I remain your most affectionate Brother,

MICHAEL EBERLE.

From Brother J. GEORGE GRILLICH.

DEAR BROTHER,

NEW HERRNHUT, *June 3rd.*

“ I HAVE been here since the year 1786, and the Lord has graciously preserved me in health, and enabled me to serve Him with gladness. I rejoice at the prospect of the celebration of the centenary jubilee of the Greenland Mission, January 19th, 1833. The Lord will graciously hear your and our prayers and thanksgivings. Br. Lehman and his wife left us on the 31st of May, for Europe, his health requiring medical advice. A very severe winter set in, in October, which has lasted till now; our people suffered much, but were in part relieved by the colonists. On the 17th of March the wind rose to a perfect hurricane, blowing from all quarters. Three of our young Greenland brethren lost their lives at sea in their boats—two of them leaving widows and families. Our congregation mourned over the loss. We were obliged to put off the communion on that account. The course of our congregation is satisfactory, and notwithstanding all defects, we enjoy the patience, long-suffering, and blessing of our Lord and Saviour. With cordial salutations from us all, I remain your affectionate Brother,

J. G. GRILLICH.

From Brother J. C. KLEINSCHMIDT, to the late Brother C. F. RAMFTLER.

MY DEAR BROTHER,

FREDERICKSTHAL, *22nd June.*

“ SINCE I have heard of your indisposition, I have thought of you with much affection, and offered up my fervent prayers for your recovery. I thank the Lord that He preserves me in good health, which appears to me to be more established, the more work I have to do. I have now been forty years in Greenland, and you know me never to have been of a strong constitution. From the extract of our Diary* which I am sending to England, you will see that the

* Owing to some unaccountable delay in the conveyance from Copenhagen, this Diary, and the letter to the Secretary accompanying it, have not yet come to hand.—ED.

Lord's blessing has been with us every way. Last summer eight boats full of heathen arrived from a distance of above 500 English miles; of these visitors 22 persons stayed with us during the winter, and the rest sent word that they mean to follow. Of the kind presents sent us from England, we mean to make the best use. The girls' school, which is attended by above 80 children, was the most agreeable employment both to my wife and myself during the winter. Our conversations with the children were most interesting to us. Every day we give them a verse to get by heart, which they repeat the next day at school; and this affords an opportunity of speaking with them affectionately on different subjects connected with our Saviour's life, sufferings, and death.

"Twenty-five heathen have been baptized this year, and 18 persons have been made partakers of the Holy Communion; 419 Greenlanders resided here at the close of last year, 25 more than at its commencement. On the centenary jubilee, in January next, you, and all our Brethren and Sisters and friends in England, will join in our thanksgivings, for all the Lord's mercies shewn to this Mission during so long a period, and in our fervent supplications at the throne of grace. I am, ever yours,

J. C. KLEINSCHMIDT.

Miscellaneous Intelligence.

I. MISSION AMONG THE NORTH AMERICAN INDIANS.—1. At NEW FAIRFIELD, in Canada, the services of the Easter-festival were attended by a number of Indians from Upper Monsy Town and Grand River. Some of them appeared to be much impressed by what they heard, and spoke of removing to the settlement. The measles had carried off several children and one adult. Under these circumstances, the Indians manifested a resignation altogether foreign to their character, being consoled by the belief, that their children had departed to the Lord.

2. Br. Clauder, having been invested by the government of the United States with the office of Post-Master at SPRING-PLACE, arrived at that station on Maundy Thursday, April 19th, with his family, and the single Sister Rude, who will be employed as an assistant in the school. The following days were a season of great joy and blessing to the small Cherokee congregation, who eagerly availed themselves of the opportunities of religious instruction again afforded them. At the celebration of the Lord's supper, which closed this festal season, all the communicants were present. On this occasion, Br. and Sr. Byhan took an affecting leave of the Indian flock, previous to their return to Salem. At SPRING-PLACE, Br. and Sr. Clauder have 16 Cherokee children boarding with them, for the sake of instruction, and have been obliged to decline receiving an equal number for want of room. At OCHGELOGY, the Indians continue to assemble on the Lord's day, for mutual edification, and seem earnestly desirous to grow in grace, and in the love and knowledge of their Lord and Saviour.

II. MISSIONARY APPOINTMENTS.—1. Br. Adam Hamann, hitherto Missionary among the Indians at New Fairfield, having received a call to the service of the Mission in Jamaica, was married to Sr. Rebecca Schnall of Bethlehem, on the 13th of September, and on the 28th of the same month set out with his wife for that island.

2. Br. C. R. Moehne, of Sarepta, whose parents were employed for a number of years as Missionaries in Greenland, has been appointed to the service of the Mission in the island of Antigna.

III. CELEBRATION OF THE CENTENARY JUBILEE AT DUBLIN.—(*From a Correspondent.*)—The solemnities of this festal day were commenced by a morning-service at the chapel of the United Brethren in Bishop-street. A discourse was delivered by the minister, Br. R. Grimes, on the text of the day; in which a view was taken of the Brethren's endeavours to obey the command, *Go ye, and teach all nations, &c.*; and the labours of their fellow Christians of other denominations, in furtherance of the same blessed object, were successively referred to. The Missionaries, their converts, and the heathen world in general were also commended in fervent prayer to the Divine blessing and favour. At 5 P. M. we assembled again to a solemn love-feast, which was attended by a numerous company of Brethren and friends. On this occasion, an outline was given of the history of our Missions, both of those that have been successful, and those that had failed of the desired effect, noticing briefly the causes of their failure. The Rev. Dr. Hinds, chaplain to his Grace the Archbishop of Dublin, then delivered a most encouraging address, in which he described the beneficial effects of our Missionary labours among the negroes, of which he had been an eye-witness in the course of his own Missionary service in Barbadoës. He also stated, as a proof of the estimation in which they were held by the black and white population, that at a time when insurrectionary movements distracted the islands, the Brethren's Missionaries could traverse them freely and without molestation from either party. He was followed by the Rev. Mr. Massie, formerly a Missionary in the East Indies, who alluded in the kindest manner to the example which the Brethren had given of zeal in this good work, adding that their Missionaries were epistles, read and known of all men. Many particulars relative to the present state of the Missions were afterwards communicated, and the whole service was interspersed with the singing of Hymns principally composed for the occasion. A sentiment of brotherly love, and cordial zeal for the promotion of the cause of the Redeemer, appeared to pervade the hearts of all who attended these solemnities.



CIRCULAR LETTER of the SYNODAL COMMITTEE for the Management of the Missions of the UNITED BRETHREN, accompanying the Statement of 1831.

DEAR BRETHREN AND SISTERS,

“WE can declare, with humble gratitude to our Lord and Saviour, that the past year, which has nearly brought to a close the first century of the labours of our Church among the Heathen, has been marked by fresh proofs of His grace, mercy, and faithfulness. Our Missionary Brethren have been enabled to proceed in the discharge of their important duties, notwithstanding difficulties of various kinds, whether ordinary or unexpected, and to war a good warfare with the powers of darkness, in the name and strength of their great Master. Only two of their number have, during this period, been called to their heavenly rest; but several have experienced the Divine protection in a remarkable manner in the course of dangerous voyages to Greenland and Labrador, and between some of the West-India Islands. Our attention has been especially di-

rected to the British West Indies, during the year under review. In ANTI-GUA, the prospect of usefulness, which had been somewhat obscured owing to various circumstances, became gradually brighter at all the five stations occupied by our Brethren. The preaching of the gospel was not without encouraging results in the lately renewed Mission in TOBAGO. A third station, of which a commencement was made near the western extremity of ST. KITTS, promises, under the Divine blessing, to be a gathering-place for many poor negroes in the surrounding district, who are hungering for the word of life. The dreadful hurricane, which, during the night of the 11th of August, desolated the fertile island of BARBADOES, was permitted to reduce, almost to a mass of ruins, our two settlements of *Sharon* and *Mount Tabor*. Yet, not only were our Missionaries and their families graciously preserved from bodily injury, but they were even enabled to afford shelter to a number of yet more distressed fellow-sufferers, who fled to them for refuge. The cordial sympathy, and the benevolent zeal for the repair of these heavy losses, which were subsequently manifested both within the pale of our own church, and among our generous friends of other denominations, demand here a repetition of our grateful acknowledgments*. Up to Christmas, 1831, our six stations in JAMAICA continued to be the resort of several thousand negroes, seeking the salvation of their souls; but before the end of the year, the breaking out of a calamitous insurrection threatened the most painful consequences. Our Brethren and Sisters in the DANISH ISLANDS enjoyed on the whole a remarkably good state of health, and rejoiced to perceive many traces of a revived earnestness among the negroes committed to their charge in pursuit of the one thing needful. The members of the seven congregations were looking forward with joyful anticipation to the approaching centenary jubilee of the Mission. In SURINAM, it was found necessary to discontinue the out-station at *Voorzorg*, but the negro congregation in the town of *Paramaribo* continued to increase both in number and in grace.

“The two CHEROKEE congregations in Georgia remained in the same critical state, in which they were during the year 1830. The DELAWARE converts at *Fairfield*, in Upper Canada, afforded encouragement to the Missionaries by a walk more worthy of the gospel than in former years, and by increased diligence in their attendance on the schools, and on the means of grace.

“In LABRADOR, the formation of a fourth settlement at *Hebron* was at length carried into effect; and to forward this object, a further large supply of building-materials was forwarded by the Society for the Furtherance of the Gospel in London. Four new assistants engaged with cheerful activity in the service of the Mission. The three older congregations continued, upon the whole, in a satisfactory state.

“The same may be observed concerning the four congregations of believing GREENLANDERS, the work of the Holy Spirit being evident in the hearts of both old and young. Nevertheless, our Brethren had still to deplore the continued attempts for the dispersion of their converts, and the disadvantages under which the youth of both sexes particularly laboured, during their abode at the out-places, by their being deprived of the needful religious instruction.

* A statement of receipts and expenditure on account of the BARBADORS FUND will be appended to the General Statement for 1832.

“The Mission in SOUTH AFRICA was blessed with much success throughout the whole of its extensive sphere of operation. At *Shiloh*, the number of Tambookies residing increased to 300, of whom a small number gave heed to the words of truth, and learnt to know and love their Redeemer. The danger with which they were threatened, owing to the murder of the Tambookie chief, Bowana, was providentially averted; new Missionary premises were built on a site more secure from inundation, and the cultivation of the surrounding soil proceeded rapidly. The Hottentot population of *Eron* had to suffer much from the long continuance of drought. The settlement of *Elim* was improved by the purchase of a neighbouring farm. At *Gnadenhal*, a fire which broke out in the night, was, by God’s mercy, extinguished before it had effected serious injury, but it pleased the Lord to make it the means of the sudden departure of Br. Schultz.

“Our Missionary Brethren and Sisters, who, to the number of 209, prosecuted their labours at 41 Missionary Stations, derived much encouragement from the conviction, that they were faithfully remembered in the intercessions of the members of our Church, and of our Christian friends in every part of the world.

“We have again to acknowledge, with the utmost gratitude, the liberal support afforded to our Missionary work during the past year, by our Brethren and Sisters, and by our fellow Christians in other churches, especially by the Societies formed for this purpose in England and Scotland, and at Bethlehem in North America. We are however under the necessity of stating, that our income has been exceeded by our continually increasing expenditure; the former having amounted to 10,251*l.* 6*s.* 11¼*d.*, the latter to 11,378*l.* 3*s.* 5*d.* The excess of expenditure during the current year was, therefore, 1,126*l.* 16*s.* 5½*d.*, and the debt which remained upon our Mission-Fund, after the deduction of 26*l.* 19*s.* 9*d.*, the surplus at the close of the year 1830 consequently amounts to 1,099*l.* 16*s.* 8½*d.* To this deficiency must still be added those which are exhibited in the two accounts for the separate funds for West Indian objects, and which have arisen from the erection of various premises for Missionary and school purposes. Notwithstanding the difficulties in which we are thus involved, we will encourage each other, dear Brethren and Sisters, still to place our trust in the Lord, and earnestly to beseech Him, that He would graciously provide us with the means, not only of defraying the current expense of this extensive work, which includes the education of about 100 children of Missionaries, but also of liquidating the considerable arrear which has already accumulated.

“In conclusion, we commend ourselves and the important work which the Lord has been pleased to commit to our stewardship and superintendance, to your active participation and fervent prayers at the Throne of grace; and remain, in the fellowship of our Saviour Jesus Christ, your affectionate Brethren constituting the Mission-Department of the Elders’ Conference of the Unity,

G. M. SCHNEIDER. HANS WIED. C. G. HÜFFEL.

BERTHLSSDORF, Oct. 1832.

GENERAL STATEMENT, 1831.

Deficiency of 1831, as per account annexed	£ 1126 16	5 $\frac{3}{4}$
Deduct surplus of 1830	26 19	9

Deficiency at the close of 1831 £ 1099 16 8 $\frac{3}{4}$

Statement of the WEST INDIA Fund.

Currency. *Sterling.*

Expended for the erection of additional pre- mises at Montgomery in Tobago	£ 461 7 1	
Ditto of Church at New Fulneec in Jamaica	1265 17 7 =	766 13 10
Ditto on account of the Mission House at the third Settlement in St. Kitts	274 16 4 $\frac{1}{2}$ =	129 14 2 $\frac{1}{2}$
		1357 14 1 $\frac{1}{2}$
Receipts in 1831, from friends in England	177 2 6	
Ditto in Jamaica, for the Church at New Fulneec	730 16 6 =	442 8 6 $\frac{1}{2}$
Ditto in N. America towards the same object	49 5 6 $\frac{1}{2}$	
Arrears from the sale of Old Carmel	666 13 4	
		1335 9 11
Balance deficient		22 4 2 $\frac{1}{2}$
Deficiency at the close of 1830		226 13 7 $\frac{1}{2}$
Gross deficiency at the close of 1831	£ 248 17 10	

WEST INDIA SCHOOL Fund.

Expended in the year 1831.

Currency. *Sterling.*

1. In Antigua.		
For the erection of a School-house at St. John's	£ 1077 18 8	
Current Expenses for Schools at St. John's	77 16 1	
Ditto at Gracehill	30 11 3	
Ditto at Gracebay	25 4 6	
Ditto at Cedar-Hall	67 10 0	
Ditto at Newfield	10 7 0	
	£ 1289 7 6 =	572 18 7
2. In Jamaica.		
For erection of School-house at Beauforts	402 5 7	
Ditto (in part) at Malvern or New Beth- lehem	100 0 0	
Ditto at Irwin-Hill	20 0 0	
Current Expenses of Schools at Fairfield	35 16 8	
Ditto at New Carmel	82 13 4	
	£ 640 15 7 =	387 15 5
3. In St. Kitts.		
Current Expenses of Schools at Basseterre	18 1 11	
Ditto at Bethesda	7 8 3	
	£ 25 10 2 =	11 15 10 $\frac{1}{2}$
4. In Barbadoes.		
Current Expenses of Schools at Sharon	5 3 2 $\frac{1}{2}$	
Ditto at Mount Tabor	4 5 0	
	£ 9 8 2 $\frac{1}{2}$ =	5 15 6 $\frac{1}{2}$
5. School-books supplied from England	38 13 1	
		1016 18 6
Receipts from friends in Great Britain	222 5 6	
Ditto in Jamaica	177 11 8	
Surplus of 1830	328 0 8	
		727 17 10
Deficiency at the close of 1831	£ 289 0 8	

INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1831.

RECEIPTS.

	£	s.	d.
Collections in the Settlements of the Brethren	1408	2	10
Benefactions from members of the Brethren's Societies on the Continent	512	19	8
Contributions from Friends on the Continent	968	17	2½
----- in the British Islands, 4410 0 3¼			
----- in North America	2113	0	6¼
-----	5425	4	8¼
Legacies	885	15	1
Casual receipts	2	11	4

DISBURSEMENTS.

For Greenland	£789	15	7½
— Surinam	108	3	9
— Barbadoes	724	13	3½
— St. Kitt's	586	19	7½
— Antigua	2426	17	11¼
— Jamaica	921	12	1¼
— Tobago*	0	0	0
— Labrador†	238	9	11¼
— Danish Islands	0	0	0
— Among the North American Indians	455	3	9½
— South Africa	1247	16	5¼
-----	7449	12	6¼
By Agent's and book-keeper's salaries, stationery, and sundry expenses	304	5	5¼
By postage and carriage of accounts, &c.	142	19	5¾
By pensions to 18 married and 6 unmarried Brethren 1010 12 10½			
----- to 33 widows	433	4	11
----- to 83 children at schools or trades	1657	10	7
-----	3101	8	4¼
By contributions to the support of Missionaries still engaged in service in Europe	200	0	0
By travelling expenses	92	5	5¾
By interest, more paid than received	87	12	1
-----	£11378	3	5

	10251	6	11¼
Balance Deficient	1126	16	5¼
-----	£11378	3	5

* The reason of the account for Tobago appearing this year with a blank, is the transfer to the account of the West India Fund of a heavy expense for additional Mission premises, charged in 1830 to the General Fund. See foregoing page.
 † The Mission in Labrador is supported by the Brethren's Society for the Furtherance of the Gospel in London; the Synodical Committee pay the charges of the Missionaries till they arrive in England.

Shortly will be published, in one volume 12mo.,

WITH A PORTRAIT,

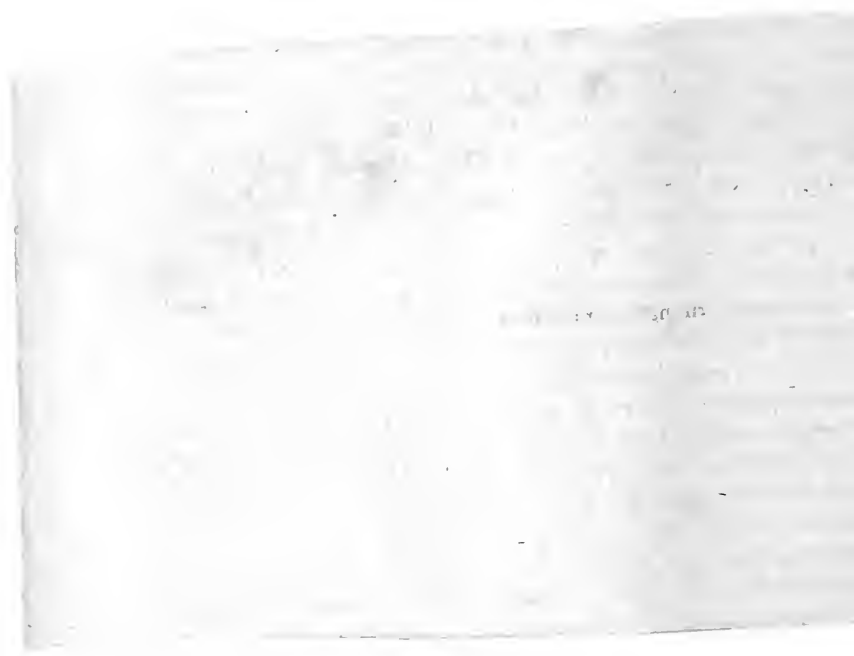
THE SELECT REMAINS of THE REVEREND C. F. RAMFTLER, late Minister of the Church of the UNITED (or MORAVIAN) BRETHERN, at Bristol, with a Memoir of his Life,

By the REV. T. GRINFIELD, A. M.

These Remains consist of several valuable Sermons, which Mr. RAMFTLER had occasionally composed, and a Series of interesting Extracts from his Journals and Correspondence.

The Price of the Volume will not exceed 5s.—*Any profits which may arise from this Publication, will be devoted to the Funds of THE LONDON ASSOCIATION in Aid of the MORAVIAN MISSIONS.*

* * * Applications for Copies may be addressed to Messrs. Bulgin, Chilcott, Norton, or Strong, Booksellers, Bristol; to Mr. Edward Moore, 97, Hatton Garden; and Mr. Robert Webb, at the Office of the London Association, 38, Charles Street, Parliament Street, London.



GREENLAND.

THE celebration of two centenary jubilees within the short space of six months, is a recent and very interesting feature in the History of the Brethren's Missions. The former of these festivals, held on the 21st August, 1832, gave occasion to a general retrospect of the labours of our Church among the heathen, and of the undeserved blessing which has rested upon them, during the long period of a hundred years; the memorable occurrences attending the origin and progress of the Mission among the negroes in the Danish West India Islands, being, at the same time, specially brought under review*. The latter, solemnized on the 19th January following, had a particular reference to the establishment of a Mission on the shores of Greenland, in the year 1733, and afforded an equal variety of subjects for joyful commemoration and devout gratitude to God. These two Missions, the earliest undertaken by the Brethren's Church, were the effect of the same constraining love of Christ, the fruit of the same ardent zeal for the conversion of sinners; the instruments employed were men of like steadfast faith, patience and self denial, servants alike disposed to renounce all dependence upon man, and to rest entirely upon the strength of their Master; yet there was a striking diversity in some of the circumstances connected with their respective spheres of labour, as well as in the result of those labours during the first period of five years. The leaders in this generous enterprise cheerfully exposed themselves to the heat of a tropical sun, and the perils of an unhealthy climate; their immediate competitors directed their course to one of the wildest regions of the frigid zone, where they had to encounter trials and hardships exceeding even *their* large anticipations. The former, for Christ's sake, became the servants of men enslaved and subjected to grievous outward oppression; the latter laboured among a people, not merely free, but lawless, and destitute of even the rudest form of government. In the one case, the novelty of the attempt was calculated to inspire inquietude and apprehension; in the other, the knowledge of the fact, that a pious and devoted servant of God had toiled for twelve years in the very field they proposed to occupy, without seeing any abiding fruit, might almost have justified despondency. Although, in both instances, the work was taken in hand with the full consent and approval of

* See pp. 225 and 274 of the present Volume.

the Danish Government, in Greenland alone did it meet with encouragement from the resident authorities. In St. Thomas, on the contrary, it was carried on for many years, amidst the open or disguised hostility of the colonial population. Finally, a lesson, equally remarkable and instructive, was afforded to all who are interested in the cause of Missions, by the respective experience of these servants of Christ, in regard to the main object of their endeavours. In St. Thomas, it soon became evident, that the negroes were in a measure prepared by the very circumstances of their outward thralldom and destitution, to receive the glad tidings of a Saviour's love; while, in Greenland, our Brethren were destined to toil for five long years, uncheered by a single instance of genuine conversion. At length, these wild and stupid heathen, whom neither the goodness of God, displayed in the providential supply of their temporal wants, nor His severity, manifested in the infliction of a fearful pestilence, had sufficed to bring to repentance, were subdued by the small still voice of Divine love. Their hearts, unaffected by arguments and exhortations, were won over by the simple narrative of the Redeemer's sufferings unto death; and thus was enkindled a sacred flame, which, through the blessed operation of the Spirit of God, has continued to burn brightly even to this day.

The importance of the subject last adverted to, and its intimate connection with the History of the Greenland Mission and the experience of its servants, will, doubtless, be considered to justify the insertion of the following passage from the pen of an eminent Christian writer of our own age*. "The method" he observes, "previously pursued by the Brethren, consisted principally in speaking to the Heathen of the existence, the attributes, and perfections of God, and enforcing obedience to the divine law; hoping, by these means, gradually to prepare their minds for the reception of the sublimer and more mysterious truths of the Gospel. Abstractedly considered, this method may appear the most rational; but, when reduced to practice, it was found wholly ineffectual†. For five years, the Missionaries had laboured in

* See Sketch of the History of the Church and Missions of the United Brethren. Written for the London Association in aid of the Brethren's Missions, by Jas. Montgomery, Esq.

† "If the question is asked," says Spangenberg, a venerable Bishop of the Brethren's Church, "how it came to pass, that the Brethren, who had themselves made early experience of the power of the word of the Cross, were induced to adopt the method above described in their first attempt for the conversion of the Greenlanders,—I must candidly confess my fears, that the fault lies at my own door. The first Missionaries to Greenland, on their way to Copenhagen, passed through Halle, where I then resided. They remained with me some days, and we had much conversation on the subject of their un-

this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach *Christ and Him crucified*, without first *laying the foundation of repentance from dead works and faith towards God*. No sooner did they declare unto the Greenlanders the '*Word of Reconciliation*,' in its native simplicity, than they beheld its converting and saving power. *This* reached the *hearts* of their audience, and produced the most astonishing effects. An impression was made, which opened a way to their consciences, and illuminated their understandings. They remained no longer the stupid and brutish creatures they had once been; they felt they were sinners, and trembled at their danger; they rejoiced in the Saviour, and were rendered capable of sublimer pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the Missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty towards God and their neighbour; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of God, as the Creator, Preserver, and Moral Governor of the world, in a manner far more correct and influential than they could ever have attained, had they persevered in their first mode of instruction. The Missionaries themselves derived benefit from this new method of preaching. The doctrines of the cross of Christ warmed and enlivened their own souls in so powerful a manner, that they could address the Heathen with uncommon liberty and fervour, and were often astonished at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the Brethren have since laboured for the conversion of the Heathen*.

As it may reasonably be presumed that the majority of those who read the Periodical Accounts are not unacquainted with the leading circumstances connected with the rise and progress of the Greenland

dertaking. I gave them a book to read, (for at that time I knew no better), in which a certain learned Divine, among other topics, discusses the means to be used for the conversion of the Heathen to Christianity. The good man had, indeed, never seen a Heathen in his life, still less converted one; yet he thought he could give directions for so doing. The Brethren followed them for a season, with how little success is generally known."

* See also Preface to Vol. XII. Per. Accts.

Mission, it is not thought needful to enter here into any recapitulation of them. The following brief notice of some of the principal results, which, through the Divine blessing, have attended the labours of our Brethren, may, however, be perused with interest, and tend to increase the feeling of thankfulness to God, who alone doeth great and wondrous things.

I. During the past century, the Christian faith has been generally introduced among the inhabitants of the western coast of Greenland, whose number is at present estimated at about 6,000. The portion of the coast referred to, extends from the neighbourhood of Godhaab, on Baal's river, lat. 65, to Staatenhuk, lat. 60, a distance of about 350 English miles.

II. Four Christian congregations have been established, to which are attached about 1,800 Greenlanders of all ages, in various degrees of church connexion. The members of these congregations, with the exception to be hereafter noticed, reside at the several settlements, under the immediate pastoral charge of the Missionaries, and in the regular enjoyment of all the ordinances of a church of Christ. The stations referred to were founded in the following years:—New Herrnhut, in 1733; Lichtenfels, in 1758; Lichtenau, in 1774; Fredericksthal, in 1824. In this series, the order of time corresponds with that of geographical position, the oldest settlement being the farthest to the northward. It deserves here to be remarked, that the formation of Fredericksthal, near Staatenhuk, afforded cheering and satisfactory proofs that the spirit which animated the first Missionaries to this inhospitable region, had not become extinct in their successors; and that the Lord had still many souls to gather into His fold from the Greenland nation. The hardships and privations, to which our Brethren were exposed, during the first years of their abode in Fredericksthal, were not dissimilar to those which attended the commencement of the Greenland Mission, and were endured with like steadfast faith and patience. The inhabitants of the long-neglected eastern coast have thronged to the new settlement, and several hundreds have already been admitted to the privileges of the church of Christ.

III. The work of education has meanwhile been proceeding in the most satisfactory manner. By means of schools, established at the different settlements, instruction has become nearly general; there being few individuals belonging to the older congregations, who are not able both to read and to write. Literature they have, indeed, none, but what is contained in the Holy Scriptures. Of the contents of this sacred volume, the whole of the New Testament, and a considerable portion of the Old, have been translated into the vernacular tongue. The former was printed about ten years ago, by the kindness of the British and Foreign Bible Society, and is now in general circulation, to the great joy of the Greenland converts.

IV. From the earliest period of the Mission, the employment of native assistants of both sexes has been productive of the most beneficial results. Not a few of their number have been distinguished for gifts and grace, and have approved themselves faithful servants and handmaids of Jesus, to whom the

Missionaries could not hesitate to give the right-hand of fellowship*. At the present time their services are more than ever important; the system adopted in 1777 by the Danish authorities, with the design of improving the trade, having recently been followed up with renewed zeal, and, in some instances, with a degree of success which has given much anxiety to our Brethren. Were it not for the employment of native assistants, those members of our congregation who are constrained to reside at the distance of many miles from their religious instructors, would for the most part be destitute of the means of mutual edification.

V. The effects of the preaching of the gospel upon the moral and social condition of the Greenlanders have been, in every respect, most cheering and beneficial. The national superstitions have almost entirely disappeared. The practice of sorcery is scarcely known among the dwellers on the western coast, and is becoming more and more disreputable among their countrymen to the eastward of Staatenhuk. Cruelty and licentiousness, with a whole train of attendant vices, have been successfully counteracted by the influence of Christianity, and have given place to brotherly kindness, good order, decorum, and such a measure of civilization, as is compatible with their peculiar circumstances. The mind of the Greenlander has been cultivated, and his heart softened and sanctified, though his mode of life be still rude, and his habits greatly at variance with European ideas of comfort and convenience. In fine, it may be declared with truth, concerning the converts from this once barbarous nation, that *unto them the grace of God, which bringeth salvation, hath appeared, teaching them, that denyiny ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world; looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ.*

According to the latest returns, which have reached this country, the number of Greenlanders, in connection with the Brethren's Church, is as follows:—

At New Herrnhut . . .	363	of whom about 190	are communicants.
Lichtenfels . . .	365	.. .. .	200 do.
Lichtenau . . .	661	.. .. .	310 do.
Fredericksthal . .	419	.. .. .	130 do.

Total (including children) 1808 of whom about 830 are communicants.

These congregations are under the care of nine married and seven unmarried Missionaries (whose names will be found in the catalogue annexed to this number); in all, 25 Brethren and Sisters.

A few additional particulars are here subjoined, as tending yet farther to illustrate the history and peculiar circumstances of the Mission in Greenland.

1. During the past century there have been engaged in the service of the Mission, 64 Brethren and 38 Sisters: in all 102 persons. Of this number, Br. John Beck was employed for a period of 43 years, and his son, Jacob Beck, for

* See page 229, of this volume, and P. Accts. *passim*.

52. John Sörensén, 47; John Fliegel, 41; John G. Gorcke, (still living at Herrnhut, in Saxony, in retirement), 41; J. Grillich, (still in service), 46; J. Conrad Kleinschmidt, (still in service), 40 years*. Four persons have lost their lives by shipwreck, on their return to Europe—Daniel Schneider, in 1742; the widow sister Königseer, and the single brother, Chr. Heinze, in 1786; and Br. J. F. Kranich in 1824.

2. The Divine protection and deliverance, under circumstances of imminent peril, have been often strikingly vouchsafed to the servants of this Mission, during the period under review. Of these providential interpositions, perhaps the most remarkable was that experienced by Br. and Sr. Rudolph, on their passage to Europe in 1804, after a missionary service of 26 years. The vessel which conveyed them having been wrecked upon a large ice-field, they were left for ten days upon a barren rock, exposed to the inclemency of the weather, and destitute of food; but were at length rescued almost by a miracle, and brought in safety to Lichtenau†.

Between the years 1808 and 1811, the Missionaries at all the settlements, as well as the Danish colonists, had to endure severe privations, owing to the war between Great Britain and Denmark, which prevented their receiving the usual supplies from the latter country. But, even under these distressing circumstances (of which particulars will be found in Per. Accts. Vol. V. pp. 79, et seq.), their Heavenly Father did not permit their confidence in Him to fail. His blessing rested on their scanty store, and in due time He abundantly supplied their need.

3. As the Missionaries can do but little towards their own maintenance, the expense of the Mission mainly devolves upon the General Mission-Fund. This being the case, it is impossible not to award, in a very special manner, to these faithful servants of Christ, the praise of careful and self-denying economy, which our partial friends have been accustomed to bestow upon *all* who are engaged in our Missionary work. There are probably few, who will not agree in considering the average sum of 700*l.* a year as a very moderate charge, for the maintenance of four Missionary stations, containing nine married, and seven single Missionaries, inclusive of the expense occasioned by

* The visits paid to Europe, in the years 1812 and 1813, by the Brethren Gorcke and Kleinschmidt, became the means, through the Divine blessing, of reviving the interest already felt by Christian friends of various denominations, in the prosperity of the Mission in Greenland. This was particularly the result of their intercourse with a number of pious and benevolent individuals in Edinburgh and Leith, who, besides rendering them the kindest and most valuable services, during their sojourn of some weeks in the latter port, continued cheerfully to embrace every subsequent opportunity of serving the Mission, and contributing to the general support of the Brethren's labours among the heathen. See an interesting little work, intitled *The Moravians in Greenland*, 2nd Edition, p. 257: and the prefatory advertisement to the first Edition. Also, Per. Accts. Vols. V. & VI.

† See Per. Accts. Vol. IV. p. 341; also a more extended narrative, published some years ago, in a separate form, by Br. C. H. Rudolph, the son of the Missionaries thus wonderfully preserved.

voyages out and home, and incidental repairs. The partial failure of the supply of drift-wood, on which the Missionaries were accustomed to depend, in the absence of every other material for firing, has, of late years, rendered it necessary that they should be supplied with coals from Europe. Their evident unwillingness to become hereby additionally chargeable to their Brethren at home, has not escaped the notice of their esteemed British friends, several of whom have generously contributed towards the regular supply of a commodity, which has become almost essential to their very existence.

For further particulars relative to the origin, progress, and present state of the Mission in Greenland, the reader is referred to the following publications:—Crantz's History of Greenland, 2 vols. 8vo.; Holmes' History of the Brethren's Missions; Dr. Brown's History of Protestant Missions, 2 vols. 8vo.; The Moravians in Greenland, Edinburgh, 12mo. 2nd edit.; Greenland Missions, published by the Dublin Religious Tract Society; and the Periodical Accounts relative to the Brethren's Missions, Vol. I. to XII.

The following short memoir of the three Missionaries, whose names are associated with the commencement of the Brethren's labours in Greenland, will, it is hoped, be deemed no unsuitable or uninteresting appendix to the foregoing statement. They are derived from the Third Part of Bishop Risler's *Select Narratives, extracted from the History of the Church of the United Brethren*, of which only the First Part has hitherto appeared in an English version.

Brief Memoir of the Lives of the Brethren, MATTHEW STACH, JOHN BECK, and FREDERIC BÖHNISCH.

MATTHEW STACH was born on the 4th of March, 1711, at a village in Moravia. His father ministered in secrecy to the few remaining members of the ancient Brethren's Church, in the word and doctrine; and gave instructions to his children, to avoid sending them to the Roman Catholic school. One day he observed his son Matthew weeping, and on inquiring the cause, received for answer, that he wept because he had received a very small piece of cake for his portion. To this the father replied, "My son, if you were to weep as bitterly over your sins, you would act wisely"—and then he gave him another piece. These few, and simple words, made a deep impression upon him, so that in the following years of his life he was often concerned for the salvation of his soul. Having heard, on a certain occasion, that a Brother, from Herrnhut, had arrived in the country, he immediately determined to emigrate with him, during the night, accompanied by two of his friends; they did so, and arrived in safety at Herrnhut, in April, 1728. Here he was under the necessity of earning his bread by spinning wool, and found the utmost difficulty in obtaining even the most frugal subsistence. He had been forewarned of these circumstances before he left Moravia, but he had already then formed the resolution to care only for the salvation of his soul, even though he should perish with hunger. "This resolution," he himself remarks, "was continually present to my mind, and helped to sustain me; and my gracious Heavenly Father sent

me the desired relief, when I most needed it, so that I never suffered absolute hunger." Concerning his religious experience, at that early period, he writes as follows:—"The main topic in all the discourses which I heard, was the necessity of attaining to the assurance of the forgiveness of sins. When I, therefore, heard any of my brethren relate, what distress and anguish of mind he had experienced before he arrived at this assurance, I imagined that this was the only true method of conversion, and laboured hard, by means of watching, fasting, and praying, to produce within me the requisite sorrow on account of sin. Whithersoever I went, wheresoever I stood, the law pursued me; and the more I laboured to fulfil it, the greater became my uneasiness and uncertainty. If I was about to eat, a voice within seemed to say, 'Thou shouldst fast;' if I wanted to sleep, it said, 'Thou shouldst watch;' if I knelt down and prayed by the side of the hard boards which formed my bed, I was reminded that I ought to continue praying all night; if I happened to fall asleep for very weariness, all my hopes of being truly converted appeared at once to vanish. In this miserable state of mind, I wrote to one of our ministers, and told him my distress. In replying to me he used the following expressions:—"If you are hungry, eat; if you are thirsty, drink; and when it is time to retire to rest, sleep;" &c.—But this advice was too simple for me; I thought, that, by following it, my conversion would remain as distant as ever, and I therefore continued to toil and strive;—till at length, wearied out, and thoroughly despairing of the success of my endeavours, I cried to my Saviour—"Have mercy upon me, or I shall be lost for ever." Hereupon, the Friend of my soul, who had doubtless been long seeking me, revealed Himself to my heart in so lively a manner, with all His merits, that I was overcome with the feeling of His peace, and with love and gratitude to Him." Having made this blessed experience, it was not long before the ardent desire was excited within his breast, to make known the love and grace of Jesus to the perishing heathen. Often, when he saw the summer-sun descending in the north-west, and gazed upon the glowing red, which lighted up the horizon, the thought occurred to him, that there were probably heathen dwelling in that direction, in ignorance and darkness, to whom a similar illumination might hereafter be vouchsafed, through the knowledge of Jesus Christ. On being informed, that the country, towards which his thoughts were directed, was inhabited by the Greenlanders, he continued to make these poor heathen the subject of his remembrance and prayers, until, in the year 1733, he received his appointment as one of the first Missionaries to that desolate region.

To particularize the events of the life of Matthew Stach, for the ensuing 38 years, would, in fact be, to give the History of the Mission in Greenland. None, who are acquainted with the latter, (and there is perhaps no portion of the Brethren's Missionary History more generally known) can be strangers to his name, or to the extent of his manifold and truly apostolical labours. It will therefore be sufficient to notice the following incidents. After being permitted to take share in the gathering in of the first fruits from among the Greenland nation, by the conversion to the Christian faith of the well known Samuel Kayarnak, and several members of his family, he returned to Europe, in the

year 1740. During this visit, he received priest's orders, and was confirmed by the King of Denmark in his appointment as minister of the small congregation at New Herrnhut. In 1747, he paid a second visit to Germany, taking with him five Greenland converts, (two of whom departed to the Lord at Herrnhut in Saxony), and returned in 1749, by way of New York. His earnest desire to be instrumental in carrying the gospel to the Esquimaux in Labrador, led to a third visit to Europe in 1751. The design was, however, found to be, for the present, impracticable; and the following year he returned to the scene of his former labours with Bishop Johannes de Watteville, who had been commissioned to hold a visitation. In 1758, he had the great joy to assist in the establishment of a second missionary station, at Liechtenfels; his associates in this work being the two brothers, Jens and Peter Haven. In 1771, he revisited Germany for the sixth and last time. Here an affecting incident occurred to him. His wife, who many years before had proved unfaithful to the Lord, and, at length, had gone so far, as to forsake her husband and the Brethren's Church, came to meet him with expressions of the bitterest repentance. On this occasion, he approved himself a true child of God, and a faithful follower of the compassionate Saviour. He received her with the utmost kindness, and immediately made up his mind to proceed with her to one of the Brethren's settlements in N. Carolina, there to spend the remainder of his days in retirement. Here he continued to edify his brethren and sisters by his exemplary walk, his affectionate demeanor, and his patience and cheerfulness under much bodily suffering, till on the 21st of December, 1787, it pleased the Lord to release him from all evil, and to translate him into His heavenly kingdom. His age was 76 years.

JOHN BECK was born in the year 1706, at a village near Leobschutz, in Upper Silesia. The Protestants of that district had long been exposed to grievous oppression on the part of the Roman Catholic clergy:—among others who were called to suffer for conscience' sake, was his grandfather, whom they threw into prison, and treated in so barbarous a manner, that he died in consequence. His parents hereupon removed to Leobschutz, where they were indeed protected in the profession of the reformed faith, but were compelled to allow their children to be educated in that of the Romish Church. His father, who had early received a deep impression of religious truth, was in the habit of meeting with persons like-minded with himself, for the reading of the Scriptures and other edifying books. He also gave instruction to his own children; and his endeavours to awaken them to a sense of their lost condition and their need of a Saviour, were, through the Divine blessing, not without the desired effect. His son John was often, in his youthful years, concerned for the salvation of his soul; but as he grew up and became acquainted with other young men, he gradually lost these convictions, and at length, left his father's house, and engaged as coachman in the service of a Romish priest. The narrative of the ensuing period of his life, we will, however, give in his own words. "One day, while at work, I felt a sudden desire to read in the New Testament. On opening the volume, that passage in the book of Revelations met my eye: *I know thy works, that thou art*

neither cold nor hot, &c. These words penetrated the inmost recesses of my heart, like a fire from above. In the anguish of my soul, I fell prostrate, and cried aloud to God for grace and mercy. At that moment, it was as if I beheld my Saviour standing before me, as He was wounded and crucified for my sins, and assuring me of pardon and peace with God. I soon began to testify to others of what the Lord had done for my soul. Hereby the two brothers, John and Martin Hadwig, and my own brother Jacob, were truly awakened. In a short time, others joined us, who were seeking to know their Saviour; and at length, a general awakening took place among the inhabitants of two villages by means of our feeble testimony. A circumstance of this kind could not fail to excite attention, and in April, 1732, we were summoned before a commission specially appointed. About two hundred of the awakened, allowed themselves, on this occasion, to be moved from their steadfastness by specious promises or violent threats, and yielded to the demands made upon them. Martin Hadwig remained firm and immovable in his confession of the protestant faith. I had attended the priest, my master, to the commission, and about ten o'clock in the evening, I was in turn summoned, and sharply interrogated. Our Saviour gave me courage, and put words into my mouth, that I might boldly testify the truth. Hereupon, the officers of justice received orders, about midnight, to put me in irons, and confine me in a deep dungeon. My master had previously taken me aside, and besought me, in a very friendly manner, to promise what was required, adding, that, in my heart, I might believe whatever I liked. But I answered, in presence of the whole court, 'I neither can, nor will believe, or live otherwise, than according to the testimony I have just delivered.' On this I was immediately conducted to prison. Some of my acquaintances, out of compassion, threw into it a quantity of straw and hay, that I might not be obliged to lie upon the damp earth. I entered my cell in a spirit of cheerful confidence; my Saviour vouchsafed to me a lively perception of His presence, and I felt as happy as if I had been in heaven. Martin Hadwig was immured in a similar dungeon at no great distance from me; and we were often compelled to exchange our respective places of confinement. From time to time I was severely beaten, sometimes for refusing to reply to the contemptuous questions of my persecutors, at other times, for returning a plain answer. For our daily subsistence we received nothing but a small piece of bread and a little water; so that, after some days' incarceration, I began to suffer much from hunger: it pleased God, however, to send me, by means of some person unknown, a loaf of bread, which was introduced through a hole in my door, and which, for the time, relieved my necessity. Some time after, on being conducted into the other prison, I observed that the lock of one of the fetters on my legs was open: fearing that the jailor would beat me, under the idea that I had opened it myself, I hastened to close it before it had attracted his notice. The circumstance itself, I could not but consider as a sign that we should attempt our escape. The day following, being the 1st of May, and a Romish holiday, Hadwig requested the gaoler's leave to take the air a little: which the latter granted without much difficulty, feeling satisfied that he could not escape, as his legs were fettered, and the gate of the court-yard closed. Hadwig now came to the door of my prison, and asked what I was about. 'I am thinking,' was my reply, 'that this very day we shall escape from

confinement; try if you cannot force the bolt from my door.' The attempt succeeded; and he came in to me. We then, with much difficulty, drew off boots and fetters from each others' legs; and, although we lost much skin during the operation, we rejoiced to recover, once more, the free use of our limbs. Leaving our fetters in the dungeon, we took the boots in our hands, and proceeded into the court. The high wall which surrounded it, and the massive gate by which it was further secured, appeared, however, to render our ultimate escape impossible. After an anxious search, we at length discovered a heap of faggots of considerable height, piled up against one part of the wall; we mounted it with some difficulty, and then leaped down on the other side. A maid-servant, who had observed us in the act, gave information to the guard; the latter ran directly into the church, where the people were at mass, and sounded the alarm; the service was unceremoniously concluded, and a pursuit was commenced with horses and dogs. After we had run about three English miles, and our pursuers had almost overtaken us, the dogs, by mistake, ran after a man who was going to Jägerndorf, and the horsemen followed them; meanwhile we deviated from the road, and, concealing ourselves in a neighbouring wood, providentially escaped. With what thankfulness to our gracious Lord, we closed that memorable day, I shall never forget. The question now arose, whither we should bend our course; for we knew nothing of children of God, and had never heard of the Brethren's Church. Meanwhile, the tattered state of our apparel, and our absolute want of money, induced us to force our way, as much as possible, through woods and thickets, towards Breslau, where I had once before been, and where I knew that there were Lutherans residing. Often did hunger compel us to solicit a morsel of bread from benevolent persons whom we fell in with by the way. At length, we reached a Prussian village, where we met with a friendly reception from a farmer, and heard, for the first time, of Herrnhut. Being informed, that people dwelt there who truly loved the Saviour, we were immediately filled with an earnest desire to go thither. I recollected, however, that I had promised my sister Elizabeth, (who afterwards married Br. Schönebeck, and departed in St. Thomas), to fetch her, as soon as I had discovered where children of God were to be found. I therefore returned; and managed so as to reach my father's house at night. As I knew where she slept, I called to her through the window, that she should join me, and accompany me out of the country. She immediately left the house, without being perceived, and we set off, without loss of time, for Herrnhut; and though we were destitute of money and of passports, barefooted, and wretchedly clad, and were obliged, in general, to spend the night in the open air, and often to wander about in the woods, during rain and thunder-storms, the Lord graciously protected us, and brought us in safety to Herrnhut on the 31st of May, 1732. Here I found myself quite happy and at home, though it was with difficulty that I earned a scanty livelihood by working in the neighbouring villages; for my whole object was to live to Jesus, and enjoy the privileges of his house."

The hardships and sufferings to which our late Brother was exposed, immediately after his conversion, to prove the steadfastness of his faith and his love to Christ, are thus circumstantially related, because they were evi-

dently the school, in which the Lord was pleased to train him for the endurance of the yet severer trials connected with his labours among the Heathen. He had not been quite two years at Herrnhut, when he received a call to proceed to Greenland, in company with Frederic Böhnisch. The history of the Mission in that country affords abundant proofs of the patience, diligence, and faithfulness which he displayed, during his long and blessed service. In the year 1770 he had the great joy, seldom experienced by a father engaged in the Missionary work, to welcome his two eldest sons, John Lewis and Jacob, who had been educated in Germany, as his assistants at New Herrnhut, the place of their birth. "Now I can depart in peace!" he exclaimed, as he embraced them, "since the Lord has heard my prayer, and permitted me to behold two of my children ready to supply my place! Lord Jesus! to Thee did I dedicate them from the first moment of their existence; and to Thy further grace and blessing do I commend them anew. O prepare and fit them for Thy service in all things!" Two years after, when his son John Lewis received a call to serve the Mission among the Esquimaux, in Labrador, he imparted to him, on taking leave, his paternal blessing, all present being deeply affected*.

On the 10th March, 1777, he called to mind, with expressions of the utmost gratitude, the mercy and faithfulness which he had experienced at the hand of his Saviour, during the forty-three years of his missionary labours in Greenland. The following day he was taken alarmingly ill; and his departure appeared to be at no great distance. On the 17th, he took an affecting leave of his wife†, and thanked her for all the love which she had shewn him during the forty-one years of their marriage; after which he waited patiently for his release. On the 19th, the desire of his heart was granted; and this faithful servant of Christ fell gently asleep, in the 71st year of his age.

FREDERICK BÖHNISCH, the first of this band of missionary worthies, who was called from his labours by death, was born on the 16th April, 1710, at Kunewalde, in Moravia. During the remarkable awakening which took place in that village and its neighbourhood, through the zealous testimony of Melchior Nitschman, he was powerfully laid hold of by Divine grace. In 1725, he emigrated and came to Herrnhut, where for some time he earned his bread as a gardener, and was contented and cheerful, though in great poverty. In the following years, he paid frequent visits to Moravia, and succeeded in conducting a number of his oppressed countrymen in safety to Herrnhut. His subsequent engagement with Matt. Stach, that they would devote themselves to the

* The elder son here spoken of, John Lewis Beck, was one of the first Missionaries in Labrador, where he laboured with acceptance for twenty-four years. The second, Jacob Beck, continued faithfully to serve the Mission in Greenland, during the period of fifty-two years. He departed at Lichtenau, in 1822, leaving a son, who is now engaged in the service of the Labrador Mission, and a daughter, who is married to Br. Michael Eberle, of Lichtenfels.

† The elder sister of Matth. Stach, Rosina, who with her sister Anna, afterwards married to Fred. Böhnisch, accompanied her mother to Greenland, in the year 1736.

service of the poor heathen in Greenland, and the various obstacles they had respectively to encounter, before they could carry their resolution into effect, are circumstances too well known to be here recorded. In reference to the trials and difficulties which attended the first five years of their joint labours on that rugged coast, he thus expresses himself, in an interesting memoir of his own life:—"The want of proper nourishment, the dangerous journeys and voyages we were compelled to undertake to procure a bare subsistence; the contempt of our neighbours; the derisions and insults of the heathen, who seemed of one mind to molest our persons and reject our doctrine; the difficulty of the language; and many other inward and outward sufferings, caused us well nigh to lose our courage and constancy. This was particularly the case in the year 1737, when, under a deep and painful sense of the unfruitfulness of all the efforts we had hitherto made, I composed the hymn, *Here is a little company, &c.** Nevertheless, the lively hope of at length beholding a congregation of believing Greenlanders collected together, and the fervent affection I felt to these poor heathen, to whom, with prayers and tears, I delighted to commend the Saviour's love, revived my sinking spirit. When, in the following year (1738) the Lord gave us the firstling, Samuel Kayarnak, I was overcome with joy, and ready to exclaim with Simeon, *Lord! now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*"

In the latter year of his faithful service in this Mission, he became more and more anxious, that the congregations already formed at New Herrnhut and Lichtenfels should be increased only by the admission of such persons as were really seeking the salvation of their souls. He, therefore, strictly examined into the principles and conduct of such as applied for church-fellowship; and was never satisfied, unless he had reason to believe that the gospel had touched their hearts, and they had been brought under the influence and teaching of the Spirit of God. At the very commencement of his last illness, in July, 1763, he expressed himself in terms of joyful certainty, that it would be the means of his departure. On the 29th, he declared with faltering voice to those around him, that his Saviour was near at hand; and shortly after, he gently breathed his last, in the 54th year of his age, and the thirtieth of his ministry in Greenland.

His widow, Anna, the younger sister of Matthew Stach, was induced by her love for the Greenlanders, to continue some time, after his death, an active helpmate of the Missionaries at Lichtenfels. In 1765, she entered for the

* The hymn in question, of which a very imperfect and uncouth translation is given in the old edition of Crantz' History of Greenland, has, in its original form, considerable poetical merit, independent of the noble and striking sentiments which it embodies. It may not be irrelevant here to add the remark, that the three first missionaries of the Brethren's Church to the Greenland nation, though "plain and unlettered men," were by no means devoid of those especial gifts, which the Lord is pleased to bestow on His servants for the edification of His Church. Both Stach and Böhnisch wrote many hymns, some of which are still in use among the Brethren. And Beck, who seems to have had a superior talent for acquiring the difficult and intricate Greenland language, was the translator and compiler of the first Greenland hymn-book.

second time, into the marriage-state, with the Missionary John Zacharias, of New Herrnhut; and, on his being compelled, by increasing infirmity, to quit his post, she retired with him to Herrnhut, in Saxony, after a faithful service of forty-one years in the Greenland Mission*.

LABRADOR.

Extracts of Private Correspondence.

(Continued from p. 259).

From HEBRON.

“OUR Esquimaux were very short of provisions last winter; few seals having been taken during the preceding autumn, and the generality being still too careless to avail themselves of the opportunities afforded them for fishing. At such times of scarcity, the poor dogs are greatly to be pitied; they are often obliged to be satisfied with a meal of seal-skin; and, when all resources fail, many of them are hanged. We have made one attempt to catch seals in nets, but it failed, owing to want of sufficient hands, and the great scarcity of the animals themselves. We trust our next experiment will be more successful. The heathen have visited us frequently, but hitherto, I am sorry to say, chiefly to obtain tobacco, powder and shot; some, however, promise to come again and remain with us. May the Lord grant them open ears and hearts, for the reception of His gospel.

JONATHAN MENTZEL.”

“THE year past, the first which I have been permitted to spend in this country, has been one of scarcity to our poor Esquimaux. Trying as such seasons undoubtedly are, they are evidently not a little salutary to these simple-hearted, but thoughtless people, by constraining them to take their refuge to the Saviour, as the only Helper in all distress. The children of men are, to all appearance, so seldom drawn to their Heavenly Father by the enjoyment of His unnumbered benefits, that we can scarcely doubt of its being His good will and pleasure, to promote the salvation of their souls by trials of this description.

“We have every reason to hope that the situation of Hebron will prove eventually to be an advantageous one, both for the collection of a flock of Esquimaux converts, and also for the procuring of means for the outward support of the Mission, of which we are aware you stand greatly in need. Hitherto, however, the principal effect which has resulted from our open position, has been the almost entire destruction of our garden-produce, by the strong winds blowing from the sea-ward.

“During the foregoing winter, I have made some little progress in the acquisition of the difficult Esquimaux language. I can already understand part of what the natives say, and now and then I put in a word in reply. But, as our people are chiefly employed out of doors, and I am almost continually occupied

* The wife of Br. Gorcke, now living at Herrnhut, in retirement with her husband, is a daughter of Sr. Böhnisch, by this second marriage.

in my workshop during the day, I lose many opportunities of conversing with them, and thus improving myself in the use of the language.

“In the month of February, I spent some weeks very agreeably at Okkak, where I was requested to prepare a quantity of laths for the construction of a paling around our premises. Having accomplished this task by the Divine blessing, to the satisfaction of my Brethren, I set out on my return to Hebron, on the 24th, in company of Br. Lundberg. The weather favoured us, though the track was but indifferent, so that we performed our journey of 80 or 90 miles in about 13 hours. On this occasion, I could not but admire the strength and perseverance of the Esquimaux dogs; whatever may be their faults and their misdemeanors in other respects, they are excellent animals for the purposes of conveyance. With those, which swarm about us at Hebron, I have hitherto kept on the best of terms; not one of them has hitherto attempted to bite me or do me the smallest injury.

“Much as we all regret the loss of Br. Kruth’s services, (and none more so than myself, since we have lived and toiled together in true brotherly union), I am convinced that the Lord will not let His work at this interesting place suffer for want of the needful human help. I believe that, in His own time, He will cause His gospel to have free course, and be glorified also among the poor benighted Esquimaux, for whose sake we have come hither, and that He will lead many of them, through the operation of His Holy Spirit, to come and to inquire ‘what they must do to be saved.’

AUG. FREYTAG.”

From OKKAK.

“OUR Esquimaux were not very successful in catching seals; and, on this account, they were more disposed, than usually is the case, to go to the lake Umiakovik in quest of fish. Some families remained there till after Easter. Not all Esquimaux, as you may imagine, are dexterous seal-catchers; but the simplest among them is clever enough to be a fisherman: At the present season, cod-fish abound; and some of our people have diligently availed themselves of this providential supply of food. Others prefer to run after the rein-deer, which sometimes lead them a long and dangerous chase. The summer is cold, only once has the thermometer reached 83 of Fahrenheit. Our garden productions are, in consequence, very indifferent. On the 30th of July, our potatoes were completely frozen; and a very fine flower-bed was soon after robbed of its contents by the mischievous mice, which would have done yet further damage, but for the interference of our cat, the only animal of her species which we have hitherto been able to retain in Labrador. To the weasels that infest our poultry-yard, she is also a formidable enemy. Rats are not to be found here.

Z. GLITSCH.”

“AFTER bidding an affectionate farewell to my brethren and sisters at Hebron, I set out for this place about half-past 10 A.M., in our little sloop, the Union. Our passage across the bay was somewhat uneasy, owing to a strong swell; and when we had passed the islands Kingmiktok and Tupertalik, and reached the open sea, the wind increased in violence. When we arrived off the promontory of Kaumayok, it blew a complete storm. Furious squalls, resembling whirlwinds, which carried the water aloft into the air, met us from almost

every direction; and as there is no safe anchorage along this part of the coast, we found ourselves in no little danger. Our Esquimaux captain, Paul, now gave directions to furl all the sails except the jib; but, in the act of hoisting the latter, a furious gust of wind snapped the boom, and carried the sail aloft, by which our vessel was thrown on one side. The peril to which we were now exposed became imminent, and we could not help shuddering at the prospect of what might ensue; but the Lord, to whom I turned in this hour of extremity, did not permit my faith to fail, but gave me confidence and resignation to His will. In a few moments the sail fell, and was immediately secured by our people. We now drove at the mercy of the winds and waves, the latter beating continually over our fore-castle. The aspect of the gloomy precipices and other savage features of this iron-bound coast, under circumstances like those in which we were placed, you may easily conceive to have been not a little appalling. Even from the land and in fine weather, it is of a nature to inspire feelings of awe. During this scene of horror, our excellent captain stood at the helm, his bright eyes glancing by turns towards every quarter, giving the needful orders to his three countrymen, who obeyed them with great promptitude and skill. Never for a moment did he appear to lose his courage and presence of mind. After some time, an attempt was again made to hoist a sail, which providentially succeeded, and after driving about for several hours, we were at length enabled to double the extreme point of the Kaumayok mountains, (Cape Mugford), and to run into a little creek. Here, about half past 8 P.M., we came to an anchor, and raised a thankful Ebenezer to the Lord, for the mercy we had experienced. The storm, however, continued to rage the whole night, and prevented us from sleeping much. Having had no refreshment since the preceding morning, a cup of warm coffee proved, as you may suppose, very grateful on the morning of the 12th. Meanwhile, Paul set to work to mend the sails, an occupation which reminded me very agreeably of my youthful years, and the business of my father. Another Esquimaux went with his kayak in search of a piece of drift-wood, to replace our broken jib-boom. Having finished our repairs about 2 o'clock, we heaved the anchor, and proceeded on our voyage with a light wind, which brought us into Okkak Bay at one o'clock in the morning. About five, Br. Knaus perceived us, and fetched me in a boat to the settlement, where I received a hearty welcome from the Brethren and Sisters.

FERDINAND KRUTH."

Letter from the Esquimaux Brother, SIMEON, of NAIN, addressed to the Brethren in EUROPE, and to those kind Friends, who have sent occasional presents to LABRADOR, for distribution.

[Translated from the Esquimaux.]

DEAR BROTHERN AND SISTERS,

"I KNOW that you do not understand our language; but I have a great desire to send you a few words in my own hand-writing, to thank you for your present to us of dried *peas*, and various articles of clothing. I am quite astonished at your love for us, and distressed that I am not able to make you any return: but I think thus; if Jesus did not love us, we should not be re-

remembered by you; yet, as His mercy is so great towards us, you keep us in remembrance. I also think often of you, especially on festival-days.

"I have not been brought up in a congregation of believers, but among the heathen; and my father instructed me in nothing but evil and works of darkness. Then, I had no hope to be remembered by you; and that I now am thought of, fills my heart with thankfulness.

"On Epiphany, I experienced a blessing which I cannot describe. Our teachers spoke the truth. We heard them, and our hearts were melted. I also felt gratitude to you, and all who take share in our well-being; and tears flowed down my cheeks, because I felt that we are not worthy of your love.

"My dear Brethren and Sisters, who live on the other side of the great water, it is not possible for me to see you in this life, therefore I desire to meet you hereafter at the feet of Jesus; for I hope that I and all my children will one day be happy in His presence. I will, therefore, follow the instructions given me by my teachers, and attend to their words, for those which they speak are good and full of divine wisdom.

"My dear Brethren, though I could never have expected and hoped for it, my teachers have appointed me to serve in the house of God*. This is an important charge, and leads me to consider all my ways and works.

"I have requested my teachers to translate my words into your words, that you may understand that I feel great gratitude towards you. I am,
SIMEON."

WEST INDIES.

JAMAICA.

Extract of the DIARY of MESOPOTAMIA, WESTMORELAND, for the Year 1831.

January. HAVING been invited, in consequence of repeated and severe attacks of indisposition, to spend some time at Hopeton, we could not attend the usual solemnities at the commencement of the new year. It was very painful to us both, to be absent from the sphere of our appointed labours; but we were thankful that our visit at the house of our hospitable friends was blessed to the restoration of our health.

February 22nd. We returned to Mesopotamia, and, in company of Br. Scholefield, visited the school at Woodlands, with which we were very much pleased.

27th. We saw our congregation assembled for the usual services.—The school is held from 9 to 11 A. M., when the usual Sunday services commence; and, in the evening, there is a public preaching.

March 20th. The school and preaching were well attended, and we partook to-day of the Holy Communion with our two communicants: 9 persons were admitted as candidates, and will have a meeting for instruction every Friday.

* He is a regular chapel-servant, and one of the most faithful members of the congregation at NAIN.

27th. Being Palm-Sunday, we began to read the history of the Passion Season, which we continued every evening during the week, most of the negroes attending. On Good-Friday, a number of free brown people came early to us; to whom we repeated the reading of our Saviour's sufferings in Gethsemane. At the public worship, our church was filled with attentive hearers, some hours having been allowed to the negroes for attendance at the House of God.

April 3rd. Being Easter-Sunday, we prayed the Easter-Litany, with a goodly company, in our burial-ground, where the remains of many of the Lord's servants and handmaids, who departed in earlier periods of this mission, rest in peace. In our usual service the history of our Lord's resurrection was read; three negroes were baptized; and this festival-day was concluded with prayer and thanksgiving.

24th. We spoke on the duties of holy matrimony, in the meeting of the congregation; and exhorted the baptized never to omit giving a public promise of faithfulness in the presence of God and the congregation, agreeably to the practice and ritual of our church.

Our visits to the sick and infirm are regularly continued. There are many who can seldom come to church; but they are faithfully instructed in the means of salvation. It is generally a long time before a negro will admit himself to be a sinful creature. They commonly say, "My heart is good; I do my duty, and devote myself every day to God."

May 8th. We had 30 children at the school. I preached from Psalm xc. 12. "*So teach us to number our days,*" &c. and took occasion to speak against worldly amusements. After the discourse, a woman publicly confessed having been engaged in a quarrel, and begged to be pardoned. After assuring her of our forgiveness, I spoke of the necessity of walking conformably to the gospel, which is a gospel of peace.

July 3rd. Some of the baptized reported, that when they invited their neighbours to come to us, they received for answer, "that the parsons of the Moravian Church are too inquisitive about their manner of living;" others, whether true or false, say they belong already to the Established Church, or to the Baptists.

4th. A woman, under deep conviction, and longing to find mercy, was baptized, and called Matilda. She could not find words sufficient to express her thankfulness, and declared that her only hope was in the merits and blood-bought righteousness of Christ.

Both on the 17th and 24th, the church could hardly contain the number of persons who attended. It happened again, that two of our people begged pardon of their Brethren and Sisters on account of previous quarrels.

Sept. 14th. Br. Light, from Irwin-hill, unexpectedly arrived, to our great joy. He addressed our people very affectionately in the evening-meeting; and it was pleasing to see how many of the negroes, who had known him formerly, shewed their love towards him, and rejoiced to hear him again. Sr. Ricksecker accompanied him, on the 16th, to Irwin-hill, for her health.

Oct. 23rd. Went to Beaufort-school, about 12 miles distant, to preach; and found the house crowded with attentive hearers. Fifty children present were catechized. This is a very promising station. Many of the people belong to New Carmel, but, on account of the distance, are visited every fortnight

by one of our Brethren. There is a faithful helper residing here. We feel the want of such an assistant at Mesopotamia.

In the following days, we conversed with the candidates and new people; and, to our encouragement, found many of them who spoke with feeling of what our Saviour had done to redeem us. Others, being questioned, remained silent, being yet ignorant of the nature of the gospel.

Nov. 30th. Above 30 scholars attended. I found occasion very seriously to admonish the congregation entirely to quit the sinful practices in which they had lived as heathen. It is astonishing and distressing, to see how very little is thought of some of the most heinous transgressions against the law of God.

Dec. 25th. Scarcely any negroes from this place attended, as they were waiting to receive their Christmas allowance till 3 o'clock.

26th. Thirty-two children were present at their special meeting. They recited their verses, and answered the questions put to them concerning the birth of our Saviour, much to our satisfaction. They also sung the hymns they had learned pretty correctly. We were sorry that few members of our congregation were present, and therefore could not see how happy these children were in the house of God, praising their incarnate Lord and Saviour. Some little books were distributed to them as rewards.

27th. I went to Beaufort-school; the house was crowded, and many had no room to come in. It was, however, gratifying to observe the quietness that prevailed among those who stood without in the heat of the sun.

31st. In the evening we met to conclude the year with prayer and thanksgiving, and commended ourselves and our little flock to the mercy and protection of God our Heavenly Father. The congregation at Mesopotamia, at the close of 1831, consists of 41 baptized adults, of whom nine are communicants and 17 candidates for the Holy Communion; candidates for baptism, 35; new people, 56; excluded 12. The whole number under our care is 175.

P. RICKSECKER.

Extract of Letters from Br. JOHN ELLIS.

DEAR BROTHER,

FAIRFIELD, *Nov. 7th*, 1833.

“SINCE I last addressed you, we have had the pleasure to welcome Br. Hamann and his wife from North America, as our fellow-labourers in this Mission. For the present, it is settled that they remain at Fairfield, an arrangement which will allow us to supply Malvern, more regularly than we have done hitherto. Our friends, Mr. and Mrs. Miller, are increasingly desirous to have a Missionary appointed to that station, where the prospect of usefulness continues most encouraging; but, as you remind us, our want of means is a serious obstacle to the accomplishment of this plan.

“At the request of the Ladies' Society in this island, our Mission-Conference has given leave that a school, or, as it is called, a Female Refuge for free brown females should be commenced in Fairfield; in consequence of which a beginning has been made with two white and two brown girls. A widow lady, a Mrs. Forbes, has been appointed by the ladies' committee, and approved of by us, to superintend and teach the pupils in this institution. The place fitted

up some time ago as a Sunday-school room, has been appropriated for their accommodation, which will not interfere with the Sunday-school, but rather facilitate its operations, as a better supply of teachers will thereby be obtained. The ladies will pay for the necessary repairs and alteration of the building. Our school at Somerset, in the Savannah, prospers greatly. We have now above 50 scholars.

December 14th.

“ On the 24th of November, the Brn. Scholefield, Pfeiffer, Ricksecker, Renkewitz, and myself, received directions to attend and be examined by a committee of the Hon. House of Assembly. It was a great disappointment to me, that I was prevented by sickness from accompanying my Brethren. I sent a doctor's certificate, but still I got a set of questions to answer at home. The Brn. Scholefield and Ricksecker were examined by the committee, but the evidence of the other two was dispensed with. Mr. Scott and Mr. Miller were examined at the same time, and deposed many things in our favour. But one or two others of different sentiments were also called. We were all much concerned to hear of Mr. Barham's departure; he always approved himself a sincere friend, and generous supporter of the Jamaica Mission. The illness to which I have already alluded, was a severe bilious attack, which, with its consequences, has now lasted nearly four weeks, and is the most alarming fit of indisposition I have experienced in the West Indies. Though convalescent, I am still very weak, and suffer much from a sore mouth, the effect of the calomel I have taken.

January 5th, 1833.

“ I have to thank you for your kind letter of October 16th, a part of which, together with your preceding one, I communicated to our Mission-Conference, two days ago, whereby we all felt anew encouraged to persevere in our labours. In addition to these encouragements, we have also, this season, experienced others, of which, in the past year, we have been too often deprived. All our fellow-labourers, together with their congregations, have, I believe, celebrated a happy and peaceful Christmas, and entrance into the new year. Our congregations were not quite so large on the Christmas festival days, as in some former years, owing, it appears, partly to needless apprehensions in the minds of many negroes who live at a distance, that the militia on guard would molest them in passing to and fro. The negroes on some properties are, by their owners, forbidden to attend. This is more especially the case in the neighbourhood of Fairfield, and the remote parts of New-Eden congregation. At New-Carmel, and New-Fulnec, the congregations were numerous. From Irwin Hill, I have not heard since the holidays. At Mesopotamia, the auditories were very small, and a worldly spirit manifested itself among the negroes, on the property and in the vicinity. We feel, however, very thankful that the spirit of insubordination has not manifested itself this year, as was the case twelve months ago. In the course of the year, there have been baptized or received 55; admitted to the Holy Communion 24; children baptized 34; couples married 18; departed 25; excluded 97. At the close of the year, the numbers were as follows:—communicants 647; candidates 97; baptized 145; children 466: total 1355; or with the addition of candidates and excluded 2029.

From Brother J. T. LIGHT.

DEAR BROTHER,

IRWIN-HILL, Jan. 4th, 1833.

“ I THANK you for forwarding a copy of my last to our worthy friend, the proprietor of Irwin estate; since then I have received a letter from himself, in which he has given permission for the younger children on that property to be taught to read; for this, they are allowed three hours every other day. They have been in attendance on these alternate days since the 28th November last, calling forth all the patience and exertion, of which my dear wife and myself are capable, to carry on this labour of love; so that with our other day scholars, about thirty-six are now taught to read, and receive a scriptural education. The year past has been a year of trial and trouble; the spirit that works in the children of disobedience, is spreading but too rapidly in this quarter, if not throughout the whole island. The fearful delusion that seized so many hundreds of people in the beginning of last year, has had a most awful effect; in general, religion is laid aside till a more convenient season. All kind of folly is practised by hundreds who formerly professed themselves to be religious, and their disregard to the heavenly precepts has an unfavourable influence on others, who would fain be consistent. Our hope is, that the Lord will bring good out of evil. Truly, it may be said, “ *God moves in a mysterious way, His wonders to perform, &c.*” When the time comes, *He will work, and who shall let?* In the mean time may we watch and pray, lest we enter into temptation. Praised be His name, encouragement is not altogether wanting; some are found consistent Christians, and a few are added to the Church. In His house we find refreshment, and in those who attend, a good relish for the word, and great seriousness is visible.

“ As the Christmas-season approached, I did my best to encourage our people not to be afraid, but to ask their overseers’ permission to attend the house of God, as usual in the holidays, and if necessary to request a ticket or paper, to produce wherever the militia might be stationed in this neighbourhood. Some availed themselves of this suggestion, and others passed the guards, unexamined. Though the meetings were, on the whole, not so numerously attended as formerly, we had the pleasure of seeing most of our people, (excepting those on Tryall estate), during the holidays, and also a number of children. In these days 6 adults were baptized, and 4 children; and two persons received into the congregation. During the past year, 9 adults and 19 children have been baptized; two women have been received here. In all, 30. Departed this life, 9, and 1 child; 3 publicly excluded; 3 have been suspended from the communion, and 14 from the congregation, without being openly disowned; chiefly for neglecting to shew themselves since the insurrection. During the same period, 7 persons have been admitted to the Lord’s supper, and 4 have become candidates for that ordinance. Six couples have been married. The congregation consists of 111 communicants, 66 baptized adults, 14 suspended from fellowship; 196 baptized children; in all, 387; about 30 are candidates for baptism. Some have fallen off during the past twelve months, but we hope will find their way back, and that others, who shall be saved, may be added, through the mercy of God.

"*Jan. 1st.*—We entered into the New Year with thankful hearts. Our prayer is, that the Lord may continue to keep us under His own watchful eye, and direct our steps. To-day there has been a grand entertainment for slaves, at Montego Bay; they are designated by the appellation of Reds and Blues. The town domestics have been preparing these four months for it. Each party has a queen, decorated with abundance of jewels and finery, selected, of course, from the most handsome and best looking females of her class; a sort of levee commences, in which this queen receives the addresses and congratulations of the most respectable, who are regaled, or help themselves to an abundance provided for the occasion. In the meanwhile, the lower orders amuse themselves with all sorts of sport, suited to their taste. Such a sight, I think, has not been exhibited more than once these fifteen years at the bay; the more sober sort were in hopes it would never appear again. Most of the negroes in this neighbourhood had the whole day given them to go down to witness the sight, and share in the sport.

From Brother P. RICKSECKER.

DEAR BROTHER,

MESOPOTAMIA, *Sept. 28th, 1832.*

"DURING our abode of two months at New-Carmel, Hopeton, and the Cruze, for the benefit of our health, I visited this place every fortnight, and had, every time, thrice as many hearers as was usual when residing here. Since we returned, and have meetings every Sunday, we have not had so great a number. It remains for us to wish and pray that our people may be more grounded upon Christ, and may have a clearer conviction of their sinful state, and of a Saviour's love. Since the date of my last, 8 adults have received Holy Baptism, and 3 couples have been married. During our absence, a brown woman departed this life; she regularly attended our public preaching, but lived on a neighbouring estate, unmarried, with a white person, and of course could not join our church. We were, however, much pleased to learn, that she prayed earnestly in her latter days, that our Saviour might forgive her all her sins. These her sincere prayers, and the happy state of her soul towards the end, astonished all that were present with her, and, we hope, left a salutary impression on their hearts.

"Our health was much improved by the mountain air, and I have for once escaped the fit of sickness, which I have had every year in the months of July and August, during my residence in the West Indies. The month of September has been exceedingly moist and sultry, and we are again troubled with obstinate boils. On the 25th we felt the shock of an earthquake—asking a negro, what it was? He said, "O the shaking, a very good sign."

From Br. H. G. PFEIFFER.

DEAR BROTHER,

NEW CARMEL, *Sept. 21st, 1832.*

"SINCE our removal to this place, we have, by the Lord's mercy, partially recovered from the severe fits of illness, from which we suffered, more or less, in the early part of the present year; yet I cannot by any means say, that our

health is completely re-established. I continue to be frequently afflicted with boils, a disorder which first attacked me during my confinement at Mandeville; and my dear wife and child are far from well at the present moment. We feel that we have much need to pray for patience and resignation, under the trials of various kinds, with which we have been visited.

“Though I am no longer immediately connected with the Mission at New-Eden, I cannot help relating to you a circumstance which occurred on one of the neighbouring estates, at the very time of the breaking out of the late calamitous insurrection, since it shews the blessed effects which sometimes attend a word spoken in season.

“On the third Christmas-festival of 1831, (the 27th December), I visited the old and sick of Elim estate, belonging to our congregation. Returning homewards, I passed by a house, in front of which was displayed a Johncanoe, (a kind of miniature pagoda, in the construction and decoration of which the heathenish negroes exhibit considerable skill), the interior of the house being occupied by a number of negroes in their fancy dresses, who were busy dancing. On perceiving me, they ceased to dance, took their Johncanoe, and wished to hide themselves; but being already close to them, I addressed them in a friendly manner, and said, that they had no occasion to be afraid of me, I did not wish to upbraid or disturb them. That if they were willing to hear a kind word, I would speak to them, and if they then wished to go on with their play, they might do so. They replied that they would listen to me. I then dismounted, looked at their Johncanoe, and smiling, said to the principal man—“Well, this is indeed a pretty thing; I suppose it has cost you a good deal of money.” They replied, “Yes, Massa.” Having just come from the sick and the dying, my heart was enlarged, and I sighed to the Lord to give me words to convince my fellow-sinners of their folly. A long conversation ensued, of which I will endeavour to give the substance. I asked them, whether they had been to church during the Christmas-holidays, to which they replied in the negative. In fact, I learnt, that they did not go to church at all. “How then did you spend your time?” “We took our allowance, and then danced.” “Do you know what Christmas means?” Some answered, “We have heard something about it; but we do not know rightly what it means.” One or two said, “Yes, we know this is the day when massa gives us beef, sugar, &c., and then to be merry.” I then gave them an account of the history of the birth of our Saviour, accompanied with some explanatory remarks, and asked them in what way they had shewn their gratitude to Him, for His great love in coming down to save them from their woe and misery? All true Christians had assembled in the church, to praise the Lord for His infinite love and mercy—they had danced, and some of them had been drunk all the time: did they call this thanking the Lord? They seemed quite confounded, and told me, that they felt they had done wrong. I then assured them, that only love for their immortal souls could induce me to speak to them, and I would now invite them to come to Jesus, in whom alone they could find peace and rest. I continued to speak, for some minutes, on the necessity of repentance and faith in the Lord Jesus. There was quite a heavenly feeling—their hearts seemed touched—and I could believe, that the Lord had heard my prayer, and laid His blessing on the word spoken. On leaving them, I begged them to consider what I had said, and to

ask their own hearts, whether they could still pursue their sinful ways? Upon which, William Coley (the first Johncanoe-man at Elin), stepped forward, and said, "Sir, I hope you will never see or hear of me again, that I have to do with these things. I thank you, that you have spoken to us, for we did not know better; it is my wish to do what you told us—to turn to the Lord, and go to church." The following Sunday he came for the first time, and through the grace of the Lord he has become quite an altered man. He has often said to me since, "O sir, how happy do I feel now, that I have left off dancing and other worldly follies." Several of the others have also attended church since that occasion. I will mention another striking instance of the same kind:—The head driver, at Elin, was formerly in the habit of having dances, almost every Saturday night, at his own house: these were numerous attended by the negroes, over whom his influence was great; and the consequence was, that a great many were prevented from seeking the one thing needful; for you seldom find, that people who act thus attend any place of worship. As this driver never came to church, I had no opportunity to see or to warn him; but as I felt deeply for the injury he was doing, both to his own soul and the souls of others, I sent him repeated invitations, through his father, to call upon me. I first got the answer back, "What does the parson want from me?" However, after some time, he came to church, one Sunday; and his father introduced him to me. I had a long and very serious conversation with him, about his sinful life (for he had two wives); and the Lord, by the quickening and enlightening power of His Holy Spirit, made the word to pierce his heart, and from that Sunday he never missed a meeting, except his master's duty or any other pressing business prevented him. He left one of the women, lived with his first wife quite happily, and on Easter-Sunday, last year, was baptized. His sister, whom he had brought to church with two of his brothers, was also baptized the same day. He is a very striking instance of what the grace of the Lord can effect in the heart of a poor sinner; and being a very intelligent negro, he has, since his conversion, been a most useful member of the congregation at New-Eden. As he was diligent in his ignorant days in influencing people to persevere in their vices, he is now anxious that his countrymen might be convinced of their sins and follies, and turn to the Lord. During the late unhappy rebellion, he and his fellow-drivers, all members of our congregations, exerted themselves, in a very praiseworthy manner, to induce the negroes to continue at work, and to preserve order among them: nor were these efforts unattended with the desired success. As I may not have mentioned the circumstance before, I will here add, that when I went round the estates adjoining New-Eden, on the breaking out of the insurrection, to see if the negroes were faithful to their duty, I found all our baptized members (with one single exception), busily at work, and for the most part extremely anxious that their fellow-servants should follow their example. On this occasion, I was very insolently treated by many of the heathenish negroes, who never attended any place of worship: but even *they* were afterwards most thankful, that they had been induced to refrain from taking any share in the acts of violence of which so many others were guilty. I am persuaded, that the more the subject is investigated, the more it will become evident, that, but for the influence of religion on the minds of the negroes, the consequences would in every respect have been far more melancholy.

