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THE  
UNITED BRETHREN'S  
MISSIONARY INTELLIGENCER,  
AND  
**Religious Miscellany;**

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S  
MISSIONS AMONG THE HEATHEN; WITH OTHER INTERESTING COM-  
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

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[From the "Periodical Accounts," &c.]

I. SOUTH AFRICA.

THE letter from *Shiloh*, which forms a prominent feature in the communications lately received from Southern Africa, contains a variety of interesting particulars relative to the progress of the Mission among the Tambookies. At the same time it exhibits, in lively characters, the peculiar difficulties with which the messenger of the Gospel has to contend, in the discharge of his heavenly commission;—to sow and to water that precious seed, whose gradual increase, vouchsafed by God himself, at the time and in the manner, which best accords with His own gracious purposes, causes even the natural wilderness to bloom and blossom as the rose, and the spiritual garden to bring forth fruit unto life eternal.

At *Genadendal*,\* our Brethren prosecute their labors under the favor and blessing of the Lord. The report of the continued efficiency of the schools, both there and at *Groenckloof*, will be read with much pleasure by the friends of religious education.

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\* At the suggestion of Brother Hallbeck, the Editor intends in future to adopt this mode of spelling a name, which has long been familiar to the readers of the Periodical Accounts. The reasons which appear to warrant this alteration are briefly the following:—1. The superior correctness of the name proposed:—*Genadendal*, being the name actually given to the settlement in 1806, at the request of the Dutch Governor, General Jansens, and by which it has ever since been designated in all official documents, and in the published maps of the colony. 2. Its greater facility of pronunciation—the English reader being generally induced, by the difficulty of pronouncing the word *Gnadenthal*, to leave unsounded the initial G, and to give the *th* in the concluding syllable the sound of an English *th*, rather than of a simple *t*, as required by the rules of German pronunciation. The word *Gnadenthal* is a German translation of the Dutch *Genadendal*, (or Vale of Grace,) and was brought into use not unnaturally, by the German Missionaries in their Letters and Diaries.

## EXTRACT OF THE DIARY OF GROENEKLOOF, FOR THE YEAR 1835.

*January 1st.* In entering upon a new period of time, we commended ourselves and our Hottentot flock to the grace of our Lord Jesus Christ, the blessing of our Heavenly Father, and the faithful guidance of the Holy Spirit.

The services on the festival of *Epiphany* were less numerously attended than usual, owing to the continuance of the harvest. The Lord was with the little company assembled on this occasion, and caused us to feel, that He has still thoughts of peace over this defective congregation, and that He will not break the bruised reed, nor quench the smoking flax.

On the 14th, Brother and Sister Stoltz and Sister Raebel arrived with us from Cape Town, after a prosperous voyage from Europe, and on the following day were introduced to the Hottentot congregation.

In the course of the ensuing week, we spoke individually with the various classes of our congregation. With the communicants we had much satisfaction, and we were thankful to have reason to believe, that they had been enabled, through grace, to withstand the temptations to which they are always more or less exposed during the harvest season. The young people gave us less pleasure; a spirit of indifference to the things which belong unto their peace appearing too prevalent among them.

On the 18th, after the sermon, an adult and three children were baptized into the death of Jesus, and in the evening we were refreshed by the enjoyment of the Lord's Supper.

*February 7th.* We had the pleasure to receive a valuable present from the Religious Tract Society in London, for the use of our Mission family, consisting of a collection of useful works and tracts published by that excellent Institution. We hope that the possession of this little library will prove an additional inducement to us all, and especially to the younger members of our company, to make progress in the English language, which is, at present, but partially spoken by the inhabitants of this district.

On the 11th, four persons were confirmed, previous to their first enjoyment of the Holy Communion on the 15th, after receiving the needful religious instruction.

*March 3d.* The examination of the infant-school took place, to the great satisfaction of all present: thirty-eight children were on this occasion removed into the day-school.

*April 1st to 4th.* We were refreshed by a visit from the Rev. Robert Nesbit, from Bombay, whom we learned to know and esteem as a true lover of Jesus, and a sincere friend of the Missionary cause.

The solemn services of the Passion-week were held in the usual order, and proved a means of much edification to those that attended them, and we would especially hope, to the fourteen persons who were advanced in the privileges of the church, during this blessed season.

On the 18th, the civil commissioner of this district, Mr. Borchard, arrived with his secretary, in order to celebrate with us the festival of Easter, and afterwards to transact a variety of business connected with his important office. He left us on the 22d, with expressions of great kindness and good-will, and assurances of the satisfaction which he had derived from his visit. On our own part, we were thankful for his assistance, in the removal from our place of several persons of disorderly character, who had occasioned us much trouble.

*May 16th.* The married sister, Wilhelmina Adams, departed this life gently and happily. She was one of the earliest inhabitants of this settlement, having removed hither in 1810, with her mother and brother, from the Laweskloof. In 1811, she became a communicant, and her whole demeanor testified that it was her sincere desire to grow in the grace of Christ her Saviour. In 1815, she accepted an offer to accompany Brother Küster and his wife and children to Europe. This circumstance brought her to Zeyst, where she remained till the summer of 1817, when she returned to the Cape, with Brother and Sister Hallbeck. For several years she was engaged in the domestic service of the Missionaries at this place, in which she displayed great faithfulness, till, in February, 1826, she married the widower Isaiah Adams. They were both useful chapel-servants for a considerable period, but were eventually obliged to give up their office, in consequence of family disputes. The loss of domestic comfort was attended by the decline of spiritual enjoyment, and we had often great difficulty to comfort her. A consumptive disorder followed, which proved the means of her dissolution, but not till it had pleased the Lord to restore to her the light of His countenance, and to fill her with peace, and hope, and joy in believing.

*June 10th.* Departed Matilda Okkers. She came hither with her parents, in 1815, and was baptized in 1825; but, having been seduced by a young man, whom she afterwards married, she left the congregation in 1830. In 1832, after many urgent applications, they were both restored to their former privileges. Her demeanor from this time afforded satisfactory evidence that her heart was truly converted, and that she was giving all diligence to make her calling and election sure. Her expressions and conduct, during her long sickness, proved edifying to all who visited her, and almost her last words were an exhortation to her relatives and friends, to remain faithful to our Saviour.

On *July 6th*, and the following days, Brother and Sister Clemens conversed individually with the classes of the baptized, candidates for the Holy Communion, and baptized children. With the first-mentioned class they had most satisfaction. Among the candidates for the Lord's Supper there appeared to be a great degree of lukewarmness, which gave us much concern. May the Lord arouse these careless and slumbering souls by the power of His grace and Spirit!



On the 26th, Brother and Sister Meyer received an appointment to the service of the Mission at Elim.

*August 13th*, was the interment of the remains of the widow Sister, Christiana Berg, who had departed the day before. She came hither with her husband, in May, 1813, and was baptized the following year. About the same time she was forsaken by her husband, who never afterwards troubled himself about her. Though entirely dependent upon her own exertions, she was enabled, by the Lord's blessing upon them, not only to maintain herself, but likewise her aged and helpless father, Jacob Jäger, whom she nursed with filial affection and faithfulness until his departure in 1827, at the age of nearly one hundred years. When her own strength began to decline, she was obliged to depend on our poor-fund for her chief support, as her family did little or nothing to assist her. In the evening of her life, her faculties, both of mind and body, failed her; her walk and conversation, however, in days of health, had testified with sufficient clearness, that she knew and loved her Redeemer, and desired to live to His honor. Her last days were made more comfortable through the unwearied attentions of her youngest daughter, who is not an inhabitant of this place, but is married to an apprentice at Cape-Town. For these the Lord will doubtless reward her.

*December*. We had an agreeable visit from the Brethren Hallbeck and Teutsch, whose discourses were edifying to us and our Hottentot flock. They were followed on the 19th by the Rev. Mr. Hahn, a Missionary of the Rhenish Society, stationed at Ebenezer, who remained with us several days, to mutual refreshment. The festival of Christmas was celebrated with the usual solemn services, under a sense of the redeeming love and gracious presence of that Saviour, whose incarnation and birth were the subject of joyful commemoration.

27th. The married communicant brother, Simeon Esau, departed this life. He had been a slave, but obtained his freedom through the filial exertions of his children residing at this place, who raised among themselves the sum of money needful to purchase it. Hereupon he removed to Groenekloof, was baptized in 1832, and became a communicant in 1835. Though he was little able to give expression to his spiritual feelings, his behaviour testified more powerfully than words could have done, that he was living in communion of spirit with his Saviour. During his last illness, which was a dropsy on the chest, he edified all who visited him by his humility, patience, and thankfulness for the smallest service rendered to him. His age was sixty-five years.

During the whole of this month, Brother Clemens was alarmingly ill; and as Dr. Lees was unable to come over from Genadendal to see him, Dr. Liesching was sent for from Cape-Town, who prescribed for our dear brother, though without giving us much hope of his eventual recovery.

In the course of the year 1835, there were baptized at Groe-



nekloof twenty-eight children, and eight adults; fourteen persons were received into the congregation, and eight admitted to the Lord's Supper.

The congregation consisted, at the close of the year, of 229 communicants; 42 candidates for the Holy Communion; 246 baptized children; in all, of 560 persons; with the addition of 120 candidates for baptism and new people, making a total number of 680 souls under our care.

JOHN LEMMERTZ.  
JOSEPH LEHMAN.  
I. A. DE FRIES.

EXTRACT OF A LETTER FROM BROTHER C. L. TEUTSCH.

*Genadendal, September 26th, 1836.*

“DEAR BROTHER,—In my last, of August 1st, I stated that we had a near prospect of the restoration to their respective families of those of our Hottentots who have been serving on the eastern frontier. This prospect, I regret to say, has not yet been realized, only two of their number, in addition to those that came back some months ago, having as yet returned, and only on a furlough of three months. They make no complaint respecting their general treatment; but express the earnest desire, felt by themselves and their comrades, soon to be reunited to their wives and children, and again to enjoy the spiritual privileges conferred on them at this place.

“According to letters from the Brethren Fritsch and Bonatz, it appears that Captain Rabe, with his detachment, is regularly established at Shiloh, and that all is quiet in the surrounding district. Brother Fritsch had undertaken the building of a mill. Of the state of the congregation, we have no very detailed accounts. A letter from Shiloh, distant 600 miles from us, reaches us in six days; on the other hand, we are often obliged to wait for months for an opportunity from Groenekloof or Elim, neither of which is more than 100 miles distant.