ANTIGUA.

Extracts from the Journals of the Missionaries at St. JOHN'S.

OLD MATTHEW, of Willock's Folly, bowed down by age and infirmity, said, "When I arose this morning I prayed to my heavenly Massa, up there ☩, to strengthen me, and now you see He has fetched me poor old man here: Oh!" he called out, pointing to his heart, "Jesus is good to me in here—I can't tell you," and tears rolled down his venerable face, whilst he continued, "Massa up there is too good to me. He strengthens my poor spirit, and that strengthens my body too; and so I see one day after another till I come to He."

Louisa, also of Willock's Folly, said, "I have neither father nor mother; my husband has forsaken me, and left me with an infant child; but my Saviour is more than father and mother to me, or else what would become of me poor woman."

Lucy Murray:—"Massa, I'm quite worn out, quite weary; and body says stay at home; but me soul tell me, go to church, go to communion; and now me come creep, creep, so, to come: now me feel so well, me thank the Lord: He keep me in good spirits."

An old sister, above 100 years of age, said, "When I pray I can't kneel down upon me knees, but I bow down in me heart; for I know that is what He wants, the heart."

Aug. 19th, was adult prayer-day, 10 persons were baptized; 28 added to the class of candidates; 22 received into the baptized class, having been baptized in infancy, in other churches, and 16 returning prodigals re-admitted.

In our conversations with our people, it frequently happens that persons of moral character, who cannot be charged with sinful actions, are dissatisfied with themselves, and express much sorrow on account of their sinful state before God. Surely we may consider this as an evidence of a work of grace within, and that such persons are not content with the form of godliness, but long to know its power, and to experience that it is indeed *righteousness, peace, and joy in the Holy Ghost*. And we are not without proofs, that to such persons our labours in the gospel are blessed, to the fulfilment of our Saviour's promise, *Blessed are they that do hunger and thirst after righteousness, for they shall be filled*.

22nd. Visited an old helper in town. On asking how she did, she answered—"Ah Massa, the Lord really good to me sinner. I no been able to go to Pring Garden pon Tuesday (the centenary jubilee of our Missions among the Heathen), but I consider, the Lord must know best what is good for me. When I consider how you been left country, family, and all, come over dat great water to teach we poor ignorant blind creatures to know the Lord, and how little satisfaction you have had wid a we, oh massa, we negro too bad, but, massa, wha we would be, if you no come? How de people in dis island would stan (live)." "I suppose you knew massa Brown?"* "Oh yes, me been know massa Brown, he baptized me, he bring me to the communion, me well remember what a massa he be; me remember how he walk from one place to another, to bring people to the Lord, me remember how the little picney (children) make fun after him, but he never mind dat, he one been blessed massa."

* A missionary who laboured with peculiar zeal and success, between the years 1769 and 1790

Sept. 6th. Held the funeral of an old man, belonging to a neighbouring estate, who had been a member of the church 42 years, and of whom the manager testified, that he was the best man on the property, and had never been guilty of any fault. The numerous and respectable attendance at his funeral, was a striking mark of the esteem in which he was held by all who knew him. With the manager himself, a very interesting conversation took place, in which he declared, that he had formerly lived without God in the world; but the Lord had brought him to reflection, and made him see his follies and sinful state. Since that time he had felt so happy, so weaned from the world, and so drawn to the Lord his God, that he could scarcely describe it. He seems indeed to have attained to the experience of Asaph, Psalm lxxiii. 25, 26.

Visited the sick and infirm at High-Point, and particularly addressed five poor old creatures who are unable to come to church, from Amos. iv. 12—*Prepare to meet thy God!* After having prayed and sang with them, they expressed their gratitude in a most affecting and delightful manner, and then running out of the house, they lifted up their eyes and hands towards heaven, exclaiming, “Thanks and praise to Thee our God and Saviour, for the blessing we have enjoyed just now, and for hearing Thy sweet gospel once more!”

Seeing two negro-women, breaking stones by the road-side, I accosted them, and found them to be two of our communicants. One, with hoary hairs, is quite infirm and blind, and was much rejoiced at hearing herself addressed by one of her teachers. She thus expressed herself, “I must work so hard in my great age, but I don’t mind it; my Saviour sweetens every thing to me. When anything distress me, I tell Him directly. When I go along the road, I have my conversation with Him, and then He give me good comfort, and tell me—‘Go on, work on, there is a rest for thee; I will soon come, take thee to Me’—and so I do; and my Saviour help me every day.”

24th. On hearing that an old communicant was ill, I went to visit her at the house of her mistress, who informed me, that, in the opinion of the doctor, her illness was occasioned by oppression of mind, brought on by grief at the death of her mistress’s sister. The circumstance of a negro-slave displaying such great attachment to her owner, puts to shame many an educated servant at home. Her mistress is much attached to her, and as far as we know her, the state of her heart is that of a true Christian. Her language is—“I love my dear Saviour, because He is so good and kind to me; I pray to Him often, and beg Him to give me more grace to enable me to please Him with my life, and to thank and praise Him.”

25th. An old communicant sister having departed this life in peace, I went to hold her funeral, and found about 200 persons assembled to convey her remains to the grave. Most of them had come from distant estates and from town, and had known and respected her for many years; they were loud in praise of her excellent character, especially since she attended church and became a Christian. At the grave, I addressed the assembled company in obedience to the wish of our late departed sister; nearly the whole crowd wept and sobbed aloud. We do not doubt that she died the death of the righteous, and has received a crown which fadeth not away.

Oct. 1st. Visited a sick helper-brother, found him very ill, suffering much from debility of body; he could with difficulty say, "Dear Massa, I am very happy to see you, I have nothing to say or to ask of you, but that you will be so good as pray once more with me; I wish to pray, but am scarcely able, I am so weak and faint; but I still pray as well as I can." He was admonished to look up to the Saviour, and told, that if he could not pray aloud, sighs would find their way to the mercy-seat, to which he replied—"I believe in my blessed Saviour, who can and will save me; I love Him because He loves me, and gave Himself for me unto death; I trust He will in mercy receive me after this life? O yes, He will not cast me away:" these words he expressed, notwithstanding his great weakness of body, with such firmness and energy, that one could not but believe it was the language of his heart. I sang and prayed with him, after which he was only able to shake hands with me; there were a number of people assembled round his couch, who manifested that what had just passed, had made a deep impression on their minds.

Extracts of Letters from Br. B. HARVEY.

ST. JOHN'S, *July 28th, 1832.*

DEAR BROTHER,

"YOU are aware that various changes have been and are still in progress, among the servants of this Mission, and we doubt not that you join us in fervent supplication to the Lord, that His blessing may rest upon them. On the 25th inst., Br. and Sr. Kochte left us for St. Kitt's, agreeably to their call, after that we had divided among ourselves the cup of covenant and thanksgiving, as is usual on the departure of Missionaries from one station to another. We trust the change may be beneficial to Sr. Kochte's health, which for some time past has been rather in a declining state. Till the arrival of Br. Morrish and his wife from Barbadoes, we have called Br. and Sr. Bayne of Cedar-hall to assist us, Br. Zellner undertaking the care of the church-books, and Br. Thraen the compilation of the Diary; in addition to their share of ministerial and other duties connected with this extensive Mission. I trust that this arrangement will enable me to supply you from time to time with notice of the progress of the Lord's work among us, and especially of our visits to the sick, and conversations with individuals under our care. Br. Bayne will assist me in the management of our economical affairs, and the superintendance of our schools, whereof, exclusive of those established in the town, there are not less than forty on different estates connected with this station.

September 2nd to 21st.

"During the last few weeks, we have been unusually busy, I can truly say, that we labour hard, and that we labour together in love, so that we can humbly, yet confidently, look forward to the enjoyment of those blessings which our gracious Lord has especially promised to attend the united efforts of His servants, for the promotion of His cause on the earth. We are, indeed, greatly encouraged to proceed diligently in the performance of our appointed work, and to believe that a new period of grace has commenced in this congregation. The Lord grant that our pleasing anticipations in this respect may be realized."

ST. KITT'S.

Extract of the DIARY of the Negro Congregation at BASSETERRE, for 1831.

July 13th. A young gentleman, a planter, who has lately come to St. Kitt's, called upon us, desiring an explanation of the nature of our schools, for the negro children. He had previously not been well-disposed towards them; but after receiving proper information, he was satisfied, and sent us the names of fifteen children from his estate, who afterwards attended the school regularly.

16th. We received letters from Br. P. Latrobe, in London, which enabled us to take steps towards beginning the new settlement upon the Profit Estate. Br. Shick was appointed to superintend the arrangements made for this purpose; in the progress of which, he received much friendly assistance from several neighbouring gentlemen.

25th. Br. Shick met with a disagreeable circumstance, on Boyd's Fountain estate. Owing to the apostacy of the negro-woman *Grace*, who had returned to all the superstitions of the negroes, and believed that she and her whole family were bewitched, much disturbance was occasioned among the negroes on that property. She insisted upon it, that an excluded man was a *wizard*, and had caused her sickness, and great pains in her neck and shoulders. The manager had requested the Missionary to come, and convince her of the folly of her suspicions; and Br. Shick and many other Christian negroes endeavoured in the kindest manner to satisfy her as to the absurdity and sinfulness of her conduct. All at once, her whole countenance changed to a furious expression, and with many grimaces she declared she would hear nothing said against her being bewitched. She was then informed that she could no longer be considered as belonging to our congregation, and left the house in great wrath.

Sept. 4th. One hundred and fifty-six married couples came to speak with us; and on the—

7th. They had a special meeting, in which they were exhorted to faithfulness in their state of life, and the due observance of Scriptural injunctions.

11th. Being Sunday, a collection was made in all churches and chapels for the sufferers by the hurricane in Barbadoes. It rained violently all day, and few could attend at church, but in the forenoon and afternoon, we collected 10 Spanish dollars. During the week, many negroes who could not attend, brought their contributions, which amounted in all to 20*l.* Our congregation expressed much sympathy and cordial participation with the sufferers.

18th. Br. Shick preached this morning from 2 Cor. xiii. 14, and concluded his public services in this place. In the congregation-meeting, he and his family were commended in prayer to the Lord, for His future guidance and protection in the new station to which they are appointed. On the *19th* they left us with their two children, and went to reside at Deep-Bay.

27th. The remains of the old helper, sister Barbara, of Taylor's estate, were interred in our burial-place, according to her particular request. She was a Creole, and a native of this island, and baptized by Br. Schneller, the 26th April, 1789, and on the 29th of August, 1790, admitted to the Holy Communion. In the year following, she was appointed an assistant, and attended with zeal and faithfulness to the duties of her office, as long as her strength would permit. Her

truly Christian deportment caused her to be beloved by all who knew her. She must have been upwards of 90 years old.

Oct. 1st. The sick candidate, *Francis Wilson*, was visited to-day. He had been appointed for baptism some time ago, but his master having sent him into the country for the benefit of his health, it was unavoidably put off. The change, however, had not the desired effect, and he soon returned much worse. He felt that his end was fast approaching, and upon his earnest request to be baptized, Br. Robbins, in the presence of his wife and some others, baptized him into the death of Jesus, by the name of *John Francis*. He departed a few days after, in the joyful hope of a resurrection to life eternal.

2nd. We had a blessed celebration of the Lord's Supper; 516 were present; 11 partook for the first time; 1 sister was re-admitted, and 6 became candidates.

3rd. We made a beginning with speaking to the new people, candidates, and excluded; they kept us fully employed the whole week. On these occasions, we feel not a little discouraged to find how little progress some of them make in Divine grace; but thank God, there are some who know and feel their sinful state, and are earnestly desirous to be delivered from the power of Satan: 570 persons attended.

16th. We held a very blessed prayer-day; 2 young single men were baptized; 9 adults baptized in infancy were received into the congregation; 2 persons re-admitted, and 8 added to the class of candidates.

29th. Two members of our congregation departed to-day: the communicant, *James Ottley*, of Palmetto Point, and the baptized woman, *Margaret Bryan*. The former of these was baptized, by Br. Schneller, on the 27th October, 1802. In a few years afterwards, he became careless about the one thing needful, and very seldom attended the church, or the individual speaking; and in this state continued till the beginning of 1830, when the Brethren Robbins and Shick visited that plantation, and spoke very seriously with him about the state of his heart, encouraging him to begin anew, and regularly attend the preaching of the gospel. He promised faithfully that he would; and by the grace of God was able to keep his word. From this time our Saviour evidently carried on the work of grace in his heart; and notwithstanding his age, and the distance he had to walk, he became one of the most regular attendants on the means of grace. He sought and found pardon of his sins in the atoning blood of Christ, became reconciled to his wife, whom he had neglected for a long time, and soon expressed a wish for further privileges in the church of Christ; and on the 12th June, 1831, he had the joy to become partaker of the body and blood of Christ in the Holy Sacrament. His sickness was not of long continuance; he complained of pain in his head, and soon became insensible; and in this state he lay for a few days, when the spirit left its house of clay, we trust, to become an inhabitant of one eternal in the heavens.

30th. Br. and Sr. Bigler, who had arrived from Bethlehem on the 29th, were introduced to this congregation as our future fellow-labourers; all present were called upon to support them with their intercessions at the throne of grace. In the evening, Br. Bigler preached his first sermon here to a crowded auditory, from John xxi. 15.

Nov. 27th. To-day we entered upon the season of Advent, with fervent

prayer to God our Saviour, to bless us anew with the merits of His Holy Incarnation. We assembled for the last time in this year round the table of the Lord, and partook of the body and blood of Jesus Christ in the Holy Sacrament; 504 were present; 3 partook for the first time; 1 re-admitted, and 8 became candidates.

Dec. 7th. Was the funeral of Osborn Pennytenny; he was baptized in the parish church, became a member of our congregation 1st August, 1824, and in 1826 a communicant. In the beginning of this year he took a violent cold, which ended with the loss of one eye. This, with some other trials about the same time, appeared to shake his confidence in our Saviour. Br. Robbins visited him a few days before his departure, and being informed by some of his relations, that he and his eldest brother had been at variance for some time past, the danger of leaving the world in such a state of mind was placed before him; and through the teaching of the Holy Spirit, his heart became tender; and on his brother being called in, a very affecting scene took place. With many tears, they mutually besought each other's forgiveness, and desired that what had been the cause of disagreement should be remembered no more.

27th. Above 500 children attended the school love-feast to-day. They were afterwards examined, and rewards were distributed to those whose proficiency in learning, and regular attendance, entitled them to such a distinction.

31st. We assembled in the evening, with praise and thanksgiving to our Saviour, to conclude the year in the manner customary among us. Since the commencement thereof, 15 adults have been baptized; 47 received; 25 re-admitted to the congregation; 59 children born and baptized; 50 persons partook, for the first time, of the Holy Communion; 10 were re-admitted to the same; 19 couples were married; 81 persons departed this life; and we have had the grief to exclude 59 persons. At the close of the year, the numbers were:—711 communicants; 552 baptized; 712 baptized children; 222 candidates for baptism; 771 new people and excluded—Total 2968.

G. ROBBINS. D. BIGLER.

Extract of a Letter from Br. G. ROBBINS.

BASSETTERRE, *Nov. 8th, 1832.*

DEAR BROTHER,

“ I HAVE nothing particularly striking to communicate this time respecting the state of our congregations; yet I can declare, with truth, that the Lord continues to lay His blessing on the poor services of His unworthy Brethren in this island. There is never a prayer-day, on which we have not the pleasure to admit some persons to the privileges of the Christian Church. This will be the case next Sunday, when ten adults will be baptized, or received into fellowship, two re-admitted, and nine added to the class of candidates for baptism. At Bethesda there are two appointed for reception, four for re-admission, and two are candidates. At the new station, on Profit Estate*, there are three for reception, and one for re-admission. The class of new-people here, and at Bethesda, has decreased materially within the last two years. In

* This station is to be called BETHEL. See List of Stations, &c. at the end of this Number.

Basseterre, in 1830, we had about 700, who came to us, more or less regularly, and whose names were on our books: at present, the number does not exceed 582; yet our public worship is as well attended as ever; and this encourages us to hope that, in the Lord's own time, there will be a renewed shaking among the dry bones.

"The celebration of the centenary jubilee of our Missionary work, on the 21st of August, was accompanied with a particular blessing to this congregation. Our fellow-labourers, from the other stations, joined us at this solemnity, and about 200 members of our church partook with us of a cheerful love-feast. The Sunday following, we had a post-celebration, for those who could not attend on the 21st, when about 500 negroes were present.

"I am sorry to say, that, with all our efforts, we have not been able to collect more than 50*l.* currency, towards the expense of the new settlement. The times are sadly against us, and so, indeed, are many other circumstances connected with the present state of things in the West-Indies. Yet we trust, the Lord will raise up friends in some quarter or other, to enable us to defray the heavy expenditure hereby incurred.

From Brother C. F. KOCHTE.

BETHESDA, *September 25th, 1832.*

DEAR BROTHER,

"HAVING so recently arrived at this place, you will not look for any very detailed account of the state of the congregation, I have been called to serve. So much I may venture to say, that I have already had the pleasure to become acquainted with a number of faithful souls, intent on enjoying the means of grace, and on following their Saviour; but I am concerned to be compelled to add, that there are also too many, who give us pain and uneasiness, by their disposition to walk in the ways of the world, and to neglect the privileges of the Lord's house, to which they are invited. The Sunday-market, at Basseterre, still continues a serious hinderance to the progress of the gospel, and a constant temptation to the abuse and desecration of the Lord's day. We often see, to our great grief, numbers of negroes, passing by our place, and carrying not only their goods, but, as we have too much reason to fear, their very souls to market. And what evil consequences result from this practice is abundantly apparent, when negroes from the neighbouring estates, as is not unfrequently the case, come to us to settle their quarrels. With the children we have the most satisfaction at present. Since I have been here, the number in attendance on Sunday, has been from 100 to 130, and sometimes more. On Tuesday evenings also, a considerable number attend the school. When the weather is rainy, or the evenings dark, there come only about 40, but in fine weather from 60 to 80, of whom not a few have to walk three miles. But it seems to afford them pleasure to come to us. They behave, for the most part, very orderly and quietly, each minding his own lesson. We are much in want of a supply of school-books, and beg you to send us some by an early conveyance.

"We celebrated, on the 21st and 26th August, the festival of the commencement of our missions, a hundred years ago. On both occasions, a considerable number of persons of all classes attended, and testified the interest they took in the event commemorated. The members of our own congregation met at a love-feast, and when we communicated to them, the remarkable nar-

rative, which had been drawn up for the occasion, many among them could not refrain from shedding tears. Last Sunday, the married people had their memorial-day, 86 couples were present, to most of whom we can give the testimony, that they live in peace, and seek to fulfil the duties of their state of life.

From Brother J. D. SEITZ.

DEAR BROTHER,

BETHEL, near PROFIT ESTATE, *June 15th, 1832.*

“ IN your last letter, you requested me to give you some account of the schools at Bethesda, which I will therefore do, before I mention any particulars concerning the progress of the Lord’s work at this place. Ever since July last year, the attendance of the children on the means of instruction provided for them, was very encouraging; and the teachers seemed to be actuated by fresh zeal in the performance of their duties. On the third Christmas holyday, according to our annual custom, we gave a love-feast to the children, of whom 450 attended. You will, of course, understand that this number includes all who attend school, whether at one time or another. Some come to us on Monday, others on Friday, but the greatest number by far on Sunday. Of the children present on this occasion, the following received rewards—14, who had learnt to read since the preceding Christmas, obtained Testaments; 18, the second-class, spelling-books; 30, the first-class, ditto; and many others were encouraged, by small presents, to continue their regular attendance and good behaviour. We were particularly thankful, that we had still some rewards left, of a stock that was sent out to Br. Hoch a few years ago, by some benevolent ladies in England and Scotland, to whom we beg you again to convey our grateful acknowledgments.

“ Of my removal to this station, which took place on the 24th March, you have already been informed. On the 25th, our newly-built mission-house was solemnly dedicated to the Lord, and the hall, 33 feet by 20, specially consecrated to the purposes of divine worship. Till we shall be able to build a church, our own accommodations will be but confined; yet we are satisfied, if but the work of the Lord be promoted through our instrumentality. Ever since we commenced the services at this place, they have been well attended; we have been particularly delighted to observe the zeal herein manifested by many old negroes, who have long been waiting for these days. The Passion-week was kept in the usual solemn manner, and our little chapel was often crowded with devout hearers. This was particularly the case on Good-Friday and Easter-Sunday. On the morning of the latter festival, we consecrated our burial-ground. A great concourse of persons of all classes attended, and such order was preserved, as I have seldom seen either in Europe or the West Indies. On the 13th May, 18 persons enjoyed with us the Lord’s Supper, and two candidates were confirmed. It was a day of real blessing to us all. Between the 22nd and 27th of the same month, not fewer than 56 persons came to have their names put down in our books, in the list of new people. On our first prayer-day, May 27th, the first reception of a baptized adult into our fellowship, took place; the person admitted to this privilege was a man 83 years of age, who had long been a candidate for it, but had been debarred by his inability to attend at Bethesda. Remember us and our little flock in your prayers.

BARBADOES.

Extracts of Letters from Brother J. TAYLOR.

DEAR BROTHER,

SHARON, *August 29th, 1832.*

"WE have, for some time past, been desirous to obtain a place of worship, in or near Bridgetown, having been invited by several persons who are well-wishers to the cause of Christ, to extend our labours in that direction; nor do we doubt that we should have had the sanction of the governor to such an undertaking. Several members of our congregation reside in the town, and would rejoice to have the means of grace brought nearer to them, but a far stronger inducement is presented to us, by the want of religious instruction for a large majority of the negroes and people of colour. The inhabitants are estimated at 25,000, of whom but a small proportion can be accommodated in the churches. We continue to go once a fortnight to preach on Mr. F.'s estate, but, hitherto, the negroes have been backward in visiting us. One old woman has asked us several times to baptize her, and we have had more than one conversation on the subject; but her ignorance continues extreme. Being asked if she believed herself to be a sinner, she replied, "No, I have never done any body any harm, I have no sin." "Do you remember doing anything you thought wrong?" "No, never, only cursing a little when any one vexed me." "Do you know that Jesus Christ died for sinners on the cross?" "No; I never heard that." On another estate, where we are allowed to sow the seed of the gospel, there is more encouragement to us in our labours. On our last adult prayer-day, the 19th inst., 9 persons were baptized at Sharon, and 17 added to the class of candidates for baptism.

"Br. and Sr. Klose arrived with us on the 15th inst., after a safe and pleasant passage of five weeks from Torbay. They are at present on a visit at Mount Tabor, where they assist Br. and Sr. Zippel. Sr. Klose has experienced a slight attack of fever, but is better. Though Sr. Morrish is far from well, she and her husband purpose setting out for Antigua as soon as the hurricane season is over, pursuant to their call.

"I must not close my letter without requesting you to present our best thanks to the pious and excellent authoress of Devotional Comments, for her valuable present of seven volumes of that Work. It was the more acceptable to the Missionaries on this station, from the circumstance of our having lost many valuable books, at the time of the late hurricane.

November 2nd, 1832.

"By means of the Bible Society established this year in Bridgetown, by Mr. Thomson, I have lately become acquainted with several leading gentlemen of the colony, among whom, are the Chief Justice and His Majesty's Attorney-General, all of whom are kindly disposed to our Mission. Being requested by Mr. Thomson to take a share in the public meeting held in the court-house on the formation of the Society, I gave an account of the commencement of our Mission and its progress during the last century, which, at the request of the Attorney-General, I afterwards repeated at the formation of a Ladies' Branch Society.

"On the 20th, we laid the foundation-stone of the new church at Sharon. We chose the Saturday, when the negroes generally have the day given them, that they might have an opportunity of being present. After fixing the above day, I

was much struck, on looking into our Text-book, with the beautiful portions of Scripture which were appointed for it, *viz.* Isaiah lxii. 2 and Acts iv. 31. The rector of our parish, the Rev. Mr. Maynard, with four other clergymen, and three catechists were present, besides a number of respectable strangers, and a large company of negroes, and people of colour. Since my last to you, we have been invited by two resident proprietors to instruct their negroes; so that at present, we preach once a fortnight, on seven estates in the neighbourhood of Sharon, from two to five miles distant. The meetings, both in the evenings and on Sundays, are numerously attended. On our last adult prayer-day, the 14th ult., I had the favour to baptize 12 adults; 23 were added to the class of candidates for baptism. Several of our old members have departed happily within the last three months.

January 2nd, 1833.

“ I have now the pleasure of informing you, that the new church at Mount Tabor was consecrated on the 23rd ult. The manager of Haynesfield, who was present, counted 545 persons in the church. After singing some verses, and a short address, I offered up a prayer. Br. Zippel then preached from Psalm c. 4; at the conclusion of which he baptized three adults. In the meeting following, Br. Klose addressed the new people and candidates; after which, there was a meeting for the congregation held by Br. Zippel, at which two persons were received into our fellowship. The day was concluded with a love-feast for the members of our own church, to which all those who attended from Sharon were invited. Our gracious Lord laid His blessing on all our meetings. I cannot express what my own sensations were on the occasion. Having lived there three years, and, I may say, seen the commencement of its mission; having, also, witnessed the destruction of the premises by the awful hurricane in August, 1831: the sight of a new, strong, and commodious church, crowded with attentive hearers, and a congregation of 121 souls, collected through the preaching of the gospel, filled my heart with joy and gratitude. O may our blessed Lord reveal Himself to many more !

“ Our church at Sharon is ready for the roof; we intend, in a few days, to raise it; and we hope, if the Lord spares us, to have it finished by Easter. The meetings at Christmas were well attended; our place of worship could not hold them; so that, after I had preached, Br. Klose had to preach again. On the 6th, Br. and Sr. Morrish, and their infant son, left us for Antigua. Sr. M.'s health was better, and I hope she may continue to find it to improve in Antigua. During the year 1832, there were baptized, at SHARON, 74 adults and 44 children, and 14 persons received or re-admitted; 40 were admitted to the Lord's Supper; 16 couples were married; 19 persons departed this life; 21 have been excluded. At the end of the year, the congregation consisted of 252 communicants; 252 baptized and candidates for the communion; 213 baptized children: in all, 717; inclusive of 181 candidates for baptism, 250 new people, and 30 excluded, who still attend church and speaking. The whole number of souls under our care amounts to 1178.

“ At MOUNT TABOR, 12 adults and 7 children were baptized; 18 persons received, or re-admitted; 3 departed this life, or excluded. The congregation consists of 30 communicants; 47 baptized adults; 44 baptized children; making, with 37 candidates for baptism and 38 new people, an aggregate of 196 souls.”

TOBAGO.

Extract of a Letter from Br. S. WRIGHT.

MONTGOMERY, July 30th, 1832.

DEAR BROTHER,

“ IN my last to you, of the 8th instant, I could barely announce our safe arrival in this island; and even now I am not able to make as full or as satisfactory a report, as I could wish, of the state of the Mission. Various circumstances have tended, in the course of the past year, to prevent the labours of our Brethren assuming that regular form which is, in every respect, so desirable; among which, must not be forgotten the frequent severe indisposition of Br. Eberman. We are now doing all we can, by the Lord's blessing, to remedy this inconvenience. And first, in regard to the work of negro education, a very important and difficult branch of our labours in this island:—on four or five days in the week we go out to keep school to children on the different estates; twice to Buccoo, twice to Mount-Irvine, and once to Riseland. To Riseland it is less necessary that we should go on the week-days, as there is a regular teacher employed; but our newly commenced Sunday-school is attended by about thirty-five children from that estate, very cheerfully and regularly. This school is held in the morning from half-past seven to half-past ten o'clock. From Buccoo we have, as yet, few on Sunday; but about forty on week-days. From Mount-Irvine there is an encouraging attendance. Hitherto, the Riseland children have been the most forward, both as to their advancement in learning, and their punctuality in attendance. Our candidates for baptism, and new people, come to church a little more regularly than formerly; but we have some difficulty in inducing them to visit us, for the sake of receiving private instruction. We have lately introduced the simple and concise method of catechetical instruction for candidates for baptism and the Lord's Supper, which have been long in use in Antigua and St. Kitt's, and the good effects are already beginning to be apparent. Our meetings are, in general, pretty well attended; and there is evidently a conviction in the hearts of many, that it is time for them to forsake the evil of their ways. But it is hard for them to resolve to come out from the world, and to be separate. Their evil propensities and sinful habits can only be rooted out by Him, whose *word is quick and powerful and sharper than a two-edged sword*. From the managers of the Windward Estates, on which we are called to labour, we receive every encouragement and facility, and we have some kind friends in the town of Scarborough. We wish much, that we could have a brother stationed in a central position on the former; an arrangement for which the negroes themselves are very desirous: but we are aware that want of the needful means stands greatly in the way of it. There is a simplicity among the negroes in that district, which we do not in general meet with at Sandy Point.

“ Since the commencement of the present year, twelve adults have been baptized, one confirmed, and eight admitted candidates for holy baptism. Two persons (one a communicant) have departed this life.

“ Yesterday, we had 84 children at school:—17 from Mount Irvine, 38 from Buccoo, the rest from Riseland: and last Sunday, which was adult prayer-day, 4 persons were baptized, and 2 admitted as candidates. We commend ourselves and our small flock to your prayers.

SOUTH AFRICA.

Extract of the DIARY of SHILOH, in the TAMBOOKIE COUNTRY, for the latter half of the year 1831.

July 1st. WE had a visit from Mr. Stockenstroem, commissary-general, who was passing through this place to the Kat River. We were very glad to have this opportunity of consulting him on several subjects relating to this settlement. In the evening-meeting, he earnestly addressed the Tambookie congregation; and in the morning of the

2nd. Spoke to several inhabitants of the great benefit they enjoyed, in preference to many of their nation, in being instructed how to live according to the word of God. He also spoke seriously to *Mapas*, by means of two Tambookie interpreters who were here with him. After taking a view of the water-courses, and other parts of our premises, he left a donation, and pursued his journey.

7th. Br. Halter spoke individually with all the communicants, who rejoiced at the prospect of enjoying the Holy Sacrament, by which they said their souls were strengthened, and they were enabled to proceed in a Christian course. We celebrated this feast on the 10th, not being able sooner to do so, as the workmen were employed in the church. There likewise had occurred some disunion among our people, which made it proper to postpone it, till they were reconciled.

As the so-called Tambookie-grass was not sufficient for the covering of the roof of our house, Br. Hoffman went, with some Hottentots and Tambookies, on the 18th, into a valley, three hours' ride from hence, to obtain a further supply.

23rd. Br. Hoffman returned from the valley, having been successful in procuring as much grass as was wanting. He and his people were disturbed some nights by the roaring of lions close to their camp, but, by the protecting hand of God, received no harm.

In the first days of *August*, Br. and Sr. Hoffman spoke individually with all our people. They found among many of the Tambookies, that their habitual idleness and discontent hindered them in their religious course, yet some of them spoke with concern of the sinfulness of their hearts, and their desire that our Saviour would have mercy upon, and truly convert them. One of these said, "I know that a great change must take place with me, but my prayers are too weak, and I cannot help myself." Another said, "I have committed many sins in ignorance, but wish, by God's help, to amend my life; I hope Jesus will not reject my prayers; but enable me to live according to His' word."

One of the new people used the following expression:—"I have formerly not only committed fornication, but murder, and yet thought myself a good man; but since I have heard the word of God, I perceive that I am a great sinner, and am terrified at the thought, for I see nothing but evil in myself." He was encouraged to apply to Jesus for help, as He came into the world to seek and save those who know that they are lost. A Mantatee, a candidate

for baptism, said, "Since the Lord has conferred grace upon me, I perceive more and more, how sinful and corrupt my heart is by nature. This causes me great anxiety, and drives me to seek help from Him, when I often feel His presence, and the assurance that He has also, for me, suffered death upon the cross." A woman, lately arrived, observed, "I have a wicked heart, and evil will often conquer me: this distresses me; and I cry to the Lord to make me a new creature." Some of them said, they would be glad to see our Saviour; for it seemed unintelligible to them, that men could know and love one, whom they could not see and handle. On being told that he would not now see Him, and that the Missionaries themselves had not seen Him, but that we believed His words, *Blessed are they which have not seen, and yet have believed*, they seemed surprised, and expressed their wish to experience the same favour. A woman who has lived long here, said, "My sins must be heavier than those of others; I understand that our Saviour forgives *them*; but though I pray, I remain always the same in my heart. The word of God, which I understand more and more, makes me very uneasy, for I do not know how soon I may die."

We may truly rejoice over our eight baptized Tambookies, who, under a consciousness of their weakness, cleave to the Lord, and seek to enjoy the power of His grace. One of them said, "Sometimes it seems as if our Saviour stood before me, and I can apply His merits so to my heart, as if He had died for me alone."

Wilhelmina, being attacked by a dangerous disorder, went, on *August 7th*, to the Kat River, to consult the doctor at the military post. We pray the Lord to restore her, for she is most useful to us as an interpreter.

Three Tambookies were appointed candidates for baptism, and *Salome*, a Mantatee, for admission to the Holy Communion.

22nd. We received a parcel of goods from Enon, and among them a chest of medicines from England, as a present to this Mission. It is a most valuable gift, and we pray the Lord to bless and reward the unknown donor. We received also encouraging letters, diaries, and a text-book for this year.

27th. The cold was so intense, that the eggs burst in the nests, and the ice remained long after sun-rise. Thunder-showers followed the frost.

September. The first days of this month Br. Hoffman and his wife spoke individually with the married people, particularly with a view to the education of their children. They promised to pray for grace and wisdom, to follow the rules laid down in the word of God in regard to this duty.

After some days of warm weather, such severe cold followed on the 8th, that the land was covered with hoar frost. Some Tambookie families, who were no acknowledged inhabitants, but belonged to *Chelela's* people, left us, thinking that they could live safer elsewhere. They shewed no disposition to be converted. On the other hand, we perceived, with great joy, that many of our Tambookies are seriously disposed to forsake all the heathenish ceremonies and traditions of their forefathers, and refuse to be seduced by their countrymen. This to us is a proof of the power of the word of the cross, declaring what it has cost our Saviour to deliver us from the heavy yoke of sin. One of the candidates observed, "When these people say, Come, and

let us walk in the ways of the world, I feel no more any inclination for them; but they fill me with disgust. I will no longer crucify the Lord afresh with my sins; but I am satisfied to live here in poverty, where I may hear words by which my immortal soul is benefited."

19th. We spoke with five Tambookie families, consisting of 31 persons, who proposed to live here. They rejoiced to see their names written down as inhabitants, and promised to conform to all our regulations. We told them that they must pray for grace and help from the Lord to do this; and encouraged them diligently to attend the public worship. Among them, were a few Mantatees.

Oct. 6th. A thunder-storm brought us refreshing rain, which being more violent in the Caffre country, caused the Klipplaat River to rise so fast, that it could not be crossed without danger. This fruitful spring weather revived the whole face of nature; the mountains and vallies were covered with the most beautiful verdure, and our Tambookies were very busily employed in their gardens. The women, particularly, were occupied in digging and planting; and we pray the Lord to give them success.

In these days, Br. Halter and his wife spoke with all our people; and found cause to rejoice at the grace manifested among our Tambookies. *Jan Mampange*, one of this nation, and a candidate for baptism, expressed himself thus:—"I am a great sinner, and desire to be cleansed from sin in the blood of Christ. I am tired of living according to the traditions of my fathers. I seek and find pardon and peace with our Saviour. I know that the world is full of seduction, and I live among a corrupt generation, who strive to beguile me of my simplicity, and to mock me: but as I know the way of the wicked only leads to destruction, I hope, by God's grace, to remain faithful, and to bear all their ridiculing and reviling."

Another said, "When I consider the grace of our Lord bestowed upon me, it appears to me so great, that I consider myself as nothing; but I know that I have it in an earthen vessel, which by my own heedlessness, may easily be broken." A baptized Tambookie observed, "I am glad and thankful that I live here. When the enemy fell upon us, I was the only one left of my family; but I heard that there was a place where the word of God was proclaimed, and I thought, I will go to that place for comfort. Now I am here, I can understand what is said, as long as I am at church: but I am so full of evil by nature, that I soon forget to do good. I hear that our Saviour cleanses from sin by His precious blood, and takes no reward for it. I am, indeed, too unworthy, yet I will not live like a beast, but become His child, which He can make me." We assured her that her prayers to our Saviour would be heard and answered.

30th. Two catechumens were baptized, and the transaction was attended by a remarkable sense of the Lord's presence. In the evening, we partook of the Holy Communion.

November 1st. In the afternoon, we had a thunder-storm, which brought a very large swarm of locusts upon our gardens and fields, falling in great numbers with the rain. They did much damage to the young Indian corn, but not to the wheat. A strong wind drove most of them away. In the night follow-

ing, the frost was so severe, that it killed most of our beans, cucumbers, potatoes, &c. and many of our garden-fruits. Caterpillars have also done us much mischief; we helped the Tambookies to sow seed again, as far as we could. We commit these external concerns to our Heavenly Father, and trust to His care and blessing.

December 11th. When we explained the gospel of the day, in which were the words, *Blessed is he whosoever is not offended in me*, a baptized Tambookie expressed himself in a very edifying manner, saying, "I feel my great poverty and weakness daily, and that I cannot walk worthy of the gospel without the help of our Saviour. On that account, the word of God becomes more and more necessary for me; and my heart enjoys in it comfort, power, and life. Whoever does not feel this, is offended, and the word of God does not please him, because he wishes to do that which is contrary to it."

22nd. Br. and Sr. Halter spoke individually with the communicants. Several of them observed, that they might be more happy if they were more faithful in prayer. All expressed hopes of new blessings in the Christmas season, which the Lord, indeed, vouchsafed to us, particularly at the communion on Christmas-day.

27th. We gathered in our corn, which did not yield as large a crop as we expected, owing to the *rust*; our crop of barley was however abundant.

31st. At midnight, we entered into the new year with praise and thanksgiving for all the blessings of the Lord bestowed upon us, among Christians and heathen, in the year past, particularly commending the Tambookie nation to His grace and mercy.

In the year 1831, 8 adults and 5 children have been baptized; 13 persons admitted as candidates for baptism; 12 children born. The congregation consists of 24 baptized adults, 15 being Tambookies; 27 communicants; 23 baptized children, and 17 candidates—in all, 91 persons; and 229 new people, making 320 inhabitants, 124 more than last year.

A. HALTER.

JOHN FREDERICK HOFFMAN.

Extracts of Letters from Br. H. P. HALLBECK.

DEAR BROTHER,

GNADENTHAL, *Sept. 17th, 1832.*

"I AM happy to inform you, that we have had, of late, not only a busy, but a blessed and encouraging season—a time of refreshment from the Lord our Saviour. The several opportunities which we have had, in the course of this and the preceding month, to speak individually with almost every inhabitant of the place, have given us abundant cause to thank the Lord for the blessing with which He is pleased to accompany our feeble labours. The increasing attention to the means of grace, and the generally peaceful course of the congregation, are proofs that we are not deceived by hypocritical professions. I cannot help considering it as a matter of gratitude to our Saviour, and a proof of the influence of His Spirit, that, among more than 350 married people, with whom we conversed previous to the 7th of September, not a single serious difference existed. Peace, harmony, and earnestness in seeking their own and their children's true welfare, characterized the great body of them, and many owned, with tears, that the Infant-school had opened their eyes to the

importance of their duties as Christian parents; and that the most beneficial effects of every kind had been thereby produced among both old and young. Also, in our neighbourhood, there appears to be a shaking among the dry bones. Every Sunday a considerable number of our neighbours attend our church, amounting sometimes to forty or fifty, besides their servants. Several waggon companies arrive usually on the Saturday evening, and stop over night at our little inn. Never before have I had so many applications for hymn-books, and other religious publications. We celebrated the *21st of August* in much blessing: not only was the congregation deeply affected and edified by the remembrance of the mercies bestowed on them and other heathen nations during the last century, but a review of that spirit of self-denial and devotedness which animated our first missionaries, humbled us before our Divine Master, and led us to surrender ourselves anew to His service. After the morning meeting on the 21st, an elderly Hottentot sister was heard to exclaim—‘Never a meeting so entered into my *binnegoed* (inmost parts).’

“On the 31st of August, Br. and Sr. Nauhaus, with their two children, arrived here to relieve Br. Luttring, who, after six years’ faithful service, left us, on the 4th of September, for Elim. His health was so far improved, that he was able again to hold public discourses. His taking leave of the Girls’ School was an interesting and highly affecting scene: 111 children were present, of whom 85 could read in the Harmony of the Four Gospels, and only 26 formed the classes of spellers. On the 12th of this month, being the anniversary of the opening of our Infant School, a meeting was held, with 130 infants and their parents, in the church, when the former went through their exercises to the astonishment and delight of the spectators, and 16 were advanced to the school of bigger children, most of whom were immediately classed among the readers. Thus, by the blessing of our Saviour, the learning of the alphabet and spelling, will soon be confined to the lower school, and the other schools will consist of readers, whereby time will be gained for other useful instruction.

“Sr. Tietze was lately here on a visit, and narrowly escaped a great misfortune. Getting out of the bullock-waggon, she stumbled, and fell before the wheel, which passed over both her legs. By a remarkable interposition of Providence, she, however, escaped any serious injury; being able immediately to rise and walk forward.

“My last letters from SHILOH were dated the 27th of July, at which time all the Missionaries were well. The first baptized, *Salome*, was under instruction for the enjoyment of the Lord’s Supper, and appeared to be deeply affected. The other baptized members gave good hopes, but the great mass of the people were not yet awakened to a sense of their lost condition, but appeared to value their situation more on account of its external advantages, than because they are hungry after spiritual food. We must, however, be thankful for what has been effected, and not despair of the rest.

October 26th, 1832.

“Shortly after dispatching my last letter of September 17th, we had the pleasure to see Br. and Sr. Brauer arrive here by way of Groenekloof. They brought us Periodical Accounts and other publications, the perusal of whose contents has afforded us much pleasure, and rendered the last week a season of refreshment to our whole Mission-family. Our new fellow-labourers please

us much ; and I think, they are already happy in the midst of us. Br. Brauer has taken charge of the smithy, in which he promises to be very useful. Br. Schopman is an acquisition, both as a preacher and school-master. He has kept our Diary since the beginning of September, and I think you will be pleased with the style of it.

“The Rev. Mr. Start visited Groenekloof, and seemed to be much interested in what he saw. In answer to your inquiry, I am sorry to say, that I fear it is out of our power to prevent the injurious effects of the inundations, which occasionally take place at Enon. We had lately a very agreeable visit from Mr. and Mrs. Nisbet from the East Indies, who remained here upwards of a fortnight, and made a handsome donation of nearly 20*l.* to our schools and poors’ cash. They partook with our congregation of the Holy Communion, and were much refreshed and edified. On taking leave, they were sensibly affected, and assured us, that they should be ever ready to assist us, and to promote the cause in which we are engaged. In a conference the day before yesterday, 13 persons were appointed for advancement in the privileges of the Church at HEMEL-EN-AARDE, among whom was one for baptism; and I have just received a letter from Br. Teutsch, which mentions that five were baptized at ELIM last Sunday. An infant-school was opened there with upwards of 30 children on the 1st of October, and I have some hopes, that a similar institution will by and bye be established in GROENEKLOOF, as both the Brn. Lemmerz and Meyer were delighted with ours, and seemed inclined to make the attempt. The masons have finished the new dwelling-house, and are now employed on a building for a bark mill. We have had frequent rains of late, by which the fields and pasturage have been refreshed; but in some parts, the rust has again made its appearance, and damped the hopes of the farmers.

“At SHILOH there are, at the present time, besides the dwellings of the Missionaries, 45 houses of Tambookies, and 18 of Hottentots and Bushmen. Of the latter tribe, several families had been admitted of late. The Brethren have two schools, one in the native language kept by Br. Bonatz, and another in Dutch, kept by Br. Hoffman, which are both in a promising state, particularly the former. Br. Fritsch was endeavouring to obtain the necessary wood for building a corn mill. The baptized continued to walk worthy of their profession, but the heathen inhabitants required to be borne with patience.”

HEMEL-EN-AARDE, *Oct. 29th*, 1832.

“THANKS to our Saviour! I have again hardly any but gratifying intelligence to communicate. Whilst so great a portion of the world is laid waste by a fearful pestilence, the angel of death has not yet been permitted to visit our shores, and both the Missionaries, and their flocks in general, enjoy a good state of health. While we hear, from every quarter, of revolt and insubordination, peace, and tranquillity prevail in a striking manner both in our mission-families, and in our congregations; and the attempts at disturbance in certain parts of the country have, under God, been frustrated by the prudent measures of our government. And, what to us is more cheering than all, there is an evident revival of spiritual religion among those who

dwell around us. The awakening to which I alluded in a former letter, is spreading far and wide throughout the district. Though we are well convinced, that the spirit of God alone is able to quicken the dead, and are far from arrogating to ourselves what is due to the divine agency, it is a subject of thankfulness to us all, that we have been favoured by our gracious Lord to assist both in kindling and keeping alive this sacred flame. On my way hither, I called at the house of a pious elder of the Caledon Church, who is in the habit of holding meetings in his house, and inquired of him concerning the cause of the change which has taken place. He told me he was at a loss to mention the cause; all he knew was, that the first symptoms appeared in two individuals, who for a length of time have been in the habit of attending the church at Gnadenthal. He added, what I knew before, that the Gnadenthal hymn-book is the chief book of devotion when the people meet, each reading a hymn, which he finds suited to his circumstances, and which then affords matter of pious conversation. You will easily understand, that the circumstances just referred to, exercise a most beneficial influence on our missionary labour both at Gnadenthal and Elim. May our Saviour grant us wisdom to profit by the facilities He has afforded us, and to be truly united in love with those, whose earnest desire it is to be devoted to the Lord, though they do not belong to our Church!

“ In our Hottentot congregations, I cannot perceive such striking instances of conversion, but they are all in a pleasing course. The workings of the Spirit are perceived, not in a general emotion like a rushing mighty wind, but in a quiet, steady growth in grace, and in various inward and outward improvements. Every experienced servant of Christ will acknowledge, that it is always difficult to state, with certainty, the condition of his flock, and that there are seasons, when he is quite at a loss to ascertain, whether there is a movement forward or backward; but if there ever was a time during my service of fifteen years in this mission, when I could with full confidence believe, that there is a forward movement, *that time is the present*. The Missionaries are certainly more than ever alive to their important duties, and are truly united in love; and as to the congregation, earnestness in seeking the one thing needful, and in the faithful use of the means of grace, is perceptible among its members. By the establishment of infant-schools in Gnadenthal and Elim, the very infants have become, as it were, our fellow-missionaries, and witnesses of the truth throughout the place, and in every house.”

Extract of a Letter from Br. AUGUST CLEMENS.

GROENEKLOOF, Nov. 30th, 1832.

DEAR BROTHER,

“ YOU will see, from our diary, that Br. Lemmertz and his wife have arrived with us, to join us in our labours in this congregation. They were most welcome to us all, and to me and my wife in particular, as old friends and travelling companions. We are proceeding quietly, without much outward show. As to externals, agriculture is the chief occupation, and there is abundance of corn to suit the increasing population of this place. When we first came hither in 1815, our number was 200; and now, in 1832, it is 660. Sixty new inhabitants have been admitted during this year, and every one requires a

dwelling and garden. Oh! that they were all true children of God, and proved themselves such in word and walk; but there are many among them, to whom the Lord must say, *Why cumber ye the ground?* Yet His mercy pleads for another year's patience.

"We had an agreeable visit from the Rev. Mr. Start and his wife, in company with two Wurtemberg Missionaries, whom we received with much love. Their stay was too short, being only for one night; but we were edified by their conversation. Oh! how trifling is the distinction between religious denominations, if they do but agree in love to our Saviour, and make Him and His cross the ground of their profession, hoping for salvation through Him alone!

"Many thanks for your inquiries about my family. My wife is very active in her calling; she pays great attention to all, even the poorest and meanest of our congregation, and is continually going about seeking to do them good. The Lord blesses her with health and strength. Our family consists of five sons. May they become and remain the property of Jesus.

"We are thankful that the Lord has hitherto provided means for the support of this Mission, and that He blesses many friends in Great Britain with a disposition to assist us in the maintenance of His work. May He reward them abundantly!"

From Brother W. C. GENTIL.

DEAR BROTHER,

ENON, July 11th, 1832.

"SINCE the 11th March, I have been stationed at Enon, and both my dear wife and myself have cause to bless the Lord, for the mercies here vouchsafed to us, and especially for the health we have enjoyed in this salubrious climate. The number of inhabitants belonging to Enon is not numerous, when compared with that of our congregation at Paramaribo; and it therefore often seems to me, as if I had less employment here, of a strictly missionary character, than I have been accustomed to. My imperfect acquaintance with the Dutch language has hitherto been somewhat of a hinderance to me in my duties. After 20 years' service in Surinam, it is much more natural to me to express myself on spiritual subjects in the Negro-English. But as long as we live in this world, we shall always find that we have something still to learn. With our fellow-labourers, the Brn. Halter and Hornig, we live and labour in harmony. It is my daily prayer to the Lord, that He would give me grace to serve Him in humility, and faithfully to watch over the souls, whom He has been pleased to commit to our charge.

"The weather is at present very cold, and we see hoar-frost all around us. The vines, peaches, and almond-trees, lose their leaves; and the orange and lemon-trees, which retain theirs, are loaded with their bright yellow fruits. The cold is particularly severe for the Hottentot children, but they seem to make but little account of it; they are seen in every direction running about without shoes and stockings; yet they are subject to cold, and cough much both at school and at church. In general, I am thankful to say, we live here in a state of rest and quietness, both from within and from without. Deviations from the right way are not wanting among our people, and church-discipline has to be exercised; but the Lord supports us in the discharge of this always painful duty, by the evidences which He affords us, that His grace rules in the hearts of others, and enables them to walk worthy of the gospel.

Extract of a Letter from Br. ADOLPH BONATZ.

DEAR BROTHER,

SHILOH, Nov. 6th, 1832.

“MY last letter contained some instances of the wildness of the inhabitants of this place, and of their obstinate adherence to their old heathenish customs. I am sorry to say, that greatly as they have improved in the culture of their gardens, there are still too many who shew, by their behaviour, that they love darkness rather than light. Many of the Caffres do not believe, that there is a God, nor that they have an immortal soul, nor that God will render to every man according to his works. Who, therefore, can expect any other than that their deeds are evil? Blind in sin, they only seek to gratify their carnal appetites, and despise the one thing needful—the salvation of their souls. O what a fool is man in his natural state! May the Lord have mercy upon them and open their eyes, that they may be able to understand His gracious dealings with them!

“From the 19th to the 22nd of August, all the high land about us was white with snow. Of five Hottentots who set out from the Kat River, three were frozen to death in crossing the mountains, and the two remaining were brought hither half-dead.

“As a proof how the Tambookies cleave to their heathenish customs, I may mention, that many of them have but nine fingers, the tenth being cut off as far as the middle joint: they profess to believe that a child will thus get more strength, and grow wiser; and in many families the parents act thus towards all their children, though they love them much.

“On the 16th of Oct., we again heard, that a great number of cattle and horses of the farmers had been stolen by Caffres belonging to a tribe near *Mopas*' dwelling, a day's journey from hence. Two Caffres were killed in the fray, but the thieves got off with their booty. A commando of fifty-six farmers, thereupon, entered the Tambookie country, but recovered only a part of their stolen cattle. May the Lord protect us from the attempts of Satan and his emissaries to disturb this Mission!

“November 1st, we had an opportunity of seeing a disagreeable affray in our place. A Caffre, who kept watch, had punished a boy for suffering the cattle to stray; whereupon a Tambookie captain, who favoured the boy, came to us and demanded, that we should assist him in fining the Caffre ten oxen, according to their laws. We answered, that we had not come hither to execute their laws, but to instruct them in the law of God, but that we would speak with the Caffre about having flogged the boy. Towards evening, I saw a great number of Tambookies and Hottentots running towards the cattle kraal of the Hottentots, and I hastened to prevent them from killing the poor man. They exclaimed, that he was but a dog, and must be killed; however, by God's mercy, we delivered the man, and brought him into the house. Hereupon the captain grew furious, and ran and fetched assagays to attack us; but the Lord protected us from harm, and the people themselves laid hold of the captain and brought him away by force.

“I cannot conclude my letter without giving you some information how my Tambookie school advances. On this head, all my complaints are turned to thanksgivings to the Lord, and my discouragements into joy and hope, that

the Lord will begin a good work in the hearts of the children. The greater part love the school so much that they often assemble near our houses, waiting for it; and sometimes I need not ring the bell. On Wednesdays and Saturdays we have school only in the afternoon; but they often beg me to keep school in the forenoon, using these words:—*inkosi*, (sir); *maak skool, iyatanda iskool*, (we love the school). They are glad when I give them a piece of chalk, and go and write letters on the flat stones near our house. We wish they had slates to write upon. Nothing pleases them more, than to find a piece of paper with letters upon it. There are some, who can spell almost all the words I write on the black school-table. Most of the children can repeat the Lord's Prayer without fault, and some of the parents have learnt it from their children. They have also learnt some hymns, and are now learning the ten commandments. I had once written the words—*dumesani utixo nonke nina abantu*, (Praise the Lord, all ye nations!) On asking a little boy why we ought to praise God? He replied, "Because God gives us all things which we need." On repeating the commandment, *Thou shalt love thy neighbour as thyself*, I asked, who is our neighbour? Is, thereby, only our best friend to be understood? I was answered—*Haie abantu nonke*, (no; all men). When I repeated, *Thou shalt love the Lord thy God with all thy heart*, a little girl exclaimed, "I love him!" I could quote other encouraging expressions; but it is time to conclude. I shall never forget the kindness I experienced from so many dear friends in England, and beg you to give our cordial salutations to them all, in which I am joined by the Brethren and Sisters, Hoffman and Fritsch. Remember us in your prayers."

Miscellaneous Intelligence.

I. SURINAM.—In the night between the 3rd and 4th of September, the town of Paramaribo was again visited by a destructive conflagration, by which a considerable portion of it was laid in ashes. To the especial providence of God is to be alone ascribed the preservation from injury of our Mission-premises, the flames having approached so near, that burning materials fell in showers upon the roofs, which would inevitably have taken fire, had not water been continually poured upon them. Our brethren were on the very point of pulling down their dwelling-house, to stem the rapid progress of the conflagration, when the wonder-working hand of God interposed, and suddenly set bounds to it. The Mission-premises were a second time exposed to imminent danger, during the night of October 2nd, a house close adjoining to them having taken fire. The first who discovered the ascending flames was Br. Voigt, who was suddenly roused from a deep sleep, as by an invisible hand. He immediately gave the alarm, and, with the assistance of a number of persons who hastened to the spot, succeeded, through the Lord's blessing, in extinguishing the fire, before it had gained the ascendant, which, a few minutes later, would, in all human probability, have been impossible. Our brethren and sisters felt themselves excited to the warmest gratitude to God for these repeated instances of His gracious and wonderful deliverance. At the same time, they participated in the anxiety and alarm experienced by their fellow-townsmen, at the dis-

covery, that, within the space of a few weeks, various attempts had been made to set fire to the town, all of which were, however, mercifully frustrated.

II. MISSION AMONG THE CHEROKEES.—The work of the Lord, among the Cherokee Indians, at SPRING-PLACE and OCHGEOLOGY, has experienced no material interruption, from the political ferment occasioned by the dispute with Georgia. Of the two Indian brethren, who conduct the public worship during the absence of the Missionaries from OCHGEOLOGY, the aged assistant, Christian David, distinguishes himself by the simplicity and originality of his addresses, by his life of faith, and by the manner in which he directs his hearers to our Saviour. All who hear him, are instructed and edified by his ministry. At SPRING-PLACE, Br. Clauder had the joy to baptize an Indian woman, on the 30th of September last. Of the numerous company who witnessed this transaction, many appeared deeply affected. “Occurrences like these,” writes Br. Clauder, “tend to revive our faith and courage, which of late have been frequently damped by the disheartening circumstances of the Cherokee nation.”

III. MISSIONARY APPOINTMENTS AND REMOVALS.—1. On the 15th of August last, Br. and Sr. Klose arrived in safety at Sharon, in Barbadoes, whence Br. and Sr. Morrish sailed for Antigua on the 6th December, pursuant to their appointment.

2. On the 24th February, Br. C. R. Möhne was joined in holy matrimony to the single Sr. Eliza Blandford, of Bristol. They intend, God willing, to embark for Antigua, on the 2nd of March, in the ship Glaphyra, Capt. Johnson.

3. Br. Hamann, of Bethlehem, arrived in Jamaica, towards the end of October; and is, for the present, appointed to assist in the care of the negro-congregation at Fairfield.

IV. AMOUNT AND APPROPRIATION OF THE BARBADOES FUND.—The Committee of the Society for the Furtherance of the Gospel avail themselves of the present opportunity, to repeat the expression of their warmest thanks, for the liberality with which their Brethren and friends, in the British Islands, have contributed towards the restoration of the ruined settlements in Barbadoes. They beg to state, that the sum received by the Treasurer, in aid of this benevolent object, amounts to 3613*l.* 7*s.* 7½*d.*; of which sum, £2652 has been already expended, in payment of bills drawn upon the Society, and in the purchase and shipment of various stores. Before the close of the present year, the Committee hope to be enabled to give the particulars of this expenditure, and to state what further disbursements have been found necessary for the completion of the buildings which are still in progress.

ERRATA IN No. CXXXVII.

Page 268, *l.* 1 and 2, for Earl of Belmore, read Earl of Mulgrave.

296, in General Statement of the Mission-Fund for 1831, make the following corrections:—

Under the head of Receipts, in the third item of the principal column, for 5245*l.* 4*s.* 8¼*d.*, read 7491*l.* 18*s.* 0¼*d.*

Under that of Disbursements, for 18, read 22 married Brethren; for 33, read 38 widows; for 83, read 91 children.

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 1832.

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 Missionaries the wives are included.

GREENLAND—1733.

NEW-HERRNHUT (1733).—*m.* Brn. Grillich, Tietzen; *s.* Brn. Herbrich, Richter; *cong.* 363.—LICHTENFELS (1758).—*m.* Brn. Eberle, Mehlhose; *s.* Brn. Caspar Kugel, Lund; *cong.* 365.—LICHTENAU (1774).—*m.* Brn. Müller, J. Kugel; *s.* Brn. Baus, Ulbricht; *cong.* 661.—FREDERICKSTHAL (1834).—*m.* Brn. Kleinschmidt, Ihrer; *s.* Br. de Fries; *cong.* 419; Br. Lehman and his wife on a visit in Europe.—Total—25 Missionaries, and 1808 Greenland converts, including about 830 communicants.

LABRADOR—1770.

NAIN (1770).—*m.* Brn. Lundberg, Henn; *s.* Brn. Hertzberg, Fritsche; *cong.* 252.—OKKAK (1776).—*m.* Brn. Knaus, Beck, Glitsch; *w.* Br. Stürman; *s.* Br. Kruth; *cong.* 326.—HOPEDALE (1782).—*m.* Brn. Meisner, Kunath, Körner; *s.* Br. Albrecht; *cong.* 194.—HEBRON (1830).—*m.* Brn. Stock, Mentzel; *s.* Br. Freytag; *cong.* 102; Br. Morhardt and his wife visiting in Europe.—Total—28 Missionaries, and 874 Esquimaux converts, of whom about 319 communicants.

NORTH AMERICA.—1734.

Among the Delaware Indians in Upper Canada, NEW-FAIRFIELD (1792).—*m.* Brn. Luckenbach, Miksch; *cong.* 232. Among the Cherokees, in Georgia, SPRING-PLACE (1801).—*m.* Br. Clauder; *cong.* 67.—OCHGEOLOGY at present without a Missionary; *cong.* 50.—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, Damus, Wied; *cong.* 706.—NIESKY (1753).—*m.* Brn. Boenhoff, Schmidt, Eder; *cong.* 979.—In St. Croix. FRIEDENSTHAL (1751).—*m.* Brn. Klingenberg, Müller, Freytag; *cong.* 2022.—FRIEDENSBURG (1771).—*m.* Brn. Sparmeyer, Kiel; *cong.* 1966.—FRIEDENSFELD (1805).—*m.* Brn. Staude, Plättner, Kleint, *cong.* 2400.—In St. Jan. BETHANY (1754).—*m.* Brn. Blitt, Popp; *cong.* 437.—EMMAUS (1782).—*m.* Brn. Schmitz, Meyer; *cong.* 925; Br. Junghans and his wife visiting in Europe.—Total—7 settlements, 38 Missionaries, 9435 negroes, of whom about 4000 communicants.

JAMAICA.—1754.

NEW-EDEN (1816).—*m.* Br. Renkewitz; *cong.* 1144.—IRWIN-HILL (1815).—*m.* Br. Light; *cong.* 417.—FAIRFIELD (1823).—*m.* Brn. Ellis, Pem-

sel, Hamann; *cong.* 2029.—NEW-CARMEL (1827).—*m.* Brn. Scholefield, Pfeiffer; *cong.* 1078.—MESOPOTAMIA (renewed in 1831).—*m.* Br. Ricksecker; *cong.* 175.—NEW-FULNEC (1830).—*m.* Br. Zorn; *cong.* 303.—Total—6 settlements, 18 Missionaries, 5146 negroes, of whom about 1478 communicants.

ANTIGUA.—1756.

ST. JOHN'S (1761).—*m.* Brn. Harvey, Thraen, Zellner, Morrish; *cong.* 6478.—GRACEHILL (1773).—*m.* Brn. Shick, Coleman; *cong.* 3025.—GRACEBAY (1797).—*m.* Br. Brunner; *cong.* 1160.—NEWFIELD (1817).—*m.* Brn. Müntzer, Coates; *cong.* 1324.—CEDAR-HALL (1822).—*m.* Brn. Simon, Bayne; *w.* Br. Newby; *cong.* 2375; on the way thither, *s.* Br. Möhne.—Total—5 settlements, 24 Missionaries, 14,362 converts, of whom about 5442 communicants.

ST. KITT'S.—1775.

BASSETERRE (1777).—*m.* Brn. Robbins, Bigler; *cong.* 2968.—BETHESDA (1819).—*m.* Brn. Hoch, Kochte; *cong.* 1867.—BETHIEL (1832).—*m.* Br. Seitz; *cong.* about 200.—Total—3 settlements, 10 Missionaries, 5035 converts, including 1137 communicants.

BARBADOES.—1765.

SHARON (1767).—*m.* Brn. Taylor, Klose; *cong.* 1178.—MOUNT TABOR (1825).—*m.* Br. Zippel; *cong.* 196.—Total—2 settlements, 6 Missionaries, 1374 converts, of whom 282 communicants.

TOBAGO.—1790 (renewed 1827).

MONTGOMERY (1827).—*m.* Brn. Wright, Zetzche; *cong.* 253.—18 communicants.

SURINAM.—1735.

PARAMARIBO (1767).—*m.* Brn. Passavant, Graff, Voigt, Böhmer, Hartmann, Schmidt, Treu; *cong.* 3089, besides 264 living on Plantations.—Total—1 settlement, 14 Missionaries, 3353 converts, including about 1200 communicants.

SOUTH AFRICA 1736 (renewed 1792).

GNADENTHAL (1792).—*m.* Brn. Hallbeck, Stein, Nauhaus, Brauer, Sondermann; *s.* Br. Schopman; *w.* Srs. Kohrhammer, Schultz; *cong.* 1319.—GROENEKLOOF (1808).—*m.* Brn. Clemens, Lemmertz, Lehman, Meyer; *cong.* 608.—HEMEL-EN-AARDE (1823).—*m.* Br. Tietze; *cong.* 82.—ELIM (1824).—*m.* Brn. Teutsch, Luttring; *cong.* 184.—ENON (1818).—*m.* Brn. Genth, Halter, Hornig; *cong.* 450.—SHILOH (1828).—*m.* Brn. Fritsch, Hoffman; *s.* Br. Bonatz; *cong.* 320.—Total—6 stations, 38 Missionaries, 2963 converts of the Hottentot, Caffre, Tambookie, and other native tribes; among whom, are 1043 communicants.

GENERAL SUMMARY.—12 stations, 211 Missionaries, and about 44,952 converts, of whom about 15,800 are communicants. Of these 2682 are Greenlanders and Esquimaux, 349 Indians, 38,958 negroes and persons of colour, and 2963 Hottentots, and other natives of Southern Africa.

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, 1832, to February, 1833.

FROM SOCIETIES AND ASSOCIATIONS.

ENGLAND.

LONDON ASSOCIATION, in aid of the Brethren's Missions, by Wm. Leach, esq. Treasurer—			
For the General Fund	2553	9	3
West-India ditto	46	14	0
Negro-School ditto	75	15	0
Labrador Mission	15	0	0
Barbadoes Fund	229	2	0
Hebron	5	0	0
Leper Hospital	0	10	0
Greenland Mission	2	1	0
Labrador Fuel	4	0	0
Labrador Ship Fund	135	0	0

£3066 11 3

London Ladies' Association, by Miss Snell, Treasurer	93	13	4
Ladies' Association, Bath, by Miss A. Phillott, Treasurer	92	12	9
Ladies' Association, Bristol, by Miss Draper, Treasurer, including 5 <i>l.</i> for Barbadoes Fund, 2 <i>l.</i> for West-India Fund, 2 <i>l.</i> 1 <i>s.</i> for West-India Schools	87	16	7
Ladies' Association, Bedford, by Mrs. Livius	12	5	11
Ditto, Fairfield, near Manchester	12	0	0

SCOTLAND.

Edinburgh Association, in aid of the Brethren's Missions, including 1 <i>l.</i> 10 <i>s.</i> for Barbadoes, 8 <i>l.</i> for the West-India Fund, and 3 <i>l.</i> 10 <i>s.</i> 6 <i>d.</i> for the Irish Readers' Society, by R. Plenderleath, esq., Treasurer	283	2	8
Glasgow Auxiliary Moravian Missionary Society, including 18 <i>l.</i> 13 <i>s.</i> for the West India Fund, 35 <i>l.</i> 0 <i>s.</i> 9 <i>d.</i> for the Barbadoes Fund, 10 <i>s.</i> for the Irish Readers' Society, by James Playfair, esq., Treasurer	275	4	0

Perthshire Missionary Society, by Rev. J. Newlands	10	0	0
Stirlingshire Society, in aid of Missions, and other Religious objects, by Rev. J. Smart	20	0	0
Northern Missionary Society, by Rev. Simon M'Lauchlan, Interim Secretary	20	0	0
Secession Church, Aberdeen, Rev. J. Stirling, by Mr. Souper	2	0	0

*The following Donations from Societies and Associations in Scotland are included in the gross Amount of 288*l.* 2*s.* 8*d.*, remitted by the Edinburgh Association.*

Alloa Penny a-week Society	10	0	0
Annan Bible and Miss. Society	3	0	0
Anstruther and Kilrenny Bible and Missionary Society	3	0	0
Auchtermuchty and Strathmiglo Bible and Missionary Society	3	0	0
Berwickshire Bible Society	15	0	0
Biggar Associate Congregation Bible and Missionary Society	5	0	0
Ditto Female Society for Religious purposes	2	0	0
Brechin School Society	4	0	0
Burnt Island Bible and Missionary Society	2	0	0
Canongate Association for Religious purposes	1	1	0
Carnwath and Braehead Female Society for ditto	1	9	0
Ceres Missionary Society	5	0	0
Cupar-Fife Missionary Society	10	0	0
Ditto, a Second Subscription	10	0	0
Dumfries Penny-a-week Society for Religious purposes	3	0	0
Dundee Chapel Shade Missionary Society	1	0	0
Ditto, Missionary Society	8	0	0
Dunscore Society for Religious purposes	2	0	0
Edinburgh Broughton Place Church Missionary Society, Dr. Brewn's congregation	10	0	0

Elgin and Morayshire Missionary Society	4	0	0	Miss Murray, Bourlhouses	0	10	0
A Prayer Meeting at Elie	1	1	0	Haddington Juvenile Bible and Missionary Society	4	0	0
Grangemouth Female Missionary Society, for the Irish Mission	1	0	0	Mr. Alex. Cunningham, Haddington	0	10	6
Inverkeithing Bible and Missionary Society	2	0	0	Tranent Female Bible and Missionary Society	2	0	0
Kennoway Bible and Missionary Association	2	0	0	Ladies' Association, Haddington	1	10	0
Ditto Female Bible and Missionary Association	1	1	0	Two Friends at Gifford	0	9	0
Kinghorn Female Bible and Missionary Society	1	1	0	Rev. William Stark, Dirleton ..	1	1	0
Kincardine and Tulliallan Bible and Missionary Society, for the Irish Scripture Readers' Society	2	0	0	<i>Subscriptions and Donations received by the Edinburgh Association.</i>			
Lochee Society for Propagating Christianity	3	0	0	Collection after the Annual Sermon by Rev. E. Craig, at St. James's Chapel	25	10	0
Moffat Female Bible and Missionary Society	3	0	0	Dr. Abercrombie	1	1	0
Do, collected by Mrs. Monteith Monefief and Broughty-ferry Bible and Missionary Society	3	0	0	Rev. John Aikman	1	1	0
Montrose Society for Missions, Schools, and Tracts	4	0	0	Rev. Christopher Anderson	0	10	6
Peebles Female Miss. Society ..	4	0	0	W. W. Anderson, esq.	0	10	6
Selkirk Society for Religious purposes	5	0	0	Anonymous	0	10	6
St. Andrew's Aux. Miss. Society ..	3	0	0	Mrs. Baillie, Windsor-street ..	1	1	0
Ditto Student's Miss. Society ..	2	0	0	Miss Baillie, Polkemmet	0	5	0
Stromness and Sandwich, collected in those parishes, including 10s. 6d. from the late Rev. W. Clouston	2	11	6	Robert Bald, esq. per Mr. Oliphant	2	0	0
Tealing, a few Friends there for Barbadoes	1	10	0	Mr. Balfour, printer	1	1	0
Stow Female Auxiliary Missionary Society	2	0	0	Misses Balfour, Charles-street ..	0	10	6
Western Mid-Lothian Bible Society	4	0	0	John Baxter, esq. Terrace	0	10	6
Wick and Pulteney Missionary Society	2	12	0	Joseph Bell, esq.	0	10	6
Roslin Chapel Religious Association	3	8	10	Dr. Bertram, Wharton-place ..	0	10	6
Ditto, a Second donation ..	1	16	9	Adam Black, esq.	0	10	6
<i>From Members of the East-Lothian Society for Promoting Christian Knowledge, by W. Hunter, Esq.</i>				Mrs. Black, Ann-street	0	5	0
Mr. P. Begbie, Cairndinnis ..	2	2	0	Ditto, for West Indies	0	5	0
The late Miss C. Begbie, ditto ..	0	10	6	Miss Blair, India-street	0	10	6
Mr. W. Hunter, Haddington ..	0	10	6	Miss Hunter Blair	1	1	0
Mr. Alex. Begbie, Bearford, 2 yrs	1	1	0	Mrs. Bonar, Kimmerghame	2	0	0
Mr. John Houden, Garleton ..	2	2	0	Rev. Dr. John Brown	0	10	6
Miss Houden, ditto	0	10	6	William Brown, esq.	0	10	6
Mr. Arch. Todrick, Haddington	0	10	6	Brown's Square, No. 17	0	5	0
Miss Begbie, Cairndinnis	0	10	6	James Bridges, esq. W.S.	0	10	6
				Rev. John Bruce	0	10	6
				Mrs. Bruce, Kennet	0	10	0
				George Buchan, esq., Kelloe ..	2	0	0
				Rev. Dr. Buchanan, deceased ..	0	10	6
				B. A.	0	5	0
				John Caddel, esq. India-st	0	5	0
				John Campbell, esq., Carbrook ..	0	10	6
				Mrs. Dr. Campbell	0	10	6
				Lady Carnegie, Dalry-house ..	2	0	0
				Miss Mary Anne Carnegie	1	0	0
				Rev. Dr. Chalmers	1	1	0
				Thomas Clapperton, esq.	0	10	6
				Charles M. Christie, esq., Durie	1	0	0
				Rev. Edward Craig	1	1	0
				Miss Dalgleish, Peebles	1	0	0
				Miss Davidson, Early Vale	1	0	0
				Rev. Dr. Dickson	0	5	0
				James Dickson, esq., High-st ..	0	10	6
				Walter Dickson, esq.	0	10	0

Sir Robert Dundas, Bart.	1	0	0
W. A. G. and R. Ellis, esqrs. ..	1	1	0
Adam Ferguson, esq.	0	5	0
J. Forrest, esq. Comiston.....	0	10	6
F. L. per Rev. Mr. Craig	2	0	0
Friend	0	10	6
Friend, Greenock, per post	1	1	0
Friend, Leith	0	5	0
John Gairns, esq. Kirklaw-hill .	0	10	6
Miss Garden, Buccleugh-st	1	1	0
Miss Gardner, Perth	0	10	0
Archibald Gibson, esq. W. S. ..	0	5	0
James Farquhar Gordon, esq. ..	1	1	0
Mr. James Gray, York lane ..	0	5	0
Robert Gray, Argyle-square ..	1	1	0
Rev. Henry Grey	0	10	6
Mrs. Guthrie, sen, Brechin.....	1	0	0
Mr. & Mrs. P. Guthrie, Brechin	0	10	0
Mrs. Haliday, Greenbrae	1	0	0
J. A. Haldane, esq.	1	1	0
Robt. Haldane, esq.	1	1	0
Mrs. Hamilton	1	1	0
Mrs. Harper, Preston-pans	0	7	0
James Howden, esq.	0	5	0
Dr. Hoie, George-square	0	10	6
Thomas Hunter, esq.	0	10	6
Alexander Hutchison, esq. writer	0	5	0
John Irving, esq.	1	1	0
Mr. Alexander Jamieson	0	5	0
Dr. Keith, Frederick-street....	0	10	6
Miss Kinnear, Union-street....	1	0	0
Lady	0	5	0
John Lauder, esq.	0	10	6
David Littlejohn, esq.	1	1	0
John Livingston, esq.	0	10	6
Robert Lewis, esq., Plean	1	1	0
L. W. W., per post	1	1	0
Mr. Mackenzie, Lawn-market..	0	5	0
Major MacGregor	0	10	6
Hon. Augusta Mackenzie	0	10	6
Hon. Charlotte Mackenzie	0	10	6
Dr. Maclagan, George-street ..	0	5	0
Rev. Dr. Manuel	0	5	0
Rev. James Martin	0	10	6
Thomas Miller, esq.	0	5	0
Mrs. Moir	1	1	0
J. S. More, esq.	1	1	0
Rev. Dr. Muir	0	10	6
Patrick B. Mure, esq.	0	7	0
Mrs. C. Mowbray, deceased..	1	1	0
Mrs. Neilson, Melville-street..	0	5	0
John Ogle, esq., John's-place..	1	1	0
William Oliphant, esq.	0	10	6
William Patison, esq.	0	10	6
Rev. John Paul	0	5	0
Robert Paul, esq.	0	10	6
Rev. Dr. Peddie	0	5	0
Robert Plenderleath, esq.	2	2	0
Miss Pringle, Whytebank	0	10	6

P. for propagating the Gospel in Ireland (paid over to the Irish Readers' Society)	0	10	6
David Ramsay, esq., Kirkwall .	1	1	0
Robert Wardlaw Ramsay, esq.	1	1	0
Messrs. Redpath, Brown, & Co.	0	10	6
Robert Rentoul, esq.	0	10	0
Miss Ritchie, Lasswade	1	0	0
John Robertson, esq.	0	10	6
William Robertson, esq.	1	1	0
Wm. Scott Moncrieff, esq.	0	10	0
Miss Sheriff, India-street.....	0	10	0
Robert Simpson, esq.	0	7	0
Misses Smith, Archibald-pl....	1	1	0
Miss Sprott, Claremont-street..	1	1	0
Miss F. Sprott	0	10	0
Miss Stewart, Heriot-row	0	10	0
John Stirling, esq., Fife-place..	0	10	6
S. W.	0	10	6
Captain Tait, R.N.	1	1	0
Rev. Walter Tait	0	10	0
Mrs. Tait, Pirn	0	10	6
Miss Thomson, Minto-street ...	3	0	0
Henry Tod, esq. W. S.	0	10	6
William Tod, esq., Lasswade ..	1	0	0
Miss Jane Tower	1	1	0
Patrick Tennant, esq. W. S. ...	1	1	0
Miss Wade, per Mr. Whyte ..	1	0	0
John Walker, esq., Elm-row ..	2	0	0
John Watson, esq., Leith	1	0	0
Wrs. Walker	1	0	0
Rev. Mr. Watt, Dalgetty	1	1	0
Mark Watt, esq.	1	0	0
Miss Catharine Wellwood	1	1	0
George White, esq. deceased ..	0	10	6
D. K. Whytt, esq.	0	10	0
William Whyte, esq.	0	10	0
Widow's Mite, per Mr. J. Johnston	0	10	0
Rev. Daniel Wilkie	0	5	0
Dr. James Wood, Royal circus	1	1	0
Mrs. Dr. Wright, Stirling	5	0	0
William Young, esq.	1	1	0
George Yule, esq.	0	5	0

Collected by Miss M. Mackenzie, of
Glasgow, in 1832.

Miss Hutchinson	0	5	0
Mrs. Finlay	1	1	0
Mrs. Morrison	0	10	6
Miss Brown	0	10	6
Misses M'Aslan	0	10	0
Misses Mackenzie	1	1	0
Miss Wodrow ..	0	10	0
Miss Young	0	10	0
Mrs. Alex. Dunlop	1	1	0
Mrs. Thomson	1	1	0
Misses Carlyle	0	10	0
Miss Mackenzie	0	10	6

Mrs. Crooks	1	1	0	Mrs. Hitchin	ann	1	0	0
Dr. J. Monteath	2	2	0	Rev. W. Dodsworth	don	1	1	0
Mrs. F. Reid	0	10	0	J. Pensam, esq., Serjeant's Inn		1	0	0
Mrs. Smith	1	1	0	Mrs. Pensam		0	10	0
Mrs. Cabbell	0	5	0	J. P. Parken, esq.	ann	1	1	0
Mrs. Collins	0	5	0	W. P. Parken, esq.		1	1	0
AYR. By Rev. James LaTrobe.				Mrs. Gordon, Beckenham	ann	1	1	0
Collections in the Brethren's Chapel, by Rev. J. LaTrobe	1	6	4	D. Benham, esq.		2	2	0
Ditto in the Rev. Mr. Shawe's Church	3	18	7	Mrs. Willott	don	1	0	0
Kilmarnock Female Society for Religious Purposes	5	0	0	Rev. Dr. Niblock, by Rev. H. Count Reuss	ann	1	1	0
Irvine Secession Missionary Society	3	0	0	Mrs. Hamilton Nisbet, by Mrs. Price		5	0	0
The Lord Justice Clerk	2	2	0	Mrs. L. Manners, by ditto		5	0	0
Mrs. Millar, Irvine	0	10	0	F. A. M.	don	10	10	0
Miss Allen, Irvine	0	10	0	F. Y. M.		10	10	0
Mr. William Ranken, Kilmarnock	0	5	0	Capt. Bartholmew, Farnham	ann	5	0	0
Mrs. Hunter, Doonholm	ann	1	0	Mrs. Middleton		2	2	0
Mrs. Rutland, ditto		1	0	Miss Warne	don	0	10	0
Mrs. Cheap	don	1	0	N. N., by Mr. G. Holme		0	10	0
Colonel West, Hamilton	ann	1	1	Mr. Skeen	ann	1	1	0
Miss Robertson		0	10	Mr. Rowlands, for Cape Mission	don	1	0	0
Mrs. Reed, Adamton	2 yrs	1	1	Mrs. Barham Livius	ann	2	2	0
Miss Mackenzie		1	1	Rev. M. M. Preston		2	2	0
Miss Gairdner	don	0	5	The Hon. Capt. Waldegrave, R.N.		1	1	0
Mrs. Rogers		0	5	Collected by Miss Bonniwell				
John Borland (a little Boy)		0	2	Miss Pudner, Rochester		1	0	0
LONDON, and its Vicinity.				By Miss S. George, ditto		0	7	0
Collections in the Brethren's Chapel, by Rev. W.W. Essex	22	9	6	Mrs. S. Davies	ann	0	10	6
Do. at the Jubilee Anniversaries of the Missions in the Danish West India Islands and Greenland	24	9	2	Anon	don	1	0	0
Legacy of Miss Harriet Hicks, of Kettering, by her Executor, Henry Lamb, esq., duty free	100	0	0	Mr. Lindop		1	1	0
Legacy of the late Miss Jane Ward, of Iver, by her father, the Rev. Edward Ward	5	0	0	Mrs. Birchall, by Rev. T. Crabb		1	1	0
Legacy of the late Mrs. Thatcher	80	1	0	Miss Birchall, by ditto		0	10	0
Right Hon. Lord Gambier	ann	10	0	H. C. 10s., M. C. 10s.		1	0	0
Right Hon. Lady Gambier		5	0	R. B. 10s., M. C. 10s.		1	0	0
Mrs. S. Vansittart	ann	5	0	Collected by Miss Giberne				
Anon	don	100	0	Miss M. R. Giberne		2	2	0
Mrs. Grote		5	0	Miss Giberne		1	0	0
Miss Janet Agnew		5	0	Miss C. Giberne		0	3	8
Collection by her		3	0	Miss Rougemont		1	1	0
Rev. C. P. Golightly	don	20	0	Miss E. Chapman, a collection		0	15	6
Ditto	2nd don	5	0	Mrs. Gibbs, sen.	ann	2	2	0
Miss Wade	ann	1	1	The Misses Woodrooffe		2	2	0
Miss Smith		1	1	Rev. E. G. Marsh, Hampstead	2 yrs	2	2	0
Mrs. Booth, Greenwich		1	1	Sundry Friends		8	0	9
A Friend to the Moravian Missions		80	0	Mr. T.W. Thorp, Overbury	don	1	1	0
N. N., by sale of Jewels		4	0	J. Scholfield, esq.		10	0	0
				Rev. Philip Serle, Oddington, Oxon, by W. Harding, esq.		5	3	0
				W. Harding, esq.		1	1	0
				Rev. A. Brandram		1	1	0
				Mr. W. H. Millar		0	10	0
				Mr. R. Beard, Edward-street		1	1	0
				J. Foster Barham, esq.		100	0	0
				Mr. John Stuttard	ann	1	1	0

Mr. M'Dowall	5	0	0	
Mr. Sutcliffe	ann	1	1	0
Mr. Corston ..	ann	1	0	0
Messrs. H. Fellows & Co., Yar-				
mouth	5	0	0	
Mr. T. Lawrence	1	1	0	
C. V., by Mrs. Howdon	1	0	0	
A Friend, by Mr. H. M. Mallalieu	0	6	0	
Mr. John Jackson	ann	1	1	0
J. Rogers, esq.	ann	5	0	0
Mrs. Hayley	ann	1	1	0
Miss Wellford	ann	2	2	0
Miss C. Wellford	ann	1	1	0
Charles Holehouse, esq.	2	2	0	
T. B. Hudson, esq.	2	2	0	
Mr. Spencer Reynolds	5	0	0	
Mrs. Cookworthy	ann	1	0	0
Mr. Langston, by Rev. W. Essex	1	1	0	
Richard Philips, esq., for per-				
sonal comfort of the Mis-				
sionaries in Labrador	10	0	0	
Two Friends, by Miss Thompson	1	0	0	
Produce of Sale of Work, by				
Miss Agnew	1	6	6	
Mr. John Griffiths	ann	2	2	0
Mrs. Stewart, Sawbridgworth,				
by Rev. J. Dyer	1	1	0	
Miss Pryer	ann	1	1	0
A. Durninger & Co., Herrnhut,				
Saxony	6	0	0	
Walter C. Trevelyan, esq. 2 yrs	4	0	0	
Rev. John Hurt Barber ..	2	2	0	
Right Hon. Lady Millicent				
Barber	2	2	0	

The following are among the Receipts of the LONDON LADIES' ASSOCIATION.

Miss Dorville, Hammersmith 2 yrs	2	2	0	
Mrs. Baskerfield, Chelten-				
ham	2	2	0	
T. F. Garling, esq.	2	2	0	
Miss Garling	1	1	0	
Mr. & Mrs. Leach, Turaham				
Green	6	10	0	
Miss Daniel, ditto	ann	0	10	0
Miss Yellowley, ditto ... 2 yrs	1	0	0	
Collected by Mrs. Steinkopff	2	1	6	
Miss Allen, Blackheath ..	0	10	0	
Mrs. Baildon	1	0	0	
W. Dixon, esq., Blackheath	2	2	0	
Mrs. Emly	1	4	0	
Mrs. Halliburton	1	4	0	
Mrs. Harman	1	4	0	
Miss Hurdis, Eltham	2	2	0	
Mrs. Joad, Blackheath ...	1	0	0	
Miss Leech	2	2	0	
Mrs. Lindsay	1	0	0	
Mrs. Sheppard	0	10	0	
Mrs. Snell	5	4	0	

Mr. E. Snell	2 yrs	4	4	0
E. N. Thornton, esq.	ann	2	10	0
Miss Thornton		1	1	0
Miss H. Thornton		1	1	0
J. Pensam, esq.		1	0	0
Miss Pensam		0	10	0
Collected by her		1	5	0
Mrs. S. Jones, Homerton..		1	1	0
Collected by her				
Mrs. Boyd		1	1	0
Mrs. Gaviller, 4s. 4d.; Mr.				
Gaviller, 6s.; Mrs. Haw-				
kins, 5s.; Mrs. Kemp, 5s.;				
Mrs. Moreland, 5s; Mrs.				
Steinnetz, 6s.	ann	1	11	4
Mrs. Williams		1	0	0
Miss Williams		0	12	0
Miss Wheldon		1	1	0
Two Friends	don	10	10	0
Miss Ryder	ann	1	1	0
Collected by her				
Mrs. Williams, Glasbury				
House		1	1	0
Miss Hughes		0	10	0
A Friend		0	10	0
Ditto		1	0	0
Mrs. Pownall, Russell-square ..		1	6	0
Mrs. Fysh, ditto		1	6	0
Mr. Hughes		1	1	0
A Friend		1	0	0
Ditto		0	10	0
Miss Rider		1	1	0
T. N. Witwer, esq., Tunbridge				
Wells		5	5	0
Mrs. Baskerfield		1	1	0
W. Garling, esq.		1	1	0
Miss G.		0	10	6
Mrs. Parminster		2	0	0
Mrs. Ives		1	0	0
A Friend		1	0	0
John Baber, esq.		3	3	0
Jos. Hurlock, esq.		5	5	0
Miss Jane Hurlock		1	1	0
M. H.		1	1	0
Mr. Carter		1	1	0
Mr. Battye		1	1	0
Mr. Fryer		1	1	0
Mr. Edwards		1	1	0
Mr. Thornhill		1	0	0
Mrs. Wathen, by Mrs. P.				
La Trobe	ann	1	1	0
Miss Julia Wathen		0	10	0
Mrs. Hyde		1	0	0
Mrs. Cattley, Brighton..		1	1	0
Mrs. Young, Ditto		1	0	0
The First Fee of a Physician, at				
Newcastle-under-Lyne ..	don	1	1	0
Mrs. W. Foster	ann	1	0	0
Edmund Bagshawe, esq. ..		0	10	0

BATH. *By the Rev. S. R. Reichel.*

Collections at the Brethren's	
Chapel	26 0 9½
The Hon. Mrs. Monk.....	2 0 0
George Hunt, esq. ann	1 0 0
Ditto, 100 Copies of the Pilgrim's Progress.....	
Wm. Bally, esq. ann	1 0 0
Mr. H. James	1 1 0
Dr. Byam, by Mrs. Gibbs ...	1 1 0
Miss Hurlock..... ann	1 0 0
Anonymous, Devizes.....	0 10 0
Mrs. Wensley, 3 half-yr's Sub..	0 15 0
Mrs. Hill	0 5 0
A Child's Missionary Box ...	5 12 6
Price of a Twelfth Cake	0 10 0
Mrs. Kimber's Missionary Box.	0 7 2
A Friend, by Mr. U. Strange..	0 5 0
Rev. John Hartley, by the hands of Rev. S. R. Reichel	38 10 0

ASSOCIATION connected with the Brethren's Congregation in Bath. *By Miss Phillott, Treasurer.*

By the Treasurer.

Rev. Henry Hayes	ann	2	2	0
Miss Chapman		2	2	0
Miss More.....		2	0	0
Richard Bowsher, esq. ...		1	1	0
Mrs. Bowsher		1	0	0
Rev. Mr. Hill		1	1	
J. C. Hartsnick, esq.		1	0	0
Miss Fitzgerald		1	1	0
Mrs. C. Sheppard		1	1	0
Mrs. Coleman		1	1	0
Mrs. Wardell.....		1	0	0
Miss Phillott		1	1	0
Mrs. Daniel		1	1	0
Mrs. M. Hewitt		1	0	0
Mr. Evenis		1	0	0
Mrs. Fuller		1	0	0
Mr. G. Fuller		1	0	0
Miss J. E. Bury		1	0	0
Miss E. Scott		0	10	0
Mrs. Conybeare	don	10	0	0
F. B.		10	0	0
Mrs. Baynes		2	0	0
Miss E. Scott		0	5	0
Miss K. Scott		0	5	0

By Mrs. Slater.

Mr. Slater	ann	£	2	0
Mr. William Slater		1	0	0
Mr. John Slater		1	1	0
Miss Slater		1	1	0
Miss Celia Slater		1	1	0
Giles Stibbert, esq.		1	1	0
Mrs. Stibbert		1	1	0

Miss Hood, Brompton Road	ann	1	1	6
Mrs. Haweis, Brighton....		2	2	0
Mrs. C. Burr		1	1	0
Mr. Cottell		1	0	0
E. T. Caulfeild, esq.		1	1	0
Miss Terry		1	0	0
Miss Head, Bradford		1	0	0
Mrs. Stone.....		1	1	0
Miss Grauger, for Greenland	don	5	0	0
Mrs. Hicks, for St. Kitts ...		0	10	0
Anonymous		0	5	0
Small Contributions		0	4	6

By Mrs. Simpson.

Mr. Simpson	ann	1	1	0
Mr. Hanham		1	1	0
Mrs. Coe, for 1833		1	1	0
Anonymous		1	1	0
Miss Williams		1	0	0
Mrs. Watkins		0	10	0
A Friend	don	0	2	6
Small Collections		1	5	2

By Miss Simpson.

Mr. Ferris	ann	1	1	0
Mrs. Gibbs		1	1	0
Mr. James Gibbs		1	1	0
Mr. Wm. Gibbs.....		1	1	0
Mr. Samuel Gibbs.....		0	10	0
Miss Simpson.....		1	1	0
Mrs. Load		1	1	0
Mrs. L. Sutton.....		1	1	0
Miss H. Hilliar		1	1	0
Collected by do.		1	19	4
Collected by Mr. W. Gibbs		0	18	5
Box, by do.		0	2	9
Miss Gibbs		0	5	0
Small Contributions		0	15	6

By Mrs. Payne.

Mr. Orchard	ann	1	0	0
Mrs. A. Horde		0	10	6
Small Contributions		2	0	1
Miss Lee, by Mrs. Binns ..	ann	1	0	0

BEDFORD. *By Mr. Joseph Okely.*

Two Collections in the Brethren's Chapel, by Rev. J. Rogers		43	8	£½
Boys' and Girls' Sunday Schools		0	7	6¼
Miss Lackwood	ann	1	1	0
Mrs. Harding		1	1	0
Mr. G. H. Whitbread, Silsoe		1	1	0
Mr. B. Trapp, Bedford....		1	1	0
Mr. Rawlins		1	1	0
Mr. Thomas Smith		1	0	0
Miss Langley.....		1	0	0
Mr. J. Okely.....		1	1	0
Mr. J. Taylor, Leicester...		1	1	0
Mr. W. Timaeus, Woburn .		1	0	0

BRISTOL. *By James Fripp, Esq.*

Collections in the Brethren's Chapel, by the late Rev. C. F. Ramftler	34	6	4
Ditto, by Rev. P. La Trobe ..	34	7	9
Ditto in Castle Green Chapel, after Funeral Sermon for Rev. C. F. Ramftler, by Rev. W. Thorpe	16	18	0
Kingswood Collection	2	4	0
Juvenile Association	6	17	9½
Sisters' Missionary Box	3	4	8½
Misses Wood, Clifton..... <i>don</i>	20	0	0
Ditto	2	2	0
Mrs. Ware, Ashton	20	0	0
Mrs. Hodges, ditto	10	0	0
Thomas Stock, esq. <i>don</i>	10	0	0
Mrs. Kemp	1	1	0
Mr. Josiah Thomas... <i>2nd don</i>	2	1	0
Miss Davis	0	4	0
Miss Shepherd, Compton.....	1	1	0
Mr. Phillips	1	1	0
Miss S. Davis's Collection	0	5	0
Mrs. Maitland, Gloucester ...	1	0	0
A Friend, by Mrs. Cook.....	1	0	0
Mr. Essex	1	1	0
Mr. Hellicar, Warminster	1	1	0
Matthew Bridges, esq. <i>don</i>	5	0	0
Rev. R. Froome, 1831.....	2	2	0
Mr. Thomson	2	2	0
Mrs. Jones, St. Arvans	1	0	0
Miss Yerbury	1	1	0
Mr. F. Waite	1	1	0
Mr. W. Lloyd	1	1	0
Mr. Peasely	1	0	0
Mrs. Goodman	1	0	0
Mrs. W. Fripp, sen.	1	0	0
Mr. S. Stone	1	0	0
Mr. Marychurch	1	1	0
Mrs. Pym	1	0	0
P. Lunell, esq.	1	1	0
Mrs. Holland	1	0	0
Rev. T. Grinfield	2	2	0
Rev. W. Wait	2	0	0
Mrs. Bowdler	1	0	0
Mr. Matthews	1	0	0
Mrs Church	1	1	0
Mrs. Rankin	1	1	0
Mrs. Woodman	1	1	0
Miss Bremner	2	2	0
Miss Stronach	1	1	0
Mrs. J. Vaughan.....	0	10	6
Mrs. Bonville.....	1	1	0
Rev. W. Day.....	0	10	6
Miss Sharland	0	11	0
Residue of Legacy of late Mrs. Bowles	0	15	9
Miss K. Millard	1	0	0
Mr. Harpur	1	0	0

Mrs. Powell	1	0	0
Mrs. Bowles, Chickerell .. <i>don</i>	1	1	0
Miss Naish, ditto	1	1	0
Mr. Finsell	0	10	0

BRISTOL LADIES' ASSOCIATION, by Miss Draper, Treasurer.

Mrs. Arthur	ann	1	6	0
Mrs. Barrow		1	1	0
Mr. W. Bartlemore		1	1	0
Miss Bath		1	1	0
Mrs. Bengough		1	1	0
Mrs. Birtill		1	0	0
Mr. S. Birtill		1	1	0
Miss S. Bird		0	10	0
Mr. Brett		0	10	0
Mrs. Church	don	1	0	0
Miss Cole	ann	1	1	0
Mr. Doyle		1	1	0
Mrs. and Miss Draper		2	2	0
Mr. E. Draper		1	1	0
Mr. N. Edgcombe		1	1	0
Mrs. J. Edwards		1	1	0
Mrs. Elton		0	10	0
Mrs. Fowler		5	0	0
Mr. H. Fox		1	1	0
Friend, by Mrs. Worgan.....		1	6	0
Friend, by Mrs. Norton .. <i>don</i>		1	0	0
Friend, by Miss Rose		0	10	0
Friend, by Miss Whitchair ...		1	1	0
Friend, by R. L.		1	0	0
Friends, by Mrs. J. Edwards..		0	15	0
Mrs. Godwin	ann	0	10	6
Miss Griffith		1	0	0
Mrs. Grimes		1	1	0
Mr. Gwyer		1	1	0
Mrs. Harding	don	1	0	0
Mrs. Jones, Langstone-court <i>ann</i>		5	0	0
Miss J. Langston		0	10	0
R. L.		1	0	0
Mrs. Llewellyn		0	10	0
Mrs. Martin		0	10	0
Mrs. Maize		1	1	0
Mrs. Mills		0	10	6
Mr. John Millard		1	1	0
Mrs. Norton		1	1	0
Miss Norton		1	1	0
Miss K. Norton		1	1	0
Mrs. Okely	2 yrs	2	2	0
Mr. K. Powell		1	1	0
Mr. Phillip Price		1	1	0
Mr. Priske		1	1	0
Mr. Purnell	ann	1	1	0
Miss Rose		2	2	0
Miss L. Rose		2	2	0
Mrs. Ryland		0	10	6
Mrs. Elliott Rankin		1	0	0
Mrs. Saunders		0	10	0
S. C.		0	10	0
Mrs. Schiumelpenninck		1	1	0

Subscriptions and Donations

Mrs. Richard Smith	1	1	0	
Miss Stone	0	10	0	
Mr. Turner	0	5	0	
Mrs. Thomas	1	1	0	
Mr. Llewellyn Thomas don	0	10	6	
Mr. B. Vines	1	1	0	
Mr. U. Vines	1	1	0	
Mr. H. Wayte	0	10	0	
Mrs. Worgan	1	6	0	
Mrs. Wheeler	0	10	0	
Mr. Wilson	don	0	10	0
Mr. F. Woodman, 5s., Ebenezer, 5s., Selina, 5s., Cornelius, 5s.	1	0	0	
Juvenile Association	0	18	0	
Various smaller Contributions .	7	12	1	

DEVONPORT. *By Rev. J. Willey.*

Collection in the Brn.'s Chapel	3	17	7
Ditto, by Mrs. Norman	1	6	0
D. G., by Mrs. Denmock	1	0	6
Mrs. Wilkinson, Plymouth. ann	1	0	0
Captain Wilkinson don	5	0	0
Miss Nichols	1	1	0
A Friend, by G., 2s. 6d.; Mr. Andrews, 5s.; Mrs. Pitts, 2s. 6d.; A. S., 4s. 6d.	0	14	6
Anonymous	0	10	0
Miss Robertson, Truro	1	1	0

FAIRFIELD. *By Mr. W. Mallalieu.*

Collections at Fairfield Chapel .	40	17	1½	
Ditto at Duckinfield	16	0	0	
Ditto at Salem	6	6	7	
Bazaar at Clarksfield	4	0	0	
Manchester Juven. Miss. Society, by Rev. Samuel Bradley ...	10	0	0	
Miss Benwell	2	1	0	
Ditto, and Miss Hitchings . don	1	0	0	
Miss Wallace, per ditto ann	1	0	0	
Mrs. T. Moore, per ditto ..	1	1	0	
Pious Servant and Two Pupils, per ditto	don	0	7	0
J. S. Brammall, esq. ann	1	1	0	
Mr. Davies, Preston	1	1	0	
Mr. Inman, per ditto don	0	10	0	
Miss Duncan	0	5	0	
J. F. Foster, esq. 2 yrs	6	6	0	
Mrs. Heywood	1	1	0	
Miss Forsyth	2	2	0	
Mr. John Lees	ann	2	2	0
Fairfield Girls' School	5	0	0	
Young Ladies of ditto, per Miss Willett	2	14	6	
Friend at Clithero	don	0	10	0
Friend, per Rev. P. Curet ..	0	10	0	
Friends, per Mr. Westerby ..	0	3	9	
Charles Rider, esq. ann	1	1	0	
Mr. George Wright	1	1	0	
Mrs. Joseph Lees	don	0	10	0

Mr. W. Southall	ann	1	1	0
Rev. W. F. Walker		1	1	0
Mr. D. Walshaw	don	0	10	0

HAVERFORDWEST. *By Rev. Trancheer.*

Collections in the Chapel	15	0	0
---------------------------------	----	---	---

KIMBOLTON. *By Rev. J. K. Martyn.*

Collections in Kimbolton Chapel	4	13	0
Ditto at Pertenhall Chapel ...	3	1	0
Rev. R. Hogg	2	0	0
Mr. Peck	1	1	0
Rev. J. K. Martyn ..	5	0	0
Mrs. Martyn	1	0	0
Mrs. Gorham	1	0	0
Mr. John Islip, 5s.; Mr. G. Islip, 5s.; Mr. L. Ibbs, 5s.; by Miss Cant, 6s.; by Miss Robinson, Dean, 8s. 8d.	1	9	8
By Mrs. Busby, Stow	1	2	0
Mrs. Field	4	14	7
Wm. Dunford, esq.	1	1	0

LEOMINSTER. *By the Rev. N. Reu.*

Collections in the Brethren's Chapel	5	11	2½
Penny Coll., by Mrs. Evans ..	3	10	3
Mrs. Coley ann	1	0	0
Mr. Robert Cox, 5s.; Miss Proc- tor, 2s. 6d.; Mr. S. Southall, 5s.	0	12	6
James Woodhouse, esq.	0	10	0

MALMESBURY. *By Rev. C. H. Rudolph.*

Two Collections at the Bre- thren's Chapel	6	16	8	
Rev. Mr. Estcourt, 2yrs .. ann	2	2	0	
Rev. Mr. Wheeler	1	1	0	
Rev. Mr. Woodroffe	1	1	0	
Mr. R. Lockstone	1	0	0	
Miss Wallbank	don	0	5	0

OCKBROOK. *By Rev. S. F. Church.*

Two Collections in the Breth- ren's Chapel	26	3	7
Mrs. Shaw, Penny Collections ..	3	5	4
Rev. Mr. Wawn	2	2	0
Mrs. Jackson	1	0	0
Mrs. Huddlestone	1	0	0
Mrs. Freer	0	5	6
Mrs. Reynolds	1	1	0
Miss Brinton, Berkshire, by Rev. Wm. Valpey 2 yrs	2	2	0
Rev. C. Fynes Clinton	1	1	0
Mrs. Shaw, Penny Collections .	1	4	0
Miss Beaumont	0	5	0
Mrs. Middlemore	2	2	0
Mr. John Edwards	1	1	0
Mr. Miles	0	3	0

Rev. John Hutton, for Jamaica	1	0	0
Do. for General Fund	1	0	0
Mrs. Reynolds	1	0	0
Mrs. Frere	1	1	0
John Pares, esq.	1	0	0
Mrs. Bowley	0	5	0
Mrs. Woodriff	0	5	0
Mrs. Atherstone	1	0	0
Mrs. W. R. by Rev. J. Hutton	0	5	0
Mrs. Glass, Penny Subscriptions	4	3	6
Miss Reb. Sharrah, ditto	4	10	0
Sale of Fancy Articles	28	0	0
Missionary Box	1	12	6½
Rev. Samuel Hey	1	1	0
Mrs. Watson	1	0	0

TYTHERTON. By Rev. R. Edwards.

Collections in the Brn.'s Chapel	12	10	7
Young Ladies in the School	2	2	6
Rev. W. L. Bowles	1	1	0
Rev. W. Short	1	1	0
R. Sadler, esq.	1	0	0
Misses Briscoe	1	1	0
Mrs. Henly	1	1	0
Mr. R. Henly	1	1	0
W. Gundry, esq.	1	0	0
Missionary Box	0	11	8
A Thank-Offering, A. Z.	1	0	0
Legacy of the late Mrs. Gay	21	0	0

WOODFORD. By Rev. J. West.

Collection in the Chapel at Woodford	11	3	0
Ditto, at Eydon	0	16	11
Ditto, at Culworth	3	4	6½
Ditto, at Priors Marston	2	1	6
Rev. John West	1	0	0
Mr. Slater	1	10	0
Mr. Hines	1	10	0

YORK. By Mrs. Jona. Gray.

Rev. J. Acaster	1	1	0
Anonymous	0	10	0
Mrs. Belwood	0	10	0
Miss Bowman	1	1	0
Robert Cattle, esq.	1	1	0
Rev. C. Camidge	0	10	6
Rev. J. Crofts	0	10	0
Rev. G. Cooplund	0	5	0
Mr. Camidge	1	1	0
Mrs. Crosby	1	1	0
Mrs. Dodsworth	1	1	0
William Gray, esq.	3	3	0
Mr. J. Gray	1	1	0
Mrs. J. Gray	1	1	0
Rev. William Gray	1	1	0
Rev. E. Gray	1	1	0
Mr. W. 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. Hudson	1	1	0
Mrs. A. 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. J. Richardson	1	1	0
Rev. T. Richardson	0	10	6
Mrs. T. Richardson	0	10	6
Rev. E. W. Stillingfleet, Hotham	1	1	0
Mrs. Thompson, Skelton	1	1	0
Mrs. Thorpe	1	1	0
A. Terry, Esq., Hull	2	2	0
Mr. Thompson	1	1	0
Mrs. Willey	1	1	0
Rev. J. Willey	1	1	0
Mrs. Whytehead	1	1	0
Miss Whytehead, Easingwold	1	1	0
Miss Yeoman	0	10	6

IRELAND.

DUBLIN. By A. Parker, Esq.

Collections in the Brethren's Church, by Rev. R. Grimes	78	15	6
Interests of Bequests from Members of the Brethren's Church—			
From the late W. Mondet	33	13	2
— W. Jordan	5	19	8
— A. Moller	2	19	10
— J. Pike	2	6	2
Dividend from Commercial Buildings, a Legacy from late J. Pike	4	0	0
Usher's Quay Ladies' Association	1	0	0
York-street Chapel Missionary Association	7	10	0
Coolock and Santry ditto, per Rev. D. Browne	2	0	0
Viscount Lorton (20 <i>l.</i> Irish)	18	9	3
Arthur Guinness, esq.	10	0	0
Thomas Parnell, esq.	5	0	0
Miss D'Abzac 2 yrs	2	0	0
Rev. W. Vesey	1	0	0
Rev. P. Roe	1	0	0
Thomas Figgis, esq.	2	0	0
Mrs. Richardson	3	0	0
Mrs. J. Warren	1	0	0
Captain T. M. Mason	1	0	0
Mrs. Hughes, Richmond 2 yrs	2	0	0
James Ferrier, esq.	2	0	0
— Glanville, esq.	1	0	0
Mrs. Wright	2	0	0
Mrs. Fisher	1	0	0

Subscriptions and Donations

J. W. Allen, esq.	0	10	0
Joseph Dixon, esq.	1	10	0
Mrs. Ellis, per Mrs. Tims	1	0	0
Anonymous, per Mr. J. Warren	1	0	0
Major Burton	1	0	0
Dr. Churchill	1	1	0
Master Whately, Pocket Money	1	0	0
Robert Newenham, esq.	2	0	0
Captain Cranfield	1	0	0
George Hamilton, esq.	1	1	0
Miss Fenner	0	5	0
Mr. Roberts	0	2	6
T. Turner, esq.	0	10	0
J. Parks, esq.	1	0	0
Mr. Joseph Harris	0	2	6
John Twycross, esq.	0	10	0
Mrs. Jones, per Mrs. Elliot ...	0	10	0
Master Hulbert	0	0	6
Mrs. Annesly	0	10	0
Rev. J. D. Sirr	1	0	0
F. Fitzgerald, esq.	0	10	0
Captain Stewart, per Mr. Allen	0	2	6
J. Pidgeon, esq.	0	10	0
Alexander Mangin, esq.	1	0	0
Mrs. Disney, Somerset	1	1	0
Mrs. Balfour	3	0	0
Mrs. Fowler, per Mrs. Dixon ..	1	0	0
Major Colpoys	1	1	0
A Friend, for 1831 and 1832 ..	0	16	0
A Friend	1	0	0
Collections	0	8	6
W. C. Hogan, esq.	5	0	0
A. B.	2	0	0
Mrs. Bond	2	0	0

GRACEHILL. Per Mr. Wm. Evenis.

Collection in the Chapel	13	7	9
Ditto in Gracefield	9	17	1½
Ditto in Mr. Dill's Meeting House, Tandaragee	3	0	2½

Ditto in the Barrack School- room, Rostrevor	4	0	5½
Ditto in the Methodist Chapel, Warren Point	0	14	9½
Lady Mandeville	don	1	0
John Keown, esq.	1	0	0
R. Keown, esq.	0	10	0
Sale of Books in Gracehill ...	1	2	1
The price of a Sword Stick ...	0	9	0
Mrs. Nicholson, Lisburn	0	10	0
Mr. Gage	0	10	0
James Young, esq.	1	0	0
M. and S. Hill	0	5	0
Mr. John Robinson	0	2	6
Miss Turner, Cookstown .. don	1	10	0
H. Casement, esq., Belfast ...	1	1	0

MISCELLANEOUS.

Rev. H. Berkin, Forest of Dean	ann	1	1	0
Mr. Cator, Woodbastwick Hall, Norwich	2 yrs	4	4	0
Mrs. Howes, Wincanton, by Mrs. Dampier, Colinhays, So- merset	don	1	1	0
Mrs. Digby, by Ditto	1	1	0	
Mrs. Dampier	0	8	0	
Edmund Haynes, esq., Gloucester, for Mount Tabor ...	ann	60	0	0
Henry Wilson, esq., Stowlang- loft, Suffolk	don	5	0	0
Mrs. Spencer Drummond ..	2	0	0	
J. Singleton, esq., Wigan ..	ann	1	0	0
Mrs. F. Cooper, the Cruze, Ja- maica	don	2	0	0
Rev. Prof. Farish, Cambridge 2 yrs	6	6	0	
W. Jenney, esq. King's Newton Hall	ann	2	2	0
T. Grant, esq. M. D., Barbadoes	5	0	0	
Friends, by Rev. J. Packer, do.	5	8	1½	

West India School Fund.

London Association in aid of the Brethren's Missions, by W. Leach, esq. Treasurer ..	75	15	0
R. Bevan, esq., Brighton	25	0	0
W. P. Parken, esq.	0	10	6
J. P. Parken, esq.	0	10	6
Mrs. Stewart, by Mrs. Price ...	0	10	0
Miss M. Winterbottom, by do. .	0	10	0

BRISTOL LADIES' ASSOCIATION.

Mrs. R. Smith	1	0	0
A Friend, by Miss S. Bird ...	1	1	0
A Friend	1	0	0
Mr. T. Powell	3	0	0
Miss Dyer	4	4	0
Miss E. Dyer	4	4	0

West India Fund.

LONDON ASSOCIATION in aid of the Brethren's Missions, by W. Leach, esq., Treasurer	46	14	0	GLASGOW Aux. Moravian Miss. Society, by J. Playfair, esq.	18	13	0
By EDINBURGH ASSOCIATION. A few Friends, by Mrs. Sclanders, Melville-place, for the Chapel at Malvern, in Jamaica	8	0	0	Miss Wallace	1	0	0
				BRISTOL LADIES' ASSOCIATION for the New Settlement, St. Kitts.			
				Mrs. Griffin	2	0	0
				Mrs. Haas Thomas	1	0	0
				P. O.	1	0	0

Hebron.

Mrs. Lundsden, Devonport, by Miss Du Puy	0	5	0
--	---	---	---

For the Greenland Mission.

By the London Association, for purchase of Coals	2	1	0	Miss Græinger, Bath	5	0	0
Mrs. Watson, Ockbrook, for do.	1	0	0	A Friend, for the temporal com- forts of the Missionaries, or			
Misses M. C. and H. Walker	5	0	0	Native Brethren	5	0	0
H. C., Dublin, for Coals	5	0	0	Mr. Dale, Devonport	0	2	2

*CONTINUATION of Donations for the RE-ESTABLISHMENT of
the Mission Settlements of the Brethren in BARBADOES.*

LONDON.

*Received by the Secretary and Treasurer of the
Society for the Furtherance of the Gospel.*

London Association, in aid of the Brethren's Missions, by W. Leach, esq., Treasurer	229	2	0	Mrs. Edwards	1	1	0
Edinburgh Association, by a few Friends at Tealing	1	10	0	Mr. Chalmers	2	0	0
Glasgow Aux. Moravian Miss. Society, by J. Playfair, esq.	35	0	9	Mrs. Buckworth	1	1	0
A Friend at Hereford, by Rev. J. La Trobe	1	0	0	Mrs. Brook, Dewsbury	1	0	0
Sale of Work at Ockbrook, by Miss Church	1	0	6	Mr. Brook, London	1	0	0
Collected by Mrs. Hodgkinson, Ham, Derbyshire	0	4	6	Mr. Carr	1	0	0
Ditto by a Servant, at Ockbrook	0	3	0	Mr. Smith	1	0	0
Miss Wilcockson, by M. E. F.	2	0	0	Mr. Bushby	2	10	0
Mrs. Gibbs	1	0	0	Mr. Fryer	1	0	0
A Friend, by Mrs. Price	1	0	0	Mr. Hale	1	1	0
By Mrs. Jeremiah Carter, Coleman Street				Mr. Hunter	1	0	0
Anthony Brown, esq., Alderman	5	0	0	Mr. Goode	0	10	0
Mr. Hindman	5	0	0	W. C.	0	5	0
Mr. Paynter	5	0	0	Mr. Carter	2	0	0
Mr. Edwards	3	3	0	W. Corston, esq., Fincham	1	1	0
				— Prater, esq., by Ditto	2	2	0
				Miss Wilton, Macclesfield	1	0	0
				Hon. Miss Broderick	10	0	0
				Right Hon. Lord Skelmersdale	5	0	0
				By Rev. G. Greatbatch, Southport, near Ormskirk			
				R. Peter, esq., Southport	2	0	0
				B. Haigh, esq., ditto	1	0	0
				J. Stanton, esq.	1	0	0
				Rev. G. Vanbrugh, Rector of Aughton	1	0	0

Rev. G. Greatbatch and Friends	4	10	0	AYR.—Collection in the Parish			
Sunday Scholars, and other				Church of Irvine	4	5	7½
Children, at Southport	0	10	0	The late Hon. Mrs. Boyle, and the			
By Sale of Jewels				Misses Mure, Skewalton	10	0	0
A Diamond Brooch, marked				Miss Morrice, Craig	2	0	0
Gratitude, from a Widow	12	0	0	Miss Campbell, Cunach	1	0	0
A Pearl Necklace	2	0	0	Miss Dunlap, Ananhill	1	0	0
A Maltese Cross	1	10	0	Mr. Reid, Adamton	1	0	0
S. B. Lutterworth	40	0	0	The late Mr. Patterson	1	0	0
H. E. G., by S. B.	10	0	0	Mr. Millar	0	10	0
Miss Barrons, Castle Cary, by Mrs.				Miss Allan	0	10	0
Dampier, Colinslays, Bruton	0	10	0	DEVONPORT.—Miss Dykes	0	2	0
N. Roberts, esq.	3	0	0	Y. J. L., By Miss Du Puy	1	1	6
Rev. E. Burgess, Lamyat, Somersetshire, collected by him on the				Mr. Rooker, Tavistock	0	10	0
Fast Day	2	4	1	Mrs. Norman, Plymouth	0	6	0
Two Friends of Rev. T. Craig, of				BEDFORD.—Collected by Mrs.			
Bocking	5	0	0	Timaeus, of Woburn	0	12	8
By a Lady, at Whitchurch, Salop,				GRACEHILL.—Collections, after Ser-			
the value of Pearls and Trinkets	7	0	0	mon, in Gracefield and neigh-			
A Friend, by Mrs. Moore	5	0	0	bourhood, by Rev. J. Pearce			
Mrs. Armstrong	1	0	0	Libbey	12	18	4
A Friend, by Mrs. Bell	0	5	0	Miss Gillespie, by Rev. T. Mallalieu	1	0	0
Messrs. Richardson & Co., Lime-				B. G., by ditto	0	2	0
house	10	10	0	John Hamilton, esq., of St. Er-			
W. Dixon, esq., by Miss Snell	2	0	0	man's, Donegal, by ditto	3	0	0
Rev. S. Phillips Gower, Glasbury.	0	10	0	Miss Brownlees, Moira	0	10	0
FAIRFIELD. By Mr. W. Mallalieu.—				Rev. C. F. Harcke	1	0	0
Produce of a Bazaar	141	10	0	Mr. W. Evenis	1	1	0
Miss Forsyth	2	0	0	Rev. P. Libbey	0	2	6
Miss Wallace	0	7	0	WOODFORD.—Friends at Prior's			
Miss Hitchings	0	5	0	Marston	1	2	6
DUBLIN.—Captain Cranfield	1	0	0	Mr. Merry, Culworth	0	10	0
Three Friends	0	3	0	Mr. Slater, Eydon	0	10	0
BRISTOL. By Ladies' Association.—				Mr. Daniel Hines, sen.	0	10	0
The very Rev. the Dean of Bristol	5	0	0	Mrs. West	0	10	0
Mrs. Schimmelpenninck	2	0	0	Mrs. Hooman	0	10	0
Rev. Walker Gray	5	0	0	Mrs. Mumford	0	10	0
A Friend	1	0	0	Mrs. Hunt	0	5	0
Ditto, by Mrs. Butts	5	0	0	Mr. Wm. Sharp	0	5	0
Missionary Box, by Mrs. Idle	10	0	0	Mr. Wm. Hines	0	3	0
BATH. By Rev. S. R. Reichel.—				A Friend, Sulgrave	0	2	6
Mr. Randall, by Mr. Wm. Slater	1	1	0	Mr. Daniel Hines, jun.	0	2	6
Mr. E. Randall, by ditto	0	10	6	Mr. John Hines	0	2	6
J. F. G., by Miss Price and Miss				Miss S. Sharp	0	2	6
Phillott	5	0	0	Mr. James Marlow	0	2	6
Miss Jervoise, by Miss Phillott	0	5	0	Mr. Tew	0	2	6
OCKBROOK.—Rev. Mr. Bagge	1	0	0	Mr. Scriven, jun.	0	2	6
Rev. Mr. Boys, Leicester	1	0	0	Mr. T. Hines, 2s.; Miss Hines, 2s.;			
Mrs. Jackson	1	0	0	Mr. Gurden, 2s.; Rev. R. Wal-			
Mrs. Huddleston	1	0	0	ter, 2s.; Mr. Smith, 2s. 6d.; Mr.			
Servants at Burdsall Rectory	0	9	10	Scriven, sen., 2s.; Mrs. Mayo, 2s.	0	14	6
Collections, after Weekly Lecture,				Mr. Kirby, 1s.; Mr. Elkington, 1s.;			
at Burdsall Rectory	1	5	6	Mr. J. Sharp, 1s.; Miss Malin,			
Ditto by Sunday Scholars, at ditto	0	5	1½	1s.; Miss Brierley, 1s.; Mrs.			
By Miss H. Montgomery	1	7	6	Coy, 1s.; Mrs. Gibbs, 1s.; Mrs.			
				Henry Sharp, 1s.	0	8	0
				Small Sums	0	1	0

The Society for the Furtherance of the Gospel thankfully acknowledge the receipt of valuable presents of Clothing, &c. from Mrs. Dampier, of Colinslay, Somersetshire, and Friends, for Labrador; and from Miss Jauret Agnew, by the hands of Rev. S. Pope.

BRIEF NARRATIVE

*Of the Labours of the BRETHREN'S CHURCH among the JEWS,
between the years 1738 and 1764.*

THE following narrative is extracted from an interesting publication which has lately appeared in Germany, under the title of "*A Retrospect of the First Century of the Missionary Labours of the Brethren's Church.**" The particulars which it contains will be sufficient to prove, that, at a very early period, the attention of the Brethren was directed to the conversion of the race of Israel—an object, which, in these latter days, has been pursued with no common measure of persevering zeal by Christ's servants of various denominations, and especially by the members of a Society in connection with the Church of England. Although, for many years past, the Brethren have been prevented by a variety of circumstances from offering more than a mite of co-operation in this blessed work, they do not feel the less interested in its success, nor the less disposed to unite with their fellow Christians in earnest supplication, that "*God, who commanded the light to shine out of darkness, would shine in the hearts of his people Israel—to give them the light of the knowledge of the glory of God, in the face of Jesus Christ.*" 2 Cor. iv. 6.

"It was in the year 1738, that Br. Leonard Dober, who had been a favoured instrument for the establishment of the first mission amongst the negroes in the West Indies, felt an earnest desire to labour for the conversion of the Jews.† For this purpose he repaired to Amsterdam, and hired a lodging in the so-called Juden-Hork; here he and his wife dwelt in great poverty, diligently seeking for opportunities of spiritual intercourse with the Jews, and meanwhile commending their cause to the Lord, with prayers and many tears, and waiting with patience and hope till He should grant them an entrance among that people. His feelings at this period are clearly expressed, in the following passage from a letter to one of his friends. 'Encouraging and delightful as is the progress of the Lord's work in our own congregations, I cannot rest satisfied with my lot, till I have in some measure obtained the aim of my residence among the Jews.'

"Notwithstanding the wretched and degraded state of this poor people, Count Zinzendorf always manifested the highest respect for them, for the reasons assigned by the Apostle Paul in his Epistle to the Romans;—on account of the covenant which God had been pleased to make with them in the days of old; *because to them had been committed the oracles of God*; but chiefly because

* From the pen of Br. F. L. Kölbinger, a member of the Elders' Conference of the Unity, the Directing Board of the Brethren's Church.

† See a Memoir of his Life, p. 211 of the present Volume.

of them, according to the flesh, Christ came, who is over all, God blessed for ever. He, therefore, always treated the Jews with much tenderness and regard, whenever he met with them, in Christian or heathen lands.

“When a few baptized Jews joined the Brethren’s Church, an earnest hope was cherished, that a congregation of converts from that nation might, by degrees, be collected. The Count was, however, subsequently led to believe, that the hour of Israel’s visitation had not yet arrived. Nevertheless, he continued to keep alive among his Brethren a desire for the salvation of *Israel*, and introduced a prayer to that effect into the Church-Litany*. The Jews were particularly recommended in prayer to the mercy of our Saviour, on their great day of atonement.

“It was on the anniversary of this Jewish festival (the 12th October), in the year 1739, that the Count delivered a most impressive discourse to the congregation at Herrnhag, on the subject of the past and present state, and the future prospects of the Jewish people, concluding with fervent intercessions in their behalf, and with the singing of a hymn, treating of their restoration to the divine favour, and the fulfilment of that prophetic declaration—“*They shall look on Him whom they have pierced.*” (See Germ. Hymn Book, No. 1415). There were present, on this occasion, several proselytes of the Hebrew nation, and likewise the Jew, Nunez da Costa, and his wife, who had contracted a singular personal regard for Count Zinzendorf, during his first visit to the Danish West Indies, and had accompanied him on his return to Holland, in the early part of the above-mentioned year †.

“On the return of this anniversary, in the year 1761, Br. Samuel Lieberkühn, addressed the congregation at Herrnhut, on the same interesting and important subject, on which occasion a general emotion was perceptible among his hearers. This worthy and learned man distinguished himself by his extraordinary affection for the Jews, and by the zeal he shewed in endeavouring to bring them to faith in the true Messiah.

“In his eighth year, on his passage down the river Spree, from Finsterwalde to Berlin, his left arm, which hung over the side of the boat, while he was asleep, was crushed by a passing barge. On this occasion, some Jews, who were his fellow-travellers, cared most kindly for him, and contributed essentially to his cure. Their kindness left a grateful impression on his mind, and a love for their nation took possession of his heart. The first occasion of his becoming better acquainted with them occurred in the year 1732. During his residence in the University of Jena, he was appointed to the spiritual charge of some thousand Salzburg emigrants, who had been invited to settle in the Prussian states. Among the multitudes whom curiosity brought from all

* See Litany of Brethren’s Church, Hymn-Book, p. x. The petition, as originally inserted, was to the following effect—

“Deliver the ten tribes of Israel from their blindness and estrangement, and make us acquainted with their sealed ones.

“Bring in the tribe of Judah in its time, and bless its first fruits among us, until the fulness of the Gentiles be come in, and so all Israel be saved.”

† See Spangenberg’s life of Count Zinzendorf, Vol. v. p. 1207. German Edition.

places to see these poor wanderers, some Jews made their appearance. Lieberkühn observing them, asked an old serious-looking Jew, what were the thoughts which occupied his mind? The man replied, 'I am thinking of the time when Messiah will come, and when we shall in like manner proceed to the land of Canaan.' Lieberkühn, entering into conversation with him, inquired, upon what scriptures, the Jews founded their hopes of returning to the Land of Promise. This first interview created in him a desire, to know more of the tenets and customs of God's ancient people.

"In many places in Pomerania and Prussia, he visited them in their houses and synagogues, and on his return continued his intercourse with them in Dantzic, Colberg, Stettin, and Berlin. By his knowledge of the Jewish-German language, and his conciliatory manners, he found entrance among them, and gained their confidence. He soon discovered that arguments were of little avail, for the correction of their errors, much less public discussion. He therefore made it a rule never to enter into disputes with them, but to endeavour to find a way to their hearts, by representing to them their sinful state, and the necessity of experiencing the pardon and mercy of God. He then proceeded to shew, how he himself had found rest for his soul in Jesus Christ, his Saviour. By this means, he often perceived that their hearts were softened.

"Having joined the Brethren's Church in 1735, he omitted no opportunity of proceeding with his favourite work. In 1739, he succeeded Leonard Dober, in Amsterdam, and henceforth devoted himself entirely to the service of the Jews. Day after day he visited them in their religious assemblies. The object of his zealous labours having excited suspicion, he replied to those who questioned him, by assurances that he was their friend, that his whole desire was to find one of them, sincerely seeking to know the way of life, and who would speak confidentially with him concerning it.

"Soon after his arrival at Amsterdam, he engaged a Rabbi as his teacher, with whom he read the chief of their doctrinal, polemical, and historic writings, as well as their public liturgies and formularies, by which means he acquired such a knowledge of their language, laws, and customs, and of their ancient and modern constitution, that few Jews were his equals in these respects. The above-mentioned Rabbi was himself so far convinced of the truth of the gospel, that he once assured his pupil, that if he obeyed the dictates of his heart, he could no longer remain a Jew; but the love of this world, and the fear of the contempt of his nation, shut his mind and ears against the voice of his conscience.

"By this Rabbi, Lieberkühn was introduced to many of their private meetings and religious societies, insomuch that some began to consider him as a regular member of their body. But he only sought opportunities, to make them attentive to the salvation of their souls. In general, he did every thing that could procure him a more intimate acquaintance with them. He visited them in their dwellings, and, according to the example of St. Paul, in his anxiety to *become all things to all men, that he might gain some*—he abstained from eating the things which they count unclean. In discoursing with them, he avoided all contention, and conceded as much as he possibly could, without injury to the doctrine of the Scriptures, and the example set by the Apostles. That Jesus is indeed

the true Messiah, he proved both from the prophecies (the meaning of which the Jewish commentators pervert), and from the fact of His resurrection, which is divinely established. He assented to the opinion so firmly maintained by the Jews, that the promises of the Old Testament speak of the restoration of the kingdom to Israel, and of their deliverance from their present thralldom,—promises, which have hitherto remained unfulfilled, but which Jesus Christ would, at the appointed time, return to accomplish. He likewise inclined to the belief, that apostolical authority might be adduced, for conceding to the Jews the important point, that they were still bound, or at least permitted, to observe the law of Moses, after their conversion to the faith of Christ. By a reference to living congregations of Christ in ancient and modern times, he endeavoured to shew them the character of the people of God, under the New Testament dispensation, and to remove the offence taken by the Jews on account of the many schisms in Christendom. As long as he remained among them, Lieberkühn was always treated with great affection and respect, of which they afforded a striking proof, by bestowing on him the honoured name of Rabbi. At Groeningen, he was even permitted to deliver a public discourse in the Synagogue.

“ In 1740 he visited the Jews in England, among whom he likewise met with acceptance.

“ When, in 1751, he was appointed minister of the congregation at Zeyst, near Utrecht, many Jews resorted thither from Amsterdam, and were attentive hearers of his public discourses. They rejoiced to see him again on a visit in their city. In 1756, he was engaged in an apostolic mission to the Jews in Bohemia. In all countries of Europe, he was considered the friend of the Hebrew nation; and when he ministered to the congregation at Neusalz, from 1765 to 1771, he was frequently visited by Polish and Bohemian Jews.

“ Though not much fruit appeared at the time to result from his long-continued and self-denying labours, we may yet believe, that God our Saviour had respect unto the tears and prayers of His faithful servant, and that some souls were benefited and saved by his ministry. Some objections to his mode of proceeding having been raised by members of the congregation, he delivered a full and satisfactory explanation on the subject, at the Synod of 1764*.

“ In 1758, David Kirchof, a converted Jew in fellowship with the Brethren’s Church, visited his countrymen in various districts, and found in a town of Little Poland several Jews, who believed that the Messiah was already come; but the disturbances occasioned by the enemies of the truth compelled him to retire.”

In concluding this account, it may not be irrelevant to remark, that although the hopes of the Brethren, to be permitted to form congregations of believing Jews, remained unfulfilled, they were not left without

* This worthy servant of God is well known as the compiler of a Harmony of the Four Evangelists, and of a Summary of Christian Doctrine for the instruction of youth; books which, for more than half a century, have been in profitable use in the congregations of the Brethren, both in Christendom and in heathen lands.

cheering evidence that the Lord had accepted their feeble labours. Their testimony of the truth, as it is in Jesus, was blessed to the conversion of not a few individuals of the stock of Israel, who became successively members of their church, both in Holland and Germany. Of these converts, one of the most remarkable was, Esther Greenbeck, the genuineness and solidity of whose Christian experience may be estimated by the many excellent hymns of her composition, which are extant in the Brethren's Collection, and which continue to be in frequent use. See Hymn-Book, Nos. 318, 328, 343.

SOUTH AFRICA.

Extract of the DIARY of GNADENTHAL, for the year 1832.

July 1st. WE had an agreeable visit from our friend Mr. Stadler, and another gentleman, from Cape-Town.

During the course of the week, we had rain every day, with intense cold. The great mountain was covered with snow.

22nd. Four adults were baptized, and ten young people, baptized as children, received into the congregation.

29th. A married sister, *Henrietta Magerman*, departed this life. While in health she was distinguished by uncommon activity, and was never found idle, as long as she was able to work. Her faith and confidence in our Saviour were always steadfast; and her walk and conversation an honour to the Gospel. During the last two years of her life, continued indisposition prevented her from earning her bread, and she was often in want; but when her friends visited her, and spoke with her on the state of her heart, she seemed to forget all outward distress, and to long only to depart and be with Christ.

August 2nd. *Verona Cornelius* departed into eternity. She was a woman of peculiar temper, who thought herself unblamable, though she frequently quarrelled with her husband and neighbours. After her husband's death, she could not obtain her livelihood, without going to work at a farmer's, where she fell into sin, and was consequently excluded. Of her state of mind during her last illness we know but little; yet the expressions of repentance she is stated to have uttered the day before her departure, lead us to hope that the Lord has received her in mercy.

4th. The communicants were spoken with in classes, in reference to the festival of the 13th. They were particularly reminded of the duty of brotherly love and forbearance. Some of them confessed that they had lost ground in this respect, but were willing to own their faults, and ask pardon of each other. Several did this with many tears, and all prayed for a renewal of this blessing.

The *13th* was a day which the Lord had made. His presence cheered our hearts. Twenty-one persons were admitted as candidates for the Holy Communion.

The jubilee on the 21st was celebrated with great solemnity; when we called to mind, that, one hundred years ago, two brethren set out from Herrnhut as messengers of peace to the heathen.

Early in the morning, some Hottentots came to our dwellings, playing hymn-tunes on musical instruments. At ten o'clock was the baptism of two youths; and in the afternoon we had a cheerful love-feast with our communicant congregation. The day was concluded with a discourse and prayer, and we indulge the pleasing hope, that many of our congregation have renewed their resolution, to devote themselves to our Saviour, and to live alone for Him in this world.

30th. We welcomed Br. and Sr. Nauhaus from Elim, who had been appointed to succeed Br. and Sr. Luttring in the service of this congregation. They were introduced at the evening-service.

On the 7th instant, we commenced the building of a new dwelling-house.

September 2nd. Br. Luttring, who has served this congregation six years, delivered his farewell discourse, and took an affectionate leave of the auditory, many of whom shed tears. An examination of the school-children was afterwards held, at the conclusion of which they were invited to come and take leave of their former teacher, Br. Luttring; upon which, during the singing of a verse, they all came and gave him their hands. Their emotion was so great, that the singing was often interrupted by sobs and tears. Br. Hallbeck concluded with fervent prayer and thanks to our Saviour, for the blessing He had laid upon this Institution, commending it to His further grace and favour. The parents who were present, joined most earnestly in these petitions, and sympathized with the children in their emotion. Br. and Sr. Luttring left us on the 4th for Elim.

As we were in want of bricks for the new house, and the building was interrupted, we set the labourers to work, to build a mill for the use of our tanning business.

9th. A great number of strangers, farmers, and others from our neighbourhood, were present at the morning-service. In general, their attendance on Sundays is more frequent than ever, and it appears as if there was a great awakening among them. They have resolved to come to Gnadenthal as often as possible, where they hear the gospel preached in simplicity. May the Lord cause the spark to increase to a sacred flame!

12th. We celebrated the first anniversary of our infant-school, 129 children, from three to seven years of age, being present, all dressed in clean clothes. It was delightful, to hear how well these little scholars repeated texts and verses, answered divers questions on scripture-history, and on subjects in nature and common life; but above all, with what simplicity and feeling, they testified of the love of our Saviour, in shodding His precious blood to redeem them. The school is divided into three classes; of which the highest is composed of children who are beginning to read. At the conclusion, the names of the sixteen children who were leaving the school were read, and each of them received a new school-book. The conclusion of this solemnity was made with prayer and thanksgiving.

22nd. We received a letter from our friend Mr. Hancke, at Cape-Town,

announcing the arrival of Br. and Sr. Brauer. For the last four weeks they had a very disagreeable passage, owing to the death of their captain, whose corpse was brought for interment to the Cape.

29th. We had the pleasure to see Mr. Hancke and two other friends arrive with us. He brought letters and other documents received from Europe. On the same day, Mr. Nisbet, who had lately arrived at the Cape from the East Indies, to recruit his health, came to pay us a visit. He had been on a visit here, in company of Mr. Shaw, the Methodist Minister at the Cape, and was so much pleased with Gnadenthal, that he then requested permission to take up his residence here for some weeks.

Oct. 6th. We had the great pleasure to receive Br. and Sr. Brauer, in company of Br. Meycr from Groenekloof; on hearing of his arrival in our neighbourhood, the Missionaries and a large company of young and old, went to meet and welcome them in the usual manner. In the evening they were introduced to the congregation.

8th. The communicant sister, *Mary Koopman*, departed this life; she was born at Gnadenthal. In 1821 she married the Hottentot Captain Leopold Koopman. We can give her the testimony, that she was a true follower of Christ, and her walk and conversation did honour to the Gospel. She was respected and beloved by all our people, and we mourned over her loss; for, as she could read well, and her conduct was very prudent and patient, she conducted the boys' school with great faithfulness and success. Two months ago, she was taken seriously ill, and Dr. Lees did not expect her recovery, but she revived for a short time. On the 8th, she begged to be visited by a Missionary, and complained of much oppression on the chest. Being asked, whether she was ready to depart to our Saviour, and resigned to His will, she declared that it would be best for her to be with Him. During the subsequent conversation on the happiness of the children of God, she frequently exclaimed, with great fervency, "Yes, our Saviour is gracious, He is gracious beyond all our comprehension." In the afternoon her redeemed soul took flight into the mansions of eternal bliss.

On the following days, Br. and Sr. Nauhaus spoke with the candidates for baptism and the communion, the baptized, and the children; and rejoiced over the proofs of a work of grace in the hearts of many of them.

11th. A man who, in his youthful days, had been addicted to drunkenness, but is now distinguished for his sobriety, complaining of illness, expressed himself thus:—"I believe that our Saviour has forgiven me my former sinful practices; but I yet feel deep contrition on account of them, partly because I have trifled with my day of grace, and spent it in the service of sin; and partly because I have injured my body by former intemperance." He added, that he often prayed the Lord to preserve him from evil. "What would have become of me," said he, "if Jesus had not shewn me mercy."

14th. A youth was baptized, and in the evening we celebrated the Lord's supper with our congregation. Mr. Nisbet and his lady had requested permission to partake with us; and, as our short intercourse with them had convinced us that they loved the Lord Jesus in sincerity, and felt a deep interest in the spread of the Gosp we admitted them with peculiar pleasure.

16th. They left us for Cape-Town, having presented us with 136 dollars for the Mission, and 36 dollars for the relief of the poor.

21st. Br. Tietze sent a very satisfactory report of the spiritual state of the poor patients in the hospital, 15 of whom were admitted to privileges in the church.

30th. A company of travellers arrived from Cape-Town, among whom was an elderly gentleman who had been taken ill on the road. They were much disappointed in not finding Dr. Lees at home; and a messenger was immediately despatched to fetch him from Hemel-en-Aarde. He arrived on the following day. After remaining some days with us, our sick visitor, who proved to be Sir Charles D'Oyley, left us, considerably improved in health.

November 8th. Seven persons were confirmed. A man who should have been of the company was absent. The reason he gave was, that having been at a farmer's, he had taken too much liquor, and therefore felt himself unworthy to become a communicant. Much as we regretted the cause, we believed his repentance to be sincere, and therefore did not exclude him from the class of candidates for this great privilege.

10th. We were alarmed by the oversetting of a waggon with eight wild horses, which the driver, to shew his skill, urged too rapidly round the corner. Some persons were hurt by the accident, but we were thankful that no serious mischief was done.

29th. Br. and Sr. Hallbeck were rejoiced by the birth of a daughter, called Emma Renata in baptism. On the same day, a communicant, *Frederica Cloete*, departed this life. She was a very active, sensible woman, and earnestly intent upon bringing up her ten children in the fear of the Lord. In her last illness, her only concern was for them; but she desired to depart, and be with Christ, for which she prayed most fervently.

30th. We had a pleasant visit from Captain Clinton, on his return from the interior, where he visited both Enon and Shiloh, and shewed great kindness and regard for our Missionaries. He left a present of 40 dollars towards the support of the Mission.

December. Most of our people being absent at the farmers', some interruption in our daily services was hereby occasioned.

6th. Was the funeral of an aged man, called *Edward Bartman*. He moved hither in 1831, and was baptized a month ago. In him we saw a proof of the faithfulness of the Good Shepherd, in calling poor wandering sheep even in the eleventh hour, to join His flock. At his baptism it was evident, that the love of Christ filled his heart, and that he delivered himself up to Him as His blood-bought property. Thus, he spent his latter days in reliance upon his Saviour; and we consider him as a brand plucked out of the burning.

24th. We had the pleasure to see Br. Teutsch arrive in company of Dr. Lees. He intends to spend the Christmas holidays with us, in hopes of re-establishing his health. He had borne the long journey from Elim better than we had expected.

In the evening, we celebrated the birth of our incarnate God and Redeemer, and were highly gratified by hearing our numerous company of children singing, with cheerful voices, "Hosanna to the son of David!"

A great many of our neighbours attended the services of Christmas-day, while many of our people were absent, assisting the farmers in the harvest.

26th. A teacher from Cape-Town arrived here on a visit; he was pleased with our institutions and schools, and promised to return from Zuurbrak, to see the infant-school when re-assembled.

[Here follow some particulars of the solemnities connected with the close of the year, and some remarks on the mercies vouchsafed to the congregation and its servants, during the progress of it—for the substance of which see the annexed letters from Br. Hallbeck.]

In the past year our missionary family has experienced the following changes. The single brethren, H. B. Schopman, E. Lees, and Br. and Sr. Nauhaus, with their two little daughters, have come to live here. Br. and Sr. Luttring, and their four children, have left us for Elim. Four children were born—so that our mission-family consists of 20 persons, including children.

“In our congregation, 39 children were born, and 40 persons obtained leave to live here—in all, 79; 27 departed this life.

“The congregation consists of 1327 persons, of whom 610 are communicants, and 388 children and young people.

“H. P. HALLBECK.	C. F. NAUHAUS.	J. F. STEIN.
“C. G. SONDERMAN.	P. H. BRAUER.	H. B. SCHOPMAN.”

Extract of the DIARY of GROENKLOOF, for the year 1832.

January 1st. “Grace be with you and peace, from Him that was, and is, and is to come.” This text, appointed for the first day of the new-year, filled our hearts with joyful hope, believing, that the Lord addressed it to us also; for if His grace is with us, then we shall also have righteousness, and peace, and joy, in the Holy Ghost.

5th. We held our first mission-conference this year, praying for grace to serve the Lord acceptably in our station, and that we may be favoured to bring in many poor heathen, as the reward for the travail of Christ’s soul; also that our failings and mistakes may not be productive of injury to His cause.

6th. Being Epiphany, we celebrated the first manifestation of our Lord to the Gentile world. On this occasion, three adults were baptized, and in the evening we partook of the Holy Communion.

On the 9th was the funeral of *Ernest Esau*. He had suffered long and severely from the *Lazarus* sickness, and his life was rendered miserable by his wife’s leaving him and their children, nearly in a state of starvation, he being unable to provide them with food. These trials made him take refuge to the Lord in fervent prayer, and he was not left without help. We trust that he departed as a pardoned sinner into eternal rest.

From the 19th to the 23rd we had agreeable visits from several English gentlemen.

23rd. Our adult-schools were re-commenced in regular order.

March 14th. Two persons were confirmed for the first enjoyment of the Holy Communion, on the—

15th. But on this day we were obliged to postpone it, a young man, who

had been a candidate for baptism, the father of two children, having lost his life in a drunken fit, by which the whole place was disturbed. Notice of this occurrence was given to the Veld-Cornet, according to the usual custom, who gave directions about his funeral. We also discovered, that a farmer and some others, had brought spirituous liquors into the place, in consequence of which the person who suffered them to be sold in his house, was excluded. Under such circumstances, we could not celebrate the Sacrament.

19th. A very serious discourse was delivered respecting the wickedness and evil consequences of such disorders, and the rules of the settlement were again read to the congregation.

25th. An old widow, *Salome September*, departed this life. She was baptized in March 1820, and admitted to the Holy Communion in 1823. She had formerly lived with a pious farmer, who read the Bible to his slaves, and instructed them, by means of schools and expositions of scripture. Thus she became acquainted with the word of God, and was careful in the education of her grandchildren and great-grandchildren. She died at a very advanced age.

April 8th. A missionary of the *Rhenish Missionary Society*, Baron Wurmb, now residing at Wupperthal, in the Cedar mountains, paid us a visit, in company of Mr. Evans, an English schoolmaster in Clanwilliam. The latter was taken ill, and they could not leave us till the 16th. During their stay, Baron Wurmb delivered several edifying discourses to the congregation, and made a present to the school.

The celebration of the Lord's Supper on Maundy Thursday was a time of refreshing from His presence. Br. Lehman and his wife having previously spoken with all the communicants, expressed their conviction that the Spirit of God was carrying on a work of grace in the hearts of most of them, causing them to increase in the love and knowledge of Jesus Christ their Saviour.

18th. *Agnes Wilms* departed this life. She came hither as an orphan, and became a communicant in 1822. In 1825, she married *August Wilms*, and was distinguished by a remarkable share of good sense and mental energy, but also by a rather violent temper; if, however, it broke out into any improper speech or conduct, she was always ready to confess her fault, and ask forgiveness, and plainly shewed what manner of spirit she was of. During the present year, her health declined. She was resigned to the will of the Lord for life or death, and often declared, that she knew He had chosen her for His blood-bought property, and that when He took her to Himself, He would care for her children, and be to them more than father or mother. She was only 32 years old.

The celebration of Good-Friday and Easter-Sunday was distinguished by peculiar blessings. Three adults were baptized on Easter-day.

28th. Baron Wurmb and Mr. Evans returned to us. The former had obtained from the government possession of some land for a mission-settlement on the Oliphants river. He preached here on the 29th, and left us the next day, with our best wishes.

We had the usual meetings with those who had been baptized, received into the congregation, or admitted to the Holy Communion since Easter, 1831; and we commended them to the faithfulness and leading of the Good Shepherd, that they may be preserved in His grace, and follow Him in simplicity. In

the evening, we were rejoiced by the arrival of Br. and Sr. Lemmertz, from Enon; and on the 30th, in the evening meeting, they were introduced to the congregation, and commended to the Lord's blessing in fervent prayer.

May 6th. Br. Lemmertz preached his introductory sermon; during the course of the following week, he undertook the care of the girls' school, which had been held by Br. Meyer, in conjunction with that of the little boys. He also took charge of the Sunday-school of the women and girls, hitherto held by Sr. Clemens. Br. Meyer began a Sunday-school for all the men and boys. All these schools are well attended, except during the time of harvest. Other regulations were made, for the instruction of old and young in Christian doctrine.

9th. Seven persons were confirmed, previous to the first enjoyment of the Holy Communion.

24th. Two couple were married, having made the usual declaration before the commissaries. This regulation is introduced and binding upon all baptized persons, white and coloured, if their marriage is to be considered valid in the eye of the law.

June 7th. The festival of Whitsuntide was distinguished by a spirit of praise and thanksgiving, for the gift of the Holy Ghost. We prayed for more obedience to His warnings and reproofs, and confessed our short-comings.

14th. Br. Lemmertz, on a visit to some families in the settlement, had the misfortune to be attacked and thrown down by an ox; but, by God's mercy, was preserved from material injury. Our people began to go to work at the farmers', the weather being favourable for ploughing. The attendance at the chapel was consequently less numerous than usual.

18th. Br. and Sr. Lemmertz spoke with all the new people, candidates for baptism, and baptized children, and declared their conversations to have been, in general, satisfactory.

24th. In the afternoon an adult was baptized, and three persons, baptized as children, received into the congregation. During the first half of the year 1832, five women have left the congregation; thirty persons, men, women, and children, have obtained leave to live here. We commend ourselves and our flock to the kind remembrance and prayers of all our dear brethren and sisters, and friends.

A. M. AUGUST CLEMENS. JOHN LEMMERTZ.
JOSEPH LEHMAN. H. F. MEYER.

Extract of Letters from Br. H. P. HALLBECK.

“DEAR BROTHER,
“THE review of the state and progress of our Missionary work during the past year, is well calculated to inspire us with confident hope, in the prospect of futurity. As it respects Gnadenthal, I may safely declare, that there was never a New-Year's eve, when we raised our voices in more fervent thanksgivings than on occasion of the late anniversary. *The Lord has indeed done great things for us, whereof we are glad.* Our church has been filled with attentive hearers; our schools with crowds of children, greater than ever before; and both church and schools have been blessed by the hallowed presence of the

“GNADENTHAL, *Jan. 7th, 1833.*

Spirit of God, who has wrought a marvellous change in the hearts of many; both old and young. Wonderful, indeed, has been the revival of religion around us, by which the very tone of society throughout our whole district has been greatly altered, and a wide door of usefulness opened to us, which before seemed altogether closed. The farmers who, in former times, were not unjustly looked upon as the opposers of the work, are now our brethren and fellow-labourers in Christ; sympathizing in our sorrows, and rejoicing in, and praying for our success. Of this description are, indeed, the majority of our neighbours; and one consequence has been, that some of them have earnestly desired us to open a school for their children, a request which we may, perhaps, ere long endeavour to comply with, Br. Lees and Sr. Schulz having already offered their assistance for this purpose. Gnadenenthal is now, more than ever, like a sweet fountain, in the midst of a parched desert. Whoever is thirsty, no matter of what tribe or condition, hastens to the refreshing spring: of this simile, we are pleasingly reminded every returning Sabbath. Soon after the dispatch of my last letter, a messenger from Elim brought news that Br. Teutsch was dangerously ill; upon which Br. Lees hastened thither, and, according to all human appearance, arrived just in time to save his valuable life, which was in serious danger from a bilious fever. Before Christmas, however, the patient was so far recovered, that he could accompany the doctor hither, where he spent a few days, in order to recruit his strength. Meanwhile, Br. Schopman has been at Elim since the 16th of December, to assist Br. Luttring in the work of the ministry, for which he has evident gifts. Meanwhile, I can give you our numbers at the close of the year 1832, and the chief personal occurrences during its progress. Fifteen individuals became candidates for baptism; 17 adults and 48 children were baptized; 29 received into the congregation; 38 became candidates for the communion; 29 communicants; born, 39; new comers admitted, 40; deaths, 27; removed to other congregations, 13; dismissed, 10; struck off the list, on account of long absence, 21. At the close of the year, we counted 610 communicants; 93 candidates for communion; 129 baptized or received; 388 baptized children; 33 candidates for baptism; and 74 new comers and unbaptized children. In all, 1327—eight more than last year.

“On the 21st December, I closed the Infant-School for last year, 125 children being present; and was enabled, by the gifts of kind friends, to distribute Christmas presents to all the children, consisting of raisins, sewing materials, and articles of clothing. For the latter, I am indebted to a well-known friend and benefactress, to whom I hope to inclose a letter, with the Diary. It was a day of great rejoicing to all present, and the only drawback with the children was, the prospect of having no school for a few days, as the school-room stood in need of white-washing, and a thorough cleaning. Though many of the Hottentot parents are dispersed in the harvest, such is the anxiety for the welfare of their children, that they contrive to leave their little ones to the care of their neighbours. One of my Hottentot assistants, who had no mind for school-keeping, has been released from the work, and is now busy in the cutlery; but his place is well supplied by an exemplary Hottentot sister. A great number of visitors have lately been at Gnadenenthal; among the rest, we

have just had an agreeable visit of Captain Clinton, to whom you gave a letter of introduction about four years ago. He informed us, that he had recently visited SHILOH, and had been quite astonished at the progress already made at that station. Our Brethren there have obtained the Gospel of St. John, and a collection of Hymns in the Caffre language, printed by the Glasgow Society's Missionaries. Br. Bonatz's Tambookie School is doing well, and I have just received a present of 20 rix-dollars, to purchase slates and paper for its use. Br. Fritsch intends bringing more land under cultivation, by leading out the water higher up the river. In Enon, Br. Hornig had been unwell, but was again restored to health. The Witte river supplied a sufficiency of water for irrigating the gardens of the Hottentots. Though the *rust* has shewn itself here and there, and done some mischief also on the lands of the Hottentots, we have reason, on the whole, to thank God for a good harvest. The season being, however, later than usual, few slaves and Hottentots from the neighbouring farms could attend our church at the Christmas and New-Year's festivals, and many of our own Hottentots were absent. But the farmers and their families are not kept away from the church by common difficulties; particularly at the New-Year, they attended in greater numbers than ever before, and their conduct was truly edifying. Many of them had laboured hard in the fields till after sun-set, and had consequently to employ the night for their journey hither. As the day advanced, our lodging-house, our two school-rooms, and two other large apartments, became gradually filled with people. In former years, our overseers had enough to do, to maintain order in the crowded streets and lanes near the church. Now, the pious visitors in the schools and dwellings joined, between the meetings, in singing hymns out of our hymn-book, and those out of doors listened to the singers with devout attention. Though the style of singing was not the most agreeable to musical ears, yet the whole scene, in the quiet hours of a beautiful moonlight night, was well calculated to raise feelings of devotion in every breast, particularly at such a season. After the sermon on New-Year's Day, it was made known that there would, as usual, be a meeting for the strangers in the afternoon. Some of the farmers were thereby brought into a dilemma. They did not like to lose the service, and yet could hardly afford time to stay longer, their wheat being over-ripe, and in danger of falling on the ground. But their hesitation was soon at an end. 'Have you forgotten,' said one of them, 'that in former years, when we met for sinful pleasures, we used to cut the harness of the first who attempted to decamp?' This remark led to a profitable conversation; all but one or two remained, attended the meeting, and were glad that they had not lost this opportunity of spiritual profit.

"Between Christmas and New-Year, I visited HEMEL-EN-AARDE. Br. Tietze is recovered from his liver-complaint. Last year, 5 lepers became candidates for baptism; 11 adults and 1 child were baptized; 10 became candidates for the communion; 7 communicants; 21 departed this life. The number of patients in the establishment, at the close of the year, was 96. I have heard nothing from GROENEKLOOF or SHILOH since I last wrote to you. At ELIM, there was just such a concourse of people at New-Year as with us. The Infant School affords Br. Teutsch so much pleasure, that he would not be without it

on any account. At Enon, the Missionary family were well on the 21st December, and they had had fine rains, and a fruitful season. The gardens were promising, owing to the regular irrigation."

" CAPE-TOWN, Jan. 30th, 1833.

" SINCE the date of my last, I have paid a short visit at Groenekloof, by desire of the Missionaries there, chiefly with the view of assisting to wind up the concerns of the farm, which has hitherto been attached to the settlement, but which, especially of late years, has in various respects been productive of more inconvenience than advantage. This task was not difficult of accomplishment; and the stock was, in a short time, disposed of without loss. During my stay, it was resolved that an Infant-School should be established without loss of time; and I am happy to be informed, since my return, that the necessary measures for this purpose are in progress, and that the names of above 60 children are already on the list. The vestry attached to the church will, for the present, be fitted up as a school-room; and, as the finances of Groenekloof are at a rather low ebb, I have undertaken to guarantee the expense, in the hope of being assisted by benevolent friends. I do, however, likewise count upon your co-operation, and hope you will be kind enough to send me a few sets of Scripture prints, and likewise a set of prints of animals, like those used in the Infant-Schools in England. The public attention in this colony has of late been greatly drawn to our labours, in this department of education; and this circumstance should prove a stimulus, although a subordinate one, to encourage us to increased exertion.