“My visit to Elim, towards the end of August, was productive of much pleasure and encouragement to me. The Brethren Luttring and Meyer live and labor together in unity of spirit, and the inhabitants of the settlement enjoy peace and abundant tokens of the Divine blessing. The number of individuals who visit them from the neighborhood, and partake with them of the means of grace, continues to increase; these already constitute a kind of country congregation, a feature which distinguishes Elim from most of our other mission settlements.

“The schools are in a very prosperous state; they are now held in the old church, which has been fitted up for this purpose. Brother Luttring attends with much faithfulness to the elder children, and is greatly assisted by his wife in the performance of this

duty. The school-house having two apartments, the classes can be held separate, which is a great advantage.

“I found the children equally advanced with those at Genadendal in reading, writing, and ciphering. The infant-school, the establishment of which had afforded me so much delight, I was also much gratified in visiting. Brother Meyer has made himself well acquainted with the system of instruction, and finds an able assistant in Johanna Jonker, a young widow, who has been employed nearly from the commencement of the institution. You may easily suppose, that it was a great pleasure to me to preach once again in the new church, and to address a numerous and attentive congregation, consisting, not only of our own people, but also of many Christian friends from the neighborhood.

“Brother Tietze’s state of health, I am concerned to say, becomes daily more precarious. He has been suffering lately from an abscess, and though no immediate danger is apprehended from this new symptom, the prospect of ultimate recovery appears slight. Sister Tietze attends with great assiduity to the temporal concerns of the Leper Institution, and we trust she will be supported in the discharge of this duty, till we receive assistance from Europe.

“At this season of the year, the settlement of Genadendal becomes every day more beautiful. The returning spring recalls into life the vegetable creation around us; the area between our dwellings is covered over with a green canopy; the tall and wide-spreading oak trees, whose massive branches are intertwined with each other on every side, begin to be adorned with the richest foliage. The scene is, indeed, unique in its kind, at least in this quarter of the world, and I have never enjoyed it so much as this year. The shady walks behind our burial-ground add likewise to the loveliness of the picture. As trees appear to thrive so well at this place, I ventured last winter to plant the pathways in the burial-ground with young oaks, which, I trust, in a few years, will form fine avenues. But you will now be disposed to ask, What are the present appearances of spiritual growth, and what is the season through which we are passing, as it respects the life which is to come? To this inquiry, I must answer, that all seasons appear to prevail more or less at the same time; we observe around us traces of coldness, lukewarmness, and warmth, together with their never-failing effects on the walk and conversation of those committed to our charge. We can, however, declare, to the praise of our gracious Lord, that He cultivates and watches over his garden at this place, with indescribable labor and patience; and yet weeds abound, and particularly one sort, which is called indifference. I am thankful to say, that the Lord was pleased to make use of the memorial-day of the married people, which we lately celebrated, for the awakening of many who appeared in a slumbering state, and the refreshment of such as were hungry and thirsty after righteousness. Previous to this festival,

we conversed with each married couple, and the divine blessing accompanied our endeavors to address to them a word in season on the subject not only of their personal, but also of their domestic duties and privileges. We conversed in this manner with 138 couples, and in general much to our satisfaction. At our subsequent mission-conference, not fewer than forty persons were approved for admission to further church privileges.

“August 12<sup>th</sup>. Brother Schopman held an examination of one hundred and fourteen children in the boys’ school, many of whom showed that they had profited by the lessons in reading, writing, and ciphering which they had received; 19 of the elder boys left the school on this occasion. Brother Schopman continues to give private instruction to nine Hottentot youths, in the hope that they may hereafter become useful teachers.

“The annual examination of the infant-school we have deferred, in the hope of receiving some little presents of clothing for distribution. This hope has been in some measure fulfilled, by the kindness of Sister Lees, who lately gave us a quantity of children’s apparel; these, together with some articles which my wife is preparing, will enable us shortly to hold the examination.

C. L. TEUTSCH.

FROM BROTHER J. LEMMERTZ.

*Groenekloof, August 10th, 1836.*

“DEAR BROTHER,—I am thankful to be able to inform you that our mission family here is blessed with the enjoyment of good health, and that the Lord continues graciously to accept our imperfect services in his house. The festival of Whitsuntide was well attended by our people, and was marked by the baptism of five adults into the death of Jesus. The following day, we held an examination of the infant-school in the church, which was attended by the great majority of our congregation. The dear children answered the questions put to them with so much readiness and simplicity, that all present were greatly edified. Seventeen of their number were promoted into the day-school. The same evening five young people were solemnly received into our fellowship, and at the ensuing mission-conference, ten persons were appointed for admission to further church privileges.

“I cannot help adding, that the charge of the infant-school is one of my greatest pleasures, inasmuch as I observe evident traces of the work of the Holy Spirit on the hearts of these lambs of the fold of Christ. I am, therefore, very desirous that we should have it in our power, by occasional gifts of the simplest and most needful articles of clothing, to enable the children of even the poorest parents to avail themselves of the great privilege which is open to them in this institution. Any materials, of the most ordinary description, or left-off children’s clothing, would be very acceptable for this purpose.

“The number already attending the school amounts to 82.”



FROM BROTHER A. BONATZ.

*Shiloh, November 2d, 1836.*

“DEAR BROTHER,—We live in a disturbed period, the whole colony, and particularly the north-eastern portion of it, towards Caffre-Land, being in a state of serious and continued excitement. Hundreds of families have left the colony, with their herds, and retired northwards into a district which is nearly destitute of inhabitants, and which is not far from the country subject to the great chieftain Umzalikazi. Disputes with their uncivilized neighbors have been the consequence, and many of their number have already fallen in an attack made upon them by the latter. Mnyaluza, Gamba, Landu, and other Caffre chiefs, who refused to make peace with the English, retreated with their people, soon after the conclusion of the treaty, into the district in which the Orange-River takes its rise, and which is inhabited by the Sootoos. Persons were sent after them by the Colonial Government, to induce them to return; but they brought back word, ‘Mnyaluza says, he will never make peace with his enemies, the English.’ These unfortunate emigrants have since, with few exceptions, fallen a sacrifice to their own love of plunder. One of Gamba’s Caffres, who had escaped the fate of his companions, arrived here on the 25th of October, and gave us the following narrative:—‘We settled upon the Orange River, meaning there to cultivate maize and Caffre corn, because fine and never-failing springs of water flow from the neighboring mountains. The country resembles that about Shiloh; it is cold, but less exposed to violent winds. There we lived and planted in peace; but Mnyaluza, beholding with covetous eyes the riches of the Sootoos, surprised them in their peaceful huts, and took away their cattle, together with the Caffre corn and maize stored in their houses. On hearing of this outrage, an innumerable host of Sootoos flocked together and marched against Mnyaluza, Gamba, and their followers. We heard nothing of these hostile preparations, but in one night all our dwellings and cattle kraals were surrounded by our enemies. At break of day the massacre began, and fearful it was; no mercy was shown to any—men, women, and children, all were sacrificed, with the exception of a very few, who were so fortunate as to escape. Mnyaluza, Gamba, and Landu, together with other chiefs, were slain, and every thing fell into the hands of the Sootoos.’ This Gamba is the same who, a few years ago, came to our place, where he wished to establish himself by force, and to engage our people in warfare against Mapasa. Even such dreadful occurrences as the foregoing, appear insufficient to restrain the colonists in their unhappy determination to leave the colony. Of those who are still wandering towards the north, many seem quite ignorant whither they are going. Of those who remain in this neighborhood, there are not a few who appear willing to follow the example of their neighbors. Meanwhile tidings reach us from the eastward, that the powerful chief Dingaan is also raising an army, and that he has called



upon the English settlers at Port Natal to give him their assistance. Some of our Tambookies, who have been visiting in the proper Tambookie country, have also brought word that the Fetkannas are threatening an invasion, and that many Tambookies are consequently leaving their country, and purposing to come to Mapasa. In the neighborhood of Graham's Town, Koonap, and also in the new province, the Caffres appear very restless, and there is great apprehension of fresh disturbances. Thus matters stand, on every side of us; yet in the vale of Shiloh, by God's mercy, there reign peace and quietness. The new church is well attended, and on Sunday is twice filled, first with Hottentots, and afterwards with Tambookies. The schools proceed in their usual course, although exposed to many interruptions, owing to the continued wanderings of our people with their cattle, by which the children are often deprived of instruction for months. The Tambookies appear to be accustoming themselves more and more to our habits and mode of life: many women have begun to wear gowns, some of the men have sown wheat, others, formerly idle, hire wagons, yoke the oxen to them with their own hands, and carry out manure upon the arable land; others, again, not unfrequently come to us and ask for employment. In so far, therefore, much has been already gained. It is, indeed, true, that the hour has not yet arrived, in which we can declare of them generally, that they are pierced to the heart, and constrained to cry out, 'What shall we do to be saved?' Nevertheless, we often hear declarations from their lips which convince us that they speak, not of themselves, but under the influence and operation of the Spirit of God. A short time ago, a Tambookie, who had long resided in our neighborhood, received permission, at his earnest request, to become an inhabitant of our place, together with his wife. On this occasion he remarked, 'I will live here, that I may learn to understand the word of God; for I am told, that after this life there is one which is eternal, and I am in great uneasiness lest I should go into everlasting punishment.' He was answered, 'Mapasa, your chief, will hear nothing of all this—does he consent to your removal hither?' To this he rejoined, 'It is true that he is my chief, but his power over me does not extend so far, as to prevent me from seeking after that which is for my good; for every one must care for himself: neither is his power over me so great, that when death comes, he can say to him, "Let this man alone, for I have need of him."' When he was further asked, what he hoped to find in the word of God, he replied, 'I desire soap for my sinful and defiled heart: for as the body is made clean by soap, even so must my heart be cleansed from all evil.'

"A Tambookie woman, who was a candidate for baptism, and whose husband is already baptized, lately departed this life. We had again great difficulty in persuading the Tambookies to dig the grave. At length, however, we succeeded, owing, in a great measure, to the good example set them by *Herman*, one of their baptized countrymen. Shortly after, the sister-in-law of the departed

applied for leave to live here. At this we were not a little surprised, knowing that the Tambookies are always very uneasy after such a casualty, and are wont to say, that this place has the peculiarity of shortening the lives of those that live in it. On being asked the reason of her application, she replied, 'I wish to hear the word of God, and learn to know the Son of God.' 'Do you belong to those that are afraid to come hither, believing that whoever receives the word of God will soon die? and do you believe that your sister-in-law departed this life because she became a candidate for baptism?' 'By no means; although many of us have this belief, I have not. I am persuaded, that every human being is called away when his time is come, and as my sister-in-law was called, she could do no other than go home. I know, also, that she still lives in another world, and I believe that she is continually near me.'