" Our respected Governor, Sir Lowry Cole, intends to take his departure for England in April. I have just waited upon him, and tendered him our cordial thanks, for the kind interest he has always manifested in the prosperity of our Missionary work; and, from the tenor of what His Excellency was pleased to state, during this interview, I am persuaded that he will leave the colony as our sincere friend and well-wisher. May the Lord reward him for every act of kindness shown towards us and our congregations.

" H. P HALLBECK."

From Brother ADOLPH BONATZ.

" DEAR BROTHER,

" SHILOH, Jan. 7th, 1833.

" WE feel truly thankful for the kind participation of our friends in England, and particularly for their prayers in our behalf at the throne of grace, that the Lord would bless our imperfect labours at this singular station. We feel that we have need of them, for the power of God alone can break down the strongholds of Satan, who exerts himself among these deluded people, lest they should have eyes to see, and ears to hear, the things which belong unto their peace.

" We find it no easy task to keep the great number of Tambookies, and other heathens, who have settled here, in good order, and in obedience to the regulations, which they promise to observe, on being admitted as inhabitants.

" Since my last, there have been some unpleasant and dangerous quarrels, which we had much difficulty in accommodating, before any bloodshed had

taken place. These poor people are most unwilling to leave off their superstitious customs. When a person is about to die, they carry him out into the wilderness, to be devoured by lions or wolves; and much persuasion is required, to induce them to bury their nearest relatives.

“Though but little traces can be discovered of the work of the Holy Spirit in the hearts of the adults, you would be delighted to see the eagerness the children continue to shew for learning. They are naturally very wild, and without control; but when I ring the bell, they are seen running hither from all directions—from the banks of the river, the gardens, and the fields. This is by their own impulse, for no father ventures to tell his child to attend the school. We have received some little books in their language, from the Scotch Missionaries, at Chumie, for which we are much obliged to them. Two girls and one boy are able to spell and read all the words in the first epistle of John. They can all repeat some hymns, the Lord’s prayer, and the ten commandments. After school is over, they sit before the church, and will not go home. One of the boys is very eager to learn the trade of a joiner. He always visits me when I am at work. His father is a rich man, living with Captain Mapas; but he says, ‘I never will go back to my father, I will work with you, and earn something to buy necessary clothing.’ He is my most diligent school-boy, and declares that he will never return to his mother, because she killed his little brother.

“On a review of the year past, we have numberless proofs that the Lord has thus far been with us. He has preserved us in peace, and frustrated the designs of every enemy; though we have heard enough of murder and stealing in the neighbourhood. He gave us a much richer harvest than we could have expected. We have, therefore, entered the New-Year with renewed confidence, that He will be with us in all we do for His name’s sake. We beg to be kindly remembered to all friends.”

WEST INDIES.

THE accounts received from this extensive field of Missionary labour continue, on the whole, to be of a cheering complexion. Amidst the multiplied difficulties and trials peculiar to the present times,—the failure of resources at home, and the opposition of Satan and his emissaries abroad,—it is evident, that *the word of God is not bound*; but that circumstances, apparently adverse to the progress of Christ’s kingdom are overruled for its advancement, and for the spiritual good of many souls. In JAMAICA, our brethren, through the special mercy of God, have hitherto been permitted to prosecute their labours, without serious molestation; and, although in some quarters, hinderances continue to be laid in the way of the religious instruction of the negroes, in others, new doors are successively opened for the preaching of the

Gospel, into many of which the Missionaries are unable to enter, for want of the needful means. One additional station at Malvern, in the Santa Cruz mountains, is, however, about to be occupied, and promises to be a blessing to a very populous neighbourhood. Letters, recently received from the DANISH Islands, state, that ever since the celebration of the centenary jubilee of the Mission, in August last, a remarkable revival has been perceptible among the members of the numerous negro congregations, and that many heathen have been led to inquire, what they must do to be saved. A similar effect has been produced in BARBADOES and ST. KITTS, by the awful visitations of Providence, which have befallen those Islands within the space of 18 months. The hurricane, which desolated the former, in August, 1831, and the earthquakes, which shook the latter, in February last, causing the hearts of its inhabitants to fail them for fear, have been instrumental in awakening numbers from the sleep of sin, and leading them to seek after an interest in that kingdom which cannot be moved. May the Lord be pleased to carry on and to perfect the good work He has begun, in many hearts,—and grant that it may extend to thousands, who are still sitting in darkness and in the shadow of death. 3]

JAMAICA.

Extract from the DIARY of NEW FULNEC, for the Year 1831.

January 1st. WE entered this year with praise and thanksgiving to that merciful Lord, whose blessing has hitherto rested on our feeble labours in this neighbourhood. About noon, we were agreeably surprised by about a hundred persons, free and slaves, collecting for service, although Br. Zorn, who thought that none would come, had not announced it. He addressed them from the words: "*Time is short, the fashion of this world passeth away.*" Afterwards, we had a pleasant conversation with several of the hearers.

Sunday, 2nd. Having preached so frequently at this place, viz. three times on Christmas, and once on New Year's Day, Br. Zorn determined to go to Ipswich estate, and give the negroes there an especial opportunity to hear the word of God. Quite early, Br. and Sr. Zorn rode there together, the distance being seven or eight miles further inland. Passing the falls on the Y. S. river, which are by no means contemptible, whether as to height, or beauty of scenery, they proceeded up a wild pass, and then descended into the remote gulley of Ipswich, surrounded by precipitous mountains, resembling huge pyramids piled beside or upon each other. The valley is narrow, winding, and perfectly level, and intersected by a small stream; it was a beautiful sight. The luxuriance and regularity of the cane-pieces, contrasted with the savage grandeur of the forest-covered hills, strike the mind very forcibly. But the pleasure of the negroes, in having the Gospel brought to their own homes, was more cheering

than every thing else. The children were soon brought up, and we spent some time in teaching them the Lord's prayer and the creed. About ten o'clock, the hall in the overseer's house was crowded with adult negroes, chiefly from the estate, and though in taking seats some confusion prevailed, many having never been in a place of worship, yet afterwards they were very attentive.

February 5th. Early this morning I accompanied Br. Pfeiffer about five miles on his way home, and then re-traced my way leisurely, calling at different houses near the road-side, for the purpose of religious conversation with the free brown and black settlers. At the first cluster of houses, I met an elderly negro making baskets; in the course of the conversation, he soon informed me that he occasionally attended the preaching of the Gospel at Spring-Vale, for which I commended him, at the same time explaining the necessity of something more than the mere observance of outward forms. At the adjoining house I found two negro women, who, by an annual sum paid to their master, have purchased the liberty of going where they like. These had no similar plea to urge, yet they too never attended public worship; upon my expressing my surprise at this neglect, one endeavoured to excuse herself, by saying that she found it so difficult to make up her annual hire, that she had no time. On being asked whether she worked on Sunday, she answered in the negative; but to the next question, how she spent the Lord's day, she was not willing to reply, knowing, probably, that her answers would condemn her. After some suitable admonitions, I left them, and proceeded to the workshop of a mechanic: here I had some conversation with him and his son, particularly on their persisting in sinful connexion with their housekeepers (the West Indian term for concubines), and refusing to marry them. They admitted the truth of all the remarks made, but nevertheless seemed unwilling to amend their lives; so fast does Satan bind his followers in his slavish chains.

Sunday, 6th. Being prayer-day, five persons were admitted to new church-privileges, having been already baptized in the Established Church, they were received as members in the congregation-meeting. At the public service there was a tolerable attendance, and we felt much encouraged by the evident presence of the Lord. At a subsequent meeting, two of our brethren, *William Springvale* and *Adam Hazelgrove*, were appointed helpers in this congregation. They expressed their readiness to serve the Lord according to their ability, and were particularly exhorted to an humble and exemplary conduct.

9th. I went to Spring-Vale, to examine the children of the school, and to preach to the adults. I found it necessary to speak very plainly on some hindrances thrown in the way of the negroes attending our chapel; and also severely to reprove those who said they could not attend, because they durst then no longer steal from their masters.

16th. I started early with Mr. Farquharson for his property in the interior mountains, distant upwards of twenty miles. In the course of the journey, I saw the Nassau district; among the rest, Windsor estate, and the ruins of Williamsfield-house, where Br. Ward lived for some years. In the evening, I had an opportunity of addressing the negroes in that remote place. It is situated far in the interior, amidst trackless forests, and is five miles from any human

habitation. It was near this spot, that a number of runaway negroes, some years ago, established a village, and lived there secure and independent, till they were at length discovered, and some of them taken prisoners.—The solitude is truly profound, and nothing but waves of foliage meet the eye.

April 1st, Good Friday. The negroes on Spring-Vale and Hazle-Grove having the day given them, a considerable number collected to the morning-service, in which the history of the day was read, interspersed with the singing of suitable verses, according to the usage of the Brethren's Church. The greater part of those present seemed to have a sense of the dying love of our Saviour. May the impression prove abiding. In the evening we had a solemn meeting in spirit, around the tomb of our Lord and Saviour, and felt a truly sabbatic foretaste of that rest which remaineth for the people of God.

Sunday 3rd, Easter. As the day began to dawn, about 200 negroes, all dressed in white, assembled in the family burial-ground at Spring-Vale, in fellowship with whom we prayed the Easter-morning Litany, and afterwards read the history of the day. The public service was attended by a larger number than we had ever seen before at this place, probably about 500, to whom the resurrection of Christ was held forth as a matter of joy to the believer. This being our prayer-day, one man received holy baptism, and, in the congregation-meeting, several were acknowledged as members of our Church. It was a happy day for us.—Oh, that the good seed of the word of God may this day have fallen into some good and honest hearts, that fruit may be produced to the honour and glory of our adorable Saviour.

Sunday, 24th. Was the baptism of *Amy*, the firstling from the Y. S. estate, by the name of *Mary Mitchell*. We are glad to see about twenty women from that estate now beginning to attend pretty regularly. Those from Ipswich estate have fallen off very much, owing to their impatience to be christened, which we could not conscientiously comply with, till we saw evidences of a work of grace in their hearts. A number of them having obtained leave, have gone to the parish-church, and been baptized, and now these poor creatures think themselves Christians, though they live just as before. Our prayer for them is, that they may be led to see that the commandments of the Lord are not a vain thing, but the keeping of them is life to all who know and love Him.

June 5th. Being our prayer-day, three adults and one infant were baptized. Among them was a poor man, whose legs were so weak and shrivelled, having large excrescences at the knees, that he could not stand upright, but only moved along on his hands and feet. Fortunately for him, he can now and then borrow a horse, on which he comes to hear the words of the great Physician of souls. It is a very affecting sight to see such poor decrepit persons crawling to the house of God, many of them truly hungry after the word of life.

July 15th. Attended meetings for the instruction of the children. On these occasions, a number of old and infirm negroes, chiefly women, come up to the house, and are present when I am engaged with the children. As some of these people do not wish to be noticed, I take the opportunity of speaking to them indirectly, by addressing the children in such a manner, that it may also,

with the Lord's blessing, come home to their hearts. In fact, they are all children in understanding, and can scarcely receive the plainest truths conveyed in the plainest words. It is frequently distressing, after explaining in the easiest language, some part of the gospel of salvation, to see their eyes fixed upon you with a vacant stare, their answers proving that they have not understood a single sentence. Then we must begin afresh and try to be understood, perhaps by the aid of a figure or simile; and sometimes we succeed in that manner, at least so far as to leave a faint impression in their memories.

28th. A superstitious rite is to be performed this evening by the negroes at Y. S. A week or two ago a lad belonging to that estate was drowned in the river, and now his relations are to make a great feast, and a conjuror is to catch his shadow. They probably suppose, that, as he came to so untimely an end, his spirit is not at rest, and that by the aid of an Obeah-man, this can be accomplished.

September 26th. I called to see our helper sister *Rebecca*, at Hazlegrove, and had some interesting conversation with her. Though an African, she had learnt to read very well, and her Bible is her treasure. She is very useful in her office, for, to the sensibility of a female she adds a sound judgment, and her heart is truly devoted to the Lord. After dinner, I set out for Mount Pleasant, distant seven miles, to preach in the evening, but was driven back by rain.

November 18th. I rode to Ipswich to catechize the children, and visit the old and infirm. These visits, on an estate where there is hardly any thing but nominal Christianity, are often painful and embarrassing to the missionary. There are so many, and such clamorous applications from the weak and diseased, for the rite of holy baptism, while they are in the grossest spiritual darkness, that the visiter must expect to be severely tried. He then sets about giving them some easy instructions in the fundamentals of Christianity, which, perhaps, by the next week, are entirely forgotten. Thus it is at Ipswich; on this occasion, however, I found two aged women, whom I had been instructing for nearly a year, in a suitable frame of mind; I therefore felt at liberty to comply with their request. In the presence of a few others, they were baptized into the death of Jesus.

On Christmas-day we had a full church, but the people did not seem as attentive as we could have wished. The children gave us but little pleasure, being listless and indifferent; in the classes, the people were exhorted to remember the great subject of the festival, and to take it home with them for further consideration. We concluded our services for this year with a blessed sense of our Saviour's presence and peace, acknowledging our manifold shortcomings and defects. It was a matter of joyful surprise to us, that there was no noise of drumming and dancing at Y. S. as usual in other years, and which we had anticipated would disturb our devotions. On the whole, we trust this festival has not passed without new light and life having been communicated to some souls, by the blessed influence of the Holy Spirit.

Our small flock consisted, at the close of the year, of 11 communicants, 59 baptized adults, not yet admitted to the Lord's table, and 253 new people and candidates—total, 303; to whom may be added, about 100 children under

our care. We commend ourselves to the intercessions of all our brethren and sisters, and friends, at the throne of grace.

JACOB ZORN.

Extract of a Letter from Br. J. ELLIS.

“DEAR BROTHER,

“FAIRFIELD, Feb. 26th, 1833.

“YOUR letter of November 21st, giving an account of the last sickness, and happy departure, of our dear and respected Br. Ramftler, was deeply interesting to us. “The Lord knoweth the days of the upright, but their inheritance is for ever.” May all of us, who had the privilege of our late brother’s acquaintance, or have sat under his ministry, call to mind his words, and seek to obtain the same glorious prize, which he has won through faith in Jesus. The loss to our Church of so faithful a minister, and to our Missions of so zealous and able an advocate, can alone be repaired by the Lord Himself; and to Him we therefore look, in humble confidence, that He will supply it in His own time and way.

“The building at Malvern, or New Bethlehem, to which, I believe, I have alluded in a former letter, is advancing. The walls, which are 50 feet by 30, would, according to the regular prices of building, have cost several hundred pounds; but a hundred will be all we shall have to pay for them. The affair stands thus: we have bought 40 acres of land for the sum of 200*l.* currency (about 140*l.* sterling), and on giving one half of the said land to Mr. Miller, he has built the walls of the school (or church) of substantial stone-work, reckoning what it comes to above 100*l.* as his subscription. How to obtain a sufficiency of money for the roof, doofs, windows, &c., is now the consideration. We could, I think, from subscriptions here, make it out, if we have a thatched roof; but it certainly would be a pity for such good walls to have so mean and unserviceable a covering. With deep concern, I therefore now inquire of you, how the West-India and School-funds stand? If you can render us assistance, either from these funds, or in any other way, we shall be most thankful. There is an old dwelling-house on our part of the land, standing near the building, which, through the kindness of the ladies and Mr. Miller, has been repaired and rendered habitable. In this habitation, I believe, Br. and Sr. Haman will take up their abode, and keep school; so you see, if the Lord’s blessing attends their labours, we shall have something very like a regular establishment. I wish you could find a few friends who are interested in this promising place, and who are able and willing to give us a helping hand, for the negroes seem really hungry after the word of life.”

From Brother J. RENKEWITZ.

“DEAR BROTHER,

“NEW EDEN, Jan. 2nd, 1832.

“YOU will probably be more concerned than surprised to hear, that the congregation under our care has experienced a considerable diminution of numbers since the commencement of the year 1832. After the cessation of martial law, it was intimated to the negroes, on several estates, by the proprietors or managers, that they would subject themselves to severe punishment, by attend-

ing divine service any longer in our chapel:—and by this means, at least a hundred members of our church have been intimidated from coming to New Eden. About fifty we have been under the painful necessity of excluding, or suspending from church-fellowship, on account of their bad conduct. Most of the individuals just referred to, belong to distant estates, with which our intercourse has been greatly impeded, since the late unhappy insurrection. The negroes on the neighbouring plantations, on the other hand, continue to attend very regularly; and we rejoice to see evident proofs, that the good seed has sunk deep into the hearts of many, and promises to bear fruit unto eternal life.

“Our day-school, consisting of 36 children from the Bogue estate, and a few from Elim, continues to afford us pleasure and encouragement. The Lord lays His blessing on our endeavours to instruct these little ones, and to impress their hearts with a sense of His great love:—though we are not exempt from occasional trials and disappointments, also in this department of our labours. My wife has lately begun to teach the girls needle-work,—to this employment she devotes an hour each day, and not without a beneficial result. But we have to regret, that the children are so soon removed from under our immediate inspection, and drawn into the society of others, whose evil example too often tends to obliterate the good impressions they have received, and to lead them into the commission of actual sin. Circumstances like these are very depressing to the spirit of a Missionary, as may easily be supposed.

“At the close of the past year, our negro-flock consisted of 316 communicants; 31 candidates for that ordinance; 151 baptized adults; 62 candidates for baptism or reception; 273 new people; and 99 persons under church discipline; in all 932 persons—whom, with ourselves, we commend to your faithful intercession.”

ST. KITTS'S.

Extract of the DIARY of BETHEL, near Profit Estate, from September, 1831, to December, 1832.

September 20th. Br. and Sr. Shick came from Basseterre to reside at Deep-Bay, with a view to the establishment of a third station on the western side of the island. They were visited by a great many negroes, who expressed their joy at the arrival of a Missionary.

25th. Br. Shick preached, for the first time, on Profit-Estate, in the house of the manager, on 1 Tim. i. 15. In the evening, the negroes met, in considerable number, in our dwelling.

October 4th. The foundation-stone of the new dwelling on Profit was laid. Br. Seitz, from Bethesda, arrived with us.

9th. Though it rained hard, 32 negroes came to speak with us.

11th. The appearance of the sky was dreadful, and we apprehended that a hurricane was approaching; but, by God's mercy, we were spared.

As it appeared inconvenient to the new manager on Profit-Estate for us to hold meetings in his house, we began, in the first week of December, to assemble, for public worship, at Deep-Bay, distant about a mile from the site of the intended station.

December 22nd. Br. Robbins arrived here. He delivered an impressive discourse to a large auditory, and made known the appointment of Br. Shick to serve the Mission in Antigua.

On Christmas-eve, after 12 o'clock, a great many stones were thrown at our house. We took no public notice of this outrage, but commended ourselves to the protection of our Heavenly Father. The services on Christmas-day were attended by numerous auditories.

1832. In the first days of *January*, our meetings at Deep-Bay were diligently frequented. Among those children who attend the school, we distributed some little books. Br. Shick visited the sick and infirm on Lavington and Parson's estates, with much satisfaction.

February 1st. The masons having finished their work at our new dwelling, and the necessary timber having arrived by sea from Basseterre, the managers and gentlemen of the neighbourhood shewed great willingness to assist us in completing the building.

26th. Br. Shick delivered his farewell discourse at Deep-Bay; and on the next day, Br. and Sr. Seitz arrived as their successors. On the *28th*, Br. and Sr. Shick left us.

March. During this month, we were diligently employed in finishing the dwelling-house; but we were put to extraordinary expense in procuring stones, which must be brought from a distance.

24th. Br. Seitz moved into the new house near Profit; and, on the *25th*, being Sunday, we solemnly dedicated the building to the service of the Lord our Saviour. Our place was crowded with negroes, and the house could not contain all the company, consisting of most of the white people in our neighbourhood. Both the proprietors and managers expressed their gratitude that now the negroes would have an opportunity of hearing the Gospel*.

April 3rd. Br. Seitz was called to visit the sick daughter of the negro sister, *Mary Osborn*, on Parson's estate. He found her in a very happy state of mind, longing to depart and be with Christ.

The meetings on Sundays and week-days were diligently attended by the negroes, who often came to express their gratitude that we had settled amongst them, to make them acquainted with the way of life.

14th. We began the reading of the lessons of the Passion-week with prayer and supplication, that the Lord would make the account of His bitter sufferings, for our salvation deeply impressive to all who heard it, and instrumental to the conversion of their souls. The services during the week, and especially on Good-Friday, were well attended, and the blessing of the Lord rested upon them.

18th. Br. Robbins came and assisted us to arrange our new burial-ground; in which, on—

Easter Sunday morning, the Easter-morning litany was prayed for the first time. A great number of negroes were present, and we may confidently hope that the celebration of this festival will produce abiding fruit.

May 13th. We celebrated the Lord's supper with 12 communicants, 2

* For an account of this solemnity, see p. 175 of this Volume.

candidates were confirmed, and 3 added to their number. In the following week, we spöke individually with the candidates and new people: 95 visited us. Among these were 66, who begged that their names might be put down, and to whom leave was given regularly to attend the meetings. We are encouraged to believe, that the Spirit of God has created in most of them an earnest desire to be converted to the Lord, and to walk in His ways.

27th. Being prayer-day, a venerable old negro was received into the congregation; having, two years ago, been admitted as a candidate at Bethesda. He was deeply affected, and the tears flowed plentifully down his aged cheeks. His wife, with whom he had lived 35 years very happily, but who before now would never enter a church, was present, came to speak with us, and has since attended regularly.

30th. The governor having appointed this day for a fast-day, to intreat God to spare this island from the pestilential disease now raging in so many parts of the world, we had two services, which were attended by numerous and attentive auditories.

30th. We spoke with the candidates for the Lord's supper, and the baptized—31 attended. We exhorted them, as they were the first of their class in this place, not to become the last, by a declension in earnestness in seeking the salvation of their souls.

July 14th. Br. Seitz visited many old members of our church near Sandypoint. They had formerly lived near Basseterre; but, having removed to about ten miles from the Brethren's settlements, had joined the Wesleyan Society, of which we trust they are consistent members.

Our school-children increase in number, and we experience the want of proper teachers. We have only a few adults able to teach the letters and spelling, and these are often employed in the plantations, particularly during the sugar-harvest. We, therefore, cannot immediately increase our establishment in the neighbourhood, till some in the upper classes have acquired sufficient knowledge to become instructors of others. We were very glad to receive a quantity of books from London, consisting of questions and answers, which we find very useful.

August 21st. We celebrated the jubilee of our Missions, with our fellow-labourers, at Basseterre, and commended this great work to the mercy and favour of the Lord of the harvest.

September 1st. The first burial took place in our new burial-ground, with the corpse of Francis, of Lavington. He was baptized at Bethesda, but soon after discontinued his connexion with us. During his short but severe illness, he sent for me every day, confessed himself a great sinner, and we hope experienced mercy from the Lord.

December. The Christmas-festival was celebrated with great blessing, of which we had many encouraging proofs. The Lord was truly present with us. The day after Christmas, we held a love-feast with 44 children who attend our school regularly.

31st. We concluded this year with praise and prayer: having many reasons to humble ourselves before the Lord, on account of our own deficiencies, but also to magnify His grace and love displayed amongst us.

During this year, 7 persons have been received into the congregation, and 4 re-admitted; 7 admitted to the communion, and 11 to the class of candidates. Our congregation consists of 201 persons;—19 being communicants, 120 new people.

JOHN DANIEL SEITZ.

Extract of a Letter from Br. D. BIGLER.

“DEAR BROTHER,

“BASSETERRE, *Feb. 27th*, 1833.

“ALONG with these few hasty lines, you will receive sundry extracts of our Diary for the past year, which I trust will prove to our brethren and friends, that the work committed to us is still in progress, in spite of the moral and political difficulties with which it has to contend.

“You will have doubtless heard of the awful visitation of Providence, which has recently befallen this island. The impression which it evidently made at the time, I am truly thankful to say, has not been a transient one. The majority of the population around us, of every class, have had their thoughts directed into quite a new channel. The question which hundreds are now putting in good earnest, is, ‘How may I escape from the wrath to come?—How may I be delivered from the grievous bondage of sin and Satan?’ Such being the case, you may easily suppose, that a new impulse has been hereby given to the work in which we are permitted to be engaged; and that the soul of every Missionary has been inspired with new life, and more ardent zeal. Of Christ’s servants in this island, generally, we may declare, that they no longer proceed to the house of God, to address a handful of weary or listless auditors, but that they behold crowds flocking together, both to *our* chapels, and to other places of worship, of whom many, very many, seem eagerly intent upon learning the way of salvation, and to these they are enabled joyfully to proclaim it.

“I will only notice one other circumstance connected with this visitation, which has rendered it peculiarly interesting to myself, and calls forth my warmest gratitude to the Lord. During the awful night between the 8th and 9th instant, amid the noise of subterranean thunders, and the quaking and heaving of the earth, my beloved wife lay, for upwards of three hours, under the pangs of a rather premature labour. But our merciful Saviour condescended to hear our cries and supplications in her behalf; for He granted her a speedy and safe delivery, and made her the joyful mother of a healthy son. We have since heard of several females, in similar circumstances, who did not survive the second shock, but died immediately after giving birth to still-born infants. How wonderfully good and gracious has the Lord shewn Himself in His dealings with us!—May we ever retain a lively remembrance of His great mercy. I am thankful to add, that, up to the present time, both mother and child have continued to do well.”

From Br. C. F. KOCHTE.

“DEAR BROTHER,

“BASSETERRE, *Feb. 28th*, 1833.

“I HAVE not yet had the pleasure to receive the promised books for our school, which are much needed. The children attend better than when I first

came here; the average number of scholars is from 100 to 130, but we have counted 160 not unfrequently of late; of these, one-third are boys. On account of the low state of the school-fund, we could not give money to the teachers last Christmas; but they appeared satisfied with some books, and attend as usual to the schools, both here and on the estates. As to the poor children, it requires some zeal, on their part, to march to school two, three, or more miles, in the evening after labour, and after nine o'clock to go home again, sometimes in dark nights and rainy weather. They behave very orderly at school, and we have no reason to be dissatisfied with their general conduct. On the third Christmas holiday, which is usually devoted to the children, 314 of them were present at a love-feast, when they sung the hymns they had previously learned, *Rejoice in Jesus' birth, &c.; Christ the Lord, the Lord most glorious, &c.*

“ Br. and Sr. Hoch having received a supply of presents from some friends in England and Scotland—consisting of work-bags, books, pictures, knives, &c., we distributed them in the church, after the love-feast, among those children whose conduct had been most commended by the teachers, and who had shewn most diligence. This proved a high gratification and encouragement to them, and they desired to thank the kind friends who had remembered them. There were present 74 boys, and 138 girls; of whom about 20 read in the New Testament, and about the same number spell easy words and read easy lessons; 50 spell one or two syllables, and the rest are learning their A, B, C. The Christmas festival-days were indeed happy days, both to young and old. At the close of the year, our congregation numbered 422 communicants; 235 baptized, not yet communicants; 544 baptized children, under 12 years of age: 1201 in all. Add to these, 170 candidates for reception or baptism, and about 500 new people, and persons under discipline: the whole number of souls under our care is 1871.

“ The inhabitants of this island have been kept in a dreadful state of alarm and anxiety, since Friday evening, the 8th instant, by an awful visitation of Divine Providence. About a quarter past 8 o'clock, a tremendous shock of an earthquake, resembling rather a violent explosion, was felt here; and such was its force and long duration, as to excite the utmost anxiety in the minds of all for their safety. Shortly after, two slighter shocks were experienced, and again, about 9 o'clock, a very severe one; and, during the whole of the following night, they continued with but little cessation, the houses meanwhile rocking fearfully. When the second shock took place, we all knelt down, and implored the Divine mercy and protection. Throughout the whole night, a death-like stillness prevailed, and the stars shone with peculiar brightness. A negro counted at least 25 shocks previous to the dawn of day. At the time of the first concussion, I was in the church, giving instruction to our school-teachers, and it felt to me as if the whole island was sinking into the sea. There are at least ten cracks in our church here at Bethesda, most of them in the angles of the building. During the following week, the shocks continued; and, till Thursday the 11th, the sea was much agitated, the noise which proceeded from it, as well as that which usually announced the coming earthquake, resembling the firing of cannon, or distant thunder. On Friday the 15th, we had a little rain, and hoped that the earth would return to a state of quietness, but herein we were

disappointed. Up to the present date, the shocks have continued, without the intermission of a single day. Our feelings, during this awful visitation, it is impossible for me to describe. Our nerves are greatly affected, so that we fancy the island to be in constant motion. Nevertheless, by God's mercy, we have all been preserved from actual indisposition.

"Yesterday, we kept a day of fasting and humiliation, in obedience to the directions of our governor in council. Though it rained more or less the whole morning, our church was crowded with attentive hearers, and a general emotion was manifested. Indeed, had I time and strength to repeat to you the expressions which fell from the negroes, you would feel convinced, that a salutary impression had been made on the minds of many. The Lord grant that it may be abiding."

From Br. J. D. SEITZ.

"BETHEL, *March 13th, 1833.*

"DEAR BROTHER,

"AS Br. Robbins, who expects to leave us for England in a few days, will be able to give you detailed information of all our proceedings, and answer every inquiry you may wish to make, it is not at this time necessary for me to write much. But I cannot omit to record, with my own hand, that the Lord has done great things for us at Bethel. He has already made it a house of prayer, whither our neighbours resort in great numbers to offer up spiritual sacrifices. Our premises are frequently too small to contain all the hearers; and our daily supplication is, that the Lord may turn many from darkness to light, that they may be converted to Jesus, and become His true followers. I know that many of our brethren and friends in England pray and sing with a warm heart,—
'O Lord! thy knowledge spread both far and near, May all in thy redemption have a share!'

"Within two miles of this place, there are more than 1200 negroes, and our house cannot possibly contain more than 200. Two hundred and one persons, besides children, are already under our care. I need, therefore, hardly remark, how thankful we shall be, to be enabled to erect a suitable place of worship.

"In the beginning of the year, Br. and Sr. Robbins paid us a visit; and, on January 27th, I informed the congregation, that the name of this settlement of the brethren was to be BETHEL; requesting that every one would, as far as lay in his power, assist us to build a church here. During the following week, more than 100 persons requested me to put their names on a post, which they planted on our land, to bring stones to it. Now we have more than 150 stone-heaps, ready for use, as soon as we get leave from home to commence building.

"I am sorry that, at present, we cannot, for want of assistance, do much for the instruction of the youth. On Sunday, I have at least three public services, and, of course, very little time is left for the school. I keep school twice a week, in the evening, to about 40 children. In a short time, I hope to get help from some of our best scholars. We use now the first and third class books, which I keep under my care. Many children are in want of small spelling-books, which they could carry home with them, and get instruction from one or another person, in addition to that which they receive at school.

"If you could send us about 50 little primers, or some books of that kind, they would be of great service in our school; as would also some reward-tickets.

"You will hear from Br. Robbins particulars of the successive earthquakes by which this island has been so awfully visited ever since February 8th. This morning, March 14th, we had again a very strong shock.—We much fear an eruption of the volcano in Mount Misery. Two days ago, I ascended this mountain, near the foot of which our house is situated, and which is about 4000 feet in height. We were two hours and a half getting to the summit; and then the most dangerous part of our journey commenced—the descent into the crater. In an hour's time, we came to the boiling springs. The hills, which surround the crater, form a funnel; and the level space at the bottom appears to be about 20 acres in extent. On one side is a hill, covered with very fine brimstone, some specimens of which I send. There are more than 20 apertures from which smoke is seen to ascend; but from three of them issues a strong, steamy vapour, of the heat of boiling water, and which makes a great noise. The effects of the convulsions to which the mountain has been subjected at some former period, are every where apparent, and cannot fail to strike the mind of the observer with awe and astonishment."



ANTIGUA.

Extract of the DIARY of GRACEHILL, for 1832.

July 1st. WE held our prayer-day. First was a meeting for the children, and then the usual preaching, there being no adults to baptize; then followed meetings for the classes, and the dedication of four infants to their Redeemer in Holy Baptism. We concluded with a solemn service for the congregation, in which one adult was received, and one re-admitted. In the course of the day, four couples were married. We then held a conference with our helpers of both sexes, previous to the ensuing Holy Communion.

8th. We took occasion, from the words of our Saviour, Luke xxiii. 28, "*Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children,*" to exhort earnestly all those who run with the multitude to do evil, to arouse from their fearful state; and at the same time to address a word of solemn warning to the dwellers at ease in Zion, who outwardly participate in the privileges of the congregation, but whom, neither the depravity of themselves and their children, nor the sufferings of Christ, portrayed before their eyes, can move to godly sorrow. Assembled round the table of our dying Lord, we earnestly implored Him to visit us with His salvation, and make His bleeding love and His mighty power to be known and felt among us.

The necessary task of conveying the water from the roof of our church to the cistern, was accomplished this week. Hereby we hope to have secured an abundant supply of water, that we shall no longer suffer, as hitherto, from long droughts. We regret the considerable expense which has thus been incurred, but which could not be avoided; as strength and durability, as far as consistent with true economy, were absolutely requisite, in consequence of our being so much exposed to strong winds.

15th. This evening, our helpers and servants had their postponed Easter love-feast, which afforded us an opportunity we had long wished for, of correcting and revising some things relative to their services, and of exhorting them to a greater degree of order and faithfulness in the house of God. These and other minor points were discussed freely, and well taken by the majority. The order of the servants in their weeks was then revised, and their rules were read; and, in conclusion, we affectionately intreated them to labour *with us* in the service of our common Lord and Master, and in all things approve themselves good examples to the flock, agreeably to the apostolic injunctions. (See 1 Tim. iv. 12; 1 Peter, v. 3; 2 Thess. iii. 9; Phil. iii. 17).

29th. To-day, our auditories were large and attentive; encouraging us to persevere in hope, that our labour will not be in vain in the Lord. Seven couples were publicly married, which gave rise to an exposition of the relative duties of man and wife. Public opinion in this island, and the amelioration of the servile system, have tended to remove many obstacles which formerly militated against the mutual faithfulness of the parties; the true, and almost only cause of obstruction still existing, must therefore be sought in their own evil habits, chiefly contracted, without doubt, by the sexes labouring together in the field.

August 4th. We had the misfortune to lose our horse by a sudden illness, which was the more distressing to us, as our congregation had long felt the want of our visits to the sick and dying on distant estates; and just when we had the prospect of making up for this deficiency, our hopes were blasted.

5th. In the evening of Sunday, the helper, sister *Joan Bodkins*, was interred in our burying-ground. Br. Coleman held a discourse in the church to a large auditory. The deceased became a member of this congregation in 1800, and a helper in 1820; and, to the best of our knowledge, she valued and improved her privileges, and faithfully performed the duties of her office.

8th—12th. During these days, we were fully occupied in conversing with the mixed class, comprehending new people, candidates for baptism, and persons under church-discipline. Some of the latter having been frequently in disgrace, are become callous; and, while they readily ward off conviction, strikingly evince the futility of church-discipline on graceless souls.

21st. In union of spirit with all our brethren and sisters, and friends, in every quarter of the globe, we gratefully called to remembrance some of the unmerited blessings which our gracious Head and Saviour has vouchsafed to the Missionary labours of our church during the long period of a hundred years. The Lord has done great things *for us* and *by us*, whereof we are glad; but while we heartily join in ascribing to Him all the praise, *we*, His servants, under a lively sense of our manifold defects, and the weighty functions we have to perform in these critical times, rejoice with trembling, and earnestly desire that the joy of the Lord may be our strength, and that our ministry may be more to His glory in future days.

Our negro flocks were invited to express, on this occasion, their warmest thanks to God, for the wide spread of the Gospel, among *their own race* especially, during the above-period; whereby thousands of them have been brought to the knowledge of the truth as it is in Jesus; and, having washed their robes,

and made them white in the blood of the Lamb, are now before the throne of God, and serve Him day and night in His temple. Another event of grateful remembrance, combined with the festivities of this day, was the first preaching of the Gospel at Gracehill, on the 9th of June, 1782, by our late Br. Brown, exactly 50 years ago. We regret, however, that truth compels us to state, that too many members of our congregation absented themselves from church on this solemn occasion, notwithstanding the favour of many masters in allowing them the day from nine in the morning; our congregation was, therefore, more select than numerous. Shortly after the appointed time, Br. Coleman opened the service with singing and prayer, and then preached from 2 Cor. viii. 23, "*Our brethren are the messengers of the churches, and the glory of Christ;*" dwelling principally on the aim of our Missionary efforts, solely to win souls for Christ; *their progressive and successful extension*, especially among the negro race; and *the means* whereby they have been supported; voluntary subsidies—contributed, of late years, chiefly by Christian friends of other denominations, whose willing offerings to this labour of love are an evidence to us, that *the cause* is of God, and will assuredly redound to the glory of Christ at His appearing. A collection was then made, which amounted to nearly 4*l.*; after which, Br. Shick addressed the congregation, and communicated a more enlarged account of the commencement of the Mission in this and the Danish Islands, concluding with fervent prayer and praise.

24th. Br. and Sr. Coleman walked to Falmouth, and visited several sick persons:—among whom was an old sister, who had been a member of the congregation above 50 years. She gave us a very interesting account of Bayley-hill, and of the removal of the congregation to Gracehill; but added, "I am now too weak to walk, and shall never have the pleasure of seeing the new church." Her two daughters belong to us, one of whom has a number of coloured children, who, like too many of the offspring of concubinage, look down upon the religious community among whom they were baptized and brought up.

26th. This evening, the helper, Sister Phoebe Richmonds, was interred on the estate, instead of in our burying-ground, as is customary for persons of her class. Phoebe was baptized in 1791, and was appointed a helper in 1819. She appears to have been one who received the grace of God in truth, and trusted simply in Christ, through all the trying scenes of her life. Her love to Him was strikingly evinced in the days of health, by her activity and faithfulness among her own sex; and when grown old and feeble, her peace of mind and cheerfulness of demeanor, rendered it an edification to visit her.

September 2nd. After the children's meeting and preaching, the converts of the windward division, who had been spoken with during the preceding week, united with us in humbling ourselves before our Saviour, previous to the commemoration of His bitter sufferings and death, in the Holy Communion.

Br. Harvey having purchased a horse for us, we spent the former part of this week among our people, in different directions; and during the latter, we conversed with the married people, preparatory to their memorial-day, and reminded them that, agreeably to a resolution of our conference, none but regularly married persons could be admitted. On the following Sunday, they met

to a love-feast; after which, they were addressed on the blessings and requirements of the marriage-state, from Heb. xiii. 4:—“*Marriage is honourable in all.*”

16th. After public preaching the children had their prayer-day, which was numerously attended. Many of them recited verses of hymns, and passages of Scripture, very correctly and distinctly. Both parents and teachers were exhorted to be faithful and zealous in furthering the education of the young. We have pleasure in observing an improvement in this particular:—the church and school are better attended by the children, and most of the teachers thankfully assemble on Monday evenings to receive instruction from Br. Coleman.

October 3rd—7th. In these days, we were engaged in speaking with our new people, and those under church-discipline. To the questions:—“Why do you continue to live in adultery, or in the practice of one or many of the works of the flesh, enumerated by the Apostle?—Why are some of you never seen in the church?”—there were too many who replied, “Massa, we live under the mercy of God;” “We sick every other Sunday;” “We must do something for ourselves,” &c. And on several being told that, unless they turned from their sins, we could have nothing further to do with them, answered—“If the church turn us off, the Lord will not turn His back upon us.”

8th. Br. Shick visited on a neighbouring estate, and spent most of the day with the manager, a well-disposed man, who, with his wife, is always glad to see us. Among other sick persons, we visited Sophia, a free woman, living with her husband on this estate, and who had been excluded, some years ago, for adultery with a white man. She was in the last stage of a consumption, and appeared to have been truly awakened during her sickness to a sense of her lost condition, and earnestly to cry for mercy. She was several times visited in the sequel, much to our own edification. On the 21st she departed this life; and on the following day, the

22nd, her mortal remains were interred in our burying-ground. Of her, we believe we may declare, to the praise of the Good Shepherd, who sought and found her, when gone astray,—“*She rests in hope of eternal glory.*” For though she had listened to the voice of seduction, and had long continued apparently indifferent about the consequences, her last lingering illness was made the means of working in her a godly sorrow unto repentance. Then the Gospel proved to her, “*tidings of great joy!*” And, though she could not, like Mary, *magnify the Lord*, and in spirit rejoice in God her Saviour; yet we had the satisfaction to see that she gradually attained to clearness and peace of mind, and found, during her protracted sickness, that Christ was, indeed, the strength of her heart, and her portion for ever. She frequently expressed her gratitude for our visits, and prayed the Lord to bless us. This year, the rainy season has been rendered more unhealthy by the prevalence of cold north winds. Much sickness, among all classes, has been the consequence; and many have suffered severely from violent rheumatic and bowel complaints. Those of a bilious habit were especially attacked; and serious apprehensions were entertained, that we were about to be visited with the cholera. All the members of our Mission family, and servants, have been ill; and, at the close of this month, the Bru.

Shick and Coleman were both laid up; in consequence of which, Br. Harvey came from town, to do duty for us.

November 4th. Br. Coleman being much worse, Br. Shick had to perform all the service alone. Eight couples were solemnly united in holy matrimony. In the evening, Br. C.'s illness assuming an alarming aspect, medical aid was procured; and on the following day, Br. Harvey came from town; but soon returned to call in Dr. Nicholson, from St. John's. He arrived in the evening, and having a good knowledge of the patient's constitution, his advising with the other doctors, who were in constant attendance, was of the utmost importance.

The disorder proved to be the West Indian cholera, in its most obstinate form, and for a time rendered the life of the patient exceedingly precarious;—even the doctors acknowledge that, but for the goodness of God, all their skill would have been ineffectual. The brotherly sympathy and kind attentions of our fellow-labourers at this trying period, were most consolatory, both to the sufferer and his afflicted partner, and made our hearts overflow with gratitude to our gracious Saviour.

18th. Though the Brn Shick and Coleman were improving slowly, they were still unable to do duty, and Br. Zellner came from town, and officiated for them. During this period, many of our people manifested much sympathy, and frequently inquired after us; it was, therefore, cause of thankfulness that we could speak with the converts of the Leeward Division, and keep the usual meetings on Sunday 25th; on which occasion, we brought our united praises to our merciful Saviour, who had comforted us in all our tribulation, and chastized us as the Father of mercies.

December 16th, Sunday. In addition to the usual services, 13 infants were dedicated to their Creator and Redeemer, in Holy Baptism; 16 persons were excluded and suspended from church-fellowship; and 4 couples were married.

21st. Br. and Sr. Coleman rode to Johnston's, and interred the remains of the helper sister *Johanna*. She was baptized as an adult, by our late Br. Watson, in the year 1786; in 1789, she became a communicant; and, in 1806, was appointed a helper. With her surviving husband, likewise a helper, she lived nearly 50 years. The old man feels his loss deeply, as her departure was rather sudden. She improved her opportunities of becoming acquainted with the Friend of her soul; and, according to her ability, faithfully discharged the duties of her office. Sincerity and uprightness were distinguishing features in her character, which rendered her services valuable and useful.

24th, 27th. Our services, during the four days of the Christmas Festival, were not attended by crowded auditories; but we have reason to believe that the faithful part of the congregation received a blessing. On reviewing the events of the closing year, and reflecting with gratitude on the temporal and spiritual benefits so abundantly vouchsafed to us, and all the inhabitants of this island, our hearts warmly responded to the words of the Psalmist:—" *Thou crownest the year with thy goodness!*" But what shall we render unto the Lord for all His benefits and mercies, new unto us every morning? Our souls and bodies—created by His power, preserved by His providence, and redeemed with His blood,—with all that we have, are His property: to Him may they there-

fore prove a willing sacrifice, holy, and acceptable, that so, in future, we may bring forth largely of the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.

In the course of the past year, this congregation has had the pleasure to witness, at the termination of her 50 years' existence, the completion and consecration of a new and beautiful place of worship; within whose sacred walls we assembled on the 21st of August, and, in union of spirit with our whole church, commemorated, with adoration and praise, the centenary jubilee of our Missions among the heathen. "Hitherto hath the Lord helped us:" and hitherto have we declared, in much weakness, His mighty acts of redeeming love to our fellow-sinners. And what can we do now,—conscious, as we are, of numberless failings, our unfitness for the high calling assigned us, and many difficulties in prospect, but determine to proceed "*in the strength of the Lord God,*" and to make mention of His righteousness, even of His only.

During the year 1832, 48 children and 4 adults were baptized; received into the congregation 29, and re-admitted, 18; admitted to the Holy Communion, 36; departed this life, 68; excluded from the congregation, or suspended from church privileges, 53; lawfully married in the church since April, 37 couples. At the close of the year, the congregation numbers the following:—communicants, 1063; baptized, not yet communicants, 423; baptized children under 12 years, 557—total, 2043; to which add, candidates for the congregation, 250; and new people, catechizing and excluded, 732; amounting in the whole to 3025. We commend ourselves to the kind remembrance and fervent prayers of our Brethren and friends.

J. J. SHICK. J. COLEMAN.

Extract of a Letter from Br. C. H. ZELLNER.

"DEAR BROTHER,

"ST. JOHN'S, *March 5th, 1833.*

"IT rejoices me to be able to state, that our congregation here has been rather on the increase than otherwise, during the past year: more adults have been baptized, and in general there has been a larger number of those who have been advancing in church-privileges. The attendance on public and private worship has also been satisfactory to us, and our white neighbours have been more frequently seen at church than in former times. The number committed to our special charge is 1681: among whom are, 744 communicants; 314 baptized and candidates for the communion; and 623 candidates for baptism, new people, and re-admitted. This extensive charge, you may easily conceive, keeps us fully employed from day to day. May the Lord, who has called us to be active in His service, grant us zeal and faithfulness in the discharge of our important duties, and a larger measure of grace, and of His Holy Spirit, to qualify us for His work.

"Do not cease to pray for us, and plead our cause at the Throne of Grace. We feel more particularly, at this critical period, that we stand in need of the faithful intercession of all God's servants. We, on our part, will rally round the standard of the cross; and, with the great Captain of Salvation at our head, we may bid defiance to the prince of this world, and all the powers of darkness."

BARBADOES.

Extract of a Letter from Br. J. TAYLOR.

“DEAR BROTHER,

“SHARON, Feb. 7th, 1833.

“THROUGH the Lord’s mercy, the Missionary family here continue tolerably well. Last week, Br. Klose was confined to his bed two days, and Sr. Zippel was indisposed, but both are now better. I have been often troubled of late with bleeding at the nose, but I believe it is merely the consequence of a little over-exertion, while engaged with our buildings, and exposure to the sun. *We hope*, God willing, to have our new church at Sharon ready for consecration on Palm-Sunday; on which day, 17 persons are appointed for Holy Baptism. Last Sunday, I had the favour to baptize 13 adults in our temporary chapel; on which occasion it was more crowded than ever before, and the solemn transaction was blessed by an evident perception of the Lord’s presence amongst us. O that the individuals most interested in it, may adorn the doctrine of God our Saviour, by a godly walk and conversation, and finally become heirs of His kingdom and glory! We continue to preach once a fortnight on the seven estates mentioned to you in a former letter. On some, the seed must be sown in hope; on others, we have the joy to see it springing up and bearing fruit.

“I heard yesterday that our good friends, Mr. and Mrs. H., are on their passage to Barbadoes, and may soon be expected. We shall rejoice to see them again, after nearly six years’ absence.”

April 4th, 1833.

“The 31st March being Palm-Sunday, proved a lively day for us and our negro congregation. Our new chapel was consecrated, and solemnly opened for Divine service. Br. Zippel gave up the services of the day at Mount Tabor, and he, with most of his congregation, was here early in the forenoon, together with our dear friends, Mr. and Mrs. Haynes: Sr. Zippel was prevented accompanying her husband by the birth of a little son, on the previous evening. Our services commenced at 12 o’clock by singing an appropriate hymn, after which was a short address and prayer, concluded with singing. Then followed the reading of the lesson for the day, out of the Harmony, and a sermon from the Daily Word—“*On that day, shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.*” Levit. xvi. 30. About the middle of my sermon, I was obliged to leave the pulpit, from an attack of bleeding at the nose; and Br. Klose had to take my place and conclude the service, by baptizing the 17 persons before-mentioned into the death of Jesus. Br. Zippel then addressed the classes of new people and candidates, when 23 were advanced from the former to the latter class. One woman was received into the congregation, and two men re-admitted to the same, in a subsequent meeting for the congregation. A cheerful love-feast with the members of both congregations closed the solemnities of the day, at which about 400 were present. At the public preaching, about 600 were in the chapel, and at least 300 had to find room outside of it, and in the school-room. Several proprietors and managers, and other white people, attended the public services—in all, about twenty persons.

“The evening-meetings for reading the Harmony this week have been well attended, there being fine moonlight. We are very thankful that we have got the chapel finished, as the school-room would certainly not have contained the numbers we have reason to expect on Good-Friday and Easter-Sunday.

“A few days ago I was requested by Dr. B., one of the leading members of the House of Assembly, to come and preach to the negroes on his estate, adjoining Bloomsbury, where we go once a fortnight on Sunday morning. This makes nine estates on which we are permitted to preach once a fortnight. How long this may continue, we do not know; but we are thankful to be thus allowed to preach the Gospel, sowing the good seed in hope—trusting to the Lord to lay His blessing on it.

“All the Mission-family are at present in good health. This week we have a little rest from our outward labours, as our church is completed, and also that part of the dwelling-house occupied by Br. and Sr. Klose. Our part still requires shingling, and some other repairs, which we hope soon to accomplish. When all is done, if the Lord preserves us from hurricanes, and other similar contingencies, Sharon will be very comfortable, and not need further repairs or alterations for many years to come. O! may our dear Lord richly bless all our dear Brn. and Srs. and friends, who have contributed to the erection of our two settlements, and reward them a thousand-fold. Mr. and Mrs. Haynes are much pleased with both places.

“On Good-Friday and yesterday, our church was again well filled, and many strangers were present. In the children’s meeting, Br. Klose baptized 6 infants. The reading meetings, containing an account of our Lord’s last discourses, sufferings, death, and resurrection, were truly blessed to our own hearts, and we trust to those of our hearers.”



TOBAGO.

Extract of the DIARY of MONTGOMERY, for 1832.

July 22nd. A large auditory attended at church. After service, four persons were baptized.

29th. We had the pleasure to see 84 children at the school. Four infants were baptized, and two mothers requested the same favour for their children; but, as they were nearly 12 years old, we advised the parents first to send them to us for instruction.

August 7th. An old communicant was visited on her death-bed. She could speak little, but showed that she desired to depart and be with Christ, to whose mercy she was commended in fervent prayer. Br. Zetsche went to the windward estates. On three of them he found large numbers of negroes assembled. They were attentive hearers, and expressed their thankfulness that the word of God was brought to them, and their wish that a Missionary might reside amongst them.

10th. The Rev. Mr. Britton, a Wesleyan minister, paid us a friendly visit, and requested Br. Wright to preach a charity-sermon for him in his chapel.

19th. A large number of children attended the school. A girl, who came

for the first time, began to weep bitterly, complaining that she had lost the opportunity of learning, when very young, like the lesser children, who already knew more than she did. She was encouraged to give the more diligence, to make up for loss of time.

21st. Many negroes assembled, to celebrate the centenary jubilee of our first mission to the negroes in the West Indies. They listened very attentively to the report which was read of the commencement of our Missionary labours, and the blessing which the Lord has been pleased to lay upon them. Br. Zetsche, who had been a Missionary in St. Thomas and St. Jan, took the opportunity of adding some particulars, respecting the success which had hitherto attended those Missions.

26th. We had again the pleasure to see a numerous auditory at the public services: many were obliged to stand on the outside of the church. The reason of the extraordinary number of hearers was the report and prophecy, generally believed by the negroes, that the world would be destroyed in October, by which many were greatly alarmed. We explained to them that those who lived without God and Christ in the world, had reason to be so; but that those who believed in Jesus, and had experienced grace, by the atonement He had made for sin, might patiently and joyfully await His coming, since they were well prepared for it.

September 2nd. We partook, with our small communicant congregation, of the Lord's supper. After the evening-service, we intended to have a meeting for thanksgiving with the communicants; but the rest of the congregation would not go away, requesting that we might go on preaching to them. This was done, and a conclusion made with prayer.

9th. Many begged to have their names put down in our catalogue. A young baptized negro woman, who had been a great sufferer, had formerly conceived that her sufferings were meritorious, always insisting that she had committed no sin. But the Spirit of God, by degrees, convinced her that she was a sinner, and she now turned for mercy and pardon to her Saviour.

23rd. Four children were baptized. In speaking individually with the communicants, we heard many edifying expressions of the state of their souls.

28th. Br. Zetsche attended the funeral of the negro *William*. A great number of negroes were present. He was much respected as a true Christian.

October 1st. An old negro was visited on Roland's. He had been baptized by the late Br Shirmer. He was now very feeble; but when he was reminded of the love of our Saviour to sinners, he seemed to revive. He said, "I thank the Lord, that He has again sent teachers to this island before I die; for now I hope that my children will hear, and believe the gospel." He admonished them to be attentive to it, which they promised their dying father to be. We have, at present, many opportunities of visiting the sick in their houses, and perceive that the Spirit of God leads them to apply for help to their Redeemer.

20th. In the night, we were awakened by a thief entering into the house. He stole the contents of our provision-cupboard, with which he retreated into the woods, where he was taken, and brought to us. We sent him to the magistrate, recommending him to mercy. He is an old offender, of a strange character, who has sometimes returned the things he had stolen.

November 3rd. We had an agreeable visit from the English clergyman. He seemed interested in the account which, at his desire, we gave him of the Missions of the Brethren.

11th. Our school is on the increase, being now attended by 96 children. Six persons were baptized, and some others admitted to church-privileges.

14th. Br. Wright went to the Windward estates, and had attentive auditories. He spoke with many negroes, who appeared truly desirous of knowing what they must do to be saved.

15th. Early in the morning, we were alarmed by hearing two cannon-shots from the fort; and found that they were to give notice of a ship being stranded on the coast. The wind was moderate; but the strong current had driven the vessel upon a sunken rock, where she went to pieces. The cargo was lost, but the crew and passengers were, through God's mercy, saved. Ten asses were drowned. The poor creatures uttered a lamentable cry as the ship went to the bottom.

December. During the Christmas-holidays, our church was not as well filled as we expected it to be: many of the adult negroes were missing; but the children attended, in great numbers, at a love-feast, during which, little school-books, and other presents, were distributed among them, as an encouragement to diligence.

As to the negroes committed to our care in this island, we do not as yet increase much in numbers; but we may declare, that the Lord has a little flock of truly converted souls, and we trust He will cause them to grow in His love and knowledge, through the instruction of His holy spirit, and grant *us* to see more fruit of our labours. We see many proofs of His faithfulness, in gathering and leading His poor wandering sheep, and delivering them from darkness and death; and have sufficient encouragement to proceed in our important duties, and to serve Him amidst all our weakness.

During the course of the year 1832, 27 adults and 21 children were baptized; 11 became candidates for the Holy Communion; and 2 partakers of that ordinance. Our congregation consists of 155 baptized adults; 15 communicants; 170 baptized children; and 122 candidates for baptism, with 295 new people: in all of 778 persons—whom, with ourselves, we commend to the remembrance and prayers of all our brethren and friends.

SAMUEL WRIGHT. G. H. ZETSCHÉ.

DANISH ISLANDS.

Extract of a Letter from Br. J. KLINGENBERG.

“MY DEAR BROTHER,

FRIEDENSTHAL, ST. CROIX, *March 21, 1833.*

“I HOPE you have received my letters of September last year, giving you an account of the celebration of our jubilee. I have now an opportunity of continuing my correspondence with you, and of adding some particulars relative to our congregation. Though we do not pretend to proceed very triumphantly or to make much outward display, we cannot hesitate to declare, that the Spirit of God is powerfully operative on the souls of many of the negroes. Some, who

ten or twenty years ago had been excluded, and seemed satisfied to bear the loss of their privileges, come to us at length, with earnest inquiries, what they must do to be saved, or with urgent petitions to be restored to Christian fellowship. Many new people also come and wish to join us. The kind notice taken by the authorities in these islands, and even by the king himself, of the celebration of the jubilee of our missions, has produced a good effect on the planters and managers, insomuch that they promote the cause of the mission by various means. The twenty-fifth anniversary of the accession of our gracious Sovereign was celebrated throughout the islands with great solemnity, on which occasion, a free day was given to the negroes to attend the churches. Our church was filled, and we received many proofs of good-will from the whites, for which we feel truly thankful. Though undeserving and undesirous of peculiar notice ourselves, yet, as far as it relates to the cause of Christ, we would not willingly or without necessity, do any thing to forfeit this advantage. We never forget the rule of our church, nor the aim for which we are sent to heathen lands, viz. to preach the gospel, and lead sinners to their Saviour, avoiding all interference with the civil or political regulations of the countries to which the Lord has given us access. We leave to Him the direction and control of the affairs of the world at large, and in general of those concerns which are too high for us; beseeching Him to accompany with His blessing, the endeavours of His servants to make known His saving gospel, and the efforts of benevolent communities or individuals, for the temporal improvement of their fellow-men. My dear fellow-labourers, Mueller and Freytag, salute you, and we commend ourselves to your remembrance before the throne of grace."

NORTH AMERICAN INDIANS.

Extracts from the DIARY of the Mission among the Indians at NEW FAIRFIELD, UPPER CANADA, from May, 1829, to April, 1830.

[From the United Brethren's Missionary Intelligencer, New York.]

ABOUT the middle of *May*, our Indians were employed in planting their corn. Their agricultural labours are greatly facilitated by the use of the plough, instead of the hoe.

May 23rd. The remains of the Indian, *Philip Ignatius*, were committed to the grave. He was born in 1787, at Pettquotting, on Huron River, and baptized in infancy by Br. David Zeisberger. In the sequel, he, with his parents, removed to Goshen, on the Muskingum. Abandoning himself, in early youth, to intemperance and other vices, he was excluded from the congregation; whereby his pride was so much hurt, that he became a persecutor of the Missionaries, who were often in danger of their lives. Subsequently he embraced paganism with all its impurities, and distinguished himself as a sorcerer, addicting himself also to stealing, which, by reason of the terror of his name, he practised with impunity. At intervals, he would return to the Missionary station, and by his sorceries and intemperance disturb the peace of the

flock. During the last few years, he occasionally shewed signs of penitence, and attended the meetings, but always relapsed after a short time. Returning from Malden last winter, where he had abandoned himself to excesses of every kind, he felt that his constitution was broken down, and retired to a hut put up in the woods about half a mile from New Fairfield, there, as he said, to meet his doom. In this extremity, he cried to the Lord for mercy; and after having opened his mind first to the native assistant, *Charles Henry*, he requested an interview with a Missionary. Br. Luckenbach calling to see him, he said:—"You know how I have lived from my youth, despising the word of God, and exceeding even the heathen in my excesses; so that I often plunged myself into the greatest danger and anguish. Repeatedly did I resolvé to amend, particularly of late years; but still relapsed, and at last became quite discouraged, apprehending, when I became sick, that it was now too late. However, I have ventured to cast myself, with all my guilt and misery, at the feet of Jesus, praying Him to save me from my sins; and I now also entreat the pardon of the congregation, to whom I have given offence by my evil conduct." Opportunity was afforded him to repeat his confession in presence both of the Missionaries and of his believing countrymen, when he testified his repentance, and his faith in the Redeemer, together with his desire to evince his sincerity, if spared, by a consistent conduct. After having answered the questions proposed to him, he was assured of our forgiveness—all present extending to him the right hand of fellowship; and he was, in fervent prayer, commended to the mercy of the Lord. In the sequel, he was repeatedly visited; and being removed to our town, appeared very grateful for every attention; bearing witness, while he could speak, to the mercy of the Saviour, and his desire to depart. He died on the 22nd, aged 41 years.

Sunday the 24th, an Indian, named *Tulpe*, living in our neighbourhood, and his wife, a Chippeway, promising to renounce heathenism, and attend to the word of God, were entered as new applicants.

July 4th. The Indian children had a prayer-day. In conversing with them individually, in the course of the preceding days, the Missionaries were encouraged, by finding several of them impressed with the dying love of the Saviour, to whom they were exhorted to give their hearts in return.

9th. The men repaired to the woods jointly in quest of game. Towards evening they returned, without having succeeded, and carrying one of their number on a bier, who, when the party were surrounding a deer, and not keeping a proper distance, had been accidentally shot in the knee. General sympathy was evinced towards the sufferer; and particularly his companion, who had wounded him, waited upon him day and night. In the sequel, though not without severe and protracted sufferings, he was mercifully restored.

August 1st. Our dear Sister, Ann Haman, was suddenly called to her eternal rest—a great loss to her bereaved husband and child, to her fellow-labourers, and to the Indian flock, in which the whole neighbourhood sympathized, as was evinced by the numerous attendance at her funeral, on Sunday, the 2nd. She had served the Lord for nearly five years, in this station, with humility and faithfulness. Her age was 39 years.

7th. *Peter Jones*, the Indian preacher, with seven Chippeways, arrived

here from Youngquagamik River, where they had left the canoes, in which they had come from Lake Simcoe. On their tour of six weeks, they had visited the scattered Chippeways, and conferred with their chief, but found in general but little entrance for the Gospel. On the 8th, they proceeded up the river to the Monsey and Chippeway town, 30 miles from hence, where a general meeting of the Indians was to take place, and, as we afterwards learned, nine were baptized.

29th. An Indian girl, who had been ill for some time, and had repeatedly requested baptism, received that ordinance on her sick bed, in presence of her grandmother, a heathen from the Monsey town, and was named *Sibylla*. She expressed her joy and gratitude for this favour, and her perfect resignation to the Lord's will. In the sequel she recovered.

October 2nd. While our Indians were busy in getting in our corn, the hunters, who had gone out in quest of game, returned with a bear and six deer; which supply was received with great joy. Through the Divine blessing upon our harvest, we do not anticipate any want of provisions this season. The 23rd, an Indian, named *Matschinies*, who had been ordered away on account of bad conduct, testifying repentance, and promising obedience to the word of God, was again received upon trial.

Another Indian, a Minque, who had been sent away a year ago on account of his sorceries, returned hither, and told us that, having gone to Grand River, where there was a revival among his countrymen, he had also experienced the power of the Gospel, and now came back to his family, with a resolution to renounce his heathen practices, and, by the grace of God, live a new life. We rejoiced to see the change wrought in him, and to hear of the good work among the Minques on Grand River, where, in little more than a year, 90 persons have been added to the Methodist Church.

November 9th. Three men of the Sawk tribe, with a woman and child, called, on their way to York. This nation dwells on the northern branch of the Mississippi. They were lodged in our school-house, and supplied with provisions, for which they appeared very grateful. Unable to converse with them, we gave them to understand by signs, that we preached the word of God and kept a school, which they comprehended; and pointing to the south, named several nations, having teachers and schools among them. We shewed them a Delaware hymn-book, and sang some verses for them, to which they listened with attention and respect, intimating that they understood some words, which resembled their own language. At another interview, when an Indian was present who could communicate with them in Chippeway, we asked the chief, whether their nation would receive Missionaries and teachers among them?—to which he replied that, some years ago, a white teacher had offered to instruct their children, but that they had neither accepted nor declined the offer.

Speaking with our communicants, on the 18th and following days, we learnt from a sister, that her husband, a heathen, suffering from a sore foot, and attributing it to the displeasure of some deceased relatives, had ordered a feast in the family, with a view to propitiate them; on which occasion she had been prevailed upon to act as cook, but otherwise took no part in the feast.

She was reminded of her duty as a Christian, to bear a decided testimony against all heathen practices; and confessing her error, she promised never to connive again at such entertainments.

Sunday 13th. The whole congregation had a love-feast, furnished by "The Society for Propagating the Gospel among the Heathen," at Bethlehem, commemorative of the consecration of our new church. Occasion was taken to assure our Indians of the interest felt by that Society, and by our brethren generally, in their welfare. The aged Indian brother *Boaz*, who was baptized 40 years ago, hereupon rose of his own accord, and testified his gratitude for the kind remembrance of the white brethren, through whose Christian love the word of God had been sent to the heathen, calling them from darkness unto light, and from the power of Satan unto God; of which favour the poor Indians considered themselves unworthy, but which had nevertheless, through the mercy of the Lord, been preserved unto them up to this time, and for which he desired the most hearty thanks to be returned to the brethren in the name of the Indian congregation.

14th. Our Indians all united in cutting firewood for the aged and infirm native assistant, *Stephen*. The old man shed tears of gratitude for this mark of kindness and regard.

19th. Our Indian children had their prayer-day, upwards of 70 attending, of which number 40, who are taught in our school, lifted up their voices to sing the praises of their Saviour. We could not but perceive traces of the Holy Spirit's work in the hearts of these little ones, who rejoiced in a child-like manner on this day, and in the prospect of Christmas, for which occasion they committed to memory suitable verses.

24th. We conferred with the native assistants, and received on trial several persons who had been excluded, but now seemed penitent. In the evening, we celebrated the nativity of our Saviour in the usual manner. About 80 children were present, including some little strangers, who attended with their parents, and helped to fill our new church, which conveniently accommodates 250 persons. The great attention and decorum prevailing, and the animated singing of the children on this occasion, led us to hope, that a renewed impression had been made by the commemoration of that important event: "God was manifest in the flesh." On Christmas-day, the 25th, the church was again filled with hearers. In the afternoon, the children had a special meeting, when, to the number of 50, they recited and sang their Christmas-verses, the tunes of which they had also learned. Their voices were accompanied by a piano-forte. May the blessed truths, celebrated in these hymns, be deeply impressed upon old and young, through the grace of the Holy Spirit.

29th. The remains of the native assistant, *Stephen*, who departed this life on the 27th instant, were followed to the grave by a numerous procession. In the year 1772, he removed with our Indian flock, in company with his baptized mother, from Goshgoshink to Schoenbrunn, on the Muskingum. The alternative of either returning to heathenism or resolving to obey the Gospel, produced a great conflict in his mind; but at length he went to the Missionaries, and with trembling declared, that he would be on the Lord's side. Being

baptized in 1774, he was admitted to the table of the Lord in the following year. He married the Indian Sister *Salome*, with whom he lived in matrimony 39 years. He was of an active mind and strong constitution, which qualified him for the duties of a messenger. Thus, in 1782, when our Indians wintered in Upper Sandusky, and many, from want of provisions, were induced, in the ensuing spring, to resort to their former fields on the Muskingum, he was sent by the Missionaries to recall these stragglers; and, arriving at Schoenbrunn at the very time when all our Indians who were at Gnadenhütten and Salem were murdered, he barely escaped with those at Schoenbrunn, on receiving the tidings of that awful catastrophe. This melancholy event operated so unfavourably upon his mind, that he, with several others, went astray for a season. But, when the dispersed flock again collected on Huron River (which flows into Lake St. Clair), he was one of the first who returned. About the year 1784, he was appointed a native assistant, which office he filled for 45 years, until a short time before his death, with great fidelity. His frank and affectionate manner conciliated the confidence of his countrymen in a high degree, and his loss was universally lamented. While able, he was the foremost on all occasions of joint labour, when his stentorian voice was heard afar off, either animating the rest to exertion, or giving the signal to retire. Having no near relatives in our congregation, he deemed it a special favour that an Indian family was found willing to take charge of him in his declining years, when he became very infirm, in consequence of an injury received from the falling of a tree. Still, he continued to act as chapel-servant, until the spring. His latter end was very edifying: he desired to depart, and to be with Christ. "I suffer no pain," said he, "nor any fear of death." He retained his consciousness to the last moment, and expired at an age of upwards of 90 years.

December 31st. We met, as usual, to close the year. The whole congregation united in a love-feast, and were reminded of the mercies, both spiritual and temporal, which they had been favoured with throughout the year, and for which we offered up solemn thanksgivings to the God of all grace; imploring His forgiveness of our manifold offences, and the continuance of His loving kindness towards us, His unworthy creatures, in time to come. In the course of the year 1829, there were baptized 3 adults and 9 children. Two females were received into the congregation, and 3 persons admitted to the Lord's table

At the close of the year 1829, the Indian congregation at New Fairfield consisted of 31 communicants, 76 baptized adults, 60 baptized children, 16 unbaptized adults, and 10 unbaptized children; 9 persons excluded or not yet admitted on trial—Total, 202 souls.

1830.

On Epiphany, *January 6th*, two adults were baptized; viz. a youth who was named *Nathan*, and a young woman, named *Antoinette*. A sense of the Divine presence pervaded the assembly, and some baptized persons, who had proved backsliders, were particularly affected. One of these, a female, afterwards came to the Mission-house, and said, with many tears, "I feel how grievously I have sinned in departing from the Lord, to whom I solemnly gave myself up in baptism, 10 years ago; and I am resolved, if I yet obtain pardon, to be

faithful to Him hereafter, through His enabling grace." In the afternoon we had a love-feast, and in the evening, a young Indian, *Christiana*, was received as a member.

February 7th. Three whites, from the Scotch settlement on Lake Erie 15 miles south of our place, attended divine service. Being pious people, we had some interesting conversation with them.

10th. The remains of the Indian youth, *Francis*, were interred. He was born and baptized at New-Fairfield; and, from a very untractable child, gradually became a docile pupil at school, and an attentive hearer at church. When his health began to decline, he continued, though very weak, to attend our meetings regularly; and when every hope of recovery vanished, he gladly embraced the offer of salvation through a crucified Saviour, and wished to die in fellowship with the congregation of believers. He departed at the age of about fourteen years.

Sunday the 28th, the funeral of the Indian *Paul* was numerously attended. He was born and baptized at Old Fairfield. At school he was more proficient than the generality of Indian children. In 1817 he became a communicant; but subsequently deviated from the path of righteousness, and plunged himself into bitter sorrows. He wept day and night on account of his sins; and appearing sincerely penitent, was re-admitted in 1828. From that time, he evidently strove to be more and more delivered from sin, and his frame of heart was that of humility and simplicity. From the commencement of his last illness, he evinced entire resignation; and after having once more strictly examined himself before the Lord, he again asked the forgiveness of the congregation, and departed in the hope of eternal life, aged thirty-three years.

During part of the month of March, our people were busily and successfully engaged in their sugar camps; from which they came in, to attend divine service, on Sundays. So did the children, in order to be conversed with, previous to their prayer-day.

In the course of the Passion-week we spoke with our communicants individually, and found them longing for more grace. The Holy Supper was administered on Maundy-Thursday. The numerous attendance and devout attention on this day, and on Good-Friday, encouraged us to hope that the sufferings and death of the Saviour may have left a renewed impression upon the minds of many.

On *Easter-Sunday* early, we met in our burial-ground and in the church as usual, to celebrate the resurrection of Christ. An Indian, *Permanque*, resident in our neighbourhood, promising to renounce heathenism, and become obedient to the Gospel, was received on trial.

25th. We were happy to learn, by a letter from Bethlehem, Pennsylvania, that Br. Christian Miksch had received and accepted a call to serve this Mission. May the Lord conduct him and his wife hither in safety.

We affectionately salute all the members and friends of our Church, and request an interest in their prayers in behalf of ourselves and our Indian flock.

(Signed)

ABR. LUCKENBACH.

ADAM HAMAN.

The latest intelligence from the two widely distant portions of the Missionary field, occupied by the Brethren's Church, among the Indians in North America, will be found in the subjoined paragraphs. That which relates to the mission among the Cherokees will doubtless be read with interest and sympathy, and call forth fervent prayers to the Lord, that He would be pleased to support His servants and their small and persecuted flocks, under their severe and protracted trials; enabling them to glorify His name, and to shew forth the power of His grace, by steadfast continuance in well-doing, and by patient submission to whatever He may, in His infinite wisdom, ordain concerning them.

Letters from New Fairfield, dated Nov. 19, 1832, mention the agreeable fact, that the government of the Canadas had at length, to the great joy of our Brethren, yielded to their urgent and often-repeated applications, and made the needful arrangements for the distribution of the customary annual presents to the Indians, at their respective places of abode, instead of requiring them, as heretofore, to fetch them from a considerable distance. By this salutary measure, it is hoped that many evils which have been long deplored by the Missionaries, and by the faithful members of their flocks, will be at once obviated. On the 17th of November, the new arrangement was, for the first time, acted upon, when every thing was conducted in the most quiet and orderly manner. The inhabitants of the settlement, to the number of 260, being disposed in order, according to age and other circumstances, received their allotted portions with much joy and thankfulness; the Missionaries, who were spectators of the scene, cordially participating in their festive emotions. The progress of the mission continues, on the whole, to be encouraging.

MISSION AMONG THE CHEROKEES.

The following information respecting the Mission among the Cherokees, is contained in a letter from Br. Bechler, of Salem, in N. Carolina, dated Feb. 26.—

“The State of Georgia has divided that part of the Cherokee territory lying within its frontiers, among the remaining inhabitants, by lottery; and those to whom the property has by this means been appropriated, are now endeavouring to eject the former possessors. In consequence of this, the Missionary settlement at Oochgeology was occupied by strangers. Br. Clauder hoped, however, that Spring-place, being a post-station indispensable to the United States, would not be included in this violent measure; but, on New-Year's Day, he was obliged, by a company of three families, comprising eighteen persons, to give up one half of the Mission-house. A few days after, there appeared a so-called agent of the government of Georgia, who drove away the above-mentioned company, but proceeded to compel our Missionaries to quit the premises altogether. In these difficulties they were greatly relieved by a company of brethren and sisters from Salem, who that day arrived at Spring-place, on a

journey of business. The latter assisted our Missionaries in removing all their goods and cattle to the residence of Captain Maenair, (whose wife is a communicant of the congregation at Spring-place), in the state of Tennessee, a distance of eighteen English miles. Here they not only met with a welcome reception and a temporary residence, but they continue to enjoy an opportunity of labouring among the Cherokees, as some of the members of their congregation reside near this place. They hoped also to commence a school in a short time.

Miscellaneous Intelligence.

I. THE NEW HARMONY, which is destined to sail, God willing, on the 10th June, on her second voyage to the coast of Labrador, will take out, as passengers, Br. and Sr. Lewis Morhardt, who are thankful to be enabled, by the restoration of Sr. Morhardt to her wonted health, to return thus early to the scene of their former service; also the single Sister, Catherine Jenke, who has been recently appointed an assistant in the Mission.

II. MISSIONARY APPOINTMENTS AND REMOVALS.—1. Br. and Sr. J. Coates, of Newfield, in Antigua, have been called to the service of the Mission in Tobago, where they arrived in safety on the 17th February.

2. Br. and Sr. C. R. Möhne reached St. John's, in Antigua, on the 5th April, after a prosperous voyage of five weeks from London, and immediately entered upon their labours in that island.

3. Br. John Collis, of Fulnee, in Yorkshire, having been joined in holy matrimony to Sister Mary Ann Hollingworth, of Fairfield, near Manchester, sailed from London on the 9th May, in the Black River packet, pursuant to his call to serve the Mission in Jamaica.

4. Br. George Robbins and his wife arrived in London from St. Kitt's, on the 2nd May, with six children under their care, most of whom are about to be placed, for education, in the school at Fulnee.

ERRATUM.

Page 368, in the date of Br. Kochte's letter, for *BASSETERRE*, read *BETHESDA*.

GREENLAND.

Letters of CHRISTIAN DAVID, a Moravian Emigrant, who accompanied the first Missionaries to GREENLAND in the year 1733.*

I.

To the Congregation at HERRNHUT.

COPENHAGEN, April 10, 1733.

"WHETHER ye eat or drink, or whatsoever ye do, do all in the name of the Lord Jesus, giving thanks unto God and the Father, by Him."

"DEAREST BRETHREN AND SISTERS,

"AS we are now engaged in many outward concerns, and desire herein also to please our Father as dear children, we pray Him that He would grant us to do

* This eminent servant of God, whose name cannot but be familiar to all who have perused the History of the Brethren's Church, and that of the Mission in Greenland, was born at the village of Senfleben, in Moravia, in the year 1690. Having been led in early life to see the errors of the Popish religion in which he had been brought up, and to feel a deep concern for the salvation of his soul, he became, in his 32nd year, the conductor of the first company of descendants of the Moravian Brethren, who, in 1722, forsook their native land, and proceeded to Saxony, in search of religious liberty. The foundation of the settlement of Herrnhut, and the renewal of the Brethren's church, were, through the wonderful providence of God, among the blessed results of this emigration: in the achievement of which, it is hardly too much to say, Christian David was as distinguished an instrument as Count Zinzendorf himself. During the remaining years of his life, he was engaged with restless activity in the promotion of various objects, undertaken by the Brethren, for the spread of the Gospel, both in Christendom and in Heathen lands. With this view, he made several journeys into Bohemia, Switzerland, and Livonia, in the course of which, he endured many trials and hardships, but was favoured to see much fruit from his zealous and self-denying labours. One of the most remarkable circumstances of his life, was the share which he had in the establishment of the Mission in Greenland. Besides accompanying the two first Missionaries to that dreary coast in 1733, he paid two subsequent visits to the rising settlement of New Herrnhut, in the years 1747 and 1749, during the latter of which he wrote two of the letters of which extracts are here inserted. He departed this life at Herrnhut, on the 3rd Feb. 1751, full of faith and hope, and his remains were interred in the burial-ground on the Hutberg. The small stone which marks his grave, the first object which meets the eye of the visitor on entering that beautiful and solemn place of sepulture, bears the simple but appropriate inscription—CHRISTIAN DAVID, THE SERVANT OF GOD.