"The last baptism that took place, was that of Simeon. He is a man far advanced in years, and has been more than five years a candidate for baptism. As he had often expressed the wish to become a partaker of this privilege, June 19th was appointed for the solemn transaction. On the morning of that day, he came to me, and in answer to my inquiry, if he was indeed prepared to enter into a covenant with God, by means of this sacred rite, and if he desired to experience the washing and cleansing from sin in the blood of Jesus, he answered, after some hesitation, that he was not yet ready, but would first go home, and speak with his friend Kula, and hear what he thought about the matter. Hereupon I told him, that as long as he was disposed to confer with flesh and blood, he was not in a state of fitness for the enjoyment of this grace. He then referred to his great age, observing that he knew too little of the word of God, and was too old to learn. I assured him that it did not depend upon the extent of our knowledge, but upon our conviction of sin, and our desire after a Saviour. He said he would once more consider the subject thoroughly, and went home. Contrary to my expectation, he returned in the afternoon, apparently in great uneasiness of mind, and entreated earnestly, and with great emotion, that he might be baptized. It was very evident that this uneasiness, and this renewed desire after the rite of baptism, were not the effect of human persuasion, and we therefore felt no hesitation in admitting him, the same day, as a member of the Church of Christ. The peace of God was powerfully felt on this solemn occasion, and many Tambookies were much affected, some candidates for baptism even to tears—a rare occurrence among persons of this nation. We pray that this aged convert may prove a real Simeon.

"In my last letter, I mentioned the appointment of an English officer to reside at this station, with magisterial authority. I confess, this circumstance was not altogether disagreeable to me, for ever since the Tambookies were declared to be subjects of the British crown, though without being placed under the control of a British resident, I have been expected to act, in a greater or less

degree, in the latter capacity. The adjustment of all manner of petty quarrels arising among strange Tambookies has been referred to me, and in cases of a more serious nature, I have been required to make a report to Colonel Smith, at King William's Town, or to Captain Stretch, at Fort Cox. The consequences hereof, as may be supposed, were often very unpleasant and embarrassing; and if the Lord had not stood by me with His gracious counsel and help, I should have been so involved, as to have found it next to impossible for me to attend to my higher and more congenial duties. Towards the end of June, the arrival of Captain Rabe relieved me from a burden, which I bore so reluctantly, and transferred my civil and political incumbencies into other hands.

“About a month after this, it was reported that the Caffres of Tyali's horde were meditating an attack upon Shiloh. In consequence of this rumor, the small party of soldiers at this place was reinforced by detachments from various Scotch and Irish regiments, as well as by a company of Kat River Hottentots: all remaining calm, these troops were however soon withdrawn.

“On the 22d of September, the Lieutenant-Governor Stockenstrom paid us a friendly visit, and conversed with us on the present state of our institution. My dear wife is diligently employed in learning the Tambookie language, in which she has already made good progress. She likewise proves an able and willing assistant to me in the school. In conclusion, we commend ourselves to the affectionate remembrance and prayers of all our dear Christian friends.

A. BONATZ.”

EXTRACT OF THE DIARY OF ELIN, FOR 1835.

WE closed the old year, and entered into the new, with praises and thanksgivings, according to our usual solemn custom, little imagining the alarms which this first day already would bring forth. The New Year's sermon was scarcely over, when a great commotion arose among our hearers; many of them having received orders from the Field-cornet to repair, as quickly as possible, to the borders of the colony, in order to assist in protecting the inhabitants of the frontier from the violence of the Caffres, who were plundering, burning, and murdering all before them, in the districts of Albany and Uitenhage. Great were the terror and confusion occasioned by this message: the men immediately prepared their equipments, the women gave vent to their lamentations, and in less than an hour all our visitors had left the place. From our Hottentots, also, twenty-four men were drafted on the following day for the regiment, and were commanded to be in readiness on the 3d, at the Field-cornet's. In the evening meeting, on the 2d, these Brethren took their seats on the front benches: after affectionately exhorting them to conduct themselves as followers of Jesus, and take refuge in Him in all need, we commended them in prayer to our Saviour's protection for soul and body. Many tears were shed on this occasion, and great sympathy was manifested throughout



the whole congregation; such as can be met with only in a society united in one brotherhood by love to Him who gave himself for us. They set out early in the morning, after an affecting farewell. Trouble and sadness were visible on every countenance that day; but great was our joy to see the whole band returning home in the evening, the Zwellendam corps having been directed not to march, till further orders should arrive from Cape-Town.

6th. We celebrated the festival of Epiphany in a blessed manner, after which Brother and Sister Luttring held the general speaking, and we were rejoiced to find that the work of the Lord and His Holy Spirit was advancing among all classes. In the ensuing conference, five persons were admitted candidates for baptism, and two for the Lord's Supper: five persons were approved for confirmation, and nine for admission to Holy Baptism: three excluded persons for re-admission.

15th. The Genadendal masons resumed their labors at the walls of the new church.

About this time there was much sickness prevailing in our congregation, especially among the children. Scarcely a house was without its sick; and we counted more than fifty persons who were more or less ailing. It appeared to us to be an epidemic, which had long been lurking in the neighborhood.

22d. The communicant sister, Mariana Arend, departed this life. She came to live here in 1828; was baptized the same year, and admitted to the Holy Communion in 1830. She was of a quiet and meditative turn of mind, and said but little regarding her inward experience; but her Christian walk gave sufficient evidence of her faith in the Saviour. During her illness, she often assured us, with uncommon animation, that He had received her as his purchased property. She had almost recovered from the fever, when she had the misfortune, one evening, to fall into the fire, and was severely burnt, which brought on her dissolution. Her sufferings, in the last days of her life, were so distressing, that we were several times led to implore the Lord to put a period to them, and take her home. Still, amidst all pain and weakness, she maintained a steadfast and cheerful reliance on the grace and mercy of her Saviour. She left five young children, who will severely feel her loss, as the father is an apprenticed laborer.

24th. Our Hottentots again set out for Zwellendam, whence they are to proceed with the whole regiment to Uitenhage.

*February.* We were visited in the beginning of this month by a heathen, who often comes to our church with his family. He made some very sensible remarks. Thus, when the conversation turned on the present troubles, which are now the main topic, he observed: "It is a happy year for us, and we shall see this more and more; for many who had forgotten the Lord, now call upon Him with all their hearts, and these prayers will not be without effect."

7th. The aged church-elder, Henry Laurentz, came to spend the Sunday with us. We requested him to hold the Saturday evening



meeting; with which he complied, and addressed the congregation in a very simple and edifying manner.

10th. Brother Tietze paid us an unexpected visit from Hemelen-Aarde, but left us on the same evening, having learned, on the road, that a wagon-full of patients was on the way from Genadendal to that place.

22d. We had a blessed celebration of the Lord's Supper with our communicants, whose state of mind, as manifested by their expressions at the preparatory speaking, had given us much pleasure.

*March 4th.* We received from Brother Hallbeck the intelligence concerning Enon and Shiloh, which we had been so anxiously expecting, and which turned into praise and thanksgiving our apprehensions for the latter congregation. At the same time, our Hottentots on duty sent their cordial salutations to their families and us, through Brother Genth, whom they had visited at Uitenhage, assuring us, that they did not forget the things they had heard and learnt at Elim, but found daily comfort and refreshment in conversing with one another respecting them. All these cheering accounts were communicated to the congregation in the evening meeting.

8th. Brother Schopman publicly catechized the pupils of our evening-school, great part of the congregation being present. He went through the history of our Saviour, till his entrance on his public ministry, and also the sermon on the mount. The children answered with alacrity and freedom.

24th. Ezekiel Appel, who had shortly before been baptized on his sick-bed, departed. He was one of the tallest and strongest men in the place, and only a fortnight before, had attended the meeting of the candidates for baptism; directly after, he was laid up with the epidemic fever, from which he rose no more. He had been on the list of candidates since 1826, but we had never felt freedom to admit him to the rite of baptism, as his conduct was not altogether satisfactory. During the last year, however, there was an evident improvement; he not only forsook his former vices, but appeared to be earnestly desirous to profit by the means of grace. He was urgent in his entreaties to be baptized, while still possessed of consciousness. We confidently hope, that he sought and found mercy from the Lord.

*April 10th.* On this and the following day, Brother and Sister Schopman attended to the general speaking, the result of which was very gratifying. In our Mission Conference thirty persons were advanced in church privileges, of whom ten were set apart for holy baptism, which was administered to them on the ensuing Easter-Monday.

11th. We entered upon the Passion-Week with fervent supplication, and must gratefully acknowledge, that our Saviour again made the contemplation of his sufferings and death profitable to our souls.

27th. Two English gentlemen from the East Indies visited our

place, which was quite a new thing at Elim. They showed much interest in our labors, and on taking leave next day, presented us with a kind donation for our poor.

*May 12th.* In the evening-meeting, we called to mind the first settling of Elim, on this day ten years ago, when the first three Hottentot houses were solemnly entered. Gratitude filled our hearts, as we reflected how the place had by degrees improved, till it had grown into a garden of the Lord, in whose fruits the whole neighborhood participated. Under these feelings we bowed our knees before our Saviour, and praised his holy name, by which here, too, the darkness had been dispelled, and the rude wilderness transformed into a dwelling of peace.

The Infant School-room being too small for the increasing numbers that resorted to it, we were obliged to transfer some of the older children to the other school. An examination was therefore held on this day, after which twelve were thus promoted, four of whom could read in the New Testament, and five in easier lessons, all of them children of seven years of age. By means of the Infant-School, all our children may readily be enabled to read the Word of God for themselves, and there is sufficient time remaining, before they are strong enough to labor in the fields, to teach them writing, arithmetic, and other useful things. If to these benefits we add the influence which these schools have had upon the hearts of the children, we cannot be sufficiently thankful to the LORD, for the extension of such institutions to our distant shores.

*June 4th.* Two of our communicants, being at variance with each other, were advised at the speaking to absent themselves from the sacred ordinance. The rest of them gave us much pleasure.

An unusual number of white settlers and heathens were present on several Sundays of this month.

Peace being now, in some measure, re-established between the Colony and the Caffres, the Zwelendam corps was discharged some weeks ago; and we had the joy to see the greatest part of our Hottentots return safe and well. The remainder were likewise on the road home. May the Lord mercifully preserve the Colony from the return of such fearful disturbances!

21st. Ten adults were baptized, under a powerful feeling of the Lord's presence.