His letters, which, as well as his other writings, were neither few nor unimportant, were penned under considerable disadvantages, owing to the neglect of his education in early life. It was during his apprenticeship to a carpenter in his native country, that he learned to write in the following manner. Having met with a religious book, which his master had concealed in the garret of his house, he eagerly commenced the perusal of it, and, by the Divine blessing, it became the means of awakening in him a deep concern for the salvation of his soul. But this was not the only use he made of the

all in simplicity and love, in childlike obedience and confidence, that our work may be holy, spiritual, godly, and acceptable to the Lord; and we exhort you, that every one of you may stand prepared to cast out his net at the command of the Lord.

“How is it now with you? Does every one of you, maintain close communion with his Saviour? Do ye indeed, when ye pray, lift up holy hearts, and hands without wrath and doubting? Can ye in all places and at all times make intercession with holy boldness, like Abraham? Do you walk before the face of the Lord, and are you perfect, so that no deceit is in your spirit? Do you preserve a good conscience towards God? Does your faith and trust in Him increase from day to day? Do you abide in Him? Do you love all His children with a pure heart fervently? Does your benevolence extend to all the works of His hand? Are you always fully aware, that, without His indwelling grace and strength, you cannot do the least good? Do you therefore seek that your hearts may be established with grace; and do you thank Him for every good impulse, every good thought, every good word and work? Do you earnestly endeavour to make known this grace all to men? Does it deeply grieve you, when you observe that it is in anywise received in vain by yourselves or others? Does it afford you joy and refreshment, when you see or hear that a sinner is converted to God, that even one soul is brought from death unto life? Do you take advantage of every opportunity which is afforded you to promote the conversion of others? Do you seek clearly and simply to convince them of the truth? Do you cordially rejoice when you see that any of your number is endowed from above with peculiar power and grace to proclaim the word of the Lord? Do you make use of such, for the confirmation of your faith? Are you in such a state of humility of heart, that every one is willing (if only Jesus be honoured) to become the servant of his brother? Do you walk worthy of the gospel, and in the holy footsteps of Jesus. As for me and my two Brethren, Matthew and Christian Stach, we can assure you that we live by the faith of the Son of God, and love each other with a pure heart, fervently. The work which we have before us, is, without all doubt, the work of God, and all we have to do is to be faithful. Our only concern is, that we may be obedient servants and followers of Jesus.

“You have already heard of our arrival at Copenhagen, and I will now proceed to give you a general report how we have fared hitherto. We found two ships at Copenhagen, bound to Greenland. We delayed resolving with which to sail, and patiently waited to see how God would direct our course. One of these ships belonged to the Government, the other to a merchant. The former carried provisions for the Rev. Mr. Egede; the latter was destined to a place about 280 miles farther. A Brother of the name of Martens, advised us to go with the merchant-ship, as it was yet uncertain whether the

treasure he had so unexpectedly discovered. He attempted to copy the characters, and, by perseverance, at length succeeded in the acquisition of a hand, which he ever afterwards continued to use, and which bore a much greater resemblance to print than to ordinary writing. Ed.

other would sail at all, and whether, if she did, she would take us? Another Brother, by name Ewald, advised us not to go to the place where the Rev. Mr. Egede is, that we might not enter into another man's labour; but to seek a situation of our own. We approved of his idea, but felt uncertain as to the expediency of acting upon it. At last, we determined to submit it to the lot, which decided that we should wait for the Government ship. We acquiesced patiently in this decision, and took no steps till we heard for certain that she would sail. I then waited upon the Lord Chamberlain, Von Pless. He expressed displeasure that I had not called sooner upon him. He asked, who had given us a call to Greenland; and before I could answer, he told me his opinion, that we should have remained quietly in Saxony, till we were either driven away, or called elsewhere; that, at the present, he could not esteem our call as valid—*secondly*, he disapproved of my having left my wife, although but for a season—*thirdly*, he asked how we proposed living in Greenland—and, *fourthly*, observed, that we should never learn the language, which was the most difficult in the world. I answered all his questions, and explained to him my call, and the object we had in view. He made no reply; but appointed me to come again to him in the afternoon, became friendly, and presented me with 10 ducats.

“At the time appointed, I went and found the Counts Reuss and Lynar with him. Being desired to sit down with them, we entered upon all the before-mentioned subjects. Von Pless expressed much affection for us, promised to further our cause, and to recommend it to the King. He advised me to present a petition, which I wrote with simplicity. He then sent me to Professor Gram, with whom I conversed about our plan of going to Greenland, and who sent me to the Counsellor of State, Mr. Schroeder. All these gentlemen declared their satisfaction, wished us God's blessing, and promised to promote our cause as much as in them lay. I thanked them, and said that we had commenced this journey in faith, in reliance upon God; that we waited patiently for His direction, and meanwhile thought it our duty to consult those in authority, and, in general, any person who could give us the needful advice and information.

“Mr. Schroeder communicated to me an extract of a letter received from a good friend of our Brother, Count Zinzendorf, and the Herrnhut congregation. He did not know the writer's name, but all he said of us was truth.

“About this time, a remarkable change took place at court. Almost every day, I was invited to the Chamberlain Von Pless, with whom I dined twice. On the first occasion, I met Mr. Holmstaedt and Privy Counsellor Gram; on the second, the Conference Minister, Van Ost. I was desired by them to give an account of my whole life, and of our congregation. The Chamberlain asked, how we proposed to provide for ourselves in Greenland. I replied, “By the labour of our hands, and the blessing of God, we will cultivate the ground and live upon the produce;” for this purpose, I added, we should take seed with us, plant a garden, build a house, and be burdensome to no one. He observed that there was no timber in the country, and how could we build without it. I answered, then we will dig a hole in the ground, and live there. “No,” said he, “take timber with you, and build a wooden house, towards which I will contribute.” He immediately gave me 50 dollars.

“A few days after, the Princess Sophia Hedwig sent for me, and granted me an audience. I found her manner very unaffected and cordial. Her questions were not so much about the history of our church, as about the true foundation of faith. Her whole conversation evinced great sincerity, and much regard for us. After having been an hour with her, the Chamberlain came in, and we spent another hour together. Some days after she sent for me again, when our conversation turned upon poverty of spirit, and the essential features of the work of conversion. I began to speak of the progress of conversion which Jesus has described in the eight beatitudes; but when I had gone through the three first, she sent for two young ladies, and I was obliged to repeat my exposition from the beginning, and go through all the eight. I felt the presence of our Lord with us. In the course of our subsequent conversation, I told her that my Brethren and myself employed ourselves in spinning. The Princess Hedwig wished to see how we managed; and a wheel having been procured, I was made to exhibit. On taking leave, she presented me with 50 dollars for our house.

“Shortly after, I was again invited to visit the Chamberlain. We conversed upon spiritual subjects; and though, according to my custom, I spoke without the smallest reserve, he took nothing amiss: gave me 21 dollars, two bearskins, and a muff. He has shewn much regard for us, and always speaks in our favour. The King appears to be truly awakened, and, about a fortnight ago, renewed the expression of his desire to promote the conversion of the Greenlanders, and to take care that good people should settle in that country, who might set a good example to the heathen. His Majesty even said, that, if all the inhabitants of Herrnhut would move thither, he would bear the expense. He always inquires whether other missionaries are not to follow us. He has given orders to put all our effects on board, that no one should molest us, that our provisions should be given us, and that the Rev. Mr. Egede should receive us with kindness, and let us work in our own way, for that God was with us.

“Our journey to Greenland has caused a great awakening at Fredericksburg, the royal residence. The inmates seem to be under the influence of an unseen power. I am quite surprised to find such a royal house existing on earth.

“The ladies Von Seidewitz, Von Haxthausen, Von Warnstat, Von Beigeling, and Von Soehenthal, are united together, and truly one in heart. With the margravine, the queen’s mother, I had a long conversation, and was much edified by her declarations concerning Jesus, which have penetrated my heart, and, without her knowing it, have proved very instructive to me. She assured me, that, by this our journey to Greenland, she had been excited to pray earnestly for the salvation of the heathen. She begged me to write to her how we fared on the passage, and to remember her in my prayers. At taking leave she gave me 30 dollars towards our building. I also conversed with the Princess Charlotte. She inquired much about Count Zinzendorf, and expressed pity for his circumstances.* I assured her that the Count, as long as I had known him, had

* It was about this time that the Count resigned all his employments at the court of Dresden, forsook his estates, and became a candidate for the ministerial office. Ed.

never been so cheerful and so eager to confess the despised Jesus, as he was now. She also asked many questions about the congregation, and expressed her love for it. She wished to know what had induced me to undertake this journey. Her manner was very cordial, and she wished us God's blessing.

"I had also much conversation with her governess, with the tutor of the Crown Prince, and his chamberlain, who is a real child of God. Likewise with Count Reuss, and all the domestics, to whom I was often invited.

"I have free access to the members of Baron Soehlenthal's family. With him I met the Baron Von Gersdorf, a knight of the royal order of Danebrog, his lady, and other nobles, at dinner. I was there requested to speak upon that text, "If ye shall ask the Father any thing in my name, I will do it"—John., xiv. 14. How our brethren and sisters fare with the townspeople, you will hear from Br. Christian, a journeyman baker, who is coming to you. Some of them visit us daily, and, as we are engaged in spinning, we can converse without interruption. We likewise call at their houses. My brethren Matthew and Christian Stach, are often with them, and find much acceptance; for I am seldom at home, and must spend my time in going from place to place.

"We are all learning the Danish language, and are now sufficiently acquainted with it for ordinary purposes. The Rev. Mr. Egede is said to know little of German, and many new words have been inserted into the Greenland language. These are Danish, and, as the Greenlanders know nothing of God, and have no words in their language, by which to express His name, or to convey ideas of the devil, or of sin, right and wrong, we have the more need to learn Danish, that we may converse with Mr. Egede.

"We have received many accounts of this worthy man. I was encouraged by hearing that he went from Norway, by a particular impulse, to Greenland, in the year 1721, just as *we* went from Moravia into Saxony; and he has called the place where he settled, and built his house, *Good Hope*, in Danish *Godhaab*. It will be well if *Herrnhut* and *Godhaab* are joined together in truth and righteousness: his son informs me that he has baptized 200 children. When a Greenland woman has a child, the father goes to Mr. Egede and says, "Come and help my child into heaven."

"On board our ship two Greenlanders will return; they cannot bear to remain here. The name of the vessel is *Caritas*. We hope to sail, if the wind be fair, to-morrow, or on Easter-day. We come, like the wise men from the east, with gifts and presents to the poor heathen, for we have received gifts and will dispense them. As we want no money in Greenland, we have spent all we have received for the building. The materials we have got cheap, *i. e.* 46 beams for 50 dollars, 40 planks for laths, all kind of tools for digging and working, stones for walls, &c., all kind of seeds, threads, fish-hooks, and fowling pieces, flax for spinning, beds and fur cloaks, all kinds of necessary house furniture, iron stoves, windows, pots and pans, several ton weight of bread, do. of flour and dried peas, oatmeal, &c. &c., bacon, butter, salt, vinegar, tea, sugar, wine, beer, &c.; likewise clothes, books, and paper, several articles of tin, lead, and copper for boiling: but the best of all gifts is the love of the brethren and sisters which we enjoy in this place. All men call us the chil-

dren of the living God. Though I cannot say that I have always been in as happy and peaceful a state as I ought to have been, or could at all times apply to myself that text, "They shall all be called the children of God;" yet I can assure the brethren at Herrnhut, that I have never been an hypocrite, and never sought favour, or honour, or worldly gain. No, no! if ever I was plain and straight-forward, I have been so here.

"I now beg two things from my brethren at Herrnhut: first, that without ceasing they would pray for us and the Greenlanders. You know that we have sufficient reasons for this petition, and need not quote them; for manifold and severe trials await us, though at present I know nothing of them. The king and queen and all their attendants, from the least to the greatest, wish us God's blessing. My second request is, that you would offer up fervent and constant prayers for the king and queen and the whole royal family, and specially for the Crown Prince, and the three Princesses; also for the Baron Von Soehenthal, Count Reuss, and our other noble friends.

"I have received no letters from you, nor have hitherto written to you. I neither could write, nor find subjects. I am quite dull and empty, as you will see by this letter. One more request I beg to make, and that is, if you live and do well, to send Wenceslaus Neisser to me next spring, that he may learn the language. You may send *two* brethren before we write for more. We and the brethren at Copenhagen salute you with a holy kiss.

"My tender love to my wife and my sister. I shall write no more to you by the post from Denmark, but you will receive a letter by Christian. I think you may even this year receive letters from us, from Herrnhut, in Greenland."

II.

To a Brother who had formerly been a minister in the collegiate church at REVAL in LIVONIA, written in 1749, from NEW-HERRNHUT.

"WE have at length reached this place in safety, the Lord's name be praised! From New York we were wafted across the ocean, as gently as if we had been borne on a litter. Our voyage was in every respect most pleasant, up to the very last day of its continuance, when we suddenly found ourselves enveloped in fogs, and completely hemmed in by the ice. We were only about fourteen miles from the land, but, owing to the thickness of the atmosphere, could only obtain an occasional and very faint view of it. Nevertheless, our brethren Garrison*, Schout, and Erhard† were agreed as to the propriety of venturing

* The Captain of the vessel. The voyage here described was performed in the *Irene*, a small brig, built by the brethren at New York, for the conveyance of Missionaries and other servants of the church between Europe and North America. Besides Christian David, there returned on this occasion to Greenland, the brethren Matthew and Christian Stach, the Greenland sister Judith Issek, and the two youths Matthew Kayarnak and Johanan Angusinak, who had been on a visit in Germany.—See Crantz's History, Vol. II. p. 109, 2nd. Ed. 1819. Ed.

† The same who, in the year 1752, made the first attempt, in the company of several other brethren, to establish a mission on the coast of Labrador. A few days after his arrival, he was murdered by the barbarous Esquimaux, together with the Captain and several sailors belonging to the vessel in which they had taken their passage.—Ed.

to force a passage to the shore through the ice. Behind us was the wind, on each side, ice; and in the middle a strong current. The masses of ice striking against each other made a fearful noise like a tempest of thunder and hail. After we had proceeded about five miles in this way, the coast appeared somewhat more distinctly, but our brother Matthew Stach, and the Greenlanders who were with us, seemed quite unacquainted with it. On this occasion, I perceived that our Brethren who are mariners by profession, are, as it were, quite different beings from ourselves, who are only passengers. The captain, Br. Garrison, in general a very cautious man, acted here like a resolute hero: he himself took the helm, and did not leave it till we came to an anchor; Erhard went to the mast-head, and kept a diligent look-out ahead; Schout acted as boatswain, and gave directions to the sailors about the shifting of the sails. We were obliged to hold on a serpentine course, like Indians tracking their way through the forest. The passage was frequently so narrow, that the ship struck against the ice, sometimes on the right, and sometimes on the left hand. We could also discover sunken rocks, which it appeared impossible for us to avoid. But the unseen hand of our God preserved us from running upon them, and made a way for us between the ice, through the fog, and over the rocks. Notwithstanding the imminent danger of our situation, there was not the least confusion on board; on the contrary, there prevailed throughout our little bark, a peculiar spirit of love and peace. As for myself, I felt no alarm, but often was constrained, whilst standing near the helm with Br. Garrison, to weep for joy over the gracious help vouchsafed to us by the Lord. By degrees the fog cleared away, and the land was easily recognised, but the ice extended quite into the harbour. Our Brethren in New-Herrnhut came to meet us with trumpets, and were full of joy and astonishment at our arrival.

“There is an old saying, that all good things go by threes. This may have taken its rise from the three great works of our Lord—the creation and redemption of man, and his regeneration to eternal life. As you are aware, I have been three times in Livonia; the first time to obtain information; the second, to assist in the harvest during the great awakening among the Lettonians; the third time, to build a house for the instruction of youth. Thus I am now in Greenland, also for the third time. First, I came to explore the country and to bring a house from Copenhagen*; again, I was permitted to take share in the joyful harvest which had followed the seed sown in tears, and to bring a second house from Amsterdam†; and this last time, I have been favoured to bring with me from New York, a provision-house for the Greenlanders. Out of the Amsterdam house, I was able to construct two—the Greenland sea having furnished sufficient wood for the purpose; and the materials which I have brought from New-York, have been likewise sufficient for the erection of two houses.

“My lot and calling are truly important to me, but I am nothing. A poor miserable and sinful being—such is my character. I desire to plunge into

* In 1733, with the first Missionaries, Matt. & Chr. Stach.

† In 1747, when the Mission began to be attended with enlarged success.

the ocean of divine grace with all my misery, and to creep into the cleft of the rock which everlasting mercy has opened. In this condition may I remain, and when I cannot sing psalms of praise, may I at least find comfort and relief in singing *Kyrie Elëison*, (Lord have mercy.)”

III.

To the same.

“The work which our Brethren and Sisters have performed in Pennsylvania, within the space of eight years, throughout the length and the breadth of the land, in spirituals and in temporals, and *that* with cheerfulness and diligence, notwithstanding numberless trials and difficulties, has filled me with astonishment. Often have I been tempted to ask, how is it possible that the human frame can endure such hardships, and that the spirit should rise superior to them. But I have soon recollected that the grace of Jesus works mightily in those who devote themselves to the service of His Church, rendering light and pleasant all difficulties of whatever kind. A willing people, the children of one family, who labour together in love and simplicity, are able to achieve much that seems impossible to others. Our Brethren have likewise a good testimony from all the dwellers around them, and are accounted honourable and upright people. Even the few who have gone out from among us, speak well of the community they have left, with the exception of one, who has written a light-minded book. But—“Let him curse, perhaps the Lord hath bidden him,” and yet he shall be brought to shame. The accuser of the Brethren may here and there have found something to lay hold of; and therefore, permission may have been given him to rise up against us, and to injure our good name; in order that we may be a little less known to the world, and that our life may be more completely hid with Christ in God, than has hitherto been the case. Nevertheless, I believe that our Saviour will cause us still to be a light to the world and a good salt in the earth; we shall remain witnesses of the blessed truth, that God was in Christ reconciling the world unto Himself; and we shall be acknowledged as his disciples, although the world will not confirm this judgment. It is enough to know that those who calumniate and rail at us deal in most impudent falsehoods, being all the while convinced of the very reverse of what they state. On the other hand, to give the world opportunity to blaspheme, or to lay a stumbling-block in the way of any one who is in search of the right road, is an offence which our Lord will not pass over. *He tempts no man*,—that is true,—*but every man is tempted, when he is drawn away of his own lust, and enticed.* And when Satan finds that he can make a capture, he goes and begs for leave, either to go forth into the swine, or to enter into a Judas, or else to *return into his own house where he was before.* Should he find this impracticable, because the door-posts are sprinkled with the blood of the Lamb, yet he has power to create much disorder, as the unworthy communicants at Corinth did not fail to experience. Under the new covenant, however, the weakest shall be as David. And he who has the key to the house of David (Isa. xxii. 20—22), and knows how to lock himself up in David’s fortress, is not in danger of becoming a prey to the enemy, on account of his natural corruption or vileness.

“You, my dearly beloved Brother, are also favoured to possess the key of David; you have the law of Christ, the law of the Spirit, which maketh alive in Christ Jesus, the law of righteousness, the word of the Cross. But he that hath the bride, is the bridegroom, who maketh joyful all his friends. You stand and hear, and rejoice greatly because of the bridegroom's voice. Whatever he saith unto you, that do you declare to others, concerning his manifestation in the flesh, his nature, his bride in her beauty and her blessedness; all this set forth, but venture not further than He is pleased to lead you. Rejoice in the tents in which He has caused you to dwell, in your office, in your work, and in the grace bestowed upon you, to amend whatever is defective in Greenland, in Pennsylvania, and wherever anything is to be found among us, unlike the pattern of the Cross which our Saviour has shewn to us.

“As soon as the wind become fair, we purpose to return to New York. Hence I hope once more to visit Pennsylvania, to learn whether our Brethren and Sisters are ready to exclaim “Here it is good for us to be: here will we set up our tabernacles.”

Narrative of the Voyage of BR. AND SR. VALENTINE MÜLLER, from COPENHAGEN to LICHTENAU in GREENLAND, from March 31st to July 7th, 1832.

ON our arrival at Copenhagen, on March 21st, we found the vessel with which we had left Greenland last year, called the *Hvalfisken* (the Whale) ready to return to Greenland, and sailed in her on the 31st. After many delays on the Danish coasts, owing to contrary winds, we were joined by two other whalers, the *Egedesminde* and *Navigation*. On board of the latter where the Brethren *Tietzen* and *Richter*, with whom we exchanged visits.

April 10th. We left Cronenburg in company of fifty ships; the *Navigation* kept us company. Having entered the ocean, we encountered a heavy storm from the South, and all the passengers were ill.

25th. The *Navigation*, which had been separated from us in the storm, again joined us. We were within hail, and the captains resolved to keep together, which afforded opportunity for much conversation by speaking trumpets and signals. This and the favourable wind rendered our passage to the 2nd of May most agreeable.

Being, according to the ship's reckoning, in 56 N. lat. and 42 W. long. from Greenwich, our captain proposed to change his course from W. N. W. to N. N. W. which he made known by signal to the captain of the *Navigation*. It was not observed, and we kept our course. About 4 o'clock in the morning, an iceberg was seen about a mile off, which is an unusual phenomenon in this latitude. At 7 o'clock, we passed by many fragments of a wreck, and the number increasing as we proceeded, our attention was not a little excited. The current prevented us fishing up more than two rudders marked with the name of *Shannon*. We now feared that an English whaler must have been wrecked in this neighbourhood, and earnestly looked out to discover any of the unfortunate crew. The captain, ascending the mast, discovered something looking like the mast of a ship, without sails, which I also saw from the deck. We now acknowledged the merciful providence of God, in preventing our altering

our course, by the failure of the signals made to our companion; for otherwise we should not have had it in our power to save the lives of a considerable number of our fellow-men. Both ships now set all sail towards the mast, and in a short time we saw the wreck of a large three-masted vessel; the main and fore-masts were broken off to the height of a man above the water, the mizen was left as high as the round-top. Both ships placed themselves to leeward as close as possible to the wreck, where two men were seen creeping along the bulwarks. Our boats were immediately lowered, but those of the *Navigation* reached her first, and took up all who could help themselves; ten others lay upon the deck, and were not able to move for hunger, wet, and cold. They were brought by the sailors into our boat by means of ropes, and hoisted on board. No words can describe the miserable state and appearance of these unfortunate people, who could not even crawl upon their hands and knees, and yet lifted up their frozen hands and arms begging for food and drink. Only their captain and doctor were able to stand. The rescued people were distributed between the two ships. We had the doctor and twelve men, being the most reduced and sick. The captain and the other twelve were put on board the *Navigation*.

The following is an account of this dreadful catastrophe—The ship was the *Shannon*, a beautiful English whaler, commanded by Captain Davis, with 48 men on board, and had sailed from Hull on March 26th. On April the 27th, she ran with full sails upon the same ice mountain which we had seen on May 2nd, and which was perhaps the only one within 80 miles. Instantly, the bowsprit, main and fore-mast, with all their sails and tackle, fell over into the sea, carrying 22 men and six boats with them. The ship sprung a leak, and her stern sunk into the water, but righted again. Her whole left side was broken by the iceberg, and the ship rapidly filled. The sailors sleeping below were obliged to run instantly upon deck, without waiting to dress; no fresh water or provisions could be saved. They had, indeed, brought a ton of flour and another of bread upon deck, but the ship having sunk on her larboard side, the waves carried the bread with them, and the crew had nothing to subsist upon but a little flour mixed with sea-water. They sought to quench their thirst by sucking a piece of beef which they had hung in the shrouds on departing from Hull, and which the waves had spared; but this was by no means sufficient to satisfy their hunger, and some opened the veins in their arms, and drank the blood. They had no shelter but a small dry place on deck, on which they lay covered with a sail, where, in calm weather, the waves did not reach them. Thus these miserable men spent their time, trusting alone to the almighty help of God in their dreadful situation; but they sometimes lost all hope of deliverance. Their captain, however, continued to encourage them, declaring his firm conviction that God would consider their misery, and not suffer them to sink under it, but would send help and deliverance. Their hopes revived, and they took refuge in prayer; and indeed their cry came up before the Lord, who will assuredly not turn away from those who seek Him with their whole hearts. Captain Davis was the first to discover us on May 2nd, and announced to the crew that two brigs were coming from the eastward;

the majority of the men being too feeble to rise, or ascend the mast, to be convinced of the truth that God was, indeed, appearing for their rescue. We afterwards found true religious feeling in these poor people. Even our rough Danish seamen conceived much respect for them, as they listened to their morning and evening devotions. I regretted exceedingly that I was not able to converse with them in English, especially with Dr. Campbell, a serious young man from Edinburgh, where he knew some of our friends.

After we had endeavoured to administer some refreshment to the poor people, and had a little recovered from our surprise, our captain sailed round the wreck to see whether he might still save some of its cargo, but the waves beat over it in such a manner, that it would have been a dangerous experiment to attempt it. Casks were rolling backwards and forwards, and numberless sea-gulls were preying upon what they could find. We therefore proceeded, and took the N.N.W. course. But now great difficulty arose how to dispose of the 13 rescued people. They were all sick, and suffering extremely. Our own ship was so full of goods from Copenhagen, that we could scarcely find room for our baggage. My wife and I had a very small cabin, 2 feet broad, and $4\frac{1}{2}$ long, for each, and hardly room to dress. The window was 3 inches by 5. All the cabins were in the same proportion. Our sailors resolved to lie in the hold among the ropes, and to give up their births in the kitchen to the suffering crew. During the first night, one of the poor Englishmen died of mortification, and the rest were in such excessive pain in all their limbs, especially in their legs, that they groaned and cried like little children. It affected us extremely to witness their misery.

The second day, another died, and was buried in the sea. Some of the poor people were in such a state, that their extremities had to be amputated; not to speak of other annoyances. The smell on board was intolerable, inasmuch that several of our sailors grew ill.

The inside of the ship was continually fumigated with vinegar and gunpowder. Every one willingly contributed old linen for the surgeon, and we distributed as much clean linen as we could possibly spare. I gave my coat, waistcoat, trowsers, and shirts; and my wife, her linen. Our Captain and his people did all in their power to nurse the sick, and to alleviate their pain, and provided them, as well as possible, with provisions.

We now fervently desired to see land, from which we were 400 miles distant; but, on May 7th, a heavy storm from the north drove us 100 miles to the southward. On the 11th the wind changed, and brought us to the 60 deg. of W. Long., west of Lichtenau. We had to tack through much drift ice, and were again joined by the *Navigation* on the 21st, when we heard that our fellow travellers were all well. On board that ship, they found it easier to care for the distressed people, being able to lodge the 13 Englishmen in the hold, of whom a smaller proportion were sick; but their fresh water began to fail them. Two of our sufferers died on the 22nd, and the offensive exhalations on board made it necessary to have a general fumigation throughout the whole of the vessel, cabins and all. Another patient, who was removed into the cable-tier, died on the 25th, and the kitchen was cleared and cleansed.

To day the Captain of the *Navigation* sent to request that we would take two sick people on board our vessel, and send him the doctor. This our captain declined, and indeed all the medicines were exhausted, and none left for our 4 patients.

After many days of dark weather, a solar observation could be taken, by which we found we were approaching the coast, and could even distinguish the surf and the snowy mountains.

On the 29th, we gained the harbour of Fredericsshaab during a violent snow storm, which prevented the ship being seen from the land, till she came to an anchor and some guns were fired.

We left Fredericsshaab, which is 50 miles from Lichtenau, on June 14th. We soon got into drift ice, and were surprised to see how the vessel worked its way through the flakes. Whenever it fell calm, she was fastened to one of them, lest the current should drive us upon the rocks. We saw many icebergs, and passed one of them very close. Our masts were 160 feet high, but appeared nothing compared to its height. At twelve at night, we reached the bay of *Kiortalik*, near the Danish settlement of Arsut, From thence I wrote to the brethren at Lichtenau, for we were truly weary of our imprisonment of 11 weeks on board; but it was not till the 26th, that we could prevail upon a man in a Kayak to forward our letter. Proceeding from thence through the drift ice, a sudden gust of wind had nearly driven our ship upon a rock, and, indeed, we were some time aground. The English sailors on board assisted to bring us off. Towards morning we were aground again. In the evening we were rejoiced by the arrival of the Lichtenau boat, which the Captain begged us to detain, and which we accordingly took in tow. The Greenland female rowers employed themselves in singing hymns, by which our Captain was much edified. In the evening we arrived within three miles of Julianenhaab; but though on the 5th and 6th of July it rained very hard, we were so weary of our stay of 14 weeks on board, that we took our departure in the boat, with praise and thanksgiving to our merciful Saviour, who had preserved us in peace and safety 99 days on the ocean. On observing to our rowers, how well they managed to penetrate through the fields of ice, they replied, that, when their teachers were with them, they never thought themselves in danger. Near the *Kakortokfiorde*, however, their courage was put to the test, for the ice was so close, that there was no opening to be seen; they, therefore, proposed to put up a tent on a neighbouring island, and wait, which I opposed, and we proceeded. We had, however, to cut a passage through the ice with an axe, and thus reached Matthews-land, the place where Matthew Stach spent the winter in 1764, before Lichtenau was built, and which is, therefore, called by his name to this day.

On July 7th, at 4 AM. we got within an hour's row of Lichtenau, and saw our dear Greenlanders coming towards us in Kayaks and women's boats from all quarters. On landing, we were surrounded by them, and welcomed with music and singing. With our dear fellow-labourers, who soon joined us, we covenanted anew to persevere in the Lord's work, as his weak instruments, and according to the grace and ability he may be pleased to dispense unto us.

VALENTINE MÜLLER.

WEST INDIES.

JAMAICA.

Extract of the DIARY of IRWIN-HILL for 1832.

January 2nd. In the afternoon we hastened our departure for Montego Bay, to take shelter under the roof of our Christian friend, the Rev. Mr. Murray of the Wesleyan mission. Another worthy friend, John Manderson Esq., offered us a brig which he had purposely detained in port, as a final place of refuge with his family, should the deluded people succeed in burning the town of Montego Bay.

3rd. I went back to our habitation, accompanied by the commandant stationed at Irwin, and the overseers, to look over the place, as the soldiers or patrol came nearly to our land.

5th. Andrew Hall, the negro-helper on Williamsfield estate, who, with his family, had been with us since last Friday, got a pass, allowing him to return thither, to see what could be done, to secure the refractory, and comfort the fearful-hearted.

14th. Three ladies and two children, who had fled into the cane-pieces, after their properties were destroyed, were brought to town by a party of militia, unhurt. They had lived five days in the fields, in constant dread of being drawn from their retreat by those who had burnt their houses.

15th. There was a report that our catechumen *Edward* had been murdered by the rebels, for persuading his fellow-servants to return to their duty, and refusing to join the rebel party. This was confirmed on the 16th, by his afflicted widow and 4 children calling at our lodgings to tell the mournful tale.

This man's case was remarkable. He had been married some years ago in the parish church, and was head-driver on Hampton estate. Last Christmas twelvemonth, he and another couple came to us, and wished to be considered under our charge. On the second Christmas holiday, the 26th ult., which was our prayer-day, Edward and his wife were to be received into our congregation, and the other couple admitted among the Catechumens. All seemed very happy, when just as the service was going to commence, a messenger came in haste, to say, Edward's master must see him directly, as he was going on duty, being a captain in the militia, and must give his orders what to do during his absence. With aching hearts, he and his wife had to leave us immediately. Edward, when bidding good bye, said, "If the Lord spares me, we will come down from the mountains on New Year's day:" and I promised to receive him on that day as a member of our church. On the 28th ult. his master's property, with many others, was burnt. Edward and his family fled into the woods, the rebels being in search for him, as he would not join them, and was concealed three days: he then went to his master, to know what he should do, and was advised to return and do his best to persuade the people to return to their work. He went to his house; and, as he was taking some food, the rebels came up, ordered him into the mill-yard, and shot him through the heart.

The rebel captain next ordered his wife to kneel down and follow her husband into eternity. They then fired at her and she fell, her children crying out that their mother was dead. The rebels afterwards marched off, leaving her, her dead husband, and her children, on the ground; but, excepting the fright, she was unhurt; the rebels, it is said, not intending to kill her.

29th. Attended divine service as usual, in the parish church.

30th. To-day I had the joy to hear of the acquittal of Br. Pfeiffer by the court-martial.

31st. I went to Tryall estate. The people were exhorted to faithfulness, and entreated not to regard the threats held out by the disaffected.

February, 1st. His excellency the Earl of Belmore, our governor, landed at Montego Bay, to see what his presence could effect in this distracted district.

2nd. We returned to Irwin-hill, having been 4 weeks hospitably entertained by our dear friends, Mr. and Mrs. Murray. We rendered thanks to the Lord for preserving us and our dwelling during the late eventful period. We immediately set about bringing our house into order, our loss being very trifling, considering the alarming state of things. The Lord be praised for all his mercies! The large Baptist chapel at the bay was levelled to the ground, and the Methodist chapel threatened; but the moderate party succeeded in saving it. This was a week of very great anxiety to us all.

12th. Last Sunday, 7 persons, and this day 15, joined us in our public devotions. During the week, several of the rebels were executed at Montego Bay, and in the country. It was a melancholy season to us all.

19th. Our auditory to-day consisted of 34 persons.

23rd. I went to Kirkpatrick Hall estate, to see if I could assemble the children; but could effect nothing.

Sunday, March, 4th. A small company met this forenoon, to pray the church-litany and meditate on the gospel of the day. We then conversed individually with most of those present, inquiring into some melancholy cases which had occurred, and encouraging our people to renewed faithfulness.

12th. Visited the sick on Fairfield estate; and the following day met the children at Irwin.

16th. Our day-school was resumed for the first time since Christmas.

April 5th. Visited the sick, and spent an hour with the children at Irwin.

8th. Purposing, God willing, to have the Holy communion on Easter Sunday, we requested all our members to come early to speak with us, that we may be the better able to judge of the fitness of our congregation to go to the Lord's table.

Palm-Sunday, During our conversations with some of our communicants, heard fresh accounts of the distress and privations of a number of our poor members, who, by the circumstances of the insurrection, have been stripped of every thing. We had likewise to hear of the sad effects of that libertinism which shewed itself so awfully during the continuance of the insurrection.

On Monday and Tuesday evenings, about 20 persons met our family circle, to hear the history of the last days of the Son of man; Wednesday and Thursday, the evenings were unfavourable.

Good Friday. We had service both in the fore and afternoon, and, the Irwin people having the day given them, we had a good attendance.

Easter Sunday, Assembled at sunrise to cheer each other with the glad words, "The Lord is risen, indeed;" and to pray the Easter-Morning Litany. At 10 o'clock our fears, if we had any, were dispelled by the sight of a full church. In the afternoon, our negro brethren and sisters, whom we had previously spoken with, joined us in partaking of the Holy communion. It was truly a refreshing season to us. 54 were present. A few were advised not to go this time; two were suspended, and two disowned.

May 5th. This week my leg was in a very painful state, and I was obliged to rest in body, while my mind was fully engaged in pondering over the report of the Honourable House of Assembly, just published in the papers. The charges, as far as the Brethren are concerned, I know to be unfounded.*

6th Attempted to keep the morning services, but was afterwards glad to seek relief from violent inflammation by rest and cooling medicines.

13th. was able to attend to the services, and on the—

15th. to go to New Carmel, to meet the conference.

30th. The baptized brother *Anthony*, of Irwin, departed this life yesterday. He had been for many years afflicted with a sore leg. Of late it appeared to heal, but this change was followed by other bad symptoms, and he was taken to the hospital. I saw him about three weeks ago, and he then assured me that all his hope was in Jesus; and, raising his hands upwards, he added, "I will wait his good pleasure." To-day we committed his remains to their resting place.

June 6th went to Tryall, and met the younger branches of these people.

10th. Being Whitsunday, we celebrated the Holy communion, with about half the number of our communicants; the lateness of the crop, which was partly occasioned by very heavy rains, prevented many attending. The roads being impassable, and the mill-yards wanting many former conveniences, occasion much distress and sickness among the people: Irwin estate was, however, exempt from these trials, and finished the sugar harvest a month since.

16th. The roads continue bad from daily rains; the cattle are almost exhausted, and the people are longing to see the close of this tedious and distressing crop-time.

July 1st. Had the joy to receive a packet-letter from Br. La Trobe, which at this time cheered our spirits much.

4th. The aged sister, *Ann Hall*, departed last night. She was baptized in 1826, and we have reason to hope that she was received in mercy by our Saviour, in whom was all her trust. This afternoon we accompanied her remains to the grave. A respectable company was present, whom I addressed from the words, "Him that cometh to me I will in no-wise cast out."

Sunday, 8th. *Mary Sharp* (whose husband had been murdered during the rebellion), and two of her children, attended our service. We were glad to see her, and encouraged her to come more diligently to church.

* See Remonstrance of the Missionaries, p. 205 of this volume.

26th. Visited the sick in Irwin hospital, several of our people being laid up; among them the aged sister *Molly Grignon*, nearly blind, but quite happy; possessing the hope of eternal life through Jesus Christ.

27th. There was a total eclipse of the sun. Many of the negroes were so alarmed, that they hastened to pray, thinking the last day was come. We hope this momentary fear of death and judgment may be of use to some careless sinners.

31st. I preached on Fairfield estate to a large company of negroes and some gentlemen. The crop there is only just got in.

August 5th. Having previously conversed with 77 of our people, 67 partook of the Lord's supper with us, and two were spectators as candidates for the same. The Rev. Messrs. Murray and Bleby attended our forenoon service, their own chapels being shut up.

9th. The baptized brother *Philip* of Irwin departed this life. He had for years been afflicted with the Lazarus-sickness; was baptized in 1830, and came as often as his strength permitted to church, seating himself in a corner to avoid observation. He was anxious to hear the word of life, and we trust found therein divine consolation, to cheer his spirit whilst struggling with an afflicted tabernacle.

14th. The communicant Sr. *Mary Hall* departed this life, after having been a great sufferer for many years, and often apparently near her end. But loving the House of God, she was sure to be in her place, if she could creep thither; and she was with us at the last communion, very happy in spirit, and thanking the Lord for His supporting grace. She became a member of our church in 1820, and was the first Sister belonging to Irwin estate who went with us to the Lord's table in 1821.

19th. Called to mind, with joyful hearts the centenary jubilee of the Brethren's Missions to the Heathen, and especially of the first to the Danish West India Islands, undertaken August 21st, 1732. We also remembered that yesterday it was 17 years since one of the Brethren's Missionaries first declared the word of the Cross in this neighbourhood. It was a happy day to us, and we trust the remembrance of it will be useful and encouraging.

Sept. 13th. Was the funeral of our helper Brother, *A. Longlands*. He was one of the first who joined us from Williamsfield; and, having counted the cost, he persevered, though he had often to experience the truth of that text, "All who will live godly in Christ Jesus, must suffer persecution." After serving his master forty years, he, with five others, claimed and obtained their liberty. He then retired, and earned his bread by job-work, living with his wife, a slave belonging to another estate. In general, he was of a patient and forbearing disposition; and we had often reason to admire his confidence in the Lord under severe trials, and his hope that we should see better times. And this was specially the case, when the Lord added to our number, and favoured us with many tokens for good on communion and prayer-days. About last *October*, we had the grief to deprive him of his office of helper, for striking another free man. Though it was, in some measure, done in self defence, the other threatening to ride over him, we could do no other than suspend him. About a fortnight since, he was seized with the prevailing fever, and sunk under its ef-

fects. Our helper brother *Andrew Hall* (a near relative) ministered to his wants, and saw him laid in the grave, his wife and mother mourning over their irreparable loss, for he had always proved himself an affectionate husband and son. His age was about 54 years.

30th. The Rev. Mr. Murray and 30 of his communicants partook with us of the Holy Communion, being deprived of their own chapel at Montego-Bay. They afterwards expressed their thankfulness, assuring us they would long remember the blessing they had enjoyed.

October 2nd. Went to *Tryall*, and on the 3rd to *Irwin*, to see the children, of whom only 30 attended at the former place. At the latter, 100 hearers gave much attention to the words spoken.

14th. The children attended the schools, and the adults assembled in considerable numbers to the services of the day. Much sickness and fever prevailed on all the estates, and we visited many of our people in the sick-houses.

23rd. Went to *Fairfield* to be present at the Mission-conference, and on the 28th, had the favour to enjoy the Holy Communion with the congregation there.

Nov. 2nd. We proceeded from *Fairfield* to *Malvern*, to spend the Sunday at that station, now called *New-Bethlehem*. Here we staid till Monday, thankful for what we had seen and enjoyed; and, with the assistance of our kind friends, Mr. and Mrs. Scott, of *Lennox*, arrived on the 9th safe at *Irwin-Hill*.

11th. The married people assembled to day in fellowship before the Lord, and were exhorted to follow the directions given in the word of God, in reference to their particular state.

15th. Visited in the hospital at *Irwin*, and among others, saw the communicant brother *Frank Shaw*, who has been very ill, but is now in a convalescent state. He is a man of few words, but enjoying the consolations of the Spirit: his declarations were very satisfactory.

December 2nd. The children from *Irwin* began to assemble, by direction of the overseer, three days in the week, to learn to read. Yesterday 28 attended, from 3 to 9 years of age, but most of them under 7.

9th. A woman was baptized, and a couple married.

Christmas. Though not so well attended as on former occasions, we had the pleasure to see most of our people from the neighbouring estates, except *Tryall*. Six adults and four children were baptized, and we and our people were cheered by feeling the presence of our Lord, while we celebrated His coming into the world to save us.

31st. The existing regulations not permitting our people to join us this night, we had only our family, including our day-scholars, to unite with us in prayer at the close of the year. We brought our thanksgivings to the Lord, for supporting us during this most trying period; in which, neither we nor our poor people have been forgotten by the Good Shepherd.

Though we have no increase in our numbers, we have much to be thankful for; our church is not only standing, but open to all who desire to come thither and worship before the Lord. There our spirits have often been cheered and our souls refreshed, when we appeared before Him.

In the year 1832, 9 adults, and 19 children were baptized; two women received into the congregation; departed this life, 9 adults and 1 child; publicly excluded, 3; suspended, 14; 7 were admitted to the Lord's supper, and 4 are become candidates; six couples were married.

Our congregation consists of 111 communicants; 20 candidates; 46 baptized; suspended, but not disowned, 14; in all, adults. 191

Baptized children, acknowledged members. 196

To which may be added 30 candidates.

Total 387

JAS. T. LIGHT.

From BR. J. ELLIS.

IRWIN HILL, *April 23rd*, 1833.

“DEAR BROTHER,

“I addressed a few lines to you in the early part of this month, which, together with a little package, containing the account of income and expenditure for 1832, I committed to the kind care of one of our island's curates, the Rev. C. F. Hall. I there stated, that Sir H. Fitzherbert had offered to build a house and church, and give the land for a settlement in the parish of Vere; besides aiding in the support of the missionary. I hope you will do what lies in your power to forward an application which promises so many advantages for the attainment of our main object. Our call to have some kind of preaching place or settlement in Milegully likewise becomes urgent. One gentleman has offered 50*l.* towards it.

“Since the date of the letter referred to, we have had the satisfaction to meet at our Mission-conference, held at New-Carmel. We could there rejoice together, with thanksgiving to the Lord, that our several congregations have of late been more numerously collected on the Sundays, and that the individuals have, generally speaking, manifested a greater earnestness for the word of life. We could all bear testimony, that the Passion-week and Easter season had been times of refreshing from on high; and were encouraged anew, as we felt our faith and hope strengthened, unitedly to commend our several flocks to the great Shepherd and Bishop of our souls.

“The Sunday after Easter we were favoured at Fairfield with a most friendly visit from our worthy governor and his lady, The Earl and Countess of Mulgrave; Colonel Phipps, his Lordship's brother, and Major-General Robertson accompanied them. After attending Divine Service, Lady Mulgrave and the party visited the Female Refuge School, which has recently been commenced at Fairfield for the benefit of destitute young females, and of which the Countess of Mulgrave has kindly condescended to become the Patroness. The 11 girls who have been admitted, were briefly examined as to their attainments in the knowledge of Christian doctrine, and afterwards united their voices in the best manner they are as yet able, in singing a hymn. Lady Mulgrave manifested much interest in the prosperity of this institution, which is highly encouraging to the Ladies' Committee who have been instrumental in forming it. We know that the members of our congregation were highly gratified with this visit of the representative of their sovereign, though they were somewhat abashed, and, indeed, rather too backward in expressing their loyal feel-

ings and good wishes for his Excellency, who, in the most kind and condescending manner, gave an opportunity for any and all to approach him. After partaking of some refreshment, and expressing their good wishes, as well as their sincere regard for our Mission, His Lordship and his interesting party proceeded to the neighbouring plantation, Knockpatrick, to spend the evening. The next morning, they proceeded to Spanish Town, the seat of government, Lady Mulgrave spent some weeks in the neighbourhood of New-Carnel, which place both her Ladyship and the Governor favoured with a visit.

FAIRFIELD, *May 11th.*

“YOU may easily suppose that your account of the great deficiency in our funds is somewhat discouraging to us. In this island, we have around us on every side, though not within sound of the Sabbath-bell, poor benighted heathen, ignorant of their lost condition as sinful beings, ignorant of the nature and value of their own immortal souls, and, of course, ignorant of the Saviour of the world. To evangelize these, would be a delightful task, and the way, on many sides, seems to be open, but the means are wanting. They *cannot hear without a preacher; and how shall one preach, unless he be sent?* How much need have we, then, to pray the Lord of the harvest to send forth labourers into His harvest? and, has he not already given the command, ‘Go ye into all the world, and preach the gospel to every creature.’ Who then can be so indifferent to this parting injunction of our Lord, as to withhold the Word of Life from perishing sinners. Surely our countrymen will not hesitate to co-operate to the full extent of their means, in a work of so great importance.

“At Fairfield, during the year 1832, 76 persons were baptized or received into our fellowship; 69 became candidates; 8 were re-admitted; 45 admitted to the Holy Communion; 56 became candidates; and 3 were re-admitted. These, together with ourselves and the congregation at Fairfield, I would recommend anew to your faithful intercession.

J. ELLIS.”

From BR. JACOB ZORN.

SPRING-VALE, *April 15th, 1833.*

“DEAR BROTHER,

“YOUR friendly letter of November 21st should have been answered long ago. One cause of delay was the illness of Sr. Zorn and myself, who were attacked by fever at the same time, myself indeed but slightly, but my dear wife severely. From its effects, she is now, thanks to our gracious Lord, gradually recovering. This has naturally been, for the last two months, a draw-back on our activity: but we hope now, with new courage and thankful hearts, to resume our regular duties, trusting that the Lord will continue to bless our labours in his vineyard. During our illness and convalescence, we experienced the kindest attention from the members of Mr. M. Farquarson’s worthy family at this place, and from our esteemed friends, Mr. and Mrs. Scott, of Hopeton, thus finding the promise of our Lord, Matt. xix. 29. ‘Every one that has forsaken father or mother, &c.,’ abundantly verified in our experience.

“In every sense it is indeed true, that the Lord’s thoughts are not as our thoughts. The last year’s insurrection seemed to raise impediments to our use-

fulness in every way, but yet *'He has not left Himself without witness.'* Amid the trying scenes of that memorable year, we could, in a limited sense, apply the apostle's words to ourselves. *'We were troubled on every side, yet not distressed; we were perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'* The little congregation at New Fulnek felt the shocks of the great enemy's assaults, but we thankfully perceived, that, with the exception of a few, our members were strengthened to withstand him in the day of temptation; and now we have hopes that some who then wandered will return to the Shepherd and Bishop of our souls. I do not allude to any participation in the rebellion, for in that none of our members took any part; but to the lamentable indifference to religion which infected many who were previously considered in a hopeful way. At such seasons, the Lord separates the wheat from the chaff, frequently shewing us how unable we are truly to discriminate, and causing us gladly to leave the final decision in His hands. Notwithstanding these adverse circumstances, our congregation has not diminished, but increased by upwards of 30, so that, at the conclusion of 1832, the number of souls under our charge was about 335, exclusive of 100 children.

"But it is not so much in the accession of numbers, as in the evidences of divine grace in the soul, that we recognize the Lord's blessing, and of this, we are thankful to say, we have plain proofs in the life and conversation of not a few of our people. There *are* a few who, we believe, 'count all things but loss, for the excellency of the knowledge of Christ Jesus our Lord;' and a number of others, who, though not so far advanced in the Divine life, 'have steadfastly set their faces Zion-wards.' We are never more pleased than when any one comes with his Testament to inquire the sense of a passage, or to receive further elucidation of the subject of the public discourse, though we could wish that such instances were of more frequent occurrence.

"At the private conversations with our communicants before the last celebration of the Lord's supper, I was gratified to find in most of them a great tenderness of conscience, and a willingness to forgive injuries. Circumstances will occur that call for mutual charity and forbearance, as in the case of one negro's pigs breaking into another's provision-ground (these grounds being at a distance of several miles from their own habitations), and destroying a great part of the support, he depended on for himself and family. May the Lord grant them all a larger measure of Christian graces.

"The year we have now entered on will, we trust, pass in peace and quiet, so that every one may be permitted to worship God according to his conscience. The Lord ruleth in Heaven, and will accomplish all His purposes. May a time of rest be improved by all the churches, and the past trials be always held in salutary remembrance.

"The late celebration of the Passion-week was blessed to many souls in our congregation. On Good-Friday, the usual services were well attended, several proprietors who had not been in the habit of doing so, giving their negroes the day; and Easter-Sunday brought an overflowing congregation, to whom the joyful tidings of the Lord's resurrection were proclaimed. I am happy to be able to state, that, notwithstanding the general ill-will against 'Sectarians,'

amongst whom we are commonly classed in Jamaica, there are two families in this neighbourhood who have invited me to preach regularly at their houses. With the Lord's blessing, we hope they may become fields of usefulness. 'The Female Refuge School,' lately established at Fairfield, will likewise, it is to be hoped, lead souls to Christ. The institution was projected by several pious ladies of the established Church, and has met with unexpected success in obtaining subscribers; besides the honour of the Countess of Mulgrave's patronage. It was placed under Br. Ellis's inspection at Fairfield, as more likely to be permanent under his management, than under that of a clergyman who has no fixed residence; and, as the great majority of the members are of the established Church, the institution forms a pleasing link between the two Churches for the attainment of benevolent purposes.

"Our dear Br. Light, from whom we part (though but, as we hope, for a season) with great reluctance, will be able, on reaching London, to give you a detailed and faithful account of what is going on here. With Br. Light, I shall send our Diary and the Minutes of the Mission-conference, begging you to forward them to our directors in Germany. Br. and Sr. Ricksecker will take Br. Light's place till their return, and Mesopotamia will be supplied every fortnight from the adjoining stations.

"The rest of the Brethren and Sisters, as far as I know, are well; and the Lord continues to smile on their labours. Br. and Sr. Haman, at Malvern, are much pleased at the prospects around them; many persons seem very anxious for the Word.

"The governor has lately been several times in our neighbourhood, visited New-Carmel, and made many inquiries. Lady Mulgrave also examined the children at that station, and expressed herself highly gratified.

"We beg you not to forget us and the work committed to us, in your intercessions at the Throne of Grace.

JACOB ZORN."

From Br. P. RICKSECKER.

IRWIN-HILL, *May 15th, 1833.*

"DEAR BROTHER,

"SINCE the date of my last letter to you, I have passed through a season of severe trial, owing in part to the state of my health, and in part also to a variety of discouraging circumstances connected with our service at Mesopotamia. My journey to Spanish-town in November last, in obedience to the summons of the committee of the House of Assembly, was performed under much bodily suffering. On my return home, I was so ill of fever as to be obliged to keep my bed for some days. My recovery was slow; yet I was able, through the gracious help of the Lord, to attend the Mission-conference at Spring-vale, on the 20th February. I afterwards paid a short visit at New-Beaufort (or Petherton) for change of air, and thence proceeded to Irwin-hill, agreeably to my appointment, to supply the place of our dear Br. Light, during his visit in England. While at New-Beaufort, we visited Mesopotamia every fortnight; and, as long as the present arrangement continues, our Brethren in Westmoreland, and at Spring-vale, will undertake to care for the small flock belonging to that station, and for the religious instruction of the negroes on the estate. At New Beaufort, there is every encouragement for the Missionary; one Sun-

day we spoke individually with 84 candidates for baptism, and new people, besides holding three services, which were well attended. I consider this place superior in healthiness to that of any of our Jamaica stations; though higher than Fairfield, it is not so bleak, but altogether very agreeable for a weak constitution. On the 4th May, we reached Irwin-Hill, and Br. and Sr. Light have since made us acquainted with the various circumstances of this little flock, as far as time would allow. It is very satisfactory that the Irwin children are permitted to come to school three times in the week, and that there is an opportunity of doing some good to souls, by visiting the negroes on five contiguous estates. Last Sunday, the Holy Communion was celebrated here, and the Lord made the day one of especial blessing to all the participants. Many tears were shed by the negroes on taking leave of Br. and Sr. Light, who purpose embarking on board the Garlandgrove, either to-morrow or early on the 17th. May the Lord go with them, and the dear children who are to be their companions, and bring them safe to the desired haven. Pray for us, that we may be strengthened for the performance of our work at this place, and enabled to do something in the service of our Master.

P. RICKSECKER."

ST. KITT'S.

Extract of the DIARY of BETHESDA for the year 1832.

January 1st. OUR church was filled with attentive hearers. We offered up prayers and intercessions for our rulers, and for all mankind, especially for those who are not yet favoured with the light of the gospel; praying that all nations may be brought to the knowledge of the truth as it is in Jesus.

6th. Early in the morning, we had a shock of an earthquake. In the evening service, which was numerously attended, we called to mind the first manifestation of our Saviour to the heathen.

In these days we spoke with all the baptized and communicants. Many of them expressed their thanks for the blessings received at Christmas. One said, 'I praise our Saviour for humbling himself thus for my sake, and for his willingness to dwell in my heart.' Another, 'I know He has died to save me; therefore I trust in Him, for I cannot preserve myself.' A third, 'We should all have been lost, but that Christ Jesus came into the world to save sinners.' A communicant said, 'I am favoured to partake of the body and blood of Jesus, and always remember what he has done and suffered for me. He is more to me than husband, brother, mother, or friend.' Another said, 'I am not perfect: for, otherwise, the Lord would long ago have taken me to Himself; but now he gives me time to be truly converted and delivered from sin.' A negro complained that he was in a pitiable situation, suffering from hunger, his sons robbing him of his provisions, and obliging him to live on the charity of his neighbours. The Missionary promised to speak to the overseer to procure him redress.

February 7th. We had an agreeable visit from Mr. Thompson, agent of the British and Foreign Bible Society, who came to this island to establish an association. He inquired minutely into the state of this mission; encouraged

us to be faithful in our important calling; and in the evening delivered a discourse to upwards of 400 negroes in our Church. He also visited our schools with satisfaction. Mr. Thompson had also much conversation with Br. Hoch, respecting the Negro-English New Testament, printed for the negroes in Surinam, concerning to which objections had been made in some quarters. Br. Hoch, who had been a Missionary among the negroes at Surinam, satisfied him both as to the correctness, and the great utility and importance of that work to the black and coloured population.

18th. We received a friendly visit from Mrs. Thomas, of Bristol. She and her companion belong to the society of Friends; and her husband was a benefactor of our schools. They were recommended to us by Br. Ramftler. Mr. Thomas, as we learnt with much sympathy, departed this life some time after they sailed from England.

26th. Br. Seitz delivered his farewell discourse, being called to serve the new station at Bethel, near Profit estate.

19th. Among other patients, Br. Hoch visited *Lewis* of Crook-Lodge, who suffered greatly, and could get little or no rest. During Br. Hoch's conversation, he lay quite still and patient, and afterwards expressed his wish soon to depart and be with Christ, begging his sister not to weep on his account, but faithfully to cleave to the Lord. In a few hours after, he breathed his last. He became a communicant in 1826, and from his youth had led a serious and orderly life. Speaking with the new people, we had the pleasure to find that the Good Shepherd follows the straying sheep, and causes them to return to Himself, with repentance on account of their sins.

April 1st. Was our prayer-day, The Lord granted to Br. Hoch strength to perform all the duty, though his eyes had lately failed him so much that the doctor had prohibited all reading and writing.

16th. Br. Hoch was so far recovered that he could perform the services of the Passion-week. Br. Robbins returned to us from *Profit*, and we had a blessed celebration of *Good-Friday*. Our spacious church could not contain the number of attentive hearers; and we pray the Lord, that He might see here of the travail of His soul, and be satisfied with a great reward for His sufferings and death. On Easter-Sunday, we rejoiced to see a very large assemblage of negroes partake of the blessings of this important festival.

29th. We had 35 Brethren and Sisters with us, who had become communicants, and 28 who had been received into the congregation since Easter last year.

13th. 289 Communicants partook with us of the Lord's Supper.

During this week the dry ground was refreshed by copious rains, for which we thanked our Heavenly Father.

30th. We and our fellow-subjects in this island kept a prayer and fast-day, humbling ourselves before the Lord, and praying Him to avert the danger which seems to threaten us from the Cholera Morbus. We trust He will not render to us according to our deserts.

During this month, Br. Hoch diligently visited the sick, and had peculiar satisfaction in conversing with the communicant *John Philip*, whose heart overflowed with thanks to our Saviour, for His mercy in bringing him out of the world, and the service of sin, to His church on earth.

June 10th. Being Whitsunday, we had not many negroes with us to celebrate this festival; but the Lord was with us, and we commended ourselves to the guidance of His Spirit.

July. In the beginning of this month many sick members of the congregation were visited, among whom was *Barbara*. She could not sufficiently express in words the joy she felt in the prospect of soon beholding her Saviour face to face; and often interrupted Br. Hoch's discourse and prayer, by exclaiming, 'Oh what mercy! Oh my Redeemer!' We received the disagreeable tidings, that on one estate all the negroes had stopped work, and would no more obey their masters. About 160 of them were soon brought to reason, and returned to their duty. But these troubles had an unpleasant effect on our people, and few came to speak with us individually previous to the Holy Communion on the 8th.

27th. Br. Kochte arrived from Antigua, to serve the Mission at Bethesda, and was introduced to the congregation by Br. Hoch. He preached his introductory sermon on *August 5th*.

Aug. 6th. Br. Hoch was appealed to by some of our people, who had had violent disputes. He had the pleasure to see them reconciled to each other before they separated. Such appeals are frequently made to the Missionaries, and, with the blessing of the Prince of Peace, very disagreeable altercations are generally avoided, and the parties brought to a sense of their duty, to live together in Christian harmony.

13th. Br. Hoch went to W. and obtained from the proprietor leave to attend his negroes, whom he wishes to have instructed in the Christian religion. He has lately arrived from England, and has brought us a parcel of school-books which are very welcome. Br. Hoch also visited a sick negro sister, and found her full of trust and confidence in our Saviour. Her heathenish relations have given her a deal of trouble, by insinuating that she had been bewitched by an Obeah-man.

The Lord's supper was attended by 252 communicants; 4 were confirmed, and all seemed to be deeply impressed with the remembrance of the dying love of the Redeemer.

About 130 children attend our schools. Sometimes, however, fewer are able to come. On the 7th we had only 77.

To-day, a poor straying sheep came, and, with many tears, expressed great sorrow for his transgression, which he now frankly confessed, though formerly he had denied every particular. He attributed his fall to disobedience and conceit.

A heavy thunder-storm passed over us, with violent rain.

21st. The Brn. Hoch and Kochte went to Basseterre to join our Brethren in the celebration of the centenary jubilee of the brethren's missions. A letter of congratulation had been written, and sent to our fellow-missionaries in the Danish West India islands. A post-celebration with our negro congregation was held the following Sunday.

24th. In the evening, the wind rose to such a storm that we expected a hurricane; and fastened every door and window; but, by God's mercy, no damage was done to the premises.

26th. Our church was crowded with negroes to the celebration of the jubilee, and the discourses treated of the blessing conferred on the negro race by the preaching of the Gospel in so many of the islands.

30th. In the morning we had violent thunder, and the rain made our river overflow.

September 5th, and following week, 262 negroes came to speak with us.

We visited the sick as usual. During the whole of this and the succeeding month, we had a great deal of wind and rain, by which the roads were rendered almost dangerous.

7th. Held a meeting with 86 married couples, who were exhorted to walk worthy of the gospel in their peculiarly important state of life.

October 15th. We conversed with the teachers in our school, and made some new regulations for the benefit of the children, both on the plantations and when assembled with us. 187 children belong to the school, of whom 20 can read fluently. As most of the teachers can read, though not always able to understand scripture-texts, they rejoiced to hear that every Monday evening they would have the advantage of receiving particular instruction in the scriptures.

November 3rd, and following days, we spoke with 290 new people, several of whom confessed, with expressions of deep sorrow, that they had engaged in sinful amusements. We perceived with much concern that the present spirit of libertinism leads many heathen negroes to make a mock of religion, and to laugh at those who attend Christian instruction.

9th. Br. Hoch visited the sick helper-brother *King*. After expressing his love to and trust in the Saviour, who comforted him in great pain and distress of body, he said, "But, what have I to complain of? Jesus has suffered much more upon the cross for me, and I have a kind master in Mr. Adamson. He sends me food and refreshment every day. I pray the Lord to bless him for it. I have never done any work for him since he bought the estate, yet he takes care of me with the greatest kindness." He begged us with tears to express his gratitude to his master.

23rd. We heard that this worthy negro brother had departed this life. He joined our congregation in 1820, and was appointed a helper in 1825. He had truly experienced grace and deliverance from sin by the blood of Jesus. He attended our church whenever practicable, and found especial comfort in the word of the cross. His illness was of a painful nature, and he suffered much; but his soul was engaged in converse with the Lord his Saviour. Whenever we visited him, we received a blessing for our own souls. He prayed fervently for himself, his brethren, the church, and the whole negro race. Oh! that the Lord would grant us more such faithful and heavenly-minded members of our congregation!

29th. The Brn. Hoch and Kochte went to the new place on Profit's plantation, and visited the people in their houses at Deepbay.

December 1st, being Advent-Sunday, about 100 adults and 60 children attended the chapel, to whom Br. Kochte delivered a discourse on the manifestation of our Lord. Before the close of the year, we spoke with the communi-

cants and baptized. We found much cause for thankfulness, in tracing the work of the Lord and His Spirit, in the hearts of most of our people.

24th. We were joined by 50 negroes in the celebration of Christmas-eve. Many had to work to a late hour, and some staid to receive Christmas presents, which they had long been expecting.

25th. The congregation assembled late in the day.

27th. At 1 o'clock p. m. Br. Hoch delivered the concluding discourse of the year. Afterwards, the children had a love-feast, at which many adults were present. They joined in singing Christmas and other hymns. As many friends in England and Scotland had sent us presents for the school-children, books and pictures, work-bags, scissors, &c., we distributed them as rewards to the most deserving. Many who do not come regularly to school, but had walked some miles during the night, were not forgotten. We counted 212 children, several of whom read in the New-Testament.

We thank the Lord that he has granted to us, in general, good health during the past year.

30th. We had a crowded auditory, a circumstance which shews that the negroes have not lost their relish for the word of God, and proves an encouragement to us.

31st. We concluded the year in our usual manner, with prayer and thanksgiving. The congregation at Bethesda consists of 1201 persons, 422 being communicants; and 544 children; 235 are baptized, but not yet communicants; to which we add the new people, making a total of negroes under our care, of 1871.

SAMUEL HOCH. C. F. KOCHTE.

From Br. C. F. KOCHTE.

BASSETERRE, *May 25th, 1833.*

“DEAR BROTHER,

“AS long as the earthquakes, by which this island was so fearfully shaken, continued, the crowds of persons of all ranks and colours that flocked to our church were so great that not the half of them could be accommodated; but, since these visitations have become less frequent and severe, many, as was to be expected, have fallen back into their former state of carnal security. Nevertheless, I am thankful to say, that not a few souls have during this period of alarm, been brought to a true conviction of sin and sincere repentance, and I trust also to lively faith in the Saviour. The number of our regular hearers is still very considerable, and much emotion is frequently perceptible, especially among our communicants, at the service appointed for them. As to our outward condition, you will not wonder if we feel it somewhat insecure; it seems to us as if the whole island were undermined by subterranean passages, and *the foundations of the earth were out of course.* Help us to pray the more fervently, that we may build ourselves up on Christ the only sure foundation,—*The Rock which will unshaken stay,—When Heaven and earth are fled away.* We hear that the spasmodic cholera has found its way to the W. Indies, and is at this time making dreadful havock in Cuba; surely the *judgments of the Lord are abroad on the earth,—O may the inhabitants thereof learn righteousness, by means of them.*

“ It is a subject of deep regret to us all, that we are unable, for want of funds, to build a church at the new station, BETHEL. The prospect of collecting a flourishing congregation in that neighbourhood, appears as bright as ever. The negroes in that division of the island are in a state of simplicity very favourable for the reception of the gospel; which is no longer the case with the dwellers in town and its neighbourhood.

“ On the 20th March, I moved to Basseterre with my family, to supply the place of Br. Robbins, who, with his wife and a company of children, including our dear daughter Maria Henrietta, embarked for England on the 24th in the Duke of Norfolk, Capt. Manning. You may easily suppose that we felt much at parting from our dear child, who on her part felt so desirous to enjoy the advantages of a regular education, that she was enabled to manifest a degree of firmness very uncommon in her years. After she had come on board the vessel, seeing her mother greatly affected, she said, ‘ Dear mother, better be gone.’ May the Lord go with her, and be her guide and protector through the dangerous paths of childhood and of youth, giving her grace to seek Him early, and to cleave to Him with all her heart!

“ On the night of their departure, we again experienced a smart shock of an earthquake, which lasted a considerable time, and appears to have been felt in Antigua. These concussions continued more or less through the month of April, though with less violence than during the two preceding months. On the 4th May, we were again visited by a pretty severe one. When it took place, I happened to be in a large stone building, which had suffered greatly from the earthquakes in February, and had been abandoned by its possessor, paying a visit to an old communicant of our congregation, then on her death-bed. About ten persons were present in the room, and we were on our knees engaged in prayer to the Lord. I cannot describe my feelings at the awful moment, the fright almost stopped my breath. The whole building creaked, like a ship labouring in a severe gale; and yet even this is but a faint comparison.”

July 6th.

“ Our church continues well attended, yet we should be truly thankful to discern a larger measure of spiritual life among the members of our congregation. Encouraging as appearances are, there is still much room for improvement. The Sunday-school here is a means of much good. About 300 children frequent it regularly. Of the evening schools at Basseterre, held on Monday and Tuesday, I cannot speak as favourably. Perhaps the day-schools recently established on several estates, are one cause of the thin attendance.

“ At BETHESDA, our Brethren are anxious to receive the promised supply of school books. The school at that station is well attended; the average number of children being about 150: but the progress made is rather slow; the time allowed for instruction being too limited. We beseech you to remember us and our negro-flocks in this islands, in your intercessions at the Throne of Grace.”

ANTIGUA.

Extract of the DIARY of CEDAR-HALL, for 1832.

January 1st. WE entered the year, beseeching the Lord to enable us to labour with renewed strength and faithfulness in His service; to bless us, and make us a blessing to those to whom He hath sent us. About 130 children were in attendance at our Sunday-school. Br. and Sr. Simon were present most of the time, and assisted in giving instruction. This practice they are anxious, as far as possible, to continue every Sunday, in the hope that the parents may be thereby induced to send their children more regularly, and the latter may be excited to greater diligence.

2nd. Br. Bayne visited the sick on Monteros, and found the aged helper sister *Susanna*, in a very weak state, but eager to receive spiritual comfort. A few days before she had fallen down and broken her arm. He afterwards visited other old and afflicted people on the estate and in their houses; many negroes assemble on these occasions, and eagerly listen to that which is read and spoken.

15th. In the course of the week, we spoke with the baptized and candidates, belonging to the windward division of our congregation. Among the former, a step-son of one of our assistants, formerly a wild and lazy boy, addicted to pilfering and running away, has, by the blessing of God, on his attendance at our chapel at St. John's, become quite an altered character, and since his baptism, about two years ago, he has conducted himself so well, as to be an ornament to our church and school. A proof of what the grace of God can affect on the heart of a sinner.

18th. Spoke for the first time this year with the communicants. *Joseph B.*, an assistant, expressed himself as follows:—'I know I am a poor, weak sinner; but when I *feel* my weakness, I beg the Lord again to strengthen me by His grace, to renew me by His great power, and to cause me to follow Him with all my heart. Sometimes I feel quite cold, and without love to Him. Then I pray Him to send down into my heart that fire of love, which he shewed towards me when He suffered death for me on the cross, that I may love Him who so loved me, and do something for Him who has done so much for me.'

February 1st. Among other sick whom Br. Bayne visited at Dark-Valley, he found the communicant *Matthias* apparently in a dying state, but quite sensible. He spoke of his trust in the Lord's mercy, and his hope that He would make him clean from sin, and receive him to Himself. He thankfully attended to the Missionary, who encouraged Him to apply to our all-sufficient Saviour, whose blood cleanseth from all sin. The communicant *Flora* shewed by her conversation and tears, that the Lord, during her late sickness, had drawn her closer to Himself; and it was evident she considered His chastisements as a token of His love.

March 4th. This was our adult prayer-day, and 3 persons were added to the congregation by reception; 4 were re-admitted to the same, and 9 were added to the class of candidates for baptism.

19th. Br. Bayne administered the Holy Communion to some old and infirm people on Greencastle estate. After blind *Jonathan* and some others had partaken of it in his house, Br. B. went to the house of Ruth, who is chiefly confined to her bed. Being asked how she did, she answered in these words, but in broken English:—‘I am a poor, weak, sickly creature, unable to help myself. If I creep out of bed, and fall down, I cannot rise; I must remain so till that good woman,’ (pointing to one who cared for her,) ‘comes to help me. I have nothing in this world to care for. I know the Lord loves me, poor good-for-nothing sinner, and shed His blood on the cross for me. I beg Him to wash me from all my sins in that blood, and to let me go and rest with Him. I wish to go home! If it be His time to-night, I would gladly go to Him.’

April 1st. Being the meeting of what is called, ‘The Valley Sick-Club,’ (the members subscribing a shilling currency per month), Br. Harvey came from Spring Gardens to preach. The company assembled were so numerous, that the church could not contain them; and the dining-room adjoining was also crowded with attentive hearers. Afterwards, the members had a love-feast, and Br. Newby exhorted them to true union of spirit; adding, that during the time of health, each should consider that he was not merely laying up for himself, but that, if the Lord should preserve him in health, his little mite, with that of others, may assist some of his Brethren and Sisters in time of need. Like the first Christians, each should consider his and her subscriptions common to all; for, when self alone is the object, the Lord cannot be expected to command His blessing.

10th and 11th. Had some fine showers of rain, for which we were very thankful, being entirely without water in our cistern.

15th, *Palm Sunday.* The public service was numerously attended, after which, 253 communicants of our Leeward division partook of the Lord’s Supper. The meetings during the Passion-week were unusually well attended.

On *Good-Friday* and *Easter-Sunday*, we had services in the school-room as well as the church; and we can believe that the Lord made this a season of refreshing to many.

29th. Those members of the congregation, who, during the year, have been advanced in church-privileges, were invited to the usual service. Of the 83 belonging to their number, only 51 could be present, many being kept away by sickness. We have hope that most, if not all, really value their privileges.

May 12th. Br. Simon was called to visit an excluded man, named *Joseph*, who, fearing his own request might not be attended to, as he had led a disorderly life for some years, had got the manager to intercede for him by writing. Br. S. found him in a truly penitent state, and his expressions of sorrow for his vileness and unworthiness moved those assembled around him to tears. Fully convinced that the Holy Ghost had created in his heart a repentance not to be repented of, Br. Simon re-admitted him. He expressed his thankfulness for this favour in a very feeling manner.

June 4th. We visited the sick on S. in the negro houses. Michael, who has been sick for a considerable time, expressed his resignation to the Lord’s will, saying, “I wish the Lord to do what He pleases with me; if I live, I

wish to live to Him; if I die, I wish to die to Him; and I trust He will receive me, poor sinner." A number of old and infirm negroes assembled in his room, and, while part of the first Epistle of St. Peter was read and expounded, great attention prevailed.

8th. This day was appointed by a proclamation of the Governor and council, as a day of prayer and supplication to Almighty God, that He would in mercy spare this island, and preserve us from the cholera morbus, now raging in many countries in Europe. As the negroes were exempt from labour, we had such a numerous attendance at church, that we were obliged to divide the congregation. O that we may all be led to judge ourselves, that we be not judged of the Lord!

10th. Whitsunday. The public service was numerously attended. 130 children were at school, and 214 Brn. and Srs. of the Leeward division had a blessed enjoyment of the Holy Communion.

13th. Speaking with our new people, a youth, whose manners were remarkably civil, addressed us, saying, My name is E. from G. I come this day to give myself up to Christ and you. About 2 years ago, I behaved very foolishly, and was ashamed to come here again; for I was baptized in Spring Gardens, but neglected to come here, thinking it was not necessary. Now, since Christ has brought me on the right path, I trust He will keep me in it, pardon all my sins, and own me as His child." His whole conversation convinced us of his sincerity.

21st. Sr. Newby was to day attacked by apoplexy, and on—

23rd. her departure appeared drawing near. We assembled around her bed, while she was commended to the blessing and care of the Good Shepherd. In the course of the day, however, she was rather better, and was able to converse with Br. Harvey, who with his wife, came from Spring-Gardens to see her.

27th. This morning Sr. Newby, after long suffering from illness previous to the last attack, finished her race here below. She departed in the most gentle manner, aged 62 years and 8 months. She has, with her husband, served the congregation at Cedar-hill, upwards of 18 years. In the evening, her remains were conveyed to Spring-Gardens, whither Br. Newby had gone with Br. Harvey.

28th. We joined our Brn. and Srs. there; and, at one o'clock, the funeral took place, and was attended by several of the neighbouring managers of estates.

30th was appointed by the attorney of Greencastle as a day of thanksgiving to God, for having enabled them safely to finish their sugar-crop. About noon the Brn. Newby and Bayne arrived there, and the negroes having been assembled in the boiling-house, Br. N. addressed them from Luke 11. 3. All paid great attention, while he shewed them their dependence on God, and reminded them of the many mercies they had experienced.

July 8th. We commemorated the Lord's death in the Holy communion, and were joined by 207 of our Brn. and Srs. of the Windward division.

19th. Between 7 and 8 o'clock in the evening, a tremendous fire broke

out among the negro houses on York's estate, which is about three quarters of a mile from Cedar-Hall. Every thing being now very dry, and the houses thatched with the withered leaves of the sugar-cane, it appeared as if not only these houses, but the great house, being to Leeward, would also fall a prey to the devouring flames. Next day we learned that about 20 negro houses had been burned, but that the great house had been preserved by putting wet blankets, sheets, &c., on the side most exposed.

27th Br. Kochte and family having left St. John's, pursuant to his call to serve the mission in St. Kitts, Br. and Sr. Bayne went thither; Br. Newby promising to continue to assist Br. and Sr. Simon at Cedar-Hall.

August 6th. Br. Simon set off to visit several estates. On R. F. he administered the Communion to 19 aged and infirm members. He afterwards visited *Susanna*, who is confined to her bed, and longing earnestly to be at home with the Lord, with whom she already enjoys sweet communion. She said, "Though I am generally alone, yet the converse with my Saviour makes the time appear not long."

12th. An unusually large number of persons attended the church. In the congregation meeting two couples were married. In the evening Br. Simon went to New Division, to keep a meeting in a newly-built house of one of our brethren. A large company, between two and three hundred, assembled, who attentively listened to the word preached to them.

18th. Agreeably to a written request from the proprietor of Dark-Valley, Br. and Sr. Simon went thither to celebrate a thanksgiving-day at the conclusion of their sugar-harvest, after which they had some edifying conversation with the family.

20th. Notice having been given in the public papers of our intention to celebrate the centenary jubilee of our mission, several of the managers in our neighbourhood requested us to send them lists of the names of the negroes attending our church; but we were not able to comply with the request of all.

21st. This day of jubilee was celebrated here, with blessing to many. At our first meeting, Br. Newby, after singing and prayer, read some extracts from the history of our missions; and in the following meetings an account was given of the first beginning of the mission in St. Thomas. A few white persons were present, who appeared to take much interest in the celebration.

September 9th. The married members of our church were reminded of the peculiar duties of their station. 107 couples attended the services appointed for them.

18th. Br. and Sr. Simon were invited to visit the sick daughter of the proprietor of a neighbouring estate, who, when in health, had often attended our chapel. She expressed her faith in Christ, and had evidently learned to know that it was good for her "to be afflicted."

26th. Br. and Sr. Simon went to New Division and York, to begin a school for the children on those plantations. Two teachers were engaged.

October 14th. This was our adult prayer-day. In the congregation meeting 9 persons were received, all of whom, except two females had been baptized

as children by the Brethren: 8 were re-admitted. As most of the old negroes are baptized, and the younger ones have been baptized as children, adult baptisms become more and more rare.

November 1st. A negro brother having been accused of a crime, acknowledged to us, that, though he had not committed it, yet, having intended to do so, he felt he was condemned in the sight of God, and needed his pardon and forgiveness.

20th. To day we all went to town to be present at the mission conference, and then had an after-celebration of the 13th, pledging ourselves to serve our Lord and Saviour with renewed faithfulness.

21st. We again conversed with the Leeward division of the communicants. An old brother said, "When I think of my great sinfulness, and of my Saviour's great goodness and mercy to me, I am astonished and hardly know what to say."

25th. Br. Harvey preached in the morning, and in the afternoon joined us in partaking of the Holy Communion. 260 Brn. and Srs. were present.

December 15th. Br. and Sr. Morrish, who are appointed to serve the mission at St. John's, having arrived there, Br. and Sr. Bayne returned to their duties here, to our and their great satisfaction.

Christmas-day. A multitude assembled to the public service, whom Br. Newby addressed. Afterwards, a number went away, but others arrived to take their place, and a second public service was equally crowded.

26th. On the second Christmas holiday our meetings are usually better attended than any other day; but a very heavy fall of rain during the night and morning prevented many coming to church.

27th. The third holiday was appointed particularly for the edification of the children, but a considerable number of adults attended. The children, in number 230, were first addressed in the school-room, and then had a love-feast in the church, during which some of them repeated texts of scripture and hymns, and joined with loud voices in singing the latter.

31st. In the evening a large number of people assembled to join us in concluding the year. We reviewed the mercies we had received, and implored the Lord to pardon the sins of all, and to grant us to enter a new year justified, sanctified, and prepared to walk before Him in newness of life. And the Lord granted us to feel that peace and comfort, which the world can neither give nor take away. To Him be glory and dominion for ever, Amen.

At the close of 1832, the congregation at Cedar-Hall consisted of

862 Communicants.

470 Baptized and candidates for the communion.

504 New people and candidates for baptism.

497 Baptized children under 12 years of age.

In all 2333 persons.

H. F. SIMON. JOSEPH NEWBY. GEORGE BAYNE.

From BR. BENNET HARVEY.

ST. JOHN'S, *April 30th. 1833.*

“DEAR BROTHER,

“ON the evening of Good-Friday, we had the unexpected pleasure of welcoming Br. and Sr. Möhne in the midst of us, on which occasion we united together in thanking the Lord, for the mercy and protection vouchsafed to them on their passage. They will remain for the present in town, to enable Br. and Sr. Morrish to pay a visit to one of our country stations, for the benefit of Sr. M.'s health. These our dear fellow-labourers are at Gracebay, where I am sure they will receive every degree of kind attention from Br. and Sr. Coleman. We thank you for the acceptable supply of Periodical Accounts and other publications just received, and rejoiced at the means thus afforded us, of becoming acquainted with the progress of our Saviour's kingdom on earth. The books and papers for the use of our schools are peculiarly welcome, for we had begun to be much in want of a supply. The day-school at St. John's, which continues to be pretty well attended by the negro children, has for some time past been under my immediate direction; but, owing to the accumulating duties of my office, both in regard to the general superintendence of the Mission, and the special management of the outward affairs of this important station, I regret to find myself compelled to resign this interesting charge. Till some better and more satisfactory arrangement can be made, the institution must be left under the care of the present master and mistress. The Missionaries, whose time is increasingly occupied with the spiritual charge of this inconveniently large congregation, will meanwhile give such assistance as circumstances may admit of.”

May 23rd—July 4.

“Mr. Thomson, the agent of the Bible Society, is again with us, having just returned from a tour in the southern islands, and the northern districts of South America. He is at present occupied in going the round of the 24 associations formed in different parts of Antigua. The anniversary of our branch, called St. John's North Association, was held in our school-house last week, and numerous attended by persons of different denominations. Indeed these meetings seem to bring together ministers and churches in a way that nothing else has ever done here. Another meeting is to be held at the school-house next week, to form a Ladies' Bible Association for this town and neighbourhood. In 1831, the sum collected by us for the Bible Society, I regret to say, was not more than seventeen shillings and six-pence. In 1832, (when our association was formed), and up to the present date, we have collected about 50*l.* currency. May the Lord give His abundant blessing to the efforts now in progress for the dissemination of His holy Word.

“I am thankful to state, that Sr. Morrish is much better for her abode at Gracebay, but the opinion of the medical men being decidedly against her returning to St. John's, we must be content to forego the services of herself and her husband at this place, and to find a suitable station for them in the country. Br. and Sr. Zetsche, from Tobago, arrived a few days ago.

From BR. J. COLEMAN.

GRACEBAY, *May 28th*, 1833.

“DEAR BROTHER,

“SINCE we removed from Gracehill to this station, we have found abundant occupation both for head and hands. Among the first employments in which we were called to engage, was the very necessary repair of our Mission-premises. Our Committee agreed, that much was required to be done, to render our buildings, humanly speaking, secure against wind and weather; but the very low state of our Mission funds, of which we have been of late frequently reminded, seemed to point out the necessity of restricting these repairs as much as possible. Heartily desiring to co-operate with our dear Brethren in their endeavours to promote economy, I have felt it my duty to give as much personal assistance to the workmen employed in these repairs, as my strength permitted; and many an hour have I consequently spent labouring with them under the burning sun: nor has my dear wife been less assiduous in her attention to domestic concerns. We are truly thankful to our heavenly Father, for the health we have thus far enjoyed, and for the evident blessing He has caused to rest on our labours.

“I hope ere long to write to you at some length, concerning the state of the school and congregation attached to this place. I can only to-day state a few particulars. The Lent, Passion, and Easter-seasons I may truly declare to have been times of refreshing from the presence of the Lord, both to our own negro flocks, and many strangers who flocked to our church. During Lent a series of discourses were delivered, on the person, work, and atoning death of our Saviour, which I believe were blessed to the hearts of many hearers, as well as to the preacher himself. During the Passion-week, besides holding the usual services at Gracebay, I read portions of the history of the last days of our Redeemer, on all the estates on which there are negroes belonging to our church, to the great joy of the aged and infirm, the sick, and the watchmen on the estates, who cannot often attend a place of worship. On Easter-morning, our large court presented one of the most lively and devotional scenes I have ever witnessed. Our negro brethren and sisters, all neatly dressed in white, had assembled with astonishing stillness, and formed themselves (unknown to us) into a dense oblong ring. On going out and ascending a platform raised for that purpose at one end of the court, my feelings had well nigh overpowered me. Never before had I so lively a perception of the peace to be enjoyed by waiting souls, at this solemn service. At twelve o'clock was the public sermon from 118 Ps. v. 24, and at 4 P.M., a meeting for the members of the congregation. Many afterwards declared, that they had on this occasion received a more lively impression of the important truth, ‘We are bought with the blood of Christ’ than ever before, and that they were in consequence determined through grace to glorify Him in their bodies and their spirits, which are His.

“You have doubtless heard of the state of extreme debility to which Sr. Morrish was reduced by the thrush, and that she had removed hither with her family by the advice of the Doctor, in the hope of deriving benefit from change of air. I am thankful to say, that she is already considerably improved in her general health, though still very weak. My dear wife and myself continue by God’s mercy tolerably well, and it is our earnest desire, to labour in the vineyard of our gracious Master, while it is called to-day. Remember us in your prayers.

BARBADOES.

Extract of the DIARY of MOUNT-TAEBOR, for 1832.

January 1st. When we entered last year, little did we think that before its close we should exchange our chapel for a meeting-place in a stable; but God our Saviour whom we love, praise, and adore, is not a God dwelling in a temple made with hands, but in the hearts of the humble and the contrite. We pray Him that many of that description may be found during this new year in our congregation.

3rd. I went to Bridgetown, and was fortunate enough to obtain 6000 feet of planks for our new building, for 28 dollars. A few days later, the price rose to 36.

8th. Three new people were added to the class of candidates. One of them is a person remarkable for her good sense and prudence, and, we trust, will one day be usefully employed in the congregation.

9th. I obtained leave to preach every month at G.'s plantation. May the Lord grant that many heathen who there sit in darkness, may behold the light of the gospel, and walk in it.

18th. We finished the building of our kitchen. To day we had the pleasure of a visit from Br. and Sr. Morrish, but could hardly find room for them in our small dwelling.

February 1st. So many came to the evening service that our place would not hold them. May our Saviour bless the word spoken, and enlighten their hearts by faith in His atonement.

12th. Hitherto we have not been able to have service on Sunday evening. To day we recommenced it, and had a numerous congregation.

15th. We laid the foundation of our dwelling-house, and, on the 21st, that of the new church, with the usual solemnities. We have had great difficulty in clearing away the rubbish; but the stones of the old house have come into good use. We have 33 people employed, nor can we be sufficiently thankful to the Lord for preserving our health, exposed as we are to the heat of a burning sun.

20th. We spoke with all our communicants, and heard many encouraging declarations, of the value they set upon the word of the cross.

26th. We spoke with all our new people and candidates. A negro woman being encouraged to direct her prayers to our Saviour, replied, 'Yes, I know by experience, that He helps me when I have to attend my master's family, I pray Him that I may do it to their satisfaction, and He hears me.'

April 17th. We raised the roof of our church, and provided all the workmen with a plentiful meal.

May 16th. Was a day of prayer and humiliation appointed by government, to implore the Lord to avert the scourge of the cholera morbus, now prevailing in England and America. A crowded congregation assembled, to whom discourses were delivered, both in our dwelling and at the building-ground.

27th. Br. and Sr. Taylor favoured us with a visit; and to-night, for the first time, we slept in our new dwelling, thanking the Lord for His help, and the health He had granted us to enjoy in our late uncomfortable residence.

June 18th. I was called to a sick woman on *Belmount*. She requested me

to baptize her; but I found her quite ignorant of the way of salvation, which she hoped to obtain merely by the ceremony of baptism. I directed her to seek pardon by the atonement and mercy of the Redeemer, and then prayed with her. After visiting her various times, and hearing from her friends that she had really taken refuge to the Lord, I acceded to her wish, most feelingly expressed, and baptized her. A few days after, she departed, and, I trust, in the faith of Christ.

29th. I visited a sick negro woman at Haynesfield. On asking her whether she thought herself fit to go to Heaven, she said, 'No, master, but I pray my Saviour to prepare me for it;' which I was glad to hear; for, most of the negroes answer this question with, 'my heart is good, and I have done nothing amiss.'

July 13th. Towards night, it blew a storm from the N.E., which rose to such a height about 11 o'clock, as to make our walls tremble. About midnight, the wind veered to the S.E., and blew with such violence that we began to make preparations to take refuge in the cellar; but, by God's mercy, it moderated towards morning, and no damage was done, though our doors and windows could not be properly fastened.

August 10th. In our evening meeting, we called to mind the visitation we had experienced last year; and, on the following day, when the same subject was publickly treated of, our chapel was crowded with attentive hearers. Oh that the Lord would make these displays of His power, the means of awakening the hearts of poor sinners, that they may be prepared for His coming to judgment.

Sept. 23rd. We had again a violent storm, and, in the morning, saw a great part of the neighbouring country inundated.

30th. We spoke with the communicants. One of them expressed himself thus:—'The greatest enjoyment on earth is to feel the love of our Saviour in the heart. The words that I hear of Him in our church, accompany me daily, and are food to my soul.'

The frequent rains delay our buildings; but the harvest promises well, and provisions are cheap.

October. During the first week of this month, we spoke with 51 new people, and were delighted to perceive that the word of the Cross which we have the favour to preach, shews its divine power in the hearts of the blind heathen.

20th. We went to Sharon to be present at laying the foundation-stone of the new church. The beauty of the weather caused a great company of negroes and white people to attend the ceremony, which was conducted with much solemnity, and under a lively perception of the presence of our Lord and Saviour.

November 8th. We had the pleasure to see a number of young people from Newcastle and Clifton, in our school; and pray that more from that neighbourhood may be led to seek the one thing needful.

15th. We were busily employed with arrangements for the interior of our church. Mr. H., from whom I purchased the mahogany for the pulpit, advised me to give in an account of our losses to government, as others had done. The money collected in our Missionary settlements in other islands, was contributed towards the *general fund*; but no assistance has yet been given to us.

December 4th. We went to Sharon, and took leave of our fellow-labourers, Br. and Sr. Morrish, who are called to Antigua. We have had much pleasure and edification in our intercourse with them.

[Here follows an account of the consecration of the newly built church, for particulars of which solemnity, see p. 330.]

24th. A full congregation attended the celebration of the nativity of Christ, and to hear the history of Christmas-eve.

25th. We were delighted to see our spacious church twice filled with a crowded auditory. Many were present in our assembly for the first time; and the Lord's blessing attended the celebration. Both yesterday and to-day, the children sung a Christmas anthem.

31st. Mr. and Mrs. Thomson favoured us with a visit. We were edified by their conversation. Mr. T. addressed the congregation in an impressive and instructive discourse at the close of the year. We were thankful for this agreeable visit.

We closed the year with praise and thanksgiving to the Lord for numberless mercies, and also for the health he has granted us during our multifarious labours; and particularly that He has laid His blessing upon the preaching of His word, and caused it to bring forth fruit in the hearts of many. We also wish to express our gratitude for the great assistance we have received in the re-building of this place, and pray the Lord to bless all our benefactors.

At the close of 1832, the congregation consists of 121 baptized, among whom are 30 communicants; to these may be added 75 candidates and new people, in all 196 persons, whom, with ourselves, we commend to your love and prayers.

J. G. and M. ZIPPEL.

From Br. J. G. ZIPPEL.

MOUNT TABOR, *May 8th.* 1833.

“DEAR BROTHER,

“YOUR packet consigned to the care of Mr. and Mrs. Haynes, was duly delivered to us, on the arrival of those worthy friends in Barbadoes. I need not tell you, how sincerely we rejoiced to see them once more resident on their own estate, and to enjoy their kind and valuable co-operation in the work we are permitted to carry on. I believe it is their earnest desire, that the negroes under their control may receive the gospel, and be led in the way to life eternal; and that they account it an honour, to be in any degree instrumental in furthering this blessed object. Nor do their hopes and wishes remain altogether unfulfilled. I cannot indeed venture to affirm that, there has been any remarkable awakening among the negro population around us, since the establishment of the mission at Mount Tabor: yet we have sufficient evidence, that the word of reconciliation has found entrance into the heart of many a poor heathen, and has approved itself the power of God unto salvation, to many who had spent the greater portion of their days in the service of sin. If the Lord continues to give his blessing to our poor endeavours, we may hope, in due time, to see cheering fruit of our labours among the rising generation. Since the return of Mrs H. to Bellmount—the children of Haynesfield estate are brought regularly to the day-school, and their diligence, as well as their punctuality in attendance are greatly increased.

“ Br. Taylor, has, I believe, already given you particulars of the solemn consecration of our new church on the 23th December last (see p. 330.) It was indeed a day of especial blessing and encouragement to us and our whole negro flock, for which we thanked the Lord with our whole heart. Nor did we on this occasion, omit gratefully to call to mind the generous exertions of our christian friends, in Great Britain and elsewhere, who, out of love to the Redeemer, and zeal for the extension of His Kingdom, had so spontaneously and liberally come forward to assist us in the accomplishment of this work. You will be glad to hear that our Brethren at Sharon find their sphere of useful activity continually enlarging, by the applications made to them to give religious instruction to the negroes, on a number of estates, at a greater or less distance from the settlement. One of these applications was accompanied by offers of pecuniary assistance.

“ The number of adults baptized at SHARON from Easter 1232, to Easter 1833, is 86, besides whom, 3 were received into church-fellowship; and 33 admitted to the Holy Communion. At MOUNT-TABOR, 13 were baptized within the same period, 11 received into church-fellowship, and 3 admitted to the Lord's supper. We commend these souls to your especial remembrance at the Throne of grace.



TOBAGO

From Br. J. COATES.

MONTGOMERY, *June, 27th 1833.*

DEAR BROTHER,

WE arrived here on the 17th February, after a passage of 6 days from Antigua, the scene of our first labours in the missionary vineyard, and of many mercies experienced at the hand of our gracious Lord. The mission in this island having been but recently established, you may easily suppose, we find various things very different from what we have been accustomed to; yet we trust the Lord will be with us here also, and enable us to serve Him acceptably.

You will have been informed before this time, of the afflicting bereavement this Mission has sustained, by the very sudden departure of Br. Wright on the 4th May. He was attacked on the first of that month, by apoplexy, and though medical assistance was immediately procured (the Doctor being at the very time in the house, in attendance on Sr. Coates), all the means resorted to for the preservation of his life proved unavailing. On the second day, it appeared as if some amendment had taken place; but, the following morning, he lost his recollection, and experienced a violent paroxysm, which continued till towards evening. He then for a few hours became calm and collected, and having sent for Br. Zetsche, he requested him offer up a prayer, commending his departing spirit into the hands of his Redeemer. After a restless night, he gently breathed his last, between 5 and 6 o'clock in the morning. The interment took place the following day, and was attended by a large company of negroes, who seemed much affected by the loss they had sustained. Br. and Sr. Zetsche have since proceeded to Antigua, pursuant to the call they had previously received so that we are for the present left alone to care for the Missionary work int

island. We feel that we stand in especial need of the sympathy and prayers of all our dear Brethren and Sisters: the more so, since my dear wife has scarcely recovered from a severe attack of fever, which befel her towards the end of April, and under which she was suffering at the time of Br. Wright's sudden illness. At one time it was scarcely expected that she would recover, but the Lord heard our prayers on her behalf, and sent help in the time of greatest need. The disorder has, however, left behind it a degree of weakness, which I cannot but regard with much anxiety.

I am happy to say, that the church continues to be well attended, and that there is an evident desire among the negroes around us, to hear the word of God. The ignorance of the negro population in general is however extreme; the majority seem to think, that, if they are only baptized, all is right, and there is no occasion for them to take any further thought about the salvation of their souls. Yet even this gross darkness, we trust, will by degrees give way before the light of the gospel of Christ.

SOUTH AFRICA.

Extract of the DIARY of ENON, for 1832.

June. ONE of our people killed an elephant at some distance from the settlement, and brought the tusks here. As these animals are every where hunted for the sake of their tusks, they withdraw from the habitations of men, and by and bye we shall have none of them left in our neighbourhood. The most troublesome creature to us is the porcupine, which does great mischief to the gardens in the nights. The Hottentots watch for them, and one was shot about this time. It was about the size of a common pig, and the flesh was eaten by the natives.

We received a message from the Bushman's River, that a child baptized by us had departed this life. Her parents had lived there some time. The Hottentots, without any necessity, like to change their dwellings; and this disposition leads some of them to quit the settlements to the destruction of both soul and body.

7th. The communicants were spoken with individually, previous to the Holy Communion. Thirty men and 63 women called upon us for that purpose. Some spoke with feeling of the state of their souls, to this effect:—Our natural corruption prevents our living in communion with our Saviour. Sometimes we feel peace and enjoyment, and, shortly afterwards, we perceive our deficiencies with dismay. One said: 'When I consider what the Lord has done for me, I cannot express my gratitude sufficiently. He has given his life to redeem me from death; but, notwithstanding my good resolutions to live alone for Him, I often grieve His holy Spirit. One day I live in communion with him, and the next seem at a distance.'

8th. Captain Henry Clinton, whose visit we noticed in our former Diary, sent us a present of 100 dollars towards the repairs of the injuries done by the inundations in February. May God bless and reward this generous benefactor.

The season is like autumn; the almond, fig, peach, and pomegranate trees, and even the vines, are losing their leaves, but the oranges look quite fresh in leaf, and their yellow fruit ripens.

10th. Being Whitsunday, our discourses treated of the important subject, of the outpouring of the Holy Ghost. We prayed that we might by Him be guided into all truth, and be taught more and more to know Jesus as our God and Saviour.

We were under some alarm on account of two robbers who having escaped from Uitenhage, had plundered several waggons, and fired upon two people in the night, killing one man, and wounding the other. We were glad to hear, after some time, that they had been driven from this neighbourhood.

24th. Several of our neighbours attended the public service. We have now our shortest days; sunrise at 7 a. m., and sun-set at 5 p. m.: hoar frosts every night, with pinching cold. The Hottentots having no warm clothing, they light fires in their cottages, and such as have sheep-skin covers for the night, are thankful for them. No snow falls at Enon; but some of the distant mountains are covered with it.

July 2nd. Thirty-two men and 56 women came to speak with us, previous to the Lord's Supper. The expressions of many proved that they had experienced grace and the love of our Saviour in their hearts; but we could wish to behold more of the fruits of faith in the walk and conversation of others.

24th. Four Caffres came hither, to visit one of their nation who is baptized. They also intended to hunt Bluebucks, the skins of which are very valuable. They wore karosses of sheepskin, and shoes of the same. Each was armed with a cudgel. They had no hats, and were rather short of stature, not as black as negroes, but had the same curly hair, and very white teeth. In conversation, they make many gesticulations, and their language sounds well. They had visited the Mission settlement at Chumie, and could pronounce the name of Jesus Christ.

August 3rd. Our almond-trees being covered with bloom, look very pleasant and promising. Our people earn some money by preparing charcoal, and selling the bark of trees to the tanners, at Uitenhage and Grahams-town.

Br. and Sr. Halter, during the week spoke with all the baptized, in most of whom they perceived a sincere desire to experience the grace of our Saviour. His parable of the prodigal son having been read and expounded in the church, made a deep impression.

14th. The Rev. Mr. Smith of Uitenhage paid us a visit, and delivered an impressive discourse to the congregation.

17th. One hundred and thirty children met, and celebrated their memorial-day. We perceived with pleasure that many of them truly love our Saviour. They went to the hills, and sung hymns of praise and thanksgiving, and did the same before our house, and walking through the settlement.

21st. We celebrated the centenary jubilee of the first Mission of the Brethren among the heathen, and praised the Lord for the great blessing He has laid upon the testimony of His weak servants among so many heathen nations. Both in the morning and evening meetings, our Hottentots paid great attention to the account we gave them of the Missionary work, in which they seemed to

rejoice with us. April 7th, 1818, Br. and Sr. Schmidt arrived here to commence the Mission on the Witte Rivier, and, on the 18th of October, the first Hottentot was baptized. Since that time, 230 adults, and 219 children have been baptized, and 46 persons received in the congregation; in all 495: 79 have departed this life.

22nd. We held an examination of our schools. Many of the children can read their bibles, and some can write. Fifteen boys and 25 girls who were about to leave the institution, were presented with bibles, testaments, and other books, as rewards for their attention, and were exhorted to continue to improve themselves.

September. In the beginning of this month, our communicants were spoken with individually, and on the—

7th. Fifty-two married couples met, and were exhorted from the word of God, to walk worthily of their Christian profession, as examples to the flock.

10th. We had much thunder and lightning, which brought fruitful rains. Our people were very busy in their grounds. The apple, peach, and fig-trees promise to be very productive.

25th. We were visited by a species of Sirocco, which seemed to proceed from the Karroo, and was very oppressive.

27th. We had letters from Shiloh by which we were informed, that one of our baptized Hottentots, *Moses Boorman*, his daughter, and daughter-in-law, had lost their lives in the snow at Waterfall's Kloof, not far from our settlement.

October. In these days we heard with great grief, that a party of people from this place and neighbourhood, on the road from Uitenhage, had conducted themselves very improperly, indulging in excess of drinking, which ended in bad language and fighting. Of course the guilty were excluded.

23rd. Speaking with the communicants and baptized, we were thankful to find them in an humble frame of mind. One complained, that he felt too much disposed to quarrel; another, that he forgot to turn in prayer to the Lord every day; a third, that he appeared to himself unworthy to enter heaven when he died. They all received suitable advice.

24th. The Landdrost, Mr. Stockenstrom, paid us an agreeable visit, and we had much profitable conversation with him.

Nov. 11th. We were visited by Mr. Rudolph, a worthy christian from the Bushman's river. In his neighbourhood a church has been built, and, as the minister can seldom do duty, some pious men conduct the services on Sundays; and have established meetings for edification during the week. We rejoiced to find, that the Lord has in these distant parts children who believe on Him, and love His ways.

16th. The Rev. Mr. Messer, missionary at Uitenhage, paid us an agreeable visit, and delivered an impressive discourse to the congregation. He is about to build a mission-church at Uitenhage.

30th. Br. Hornig, who had been at Algoa bay, brought us letters and pamphlets from Europe. A parcel of clothing also arrived from England, and was distributed among the women, to their great joy. We beg to present our best acknowledgments to our unknown benefactors. Here at Enon, we

are blessed with a fruitful season. The cattle have plenty of food. New gardens have been made, and the water-courses for irrigation have been repaired; but all Hottentots want encouraging to turn their advantages to account with diligence and grateful hearts, being by nature too much disposed to indolence.

December 2nd. We made use of the new Liturgies sent us from Germany, and prayed the Lord, that he would cause the blessing of His Holy Incarnation, sufferings, and death, to rest upon us and our congregation during the present Advent season.

Daniel Caffre, who is known as the interpreter sent to the Tambookie country, but who forfeited his place in our church by bad conduct, removed to his daughter on the Sunday's river, where he has been taken dangerously ill. Br. Halter visited him twice, and he expressed great sorrow for his transgressions.

21st One of the communicants expressed himself thus; "Our Saviour has drawn me to Himself, and I have found peace and rest for my soul; but I perceive, that, as a poor child, that cannot help himself, I must daily apply to Him for strength, lest I lose what I have gained. I find how weak we are by nature. My father belongs to the congregation, but manifests great indifference to spiritual things; which distresses me."

A woman said: "While I lived among the heathen, I committed all manner of sin without remorse; but, since the Lord has awakened me, I truly repent, and apply daily for the forgiveness of my many transgressions. I am determined to be and remain the property of Jesus." Another said: "Our Saviour is my staff; I lean upon Him, and desire by my walk, to show that He is my only trust."

24th. Most of our people being at home, we had a numerous attendance at our Christmas services, and enjoyed the peace and presence of our incarnate God and Saviour.

31st. We closed the year 1832, with thanksgiving and praise for all the mercies vouchsafed to the congregation at Enon, commending ourselves to the mercy and protection of Him who has called us out of the world, and owned us as His flock. May the Spirit of truth bear witness with our spirits, that we are the children of God, and heirs of everlasting life.

During this year, 20 children have been born and baptized; 15 Hottentots have obtained leave to live here; 8 have departed this life. The congregation consists of 445 persons; 129 being communicants, and 128 children.

Signed. W. C. GENTH. A. HALTER. G. HORNIG.

Extracts of letters From BR. H. P. HALBECK.

"DEAR BROTHER,

GNADENTHAL, *March 25th.* 1833.

"MY last to you was written at Cape-town on the 30th January. Ever since my return home, I have been more than usually engaged; two English millwrights having been at work, constructing a water-mill for the stamping of bark, which has of course required a good deal of my attention. I am thankful that the undertaking is so far advanced, that we expect to see the mill in motion to-day or to-morrow. Meanwhile, I was favoured on the 2nd instant,

with your kind letter of Oct 30th, and its various inclosures, for which I thank you most sincerely. I can easily understand, that the removal of so active and gifted a man as Br. Ramftler, must be felt as a great loss to our Church in England, and also to our missionary cause; but we must learn from this and similar bereavements, to put our trust more implicitly in the great Head of the Church, and to pray that He may send forth a succession of labourers into His harvest.

“Could we obtain the olive tree, we would gladly endeavour to propagate it, and I should think it cannot but thrive here, as the wild olive grows in most parts of the colony. The culture of the olive has frequently been a subject of conversation here; but an important desideratum connected with its culture, is the procuring correct information concerning the preparation of the oil. For some years past, we have made a trial to produce silk, and have a small quantity of cocoons in store; but, as there is no sale for the cocoons, it is hardly worth one’s while to persevere, though the mulberry tree grows in great luxuriance, as the labour of spinning the silk would not be repaid.

“Our vineyards, orchards, and gardens have been very productive, and the plantations have had a favourable year here; but, in the Cape and Stellenbosch districts, they complain of drought. The Missionaries and their children here are all well, and I have great reason to be thankful for the good health my wife and myself enjoy. Our little Emma is a lively healthy child, who gives us great pleasure. Sr. Schultz improves in health from day to day, and is now as active and cheerful as she was formerly low-spirited. She assists, not only in the infant-school, but also in Br. Lees’s dispensary, now erected in the new dwelling-house, in which he has lived since the first of this month. But I am sorry to say that Sr. Teutsch of Elim cannot get rid of her painful head-aches; and she is just now on a visit of some weeks here, to recruit her strength after a severe attack experienced a few weeks ago. Br. Luttring enjoys much better health than formerly, and can without difficulty attend to his several duties. He accompanied Sr. Teutsch hither, and we found him much altered for the better.

“ELIM has had an increase of several families since the New-Year, and the course of the congregation is encouraging. The neighbours remain steady attendants at the church, and, if there would be more room, there would be many more hearers. It would, therefore, be a good thing if we could afford to build a proper church.

“Upwards of 20 persons have lately been admitted as inhabitants of GNADENTHAL, some of whom have resided here in former years; and there are several of the number of whom we entertain good hopes. Our schools continue to afford us every encouragement. The number in the infant-school now amounts to 140, and I shall soon be obliged to transplant some of them into the other schools, to afford room for fresh applicants. Whether we shall be able to open a school for the children of our neighbours, will be decided as soon as the millwrights have finished their work. They have still to repair the corn mill, when we shall have at least one large room at our disposal for the purpose.

“From SUILOU I have not heard for some time; the last letters being written January 13th. The usual general speaking had been held previous to

the 6th of January; but no advancement in the privileges of the church had taken place. The Missionaries were well, and lived in peace from within and without. A considerable number of Bushmen had come to live at the station, but they were less inclined to work than the Tambookies. Cape-town papers informed us a couple of days ago, that the Zoolahs under *Dingaan* are ravaging the country north of Lattakoo, and that some of the tribes have suffered severely; but Caffraria and the country of the Tambookies are quiet.

“By the bye, I must not forget to tell you that our new bark-mill is built entirely of oak of our own growth, which the millwrights declare to be remarkably good. I know your father will be alarmed at the idea of cutting down trees, but he may be satisfied that we do not cut down, unless where it is absolutely necessary to give room for others. The trees overshadowing our dwellings are of course safe, as they do not stand so close as to require to be thinned. It is only in the groves, east and west of the premises, where this operation is from time to time required.

The Rhenish Missionary Society has lately suffered a painful loss. A young, promising Missionary, who had just arrived from Europe, was unfortunately drowned in a river near Tulbagh, whilst bathing. A chapel has been built by these worthy men, at Franschehoek, which will probably become the station of a missionary of that Society.

May 6th.

“THE parcels containing pictures for the infant school, and various periodicals, have just come to hand. The scripture-prints, though somewhat rudely executed, are very useful for a company of little children, and are calculated to impress the facts to which they refer, more deeply on their minds, than any verbal description. I am, therefore, very thankful for the supply, and shall be glad if you can procure me some more on subjects of Natural History.

“The contents of the Periodical Accounts, in as far as I have had time to make myself acquainted with them, have proved very interesting to me, and have stirred me up anew, to thank the Lord for His mercies, and to join His people in fervent prayer and supplication. Strange and threatening as the prospect may seem to be, both in the political and the religious world, I cannot give way to despondency. The very confusion which more or less surrounds us, is to me a sign that the Lord is about to reveal His strong and mighty arm. The more frequently we read and hear of troubles and difficulties, with which the servants of the Lord have to contend in so many parts of the globe, the more thankful are we, to be able to report that we are favoured to enjoy undisturbed peace from within and without, and that our Saviour continues to bless our feeble endeavours for the advancement of His kingdom. We could, indeed, desire to witness an equally powerful revival among the inhabitants of our several stations, especially the young people, as that which has lately occurred among our neighbours: yet we have cause, notwithstanding many failings and short-comings, to be thankful for the grace generally prevailing in our flock. It is true, we are often called upon to grieve over backsliders, but it is also true, that those who have gone astray seldom find rest until they return to the fold. There is a want of steadiness in the character of this people, which can only be corrected by the gradual influence of early education; and, owing

to this defect, many a one is led astray when exposed to the temptations prevailing on every hand in a country, where the standard of morals is low. The late Passion and Easter seasons, when we commemorated the meritorious sufferings and death, and the glorious resurrection of our Redeemer, in our usual simple but impressive manner, proved times of real refreshment, and, we will hope, of abiding blessing to our congregation, and the numerous company of strangers who joined us at our solemn services. Many of our visitors eagerly inquired what they must do to be saved, and three whole families and several young unmarried men, were so deeply convinced of the importance of seeking the salvation of their souls, that they earnestly requested to be admitted as inhabitants of our place, and are here on trial. Thirty individuals were advanced in the privileges of the church, of whom 5 were baptized; and 5 are now under instruction for the first enjoyment of the Holy Communion. At ELIM, whither I went on a visit soon after Easter, 5 adults were also baptized on Easter-Monday, and 19 others admitted candidates for baptism and the Holy Communion, or re-admitted. The number of inhabitants at that station now amounts to 222: 41 regularly built Hottentot houses are finished, and several more are now building. I wish I were a draughtsman, that I might furnish you with a correct sketch of this neat little village, which is pleasantly situated on a hill. I was much encouraged by the spiritual state of the congregation, and likewise by the progress of the schools, which are daily attended by the average number of 70 children. The children in the infant-school are remarkably well behaved, and have made great progress under the kind and judicious management of Br. and Sr. Teutsch. The Hottentots seem equally surprised and thankful, that their teachers should condescend to become the nursing fathers and mothers of their little ones. Groenekloof was not larger than Elim now is, when the present church was built there; and, I therefore trust, that we shall soon be permitted to set about the erection of a suitable place of worship, for the continually increasing population and the numerous auditors from without. The whole Strandveld (the district lying on the sea-coast near Cape Aiguillas) would rejoice to have a church within its reach, and I think we could, through the blessing of the Lord upon the several branches of industry established at this place, contribute materially to lessen the expence of such an undertaking.

“ In the course of last week, we held examinations in our several schools: and counted in our three establishments, viz. the boys' and girls' school, and that for the infants, 339 children, though several were absent, owing to sickness and other causes. On this occasion, 35 children were transferred from the infant-school, to the other institutions, most of whom proved to be sufficiently advanced, to be admitted into the middle classes. They took their leaves with copies of the Harmony of the four gospels, and of the Hymn-book under their arm; and most of them had not only learnt by heart a considerable number of Scripture texts and hymns, and become proficient in reading, but had also, I trust, received into their tender hearts some of that good seed, which, with God's blessing, may in due time spring up, and produce the peaceable fruits of righteousness. There remain now 106 children in the infant-school, and I expect an addition of 10 more in a few days. My assistants continue steady and faithful, and delight in the work. Hence, I can leave the school to their charge without hesitation, whenever necessity compels me to be absent; but, when at home, I

make a point of attending regularly myself. The parents, of whom the majority do not know the advantages of education by their own experience, require, in many cases, to be convinced of its utility and necessity, by the anxiety of the teacher to exert himself to the utmost. Thus far, I am happy to say, they have shewn themselves actuated by a very good spirit, so that I never miss a child, unless it be seriously ill.

“ Last week I saw Br. Tietze and his wife, at HEMEL-EN-AARDE. Of the lepers in the hospital, I spoke with several, who appeared to be on the brink of eternity, and who, under a deep sense of their unworthiness, were enabled to put their trust in our Saviour, and longed to depart and to be with Christ. Sr. Tietze's deafness seems to be incurable, but, in other respects, both she and her husband are well and happy in their sequestered situation.

“ I may still mention, that, since writing to you last, the new dwelling-house has been completed, and is partly inhabited by Br. Lees. It contains a large apartment, as yet unoccupied, which I had at first intended for a school room for the children of the neighbouring farmers.

“ A bark-mill, for the use of the tanning business, has also been completed, and has been in motion for upwards of a month. It stands just below the corn-mill; and is propelled by the same stream of water. It saves a great deal of labour and expence; and I hope now to be able to sell the skins und leather cheaper, and thereby to increase the demand, and find employment for more hands, which is the great desideratum in our establishments. The more work on the spot, the more hearers fill the church, and the more children crowd the schools.

GROENEKLOOF, *May 20th.* 1833.

“ On the 16th instant, an infant-school was opened at this station, attended by about 60 children, and I am now busy, making Br. Lemmertz, who, with the assistance of his wife, is going to take charge of it, acquainted with the system; Br. and Sr. Lehman, have now the direction of the girls' school, which is attended by more than 70 children; Br. Meyer manages the boys' school, and Sr. Clemens instructs a number of adult females: besides which there is a Sunday school for the young women under the care of Br. Lemmertz. All these schools are certainly better attended than formerly, and the teachers do what they can to excite and keep up the attention of their pupils; nor is their labour in vain, as was seen at a late examination, when the children were a good deal farther advanced than on former occasions.

The outward condition of the inhabitants is also materially improved. Many of them possess a considerable property in cattle, horses, waggons, &c., and keep one or more servants. They have also better and larger dwellings, and have a quantity of agricultural produce to dispose of, which they generally take to the Cape-town market. But I am sorry to say that this outward prosperity and their anxious pursuit after the things of this world, are detrimental to the spiritual prosperity of too many. Whilst at home, the parents are kept from church, and the older children from school, by tending the cattle and working in the fields, and thus they lose many an opportunity of growing in grace, and in the knowledge of our Saviour; and they are but little prepared to resist the temptations to which they are exposed on their journeys to Cape-town. It becomes also, increasingly difficult to find a sufficient number of steady and gifted over-

seers, to assist the Missionaries in watching over the rules and regulations of the place. There is, however, a goodly number of faithful members of the congregation, of which we were but yesterday anew convinced, at a meeting of the chapel-servants and overseers, so that we ought not to be discouraged, but only stirred up to increasing diligence and more fervent prayer and supplication. If existing difficulties lead to this result, I have no doubt that our Saviour will make all things work together for His glory.

“ Having no particular business to transact in Cape-town, I purpose re- turning from hence to Gnadenthal by the shortest road, over Franschehoek, and hope to be at home before the 16th instant. I am glad to hear from my wife and Br. Lees, that my Hottentot assistant, Ezekiel Pfeiffer, instructs the children in the infant-school, in a very clever and exemplary manner.

“ Our excellent colonial secretary, Col. Bell, has already left us for England, in order to recruit his health; and the Governor will probably soon follow him. It is impossible not to regret the loss of such men, whose private worth and public conduct have gained them the respect and good wishes of every upright man. I am just sending four boxes to the Governor, made here of the root of the wild olive, which are much admired, and which he takes to Europe as memorials of his residence in South Africa.

Miscellaneous Intelligence.

I. SURINAM. After a long intermission of the regular correspondence with this Mission, owing to the blockade of the harbour of Paramaribo, by an English brig of war, letters were at length received from Br. Passavant, by the Directors of the Brethren's Missions in Germany, bearing date March 1st. From their contents, we learn with thankfulness, that the labours of our Brethren among the negroes continue to be blessed by the Lord, for the spiritual good of many souls. The visits periodically paid to a number of plantations in the neighbourhood of the town, have been greatly facilitated by the kind assistance afforded by the Society for the Spread of the Gospel in the colony, who have undertaken to provide the necessary means of conveyance, and otherwise to cooperate in the attempts of the Missionaries to instruct the poor ignorant heathen. The Christmas festival had been joyfully celebrated by the negro-congregation, who were again joined in their solemn services, by a number of negroes from the distant plantation Berg-en-daal (See p. 45), who seemed disposed to make a profitable use of the greater degree of personal liberty which they enjoy. The children belonging to the congregation, 400 in number, of whom a large proportion receive regular school-instruction, took a very lively share in the services of this blessed season.

II. NORTH AMERICAN INDIANS.—A letter from Br. Luckenbach, of New Fairfield, in Canada, dated January 30th, contains encouraging accounts of the progress of the Mission among the DELAWARES. At the festivals of Christmas and New-Year, and that of the Centenary jubilee of the Brethren's Missions, the celebration of which had been postponed to January 19, (the centenary of the Greenland Mission), several Indians were admitted members of the church of Christ, by holy baptism. The school was held with regularity during the winter months, and was diligently attended by the children. The winter

proved mild, and almost without snow, which, on account of the scarcity occasioned by the unproductiveness of the preceding season, was acknowledged as an especial token of God's providential care.

Of the Mission among the CHEROKEES, Br. Clauder communicates the following particulars in a letter, dated April 8th, from Capt. M'Nair's residence in the state of Tennessee, about 18 miles from Spring-place.

"In the course of this week, we intend, God willing, to move into our roomy dwelling at this place, and to commence our school on the 22nd inst, with six children of our Indians. Notwithstanding the various temptations to which they are exposed, the Indian converts continue to walk worthy of the gospel of Christ, and often reprove the ungodliness prevailing around them, both by word and by example. They meet frequently in each others' houses, for singing and prayer, and shew great eagerness to become increasingly acquainted with those portions of the Holy Scriptures which they possess in their native tongue. Our present mode of preaching the gospel in private houses, up and down the country, tends to provide many, who never came to Spring-place, with an opportunity of hearing it. Yesterday, being Easter-Sunday, we once again, after a long interval, celebrated the Lord's Supper, with 22 of our Indian converts. On this occasion, they testified their gratitude, that the ministry of their teachers was still preserved to them, in a very affecting manner, and earnestly desired to be commended to the fervent intercession of all their Brethren and friends. To us, it was a day of true rejoicing, such as we have not known for a long season."

III. At the settlement of GNADENFREY in SILESIA, a young female of the Jewish nation, by name Rosalia Lichtenstadt, who had been educated in the girls' school at that place, was solemnly baptized into the death of Jesus, on the 29th March, by the resident minister, Br. Wunderling. This transaction, which was performed in the presence of a large assembly of members and friends of the Brethren's Church, excited general interest, and called forth many fervent prayers in behalf of the young convert, whose distinct and cordial confession of the great truths of the Christian religion, in answer to the questions put to her, afforded good ground to believe that the spiritual advantages she had enjoyed, and the special instruction afforded her, had not been bestowed in vain. She received the baptismal name of Maria Paulina.

IV. MISSIONARY APPOINTMENTS AND REMOVALS.—Br. and Sr. Zetsche, hitherto assistants in the Mission in Tobago, have been called to the service of that in Antigua.

2. Br. and Sr. Light, of Irwin-Hill, in Jamaica, having, after a lengthened period of service, received permission to visit England for the benefit of their health, arrived in London on the 16th July, having in charge a daughter of Br. Ellis, and one of Br. Scholefield, who are to receive their education at Fulnec, in Yorkshire.

3. On the 23rd May, Br. and Sr. Junghans, left Herrnhut in Saxony, on their return to the Danish W. Indies, where they have been employed as Missionaries for a number of years.

OBITUARY.—On the 4th May, departed, in his 40th year, at Montgomery, in Tobago, Br. Samuel Wright, formerly a Missionary in the islands of St. Kitt's and Antigua, by means of an apoplectic seizure.

CONTRIBUTIONS to the BRETRREN'S MISSIONS, received since
the Publication of the former List.

YORKSHIRE SOCIETY FOR THE SPREAD OF THE GOSPEL
AMONG THE HEATHEN.

List of Annual Subscriptions and Donations received from April 1st, 1832, to
March 31st, 1833.

LEEDS ASSOCIATION.

Miss Armitage	ann	1	1	0	Mr. James Lister	ann	1	1	0
Mr. J. Atkinson, jun.	ann	1	1	0	Mr. W. Lister	ann	0	5	0
George Banks, esq.	ann	1	0	0	Mr. John Marsden	ann	0	5	0
Mr. Edward Baines	ann	0	5	0	Mr. Stephen Mitchell	ann	1	0	0
Mr. J. S. Barlow	ann	0	5	0	Mr. D. B. Mouncey	ann	2	2	0
Mr. James Bedford	ann	0	10	6	Mr. Wm. Nicholson	ann	0	10	6
Messrs. J. Burton & Sons	ann	1	1	0	Mr. Samuel Ogle	ann	0	5	0
Mrs. Carr	ann	0	5	0	Mr. W. Osborne, jun.	ann	0	5	0
Mrs. Cass	ann	0	2	6	Wm. Perfect, esq.	ann	1	0	0
Mr. John Danby	ann	0	10	6	Mr. Jos. Pickles	ann	0	5	0
Mr. James Dickinson	ann	1	1	0	Mr. B. Raper	ann	0	5	0
Mr. R. Dorrington	ann	0	7	0	George Rawson, esq.	ann	1	1	0
Mr. J. Forster	ann	0	5	0	Mr. Henry Rawson	ann	0	10	6
Mr. S. Glover	ann	0	5	0	T. S. B. Reade, esq.	ann	1	1	0
Benj. Goodman, esq.	ann	1	1	0	Mr. J. C. Reinhardt	ann	0	2	6
Mr. George Goodman	ann	1	1	0	Mr. R. Reynolds	ann	0	5	0
Mr. J. Goodman	ann	1	0	0	Mr. W. Rogers	ann	1	0	0
Benj. Gott, esq.	ann	2	2	0	S. J. E.	ann	1	0	0
Wm. Gott, esq.	ann	1	1	0	M. T. Sadler, esq.	ann	1	1	0
John Gott, esq.	ann	1	1	0	Benj. Sadler, esq.	ann	1	1	0
Mr. James Green	ann	0	5	0	Mr. John Sampson	ann	0	2	6
Mr. Hargreaves	ann	1	1	0	Mr. W. G. Scarth	ann	1	1	0
Mr. John Heaton	ann	0	5	0	Mr. W. Scurr	ann	1	1	0
William Hey, esq.	ann	2	2	0	Mr. John Simpson	ann	0	10	6
Mr. Wm. Hey, jun.	ann	1	1	0	Mr. Edward Smeeton	ann	0	2	6
Hinde & Derham	ann	1	0	0	Mr. Joseph Smith	ann	0	10	0
Mr. G. K. Hirst	ann	1	1	0	Mr. W. Smith	ann	0	10	6
Mr. S. Holmes	ann	0	5	0	Mr. Turkington	ann	0	2	6
John Horsfall, esq.	ann	0	10	6	Mr. E. Vickers	ann	0	2	6
Mr. R. Howitt	ann	1	1	0	B. R. Vickers	ann	0	2	6
Mr. Robert Issott	ann	0	2	6	P. Willans, esq.	ann	1	1	0
Mr. W. Jackson	ann	0	5	0	Mr. Jno. Wilkinson	ann	0	7	6
Mr. E. Joy	ann	0	10	6	Wm. Wilks, esq.	ann	1	10	6
Mr. James Y. Knight	ann	0	5	0	Collections at St. Paul's Church by the Rev. M. J. Mayers		17	1	9½
Mrs. Kirshaw	ann	1	1	0					
Mr. J. Kirk	ann	0	4	0					
Mr. W. Liddle	ann	0	10	0					

FULNECK.

Allen, Mrs., Huddersfi ld, by Mrs. Hanneman	ann	1	1	0
--	-----	---	---	---

Mr. B. Ackroyd	ann	0	5	0
Mr. Atkinson, Leeds.	don	0	5	0
Mrs. Bacon	ann	1	1	0
Mrs. Baines, Bradford	ann	1	1	0
Rev. J. Binckliffe, Swanwick, Derbyshire	ann	0	10	0
Mr. John Birtil	ann	0	10	6
Mrs. Boote	ann	1	1	0
Mrs. Brett	ann	1	1	0
Mr. B. Brooke	ann	1	1	0
Miss Brown, Huddersfield	ann	0	10	0
Mr. Carlin, Selston, Nottingham	ann	0	10	0
Edward Cox, Esq. Liverpool.	ann	0	10	0
Mrs. Dowell	don	0	10	0
Mr. John Farrar	ann	1	1	0
Miss Fenton	don	2	0	0
A Friend, Beverley	don	0	1	0
Mr. Hanneman	ann	1	1	0
Mr. J. Hinchliffe, jun.	ann	1	1	0
Misses Hinchliffe	ann	2	2	0
Rev. I. Holmes	ann	1	1	0
Miss Laird	ann	0	10	0
Miss A. Latrobe	ann	0	5	0
James Montgomery, esq., Sheffield	ann	1	1	0
Mr. W. Nelson	ann	1	1	0
Mr. James Oates	ann	0	5	0
Mrs. Okely	ann	1	1	0
Rev. S. Redhead, Vicar of Calverley	don	0	10	0
Miss M. Skelton	ann	0	5	0
Mr. I. Smith	ann	0	5	0
Miss E. Smith, Leeds	ann	0	5	0
Rev. E. Stillman	ann	0	5	0
J. Taylor, esq.	ann	2	2	0
Mrs. Thornton	ann	1	1	0
Mr. W. Wade	ann	0	5	0
Mrs. Warren, Beverley	don	1	0	0
Mrs. Wilkinson, Leeds	ann	0	5	0
Miss Williams	ann	0	5	0
Rev. S. Wilson	ann	1	1	0
I. Wood, esq., Horton-hall	ann	1	1	0
Mrs. Young, Ossett	ann	10	10	0
Young Ladies at Fulneck School		2	0	$7\frac{1}{4}$
Sunday Scholars at Fulneck		0	15	$1\frac{1}{2}$
Legacy of the late Mrs. M. Turner		100	0	0
Collection on the Jubilee		31	16	$6\frac{1}{2}$
BAILDON.				
— Brogden, esq.—	ann	0	10	0
Mr. J. Craven	ann	0	5	0
Rev. J. Crosby	ann	0	10	0
Miss Furnish	ann	0	5	0
Mr. J. Robinson	ann	0	5	0
Mrs. Schofield	ann	0	5	0
GOMERSAL.				
Mr. Batty	don	0	5	0

Fr. Beaumont, Esq.	ann	1	1	0
Rev. B. Beck	ann	1	1	0
J. Burnley, esq.	ann	1	1	0
Mrs. Firth, Cleckheaton		0	10	0
B. Gomersall, esq.	ann	1	1	0
Mrs. Lister, Holmfirth	ann	0	10	0
Penny Society	don	3	8	1
Mr. J. Wadsworth	ann	1	0	0
Mr. Walker, Oakwell-hall	ann	1	0	0
Mrs. Williamson, Cleckheaton	ann	0	10	0
Young Ladies at Gomersal School		1	13	$3\frac{1}{2}$
Ditto Fancy Work		1	11	6

MIRFIELD.

Miss Broadbent	ann	0	5	0
John Brook, esq., Dewsbury	ann	1	1	0
Jonas Brook, esq., Meltham-mills	ann	1	1	0
Mr. Titus Brook	ann	0	5	0
Rev. E. N. Carter, Curate of Mirfield	ann	0	10	6
Rev. D. Craig	ann	1	1	0
John Kitson, esq.	ann	1	1	0
Mr. Henry Oates	ann	2	2	0
Mr. Joseph Oates	ann	1	1	0
Miss E. Oxley	ann	0	5	0
Mr. Richard Sykes	ann	1	1	0
Mr. Webster, Boroughbridge	ann	0	5	0
Benj. Wilson, esq.	ann	0	10	6
Rev. William Wood, Tingley	ann	1	1	0
Missionary Box		0	5	$8\frac{3}{4}$
Small Contributions		0	4	4

WYKE.

Miss Boothroyd	ann	0	5	0
G. B. Browne, esq., Halifax	ann	2	2	0
Miss Currer, Eshton-hall	ann	5	0	0
Mr. J. Carter	ann	1	1	0
Rev. W. Edwards	ann	1	1	0
Miss A. Field	ann	0	5	0
Miss H. Field	ann	0	5	0
Mr. J. Scholefield, Rastrick	ann	1	0	0

CONGREGATIONAL COLLECTIONS.

At Fulneck	38	4	$1\frac{1}{2}$
Gomersal	25	12	$5\frac{1}{2}$
Linthwaite	1	18	6
Mirfield	51	8	$10\frac{3}{4}$
Wyke	6	12	$0\frac{3}{4}$
Baildon	4	12	3

FOR WEST INDIA SCHOOL FUND.

Mr. B. Jowett, Carlton, near Pontefract	ann	1	1	0
Mrs. Kidd, Cleckheaton	ann	1	1	0
Ditto	don	10	0	0
Miss Rhodes, Cleckheaton	2 yrs	0	15	0
Miss E. Wordsworth, Carlton	ann	1	1	0
Mrs. Young, Ossett	ann	10	10	0

Glasgow Auxiliary Moravian Missionary Society.

—◆—

*Abstract of the Treasurer's Account, from April 12, 1831, to April 12, 1833.**

Balance in hand, 12th April, 1831.....	£22	3	9
Subscriptions and Donations	303	3	6
Public Collections. <i>viz.</i> —			
At Public Meeting, after deducting expenses	£0	17	11
At Sermon, for Barbadoes Mission, by Rev. James Latrobe of Ayr, deducting expenses.....	33	19	9
At Sermon by Rev. Dr. Brown, deducting expenses.....	17	17	6
		<hr/>	52 15 2
Contributions from Associations and Friends, <i>viz.</i> —			
Glasgow Female Moravian Missionary Association.	£77	13	4
Association for Religious Purposes in Dr. Heugh's Cong..	25	0	0
Association for Religious Purposes in Messrs. Kidston and Brash's Congregation.....	4	12	0
Calton Association for Religious Purposes.	7	0	0
Hutchesontown Relief Congregation Society for do.....	4	0	0
Dovehill Relief Congregation Bible and Missionary Society	8	0	0
John Street Relief Church Bible and Missionary Society..	5	0	0
Eglinton Street Church Society for Religious Purposes. ..	3	0	0
Melville Street Congregation Society for Do.....	3	0	0
Grey-Friar's Church Association for Do.	5	0	0
Nicholson Street Congregation Society for Do.....	5	0	0
Sabbath School Children, per R. Mather.....	1	1	0
Campsie Bible Missionary and School Society	9	0	0
Galston Bible and Missionary Society	7	0	0
Hamilton Bible and Missionary Society.....	7	0	0
Port-Glasgow Juvenile Missionary Society	1	0	0
Kirkintilloch Missionary and School Society.....	1	0	0
Rothsay Youth's Missionary Society.....	8	0	0
Cumbray Society for Religious Purposes	5	10	0
Cumnock Female Society	3	6	0
Cumnock Soci. for Relig. Purposes in Mr. Brown's Church.	3	3	0
Lochwinnoch Society for Religious Purposes.....	5	0	0
Strathaven Relief Church Missionary Society	4	0	0
Paisley Youth's Society for Religious Purposes	5	0	0
Blantyre Works' Association for Religious Purposes.....	1	10	0
Dalry Female Society for Religious Purposes	2	0	0
Greenock Friends, per Rev. Mr. Morren	15	15	0
Campbelton Relief Congregation Society for Religious Pur- poses, for West India Mission	6	0	0
Stewarton United Secession Prayer Meeting, for Barba- does Mission.	1	11	6
Port-Glasgow Missionary Association for Do.....	4	0	0
Rothsay Friends, per Miss Nicol, for Do.....	4	0	0
		<hr/>	£242 2 10
Legacy from Trustees of late Rev. Mr. Adam of Cumbray, deducting Duty.	22	10	0
Interest due by Treasurer	1	16	1
		<hr/>	£644 11 4
Remitted to Rev. Mr. Latrobe, of London, at sundry times, } deducting expenses	£613	18	3
APPROPRIATION OF THE FUNDS REMITTED.			
Barbadoes Mission, on account of the losses by the Hurricane	£89	15	9
West India Fund	42	10	0
New Fulnec Chapel, Jamaica.....	10	0	0
Greenland Mission.....	1	0	0
Irish Readers.....	5	10	0
General Fund.....	465	2	6
		<hr/>	£613 18 3

* The present Statement embraces the accounts of the last two years; the Committee having deemed it inexpedient to hold the annual meeting of the Auxiliary in the Spring of 1832, owing to the prevalence of the cholera in Glasgow at that period. A statement of the donations received from Societies and Associations during the year ending April 12, 1832, will be found in Periodical Accounts, No. cxxxvi.

Donations received in the Island of ST. KITT'S towards the establishment of a Missionary Station at BETHEL.

His Excellency Maj. Gen. Maxwell, the labour of a mason for 200 days, at 4s. 6d. currency ..	45	0	0	Jas. Berrige, esq.	2	5	0
Col. Nichol	7	4	0	A Friend	0	9	0
James Hall, esq. M. D.	2	5	0	Chas. Woodly, esq.	14	8	0
Dan. Byam Matthew, esq.	5	0	0	T. O'Maley, esq. M. D.	7	4	0
N. T. Lynch, esq.	4	10	0	R. H. Taylor, esq.	2	5	0
Geo. Wattley, esq.	2	5	0	A Friend	10	0	0
Mrs. Hodgson	2	12	0	Jos. B. Peniston, esq.	1	2	6
Chas. O'Hara Neal, esq.	7	4	0	A Friend	0	9	0
William Gowan, esq.	4	10	0	Thos. Fell, esq.	4	10	0
Miss S. Marr	0	18	0	Friends, 4s. 6d., 18s., 18s., & 1l. 2s. 6d.	3	3	0
Miss E. Somersal	0	18	0	Sheffield, Beecher & Co.	4	10	0
Alex. M'Gregor, esq.	2	14	0	Edward Calfe, esq.	3	3	0
Charles Manning, esq.	2	5	0	C. M. 18s., T. D. 2l. 5s.	3	3	0
Miss Harriot Berkeley	1	0	0	Taylor's Estate	5	0	0
J. K. Barnes, esq.	1	2	6	R. B. Cleghorn, esq.	2	5	0
A Friend	0	18	0	Hon. Robt. Claxton	7	4	0
Do.	0	10	0	J. W. Penchon	0	9	0
Walter Gray, esq.	4	10	0				
				Currency	186	15	0
				or 90l. sterling.			

ADDITIONAL CONTRIBUTIONS towards the BARBADOES FUND.

Receipts in the Island of Barbadoes.

From Ladies' Society at Clifton, by Mrs. M'Geachy, through the hands of Rev. J. F. Pilgrim, rector of St. James's parish	22	10	0	Dr. Thomas	5	0	0
From the female members of the Brethren's Congregation at Salem, N. Carolina, U. States.	33	2	6	Rev. J. Packer	6	8	1½
Proceeds of sale of blankets, coverlets, &c. presented by Messrs. J. & H. Oates, Heckmondwike, Yorkshire	54	3	0	Some members of the negro congregational at Sharon	5	1	0
				Barbadoes currency	126	4	7½
				about 85l. sterling.			
				<i>By the Secretary in London.</i>			
				Mr. & Mrs. Hutchinson, Ratcliff ..	5	0	0

The SOCIETY for the FURTHERANCE of the GOSPEL desire thankfully to acknowledge the receipt of valuable and acceptable presents of clothing, and other useful articles, from the following esteemed friends:—Sir Geo. Crewe, Bart., Calke Abbey, Derbyshire; and the Edinburgh Ladies' Clothing Society, by Miss Riddell, for the Mission in Labrador; N. N., for the Mission at the Cape; Miss Laura Jones, Cheltenham, for ditto. Also of a parcel of books for the use of the school in Antigua, from the Bristol and Clifton Ladies Association, for the early education of negro children, by Mrs. Walker Grey, Henbury.

MEMOIR

Of the Life of Brother DAVID NITSCHMAN, the Assistant of LEONARD DOBER in the Establishment of the Mission in the DANISH WEST INDIA ISLANDS, and the First Bishop of the Renewed Church of the Brethren; who departed at BETHLEHEM, in PENNSYLVANIA, October 8th, 1772.*

[Compiled from his own Manuscript.]

“ I WAS born December 27th, 1696, at Zauchtenthal†, in Moravia. My father, George Nitschman, was a pious and respectable man. He had many Lutheran and Calvinist books in his possession, which he perused frequently and with attention. Every Sunday he assembled his whole family, with whom he sang some hymns out of the collection of the Ancient Brethren’s Church, and read a sermon to them.

“ When I afterwards read the life of Jesus, as recorded in the gospel, and committed to memory various portions of the New Testament, I was led to earnest reflection upon the state of my soul. During an illness which befel me in early life I was much troubled, and prayed to the Lord Jesus to give me an assurance of my salvation; and I was enabled to believe that, if I departed out of the world, He would take me to Himself. On my recovery, I returned to my former indifference, but I did not lose the impression that I had received of the necessity of conversion. Often when I was labouring in the field, I felt an inclination to pray; this I could not resist, but falling prostrate, cried with many tears to the Lord, that He would have mercy upon me. At other times,

* The family of Nitschman, which is of genuine Moravian extraction, is one of considerable note in the annals of the renewed Brethren’s Church. Besides the subject of the present memoir, there were not less than three of the same name, who were honoured to become servants of the Lord, and confessors of His truth:—David Nitschman, senior, uncle of the above, who was employed in the attempt to establish a mission in St. Croix, in 1733; and afterwards, at the advanced age of seventy, contributed largely to the formation of the settlement of Bethlehem, in Pennsylvania, where he departed in 1758:—David Nitschman, junior, well known for his abundant labours in Ceylon, in Russia, and in N. America:—and a third, who died in the prime of life in 1729, after an imprisonment of three years in Moravia. Two John Nitschmans, of the same family, were also actively engaged in the service of the Brethren’s Unity,—the one, in Germany and North America; the other, as a Missionary among the Laplanders and Samoyedes, and, subsequently to his being consecrated a Bishop, as Superintendent of the congregations in England, and founder of the colony of Sarepta, in Asiatic Russia, where he finished his course in 1783. Melchior, the son of David Nitschman, senior, after faithfully performing the work of an Evangelist in different parts of Germany, ended his days in prison at Schildberg, in Bohemia, in 1729. His fellow-sufferer, George Schmidt, the well-known and venerable founder of the Mission at the Cape, obtained his release, after a confinement of six years.—*Ed.*

† Zauchtenthal was a principal settlement of the Ancient Brethren’s Church; one of the eight Moravian villages, to whose inhabitants, then suffering under a cruel persecution, their venerable and exiled Bishop, John Amos Comenius, dedicated the catechism of Christian truth, which he published at Amsterdam in 1661. It is a remarkable fact, that, from every one of these villages, emigrants found their way to Herrnhut, on the formation of that settlement in 1722.—*Ed.*

I sought to promote the work of my conversion by diligent reading, prayer and wrestling with God; but this did not last long. Doubts took possession of my mind, and I again returned to my former amusements. Yet I was always more or less uneasy; and whenever I saw Samuel Schneider and David Schmidt I felt remorse in my heart, for I believed that they were sure of their salvation.

“In the year 1716 I resolved to enlist for a soldier, and in this view went, with one of my companions, to Weisskirch. On the road thither, my comrade began, in a very light-minded way, to describe his previous mode of life and the wicked actions of which he had been guilty. I was terrified at his account, nor have I ever forgotten the dreadful impression which it made upon me. I exclaimed with trembling, ‘Oh! my God! I, too, am a miserable sinner, and shall be lost if a change does not take place within me.’ I promised God that I would assuredly be converted, and belong to Him. I spent the remainder of our journey in prayer, and entreated God to direct matters so that I might not be accepted as a recruit, if the proposed service would prevent my conversion. He graciously heard my prayer, and I was rejected on account of my youth. I now returned to my family, and declared to them that I was still unconverted, and dead in sin. This they would not believe, but endeavoured to persuade me, that both I and they had obtained by baptism, ‘the answer of a good conscience towards God, and the washing of regeneration and renewing of the Holy Ghost.’ I replied with earnestness, ‘I am bound to believe what you say; but I am deeply convinced, that I have broken my baptismal covenant, and must seek for mercy from God, as a great sinner.’ My father and my step-mother grew quite angry with me, supposing that I was losing my senses, and that I should subject them to the loss of their house and farm. I replied, that if they were, in truth, desirous to be saved, they would no longer care for their house and farm, but for Jesus’ sake they would be willing to turn their backs upon all their possessions.

“I now began to seek the company of persons of the same mind with myself. My first acquaintance was with David Schneider. Afterwards, David Tanneberger (who departed at Bethlehem), Melchior Zeisberger, and Andrew Beyer joined us. We met every Sunday, read the Bible and certain homilies, and discoursed concerning the unhappy state of our souls.

“In 1721, a woman arrived from Teschen, asking alms, and singing edifying hymns. One of them, treating of the only ground of the sinner’s acceptance and admission into heaven, made a deep impression upon me. She likewise sold a little pamphlet, giving an account of the state of heart of one who truly desires to be converted. I found in it an exact picture of my own state. Day and night I studied how I could become acquainted with the author of this pamphlet, who proved to be the Rev. Mr. *Steinmetz*, abbot or superior of the protestant monastery of Kloster-Bergen.

“Without acquainting any one with my plan, I determined, at Christmas, 1722, to go to Teschen. I left home in the evening, and arrived before dark at Friedeck, where there is a brook dividing Moravia from Silesia. A sentry was posted on the bridge: I therefore turned aside, and waded through the ford. Early the following morning, I arrived at Teschen, above thirty English

miles from my native place, thankful to God for having preserved me from harm in the unknown roads, and the deep snow.

“ I lodged at a bookbinder’s, who gave me a favourable account of Mr. Steinmetz; and we attended his catechization of the children. The subject of his address was the assurance of salvation; and he asked the children whether those were true Christians who prayed often, read three chapters of the Bible daily, and did many good works? The children answered, No; the soul must be filled with divine love, and have a share in Christ and His salvation. I was pierced to the heart, feeling myself convicted by all I heard, and I could hardly look up for weeping. After the service, I went to Mr. Steinmetz, and asked him, ‘ What shall I do to be saved?’ He answered, ‘ Believe on the Lord Jesus Christ; He has done all for us, and purchased our salvation by His bitter sufferings and death. Whoever would merit salvation by self-working would assuredly fail of obtaining it, even though he were to walk from hence to Rome upon red-hot coals.’ I told him, that I had now spent five years in a state of constant uneasiness;—that, immediately after my awakening, I had resolved to quit Moravia, because I could not possibly live longer among the Roman Catholics, and to unite myself with the Lutheran Church. He dissuaded me from taking this step, assuring me, that I should not find among them what I was seeking; adding, that I should not trouble myself about outward ceremonies, but seek to serve God in stillness. He now inquired into the state of the other awakened souls in Moravia, and exclaimed, ‘ The people that walked in darkness have seen a great light; and they that sit in the valley of the shadow of death, upon them hath the light shined:’” and concluding with the expression of his conviction, that our Saviour would awaken a large company in my native land, and bring them to His fold.

“ I left him much comforted by the insight he had afforded me, into the all-sufficient atonement of Christ, and by the assurance that every poor sinner might call upon Him, and depend on a gracious reception. I followed his advice, and experienced its truth. Our Saviour forgave me my sins, assured me of my salvation; and I began to live by the faith of the Son of God.

“ On my return home, I related to our small company of awakened souls what I had heard and experienced.

“ Our meetings together were attended with blessing, and our society increased. In 1723, Christian David met me in the fields, and brought me a salutation from the Rev. Mr. Steinmetz. The same evening we met at David Schneider’s house. Christian David delivered a powerful discourse, and then the fire began to glow. He afterwards visited Christian Jaeschke at Sehlen, and took him and his whole family with him on his return to Herrnhut, where they arrived safe, in spite of their pursuers. I first thought of emigrating with them, but, for the sake of my brethren, concluded to stay. At length, however, I could hold out no longer. My uncle, David Nitschman, who lived at Kunewalde, came at this time to see my father, and I perceived that he was concerned about his soul’s salvation. I informed him, that I had become acquainted with Jesus as my Saviour; that He had received me out of pure grace and mercy, and had forgiven me my sins. Both he and his son Melchior were powerfully impressed, and a great awakening took place at Kunewalde. Every Sunday

afternoon near a hundred people met together. This created much observation, and Melchior Nitschman was put in prison, where he suffered many hardships.

“A general persecution now commenced, and, as I understood that I was likewise to be imprisoned as the ringleader of all these innovations, I resolved to emigrate with four confidential friends and relatives,—David Nitschman (who departed this life in 1729, in prison, at Olmutz), Melchior Zeisberger*, John Toeltschig, and David Nitschman (who afterwards went to Ceylon). Having appointed a place of meeting, in the evening of the 1st May, 1724, we took staff in hand, and commenced our pilgrimage, singing a hymn composed by our Moravian ancestors in days of former persecution, which begins thus :

“Blest be the day when I must roam
 Far from my country, friends, and home—
 An exile poor and mean :
 My father's God will be my guide,
 Will angel guards for me provide,
 My soul from danger screen.
 Himself will lead me to a spot,
 Where, all my cares and griefs forgot,
 I shall enjoy sweet rest ;
 As pants for cooling streams the hart,
 I languish for my better part—
 For God, my refuge blest.

“We took an unfrequented path across the mountains, and soon reached the high road to Jaegerndorf. In Neisse, we consulted together whether we should go to Lissa, or into Saxony. I said, ‘To Herrnhut, for *there* dwell children of God, a pious nobleman, and several of our countrymen.’ All were satisfied; and we arrived at Herrnhut on May 12, 1724, just as the congregation of exiles were assembled to lay the foundation-stone of the chapel, and while Baron Frederic von Watteville was offering up a prayer, which made a deep impression upon all our hearts. Having been kindly admitted an inhabitant of the place, Melchior Zeisberger, and myself, began to learn the carpenter's trade from Christian David, and were much happier enjoying our poor fare, than we had been with our better living in Moravia. Having heard that my father had been attacked by a paralytic-stroke, I went in 1725 into Moravia, partly to visit him, and partly to communicate with the Brethren who were in prison. I took a lodging with Mr. Schulins, where the awakened whom I knew visited me in the night. I also sent notice of my arrival to David Schneider, who was confined in a dungeon. He had permission to walk about in the castle, but not to leave it; but he contrived to visit me although in irons. We rejoiced to see each other; but were alarmed with the idea, that he would be pursued, and all of us taken to prison. I told him that both himself and my father's brother, David Nitschman, sen., father of Melchior and Anna, might be sure that, if they were taken, they would be condemned, as incorrigible heretics, to perpetual imprisonment; and I advised

* Father of David Zeisberger, missionary among the North American Indians for the space of sixty years.

them to use the present opportunity to escape,—shewing them how they might get rid of their fetters.

“ In 1726, I had some thoughts of leaving Herrnhut, as I feared the inhabitants had left their first love, and were only judging each other. By attaching undue importance to points of doctrine and discipline, which were in reality non-essential, divisions had arisen, and Herrnhut was in danger of becoming a nest of sects, to use the expression of Count Zinzendorf. To relieve my mind at this juncture, I began with Martin Dober to build a house; and the Brethren advised me to take a wife; but I wished herein only to be directed by the will of our Saviour, for *He* was the sole object of my desire, and I prayed Him to do what was best for me. I married my wife, *Rosina Schindler*, November 12, 1726. By her, I had three children.

“ In 1727, Count Zinzendorf arrived at Herrnhut, and his powerful discourses and conversation were the means of rekindling the flame of love to Christ and to the Brethren. I became acquainted with him, and lived in daily confidential intercourse with him. I was also present at the memorable communion on August 13th, in the church at Berthelsdorf. Afterwards I went with George Böhnisch and Leupold into Bohemia. Every where we declared salvation through the merits and sufferings of Jesus. From thence we went to Milken-dorf, and into Moravia, to search for souls in whom some spiritual life might be still discernible, of whom many followed us to Herrnhut.

“ In 1728, I was sent on a visit to the awakened at *Bayreuth*, to whom I related what had taken place in Moravia, and how the Lord had brought us from darkness to light. After my return, I was commissioned to visit England, in company of John Toeltschig and Wenceslaus Neisser, to give an account to the awakened in that country, of the work of God at Herrnhut. We received no money for our journey from the congregation, and all we had was nine dollars. We travelled by way of Jena to Frankfort on the Maine, where Mr. Andrew Gross, a separatist, lodged us, and sent us by water to Cologne. From thence, a Dutch captain took us to Arnheim, we helping him to row his boat. We then proceeded on foot to Amsterdam, where we had a recommendation to a bookseller; but he would neither receive us into his house, nor give us a cup of cold water. Walking up and down the street, we met with no one who would speak to us, except some crimps, who had well nigh prevailed upon Brother Toeltschig to go to the East Indies. I perceived that we were in danger, and proposed to my brethren that we should go to Rotterdam. Thither we proceeded, but found no ship ready to sail to England. Having only a few shillings left, we thought to earn something by our trade, but no one would employ us. We left the town, and begged an old man to let us sleep in his barn, which he kindly permitted. We made every day a very scanty meal, and at length applied to a German merchant to procure work for us, or to help us forward. This man attended to our request, and sent us to the Brill to get a passport from the English Commissary, that we might sail to England with the packet-boat.

“ On our arrival at the Brill, we fell in with a person who received us as brethren, and set before us abundance of provision. We told him, we were poor pilgrims, and could not pay for such good accommodations, having no money

left; but that we should be obliged to him to suffer us to sleep in a garret. As soon, however, as he heard our story, his brotherly feelings were at an end, and he drove us from his house. It was night, and we went and lay down on the rampart, suffering much from the cold. In the morning we walked back to Rotterdam, our whole stock of money being twopence, with which we had to travel ten miles. One of us grew so faint on the road, that we spent our last penny, to get him some bread. In Rotterdam we were in extreme distress, and were almost driven to despair, when we met a man who asked us whether we wished to go to England? He introduced us to an English captain, and this good man not only was willing to take us, but he gave us money to buy the necessaries of life. On our arrival in London, we were hospitably entertained by the Rev. Mr. Ziegenhagen, and after having executed our commission, and made a profitable acquaintance with several worthy servants of Christ, we returned in company of the Countess zur Lippe, in a royal yacht, to Rotterdam, whence we travelled by Amsterdam to Herrnhut, with a single ducat in our pocket.

“In Lent, 1729, I was sent with Brother Martin Dober to Jena to visit the awakened students, with whom we conversed much, and to mutual edification on the ‘one thing needful.’

“In May of the same year, I was sent on a visit to Livonia in company of Melchior Till. We found Christian David at Wollmarshof, in the family of the Lady von Hallart, where he was labouring very successfully among the Lettonians, and had learned their language. After a sojourn of four weeks, we returned by sea from Riga to Lübeck. We had sea-store for fourteen days; but were four weeks on the passage. The cabin being occupied by some merchants going to the Leipsic fair, we had no accommodation but on deck, where the waves sometimes washed over us. We had no rest day or night, and our clothes were scarcely ever dry. When we came in sight of land, the captain begged Christian David to address the ship’s company. He delivered a powerful discourse, which seemed to shake the dry bones. Suddenly, a great cry was heard, and the ship, the cargo of which was hemp, flax, and wax, was found to be on fire. By God’s mercy, the flames were by degrees extinguished, or we must all have miserably perished. Of all the fifty voyages that I have made, not one was attended with so much suffering as this; but we arrived safe at Herrnhut, and found the congregation growing in the love and knowledge of Christ Jesus.

“In 1731, Count Zinzendorf went to Copenhagen to attend the coronation of King Christian VI. I was in his company, and became acquainted with several persons at court, who shewed us much friendship. This visit became, as is well known, the occasion of our attempts to bring the heathen to the knowledge of Christ and of His salvation.

“August 21, 1732, I accompanied Br. Leonard Dober to St. Thomas. Count Zinzendorf went with us to Bautzen, and at parting gave us a ducat, each of us having three dollars of his own. We travelled by Wernigerode, where I saw the Rev. Mr. Steinmetz. He and the Countess Stollberg prayed that God might bless our endeavours, to preach among the Gentiles the unsearchable riches of Christ. The abbot gave me a Bible, in which he wrote

these words, 'I determined not to know anything among you, save Jesus Christ and Him crucified.' 1 Cor. ii. 2.

"At Copenhagen many difficulties arose. We were told that we could not subsist in St. Thomas; I answered the Lord Chamberlain von Pless, who made this objection, that we intended to work with the negroes. He replied, that the white people would never suffer it. 'Well,' said I, 'if *that* will not do, I have learned the carpenter's business, and will follow it there.' He answered, 'That is well enough; but what will become of the potter (meaning Leonard Dober)?' 'He shall assist me,' said I. 'Well done,' he replied, 'in that way, and with such a spirit, you will get through the world.'

"Having found a ship about to sail for St. Thomas in a fortnight, and settled with the captain for our passage, I acquainted the Chamberlain with it. He prayed God to bless us, and compelled us to take the passage-money, being eighty piastres. We thanked our Saviour for having so graciously supported us, fulfilling to us the promise He gave to His disciples and messengers. Dr. Grothaus and Br. Martens, at Copenhagen, rendered us much service. The former taught us how to use the lancet, and made us a present of one, which in the sequel we found most useful.

"We were ten weeks at sea, and met with many trials; but the Lord enabled us to gain the love and confidence of the captain and the sailors. The former gave such an account of us at St. Thomas, that many persons were willing to receive us. Mr. Lorenzen, to whom we were recommended, treated us most hospitably; and a report soon spread, that two men of God had arrived with a view to convert the negroes. We visited the slaves on several plantations, particularly Anna and Abraham. We also built a house for Mr. Lorenzen, who had kindly entertained us six weeks, and another for Mr. Carsteus. We had always four negroes to assist us, to whom I spoke of our Saviour with much earnestness. Others paid us daily visits. After sixteen weeks' stay in St. Thomas, I was recalled to Europe, and could defray the expense of my passage home, from my own earnings.

"On my arrival at Copenhagen, in June, 1733, the Princess Hedwig and the Lord Chamberlain von Pless sent for me, and I gave them a detailed account of our proceedings in St. Thomas, and that we had hopes of the conversion of the negroes. They then told me, that they had an idea of purchasing the freedom of all who should be converted. I represented that this plan, however benevolent, would have a tendency to make many hypocrites; and further, that the writings of the Apostles seemed to give no encouragement to it. There was also reason to hope, that a salutary effect might be produced upon the minds of the masters, if they saw that the conversion of their negroes rendered them more faithful in their service than heretofore. Count Zinzendorf was of the same opinion.