*July 8th.* Brother Schopman went to Houtkloof, to keep the funeral of Martha Van Rede, who had departed to the Lord, on the preceding day. She was the owner of this estate, and was universally respected by the colonists in the neighborhood, to whom she had rendered essential service as a midwife. She was awakened under discourses held by our worthy neighbor Mr. De Bruyn, and the love to Jesus thus kindled in her heart, was still further increased when she joined our fellowship. She was baptized, June 21st, and was taken ill the next day on her return home. Our visits at Houtkloof had been greatly blessed to her,

and she esteemed it a favor to lodge us, and to have the meetings held in her large and commodious mansion. She was in her 78th year, and departed gently and peacefully as a follower of Jesus. Besides Mr. De Bruyn and a number of colonists, about 120 persons, principally belonging to the family, were present at the funeral. This was the first solemnity of the kind which we had held at Houtkloof. Great emotion was visible during the discourse, and many, we trust, carried home with them the salutary impressions they had received. According to the custom which prevails among the colonists, there was a dinner after the interment for all present; the greatest order, however, was observed, and verses were sung, at their own suggestion, before and after the entertainment.

*August 3d.* Anna Baar departed, a very aged woman, who has children, grandchildren, and great-grandchildren members of our congregation. She herself, however, hung back, and had only been brought to the place a few months ago, that her children might be better able to attend to her. Owing to her great weakness, she could not get to church, on which account we paid her more frequent visits. Occasional expressions led us to cherish the hope that some rays of Divine light had found their way into her soul. Her children wished that she might be baptized; but she had so little desire for it herself, and indeed so little comprehension of the nature of the ordinance, that we could not comply with their request.

11th. Five persons were confirmed, respecting whom we could entertain the confident persuasion, that they were sincere in their resolution to live entirely to the Lord.

13th. This was a very blessed day for us, the spirit of brotherly love reigning in all the meetings. We were agreeably surprized by the arrival of a party of visitors from the neighborhood, who were come to celebrate the festival with us. What a contrast to former times! The colonists round us then knew nothing of Christmas, Easter, or Whitsuntide; New Year's-day was the only festival they kept; yet now they begin to take a share even in our own church-festivals.

16th. The health of Brethren Teutsch and Luttring being so far improved that they thought themselves equal to their former share of duty, Brother Schopman was recalled to Genadendal, and this day preached his farewell sermon, in which he impressively exhorted his hearers to cleave on all occasions, and under all circumstances, with firm and childlike confidence, to our Saviour, and never to forget Him. After taking leave of the congregation in the evening meeting on the 18th, he and his wife set out next morning for Genadendal, attended by our best wishes.

23d. One of the apprentices, taking advantage of the new regulation, requested and obtained permission to join the congregation. We hope that his example, the first of the kind, will be followed by many more.

24th. In compliance with the repeated requests of our Hotten-



tots, who complained that the soil of their gardens was so impregnated with nitre, as to render them unfit for many productions, we measured out to them a new plot of ground, 560 paces long by 193 in breadth, which appeared to promise better, and could be readily irrigated by a water-course. In order to secure it from the cattle, all the men of the place joined in digging a ditch, six feet wide, round three sides of it, and a mud-wall on the upper side, along which the water-course flows. This work was accomplished in ten days.

*September 15th.* The plot of garden-ground already mentioned, being now ready for cultivation, was divided into fifty-one equal shares, amongst those who had assisted in enclosing it.

The end of this month was marked, as the last week of the preceding one had been, by heavy rains, which, beginning on the 29th, continued day and night without intermission till October 4th. All the valleys were flooded, and the roads rendered impassable. Our dwelling-house also suffered considerably; for the gable exposed to the south-east wind was almost soaked through by the driving rain, and would have fallen had we not propped it.

*October 11th.* Brother and Sister Meyer, with their four children, arrived here, pursuant to their call, after a somewhat fatiguing journey, from Groenekloof. They had been obliged to wait three days on the road, till the rivers, which had been swollen by the rains, again became fordable. They were most cordially welcomed both by us and the whole congregation.

15th. After the general speaking, thirty-seven persons were advanced in church privileges.

16th. We had the pleasure to see Brother and Sister Hallbeck, and the Sisters Nauhaus and Sondermann arrive, who had come to attend at the consecration of our new church.

In the evening, the whole congregation met for the last time in the old church, when, after a suitable discourse, we thanked our Saviour, for all the blessings communicated to us, individually and collectively, in this place. A general emotion evidently pervaded the assembly, for many present had learned to know the way of peace within these walls. The building was now to be divided into two, one half to be converted into a class-room for the elder children, while the other was to be appropriated to the infant-schools.

18th. In the first meeting at eight o'clock, in the new church, Brother Teutsch drew the attention of the congregation to the merciful kindness of the Lord, shown in regard to this house, in providing the means for its erection, and preserving the builders from all harm, during the progress of the work; and invited every one to consecrate himself, on this occasion, to the Lord, as a living temple. The dedicatory prayer was then offered up, in which the Lord was implored to watch over this house, and pour out His Spirit upon preachers and hearers, that so His Word might produce abundance of fruit. At ten o'clock a sermon was delivered by Brother Hallbeck, who spoke with much power and



emotion from the words:—"In all places where I record my name, I will come unto thee, and I will bless thee." Exod. 20, 24. We felt the truth of the promise, and our hearts responded:—"Surely the Lord is in this place."

The edifice is a regular and handsome building; the general effect is good, and the internal arrangement well contrived. In order to avoid the obstruction of view occasioned by pillars, the roof is suspended on chains. The desk is placed at one end, so that the minister has the length of the hall before him, and the gallery is opposite. Two doors open at each end from the porches and ante-rooms. The building is well lighted by four large windows on each side. From 6 to 700 people can be conveniently seated, and considerable room might be easily gained, if needful, by the erection of side galleries. The building is very conveniently situated, at the upper end of the broad straight street, in the middle of an open space of about 150 yards, intervening between the mission premises and the dwellings of the Hottentots. The principal entrance faces the lower part of the street, of which it closes the vista.

20th. Mr. Von Ludwig, the last of our visitors, left us, after depositing twenty dollars in our poor-box. It was his intention to shoot some *buntebocks* (a species of antelope) in our neighborhood, to send to Germany, as stuffed specimens. His daughter and another lady from Cape Town had set off in the morning with our missionaries to Genadendal.

November 1st. Brother Teutsch, who had received a temporary appointment to Genadendal, to supply the place of Brother Hallbeck during his contemplated journey to Europe, at the commencement of the following year, preached his farewell sermon, and deep emotion pervaded the whole assembly. He left us, with his wife, on the 3d, for his new post, accompanied by our fervent prayers, and gratitude for the service which they had rendered to this congregation during their nine years' residence here.

Many of our people were at this time employed in sheep-shearing for the neighboring farmers, not a few of whom possess flocks of from 2 to 4,000 merinos.

17th. In the meeting preparatory to the Holy Communion, two persons publicly renewed their baptismal covenant. The one was an aged female, exceedingly deaf, so that she had been able to comprehend but little of the previous instruction; she had, however, a very good idea of the gracious privilege to which our Saviour invites believing souls, in the enjoyment of His Holy Supper. Both of them desired this highest good with their whole hearts, as it was evident that they truly loved the Lord.

December 4th. We were under the painful necessity of excluding a married sister from the Holy Communion, as she had introduced spirits into the place, whence some disorders had arisen.

18th. Dr. Lees paid us his first visit after his return from Europe, and made a stay of some days. He brought us a donation

of 3*l.* 10*s.*, which some friends in England had put into his hands for our schools. May He who seeth in secret reward the givers !

The *Christmas* festival was joyfully celebrated both by old and young, as well as by a large attendance of visitors from the neighborhood, both Christian and heathen.

31st. A great number of friends and strangers united with us in appearing before the Lord with praise and prayer, in the last hours of the expiring year. On this occasion, as at the *Christmas* solemnities, we were glad to find that our new church is not at all too large, though it holds from three to four times as many hearers as the old one. We must acknowledge, with thankful hearts, that we have richly experienced the gracious help of the Lord throughout the past year. He has blessed His word, though preached in weakness, to many souls, out of the congregation as well as within its borders; and we rejoice to say, that our flock is, generally speaking, in a pleasing course. He has also graciously provided for us in externals; so that, though a large part of the grain would not repay the cost of reaping, being destroyed by the *rust*, neither we nor our Hottentots have suffered any want.

The congregation at *Elim* and *Houtkloof* consists of 382 persons; 82 more than at the close of last year. Of these, 77 are communicants, and 95 baptized children. To the country congregation at *Houtkloof* and other places belong 69 persons, included in the above.

D. LUTTRING.

H. F. MEYER.

EXTRACT OF A LETTER FROM BROTHER L. TEUTSCH.

*Genadendal, December 23, 1836.*

“DEAR BROTHER.—I have not much that is new or important to report to you on the present occasion. Through Divine mercy, we continue to live in undisturbed peace and quietness, both from within and from without. The Missionaries at this place enjoy, on the whole, a good state of health, Brother Stein being almost the only exception. Our dear friend and brother, Doctor Lees, has not yet recovered from his last attack of indisposition, and we are often anxious on his account. He intends shortly to pay a visit at *Stellenbosch*; partly to consult Doctor O’Flinn, and partly for change of air and scene. May the Lord bless the means used for his restoration! Our place is at this season almost like a deserted village, all disposable hands being busy in the harvest. We hope, however, to see many of our people return to us on the celebration of the *Christmas* festival.

“Brother Tietze’s health has improved of late, to the surprise of all; but this improvement, we fear, will not be lasting. Brother Lehman, who has accepted the appointment to succeed him at *Hemel-en-Aarde*, cannot, however, leave his post at *GROENEKLOOF* till assistance arrives from Europe. At the request of Brother Lemmert, I paid a visit at this latter station, for the purpose of

assisting him in closing the year's accounts, which, I am thankful to say, proved more satisfactory than those of many preceding years.

“According to the last letters from ENON, of Nov. 25th, and SHILOH, of Nov. 28th, our Brethren and Sisters at those stations were pretty well. The same may be reported of the Mission-family at ELIM.

“We had recently the pleasure to see five more of our Hottentots arrive from the scene of their protracted military service, and to learn from their statements, that we may, ere long, expect the remainder. In fact, a Government proclamation, which has appeared in the newspapers, announces that it is intended to retain only two companies of Hottentot militia on service, with the regular troops on the frontier, and that only for a short season. Capt. Rawstorne lately informed me, by letter, that parcels of land had been offered to the Hottentots of his company; but, in answer to the inquiry, whether they were disposed to accept them, they all declared their determination to settle nowhere but at Genadendal. This mark of their attachment to the place where they have the privilege of hearing God's word, and enjoying the privileges of His house, is very encouraging.