"At Herrnhut I was received with open arms by the whole congregation."

[Thus far his own account.]

On March 13th, 1735, our late Brother was ordained at Berlin a bishop of the Renewed Church of the Brethren, by the venerable Daniel Ernest Jablonsky, the last surviving Bishop of the ancient Moravian church, and the same

year he went with Br. Böhner and his company to England and Georgia. In the progress of these journeys, which led to various important results, he formed an acquaintance with several eminent servants of God; among the rest, Messrs. John and Charles Wesley, whose testimony to the Christian zeal and devoted piety of Nitschman and his associates is very remarkable.

On his return to Germany, he assisted Dr. Jablonsky at the consecration of Count Zinzendorf as Bishop of the Brethren's Church. In 1738 he superintended the formation of the settlement at Herrnhag. In 1740 he again visited Pennsylvania, purchased the land upon which Bethlehem stands, and laid the foundation of that colony. In 1742, he went a second time to St. Thomas, to hold an official visitation, and in 1744 returned to Bethlehem. On his voyage back to Europe, the vessel was captured by a Spanish ship of war, and was brought to St. Sebastian. During the three following years he was officially employed in Denmark, Norway, Silesia, the North American Colonies, and England.

In 1753 he lost his wife, who departed at Lindheim. Soon after, he crossed the Atlantic for the last time, with a large company of emigrating brethren and sisters. At Bethlehem he married the widow of Br. Frederick Martin. In 1755 he resided for some time at the Missionary station of Gnadenhütten, on the Mahony, which he providentially left just before the Indians destroyed that settlement, and cruelly massacred the Missionaries.

After superintending the building of Lititz in 1756, he resided at Bethlehem till 1761, where he was most usefully employed in the service of the Brethren's Church. Its welfare was the chief object of his exertions and prayers; and, if he perceived any declension in faith or practice, it pierced him to the heart. He always retained his first simplicity, both in his personal habits, and in his views of religious faith and practice.

For some years he suffered much from the gout, by which his patience was severely exercised. On the 5th of October, 1772, a paralytic stroke deprived him of speech. He delighted to hear verses sung in his chamber, and, as long as he remained sensible, testified his pleasure by a smiling countenance. After two days passed in tranquil slumber, he finished his pilgrimage here below on the 8th of that month, in his 76th year. He now rests from his labours, and his works do follow him, for they were wrought in God. Count Zinzendorf has left on record the following testimony to his character, as a follower and servant of Jesus:—

“His genuine conversion, his simple walk, his upright conduct, the esteem which all men entertained for him, his unwearied exertions as a witness for Christ, his success in the formation of settlements and congregations of the Brethren's Church, his first attempts to convert the heathen, which God was pleased, in the sequel, to accompany with so rich a blessing;—all these circumstances combined to point him out as the most eligible candidate, for the office of first bishop of the renewed Church of the Brethren. Bishop Jablonsky, who consecrated him, with the assistance of the Polish Bishop Sitkovius, cherished for him, as long as he lived, the sincerest affection and respect.”

LABRADOR.



IT will be seen by the following extracts of letters received from the coast of Labrador, that the past year has been marked by trials and difficulties, calculated, in no ordinary degree, to try the faith, and exercise the patience and constancy of our missionary brethren and sisters. The almost unprecedented rigour of the preceding winter, and the consequent failure of the usual supply of fresh provisions, materially affected the health of many of their number, besides adding sensibly to their outward privations; and to these causes, and to over-exertion in the repair of the church at Okkak, is probably to be ascribed the paralytic seizure which befel Brother Stürman, on the 21st of April, and which has deprived that station of the services of an active and experienced labourer. Among the Esquimaux, general distress prevailed during the greater portion of the year, especially among those belonging to the settlements of Nain and Okkak, many of whom, notwithstanding the relief dispensed in cases of extreme urgency, had to suffer from want of the necessaries of life. It must be confessed, with pain, that these simple and thoughtless people have not duly profited, by the repeated exhortations of the Missionaries, to provide, by diligence in the summer fishery, against the famine which else must inevitably result from the failure of their attempts, to obtain seals in the autumn and spring ensuing. But an occasion of still more serious disquietude to the Missionaries, is the effect which has been produced upon the minds and hearts of certain of their converts, chiefly at the two southernmost settlements of Hopedale and Nain, by the foolish and blasphemous absurdities, and lying representations of the Southland traders, who, for some years past have been gradually advancing towards the neighbourhood of those stations. That, in some instances, these emissaries of Satan having succeeded in interrupting the confidence previously subsisting between the Esquimaux and their spiritual instructors, is a subject of sufficient regret; but that the same arts have been employed, to beguile the unwary and unstable from the simplicity of the truth as it is in Jesus, is a sign of the times, which must be viewed with feelings of yet deeper concern and anxiety. Meanwhile, it will be observed with thankfulness, that our Brethren are not disposed to be above-measure disheartened or distressed by these tokens of the great adversary's presence, and inveterate malice; it is evident "that they are not ignorant of his devices; and that they endeavour to resist him, steadfast in the faith, knowing that the same afflictions are accomplished in their brethren that are in the world."

The progress of the buildings at Hebron has been slower than could have been wished; for which circumstance, however, the Missionaries stationed there, appear to have assigned satisfactory reasons. From the southern stations the new settlement has obtained some increase in the number of its inhabitants, but as yet, the heathen visitors from the north, seem to shew but little concern for the salvation of their souls. Yet, we doubt not, that the day of their visitation will also arrive in due season.

The voyage of the *Harmony* was attended with even greater hazards than that of the preceding year. A succession of storms, on her outward passage, as well as during her navigation of the rocky channels on the coast of Labrador, greatly enhanced the difficulties and perils occasioned by the immense accumulation of ice, which opposed her progress in every direction, after her arrival in lat. 55 N. long. 45 W. According to the testimony of the captain, the weather was more severe, and the hardships experienced by himself and the crew, greater than he had ever known before, in the course of the twenty-eight voyages he has made in the service of the Society. Our thanks are, therefore, peculiarly due to our Gracious Heavenly Father, for the protection vouchsafed to the ship and company, and for His Almighty help, under circumstances which often rendered unavailable all human skill and foresight.

The following is a brief outline of the course of the *Harmony* :— She sailed from the Thames on the 10th of June, and, after a tedious and boisterous passage down the channel, and across the Atlantic, reached Hopedale on the 6th of August*. Thence she proceeded successively to Nain, Okkak, and Hebron; and, on the 12th of September, having fulfilled the several objects of her mission, took her departure for London, where she arrived in safety on the 14th of October.

The Committee of the Society for the Furtherance of the Gospel regret to be under the necessity of adding to the above statement, that the cargo brought home by the *Harmony*, is the smallest that has been received for many years, and quite inadequate to defray the heavy expenses connected with the outfit of the vessel, and the transmission of the usual supply of provisions, and other necessaries, to their brethren and sisters on the coast of Labrador. While they, therefore, cast themselves, and the work committed to them, with renewed earnestness, on the providential care of their Heavenly Father, they cannot omit the present opportunity of entreating their Christian friends to support them in the further prosecution of that work, by their prayers, and their benevolent co-operation.

* See the accompanying letter from Brother Morhardt.

*Letters received by the Brethren's Society for the Furtherance of the Gospel
from the Missionaries on the Coast of LABRADOR.*

HOPEDALE, August 10th, 1833.

DEAREST BRETHREN,

"WE began to doubt, whether the *Harmony* would this year be able to visit Hopedale first. Immoveable masses of ice filled every inlet of our coast, and as there was more open water towards the north, we thought it not improbable, that the vessel might be compelled to steer her course for Hebron; but on the 6th August we had the inexpressible pleasure to see her arrive with us.

"Every year, when we first behold the ship approaching, our hearts overflow with gratitude to the Lord, our Heavenly Father, for His mercy in hearing the many prayers we offer up for the safety of the ship and all on board. He hath again protected her in her dangerous passage through the ice, and approved Himself as that Lord whom winds and waves obey. We met on the evening of her arrival to offer up our thanksgivings, when we also read your letter to the Missionary family here, by which we were encouraged to proceed in the work committed to us, in reliance upon our Saviour, and confidently to believe, that He will also *here* gather a reward for the travail of His soul.

"May He bless you abundantly for your love and your exertions in our behalf, as also for your attention to our external wants!

"The members of our Missionary family have, in general, enjoyed good health, and were able to continue their respective labours without interruption, though the Brn. Mesiner and Kunath suffered occasionally from rheumatic attacks. On the 14th of April, we rejoiced with Br. and Sr. Körner in the birth of a daughter, who was called Sophia Wilhelmina in holy baptism.

"The weather last winter was remarkably cold. In the early part of it, there was not much snow, but in February and March we had violent storms, with snow and sleet, and though we were always clearing it away, it lay sometime 14 feet deep in front, and still deeper at the back of our house. The thermometer fell to 30 deg. below zero, of Fahrenheit. As early as the 19th of November, our bay, and the coasts, as far as we could see, were blocked up with solid masses of ice. As long as the Esquimaux could penetrate to the open water, beyond the islands, they obtained some provision; but, as the ice increased progressively, their attempts to do so were attended with great hazard. Several were in imminent peril; but, by God's mercy, none lost their lives. In autumn our people suffered much from a malignant catarrh, and afterwards from eruptions and fever, of which a married man died, leaving several orphans. On the whole they did not suffer as much from famine as in some former years. It was well that during the autumn they had collected a considerable quantity of dried fish, which satisfied their more pressing wants.

"On September the 2nd, 1832, we celebrated the 50 years' jubilee of the establishment of this station. It was in the year 1782, that our predecessors first came to *Hopedale*, to proclaim to a nation dreadfully wild and benighted, and fast bound in Satan's chains, the glad tidings, that God, whom they neither knew nor loved, had given His Son to die on the cross for their salvation.

Amidst great dangers and difficulties our Brethren persevered in their labours, the fruits of which were, for a long season, hardly apparent among the Heathen dispersed on this coast. But now *we* are permitted to see the reward with which the Lord was pleased to crown their perseverance; and we are favored to behold a congregation of believers collected in this place, whom He hath made partakers of all the blessings, procured for sinners by His death on the cross.

“The retrospect of the history of this Mission fills our heart with thankfulness to God our Saviour, and with a deep sense of our own unworthiness. We find, indeed, cause for grief, when we see so many to whom is offered salvation in Jesus, neglect the message of mercy, and continue in the ways of sin. But we are, on the other hand, encouraged by the confident belief, that much fruit has been obtained, which will abide to all eternity.

“We had previously exhorted our people to come, and be present at the celebration of this festival, and had the pleasure to see them all arrive with us on September 1st. After the first service on the 2nd, they met to hear a short account of the beginning of this settlement, and to receive the salutations and good wishes of the Elders’ Conference of the Unity, and of the Society for the Furtherance of the Gospel in London. They were then exhorted to seek to be more established in the faith of Christ, and to walk more worthily of His gospel. They were all very attentive, and expressed themselves in a satisfactory manner. We trust the Lord has not suffered the good seed to fall on stony ground.

“During the winter, our people attended diligently at the chapel, and the schools were blessed by the Lord, the work of whose Spirit was frequently apparent in the hearts of the children. We cherish the firm trust, that our weak testimony of the love of Jesus to sinners will not remain without fruit, and that, according to His promise, His word will not return unto Him void, but accomplish the thing whereto it is sent.

“The acquaintance of our people with the Southern settlers, we are sorry to say, continues; and, unless something unforeseen occur to prevent it, the latter will remain in our neighbourhood, and will endeavour to draw our people into their snares. Their representations and promises prove very seductive to the poor weak Esquimaux; God alone can preserve them.

“In the course of the year past, 4 persons were received into the congregation; 40 children were baptised; 4 persons became partakers of the Holy Communion; 3 adults and 3 children departed this life. The congregation consists, at present, of 63 communicants; 44 baptized adults, including 5 at present excluded; 70 baptized children, and 1 candidate for baptism; total 175.

“Though we are assured, dearest Brethren, that you never cease to commend the Mission in Labrador committed to us, to the Chief Shepherd and Bishop of souls; yet, feeling our unworthiness and insufficiency to do His work acceptably, we desire individually to commend *ourselves* to your loving remembrance before the throne of grace.

(Signed) SAMUEL MEISNER.
JOHN KÖRNER.

A. KUNATH.
CHARLES G. ALBRECHT.”

From NAIN.

August 21st, 1833.

DEAREST BRETHREN,

“YOUR kind letter of May 28th, proved a great encouragement to us. We were glad to see the handwriting of our dear Brother La Trobe, sen., and we pray the Lord to support him in declining years, and increasing weakness. We felt our confidence in the help of our gracious and Almighty Saviour, under all circumstances, renewed by this fresh proof of your kind participation in all our concerns.

“Our dear Brother Morhardt, with his wife, were cordially welcomed by us, on their return to the scene of their useful labours.

“During the course of the past year, we have experienced various trials. While the summer lasted, our Esquimaux were not as diligent in fishing as they should have been; in consequence of which, and the almost total failure of the supply of seals, they had to suffer much want. In addition to this, they were attacked by a violent catarrh, by which thirty at one time were disabled, and required medical assistance.

“The produce of our gardens has been very scanty, nor do we expect a much better crop this year, on account of the severity of the weather, and the long continuance of frost and snow. We lately caught a few salmon in nets.

“Oct. 19th.—Brother and Sister Lundberg were rejoiced by the birth of a daughter, called *Emma Augusta*, in holy baptism.

“Immediately on the arrival of the Southlanders on our coast, many of our people called upon them, and heard from them the most preposterous stories, which several were weak enough to believe. These deceivers told our people, that *they* had been baptized as well as the Missionaries and the Christian Esquimaux, and therefore, were sure of going to heaven; but that so strict an observance of God’s commandments, as the Missionaries enjoined, was not required; further, that the Esquimaux were wronged by us, and that the mission was supported by the plunder, and even *murder*, of rich men in Europe. In January, some of our people were seen standing together, and communicating these fables to each other, but as soon as a chapel-servant made his appearance, they dispersed. Solomon, known in our former accounts by the name of Kapik, and his son Rénatus, were the principal instigators of the mischief, and went secretly to receive information from the stragglers, who are spending the winter in the Annaktalik-bay. On their return, they were busily employed in spreading the most shameful untruths respecting us, accusing us of keeping back what was sent to them as presents, and asserting, that they believed all said against us to be true. We thought proper, therefore, to go with a number of our more steady and sensible Esquimaux on a visit to these Southlanders, and to take Solomon and Rénatus with us. We first read to these intruders the proclamation of the Governor of Newfoundland respecting our establishments, which warned all persons, whether Europeans or Esquimaux, against molesting us, or settling on our land; and got the names of our calumniators. After this, we resolved in a public meeting of all the adults, to represent to them the impropriety of listening to these men; and we told them, that all those who continued to believe these calumnies,

and would not hearken to the truth, and conduct themselves in obedience to the word of God, could not live here, but must quit the settlement. In the course of the following days, many of our people came to our house, and begged, with tears, that we would not forsake them, promising to behave with more prudence in future. They said, 'What would become of us? We should again relapse into our heathenish abominations, and become worse than our pagan forefathers!'

"But, dearest Brethren, we do not feel inclined to despair, notwithstanding these efforts of the powers of darkness. The word of Jesus' cross, bloodshedding, and death, continues to manifest its divine power in the hearts of most of our people. Many of those who have gone astray confess their faults, even before the Southlanders, and declare that our doctrine is true; and that their only desire is to be saved by the merits of Jesus. The seed of the Word does not fall upon barren ground. Our meetings are always well attended, and the Christmas festivals, Passion-week, and Easter, were seasons of peculiar blessing.

"We celebrated the Jubilee of August 21st with the few Esquimaux remaining on our land; and covenanted anew to be faithful to the Lord, in the work which He has committed unto us.

"Our schools have been kept in the usual order, and have been well attended by the children, who have made good progress.

"Thirteen persons have removed from hence to Okkak. Solomon went to Hopedale, and married his youngest daughter to a sailor in the South. Matthew left us, having married his daughter to a Frenchman, relying on vain promises of *good gifts* to be bestowed on him.

"The Harmony arrived here on the 18th. Brother and Sister Morhardt, and Sister Jaencke will proceed with her to Okkak, and Brother and Sister Beck are expected here in a few days.

"May the Lord conduct the ship and company safe from hence to Okkak, Hebron, and London! We commend ourselves, and the cause we serve, to the kind remembrance and prayers of all our dear brethren and friends.

"JOHN LUNDBERG, C. BENEDICT HENN, FREDERIC C. FRITSCHÉ."

From OKKAK.

August 29, 1833.

DEAREST BRETHREN,

"ON the evening of August 15th, reports of muskets on the hills announced to us the arrival of the ship on our coast. We had been anxiously waiting for the departure of the immense quantity of ice, through which she had to force her way; and we are unable to express our gratitude to our Lord and Saviour, for His protection of her. Brother and Sister Morhardt, whom we heartily welcomed, will stay with us; Brother and Sister Beck will remove to Nain; and Brother and Sister Glitsch to Hopedale.

"Before we advert to other topics, we beg to offer some explanation of the temporary abode of Brother Kruth with us. His assistance was deemed to be necessary at this place, to enable us to proceed with the building of our church, and the repairs of our house, which had been interrupted by the preparations made for the establishment at Hebron. For this purpose, we required a brother who understood building, that we might have the work done

properly. But our operations were soon painfully interrupted. On April 21st, our dear Brother Stürman was seized with a paralytic affection, which took away the use of his right side, and somewhat affected his faculties. We were, by this circumstance, brought into considerable trouble, as two brethren were required to watch with him day and night. We did what we could for his relief, and sent for Brother Hertzberg from Nain, to afford him the needful medical assistance. The Lord laid His blessing on the means resorted to, and Brother Hertzberg was about to return on the 28th, to Nain, when we received the painful news from Hebron, that Brother Stock had been attacked by a severe illness; Brother Hertzberg was willing to go to Hebron immediately, and Brother Kruth proceeded to Nain to supply his place. The former returned to us on May 6th, and proved a very useful assistant, both in attending our patient, Brother Stürman, and in other labours.

“Our Esquimaux suffered severely during the winter: subsequent to the middle of November, they were seldom able to go in quest of seals, on account of the immense quantity of ice. They would have been in the greatest distress, had we not, the preceding year, laid by a quantity of dried fish, and thus been enabled to render them partial assistance.

“We had, in general, cause to be satisfied with the spiritual state of our congregation; though some of our people went to the stragglers in the South, who filled their heads with all kinds of foolish notions, by which they thought themselves qualified to propose to us various reforms in our rules and regulations. The Lord and His Spirit can alone correct this evil; but, as there seems, at present, to be a fermentation in the whole world, we must not be surprised if, even towards the North Pole, the conflict between light and darkness should become more palpably severe.

“To most of the scholars in our schools, we can give a good testimony for diligence. On Christmas-eve, we had the pleasure to distribute the presents sent us for the widows and orphans. Their gratitude was unbounded, and their prayers fervent, that a reward of grace might be vouchsafed to their unknown benefactors.

“By our report this year, you will find, dearest brethren, that we have had more frequent occasion to cry for mercy, than to raise songs of rejoicing. This serves to humble us, and makes us pray for grace, patiently to bear every cross. May the Lord Himself grant us victory over all the enemies of His kingdom, that we may once sing with the redeemed in heaven—

“In *all* trials we o’ercame,
Only by thy blood, O Lamb!”

“During the course of the year, six adults and eleven children were baptized; seven became communicants, and five were received into the congregation; eight persons removed to Hebron, and ten came to us from Nain.

“The congregation consists of 315 baptized persons, of whom 114 are communicants, and 15 unbaptized; in all, 330 individuals, whom, with ourselves, we recommend to your prayers at the throne of grace,

“GEORGE HERTZBERG, JOHN LEWIS MORHARDT,	FERDINAND KRUTH, G. F. KNAUS.”
--	-----------------------------------

*From HEERON.**Sept. 2nd, 1833.*

"DEAREST BRETHREN,

"ON August 18th, immediately after praying the Litany, in which we always commend the Labrador ship to the protection of God our Saviour, two post-kayaks arrived with the welcome news, that she had reached Hopedale on the 6th inst.

"We are thankful to be able to state that the small Esquimaux congregation committed to our charge has not decreased in numbers, several persons from the other settlements having come to reside here; but of the heathen visitors from the North, not one has, during the past year, shown any inclination to accept the kind invitations of the Gospel proclaimed to them in the name of the Lord. When we read the accounts of other missions, we are truly humbled. Oh, help us to pray, that the Spirit of God may cause these poor heathen to feel the need of a Saviour—to listen to our testimony of His love to sinners—and to have open ears for the Gospel!

"We have had an influx of visitors, and have omitted no opportunity of speaking to them of the way of salvation; but, hitherto, they care only for the things of the flesh. We have hardly closed our exhortation, before they begin to beg for tobacco, pipes, and needles. Of a few, indeed, we have hopes that they will, by degrees, attend to the concerns of their souls, and we do not lose our confidence, that the Lord will not permit His word to be spoken in vain.

"Concerning our small congregation, we can declare that they have walked in the fear of the Lord, diligently attending the means of grace, and manifesting an earnest desire not to grieve His Holy Spirit. We cannot help remarking, what a difference there is between those who listen to His voice, and others who are disobedient. The former improve in the knowledge of themselves, as well as in the general cultivation of their minds, and are enabled to walk worthy of the Gospel.

"The festival of Epiphany proved a day of peculiar blessing to our Esquimaux. Two adults were baptized; one of them, a very aged woman, has since departed happily into eternity.

"In the course of the year, three children and two adults were baptized; four persons were added to the class of candidates for baptism; four became candidates for the communion; six partook of it for the first time; and two persons departed this life. Our small congregation consists of 125 persons.

"Our schools have gone on prosperously, and the examination of our thirty scholars, proved very encouraging to all present. As soon as a boy is able to manage a kayak, he ordinarily leaves the school, and loses all inclination for learning. It is, therefore, the more necessary to attend to the children, and they are so eager, that they stand, even in the most intense cold, waiting for the school-bell to ring, and shew the greatest willingness to learn. They, therefore, make good progress. Sometimes, the extreme severity of the weather causes an interruption; as the school-room cannot be warmed, and the books not unfrequently fall out of the children's hands, in consequence of their being benumbed. Some of the parents cannot read; to the children of such, therefore, we pay particular attention, that the latter may read the New Testament to them in their dwellings. This practice is particularly attended to in the out-places, and, to promote it, we give written directions, how to find

the chapters from which the daily texts are taken. They likewise sing hymns morning and evening. To keep their books clean is, however, a matter of no small difficulty.

“ In externals, our Esquimaux have had a plentiful year, for which we fervently thank our Heavenly Father. Many natives residing along the coast have suffered extreme hunger. We set nets for seals at a place three hours’ walk from hence; and, notwithstanding the early approach of winter, the attempt succeeded beyond our expectation. The weather has been very cold and stormy, and the winter of so long duration, that it was impossible, before the 6th of July, for even a kayak to penetrate between the flakes of ice in our bay. The summer is tolerably warm.

“ We have hitherto had no want of fuel, Captain Taylor having brought us a considerable quantity from Okkak. The fir-woods are so far off, that we can seldom get the Esquimaux to fetch fire-wood with sledges; it would be cheaper to bring it by water; but there are difficulties and dangers attending this mode of conveyance.

“ Our Brethren may, perhaps, be surprised that we have not made further progress with our buildings. We have not quite finished the foundation of the Mission-house and Church, but hope soon to complete the former; for which purpose, we have requested our Brethren at Hopedale to furnish us with shingles.

“ We have lived in peace, and enjoyed brotherly love, each assisting to bear the other’s burden; and we trust that the Lord will bless our weak endeavours to promote His cause. We recommend ourselves, and the souls committed to our care, to your continued loving remembrance and prayers, and remain your affectionate brethren.

JOHN PETER STOCK, JONATHAN MENTZEL, AUGUST FREYTAG.”

◆

Extracts of Private Correspondence.

From Br. L. MORHARDT.

HOPEDALE, Aug. 31st.

“ WERE I to follow the impulse of my feelings, this letter would be engrossed by expressions of praise and thanksgiving to our gracious Lord and Saviour, for the wonderful proofs of His mercy and power, which we have experienced throughout our long and perilous voyage to the coast of Labrador. His eye watched over us, and His mighty arm protected us, in the midst of numberless dangers from storms and ice. He saved us from destruction, and sent us help in every time of need. *O that men would praise the Lord for His goodness, and for His wonderful works to the children of men!*

“ Our sojourn in London proved a season of real refreshment to us. We shall not easily forget the affectionate attentions of our dear brethren and sisters, the solemn meeting of the members and friends of our Society in Fetter-lane, and the meeting for prayer and supplication on board the Harmony. We have, indeed, experienced, to our comfort, that the Lord heareth prayer, and is nigh unto all them that call upon Him; and we have thus been taught to prize, more highly than ever before, the intercessions of His children.”

[After describing, in some detail, two violent gales which the Harmony

safely weathered off the North Foreland and in the Downs, and her subsequent tedious and stormy passage down the Channel and across the Atlantic, between the 10th of June and the 17th of July, the writer continues—

“On the 18th of July the weather was fine, with occasional showers. On the 20th there was a fog, but the wind was light, and the sea calm. But, before noon, the Captain brought us the unexpected and unwelcome intelligence, that ice was to be seen at no great distance. We hastened upon deck, and saw some masses of drift-ice, which increased in number. Two of these masses struck the vessel with considerable force, but without doing any perceptible injury*. About 4 o'clock, P.M. we were again in open water. The ice we had just passed was about 300 miles S. of Cape Farewell in Greenland, and yet farther from the coast of Labrador. The Captain remarked that he had never seen the drift-ice at such a distance from land. During the following night, the fog was so thick, that the crew could not discern even the nearest object, owing to which our little vessel received many a blow from the ice, one of which, about midnight, was so violent, that it seemed to us as if the ship was going to pieces. It was an anxious moment, but the Lord held His protecting hand over us. The following days, both wind and weather were variable, and we passed through much ice, and in the neighbourhood of several ice-bergs. By this time, several of our sailors were indisposed through cold and over-fatigue; one alarmingly so, yet he shortly after recovered, to our great thankfulness. A succession of storms, and the current which always prevails in these seas, drove us 150 miles to the southward of Hopedale, so that we came in sight of Cape Charles, and the rocky islands lying in advance of it. For several days after the 23d inst. we had to tack continually, and were in constant danger from the fields of ice. On the evening of the 24th, as we were endeavouring to keep clear of an ice-berg, the wind suddenly ceased, and it was only by a special interposition of Providence, that we were saved from being driven against it by a strong swell. The night following there was again a thick fog, shortly before break of day; the steersman, and the sailors who were keeping watch, heard a violent roaring, which announced the approach of fresh masses of ice; but, owing to the impenetrable fog, and the almost complete calm which prevailed, it was alike impossible to see the extent of the danger, or to take measures for avoiding it. But, just when the peril was most imminent, the mist cleared away, and the ship could be brought into a position, that allowed an immense field of ice to pass close to her stern, without doing her any injury. On the 28th, the wind became more favourable, but it froze so hard, that the whole deck and all the tackle were covered with ice. The following days we had to encounter violent storms; and, on the wind abating, ice-fields and ice-bergs kept us in constant anxiety. As soon as the weather permitted, we took a northward course, and came in sight of Kippokak, about eighty miles south of Hopedale; but a furious storm, which we soon after encountered, drove us out to sea again, and brought us into the greatest peril of being crushed between the

* The Harmony is built of peculiar strength in her bows, and furnished with additional timbers, called “ice-chocks,” to enable her more effectually to resist the violent concussion of the ice.

fields of ice. A gust of wind having loosened the mizen-top-sail yard, it was driven with great violence to and fro upon the deck, but was at length secured and re-fastened. Though we continued to have frequent glimpses of the land, the state of the weather frustrated all our attempts to reach the desired haven. Alternate storms and calms, fogs and rain, combined, with the enormous quantity of floating ice, which we continually met with, to forbid our approach to Hopedale; and the Captain was seriously meditating an attempt to reach one of the more northern stations. The Lord was, however, pleased to avert a necessity, which would have been attended with much inconvenience. On the 4th of August, the sky became clearer, and the sea more free from drift-ice, and, on the following day, we were able to steer for Hopedale. At 4 A.M., on the 6th, we reached Kingitok, twelve miles from Hopedale, and about mid-day cast anchor near that settlement, with hearts overflowing with thankfulness to the Lord for the protection and deliverance we had experienced. Often, during the voyage, was our faith strengthened, and our hope sustained, by the reading of the Scriptures, and the singing of appropriate hymns, as well as by conversation with each other, on the wonderful manifestations of His love and power, which Jehovah has, in all ages, vouchsafed to His people.

J. L. MORHARDT."

From NAIN.

"THE past winter has been marked by difficulties and trials of no common order. In the early part of it, our Esquimaux were infected by some Southlanders with a malignant catarrh, of which we also, in due time, had our share; several of them were nigh unto death, but, by God's mercy, they all recovered. This visitation of Providence, and the early freezing of the sea, prevented them from taking many seals, so that most families had consumed their stock of food by the middle of December. To save them from starving, we were under the necessity of providing them with peas, meal, and biscuit, out of the store; in return for which they brought us timber and firewood. When this supply was at an end, we had recourse to the provisions destined for our own consumption, in order to appease the most pressing calls of hunger: had we given them as much as they could have eaten, there would soon have been nothing left for our own use. This famine lasted till the month of May. With what enmity we have been regarded by some of the Southlanders, you will learn from our official letter. We cannot conceive, what should induce these people to bring such lying accusations against us, unless it be deep-rooted enmity to the Gospel itself; for none of them can declare with truth, that he has been in any way prevented by us, or by our Esquimaux, from fishing or hunting where he pleased, although many of them have built winter-houses upon the hunting-grounds of our Esquimaux: on the contrary, they have, as far as we know, always met with friendly treatment from the latter. Yet, notwithstanding the anxiety and distress which these and other circumstances have occasioned us, we have much cause to thank the Lord for the mercy which He has shewn to our poor Esquimaux, several of whom have been roused from the sleep of sin, and led to seek salvation in Jesus. Help us to pray that our Saviour may strengthen our faith, and enable us to carry on His work among these poor people.

J. LUNDBERG."

“OUR official letter will give you some information of the injurious effects produced among our Esquimaux by the encroachments of the Southlanders, and still more by their lying representations. The Esquimaux are naturally credulous in the extreme, and we have often to lament, that even those among them who have been rescued from the darkness of heathenism, do not manifest that steadfastness of character, which is so essential to their temporal and spiritual well-being. The fables which have been told them by some of these emissaries of Satan, and to which a few of them have actually given credence, are almost too absurd to be repeated. The following is a specimen:—that the soldier who pierced our Saviour’s side was still alive, and had been seen in the South; that he had hair as white as moss, was always moving about, and the like. In addition to other lies concerning the Missionaries, they also assured the Esquimaux, that, if they could only write English, they might address a letter to the King, who would immediately command us to be driven from the country. There are a few, even of *our* Esquimaux, who are ready to believe such stories, feeling dissatisfied that they cannot indulge any longer in their heathenish practices; little, however, reflecting, that the result would be a most melancholy one to themselves; for, as each would wish to command, and none would be willing to obey, rapine and murder would, as in former times, become the order of the day. And such, we are happy to say, is the conviction of the faithful members of our flock, who are the great majority, and whose declarations, at this trying period, have tended, in no small degree, to our comfort and encouragement. That the cargo we are able to send you this year is so exceedingly small, causes us much concern, particularly as we know, that your expenses of late have been much greater than usual. But this, as well as every other circumstance connected with our service, is under the immediate control of our gracious Lord. It is He who gives abundance, and ordains scarcity; and as He has so long condescended to act as Master of His household also in this country, we believe, that He will know how to bless the small means, which He has pleased to place at your and our disposal.

CII. B. HENN.”

“I CAN say with truth, that my call to serve the Mission among the Esquimaux becomes increasingly important to me. The language of this singular people has presented fewer difficulties to me than to many others, and I have already made some progress in acquiring it. Yet, I am fully aware that I have no cause for boasting on this account; but should rather look upon the inclination I have always felt for the study of it, as a gift of grace from my Lord and Saviour. May He enable me to devote it solely to His glory! My sedentary occupations produced, about Easter, a very tedious and painful affection of the bowels, from which I had much to suffer. Br. Hertzberg rendered me essential service by his faithful medical attendance; but I found the most relief from bodily exercise, which seems, indeed, essential to my existence. After working a few days with the plane and hammer, I felt so much better, that I could engage to make a fair copy of *the book of Genesis*, the translation of which has been recently finished. I hope it will be shortly in your hands.

F. C. FRITSCHE.”

From OKKAK.

“THE Lord, who often leads His people by a way which they know not, and who brought me to this place from Hebron last autumn, contrary to my wishes and expectation, gave me an opportunity in the spring of this year of spending a few weeks at Nain. It was peculiarly agreeable to me to see this most attractive of our settlements in Labrador. The little fir-wood, lying in an open vale at no great distance from the place, renders its appearance really picturesque, and, compared with Hebron, the difference is almost as striking as that between day and night. Still more gratifying to me, however, was my intercourse with our dear brother Fritsche, whose uncommon attainments in the Esquimaux language were truly valuable to me, and still more his readiness to assist an inexperienced beginner like myself. During my abode at Okkak, I found plenty of employment in the repair of the church; and truly thankful shall I be to resume my labours of a similar kind at Hebron, agreeable to the appointment which I have just received.

“Our Esquimaux were very unsuccessful last year in catching seals, and you will in consequence receive a very small cargo. To such disappointments the dwellers on this coast are peculiarly exposed. All depends upon the Divine blessing: to make oil is beyond our power. Our Esquimaux place the nets in the water, and can do little else than wait, till it pleases God to conduct the seals into them. If He does not see fit to do this, not one will be found there, and no explanations or remonstrances will avail anything. The Lord must give the increase, or there will be none at all.

“HEBRON, *Sept. 9th.*

“On the 14th of August I left Nain in our mission boat, called the Union, and after a very tedious passage, in which we had to encounter much drift-ice, reached Okkak in safety. On the 4th of Sept. I left that station in the Harmony, and arrived at Hebron on the 7th, where I already feel quite at home with my dear brethren and sisters.

F. KRUTH.”

From HEBRON.

“THE review of the past year, the second of my abode in this country, calls forth the expression of fervent thankfulness to my gracious Lord, for all the proofs of His love and faithfulness which I have experienced. In the acquisition of the difficult Esquimaux language, He has enabled me to make some progress; but the enormously long compound words are still a sore trial to me, nor can I yet understand every thing that is spoken at church. During the past winter I have had to keep school with twenty-two children, some of whom could read well. It is much to be regretted that, owing to the dispersion of our Esquimaux during the summer, the progress of instruction is so seriously interrupted; for, during the long interval between Easter and November, they forget much of what they have previously learnt. Yet I can testify, from observation, that the opportunities for instruction are sufficient to enable all that are disposed to learn to read. The greatest difficulty is to keep the boys steadily at their lessons, since they seem to imbibe, almost with their mother's milk, a disposition to go a hunting, and to destroy animal life. Under these circumstances, there is nothing that will prevail with them but kindness and persua-

sion. This mode of proceeding is, in fact, not only the best, but the only one we can adopt. The attention of the younger children and their eagerness to learn has, meanwhile, given me much pleasure. A girl about ten years of age, who came here last summer from the north, and consequently had never seen a book before, shewed particular diligence, and before the winter was passed had learned to read tolerably well. You may believe, that the performance of this duty is attended with some hardships; the walls and ceiling of our temporary chapel, in which we are obliged to meet, being covered over, during the winter, with a crust of ice and snow. I had also the pleasure to instruct two young Esquimaux in writing, at their earnest request, an employment which I found a useful exercise for myself.

“Hebron may be a very healthy place for young persons, blessed with sound constitutions, the air being clear, and unwholesome vapours unknown; but for persons advanced in life, or such as are hectic or consumptive, the climate is far too severe, the atmosphere being too rare, and the cold much too intense. During the past winter the thermometer has been forty degrees below zero of Fahrenheit, or seventy-two degrees below the freezing point. You speak of trees; but you are not to suppose that there are any to be seen in this neighbourhood. Even brush-wood is much less frequent on this part of the coast than in Greenland. Yet I have observed, here and there, a few birch and alder bushes, and willows of two kinds. The birch appears to thrive the least in the neighbourhood of the sea; it seldom attains the height of a foot; but the diminutive branches become so interwoven into one another, that it would be difficult for a bird to build her nest among them. The willows flourish best; some of them grow to the height of four or five feet. Mineral productions are not to be found in great variety.

“Of manual occupation there has been no lack during the past year. Since the completion of ~~our~~ boat-house, I have been busy making doors and windows for our house and church, and esteem it a privilege to assist in these necessary occupations, to the best of my ability.

A. FREYTAG.”

SOUTH AFRICA.

Extract of the Diary of the Leper-Hospital at HEMEL-EN-AARDE, from Oct. 1832 to March 1833.

TRAUGOTT VALENTINE, a communicant, died most happily, rejoicing in the prospect of being with the Lord for ever. He was brought hither from Gnadenthal in 1826, and has ever since approved himself a faithful follower of Christ; his walk and conversation bearing witness to a solid conversion of heart.

11th. A boy, fourteen years old, Emanuel Beranger, departed, after a life of great suffering. He was distinguished by diligence and obedience, and was resigned, in all things, to the will of our Saviour.

13th. We had many visitors, and, among them, Dr. Schmitt, who gave good advice for the cure of my dear wife's deafness.

22nd & 23rd. We spoke with all the individuals belonging to our congregation, which gave us much opportunity both for praise and intercession: some of them afford evident proofs of the work of the Spirit of God upon their hearts. Others appear to have little spiritual life in their souls. We had great satisfaction in speaking with the communicants. One of them, however, seemed to boast of his unblameable conduct and was advised to examine himself in the light of God's word, when he would find that his self-righteousness was of no avail. This seemed to offend him, and he would no more come to the chapel. We pray the Lord to have mercy upon him, and deliver him from pride and self-sufficiency.

28th. Being Sunday, the Lord blessed the assembling of ourselves together. An aged Hottentot woman, Lina Jonas, was baptized in the afternoon, and the congregation was much affected with the testimony she gave of her conversion to the Lord.

Nov. 20th. Two communicants, David Spielman and Martha Mickels departed this life, rejoicing in God their Saviour. They had both suffered greatly from the Lazarus sickness, which they bore with exemplary patience. They said—"The Lord knows for what purpose He has sent us this affliction, for which we thank Him. We are aware of our great sinfulness and demerit; but He is gracious, and forgives us our sins."

The last inundation having nearly destroyed the water-course in our garden, we were obliged to make another, and several of the men were willing to assist in the work, which we finished in three days. By this work we are well supplied with water, which is of great consequence in this hilly region.

On the evening of the *13th*, the valley behind our houses afforded a curious spectacle. The Hottentots were burning the grass, and the fire spread through the whole of it. The wind being high, we feared it might approach too near to us, but we were preserved from harm.

25th. We partook of the holy communion; all our communicants, except *two*, being present.

Dec. 2nd. In the evening I set out for Cape-Town, and returned in good health on the *8th*. Meanwhile a Hottentot waggon had arrived from Gnadenthal with six lepers, who were sent hither from the hospital at Somerset. One of them brought his wife and child with him; the latter are in good health; but the wife positively refused to obey the government order to leave her husband. The man had a musical instrument with him, and had prevailed upon some of our people to leave the chapel and hear him play. We reprov'd them for their bad behaviour, and advised them rather to bring such heathen visiters into the church, to hear the Gospel for the benefit of their souls.

18th. Apollo Herold, an old Mahometan slave, departed this life. His behaviour was always peaceable and quiet, and he most willingly served us in his profession, which was that of a mason. The Christmas festival was celebrated with much blessing.

26th. A young free black, William Tomat, departed this life happily. During his last severe illness several of our people assembled in his chamber, and sung hymns treating of the happiness of those who die in the Lord.

During this week we have had violent storms, which have nearly destroyed

our beautiful garden, and ruined the plants in our fields. Though our people have no objection to eat dead carcasses found in the fields, they often, strangely enough, refuse good meat sent by the contractor.

30th. Being the last Sunday in this year, I endeavoured, in my public discourse, to shew how great is the privilege, and how sacred the duty, to employ every seventh day in meeting, in fellowship, to meditate on the word of God, and come before Him with praise and prayer. I exhorted every one to examine his own heart, to know what use he had made of this divine institution, during the course of the year.

A woman in the hospital, whose case is incurable, desired to see us, and confessed that she had been seduced to drunkenness by her husband, who had clandestinely contrived to bring spirits into the place. She said, that, in the last hours of this concluding year, she felt herself powerfully convicted of this sin, and greatly distressed on account of it. We directed her to that Saviour, who shews mercy towards the worst of sinners, who take refuge with Him for pardon and peace. She promised to follow our advice.

31st. At nine o'clock, P. M., we met to call to our remembrance the many proofs of the mercy and favour we have experienced, during the year past, from our merciful God and Saviour, to implore His pardon for our many defects, and to commend ourselves and our poor people to His compassion and favour, beseeching Him that He would bring them all to Himself as heirs of salvation, after all the troubles and sufferings of this mortal state, by the merits of His life, sufferings, and death. We felt His presence; and trust that He accepted our praises and heard our prayers. At the close of 1832, the congregation consists of 63 baptized adults, among whom are 37 communicants; 3 baptized children; 13 candidates for baptism; other inhabitants, 22; in all of 101 persons.

1833.

January 1st. All the inhabitants visited us, and expressed their good wishes for a blessing to rest upon us and our labours in the new year. To-day a baboon entered the place, probably driven from his troop. These creatures place guards to watch against their enemies; and, if misfortunes happen through their inattention, they are punished by being driven away. The poor beast escaped from its lame pursuers.

6th. Being Epiphany, we called to mind the work of the Lord among the heathen nations, and thanked Him for the mercy shewn to the Hottentots in this land. Our poor people joined with fervency in our thanksgivings.

10th. Our neighbour, Mr. Guldenhuys, sent in great haste for some medicine for his daughter, fourteen years old, who had been bitten by a poisonous serpent. My wife immediately went to see her, and found the poor patient and the whole family in great distress. The young lady spoke very frankly of her past life; said she was a great sinner, but had turned to the Lord Jesus Christ for mercy; trusted that He would receive her, and grant her His pardon and peace. She recovered, to the joy of her parents, who have a very numerous family, to whom this circumstance, we trust, may prove a blessing.

14th & 15th. We spoke individually with all our people, and found much cause for encouragement in our labours, by perceiving the fruits of God's grace in their hearts. As there are sheep-stealers in this neighbourhood, we were obliged to make a higher wall to our cattle-pen.

February. In the beginning of this month we paid a visit at Gnadenthal and returned on the 6th.

12th & 13th. We cleaned and repaired our church, put a new covering upon the desk, and placed tin candlesticks round the walls, by which our little place of worship is much improved.

14th. Two persons were confirmed for the first enjoyment of the holy communion, of which we partook on the 17th with great blessing.

25th. A communicant, *Daniel Cornelius*, departed this life very happily. He never missed coming to church as long as he was able, though for several years he could only walk on all fours. His appearance always excited our compassion. He spoke of his departure to the Lord with great joy, to the edification of all who heard him.

March 1st. Brother Hallbeck arrived here, and brought us letters and accounts from our brethren in Europe. On the 3rd, he held the public discourse, and was heard with much attention by a large company of Hottentots.

8th. A Hottentot was dismissed on account of his persisting to smoke the intoxicating herb called *dacha*, against the rules of this institution.

14th. The contractor sent a waggon-load of grapes for the inhabitants of the hospital, which affords them always a welcome feast. We also divided the *quinces* which grow on our young hedges among them. Clothing was sent at the same time by the contractor.

23rd. Steffel Johannes, formerly a candidate for baptism, departed this life. As he was frequently very ill, I had long admonished him not to neglect the salvation of his soul; but he appeared to pay little attention to what I said. Being afterwards seduced into the practice of smoking *dacha*, he seemed to lose all the powers of his mind, which is the usual consequence of using this poisonous drug.

30th. We began to read the history of our Lord's sufferings and death. Our daily meetings for this purpose were well attended, and a deep impression appeared to be made upon many. The communion on Maundy-Thursday, and the commemoration of our Lord's meritorious death on Good-Friday, were seasons of great blessing to us and our people. May we in our walk and conversation shew, that we are redeemed from the world and sin, and reconciled to God by His precious blood.

We commend ourselves and our poor lepers to the kind remembrance and prayers of all our brethren and friends.

(Signed)

JOHN CHARLES & MARY TIETZE.

Extract of a Letter from Br. H. P. HALLBECK.

" DEAR BROTHER,

" GNADENTHAL, *July 10th, 1833.*

" I THINK I reported in my last letter the dangerous illness of little Herman Luttring, and I am sorry to have now to inform you, that he has since been removed hence, at the age of little more than twelve months. His elder sister, however, who had the same dangerous disorder, the croup, happily recovered. Br. Teutsch was, about the middle of June, so alarmingly ill of a pulmonary catarrh, that his wife and Br. Luttring are of opinion that he could

not have struggled through the night, if Br. Lees had not arrived in the evening. He continued for some time in imminent danger; and Br. Lees remained with him for a fortnight, attending and nursing him with great faithfulness; and to his assiduity, under God, we are a second time indebted for the preservation of Br. Teutsch's valuable life. The patient is now gradually recovering, but must, at this season of the year, take great care of himself, and hence Br. Schopman has been more than three weeks at Elim, to assist in the care of the congregation. On his way to Elim, Br. Schopman remained overnight with a respectable and pious farmer, an elder of the Caledon church, and was desired to address the neighbours, who, as usual, assembled for divine service on the Sunday morning. He had an auditory of nearly 200 persons, who, I am told, were greatly edified by his discourse. Our mission-family are quite well. The course of our congregation is, on the whole, encouraging. Several old people, one blind, another lame, and another afflicted with a cancer, have lately departed this life, in full reliance on our Saviour's merits, affording both us and their relatives great encouragement by their dying declarations; and there remain several candidates for eternity, who long to depart and to be with Christ. In general, nothing in our whole service gives us so much comfort as the state of mind in which we mostly find the sick and dying; and hereby we are agreeably convinced, that our imperfect labour is frequently blessed to the salvation of souls beyond our expectation. On the 23rd of June, we had a baptism of seven adults; and last Sunday seventeen individuals were present at the holy communion as candidates, thirteen of whom will be confirmed previous to the 13th of August. Most of these are young people, who have been brought up among us. They come to me once or twice a week, to be instructed in Christian doctrine, and prepared for confirmation, and give me great pleasure by evident proofs of a work of the Holy Spirit in their hearts. The lively course of our schools remains unabated; the parents bring their little ones to the infant-school, at an earlier age than I at first contemplated, and many go through various exercises with great spirit, even before they can speak. How delightful, that, whilst they are learning to speak, they learn also to pray; and that their first efforts of articulation are directed to singing the praises of their Maker and Redeemer! also, that this is not forced upon them, but is their greatest delight. The infant-school at Groenekloof is going on prosperously. Quite unexpectedly an Indian gentleman sent me a present from Cape-Town, sufficient to cover the expense of its first outfit, and expressing his readiness to lend his assistance, whenever more might be wanted for similar objects. He also presented me with some very useful picture-books for our infant-school here. Br. Lehman had suffered from a catarrh, but all were well at Groenekloof on the 20th of June. Br. and Sr. Tietze have now only eighty-one individuals under their care, seventy-five of whom are lepers. Of this number ten were lately advanced in the privileges of the church, two of whom were baptized last Sunday. Several have, of late, been released from their earthly sufferings, breathing their last in a happy frame of mind. Elim is steadily on the increase. About a fortnight ago, seven individuals became candidates for baptism, two candidates for the communion, and two were baptized. From Br. Genth I had a letter the other day, dated June 25th, when all was well at Enon.

If they had but a suitable room, Br. Halter would, I doubt not, be willing and able to begin an infant-school; I hope this desirable object will be accomplished by-and-by. The latest accounts from Shiloh were dated May 29th. On the day preceding, there had been rather a troublesome affair, but all ended well. Some Caffres, of a tribe at enmity with Bowana's family, wanted to be admitted as inhabitants, which the Brethren prudently refused; but, as they did not immediately depart, Lande, a brother of Bowana, made preparation to avenge his family's wrongs, others taking the part of the strangers; in a short time more than 100 warriors were drawn up in battle array at some distance from Shiloh, in a glen called the Hautkloof, and bloodshed seemed inevitable. Providentially our Brethren got to hear of it in time, and hastened to the spot with a number of Christian Hottentots and their interpreters. Their presence confounded the angry warriors, and by their influence amity was restored. Unpleasant as such circumstances are, they are nevertheless interesting, as shewing the happy effects of missions; the missionaries proving themselves, in more than one sense, messengers of peace. These things require, however, some courage and resolution on the part of the missionaries. A new channel for irrigation has been cut by the indefatigable Br. Fritsch, of immense importance to the outward prosperity of Shiloh. Of the spiritual state of their charge the last letters of the missionaries were silent. I was very thankful to be informed, that we may continue to encourage our Hottentots, in the prosecution of various domestic improvements, by giving them premiums; and that the fund, so generously raised by our friends in England and on the continent of Europe for their benefit, is not yet exhausted.

"You will be interested to hear, that a promising expedition is now preparing at Cape-Town, under the auspices of the South African Institution, the object of which is to penetrate into the interior, if possible, as far as the equator. Several scientific travellers are of the party, and great expectations are formed of its success.

"H. P. HALLEBECK."

From Br. JOHN LEMMERTZ.

GROENEKLOOF, *July 1st, 1833.*

"DEAR BROTHER,

"YOUR kind letter afforded me much pleasure. It is nearly eighteen years since I accompanied your dear father to South Africa, and, since my arrival here, I have been employed in all the different settlements. On a review of this period, I must exclaim, under a conviction of my unworthiness and insufficiency, "Enter not into judgment, O Lord, with thy servant!" but graciously forgive my many failings and mistakes. Nevertheless, I can declare with truth, that my Lord and Saviour has been with me, and has given me many proofs of His favor, protection, and help, in all the situations to which I have been appointed.

"Between Easter, 1832, and Easter, 1833, five adults were baptized at this place; and ten, baptized as children, received into the congregation; twenty-one became partakers of the holy communion, and many children have been born and baptized.

"On March 25th, twenty-five years had elapsed since the Brethren, Kohrhammer and Schmitt, arrived here, and began this settlement. During this period, 400 adults, and 423 children, have been baptized; 71 received into

the congregation; and 311 admitted to the holy communion. In our burial-ground, appropriated to the baptized and candidates for baptism, 246 persons have been interred. The present number of the congregation and inhabitants of the place, of all ages, is 665.

“Immediately on my arrival here, I expressed my wish that an infant-school might be established, especially one for the little boys, who, after they have attained to a suitable age, are employed by their parents, and have no further opportunity for learning. During a visit of Brother Hallbeck, steps were taken to effect this object, and a beginning was made with fifty children. The Lord has laid His blessing upon it, and I can assure you that these little ones give me great pleasure and encouragement by their behaviour. I have generally from fifty-four to fifty-eight scholars. On the 16th May, Brother Hallbeck held an examination of the pupils, in the girls’ school, at which many of the parents, and all the missionaries, were present. Their progress in learning was most satisfactory. Among seventy-six children, forty-eight can read words, and twenty-four can read the Bible; the rest can spell. Some have begun to write, and learn lessons by heart. On this occasion, sixteen were presented with Bibles, as rewards, and fourteen with handkerchiefs; fourteen of the infant scholars, being of a proper age, were transferred to the general school. They took leave of their companions with many tears.

“By the great drought which has long prevailed in this neighbourhood, the horned cattle have suffered severely, and much loss has been sustained by us and our neighbours, especially near Saldanha Bay, and Swartland. At present we have much rain.

“We commend ourselves to your prayers, with cordial salutations to all our brethren, and sisters, and friends,

Extract of a Letter from Br. W. C. GENTH.

ENON, *January 7th, 1833.*

“DEAR BROTHER,

“OUR abode at this place since March 7th, last year, and our service of the Hottentot congregation, in conjunction with the Brethren Halter and Hornig, have been truly agreeable and encouraging to us.

“At Paramaribo, my former residence, I found no lack of subjects for missionary intelligence, through the blessing of the Lord upon our extended labours. Here we serve a comparatively small flock, without much prospect of a large increase in number; but we are nevertheless very happy and contented. How much more healthy is the climate than that of Surinam! I am now nearly 50 years old, and it is my earnest desire to spend my life in the service of the God of my salvation. Many of our old inhabitants remember you well.

“In externals we have nothing to complain of. There is here abundance of cattle, milk, wild honey, and all kinds of game; but springs are wanting in the surrounding hills, which would make the soil truly fruitful.

“In regard to the main object of our labours, I can declare with truth, that we experience the gracious support of our Saviour. Besides the usual Sunday-services, which are well attended, we have a meeting for edification every evening in the week. Br. Hornig keeps the boys’ school in the forenoon, and Br. Halter that of the girls in the afternoon. We humbly thank the Lord

for the proofs we have of the work of His grace in many souls; and we hope that upon others a deeper impression is made than sometimes appears to us to be the case. The aim of the building of Enon has been well obtained in having brought the gospel to the Caffre nation, of which the Tambookies are a branch. With our brethren at Shiloh we keep up a very pleasant correspondence.

“The country in our neighbourhood is very thinly peopled. The colony on the Kat River, several days’ journey from hence, is said to contain 3000 Hottentots, who have the advantage of a civil and religious constitution.

“The little Witte River now and then overflows its bank and does much mischief. When dry, we must get our water out of a very deep pool, called Zekoegat, or Hippopotamus’ tank. The water-course, for irrigating the Hottentots’ gardens, was commenced by Br. Schmitt. They have 80 gardens, six of which are watered at one time by an excellent and very useful regulation.

June 29th, 1833.

“The progress of the mission in this distant and secluded place is not marked by many remarkable events. We do not spread to the right and left, and we have need to pray for more spiritual life among our people. We are always fully employed in teaching, exhorting, and endeavouring to maintain peace and order among them. I feel my weakness, and can only look for help to the Lord, praying Him to kindle a fire among the poor Hottentots, and thanking Him for every proof of the work of His Spirit in their hearts. We have, of late, experienced no outward distress—have had fructifying rains, and there is no want of milk, Indian corn, or pumpkins; but the Hottentots can earn very little, owing to want of ready communication with the more settled portions of this thinly inhabited country.”

From Br. A. BONATZ.

SHILOH, May 12th, 1833.

“DEAR BROTHER,

“MY last to you of January 9th contained, like those that preceded it, some instances of the pertinacity, with which the Tambookies cleave to their heathenish customs. I cannot as yet tell you of great and visible awakenings; but some of the baptized shew clearly, by their walk and conversation, that they are truly converted. May our good Lord continue to preserve them on the narrow way which leads to eternal life. We must ascribe it to the mercy of the Lord alone, that we have hitherto been kept from harm, surrounded as we have been by robbers and murderers. His right arm has defended us, and prevented the different tribes of Tambookies, Bushmen, and Hottentots, who are at war one with another, from injuring us, disposing their hearts to peace with us, and to an earnest desire to remain under our care. When we have occasion to find fault with their conduct, and represent to them the propriety of their rather leaving the place than polluting it by their evil practices, they commonly say—‘Whither shall I go?—the world, though great, affords no room for me.’ They call this place God’s place, and say—‘When we are in His place, He must watch over us, and give us all we want.’ On Sundays we are obliged to separate the Tambookies from the Hottentots and Bushmen, because the church

is too small; and though they are divided, the church is sometimes completely filled, so that it is difficult either to come in or go out during the service. I preach to the Tambookies; and it excites within my breast peculiar feelings, to see before me so many of the wildest people—thieves and murderers—dead in their sins and trespasses, who however listen attentively to the word of life. I look up to my Saviour, while addressing them, feeling my own utter insufficiency to make an impression on the hearts of these wild heathen, and fervently implore Him to put words into my mouth, and to open their ears that they may hear and understand, and find pasture for their souls. Many of them say—‘ We hear the Word of God—we feel that it is true, and we can comprehend it. We feel also, that, could we follow its rules and precepts, we should be in a much happier state, but we have never yet been able to lay hold of it.’

“ Most of the children who are at home love the school; and some of them are so attached to it, that they will come long before school-time and sit before my door, inquiring with eagerness—‘ when will the bell be rung?’ When the Hottentot-school is finished and their turn arrives, you should see how these little wild swarthy creatures jump for joy, and run to get a place on the foremost bench. A year has not elapsed since I began the school, and yet I am happy to say that, through the Lord’s blessing, the children have made considerable progress, much more than I had dared to expect. They know, for instance, the Lord’s Prayer, the Ten Commandments, several suitable portions of scripture, and about twelve verses of hymns; the above they can repeat without making any fault. Twenty children spell very nicely from the little Caffre-books I got from Chumie, and one boy, about eleven years old, reads pretty well. I have also a catechism, containing many useful questions with answers, in their language, many of which they have learned very correctly. The boys do not attend the school so regularly. The Tambookie men are fond of hunting, as well as of lying all day in the sun in their kraals, and meantime the boys must look after the cattle in the field. I have frequently spoken to them about this wretched waste of time, but hitherto without success; for, though they attend to what I say at the moment, it makes no abiding impression: fifty or sixty may come to-day, but only twenty or thirty to-morrow. My study of the language proceeds but slowly, to my sorrow; but, as you may easily imagine, I have no common difficulties to encounter, both as to pronunciation and grammatical rules. Many heathen from Caffraria come to reside here, merely because there is good grass-land for cattle; and we find that this increase of numbers rather retards the progress of the one thing needful in our little flock. A Caffre captain who lives not far from us, and threatens to take the land from Mapas, has expressed a wish to remove hither. Hitherto we have had peace, but how soon it may be broken, time only can shew; we trust in the Lord, who ruleth all things well. The Caffre captain just spoken of does not carry on open war against Mapas, because he sees that we stand his friends, notwithstanding his former ill-treatment of the missionaries at this place and their people. You inquire after the exact position of Shiloh; it is situated in 31 degrees south latitude and 27 deg. longitude east from Greenwich.”

WEST INDIES.

FROM this increasingly important field of Missionary labour, it is impossible, in our present Number, to communicate more than a few extracts of the intelligence which has recently come to hand, owing to the accumulation of matter derived from the Annual Reports of the Missions in Greenland and Labrador. The first number of the ensuing volume of the Periodical Accounts will, it is hoped, contain many additional particulars, which will be read with interest by the friends of the negro race. Meanwhile, it will, doubtless, be satisfactory and encouraging to the benefactors of the Brethren's Missions, to be assured that the work they have thus far so generously supported, continues to receive evident tokens of the Divine favour, and to be blessed to the spiritual and temporal being of many thousand souls. In JAMAICA, more especially, the desire of the negroes after religious instruction, and the facilities for imparting it, which, in some instances, are tendered, and, in others, actually afforded, constitute a comparatively novel and cheering feature in the history of that Island. In BARBADOES and St. KITT's, there appear to be similar incentives to increased exertion; but the want of the requisite funds, as will be seen by the statement of accounts for 1832, annexed to this number, threatens not only to prevent the extension of the work, but even to render the maintenance of the ground already occupied a matter of difficulty.

In the DANISH ISLANDS, the scene of the earliest Missionary labours of the Brethren's Church, the blessing which accompanied the Jubilee celebration of last year, has not been withdrawn from the seven negro congregations who participated in that solemn festival. Many poor heathen continue to come to inquire, what they must do to be saved, to whom the invitation, 'to believe on the Lord Jesus Christ,' is joyfully given by His servants. It will be seen by the subjoined extract of a letter from Br. Bönhof, in St. Thomas, that the Mission has recently sustained a severe loss, by the departure of two valuable labourers, Br. J. Klingenberg, of Friedensthal, in St. Croix, and Sister Eder, of Niesky, in St. Thomas. Other members of the Mission family had been ailing, and considerable anxiety continued to be felt for the health of the remainder, owing to the prevalence of a malignant fever in the Islands. Under these circumstances, they claim an especial share in our brotherly remembrance and intercession at the Throne of grace.

JAMAICA.

Extract of Letters from Br. JOHN ELLIS.

"DEAR BROTHER,

"FAIRFIELD, July 6th, 1833.

"THROUGH the mercy of our gracious Lord we are all, with trifling exceptions, in good health; but our chief cause of thankfulness is, that our labours are

owned and blessed by the Lord of the harvest. This week Br. Pemsel is gone to Mesopotamia, but has not taken his wife and two children with him, as Sr. Pemsel wishes to spend a few days with Sr. Collis, with whom she was well acquainted in England. From Br. and Sr. Haman, of New Bethlehem, we continue to receive pleasing accounts; their last letter states—‘ Our congregation is still increasing in number, and we sincerely pray that every member may, in like manner, grow in grace. The evening-meetings are numerous and regularly attended, so that both the rooms are quite filled, and we experience the divine presence of our Head and Saviour in a very sensible manner.’ Br. Renkewitz, of New Eden, also feels some encouragement to hope, that prospects are brightening in his vicinity. The attendance of the Somerset scholars has not been so good of late, partly because some of the parents, on being admonished concerning the example they set their children, have taken offence, and keep them away; and partly in consequence of the great scarcity of provisions, which is experienced at the present time in this neighbourhood, and, I believe, in many other parts of the island. Although this parish is generally noted for producing abundance of ground-provisions, the scarcity at present is so great, that the well-known farinaceous roots called eddoes or cocos, which are equal to European potatoes in their average size, are now sold at a penny currency each, or five for three-pence sterling. Were it not for the fruits now in season, and more especially the mangoes, I know not how a large portion of the population would be able to find a subsistence. The ensuing crop of yams and other roots will no doubt be partly eaten in an unripe state, when they are very unwholesome. Under these circumstances, we ardently pray that this land may be preserved from the far-spreading epidemic, which has already visited Europe, and is now, by the latest accounts, devastating the neighbouring island of Cuba.”

“ *August, 31st.*

“ You will hear from Br. Renkewitz, who is going to write to you by this packet, of the state of the congregation at New-Eden. Our prospects at New-Carmel, Fulnec, and Bethlehem, are particularly cheering. At Carmel, especially, the congregation is fast increasing, although the outpost at New-Beaufort, hitherto belonging to that congregation, has, since the residence of Br. and Sr. Pfeiffer in the latter place, assumed more the appearance of a settlement, and consequently the members in that vicinity have, at least for the present, been drafted off. At Beaufort, the attendance is very encouraging. With regard to our Fairfield congregation, we have, on the one hand, much cause to rejoice, that our feeble efforts are owned and blessed by the great Head of the Church. Many who are faithfully inquiring after the truth, continue to attend. Some of the former members of the congregation, who for some time were kept back by their owners, are also returning. Twenty persons are appointed for confirmation, or to be candidates for the holy communion. But, on the other hand, we have had occasion to detect those among us, over whose unfaithfulness we have cause to mourn. In the course of the year, we have had occasion to put away from us nearly thirty such disorderly persons, a much larger number than at any previous period. Br. and Sr. Collis, who have now been here about seven weeks, have enjoyed tolerable health, and we hope are gradually getting accustomed to the climate, though they are far from being insensible to the heat, which, during the last month, has been intense.

Extract of a Letter from Br. JACOB ZORN.

“DEAR BROTHER,

“SPRING MOUNT, Aug. 1st, 1833.

“MY last letter to you, dated April 16th, has, I trust, safely reached you, with the diary, &c. sent by Br. and Sr. Light. It is our fervent wish and prayer, that our dear brother and sister may have derived such benefit from their voyage, as to enable them to return and resume their labours among us with new vigour. Br. and Sr. Collis, who arrived at Fairfield some weeks ago, inform us that, in England, there was a prevailing opinion that they were coming home to rest; our veteran fellow-labourer will, however, we hope, disappoint it.

“My own health has been good, and my dear wife’s is improving, which is mainly owing, under the Lord’s blessing, to frequent changes of air and scene, which the invitations of our kind and Christian friends, Messrs. Scott, Cooper, and Miller, have afforded us. Our congregation at New Fulneck continues to afford us much pleasure, though we cannot say, that all the members give distinct evidence of having “passed from death unto life.” This flock, as well as others, is a spiritual hospital, with a variety of diseases of different degrees of virulence; but we trust that the Great Physician, who does not neglect the poorest or the meanest, will work a perfect cure in them, and one day be able to present them faultless before the throne of His Heavenly Father, with exceeding great joy. For the last six weeks, we have had very good congregations, the seats being all occupied; and, though I ascribe this, in some measure, to an anxiety on the part of the negroes, to hear the earliest news of their expected temporal emancipation, yet, through the Holy Spirit’s powerful energy, we pray, that some, at least, may be delivered from the *spiritual* thralldom of sin and Satan, and be translated into the glorions liberty of the children of God. If applications to be added to the Church mean any thing, we have of late had some encouragement, in new names and new faces. I am often struck with that hymn of ours, “With little hurry, noise, or shew, —In stillness Christ collects His flock, &c.,” the sentiments of which are very applicable to the workings of His grace in our island. We cannot discern what is passing in the minds of the people, nor accompany the Holy Spirit in His various operations, in the heart of the sinner, but we do see the love of sin depart, and love to God’s word, and house, and people, increase. May our glorious Redeemer see in our island, likewise, of the travail of His soul, and be satisfied! I continue to preach and catechise at Bloomsbury and at Longwood, on the week days, and my labour seems to be accompanied by the Divine blessing. I hope soon to be permitted to establish an infant-school at Y. S. and Ipswich, if teachers properly qualified can be found. The new regulations, when they come in force, will, we hope, open the door to more extensive religious instruction, which is greatly needed. Of the success of the proposed measures for emancipation, I will not speak too decidedly:—it is an experiment—but if the Lord’s blessing upon the change be fervently intreated, —and should not the inhabitants of Great Britain every where unite in the voice of supplication?—all must be well; and the benefits flow down the course

of time to millions yet unborn! These islands may become the nurseries of faithful ambassadors for Christ to benighted Africa, and thus aid in hastening the time when all shall know the Lord, even from the least to the greatest.

“My fellow-labourers are all pretty well. Br. and Sr. Pemsel have taken charge of the congregation at Mesopotamia, and Br. Ricksecker seems much gratified with the frequent opportunities of preaching on the estates near Irwin-hill. The chapel near Malvern has not been proceeding so rapidly as we could have wished, but want of funds ties our hands both there and elsewhere.



ANTIGUA.

Extracts from the Journals of the Missionaries at St. JOHN'S, ANTIGUA, 1832.

“THE funeral of Charlotte Skerrets being very thinly attended, I found, on inquiry, that a principal reason was, that she was an African, from Eboe; or, as the creole-negroes call them, ‘sea negroes from the coast,’ meaning the coast of Guinea. Although themselves slaves, the pride of creole-negroes leads them to despise the poor Africans, whose name is often a term of reproach or of disdain among their proud fellow-slaves, only a shade of colour lighter than themselves. This sister had been a member of our church, without having ever been excluded, forty-six years; and of her we may say, that she was one of the Lord’s hidden ones, her life was hid with Christ in God.

“*Sunday.* Had much pleasure in visiting and preaching at Ed. Williams’s. Besides many aged and sickly persons thereabouts, who can seldom come so far as town, there were also some old negroes, cattle-keepers, who never come to church, and had never been baptized. They were especially rejoiced and thankful to find, all at once, the Gospel brought so near to them, and seemed to pay earnest attention to it. Before leaving the place, several applications were made, by negroes present from other estates, that they, likewise, might be visited on Sundays, and have ‘praise,’ as they term their meetings, in the midst of their families and places of abode; a desire which is frequently expressed by our country-people, and their helpers, and which we endeavour to meet and to encourage; it being arranged that, in the course of every two months, there shall be four preachings, on Sundays, upon the estates where persons belonging to this congregation reside. Thus, the blessings of the Gospel are carried to the aged, the infirm, the blind, the halt, the lame; and others who, from carelessness, or from their state of bondage, seldom or never come to church, have thus the message of salvation brought to their very doors.

“A poor old African woman came upon crutches, in the week appointed for speaking with the new people. Observing some strings tied round her ankles, in a peculiar manner, and, charging her with her superstitions and heathenish belief in ‘Obeah,’ (charms against evil), she gave her full consent to have these strings cut off, which was immediately done; and again she declared her determination to give herself up to the Lord, who had brought her ‘from the coast’ of Guinea, and who had called her to be saved. She is not yet baptized.

“A man applying for baptism, and being asked if he thought baptism would make him a Christian, replied, ‘O no, Massa! I believe the Lord must do that; and I pray Him to give me His grace to enable me to love Him, and to believe ‘for good’ (truly) in His name. And then baptism will be given to me for an outward sign, that I have become a Christian in my heart, and that I belong to the Church, and have a share in the blessings promised to Christian people.’ Surely, this man is not far from the kingdom of God!

“Went to Five-Islands, and addressed a large company, assembled at the funeral of our late sister Rebecca, whose remains were interred in a burial-ground close to the sea-shore. The beautiful and romantic scenery of the mountains and valleys, to the south and east—the town and harbour of St. John’s to the north, and the great ocean to the west, with its mighty waves rolling to and fro, in constant conflict with the shore, ‘whose bounds it cannot pass’—formed a scene well calculated to raise the devotion of the servant of that Almighty Saviour, who made and upholds all things; and who, as ‘The Resurrection and the Life,’ will at last descend from heaven with a shout, with the voice of the Archangel and the trump of God; when the sea shall give up her dead, and all that are in the grave shall hear His voice and come forth. ‘Then all these things shall pass away, And a new scene itself display:’ new heavens and a new earth, wherein dwelleth righteousness.

“Went to Cassada Garden, to the funeral of an old blind sister. Many poor, old, lame, maimed, halt, and blind, were present; which occasioned me to address them on some promises of the Lord, and to encourage them to forsake all things, even the remembrance of their heavy afflictions and pains, and to stretch forwards to the blessed hope set before them in the Gospel. They seemed especially to enjoy the idea of a ‘rest’ remaining for the people of God, to which I happened to allude; exclaiming, with uplifted eyes and hands, ‘Oh, that’s a comfort! Oh, come, fetch us soon!’ And, on my leaving them, said one to another, ‘Ah! that a good man: he gives us good comfort.’

“An old grey-headed man, whose wife is a communicant sister, thus expressed himself concerning her: ‘Yes, I do live in peace with her, and there is no doubt of it;’ and then, with much emphasis, ‘and I hope we shall always live so, *till death do part us*. She is an excellent woman. I believe there is not one to be found like her, among thousands of women here. If there is any dispute, or any thing wrong, it is all my fault. She is much better than I am.’

“Old Andrew, a poor forsaken slave, who receives (in common with many others) a regular allowance from a charitable fund provided by some benevolent members of the Society of Friends in England, is become very infirm, and weak in mind and body. Being asked if he was thankful for the help he received through our hands, he said, ‘Yessy, Massa; I am. I thank the Lord for it. I say, I am thankful, good God, that thou make them give me some help.’ But do you ever pray in your heart? ‘O, yessy, Massa, I pray at home, before I lie down to sleep. I say, Lord have mercy upon me poor soul; see me here, and help me, poor Neger. Thou art a good God; oh, remember me!’

(To be continued).

Extract of a Letter from Sr. MORRISH.

“DEAR BROTHER,

NEWFIELD, *Sept. 2nd, 1833.*

“OUR dear Saviour has been pleased greatly to bless our being at Gracebay, for the restoration of my health. I feel better at present than I have been for years; mine is now the enjoyment of being able to attend to one duty after another; my delight, too, and ardour in this blessed work are not diminished, but increased. This, too, is of the Lord. We came hither on the 27th of June.

“About the congregation at Newfield, what shall I tell you? It is true, many have been drawn away by different denominations around; and that there are too much lukewarmness and coldness; but we also perceive many symptoms of spiritual life, and see good cause still to be encouraged. O may our Saviour abundantly pour out His Spirit upon this dear people, that there may be a great revival among them!

“As to the school. There is, in this respect, an abundant field of labour around Newfield, but the children are infected with such a degree of indifference, that it is quite distressing. I had a box of ‘rewards’ sent me by some kind ladies in Chester. With a view to stimulate the children, we had its contents spread out on the school-room table, telling them that whoever was diligent and attentive, should have their names put down, and at Christmas have these rewards distributed among them. The following Sunday 140 came. Br. Morrish has now 195 names down, but that these will all come for regular instruction, we dare scarcely hope. Our wish is, to have them from ten to twelve o’clock on Sunday morning, and see them proceed from the school-room to the chapel in regular order; but so languid and inert are their habits, that this seems to require an extraordinary exertion—they have grass to gather for their cattle, their breakfast to get, &c., &c.; so that more than half the time for school instruction passes before many make their appearance. Although the time mentioned is the most suitable in many respects, yet, if we find that we cannot gain their attendance at that time, we shall alter it to some other that will suit them. Indeed, in labouring in the West Indies, if we would do our work effectually, it is quite necessary to bring ourselves to the convenience of the negroes, and not determinedly to pursue our own plan, though it may seem the best. The teachers we instruct every Tuesday evening, and are endeavouring to induce them to adopt some system in teaching the children on the estates as well as here. For this purpose, we try to make them familiar with the rules in the first class-book; and the brethren visit the estates, while the school is kept in the evening, and see that they are followed up. We also cause them to read the scriptures with us, questioning them upon their meaning, just as we would have them instruct the children—often impressing upon their minds the great importance of faithfully doing their duty in this respect. May our dear Lord lay His blessing upon the whole! without this, we know no good can be done—with it, *great* may be the harvest of souls!

“I have had a kind and interesting letter from Sr. Taylor. It was good to hear from Sharon, endeared to us by so many painfully interesting associations.”

From Br. S. BRUNNER.

“DEAR BROTHER,

GRACEHILL, *May 22nd*, 1833.

“IT was on the 8th January last, that I removed to this station with my wife, from Gracebay. I felt much at parting with the congregation at that place and especially with the dear children and the principal teachers, whose faithfulness had given me much satisfaction.

“The schools connected with Gracehill, as well those on the estates as at the settlement, are in a defective state, owing in a great measure to the want of qualified teachers. One teacher, Sarah Brown, of Tyrrell’s plantation, we value highly, both on account of her gifts and her great faithfulness in the discharge of her office; but most of the others are very imperfectly qualified; and, being still in a state of slavery, have but little time left at their disposal. May the Lord soon be pleased to point out to us the proper means of rendering efficient our efforts to train up the children and youth of our congregation in the way in which they should go!

“Our public and private services on the Lord’s day, I rejoice to say, are well attended; but of those in the week I cannot say as much. The distance of the settlement from any of the public or estate roads, may be one cause of this apparent negligence, which may also, in some measure, be traced to the circumstance of six out of the ten estates by which we are immediately surrounded having been thrown out of cultivation, and turned into cattle-pens, requiring the services of very few hands. Yet we cannot deny that there is much need of a revival of the primitive love and zeal in the members of this large congregation, and of a new outpouring of the Holy Spirit upon them. Help us to pray that these blessings may be soon vouchsafed.

—◆—

BARBADOES.

Extracts of Letters from Br. TAYLOR.

“DEAR BROTHER,

“SHARON, *Aug. 1st*, 1833.

“ON our last prayer-day, July 21st, nineteen adults were baptized, and three received into the congregation; and, on May 21st, I had the favour to baptize twenty-one adults; one was, at the same time, re-admitted, and two received into the congregation.

“There has been much sickness lately, and many children have departed. We have laid out a new burial-ground at Sharon; the place hitherto used being very rocky, and rather too near the dwelling, we have taken a piece of deep ground to the west of the church.”

“*Sept. 27th.*”

“WE are still allowed to go and preach on the different estates mentioned in my former letters, and from most we have the pleasure to see some negroes coming to church and school. Last night, at the latter, I reckoned fifty-two boys, and fifty-eight girls, and, the evening before, the numbers were greater than I had ever seen before. On the 15th, seven adults were baptized by Br. Klose, and one woman received into the congregation at Sharon.

“I am happy to inform you, that our buildings at Sharon are finished, and the workmen all discharged, and we are now again living in our house, after being four weeks in the school-room. We are truly thankful to the

Lord for His gracious support, during the period of more than two years, which has elapsed since the hurricane; and we rejoice that He has preserved us all in comparatively good health, especially during the painting, which is considered very unhealthy in this warm climate. Br. Zippel has not quite finished the painting at Mount Tabor, but he hopes to do so shortly, that we may be able to make out a complete statement of the building account before the end of the year."

DANISH ISLANDS.

Extract of a Letter from Br. J. G. BÖNHOF.

"DEAR BROTHER,

"NIESKY in ST. THOMAS, Oct. 4th, 1833.

"THE principal object of my present hasty communication is to give you the affecting intelligence, that it has pleased the Lord to take home to Himself, on Sep. 29th, our dear Br. Klingenberg. His funeral took place on the afternoon of the 30th, and was attended by the Governor-General, with his whole suite, the Vice-Governor, and many white and coloured people. We have lost, in our late brother, a man generally beloved, whose departure is much lamented in all our congregations, and particularly by the members of the General Conference, of which he was a most approved and active member.

"This is the second departure which has occurred among us, within a month; for, on the 10th ult., Sr. Eder, a valuable handmaid of the Lord, was called to her eternal rest. Her remains, by advice of the physician, were interred the same evening. A large company of all classes followed her to the grave.