“A short time ago, the Rev. Mr. Faure, a minister of the Dutch Reformed Church, at Cape-Town, paid us an agreeable visit, in the course of which, he expressed an earnest wish, that a Missionary of the Brethren's church might be stationed at Cape-Town, for the purpose of communicating instruction to the neglected Hottentot and negro population. He stated, as a lamentable fact, that, for want of such instruction, these poor outcasts fall easy victims to the seductive arts of the Mahometan priests, who obtain many proselytes from among them.

“Our people, who begin to return to us from the harvest, inform us that the corn has turned out uncommonly well. The wheat is this year quite free from rust.

“Brother Henke just informs me, that three chests of books have been landed for us at Cape-Town: they are stated to contain Mission-libraries for Genadendal, Groenekloof, and Enon, being a present from the Religious Tract Society in London; to whom we beg you to return our most cordial and grateful acknowledgments for this valuable token of their Christian regard.

L. TEUTSCH.”

FROM BROTHER ADOLPH BONATZ.

*Shiloh, Jan. 7th, 1837.*

“DEAR BROTHER,—IN my last letter to you, of the 3d November, I gave you a circumstantial account of the establishment of a military post at this station, under the command of Capt. Rabe. On the 19th of the same month, we received intelligence that the post was to be abandoned at the close of the year, and that the whole of the Caffre territory was to be evacuated by the British



troops. On the 15th of December, the Tambookie soldiers, under Capt. Rabe's orders, were released from service; and, three days after, that officer returned with his family to Fort Beaufort. All the other military posts were at the same time given up, and the whole of the new province Adelaide restored to the Caffres. We are thankful, on many accounts, that the military occupation of Shiloh has ceased: having sufficiently proved, by experience, that a Missionary station and a military post cannot flourish at the same place,—the object of the one being too little in harmony with that of the other: yet I cannot deny that we look forward to the future with considerable anxiety. The farmers who were located on the frontier have, for the most part, quitted their homes, and returned towards the Orange River, and many of their neighbors are daily following their example. Some of these emigrants have even forced their way into the district near Delagoa Bay. The Caffres are once more left undisputed masters of the soil; and even a portion of land lying between Fort-Beaufort and Graham's-Town, which formerly belonged to the colony, has been ceded to them. It is said that many new posts are to be established along the ancient frontier-line. The Caffres are stated to have concluded new treaties with the Lieut.-Governor Stockenstrom, but to have demanded back again the whole of the Kat river district; a demand which, of course, cannot be complied with. What the final issue will be, it is impossible to foresee. I have been assured by a Caffre, that his countrymen are disposed to consider the moderation shown by the English, as the result of weakness and fear; and that nothing incenses them so much, as the attempt to set bounds to their practice of stealing. When taken to task for their dishonesty, they say, 'When we see oxen that please us, particularly such as have fine crooked horns, we are, as it were, beside ourselves, and we must try to steal them, even though instant death should be our portion.' Not long ago, some Tambookies, who are residents of this place, were detected in stealing cattle. When reproved on account of the offence, one of their baptized countrymen, named Enoch, who was present, observed, 'We are all thus by nature, and I among the rest. When we see cattle, we must attempt to be possessed of them. Our heart is insatiable! I, too, had heard of the intention of the thieves, and was nearly seduced by them to join their party. At length, after a hard struggle, the Spirit of God succeeded in convincing me of the evil of such a deed, and restraining me.' Such confessions often tend to raise my drooping courage; for they show that our labor is not altogether in vain. At other times, our faith and steadfastness are sorely tried, especially at the milk season, of which the Tambookies themselves say, that it is a time when they are, as it were, intoxicated with evil desires. While this continues, it often seems to me as if I were preaching to lifeless stones, or to a great wall of rock, which causes my words to return to me powerless. I am, indeed, tempted to exclaim with the prophet, 'I have labored in vain, and I have spent my strength for nought.'



“On the 28th of December, we had a pleasant visit from Lieut. Col. Lewis and Capt. Selwyn, with their ladies, who all treated us in the most friendly manner, and testified their great satisfaction with our institution. These gentlemen, who are travelling on a commission from the Government, complimented me with the proposal, that all the deserted forts in Caffre-land should be transferred to our society. At the same time, they inquired if we could not extend our labors to the Caffre country, and found new Mission-settlements there. I answered by reminding them of the number of faithful and zealous Missionaries of other Societies, who had already entered upon that field, and cultivated it not without success, and in whose labors we should not like to interfere. The want of adequate means and laborers was also stated as an obstacle in the way of the proposed extensive undertaking. They afterwards took leave of us with many expressions of regard.

A. BONATZ.”

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[From the “Periodical Accounts,” &c.]

## II., GREENLAND.

EXTRACT OF THE DIARY OF FREDERICKSTHAL FOR 1835 AND 1836.

1835.—In the middle of August, our Greenlanders began to return to us from their provision-places. Having set up their tents, they commenced the repair of their winter-houses, and made other preparations for a lengthened sojourn with us, being joined by several families from the islands lying to the eastward. From this time, we were, therefore, able to resume our weekly services, and to enjoy the desired opportunities of communicating spiritual instruction to our people.

August 17th. The national assistant, John Michael, returned with his family from the eastward, much disappointed that he had been unable to induce any of the heathen who had visited us during the summer, to accompany him, and to take up their abode with us. He related, that after the return of these heathen visitors, who were fifteen in number, to the island of *Alluk*, many inquiries were made of them, by their families, as to what they had heard and seen. Though the latter appeared pleased with what was told them, they could not immediately make up their minds to leave their own country, and to remove to Fredericksthal; but they expressed their intention of doing so the ensuing year.

26th. Our two boats conveyed Brother and Sister Baus to the ship in which they were to proceed to Lichtenau, and the arrival of which at *Julianenhaab* had been previously announced to us. Our best wishes and prayers accompanied them. In their place, we received, on Sept. 4th, as fellow-laborer, Brother Paulsen Lund, of Lichtenau.

By the return of the boats, we had also the pleasure to receive

our annual supplies from Europe. We were truly thankful that all came safe, and without accident of any kind. Nor will our thankfulness be a matter of surprise to any one who hears, that to a very slightly constructed skin-boat, manned by seven Greenlanders, has to be committed a cargo of from 16 to 18 casks, each weighing, on an average, 150 lbs.; and that this little skiff has to be navigated a distance of nearly 100 English miles, between masses of ice and sunken rocks, often encountering a strong current and heavy waves; its destruction being inevitable should a rent be made in its frail covering, by any concealed fragment of rock or of ice.

Besides the regular stores transmitted to us, we gratefully acknowledge a variety of special presents from different quarters, particularly a quantity of groats, lentiles, and dried fruit, from the Missionary Society at Stade, and other friends in Luneburg and Hanover, a supply of coals, purchased by means of a sum of money subscribed for the purpose by benefactors in England, and a box of clothing for ourselves and our Greenlanders, from Ladies' Associations at Dunfermline and Edinburgh, through our long-tryed friend Miss Mary Aikman, of the latter place. For all these tokens of affection we return our thanks to the donors.

At our repeated request, the Danish Board of Trade at length granted us permission to fetch firewood from Tessormio Bay, above fifty miles from hence, though we were still restricted to those spots, which had been previously visited by the Danes for the same purpose. Two Brethren, with a small party of Greenlanders, accordingly repaired thither; but were disappointed to find that the permission thus afforded could be of little service to us.

*September 15th.* Moses, a single man, departed this life. He was baptized in 1832, from which time, till his happy end, he led a quiet Christian life, and though he could say but little regarding himself, it was evident that he had been reconciled to God through the blood of the cross. About the same time, the married sister, Priscilla, quitted this mortal tabernacle; she had been baptized ten years, but there was never much of the life of God to be traced in her. These two members of our congregation were followed into eternity, on the 19th, by the married brother Cornelius. He came to us with his family from the east coast in 1832, and was baptized on the 1st of March last; but his slow apprehension of spiritual things, and his natural indolence, rendered his growth in Divine grace and knowledge extremely small.

23d. We were surprised by a violent snow storm, though the nights during the last fortnight had often been very cold. Shortly after, our nearer families returned from their summer stations, and we exhorted them to lose no time in completing the repair of their winter-houses, before the earth was frozen too hard.

*October.* During the first days of this month we spoke with our communicants, in reference to the approaching enjoyment of the Lord's Supper; and were pleased to find them, in general, especially those of older standing, in a lively yet humble frame of mind.

4th. A warm south wind broke up the new ice, and enabled our more distant families to return home on the succeeding days. Along with them came two families of our baptized, who had wintered on the eastern islands in the preceding year.

From this time the daily meetings could be held uninterruptedly; and it was very encouraging to us to perceive, that the deprivation of these privileges during the summer had excited in our people a new hunger for the Word of Life. May the Lord increase this desire, and enable us to testify to them with power, how He loveth the people, and what inestimable treasures of grace each poor sinner may enjoy in Him!

In the middle of this month, our Greenlanders were uncommonly successful in their captures by sea. The land, too, being again free from snow, our young people make daily excursions to gather berries on the hill-sides, and frequently bring back bundles of juniper twigs, which we obtain from them in exchange for fish-hooks, steel wire, and similar articles. Some of the poorer youths we furnish in this way with skins for clothes, at half their value, to accustom them to habits of industry, instead of their usual practice of begging. This is the more important, as the Greenlanders seem to have no natural sense of obligation for favors received; and would sooner do without a gift, however useful and necessary, than be obliged to return thanks for it.

24th, was the interment of the remains of Amos, a youth from one of the out-places. A considerable number of this scattered portion of our flock resorted hither on this occasion; and we took the opportunity of conversing with them singly, and giving them needful admonitions and exhortations. We perceived with sorrow how injurious an effect their constant absence from us has upon them. Many of the poor people are sensible of it themselves, and would gladly return to us for a permanence, if the Board of Trade would permit them. Some of their young people, however, stayed with us, as visitors, in order to attend the schools.

*November 10th*, was the funeral of Philip, a boy ten years of age, who had moved hither with his parents, a few years ago, from the east coast. His capacity was superior to that of most children brought up in heathenism; and as, on account of his bold and daring character, he was generally employed by the Greenlanders as their messenger to us, we had frequent opportunities of intercourse with him. He expressed his wish to be baptized, as soon as he was taken ill, declaring that he desired to come to Jesus; and, as the fever increased alarmingly in the succeeding night, we granted his request the next day. While the blessing was pronounced over him, he sank into a gentle slumber; and, in a quarter of an hour after, word was brought us that he had breathed his last.

The rapid progress of his disease may doubtless be ascribed to improper treatment, which it is not always in our power to prevent. A woman was not long ago laid up with a febrile disorder, and her relatives and neighbors considered her recovery as hope-



less. Under the idea that there was some secret sin in her conscience, which would not let her die,—a notion to which our baptized Greenlanders cling, in spite of our endeavors to give them a proper view of the subject,—they were urgent with the poor woman to make confession of her guilt, and almost drove her distracted. Hearing what was going on, we repaired to the house, and found her able to converse with us, though very weak. Before we left her, we gave her in charge to two nurses, with proper instructions how to treat her; especially enjoining that she should be kept quiet. She began immediately to recover, and, ere long, regained her strength.

19th. Josiah, a native assistant, lately appointed to the office, held a short discourse, which encouraged us to hope, that he might be occasionally employed in keeping meetings for the dispersed part of the congregation. We had been obliged to forego such assistance, ever since Nathaniel had left us, in 1833, to return to Lichtenau, his native place.

About this time two of our number set out on a voyage, to visit all the out-dwellers of our flock. They met with much rough weather; and, as the houses of the Greenlanders were all thronged with inhabitants, they were obliged to pitch their tent for the night in the snow. All were rejoiced to see them, and listened with devout attention to the Gospel message. Yet, though the good seed appears to have taken root in many hearts, we cannot but observe that the poor people are still far behind the inhabitants of our three older settlements, in spiritual knowledge and understanding.

In the last week of this month we spoke individually with our communicants, and were pleased with the simple declarations of many of them. A Brother said: "I have just brought home two seals, which the Lord has given me, so that my bodily wants are supplied; and I have begged Him, also, again to give me something for my soul, for that is very poor." Another said: "Oh! could I but, like a little child, ask our Saviour every day for all I need; for He is my kindest Father." A sister remarked, that she sometimes felt as if she was in Heaven, when she heard the youthful part of the family singing hymns in the house; and she regretted that she was too old to go with them to school.

*December.* This month opened with uncommonly stormy weather; the wind being at times so violent, that nobody could venture out of doors. It was not, however, without its advantages; for it drove vast numbers of sea-fowl into the inlets, whence our people returned with their kayaks laden with booty.

18th. A dreadful storm again arose from the south-east, while all our men were out at sea; and in a few hours we received the sad intelligence, that the youth Jehu had been lost in it, while others had only escaped by the assistance of their stronger comrades. It is indeed astonishing how the Greenlander, in his light skiff, can weather tempests, which toss the waves many yards high into the air, and take a strong man off his legs on land. All, but the unfortunate boy, made their appearance when the storm abated. One

of them told us, with much emotion, how, as he drove before the wind, with his son's kayak tied fast to his own, he kept his eyes directed on high, and prayed to Him who could and did deliver.

20th. The thermometer sank, for the first time this winter, as low as 14 degrees of Fahrenheit, and the whole sea was white with drift-ice. It was with great difficulty, that we could go through with the general speaking with our people, amidst the violent snow-storms. Some of our older members adverted with grief and shame to the sins and abominations of which they had been guilty in their heathen state, and joyfully expressed their thankfulness to the Saviour, who had mercy on them, delivered them from the power of Satan, and turned them from darkness into light. A married sister said: "At this season especially, I often thank our Saviour, that he came on earth to enlighten us, and to redeem even us Greenlanders from ignorance and sin. When we lived, as heathen, in the practice of sinful pleasures, we perhaps thought ourselves happy; but as soon as I was alone, I was in constant fear;—now, however, that I have found my Saviour, and no longer take pleasure in sin, I am truly happy, and feel no fear, let me be employed where I may, in darkness or in day-light, because He is with me every where."

23d. The drift-ice having left the coast more open, we had the joy to see the out-dwellers come to celebrate the Christmas festival. All the men were present, and sixty women, who had filled three boats. The children were unusually clean and neat on this occasion. We were enabled, by the kindness of friends in Scotland and Petersburg, to furnish clothing to the orphans and some other necessitous children.

1836.—*January 6th.* Being Epiphany, two persons were baptized, and two admitted as candidates for the same privilege.

From the middle of the month, a continuance of mild weather enabled us to hold the meetings and schools with greater regularity, and a full attendance of the female part of our flock. The constant avocations of the men and boys in pursuit of seals interpose many difficulties in the way of their instruction, and hence they are far behind the other sex in every thing relating to the inward man and the life of the Spirit.

In the latter part of the month, the baptism of two children from the islands brought the greater part of our country congregation hither on a visit of some days, during which they gladly availed themselves of the meetings, and the young people resumed their attendance on the schools. We were glad to find, that such of them as had before learned to read were still in tolerable practice, and that they were in the habit of assisting the less advanced when separated from us. Convinced, as they almost universally are, of the superior advantages enjoyed by our resident congregation, they embrace every opportunity, especially the younger people, of paying visits here; and we cannot but remark, that such visits are far more beneficial than any which we can pay to them.

Their houses are ill adapted for holding meetings, and many obstacles also lie in the way of private conversation on spiritual subjects. The case was different in the earlier period of the Mission, when the shy and scattered heathen required to be sought out and invited to listen to the word of life.

*February.* We began the month with speaking with the non-communicant part of the congregation, who are almost all young people. Most of them are very desirous to improve in learning, and many continue to frequent the daily schools, often very poorly clad, till upwards of 20 years old. The baptized among them give us especial pleasure, by their peaceful demeanor and attention to our instructions.

The frequent and sudden changes of the atmosphere, which, this winter, is rather damp than cold, have kept us in constant medical practice, colds and inflammatory complaints prevailing far beyond their usual autumnal period. Otherwise, the winter was a very favorable one for our Greenlanders, as they met with unusual and uninterrupted success in their captures.

20th. A heavy snow having fallen, our people discovered the track of a huge bear along our brook, and, soon after, one of them came up with it in his kayak, about a league from hence, and presently harpooned and killed the monster. It is singular that these formidable creatures, which are not natives but interlopers in this district, commonly retreat when discovered, and generally make for the water, where, owing to their unwieldy size and awkwardness in swimming, they are despatched with much more ease than would be possible on land. A fortnight later, another was killed in our channel, which measured 11 feet in length.

*March 6th.* Being prayer-day, two youths were baptized. In the afternoon, a diary from Labrador was communicated to the congregation.

7th. The single Brethren at Neuwied having sent a cordial salutation to our young men and boys, it was given them after their special meeting, along with a valuable present of harpoon heads, with which it was accompanied. Great joy and gratitude were expressed on the occasion, most of our young people being only learners in the chase, and seldom earning the price of a harpoon by their captures. We had not previously announced this distribution, and some irregular attendants at church were consequently absent. They came to our door early next morning, knocking to be let in. After listening to what they had to say, we gave them a serious lecture for their lukewarmness and negligence, reminding them of the parable of the ten virgins, and pointing out their own resemblance to the five foolish ones. They had of course many excuses to make; one had been asleep when the bell rang for the meeting; another's boots were missing; and a third was repairing his fur coat. We warned them, in our Saviour's words, to watch, lest they should on the last day be found amongst those, who, having come too late, stand at the door without, knocking in vain for admission. They were deeply ashamed on this applica-



tion of the parable; but as they promised amendment, they were also admitted to a share in the gift, and returned home with much lighter hearts than they came.

25th. Before the Greenlanders dispersed to their spring resorts, we concluded the schools with a public examination. The greater part of our pupils gave proof that they had made good progress in learning. A great stimulus is offered to their diligence by the New Testament, which the British and Foreign Bible Society printed for them in 1822. Every scholar, as soon as he can read with fluency in the elementary book which we make use of, is presented with a copy of this work, which being so superior, in paper, print, and appearance, to any other book in their language, always occasions the liveliest joy.

Pastor Barth, of Möttlingen, in Wirtemberg, has also been so kind as to get several narratives from the Gospel history printed separately, of which he has sent us a number of copies, in colored covers, and embellished with several cuts, for distribution as presents amongst those who have learned to read.

In order, by degrees, to place the entire Bible within reach of our Greenlanders, we have commenced translating a work published at Basle, entitled "*Bible Narratives from the Old and New Testament*," which seems admirably suited to their use. How we are to get it printed is still a question.

At the end of June, 1836, Fredericksthal contains 363 baptized Greenlanders, (of whom 166 are communicants,) and 16 yet unbaptized.

We commend them to the prayers and remembrance of all who love our Lord Jesus Christ.

VALENTILE MULLER.

PAULSEN LUND.

J. MICH. ASBOF.

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[From the "Periodical Accounts," &c.]

### III. WEST INDIES.

THE interesting and important Mission, which provides religious instruction for nearly one half the negro population of ANTIGUA, and comprises within its limits five Christian flocks, whose numerical amount is scarcely exceeded by that of the 15 congregations in the remaining British Islands, has begun to exhibit symptoms of renewed life and energy. In the subjoined extracts of correspondence, will be found a letter from the warden of the Mission, Brother Eugene Hartvig, giving the particulars of various transactions in which our Brethren have been providentially led to engage, and which, it is hoped, may issue in the dividing of the immense congregation at St. John's, through the formation of a sixth settlement in the centre of the island, and the more abun-

dant edification of its widely-dispersed members, by the establishment of two outposts, in the districts of Pope's Head and Five Islands. May the Lord give His blessing to these endeavors, and in his own time and way provide the needful supply, both of pecuniary means and of qualified laborers, for the occupation of these new posts of Missionary usefulness.

In consequence of some difficulties which have occurred, in regard to the temporal management of the Mission in Demerara, Brother and Sister Coleman have repaired to Barbadoes. The interruption of the labors of our Church in that colony, hereby occasioned, will, however, it is hoped, prove of short duration, as arrangements are already in progress for the re-establishment of the Mission at Anna-Regina, on a footing better adapted to insure its permanent success.

### 1. ANTIGUA.

EXTRACT OF A LETTER FROM BROTHER EUGENE HARTVIG.

*St. John's, January 27th, 1837.*

“DEAR BROTHER,—You are aware that we have long been desirous of dividing our inconveniently large congregation at St. John's, a measure which seems equally called for, by the want of accommodation in our present place of worship, spacious as it is, and by the increasing difficulty of exercising that pastoral oversight of its members, which is essential to their growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. The particulars, which I am commissioned by our Conference to lay before you, will serve to show that, through the gracious leading of our Lord, some progress has recently been made towards the accomplishment of this long-cherished object.