"The rest of the missionaries in all our seven stations are well in health, but we are rather anxious lest the malignant fever, now prevailing, should spread. The mission, everywhere, proceeds with manifest blessing; the fire kindled by our Saviour on the day of the Jubilee, continues to burn, and effects are produced, which afford us great comfort and encouragement.

"We all salute you, and commend ourselves to your love and prayers.

"J. G. BÖNHOF."

GREENLAND.

THE Centenary Jubilee of the Mission in Greenland appears to have been solemnized, by the Christian congregations on that coast, with great joy and gladness, and to have been attended with especial tokens of the Divine favour and blessing. Very interesting particulars of the celebration of this festival at LICHTENAU, will be found in the accompanying letters from that settlement, together with some general remarks on the progress and present state of the work of God among the Greenlanders. From FREDERICKSTHAL, the accounts received by the Society are scanty, owing to a circumstance, which will be learned,

not without pain and regret, by the many kind friends and benefactors to the Greenland Mission, in the British Islands,—the removal of our venerable Br. Conrad Kleinschmidt from the scene of his active and blessed labours. This event took place on the 23d Dec. last—scarcely a month before the solemn festival, to which he had looked forward with so much devout gratitude and holy exultation: and thus his eminently useful service of nearly forty years among his beloved Greenlanders, was brought to a somewhat unexpected close. The vacancy hereby occasioned at Fredericksthal will be supplied by Br. Ulbricht of Lichtenau. At NEW-HERRNHUT, as appears from letters received by the Directors of the Missions in Germany, the progress of the Mission, during the past year, had been very satisfactory. The Greenlanders were preserved from scarcity of food, from which their brethren in the South had more or less to suffer, throughout the winter, and peace and harmony prevailed both within and without the settlement. The number of individuals connected with this oldest station, amounted to 373. From LICHTENFELS no report has hitherto come to hand. The presents sent out by the friends of the Mission in this country, and on the Continent, were distributed among the Greenland converts, on the day of Jubilee, and excited among them feelings of the warmest gratitude. Letters, expressive of these emotions, have been addressed to their benefactors by the National Assistants—Andrew of LICHTENAU, and Silas of NEW-HERRNHUT.

Extract of a Letter from Br. JOHN KÖGEL.

“DEAR BROTHER,

“LICHTENAU, July 3rd, 1833.

“YOUR very kind letter of Feb. 5th, reached my hands on June 7th, and I thank you much for all your kind assurances of continued interest in the progress of the mission at this place.

“We heard, with deep concern, of the departure of our dear Br. Ramftler of Bristol. The Greenland mission was always an object of his remembrance and prayers, and we doubt not, that the Lord has already granted him a reward of grace, for his exertions in our behalf. We also have sustained a great loss, by the departure of our dear Br. Kleinschmidt, at Fredericksthal, on Dec. 23rd. He had served this mission, with great zeal and activity, for the long period of nearly forty years. He departed just a month before the centenary Jubilee of the Greenland mission; at the prospect of celebrating which, with a flock so greatly endeared to him, he rejoiced; but the Lord took him home to Himself, and, we doubt not, received him with that kind and gracious welcome, “Well done, thou good and faithful servant.” In the mansions above he would meet, we humbly believe, with a host of souls, whom he had earnestly invited to come to their Redeemer, and who now surround the throne of the Lamb. This will constitute a chief part of his reward.

“We celebrated the Jubilee of this mission on the 19th and 20th of January, with great blessing. They were indeed to us, and to our Greenlanders, days of rejoicing, on which we felt the presence of our Lord and Saviour in an extraordinary manner. We were likewise encouraged by knowing that our dear brethren and sisters, in the old and new world, remembered us in their prayers at the throne of grace. Various opportunities were given to our Greenlanders, to consider the subjects belonging to this festival; for we had a succession of services in this chapel, both public and private, in which we offered up fervent prayers and thanksgiving, and reminded each other of the wonderful works of the Lord. The Lord’s Supper was also administered to our communicants; letters were read from the *Elders’ Conference of the Unity*; and other addresses relating to this festival, together with portions of Crantz’s Greenland History, were communicated. That these days might also be made days of outward rejoicing, our brethren and friends, in Europe and America, had most kindly sent us an unusual quantity of acceptable gifts. We held a love-feast with our people, distributing among them bread and beer; this was quite new to them, and on this occasion we did ourselves the pleasure to wait upon them. Afterwards each Greenlander received a portion of oatmeal and pease. The men received presents of knives; the women, different articles of clothing, needles, pins. To the assistants and chapel-servants were given pieces of cloth for gowns, to put over their common dresses, when serving in the chapel. All these presents were the more acceptable, as last year their earnings were very scanty, and they could purchase very little from the dealers at the colonies. Their gratitude was unbounded, and many hundred times they repeated, *Kujanarsuit Annudhiarkonerite*—‘Great thanks and salutations to our esteemed friends in the East.’ They received every thing like children, and kept exclaiming—It was too much; for there was no end of giving. We had made above a hundred little tin lamps, which were filled with oil, and placed all round the walls of the chapel. The table was covered with a red cloth, and an illuminated sun put over it, with the words, *Kaemae kau-ianiaeritise*—‘Let there be light.’ The Greenlanders were delighted with these exhibitions, which were quite unexpected to them, nor could they leave off looking at them. We hope the impression made upon many visitors was not transitory, but that it will be remembered with the explanations which were given at the time. We had only to regret, that just in those days, the weather was uncommonly stormy, insomuch that many of our people living at the out-places, particularly the women, could not attend. Those that came in kayaks encountered dreadful storms.

“The winter proved to be of uncommon severity and duration. Fahrenheit’s thermometer, indeed, never fell below the 10th degree under zero, but the cold was rendered exceedingly piercing by the continuance of the north-wind. This occasioned a great consumption of fire-wood and coals, and we were, therefore, thankful to have received a good stock. The quantity of snow was so immense, that the oldest inhabitant cannot remember the like. The poor people were unable to procure a sufficiency of food, yet they did not suffer extreme hunger, as they could fish through the whole winter; it was also well that they had been taught, by sad experience, to save their train-oil, and not to suffer

the traders to persuade them to part with it all; for, otherwise, they could not have warmed their huts, which are made of stones and sods.

“The Lord has graciously preserved our people from sickness; fewer deaths have occurred than in former years, and our congregation has increased by five persons. We are likewise thankful, that none have perished at sea. In the summer, the Greenlanders were successful in catching Klappmütz seals, and the weather favoured their drying the meat. They also caught a great quantity of herrings, and were able to lay up so much winter provision, that no one, excepting the indolent and improvident, had need to suffer hunger.

“For the last four weeks, we have had the luxury of eating *Irish potatoes*. You will ask, how we procured them? We received them from an English Captain. He reported, that he had sailed from Cork in Ireland, in the middle of May, and was bound to Newfoundland. His compass, and other nautical instruments, got out of order, and he could take no observations. He, therefore, deviated too far to the north, and, near Staatenhook, the vessel became entangled in the ice, with which he drove about three weeks. After suffering much for want of water and fuel, he reached Nenortelik, twenty miles from hence, instead of making the opposite shore of Hudson’s Bay. I must leave it to others to judge, how this strange adventure could happen. It was also singular, that at Nenortelik his instruments got into order again, and, in a short time, the schooner arrived at the Danish settlement, from whence he visited us in company of a young gentleman, of pleasing manners. As they could obtain no fuel at the settlement, we were glad we were able to help them, and, as a mark of gratitude, the Captain presented us with a quantity of Irish potatoes. The vessel is still here, blocked up by the ice, and we have had frequent visits from them. Last Sunday they attended our chapel, but, of course, comprehended nothing. Neither the Captain, nor any of his crew, understands a word of German or Danish, and the agent of the trade residing here is the interpreter. On their return to England or Ireland, we hope they will get safe from this unknown coast, which is full of sunken rocks and shallows; but it will be late before they can reach home. Probably they have been given up for lost, as the time ordinarily required for such a voyage has long since elapsed.

“Our families are well, and nothing particular has happened in this place. The Lord has helped us through all difficulties, and we thank Him for the good health we have enjoyed.

“We all salute you cordially, and our friends and benefactors, in the fellowship of Jesus, and commend ourselves to your prayers.

“JOHN KOEGEL.”

Further Particulars of the Celebration of the Jubilee at LICHTENAU—from a Report of Br. VALENTINE MÜLLER.

“FROM the 13th to the 18th of Jan. we were occupied, with but little intermission, in conversing individually with the members of our congregation, in reference to their past religious experience, and the object of the approaching festival, to which they all appeared to look forward with eager desire.

“Notwithstanding the furious storms of wind and snow, which were more or less prevalent at this season, about fifty Greenland sisters and children

hastened to us from the nearer out-places, some by land, others in their umiaks (or women's boats). The Greenland brethren came in such numbers from the twelve out-places, at which they must reside during the greater part of the year, that only about ten were missing on the day of celebration. Some of the latter brought their sons, boys of ten or twelve years of age, with them, taking their little kayaks in tow, and gliding with them through the boisterous waves. One of them lost his companion, and spent the dark night in seeking him; but they, with all the rest, arrived safe, thankful to have been preserved from the fury of the elements.

“ In the morning of the 19th, at seven o'clock, the illumination of the chapel having been completed, the bell rung and the doors were opened; and while the wind instruments performed a solemn hymn-tune the congregation entered, filled with amazement and delight at the novelty of the scene. The service began with the hymn, ‘Praise God for ever’ (Hymn-Book, No. 725), after which a discourse was delivered, explanatory of the object of this festival; then followed the distribution of the presents sent to us for this occasion. Such tokens of generous participation in our festal joy, were received from the congregation at Herrnhut, in Saxony; from benefactors in England by the hands of the Brn. La Trobe and Ramftler; from our dear Scottish friends by Miss Aikman; from St. Petersburg and the United States of North America, and from a Missionary Society at Gothenberg, in Sweden. A present in money, transmitted to us by the last-mentioned society, enabled us to purchase for each of our eight national assistants, four yards of dark-coloured cotton stuff, to make them upper garments to wear on communion and festival days. The chapel servants received woollen stuffs, sent by some worthy sisters at Christiansfeld, in Denmark. The gratitude of our people for these generous gifts was expressed in loud and frequent thanksgivings.

“ At ten o'clock we met again, when the pastoral letter of the Elders' Conference of the Unity to the Greenland congregations, and several other letters addressed to them by ministers of our Church, were communicated and heard with great attention.

“ At noon, the children had a love-feast, when many letters from children in our different schools in Europe and America were read. Some of the Greenland children attempted to answer them, which attempts, though imperfect, shewed the gratitude of their hearts. Then followed love-feasts for the adults, as described in the foregoing letter, during which a hymn, composed for the occasion, was sung. In the evening 260 communicants partook of the Lord's Supper, when the presence of our Saviour was most sensibly felt.

“ On the 20th, after the Liturgy of the communicants, there was public service at ten o'clock, when a sermon was delivered from Isa. lx. 1—5: *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee, &c.* The audience was reminded, that the gracious aim and purpose of Jehovah had been fulfilled with respect to their nation during the last hundred years, on which account their teachers, and those who had been the instruments of sending the gospel to them, were rejoicing, and offering up fervent prayers, that many hundred Greenlanders may yet be converted to their God and Saviour. After this solemnity, peas were distributed and most thankfully received. In the afternoon, we had another service,

when extracts from Crantz's History of Greenland were communicated, and heard with great attention. Several expressed themselves to this effect:—' We behaved no better than our forefathers, when, like other blind heathen, we mocked the Missionaries when they spoke to us of our Saviour, and exhorted us to turn to Him. Thanks be to Him that He, nevertheless, has had mercy upon us!'

" On the evening of the 20th, the festival was concluded with a discourse upon the text for the day, Exod. xix. 5. During all the services the chapel was crowded with hearers, who not only occupied the benches, but filled the floor up to the reading-desk. Both on the festival-days, and afterwards, the Greenlanders came to us in parties, expressing their joy and thankfulness for the blessings bestowed upon them; and particularly that God had had mercy upon them, and sent them teachers to make them acquainted with the love of Christ to the poor heathen race. Several of our scholars brought us written expressions of thankfulness for all the blessings they had enjoyed during these days of gladness. A child six years old, being encouraged by his mother to convey his thanks to the children across the great water, said, ' I do not know the children in Europe; I will, therefore, thank our Saviour, and obey His voice, because He has loved us so tenderly.'

" We had, in the sequel, an encouraging evidence of the blessing, where-with it pleased the Lord to accompany the celebration of this festival. A married Greenland, who in early life had unhappily forsaken the right path, and turned into the way of sin, but had recently been re-admitted on giving proofs of true penitence, came to me on the evening of the festival, and declared that he had been so distressed by a review of his past sinful course, and so overwhelmed with a sense of the mercy and long-suffering of Jesus displayed towards him, that he hardly knew, where to hide his head for shame. The words of comfort and advice, which were hereupon addressed to him, he received with eagerness and gratitude.

" On a review of the centenary period, which has just reached its close, I cannot refrain from making the following few remarks, as the result of my observations and experience, during a service of twenty years in this mission. The Greenland nation appears, in regard to their susceptibility of what is spiritually good, and their inward growth, to bear a considerable resemblance to the animal and vegetable productions of their own bleak and barren land. In the same manner, as we find, that the plants of this country require a much longer time to attain even to a moderate degree of vigour and perfection, than is the case with those of a more temperate clime, we are continually admonished not to feel disappointed if we trace a similarly slow advance in moral and intellectual endowments, on the part of its rude inhabitants.

" When, on the one hand, we consider what pains and expense have been bestowed upon the instruction of the Greenlanders during the past 100 years, and how graciously the Lord has blessed and protected His work, both from within and from without, we might be tempted to feel dissatisfied, that the progress already made is not more considerable; but when, on the other hand, we call to mind what a frozen stony soil, our predecessors had, and we have still, to cultivate, and how often and earnestly a scriptural truth may be brought before a stupid and listless Greenlander without his comprehending it, until at length the

Spirit of God opens his heart and mind; likewise, that the climate, the ice, the wind, and the sea, and, in latter years, the difficulty of providing with adequate instruction the great number of our people who live scattered in the out-places, present extraordinary and almost insuperable obstacles to our work; when all these circumstances are taken into account, it is impossible to refrain from feelings of grateful astonishment at the effects produced by the preaching of the word of the cross. We can declare with truth, that the Lord has brought into fulfilment, in this once benighted land, the prophetic declaration above referred to, which he gave by the mouth of His servant Isaiah, and that hundreds of souls are now rejoicing in the light, which has been shed around them, and which is derived from Himself, the Sun of Righteousness. Nor can we omit to remark, how wonderfully our gracious Master, through the instrumentality of the sixty-eight brethren and forty-two sisters, whom he has deigned to employ in the service of the mission during the past 100 years, has verified the word which the late Count Zinzendorf, full of faith and hope, inscribed in the pocket-book of the first Missionaries on the 19th of Jan. 1733, the day on which they quitted Herrnhut for Greenland—‘*The Lord of Hosts mustereth the host of the battle,*’ Isa. xiii. 4.

“ Since the year 1774, when the settlement of Lichtenau was established, there have been baptized, up to the end of 1832, 808 adults, and 826 children; 15, baptized in other places, have come to live here; 1649 persons in all. Of these 915 have departed this life; 73 removed to other places; total, 988.—There are now living at LICHTENAU, 661 baptized; 10 unbaptized; total, 671.—At FREDERICKSTHAL, 327 baptized; 81 unbaptized persons; total, 408.—At NEW-HERRNHUT, 368; at LICHTENFELS, 371—Total at the four settlements, 1818. The Royal Mission in the colonies count 2000 in North, and 2000 in South-Greenland, who are under Christian instruction; and as the number of the whole nation is estimated at 6000, the small remainder are heathen.”

Extract of a Letter from Br. JOHN ARNOLD DE FRIES.

“ FREDERICKSTHAL, June 30th, 1833.

[AFTER alluding to the severe loss sustained by the departure of Br. Kleinschmidt, the writer proceeds:]

“ I wish to give you a brief account of our proceedings. You will have heard, that we had last year a tolerably plentiful season; the present season has been a lamentable contrast; many things concurred to distress us. Our people caught very few seals in autumn, and had not made proper provision by the herring fishery. Intense cold commenced as early as October, with piercing storms from the north, and when a calm followed, the sea was covered with fixed ice, and our people could not go out, to procure the means of sustenance. Neither were there many birds. This state of things lasted till May, and it is, therefore, no wonder, that many suffered from want of food, their stock of train-oil being at the same time too small to supply the lamps which warm their houses. As the distress was so general, we could do little more than give to the poorest a small portion of oatmeal, and they were obliged to eat sea-grass and oiled tent-skins. We were thankful, that those of our people who live in the out-places, could help the inhabitants of this settlement to a little food; but for that assistance, I do not know how they could have subsisted till spring. Thus the Lord cared for them, till they could go after seals; and I understand

they are now tolerably successful. Herrings are plentiful, and I hope they will lay in a sufficient stock of them.

“ We never witnessed such an immense fall of snow as last winter; and the storms of snow and sleet were so frequent, that we were often obliged to omit the meetings and the schools.

“ The services appointed for the Jubilee had to be dispersed over four days; but the Lord was with us, and I believe He blessed us and our people with new grace, and an out-pouring of His Holy Spirit.

“ I am at present busily engaged in the building of our chapel. You may have heard, that the Danish ships have at length brought 300 planks for it; but the unfavourable weather and ice have prevented our conveying them hither, and we durst not let the building remain unfinished during the winter. It was not before the beginning of June, that the snow began to melt, thus enabling us to commence our work; but we hope soon to finish the roof, and, perhaps before winter, to open the building for public worship. Much, however, is still wanting; boards, nails, and other iron work, and a quantity of lead. Our brethren in Germany are anxious about the expense. Do you think means could be found in England, to procure these necessary articles; for we perceive that our benefactors in England are much interested in the welfare of Fredericksthal? I think 20*l.* would defray the whole cost. Thirteen heathen have come to live here, and fourteen have left us for want of provisions. The numbers belonging to this congregation are 408, 130 of whom live in the out-places.

“ The widow Sr. Kleinschmidt, and Br. and Sr. Ihrer and family, desire to be most kindly remembered to you. Commending ourselves and this mission to your loving remembrance and prayers, I remain, &c.

“ J. A. DE FRIES.”

Miscellaneous Intelligence.

I. SOUTH AFRICA.—[The following letter has been received, since the sheet containing the intelligence from the Cape Mission went to press. The calamity which it records, as having recently befallen the interesting settlement of Shiloh, in the Tambookie country, will doubtless excite the sympathy of the readers of the Periodical Accounts.]

Extract of a Letter from Br. ADOLPH BONATZ.

DEAR BROTHER,

SHILOH, August 12th, 1833.

“ I HASTEN to mention the receipt of a large parcel from England, containing letters and accounts of various kinds, which were all truly welcome. The white calico sent by a kind friend, and destined for the clothing of our Tambookies on sacramental occasions, came into immediate use, as we had yesterday the pleasure to confirm two Tambookie men and one Hottentot woman, for the first enjoyment of the holy communion. Thus we have now five individuals of this heathen nation, who partake with us of the Lord's Supper.

“ The Reports of the English Societies and Associations, I read with much pleasure, and bless the Lord for the kind participation in our work, displayed by our friends in England.

“ On the 30th June, we had an examination of our Tambookie school-children. One of the boys reads this most singular language pretty well; twenty spell correctly, and almost all of them can repeat texts and hymns by heart. They answer the questions in the Caffre catechism, to my satisfaction. Whenever we walk out, whether along the river, whence the children fetch water, or in the field, we hear them repeating texts and verses, and speak of their *sweet* school, as they call it. I often ask myself, ‘ Are these, indeed, children of the wild Caffres?’ ”

“ At present, I am diligently engaged in the translation of the history of the Passion-week, into the Tambookie language, which I intend to read to them during that season. I find it, indeed, a very difficult task, but the Lord helps me. It would not be well to print it, for I consider my translation principally as an attempt to acquire the language.

“ But I come now to the principal occasion of my writing. We have, for a long time, enjoyed peace and safety. The Lord has granted to us, and the flock committed to us, much spiritual and temporal prosperity. Our Tambookie inhabitants were much more quiet in their behaviour than formerly, and we could perceive, by their manner and expressions, that they began to consider why the word of the cross was preached to them. Even such as had formerly been thieves and murderers, shewed a disposition to live here quietly, and discontinue their former wicked practices. Nor was this all; the strange Caffres living in our neighbourhood, expressed a wish to keep peace with this city of God, as they called it. We spoke of our former trials as *past*, and seemed to think they could never recur. But it has pleased the Lord, again to visit us with a severe chastisement. The 9th and 10th inst. were, indeed, days of terror, anxiety, and distress. My heart bleeds, and my mind is sorely oppressed with the recollection of them. I am constrained to exclaim—‘ Lord, we have sinned, through carelessness and indifference, and, on that account, we are justly visited with thy chastening rod.’ ”

“ A considerable tribe, called Kuraners (Corannas?), consisting of runaway thieves, Hottentots, Bushmen, and coloured people of a mixed race, live to the north of us, in a range of mountains, which are almost inaccessible. Formerly, they dwelt farther in the interior; but have now advanced to about three days’ journey from us. Some months ago, they attacked and plundered Mapas’ tribe; but he was fortunate enough to recover the stolen cattle. They next fell upon the Caffre Captain Gamba; but he also recovered his cattle after a skirmish in which several of his people were killed. August 9th, our turn came. About 11 o’clock, the weather being clear and warm, a Tambookie came, quite out of breath, to give us intelligence that the enemy, the Corannas, were driving the cattle away. This we found to be true. Our own cattle, which were feeding on the other side, were saved; but the herds belonging to four Tambookie kraals, feeding on the banks of the Oskraal river, about ten minutes’ walk from hence, were carried off. The same fate attended some cattle which were grazing close to our gardens. The robbers fired repeatedly at the Hottentots, but, by God’s providence, none of the latter were killed. Another gang of them, plundered the Tambookies of their cattle, which were scattered about in several glens, not far from us, and carried off a great portion of Mapas’ herds.

“ The plundering parties formed a junction in a glen, where our Tam-

bookies lay in ambush, and were ready for battle. Our Hottentots were just then much dispersed, and few were near the houses; these, however, hastened to assist the Tambookies, but did not arrive in time at the glen. It would, indeed, have been folly to attack the robbers, who were too numerous, counting sixty-eight men, partly on horseback, and partly on foot, all of them provided with guns, powder, and ball. They now proceeded with their booty into the plain, their advance being marked by a cloud of dust. The poor Tambookies sat upon the declivity of a hill, hanging down their heads with grief, and could only be spectators of the loss of their property, which was driven away in open day. Some of them returned in despair; others followed the thieves. Five of our Hottentots, well armed and on horseback, joined them, and, partly by stratagem, and partly by force, recovered a few head of cattle. On the following day, our Hottentots returned in safety, not being able to follow the enemy farther, on account of the weariness of their horses, and the robbers being continually re-inforced on the road. Six of Mapas' Tambookies were killed, and many wounded: 400 head of cattle were stolen, and our poor Tambookies are now in absolute want of food. Mysterious are the ways of God, but the Lord's will be done! This dispensation is doubtless intended to humble us; meanwhile, I cannot help stating, that, unless I have been greatly misinformed, certain white settlers are, in no small degree, accessory to these deeds of lawless violence, by the traffic they carry on with the plunderers. They get an ox for eight cartridges, and afterwards sell the stolen cattle for a considerable sum to the settlers in the colony. Surely the English Government will take measures to put a stop to such enormities! My spirit rises within me, to see the poor, peaceable Tambookies starving in consequence of outrages committed upon them, at the instigation of people calling themselves Christians. Pray for us; and remember us in love.

ADOLPH BONATZ."

II. NORTH AMERICAN INDIANS.—Letters lately received from Br. Luckenbach, of New Fairfield, in Upper Canada, inform us of the well-being of our Missionaries there. The maple-sugar harvest was very late this year, and took place in the Passion-week; nevertheless, the Indians diligently attended the various services of that solemn season. Provisions being rather scarce, in consequence of the failure of the crops of Indian-corn, many of the inhabitants had to seek employment at Beaver-creek, a place distant a full day's journey from the settlement. Our brethren were, therefore, very thankful, when they found that the want of regular instruction, and of careful oversight, which was necessarily attendant on a separation of several months, had not been followed by those distressing consequences, which too often result from the exposure of their converts to temptation.

Respecting the state of the Cherokee mission, Br. Clauder writes as follows, on the 6th of June—"We are led, with increasing clearness, to trace the wonder-working hand of God in our expulsion from Spring-Place. When leaving that station, we found it difficult, after the manner of weak, sinful, human creatures, to avoid indulging in a degree of bitterness against those, who had been mainly instrumental in driving us away; because, in our short-sightedness, we thought that our missionary work had received an

effectual check. But we are better able to see and to acknowledge, that whatever God aids or permits, must issue in His glory. The school we opened some months ago, at Captain M'Nair's, with six children, is now attended by seventeen scholars, and much good appears to be in progress. As to the rest, it becomes increasingly probable, that the chiefs of the Cherokee nation will evacuate the territory of the United States, and seek for themselves another place of abode.

III. MISSIONARY APPOINTMENTS.—Br. and Sr. Jas. T. Light, who have for many years faithfully served the negro congregation at Irwin-hill, Jamaica, have accepted a call to take charge of the mission in Tobago.

Their place at Irwin-hill, will be supplied by Br. and Sr. Robbins, who have for some time been usefully employed in the mission in St. Kitt's.

The single Brother Jesse Vogler, of the Academy at Nazareth, in Pennsylvania, has accepted an appointment, as assistant in the mission among the Delaware Indians.

OBITUARIES.—The following missionaries have departed this life:—At Fredericksthal, in Greenland, on the 23rd December, 1832, the married brother J. Conrad Kleinschmidt, in the 65th year of his age, and the fortieth of his service in the Greenland Mission.

On the 29th Sept. at Friedensthal in St. Croix, the married brother John Klingenberg, by means of a malignant fever, which had previously carried off the married Sr. Eder, of Niesky, in the neighbouring island of St. Thomas.



CIRCULAR LETTER of the SYNODAL COMMITTEE for the Management of the Missions of the UNITED BRETHREN, accompanying the Statement of 1832.

“DEAR BRETHREN AND SISTERS,

“DURING the year of Jubilee, which has just reached its close, the Lord has again been pleased, to lay a special blessing upon the work, which, at His command, our forefathers commenced, and their successors have carried on, for the long period of a century.

“Our receipts, for the year 1832, were not less than 12,049*l.* 10*s.* 9½*d.*; but this amount, though exceeding that of any preceding year, proved insufficient to defray our expenses, which were swelled to the unprecedented sum of 13,663*l.* 6*s.* 9½*d.* The deficiency hereby occasioned, of 1,613*l.* 6*s.*, was indeed somewhat lessened by extraordinary receipts, amounting to 162*l.* 18*s.* 1¾*d.*, leaving, however, a debt, including the arrear of 1831, of 2,550*l.* 14*s.* 7*d.*

“The great increase of expenditure during the past year, is chiefly to be ascribed to the heavy charges incurred for buildings and repairs of mission-premises in Antigua, and to other extraordinary expenses connected with that mission, which it may reasonably be expected, will not soon recur.

“The WEST INDIA FUND has likewise proved inadequate to meet the demands made upon it, for the completion of the church at New Fulneck in Jamaica, and the mission-house at Bethel, in St. Kitts; and exhibits a deficiency of 478*l.* 12*s.* 6*d.*, which, added to the deficiency, in 1831, of 248*l.* 17*s.* 10*d.*, constitutes a gross deficiency of 727*l.* 10*s.* 4*d.*

“ The contributions to the NEGRO SCHOOLS have exceeded the expenditure for this object, by the small sum of 36*l.* 10*s.* 6*d.*

“ By the annexed statement of the fund, for the restoration of the ruined settlements in BARBADOES, it will be seen, that the contributions in aid of it have reached the very considerable sum of 4542*l.* 9*s.* 7*d.*, and that the portion of it expended up to the close of 1832, did not exceed 2205*l.* 16*s.* 5*d.* In repeating the expression of our warmest gratitude to the Lord, and to those generous benefactors, whom He was pleased to raise up, especially in Great Britain, for a result so far exceeding our anticipations, we are thankful to be able to add, that the balance remaining in hand will, it is confidently expected, be amply sufficient to complete the rebuilding of the Mission-premises. Should any surplus exist, it will be appropriated (we doubt not, with the concurrence of the benevolent contributors), to the purposes of the West-India Fund.

“ The Synodal Committee beg to assure their brethren and friends, of their earnest desire and intention to secure, with the divine help, and according to the utmost of their ability, the faithful and economical application of the funds, so generously bestowed, and so confidently intrusted to their management. They rejoice to be able to add, that their dear Missionary brethren have expressed, on occasion of the late Jubilee, a renewed determination to imitate their predecessors in frugality and self-denial, and to return to the good old way, wherever deviations from it may have been apparent. Our sole dependence has been hitherto, and continues to be, upon the Lord our God, who has said, “The silver and the gold is mine,” Hag. ii. 9. This faith sustained our venerable predecessors, nor was it ever put to shame. Our gracious Lord and Master, has always found ways and means to provide for the maintenance of this work, and to His grace, wisdom, and power, we anew commend it.

“ We have received from all our congregations, both on this, and the other side of the ocean, the most gratifying reports of the celebration of the Centenary Jubilee of the Brethren’s Missions on the 21st of August, 1832. The blessing the Lord laid everywhere upon this solemnity, will, we trust, produce abiding fruit. New life was perceived to animate our earliest Mission, and great grace prevailed in all the seven Missionary stations of the three DANISH WEST INDIA Islands.

“ In JAMAICA, the first months of the year, 1832, proved a season of great trial and terror, owing to the prevalence of a wide-spreading insurrection; but the Lord graciously preserved our six settlements from injury. Our dear Brother Pfeiffer suffered a fortnight’s imprisonment; but his innocence of the charge brought against him was established by the verdict of a court-martial.— Both in Jamaica and the other English islands, the Missionary work proceeded with little or no molestation, either from within or from without, and many new doors continued to be opened for the preaching of the Gospel.

“ In PARAMARIBO our Brethren were enabled by the Surinam Missionary Association, to visit many plantations, without expense to themselves, and both in the town, and in the country, their labour was blessed with much fruit.

“ The very severe winter of 1832—1833, was severely felt by our bre-

thren in GREENLAND and LABRADOR, and the dispersion of the Greenlanders continued to prove unfavourable to the instruction of the youth. The Mission in GREENLAND has sustained a very great loss by the departure of our dear Brother, John Conrad Kleinschmidt, who entered into the joy of the Lord on December 23rd, after a service of forty years in the different stations in that country.

“ IN LABRADOR, our settlements have been much disturbed by traffickers from the South, whose influence with the Esquimaux was very prejudicial to the unwary and the unstable. The building of the new settlement of Hebron was proceeding.

“ The congregation of DELAWARES at New-Fairfield, in Upper Canada, was in a peaceful course, but the Mission among the CHEROKEES in Georgia experienced many hinderances and trials.

“ IN SOUTH AFRICA, the grace and power of the Lord was manifest in all our stations, and the infant schools, both at *Gnadenhal* and *Elim*, produced much gratifying fruit. The awakening among the colonists, also, was very encouraging to our Brethren, and beneficial to the Hottentots. Of the Lepers at *Hemel en Aarde*, the generality appeared concerned for their souls' salvation. At *Shiloh*, the number of inhabitants was 300; ten Tambookies and Mantatees had been baptized, and Brother Bonatz had a school of between 50 and 60 Tambookie children.

“ On a general review of the events of the year, we feel, that there is a loud call upon us to unite in thanks and praise for the protection, grace, and blessing of the Lord, which He has vouchsafed to all our missions. The word of the Cross has proved its divine power, and many we trust have been the trophies, which it has gained for the great Captain of our salvation.

“ Now, dearest Brethren and Sisters, let us strengthen each other's hands in God our Saviour, and, casting our care with confidence upon Him, believe that He will do more abundantly for us, in our Missionary labours, than we can ask or think. Let us unite in faithful prayer and supplication, and in active exertions for the furtherance of the work committed to us.

“ In fellowship with our dear colleagues, in the Elders' Conference of the Unity, we salute you in true brotherly love; and commend ourselves, and our important incumbencies to your faithful intercession before the Throne of Grace.

“ We remain, your most affectionate Brethren, constituting the Mission-Department of the Elders' Conference of the Unity.

“ G. M. SCHNEIDER. HANS WIED. C. G. HÜFFEL.

BERTHELSDORF, Oct. 28, 1833.”

GENERAL STATEMENT, 1832.

Deficiency of 1831	£ 1099 16 8 $\frac{3}{4}$
Ditto of 1832, as per account annexed	1613 16 0
	<hr/>
	2713 12 8 $\frac{3}{4}$
Deduct value of extinct annuities	162 18 1 $\frac{3}{4}$
	<hr/>
Deficiency at the close of 1832	£ 2550 14 7
	<hr/> <hr/>

Statement of the WEST INDIA Fund.

	<i>Currency.</i>	<i>Sterling.</i>	
Expended in the erection of a Mission House at Bethel, in St. Kitt's	£ 984 2 8	= £ 464 2 6	
Ditto of Church at New Fulnee, Jamaica	501 12 8	= 298 6 6	
Ditto for building-materials at Montgomery, in Tobago		20 0 0	
		<hr/>	782 9 0
Receipts in 1832, from friends in England		209 4 6	
Ditto in Jamaica, for New Fulnee	74 7 0	= 44 10 0	
Ditto in St. Kitts for Bethel	105 6 6	= 50 2 0	
		<hr/>	303 16 6
Balance deficient		478 12 6	
Deficiency at the close of 1831		248 17 10	
		<hr/>	
Gross deficiency at the close of 1832		£ 727 10 4	
		<hr/> <hr/>	

WEST INDIA SCHOOL *Fund.*

	<i>Currency.</i>	<i>Sterling.</i>	
Receipts in 1832 from Friends in Great Britain.			225 1 6
1. Expended for schools in Antigua	£ 183 15 9	= 82 4 2	
Ditto Jamaica	147 11 4	= 87 13 6	
Ditto St. Kitts	23 11 5	= 11 2 4	
Ditto Barbadoes	11 3 6	= 7 11 0	
		<hr/>	188 11 0
Surplus in account of 1832		36 10 6	
Which deduct from deficiency at close of 1831		289 0 8	
		<hr/>	
Leaves a debt at close of 1832		£ 252 10 2	
		<hr/> <hr/>	

BARBADOES *Fund.*

Receipts towards the restoration of the Settlements of Sharon and Mount-Tabor.			
1. From Brethren and Friends in England and Scotland	£ 3647 12 10		
2. Ditto on the continent of Europe	515 16 10		
3. Ditto in N. America	293 14 2		
4. Ditto in Barbadoes	85 5 9		
		<hr/>	4542 9 7
Expended for ditto in 1831 and 1832.			
1. At Sharon	1533 19 3		
2. At Mount-Tabor	1647 17 10 $\frac{1}{4}$		
		<hr/>	2106 1 5
For materials sent from England		99 15 0	
		<hr/>	2205 16 5
Balance remaining at the close of 1832	£ 2336 13 2		
	<hr/> <hr/>		

INCOME and EXPENDITURE of the MISSIONS of the UNITED BRETHREN, in 1832.

RECEIPTS.

From members of the Brethren's Congregations and of the Societies in connection with them.

	£	s.	d.
On the Continent of Europe	1226	5	9
In Great Britain	1718	0	1
In North America	76	2	4½
	£3020	8	2½

Contributions from Friends on the Continent, 737 11 9½
 in the British Islands, 4643 8 0½
 in North America .. 2314 7 0½

	7695	6	10¾
Legacies	1319	15	4¾
Casual receipts	14	0	3¾

DISBURSEMENTS.

For Greenland	£931	4	6½
— Surinam.	55	17	8½
— Barbadoes	352	19	5½
— St. Kitt's	874	11	7
— Antigua	4840	8	11½
— Jamaica	1142	12	9½
— Tobago	539	3	9½
— Labrador*	79	11	5½
— Danish Islands	0	0	0
— Among the North American Indians	261	17	8
— South Africa	825	13	7½
	9904	1	6½

By Agent's and book-keeper's salaries, stationery, and sundry expenses 262 16 2¾

By postage and carriage of accounts, &c. 154 14 7¼

By pensions to 20 married and 3 unmarried Brethren 855 13 2¼

— to 53 widows 387 4 0¼

— to 83 children at schools or trades 1623 1 4½

By contributions to the support of Missionaries still engaged in service in Europe 200 0 0

By travelling expenses 254 10 0

By interest, more paid than received 21 5 10½

£13663 6 9½

12049 10 9½

1613 16 0

£13663 6 9½

* This small charge is merely for the expenses incurred by the journeys of Missionaries to or from England, and their maintenance while visiting in Germany, of which country they are natives, with few exceptions. In the following number of Periodical Accounts the Society for the Furtherance of the Gospel, who have hitherto charged themselves with the entire maintenance of the Mission in Labrador, propose to publish a statement of the extraordinary disbursements which they have been under the necessity of making, for the establishment of the settlement of Hebron, and the building of a new ship; also of the kind donations, which they have received towards these specific objects.

INDEX

TO THE TWELFTH VOLUME.

A.

- ABYSSINIAN Church, 97, 141, 189.
Acquittal of Brother Pfeiffer, 162.
Address to Governor of Jamaica, 268.
Albertini, Bishop, death of, 254.
Albrecht, Missionary in Labrador, 448.
Alexandria, 99.
Amount and appropriation of Barbadoes Fund, 342, 487.
Annual Reports of London, Yorkshire, Glasgow, Edinburgh, Associations, xi.
Antes, John, Missionary in Egypt, 196.
Antigua, 32, 78, 132, 178, 215, 268, 321, 371, 416, 473.
Appeal of Committee, 446.
Arabs, rob the Brethren Hocker and Pilder, 190.
Assistant, Greenland, Benjamin, letter to Bishop G. M. Schneider, 159.
Assistant, Indian, 342.
Associations in aid of Missions in England, Scotland, Bethlehem, &c, viii, 223, 294, 426.

B.

- BAPTIST Chapel, Montego Bay, destroyed, 402.
Barbadoes, v. 42, 70, 134, 182, 221, 272, 329, 377, 423, 473, 485.
——— settlements rebuilt, 134, 183, 330.
——— Fund, xiii, 341, 342, 411, 487.
Basseterre, 40, 130, 175, 176, 221, 324, 326, 368, 414.
Bayne, Brother, 78; call to Cedar Hall, 323.
Beaufort, 23.
Beck, Jacob, 301; John, Missionary in Greenland, Memoir of, 303.
Bell, Colonel, colonial secretary at the Cape, returns to England, 435.
Benjamin, Greenland Assistant, 159.

Berthelsdorf, 159, 235.
 Bethel, 328, 365, 368.
 Bethesda, 41, 327, 368, 410.
 Bible Association, 421.
 Bigler, Brother, 92, 176, 368, 131.
 Blockade of Paramaribo Harbour, by an English brig of war, 485.
 Bluebucks, skins valuable, 428.
 Boehnf, J. G., Missionary in Danish West Indies, 274, 474.
 Bonatz, Adolph, 157, 197, 284, 340, 358, 465.
 Bönisch, Frederick, Memoir of, 363.
 Bowana, murder of, 14.
 British and Foreign Bible Society, 180, 184, 230, 329.
 Brauer, P. H., Missionary at the Cape of Good Hope, 110, 237.
 Bruce, the Traveller, arrives at Grand Cairo, 196.
 Brunner, Brother, 79, 182, 473, 474.
 Buffalo, wild, 5.
 Bushmen, 15.

C.

CAFFRES, 428 ; Daniel, interpreter, 430.
 Cairo, Grand, description of, 145.
 Calmucks, 1.
 Cape-town, description of, in 1832, 197.
 Cape of Good Hope. *See* Gnadenthal, Groenekloof, Enon, Elim, Shiloh, Hemel en Aarde.
 Caritas, the ship in which the first Missionaries went to Greenland, 393.
 Cat, only one in Labrador, 311.
 Caterpillars, 9.
 Cayngas, Indian, 45.
 Catalogue of Stations, Missionaries, and Converts, 343.
 Cedar Hall, 416, 79 ; numbers, 420.
 Centenary Jubilee, 186, 236, 274, 285, 291 ; in Greenland, 297, 474, 477.
 ——— of United Brethren's Missions, celebration of, in London, Fulnec, Bristol, 238 ; Dublin, 292 ; at Gnadenthal, 336 ; in Jamaica, 262, 267 ; in Antigua, 271, 419 ; at Niesky, in St. Thomas, 274 ; in St. Croix, 275 ; in St. Kitts, 327, 413.
 Chelela, Caffre Chief, 122.
 Cherokees, 46, 138, 291, 387, 483.
 Chunnie in Caffraria, visit to, 284.
 Churgam Zeitschi, a Calmuck noble, 3.
 Clauder, Brother, appointed to Spring-place, 291.
 Clemens, A., Missionary at the Cape, 89, 338.
 Clinton, Captain Henry, visit to Enon, 427. *See* Enon Diary.
 Coates, J., Missionary in Antigua, 426.
 Cole, Sir Lowry, Governor of the Cape of Good Hope, 15, 358.

- Coleman, Missionary in Antigua, 37, 132, 178, 422.
 Collis, John, Missionary in Jamaica, 388.
 Commencement of Missions, 186.
 Conflagration, at St. Thomas, 186; Paramaribo, 341.
 Consecration of new chapel at Mount-Tabor; 377; at Gracehill, Antigua, 217.
 Copenhagen, C. David's visit to, 392.
 Coptic Church, 97, 141, 189; Patriarch, 103.
 Corannas, incursion of, into Tambookie country, 482.
 Court-Martial on Brother Pfeiffer, 162.
 Croix, St., 276, 380.

D.

- DANISH ISLANDS, 186, 235, 274, 380, 467.
 David Christian, Letters of, 389;—Notice of ditto.
 Deep-bay, 131.
 Delawares, 45, 139, 291, 387.
 Deputation, 97, 141, 189.
 Devotional Comments—thanks for present of 7 Vols., 329.
 Diaries, 17, 32, 105, 259, 268, 271, 313, 324, 332, 349, 353, 360, 365, 378, 381,
 401, 410, 416, 427, 458.
 Dispersion of Greenlanders, 234, 288.
 Dober, Leonard, life of, 211.
 Drago, George, Prime Minister of Abyssinia, 101.
 Dutch farmers at the Cape, awakening among, 338, 356.

E,

- EARTHQUAKES, St. Kitts, 368, 410, 414.
 Easter-morning Service, 422.
 Eberle, M., Missionary in Greenland, 90, 289.
 Eberman, Brother W., 43, 76, 184.
 Eclipse, loss of the ship, 282.
 Edward, Negro, murdered by rebels in Jamaica, 401.
 Egede, Rev. Mr., 390.
 Elephant, 5, 427.
 Elim, in Jamaica, 5, 125, 365.
 Elim, in South Africa, 462.
 Ellis, Missionary in Jamaica, 27, 30, 126, 164, 211, 262, 315, 364, 406.
 Enon, 5, 89, 150, 292, 339, 427, 464.
 Epidemical disorder, 59, 65.
 Erhard, C., his attempt to carry the gospel to Labrador, 394.

Esquimaux, 63; traditions, 65; from the North, 254.
Establishment of Mission at Hebron, 115.

F.

FAIRFIELD, Jamaica, 27, 80, 126, 164, 211, 259, 262, 315, 364, 406.
Farquharson, Mr. M., kindness to missionaries, 407.
Fast-day in Antigua, 217; Barbadoes, 222; St. Kitt's, 411.
Female Refuge for free brown females, placed under charge of the missionaries at Fairfield, 315, 409.
Fitzherbert, Sir Henry, offers land for a missionary station at Vere, 406.
Fredericksthal, 91, 105, 113, 480.
Freytag, August, missionary in Labrador, 69, 310, 453, 458.
Friedensfeld, 280.
Friedenthal, 276, 380; Celebration of Jubilee, 278.
De Fries, Br., Greenland, 47, 480.
Fritsch, J., 89.
Fritsche, F. C., 67, 450, 456.
Funds, deficiency in, 407.

G.

GENESIS, Esquimaux translation of, 66, 156.
Genth, W. C., 197, 202, 339, 156, 464.
George IV., his decease, 7.
Glitsch, Z., missionary in Labrador, 311.
Gnadenfrey, 435.
Gnadensthal, 15, 84, 123, 148, 153, 203, 280, 335, 349, 355, 430, 461.
Governor Maxwell, leaves St. Kitt's, 221.
Governor General von Scholten attends Centenary Jubilee in St. Croix, 275.
Graah, Lieutenant, his discoveries, and visit to Fredericksthal, 113.
Gracebay, 79, 182, 422, 473.
Gracehill, 181, 215, 371.
Greenbeck, Esther, converted Jewess, 349.
Greenland, 46, 90, 165, 159, 186, 236, 285, 297, 389, 474.
Greenlanders, arrive at Fredericksthal, 237.
Grillich, J. G., 290.
Groenekloof, 89, 283, 338, 353, 463.
—————, outward prosperity not favourable to the work, 434.

H.

HALLBECK, H. P., 15, 84, 123, 153, 203, 280, 335, 355, 430, 461.
Halter, Adam, 13.
Haman, Adam, 386, 291.

- Hancke, Henry, Esq., services to mission, 197.
 Harmony, 47, 56, 186, 383, 446.
 Harvey, 37, 78, 218, 323, 421.
 Hassane, Island of, Red Sea, 190.
 Haynes, Mr. and Mrs., arrive in Barbadoes, 425.
 Hebron, 67, 115, 249, 452; climate &c. of, 458.
 Helpers, negro, many useful in checking insurrection, 207.
 Hemel en Aarde, 16, 86, 145, 154, 337, 458.
 Henn, C. B., Missionary in Labrador, 66, 259, 450, 456.
 Hertzberg, G., Missionary in Labrador, 249, 451.
 Hoch, Samuel, 221.
 Hocker, William, physician, a missionary in Egypt, 98.
 Hoffman, John, 15.
 Holmes, John, Bishop, his History of the Brethren's Church, 233.
 Hopedale, 58, 249; jubilee of, 447.
 Hornig, Br. G., Missionary at Enon, 5.
 Hottentots frozen to death, 340. *See* Settlements at the Cape of Good Hope.
 House of Assembly in Jamaica, five brethren summoned to attend, 316.
 Hurricane, Barbadoes, 70.
 Hymn, Missionary, 236.

I.

- IGNATIUS, Philip, Indian, life of, 381.
 Indian woman baptized, 342.
 Indian converts remain steady, 436.
 Inundation at Enon, 203.
 Insurrection in Antigua, 39; in Jamaica, 160, 164, 207, 209, 263, 317.
 Irish Potatoes, present from Captain of a Cork Whaler, 477.
 Irwin-hill, 31, 213, 267, 317, 401, 409.

J.

- JAMAICA, 17, 80, 160, 205, 259.
 Jewess baptized, 435.
 Jews, attempts of Brethren to convert, 345.
 Johansen, John, missionary in Antigua, 32.
 Johncanoe, a miniature pagoda of the negroes, 319.
 John's, St., 32, 39, 132, 178, 180, 218, 220, 271, 321, 421.
 Journals, extracts from, 321; do. of Missionaries in Antigua, 470.

K.

- KANGERTLUKSOAK. *See* Hebron.
 Kaross, dress of wild Caffres, 428.
 Karroo, wilderness of, 201.

- Kaumayok mountains, Labrador, 68.
 Kayarnak, first convert in Greenland, vi.
 Kiglapeit, promontory in Labrador, 258.
 King, negro helper, 413,
 Kirchof, a converted Jew, 348.
 Kitt's, St., 40, 79 130, 175, 221, 324, 365, 410.
 Klapmus, Hottentot Captain, 158.
 Kleinschmidt, John Conrad, 113, 290; his decease, 475.
 Klingenberg, J., missionary in Danish W. I. Islands, 280, 380; his decease, 474.
 Klipplaat River, 13, 284.
 Kmoch, Br. and Sr., return to Europe, 57.
 Knaus, G. K., missionary in Labrador, 451.
 Kochte, C. F., 180, 220, 368, 414.
 Koerner, John, 67, 448.
 Kögel, John, missionary in Greenland, 113, 287, 475.
 Kruth, Frederic, 69, 451.
 Kumath, Adam, 67, 448.

L,

- LABRADOR, 56, 115, 247, 310, 445.
 Ladies' Negro Education Society, viii.
 Lees, Dr. *See* Gnadenthal.
 Lehman, J., missionary in Greenland, 46, 90.
 Lemmertz, J., 283, 463.
 Length of service of many missionaries, 231.
 Letter from Simeon, an Esquimaux, 312.
 — of Bishops and Elders of the Brethren's Church, addressed to the seven congregations in the Danish West India Islands, 235; to the four congregations of believing Greenlanders, on the Centenary Jubilee of the Mission in Greenland, 285.
 Lichtenau, 91, 113, 287, 477.
 Lichtenfels, 90, 289.
 Lieberkühn, Samuel, his labours among the Jews, 346.
 Light, Brother J., 31, 170, 213, 267, 317.
 List of contributions, xiii. xxxix. xliii.; of stations in 1831, Preface, xiii.
 Liturgies, Esquimaux translation, 61.
 Locusts, 334.
 Loos, J. Gottlieb, missionary among the Calmucks, life of, 1.
 Luckenbach, Br. missionary in Upper Canada, 45.
 Lundberg, John, 257, 450, 455.
 Luttring, Br. missionary at the Cape, 204.

M.

- MAHIKAN Indians, 237.
 Malvern, 83, 20. *See* New Bethlechem.

- Mandeville, Br. Pfeiffer confined at, 164.
 Mapas, Tambookie chief, 14, 482.
 Mark, Coptic Patriarch, letter from, 104.
 Meisner, J. S., Missionary in Labrador, 259, 448.
 Memoirs of three first Missionaries to Greenland, 303.
 Mentzel, Jonathan, 69, 310, 453.
 Mesopotamia, 129, 214, 318.
 Miksch, C., Missionary among the Indians, 46, 386.
 Miscellaneous intelligence, 47, 92, 140, 186, 236, 291, 341, 388, 435, 481.
 Missionary Register, 27.
 Missionary Stations in 1832, 343.
 _____ and Missionaries employed at the beginning of 1831,
 Preface, xiii.
 Missionaries lost by shipwreck, 231; murdered by the Heathen, 231.
 Möhne, C. R., Missionary to St. John's, Antigua, 292, 388.
 Montego Bay, 170.
 Montgomery, 43, 76, 184, 378.
 Moravian Brethren, persecution of, 440.
 Morhardt, L., Missionary in Labrador, 66, 451; account of voyage to Labrador, 453.
 Morrish, Sr., 79, 272, 472.
 Mountjoy, ruined church at, 216.
 Mount Misery, volcano, St. Kitts, 370.
 Mount Tabor, 70, 135, 223, 423.
 Mulgrave, Earl of, reply of, 266; address to, 268; Earl and Countess visit Fairfield; Countess of, becomes Patroness of the Refuge for Destitute Females, 406.
 Müller, Valentine, 397, 477.
 Munzer, J. G., 38.
 Murray, Rev., and Mrs., Methodist Missionaries, receive Br. and Sr. Light during rebellion, 401; thirty communicants of their congregation partake of Holy Communion at Irwin-hill, 405.

N.

- NAIN, 58, 249, 449.
 Nauhaus, J., 351.
 Negro-English Testament, 184.
 Negro amusements, 318; superstitions, 319, 324; marriages, 220.
 New-Bethlehem, 81, 468.
 New-Carmel, 30, 127, 263, 318.
 New-Eden, 167, 468.
 New-Fairfield, Canada, 45, 381, 468, 483.
 New-Fulnec, 265, 360, 468.
 New-Herrnhut, Greenland, 90, 290.
 Newby, John, Missionary in Antigua, 37; Sr., death of, 418.
 Newfield, 38, 268, 364.

- Niesky, St. Thomas, 274.
 Nisbet, Mr. and Mrs., visit of, 337.
 Nitschman, family of Moravian Emigrants, 437.
 Nitschman, David, life of, 437.
 North American Indians, 45, 138, 236, 381.
 Notice of present state of Mission in the West Indies, 359.
 Numerical statement of converts at Paramaribo, 186.
 Nunez de Costa, a Jew, 346.

O.

- OBITUARIES, 92, 435, 481.
 Okkak, 58, 249, 405.
 Olive Tree, would be valuable if cultivated at the Cape, 431.
 Olive, root of wild, boxes made at Gnadenthal, 435.
 Oliver, extra-ship to Labrador, 115.
 Organ at Gnadenthal, 156.
 Oochgelogy, 291, 348, 387.

P.

- PARAMARIBO, 45, 184, 341.
 Passavant, John Rudolph, Missionary at Paramaribo, 184.
 Pemsel, G., Missionary in Jamaica, 261.
 Pennsylvania, labours of the Brethren there, 396.
 Periodical Accounts, encouraging, 432; Preface, xi; Miscellany, German, American, Preface xii.
 Petherton, purchase of, 212.
 Pfeiffer, H. G., Missionary in Jamaica, 167, 318; is accused, tried, and acquitted, 162.
 Porcupines, 427.
 Preface i.
 Printing Press (hand) given for Negro school at Paramaribo, 186.
 Profit Estate, *see* Bethel.
 Publications of the Brethren, 233.

R.

- RAMFTLER, C. F., Minister of the United Brethren at Bristol, death of, 272, 290.
 Remonstrance to Jamaica Assembly, 205.
 Renkewitz, J., Missionary in Jamaica, 364.
 Resolutions of first Missionaries going to Greenland, Preface v.
 Results, principal, of the Brethren's Mission in Greenland, 300.
 Retrospect of Missionary labours of the Brethren's Church during the past century, 225.
 Ricksecker, P., 129, 214, 318, 409.

- Robbers, attack Tambookies at Shiloh, 482.
 Robbins, George, 40, 79, 130, 175, 221, 326.
 Rudolph, Br. and Sr., providential escape after shipwreck, 302.

S.

- SAEGLEK, Labrador, 68.
 Salome, first Tambookie, baptized, 336.
 Scarcity in Greenland, 287, 480; in Labrador, 310, 445.
 Schick, J., Missionary in Antigua, 41, 131, 176.
 Schneider, G. M., Bishop, 159, 287.
 Scholefield, J., Missionary in Jamaica, 30, 127, 263.
 Schools.
 Cherokee, 291, 484.
 Esquimaux, 59, 61, 62, 253, 254, 255, 448, 451, 452.
 Hottentot, 157, 204, 283, 350, 355, 429, 431, 433, 464.
 Infant, 124, 153, 281, 337, 431, 462.
 Negro, 23, 31, 132, 169, 175, 179, 182, 211, 213, 219, 314, 328,
 415, 421, 424, 472, 473.
 Tambookie, begun, 285, 337, 340, 466, 482.
 Schopman, H. B., Missionary at the Cape, 48.
 Scott, Mr. and Mrs. of Hopeton, kindness to missionaries, 407, 469.
 Seitz, J. D., Missionary, 41, 176, 328, 370.
 Severe winter in Greenland, 289, 478; in Labrador, 447, 458.
 Shannon, Hull whaler, wreck of, 230, 390.
 Sharon, in Barbadoes, 42, 134, 182, 221, 329, 377.
 Shiloh, in Tambookie country, 118, 202, 284, 340, 358, 463, 465, 481.
 Shipwreck of Br. Hocker, on Island of Hassane, 190.
 Simeon, Esquimaux, letter from, 312.
 Simon, J., Missionary in Antigua, 416.
 Small-pox among Negroes, 127.
 Snake, venomous bite of, 16, 460.
 Society for the Furtherance of the Gospel undertakes the charge of Labrador
 Mission, Preface viii. 232. Form of bequest to, Preface, xvi. Appeal of
 Committee, 446.
 South Africa, 5, 84, 118, 145, 197, 232, 280, 481.
 Southland traders on Coast of Labrador, 250, 445, 448, 449, 456.
 Spangenberg, A. G. Bishop, 229, 236, 298.
 Spring-place, Cherokees, 139.
 Spring-Vale, Jamaica, 29, 81, 174, 407.
 Stach, Matthew, one of first Greenland Missionaries, 303.
 Statement, General, of 1831, 292; of 1832, 487.
 Steinmetz, Rev. Mr., abbot of the protestant monastery at Kloster-Bergen, 438.
 Stock, P. missionary in Labrador, 249, 453.
 Storm, Barbadoes, 424.
 Stromness, 47, 79.
 Stürman, Missionary in Labrador, his illness, 451.

Sufferings of the crew of the Shannon, 398.
 Sunday-market, abolished in Antigua, 269.
 Superstitions, Tambookie, 122.
 Surinam, 45, 184, 341, 435.
 Synodal Committee, Letters from, 93, 292, 484.

T.

TAMBOOKIE, accused of being a wizard, 285.
 Tambookie mission, 118, 155, 482. *See* Bonatz.
 Tambookie superstitions, 340.
 Taylor, John, missionary in Barbadoes, 42, 70, 74, 134, 182, 221, 329, 377, 473.
 Taylor, Captain, 59, letter from, 247.
 Testimonials to characters of Brethren's Missionaries in Jamaica, 209.
 Teutsch, L., Missionary at the Cape, 125, 461.
 Thanksgiving-day in Antigua after sugar-harvest, 418, 419.
 Thomas, St., Danish West Indies, 186.
 Thomsen, C., returns from Cape, 48.
 Tietze, Missionary at the Cape, 16, 461.
 Tietzen, John Frederick, Greenland, 43.
 Tiger, 5.
 Tobago, 43, 76, 137, 184, 331, 378, 426.
 Translations—
 Harmony of the Four Evangelists into the Delaware language, 230.
 ————— Creole language, *ib.*
 New Testament and Hymns, into Negro-English, *ib.*
 Hymn-book in Esquimaux, 230.
 Psalms, *ib.*
 Lessons for the Passion week into Tambookie, 482.
 Liturgies, 230.
 New Testament and Harmony of the Four Evangelists into Greenland and Esquimaux languages, *ib.*
 Treu, William, Missionary in Surinam, 48, 186.

U.

UNITED BRETHREN'S CHURCH, a Missionary Church from its revival,
 Preface, iv.

V.

VISITS to England and Scotland of the Brethren Gorcke and Kleinschmidt,
 302.
 Voigt, J. C., 48.
 Voyage, of Harmony, 56, 47; dangerous, 217, 416; dangerous, of Br. Kruth
 on the coast of Labrador, 311.

W.

- WATER-MILL for bark at Gnadenthal, 430, 434.
 West Indies, 17, 70, 126, 160, 205, 259, 313, 359, 401, 467.
 Wied, Matthew, Missionary in Danish West Indies, memoir of, 49.
 William IV. his accession, 7.
 Winiger, Geo. Missionary at Behnesse, 196.
 Winter, severe in Greenland, 476.
 Witte Revier, 7.
 Wolves, 151.
 Wright, Samuel 181, 331; death of, 435, 426.

Y.

- Y. S., see Spring Vale.

Z.

- ZAUCHENTHAL, principal settlement of ancient Brn.'s Church, 437.
 Zeisberger-Melchior, Moravian, father of David, 438.
 Zellner, C. H., 376.
 Zetsche, 77.
 Zinzendorf, Count, 97, 229, 346, 442, 444.
 Zippel, J. G. 135, 223, 425.
 Zoolahs, Caffre Tribe, 432; Preface, iv.
 Zorn, 29, 81, 174, 265, 407, 469.

Numbers of Periodical Accounts contained in Volume XII.

	Page
CXXXII.	1
CXXXIII.	49
CXXXIV.	97
CXXXV.	141
CXXXVI.	189
CXXXVII.	241
CXXXVIII.	297
CXXXIX.	345
CXL.	389
CXLI.	437

END OF VOL. XII.

LONDON:
 W. M'DOWALL, PRINTER, FEMBERTON ROW,
 GOUGH-SQUARE.

UNITED BRETHREN'S SOCIETY

FOR

PROPAGATING THE GOSPEL IN IRELAND.

No. X.] QUARTERLY EXTRACTS [AUG. 1833.

FROM THE JOURNALS OF THE SCRIPTURE-READERS.

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.

Stations of the Scripture-Readers.

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.*

I. VISITED some new families, and was gladly received. In one house, where I was reading, I dwelt on the necessity of searching the Scriptures. The mistress said, "We have no books of this kind in this place: but if you can let us have a Bible, we will gladly give you as much for it as we are able to give, and then we will read as much as we can; and what we do not understand, you can explain to us."

Met a man on the road, who thus addressed me: "I understand you are a good little man, and would not do any thing bad; but I am a fellow that takes a drop of drink some odd times. For all that I am not a bad sort of a man, and I am just now going to see if I can get a drop." I told him, "he ought to leave

off such bad habits, placing before him the sinfulness of the practice." "Och!" said he, "I do not sit long like other drinkers, nor do I take what would do me harm." I replied, "If you lose your soul, it will be harm enough." "Yes," said he, "but I think I shall not do that, for I am as honest a man as got up this day. I pay every one his due, and I don't think God will punish me for taking a little drink." "It is declared in Scripture," said I, "that drunkards shall not inherit the kingdom of God." He answered, "I know it is, but I must take my chance," and so saying, he left me. I could not but feel sorry for the man, and offered up a silent prayer, that his eyes might be opened to see his folly and danger.

I was sent for early this morning to see a man who had suddenly been taken ill. I had often visited him when he was well, but he never seemed to think much about what I said. This morning he appeared to feel the necessity of giving heed to these things. He desired me to read and converse with him, and seemed affected, but did not say much.

A few days after, when I saw him again, I enquired what were his thoughts concerning a future state—whether he had hope that the Lord would have mercy on him or not; his answer was, "I expect He will." "But," said I, "you have been a very thoughtless sinner, as far as I can learn, how then can you expect that God will accept you at last?" He replied with a heavy sigh, that he had done things which he ought not to have done, and left undone things he ought to have done, and the recollection of these things was very painful to him; but, after all, if he called upon the Lord for pardon and mercy, he expected that He would not cast him out.

Called with a Roman Catholic family, and read a considerable time. A former visit to them had not been very pleasant, but to-day they were very friendly. The master gave me one of their books to see what I thought of it. I read in it a good while; and when meeting with any thing I considered unscriptural, I pointed it out to them. In many things they were of my opinion. Since I began to visit them, they search the Scriptures, having borrowed a Bible.

Called in the house of a Roman Catholic, and read a long time for the family. The mistress gathered all her children together, and told them to listen to what I should say, for I was about to tell them the way to get to heaven. The little ones placed themselves around me, and seemed to devour every word I said. Their mother requested me to call often.

II. READ with a poor, desolate woman, whose husband and three of her children had died within three weeks. She has one boy remaining, and finds it so hard to maintain him and herself, that she has been obliged to go out begging. Her father, nearly ninety years old, has abundance in his power, but does not afford any assistance to his daughter, though she has maintained a good character. The old man has turned her out of his house, for no other reason than for reproving him for the wicked life he lives. I endeavoured to comfort her, and to excite in her more diligence in attending to the one thing needful. As she could have no expectations of possessing riches in this world, I exhorted her to lay up

for herself a treasure in heaven, and to pray earnestly that her affections might be raised from the poor perishable things of this world, and be fixed on things above.

On my return, I had to pass her father's house. I went in and read a chapter to him, treating of our Saviour's coming to judgment. I spoke very seriously to him, endeavouring to convince him of sin; and told him he ought at once to prepare to give up his account to the Judge of all, and his would be a very awful state if he did not repent of his sins and flee from the wrath to come by laying hold of the hope set before him in the Gospel. He listened attentively for a while, wept much, and then began to make excuses. I told him that God would take none of his excuses, and that he must make no apologies for his sins, but heartily repent of them and forsake them, and seek mercy of the Lord with an earnest desire to live a new life. I spent a long time with him, and left him praying.

On the way, I met with a man and had a serious conversation with him. He approved much of Scripture Readers: "For," said he, "I know a great many in this neighbourhood who never enter a place of worship. They are perishing for lack of knowledge. Oh! that the Lord would put it into the hearts of the pious people of ——— to subscribe for the support of another Scripture Reader; and if the Society you are employed by could not send another, we could get one from Dublin; for one Reader in such an immense parish is just like the sprinkling of water on a great fire." I felt the truth of his remarks. The harvest truly is great. O that the Lord would send forth more labourers, and accompany His own Word with power, that sinners might be converted to God, and live in obedience to His Holy Word.

Read with a family, the mistress of which was a Roman Catholic; but living with a religious family, she heard the Scriptures read, and began to read them herself. Finding many passages that condemned the doctrines held by the Church of Rome, she applied to her master, and two or three other friends of more knowledge than herself, and was thus confirmed in her opinion. She then went to the priest with her Bible in her hand, and entreated him to tell her the meaning of certain passages. Receiving no satisfactory answer, she soon after left the Romish Church and became a Protestant, on which account she suffered great persecution. She and all her household declared they were glad to see me, the master adding, "It is a good sign for the world to see you and the like of you going about to advise people for their good." I concluded my visit with prayer.

An aged woman discoursed with me in a feeling manner concerning the great change for the better that had taken place in this country. "Formerly," said she, "there was scarcely such a thing to be heard of as the preaching of the Gospel; but now it is preached almost every where. Bibles are now found in abundance where formerly they were very dear and scarcely to be met with. Scripture Readers are going about scattering the good seed, and Preachers are going about publishing the good news to many poor creatures, who have been brought up in ignorance and superstition. It is my heart's desire that the Gospel may soon be preached in every part of the earth; and that all, both small and great, may know and love the Lord."

Read with a poor old woman, a cripple, who was confined to her bed. Two young men and a young woman came in, one of whom said, "close the door that we may have a quiet time and comfort in hearing a chapter read." I addressed the old woman in particular, for she seems to think, that, because she has led a moral life, she is in no danger of losing heaven when she dies. I endeavoured to show the fallacy of this hope, to which she listened with great attention. One of the young men took down his Bible to mark the passages I read. I concluded my visit with prayer. In the evening I read and explained a chapter and prayed in Mr. ——'s house, when a good many were assembled. The master was more attentive than usual, and seemed to feel, especially during the prayer, the importance of attending to the things he had heard.

III. VISITED seven men and their families, but as respects some of them my visit appeared of no use. All the rest heard with good attention. I directed all to come to Jesus Christ, and they would find a balm in Him to heal all their sins, all their woes and all their backslidings; for with Him there is forgiveness and plenteous redemption.

In the evening I went to a house, where a number of people meet to read the Scriptures for edification and instruction, and not as it were, to "smite with the fist of wickedness," but simply to learn what God in His mercy has left on record for our instruction. They began with singing praise to God, and making supplication to Him for guiding them by His Spirit into the Truth. I was much pleased with the simplicity and sincerity of the whole company. They requested me to attend their assembly, whenever circumstances permitted it, which I promised to do.

Visited a man and his family, and had a long conversation with them concerning acceptance with God, justification by faith, and salvation alone by Jesus Christ. While I was there a man came, requesting me to visit his father, who was sick, and wished to see me. When I entered the house of the sick man, he exclaimed, "Dear sir, I am glad; never before was I so glad to see you. I have been thinking over my past life, and my sins are ever before me; and I know you can tell me where and when to get rid of them. I pray and call upon the name of the Lord, but I am nothing easier in my mind. I fear I do not call upon Him in the right way, and therefore He will not hear me. Sit down and tell me the right way, that I may know it, for I am very anxious; and my time may, perhaps, not be long, and I have need not to spend any of it in vain." He seemed so anxious, it rather put me to a stand; but I soon collected my thoughts, and made known to him the whole will of God as far as I know it myself. When I had done speaking, he said, "Now I am comforted; it was surely the Lord sent you this day." I then offered up a prayer; and I never saw a man more thankful.

I came to the house of another man, and for a length of time thought I could not have access to him or his family, either for reading the Word of God or speaking. One of his little children offending him, he swore at it. This loosened my tongue, and opened my understanding. I began to speak of the double injury he had done both to himself and his family, setting before him the judgment and condemnation of the swearer on the one hand, and on the other, holding out to him the mercy offered, if he would turn to Christ, leave off his sins, and pray for

a new heart and a right spirit. He and his family listened in profound silence for half an hour. At last, he said, "If we could come at all these things and perform our duty, it would do well enough; but show me the man that does all this, and lives in the manner you have set forth." I replied, "I hope I have not cast a stumbling block before you, I have only said, that men ought to live as they would wish to die. If we wish to die to Christ, *we ought to live to him.*"

Visited many families in the course of last week. In the day-time few were at home, being still employed out of doors. Every evening, a company of ten, fifteen, and even more were gathered together to hear me. No controversy was introduced; all appeared willing to hear the Word of God, and I hope, to understand it too. Some, who formerly used to wrest and twist every thing, seemed now very differently disposed.

I have had much pleasure in the course of this week. Many have asked me to pray with them, even such as formerly appeared to care nothing for my visits. I feel rather more freedom to speak a few sentences in such places, as they seem willing to receive instruction. It was generally past ten o'clock at night when I got home.

Visited five families: and in the evening met the *Reading Society*, and spent some very pleasant hours with them. The Society look upon me not so much as a hearer, but rather as a teacher. I have not bound myself to attend their meetings, but occasionally do so. At these meetings, a number of people are assembled, to whom I have an opportunity of setting forth Jesus Christ and Him crucified, who, no doubt, will listen with more attention, than when engaged with their work in the day-time. Notwithstanding, every way I desire to embrace every opportunity of setting forth the Gospel of a crucified Saviour. This is always an unspeakable pleasure to me, and a comfort to my own soul; for then am I in health of body and mind.

The families I visited during the day are willing to hear the Word. Some obey it, but others walk contrary to it, even in the same house; but the command is, "Go ye and preach this Gospel to every creature." This is my warrant, and therefore, "whether they will hear, or whether they will forbear," I proclaim the same glad-tidings to all.

IV. MY visits to day were pleasing and instructive to myself, and I trust also to my hearers. A man told me, that he lived among people, who made a mock of religion. "Some of my neighbours," said he, "hearing me read the Scriptures one Sabbath morning, made so much noise about it, that I was ashamed." "I replied, 'Beware of being ashamed of Christ and his Word. For he says, 'Who-soever shall be ashamed of me and of my words, of Him shall the Son of Man be ashamed when He cometh in the clouds of heaven with power and great glory.' Woe to the man that shrinks from duty to please men. Christians are to let their light shine before men, that they may see their good works, and glorify their Father which is in heaven. Don't be deterred from reading your Bible, not indeed 'to be seen of men,' but to be 'made wise unto salvation.'"

Some Roman Catholic women asked me to day, why they had been neglected by me, adding: "We will make you as welcome as other people, for we like to hear the Scriptures." I gladly entered their houses to read and converse with them. One of them, a young woman, said; "I thank God from the bottom of my heart that I can read the Bible. It is a source of great comfort to me, especially now when I am so ill." Another said; "Since I got the Bible from you, I have reason to be glad for what has been effected. You know that my husband could not read. Well, what do you think? He has begun to attend a Sunday School, has got a Testament, and when he comes home, instead of amusing himself as formerly, he sits down and we read together. He can now read pretty well, and we spend our time very happily." Her husband is a Roman Catholic, and this is an encouraging instance of what may be effected by perseverance. An aged female, who had long suffered much from a cancerous complaint, said; "I am truly thankful to my Saviour for sparing me so long, while others are so suddenly called into eternity by the cholera. O may the Lord prepare us all for death! I am an unworthy sinner, but I trust the Lord Jesus will have mercy on me and receive me to Himself when I leave this world."

Another Roman Catholic told me that his priest was angry with him for having joined the Freemasons. A short conversation between him and the priest followed: *Priest.* You should not have done so. *Ans.* I have taken a solemn oath and do not wish to break it. *Priest.* I will take *that* sin upon myself, for it is not right for Protestants and Catholics to associate together; you must come out from among them. *Ans.* Why so? Does not the Word of God say, "Live in peace; love one another?" You, sir, cannot answer for my sin, for every man must bear his own burden. Do you not think that I can be saved in another Church? *Priest.* There may be a possibility of salvation, but look at the different denominations among the Protestants. Who can tell which is right? But *we* are still the same." The man added, "We had also much conversation about you; and I told the priest I had heard you read and your ministers preach, and thought I could get to heaven in your Church as well as in another. To this the priest replied, I was a bad man, and he hoped I would soon repent." When parting from him, the man said to me, "I must say that I have been blest by hearing you read, and shall be thankful to hear you at any time. My sister is of the same mind, and wishes you to call at her house, when she will collect her Roman Catholic neighbours whatever the priest may say."

A Roman Catholic, who lives at the distance of ten miles, gave me an invitation to come to his part of the country, assuring me that many would be very thankful to see me, and would willingly accommodate me with a lodging.

This week completes a year of my labours as Scripture Reader; and during this period I have made 2724 visits.

This morning I was sent for to visit an aged woman, who is supported by charity. Some time ago, I overheard her swearing, and felt it my duty to re-

prove her, pointing out from the Scriptures the awful nature of this sin. At that time she did not appear to take much notice of what I said ; but it seems that in her case the Word of the Lord did not return void, but left an impression on her heart. As soon as she was taken ill, she wished to see some person who could instruct her, for she was afraid to die. Her late husband had been a Roman Catholic, and had induced her to join that Church in the hope of being cured of a complaint, with which she was afflicted, by the priest. In her present illness, her popish neighbours tried to persuade her to send for the priest, by telling her that otherwise she could not be saved ; but she said she would prefer seeing me. When I came, I asked her, "What are your motives for sending for me?" She replied, "I have been a bad woman, and I hope that God will put it into your heart to make a good prayer for me." *Quest.* Do you think that my good prayer can save you? *Ans.* I hope it will. "No," said I, "neither my prayers, nor those of any minister, or priest, can save you ; for the Scriptures declare, 'Cursed is the man that trusteth in man, and whose heart departeth from the Lord ; but 'Blessed is the man that trusteth in the Lord, and whose hope the Lord is.' Be assured that vain is the help of man. None can forgive sin but God alone. None but Christ can save you ; and you must be saved by Him before you die, or you will be lost for ever." After some further conversation to the same purpose, I offered up a fervent prayer in her behalf. She repeated every word after me.

V. I READ in every house I visited to day, and endeavoured to apply what was read to their circumstances. Several seemed to be impressed with what they heard, and I hope the impression will be lasting. In the evening, I overtook two men on the road. One of them said, "We have just been talking on a difficult subject, and I am glad we have met with you to hear your opinion. Mr. _____ said in our house the other day, that a person once in grace was still in grace. But my friend here does not believe it ; for he says, he knows many persons who lived a very good life for a time, but fell back again into sin, and died without any signs of repentance." I told them it was very difficult for any one of us to prove, that another person was truly converted, and therefore, the safest ground for us was the Word of God. There we read, that they "who are in Christ Jesus are kept by the power of God unto salvation ;" and the Apostle Paul says, "Being confident of this very thing, that He, who has begun a good work in you, will perform it until the day of Jesus Christ." From these and many similar passages, it appears, that the Lord, for the encouragement of *His* people, assures them of final salvation. On the other hand, it appears not less evident, that *these* promises are only applicable to those, who have the assurance in their hearts that they *are* united with Christ. This assurance is manifestly incompatible with their continuing easy in a course of sin ; for the evidence of a change of heart is *newness* of life. My companion replied, "I heartily agree to what you have now said, for I find from my own experience, that when a man knows any thing of the grace of God, and again wilfully commits sin, that then the Spirit of God and his conscience accuse him, and he knows he has fallen from grace. The conversation closed with a pressing invitation from one of the men to visit him ; which I promised to do.

My visits were nearly confined to sick people, of whom there is, at present, an unusually great number in this neighbourhood. I endeavoured to bring the truths of the Gospel home to their hearts. One old woman is so deaf, that it is very difficult to make her hear either reading or speaking. She said, "To be sure I am a sinner; but, thank God! I have never committed much wickedness, or been guilty of much sin. While I was able I said my prayers night and morning, and did all I could to live in the fear of God. But, God help me! I have a bad memory and cannot remember what is said to me for two minutes." I found, however, that her memory was not so bad as to make her forget all the good things she had done. By these and God's mercy she hoped to be saved; and appeared quite ignorant of the first truths of the Gospel. I told her, God could only be just in justifying sinners who *believe* in Jesus, and *these alone* could hope for the exercise of his mercy. I made such other observations as I thought her circumstances required.

I went this morning to see a sick old man, and read and conversed with him. It was pleasing to see the calmness and composure with which he spoke of his approaching dissolution. He said "All my hope and trust is in the Lord Jesus Christ and in Him alone. I know that I am a great sinner; but He has promised that He will by no means cast out any poor sinner coming to Him. His mercies to me are more than I can mention. His will be done in me." These and other expressions, which fell from his lips, satisfied me that his faith was not built on a sandy foundation, but on Him,

Whose mercy shall unshaken stay,
When heaven and earth are fled away.

Calling in a house and not finding the master at home, his wife said. "You must stay all day." On my replying, that I could not do that, she said; "You must stay till my husband comes home, for he will be displeased when he hears you have been here, and he has not had an opportunity of seeing you. There is a man working up in the room, go and talk to him till my husband comes home." I did so; and read to the man. I found him very friendly but very ignorant; all seemed to be quite new to him. Meanwhile the master came, and seemed much pleased to meet with me. I stayed with them till after dinner, and then went to another house, where I met with a hearty welcome. I was particularly pleased with the children. They all shook hands with me, each repeating a hymn they had learnt. I set them another to commit to memory to say at my next visit.

✍ 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."