“I will first advert to the proposal, which has already received the sanction of our Mission-Board, of establishing a school in the district of Five Islands, a peninsula lying to the southwest of the town of St. John's. In this district, the number of negroes on the various plantations in connexion with our church, amounts to 316 of all ages; and as they have always manifested a peculiar attachment to us, we feel ourselves the more bound to provide for their instruction to the best of our power. In June last, Brother Harvey accordingly made application to Sir George Thomas for a grant of the sick-house belonging to his estate, which has hitherto been occasionally used for Divine service, as well as of the plot of ground upon which it stands, for the erection of a dwelling for a schoolmaster. The answer, returned by Sir George, was every way favorable to our wishes, and accompanied with the most friendly expressions of regard for our Church and its Missionary labors; but as we had meanwhile been given to understand by the resident attorney, that the sick-house would probably be wanted for other purposes, we resolved at his suggestion to relinquish our application for it, and to request the grant of another piece

of land belonging to Sir George's estate, which he was so good as to point out to us. This latter is most conveniently situated near the centre of Five-Islands district, between Gambles, Gallybay, and Sir George's plantations. Close to it is a pond of fresh water, which in this climate is of the greatest importance; and at the distance of a few hundred paces, an excellent quarry, from which the needful stone for building may be obtained free of expense. The attorney, Mr. Teagle, has offered us every assistance in his power, whenever we commence the work, and the negroes have promised not to be behindhand with their co-operation. We are now awaiting the final answer of the worthy proprietor of the estate.

“A much more important object than that which I have just mentioned, is the erection of a church in Pope's Head division, situated to the northward of St. John's, and containing, dispersed on various estates, upwards of 800 of the country members of our congregation. Many circumstances combine to show the necessity of providing these souls with more abundant means of edification than they have hitherto possessed. Of these perhaps the most prominent is the fact, that the negroes in this island are no longer in their first love and simplicity; *that* hunger after the Word of Life, and *that* thirst for the waters of comfort, which in the early days of the Brethren Brown and Watson brought them from the eastern shores of the island to St. John's, whenever time and opportunity were afforded them, have materially abated. The Gospel must now, in many cases at least, be literally brought to their own doors. Such are the views, and such the practice of our fellow-laborers in this important field; and we feel, that since it has pleased the Lord to commit so large a portion of the population of Antigua to the care of our Church, we must not be remiss in fulfilling the duties hereby imposed upon us. I am glad therefore to be able to inform you, that we have a prospect of obtaining, on reasonable terms, the perpetual lease of an acre of land in this division of St. John's parish, on which we may hereafter erect a place of worship. It is advantageously situated upon a rising ground, not far from the public road, and Royal's Bay, to the west of the plantation Royals, and to the north of St. James' Church. The site is considered favorable to health, and very convenient for the people in connexion with our Church. On Hodge's plantation, which is close adjoining, the best stone is to be had for building, and there is every facility for conveying other needful materials to the spot, both by land and sea.

“The foregoing describes the proposed arrangements for supplying the spiritual wants of our members in the north and west. For those who dwell to the southward and eastward of the town, provision would however still require to be made. You are aware of the attempts that were made in former years to form a settlement near the centre of the Island, and of the disappointments to which we have been so long subjected in regard to Mountjoy, of which we have now lost all hope of obtaining legal possession.



As soon as our Conference were made acquainted with the resolution of our Mission-Board relative to the establishment of an additional station, we took immediate steps towards the accomplishment of this object; meanwhile, the Lord has been pleased to interpose in our behalf in a manner equally welcome and unexpected. Riding last Sunday to John Williams' plantation, situated on the road to Gracehill, in order to hold the usual morning service, my eye was constantly directed towards a spot, which I had always considered the most suitable for the formation of the desired station, and I felt a kind of presentiment, that it would not be long before we should be able to set up a tabernacle to the Lord in that place. Scarcely had I arrived at Williams' estate, when a letter was put into my hand for Brother Harvey, which being opened on my return to town, proved to be from Miss Laviscount, and to contain an offer of one or two acres of land belonging to her in the very locality above described; her object, as expressed in the letter, being to provide the negroes dwelling in that populous vicinity with the means of religious instruction, through the instrumentality of the Moravian Brethren. Of this kind and most providential offer, we felt that we could do no other than signify our thankful acceptance, and we earnestly trust that the means for carrying into effect our proposed undertaking, will be supplied through the generosity of our Christian friends in Europe and in this island.

"Sea View, called likewise 'the Farm,' and in the earlier maps 'Government House,' presents every advantage which is desirable for a Missionary station. It is situated on an eminence of moderate height, four miles from St. John's, and about the same distance from Gracehill, and consequently not far from the centre of the island, surrounded by 74 plantations. Many of the negroes belonging to this congregation, who reside at a distance of from four to six miles to the southward and eastward of the town, would be drawn to a station formed at this place, as would likewise not a few of the more distant members of the flock at Gracehill. Of new comers it may be hoped there would be likewise no lack. Both Miss Laviscount and her brother have expressed their great satisfaction at our willingness to forward their benevolent design. May the Lord give his blessing to what we have purposed, and hope soon to take in hand in His name.

"We have lately made arrangements for a regular system of country preaching. In the course of two months we preach alternately in Five Islands, in Pope's Head division, at John Williams' estate, and at other places in the neighborhood of St. John's; and the attendance is such as to afford us encouragement. We beg you to remember us, and our negro flocks, in your intercessions at the Throne of Grace.

"EUGENE HARTVIG."

## EXTRACT OF A LETTER FROM BROTHER GEORGE BAYNE.

*Gracehill, February 6th, 1837.*

“DEAR BROTHER,—Since the receipt of my letter of May last, you will probably have been expecting again to hear from me, and certainly my silence was not occasioned by want of subjects. One cause of it was the severe illness of my dear wife, during the whole summer. Her weakness was great, requiring my constant attention, day and night. Her complaint appears to have been brought on by over-exertion during the period of my illness, that of our two children, and Brother Miller, during the latter part of 1835 and beginning of 1836, immediately before the birth of our youngest child. When first attacked, she thought she should not recover; but the Lord heard our prayers, and blessed the means resorted to for her recovery. And though I was myself brought very low, owing to want of sleep and rest, hitherto has the Lord preserved us, and blessed our work, or rather His work committed to our hands. Our doctors say that a visit to our native country is very necessary, and, if we could remain there only a few months, it would do us both much good. Though I think with them, yet, when I consider what there is to be done, how great is the harvest, and how few are the laborers whom the Lord has seen fit to leave in this part of His vineyard, I cannot request leave of absence, without sometimes feeling as if it would argue a want of faith and confidence in Him, who has never yet failed to support and sustain us.

“But I must now write of what we have been doing since my letter of August, 1835. In that letter I mentioned that, though by the Lord’s mercy our dwelling and church had been spared, all our fences and enclosures were completely destroyed by the hurricane. To raise grass for the horse, vegetables or provisions for ourselves and servants, was meanwhile out of the question, unless the ground were properly fenced in, as we are surrounded on all sides by stock (or cattle) estates. To effect this object was one of our first endeavors, and I am thankful to be able to inform you, that by the kind assistance of our neighbors, we have succeeded in inclosing five acres, with a good paling, which is already painted, and the ground within it is in readiness for cultivation, as soon as the Lord shall be pleased to send a fertilizing rain.

“From the time that the new church was erected, which is as near to the southeast as the old one was to the northwest of our dwelling, there still stood a wooden building, 24 feet by 14, in front of it, so that there was no yard for the people to assemble in. Having ascertained the possibility of this being moved, during the week ending August 30th, I mentioned, at the conclusion of some class meetings, our wish to have it removed on that day. In the morning, previous to our sitting down to coffee, 23 men had assembled for the purpose, and, in a short time, there were 30. These men, by means of a large tackle borrowed of a neighboring

manager, together with planks and pieces of scantling, removed the house to its proper place, though certainly with very hard labor, the frame being of pitch-pine. When the day was ended, I asked their charge. Their answer was, 'Nothing, we did not come for the sake of money.' Many came afterwards, bringing a little money, saying, they had been unable to give us their labor on the above day, but that they would help to bear the expenses. And this spirit being kept alive for some time, 17*l.* 12*s.* 6*d.* was collected. Considering the scarcity of provisions, the above sum may be considered, in respect of means, as three times as much as in a plentiful season.

"We have since had the school-room cellar sunk, floored, plastered, and put into as good order as was practicable, for the better accommodation of the children. By this means, Brother Miller has space afforded him, for separating such as are reading, writing, ciphering, or spelling. Eighteen or 20 write, and some of them appear as if they would attain considerable proficiency in this useful art.

"My wife employs an equal number of the bigger girls at needle-work, from half-past one o'clock to three in the afternoon, in her speaking-room. Owing to the scarcity of provisions, the attendance is not near so good as it otherwise would be;—the parents being glad to send such of their children as can be employed for their meat, to those who want them. The average attendance, at present, is about 120.

"On *January 22d*, I began a Sunday evening school for those that are too old to attend the day-school, as I knew many were very anxious to learn to read, but had no opportunity.

"Brother Harvey sent me a supply of large print card papers, published by the Sunday School Union, by means of which, pasted upon linen, and tacked to rollers, I have been able to commence my Sunday evening school. On the first night, I neglected to number my scholars; but on the second, 75 were present. The church having three roofs, the two inner plates are supported by 10 wooden pillars: to each, by a projecting piece of iron, a glass shade for a candle is suspended. On each pillar I placed a card, and divided the 75 into so many parts, putting over each one of my adult scholars, and going about myself as general teacher, and keeper of order. You may understand something of the pleasure I experienced, when the whole machine of instruction was fairly in motion.

"While the above things have been going on, thanks to the Lord, other branches of our duty have not been neglected. Our daily evening meetings for the different classes are still held, and have been well attended, viz:—Monday night, for the excluded; Tuesday, for the new people; Wednesday, for the candidates for baptism or reception; Thursday, for the baptized; Friday, for the candidates for the Holy Communion; and Saturday, for the communicants. This regular routine of instruction, as it may be called, at which we expect each in his or her turn to be present,



has by the Lord's blessing brought many careless ones to be faithful attendants, and to value the privileges, which they had before slighted. Another benefit has also arisen from the above regulations:—that many managers apply to *us*, and not to the magistrates, when any of our people misbehave.

“On one estate, where the Lord blessed our endeavors to settle some disputes with the negroes, the gentleman has had a house fitted up with benches for the people to sit on, with a table and chair on an elevated platform for the accommodation of a Missionary. He sent me word by the assistant, that the people could assemble there when we or any Missionary visited the estate. I might mention other proofs that the Lord has given us favor in the sight of the planters: 17 pounds of fresh beef were sent us on Christmas eve by one, and a quarter of mutton on January 10th by another. We have not had a blade of grass for the last three months, but have been allowed to send a cart to almost all the estates in our neighborhood for cane-tops, which are good food for horses. This is a considerable saving in our expenses.

“Since the collection of 18*l.* 6*s.* 1*d.* for the Bible Society, as mentioned in my last, the further sum of 17*l.* 0*s.* 7*d.* has been quietly brought in by our people when they came to the speakings. We are now anxiously looking out for a supply of Bibles for those of our people that want. Since my last, I have disposed of 23 Testaments.

“We were thankful for the large supply of hymn-books sent to Brother Hartvig, of which we have sold 50 to eager purchasers. Of the 60 text-books sent out by the Barbadoes planter, and which, owing to the severe weather, did not arrive till the 4th instant, we have already sold 40. By pointing out the memorial days, and enlarging a little on the cause of their being such, our people become better acquainted with the history of our church, her ordinances and discipline, &c.

“I would, by this opportunity, beg you to return our grateful acknowledgments to the committee of the Religious Tract Society, for their kind grant of publications for the Missionary family here.

“Our Friendly Society, begun January 31st, 1835, has been of essential service. On December 27th last, when its half-yearly meeting was held, it consisted of 880 members, of whom 570 were present on that occasion. From the 1st January to December 27th, 1836, the amount of subscriptions received every fourth week was 62*l.* 9*s.*, and the total disbursements 513*l.* 12*s.* 2½*d.* To the sick and convalescent, 210*l.* 9*s.* 8½*d.* To old and infirm persons, (who may, perhaps, have subscribed 1*l.* each,) 155*l.* 4*s.* 9*d.* was dealt out in weekly sums of 1*s.* each, without which, humanly speaking, many of them might have perished for want. Funeral expenses amounted to 52*l.* 5*s.* 6*d.* Without this assistance, some persons could not have been decently interred. Casual relief and assistance, principally to members, for purchasing young stock, when the old, or grown, had been lost by accident or dis-

temper, 42*l.* 19*s.* Presents to the young children of members, 10*l.* 4*s.* For a horse to fetch the remains of deceased members to our burial-ground, 30*l.* A hearse we have not yet procured. Attending to the affairs of this society occasions the Missionary much additional labor of body and mind, as a faithful discharge of a director's duties requires him to keep up his knowledge of the circumstances, wants, merits, &c. of all within his prescribed sphere of action. But by attending to, and being acquainted with, both their temporal and spiritual concerns, we have a double hold upon them, and we observe with pleasure the advancement of social feeling and mutual interest in each other's well-being.

“In the course of 1836, two Brethren and 12 Sisters were appointed helpers, or assistants; 30 couples were regularly married; 44 children and 23 adults were baptized; 62 were received into church fellowship, and 93 re-admitted to the same; 176 were added to the class of candidates for baptism or reception; 45 were admitted to the Holy Communion, and 36 re-admitted; 31 became candidates for the same, 16 came from other congregations, and 9 moved from us. At the close of 1836, our congregation consisted of 808 communicants; 303 baptized, not yet communicants; 228 candidates for baptism, or reception; 206 new people; 545 children under 13 years of age; 157 excluded, whose names are again entered on our books, and who attend our services on Monday evenings. In all, of 2327 persons under our care, 92 more than at the close of 1835. In 1836, 40 adult members and 4 children departed this life, and 43 were excluded from church fellowship.

“*February 22d.*—“I was prevented finishing this in time for the last packet, and I would now fill my sheet with what is most on my mind. Our 60 text-books prove too few, as many still wish for it, and we have only one left. We thank the Lord that the desire to learn to read, which showed itself as soon as the generous grant of the British and Foreign Bible Society to the manumitted slaves was made known here, is manifested more and more. Last Sunday night, 88 individuals, from early youth to hoary hairs, were present. Brother Miller, Sister Bayne, and myself, and a number of my morning scholars, were closely engaged till ten o'clock in the work of instruction. After I had two or three times called out, ‘It is ten o'clock,’ many voices answered, ‘Is it ten o'clock already?’

“Many of our people wish to have the Pilgrim's Progress. As it is a work calculated to convey much instruction, and is well suited to their capacities, we should be exceedingly glad to have it in our power to supply them. Brother Miller brought a few copies, which we sold at 1*s.* each.

“We should likewise be very thankful for a supply of card-papers, published by the Sunday School Union; also of the Instructor, Parts I. and II. Slates, pencils, paper, and quills, would

also be desirable. What is bought in the stores, is frequently of very poor quality.

“Sister Bayne and I went yesterday to visit on the estate Delaps, where the before-mentioned house has been fitted up. After visiting at the great house, we were led by the assistant *John* into the building alluded to, which we found capable of containing about 80 persons. It is well ventilated, having seven windows and two doors; a square table and pulpit in front, at the north side; a lime floor, and a set of new well-made benches. Seven old sisters and one brother were seated in their white dresses, awaiting our arrival to partake of the Holy Communion. ‘Well,’ thought I, looking around and seeing every thing arranged after our usual manner, ‘can this be called a heathen country? Here we are not merely tolerated, but favored to meet even with nursing fathers.’ (Isa. xlix. 23.) I promised to preach there on Sunday, 26th instant, it being half-way between Gracehill and Newfield.

“In October last, another preaching-place was established on the estate called Adney’s, which is nearly central between Cedar Hall, Gracebay, and Gracehill. The manager having kindly offered the boiling-house for the purpose, Brother Miller went there on the 30th, and preached from Col. i. 27, 28, v. There were about 200 present. He told us it was a most interesting sight to see the people coming, some with a chair, some with a little bench, others with a piece of wood on their heads, for a seat; women carrying a child in their arms, and a seat on their heads, and all inquiring, ‘Is massa come yet?’

“After the preaching, the old people came flocking round to shake hands, and thank me for coming.

“It appears evident that our gracious Lord accompanies the different means used for the advancement of His kingdom with his special blessing. He has evidently His work in the hearts of many. Not a few, who had for many years been excluded, are again numbered among us, and prove an honor to the faithful shepherd.

“Recommending myself and family, and our whole congregation, to the love and prayers of all who love the Lord Jesus, I remain, &c.

Geo. Bayne.”

## 2. BARBADOES.

EXTRACT OF A LETTER FROM BROTHER JOHN ELLIS.

*Bridgetown, Feb. 25, 1837.*

“DEAR BROTHER,—I am thankful to be able to inform you of our safe arrival at this place on the 21st inst. We should have had a pleasant voyage, had it not been for the constant sickness of our little boy: from the first to the last, he did not enjoy one day’s



health. Sister Ellis was also very sea-sick ; so that for some time they were both confined to their berth.

“ I am unable as yet to say any thing concerning the state of this Mission, as I have not even visited the other settlements ; and as no evening-services are held here, I have seen but few who belong to the congregation. We purpose, during the course of next week, to visit Sharon and Mount-Tabor, and endeavor to become acquainted with the state of things at those places.

“ *March 30th.* We find the weather hotter here than in any island I have been in before. We are, however, thankful to be able to make a tolerably good report of our health. Our little boy has also recovered from the effects of the voyage.

“ I have just received a friendly note from Sharon, in which Brother Klose mentions that they had enjoyed a blessed Passion-season and Easter, and that 212 had been joined to the church there since Easter last year. Here, in Bridgetown, we had also the joy to see the meetings well attended ; and, from the expressions of some of those present, we have reason to hope they were made a means of grace. Twenty-three have been added to our fellowship by baptism and reception since Easter last year, and one confirmed. The preachings continue to be numerously attended ; but not so many come to the speaking with the new people as we could wish.

JOHN ELLIS.”

FROM BROTHER ZIPPEL.

*Mount Tabor, Jan. 22d, 1837.*

“ DEAR BROTHER,—MY last to you contained the melancholy intelligence of the happy departure of our dear Brother Taylor. The present letter is to inform you of the well-being of the whole Missionary family, though the yellow fever is still lurking about the town.

“ Herewith you will receive the statement of expenses incurred in the erection of our new school-house. I was in hopes of being able to finish the building at a less cost, but have been disappointed. On Dec. 4th, we opened it with 60 children. The parents, Mr. Sharp, the attorney of Haynesfield, and his family, and several other gentlemen, being present on this occasion, we held a sort of examination, which seemed to give general satisfaction, especially to the parents, who by their looks, full of joy, testified, that they rejoiced that their children had been born at a time so very different from that in which their own lot was cast in childhood. The number of day-scholars has now increased to 90, which requires an assistant female teacher, to take charge at the same time of the sewing-school. We hope the day-school will maintain itself. The evening-school is at times attended by nearly 200, to accommodate whom we have suspended lanterns in the gallery of the school-house ; and the New Testament class of about 30 young people is

kept in the chapel by our Brother, Benjamin Easyhall. To hear the latter explain the Scriptures to his class would, I think, both delight and astonish you.

“The spiritual labor among our flock is very encouraging, and we humbly trust, our Saviour deigns to bless it, and to be with us. He has graciously given us health, and thus enabled us to labor in his vineyard without interruption.

“Some time after Brother Taylor’s departure, Brother and Sister Oerter moved to town, to care for the congregation there, until the arrival of Brother and Sister Ellis. At Sharon, where the greatly increased congregation cannot be accommodated, Brother Klose is building a spacious gallery, which will very considerably augment the number of seats. I believe you have been already informed that the congregation will bear the cost. They appear to contribute very readily. The floor has been lowered three feet, to give it the requisite height. Preparations for building the additional school-house at Sharon are in progress: I suppose in about three months it will be finished. It is much needed, as the day-school increases very rapidly.

“Your letter of November to Brother Taylor, which came to hand on the 15th inst., informed us of an additional grant from Government; of which you have kindly appropriated to Bridgetown station 390*l.*, including the third to be defrayed from our Mission-fund. For this we feel truly thankful to our Lord, who thus disposes the hearts of men, and directs them like rivers of water. This help, in a case so much needed, is an additional proof of His thoughts of peace towards this place, which, under peculiar, and often sorely trying circumstances, has been brought thus far. Whenever I am favored to address the attentive congregation, which fills the spacious and beautiful place of worship, and see these monuments of our Saviour’s answers to our prayers and tears, I am overcome with feelings of joy and gratitude.

J. G. ZIPPEL.”

### 3. ST. KITTS.

EXTRACT OF A LETTER FROM BROTHER THEOD. ROEMER.

*Basseterre, April 6th, 1837.*

“DEAR BROTHER,—My letter of the 28th January will have informed you that Brother Simon and myself were on the point of returning, each to his former post. This exchange took place on the 14th February, since which date I have been again stationed at Basseterre. Brother Simon’s health has improved since he resumed his residence at Bethesda, though it is far from being perfectly re-established. Mine, on the other hand, has been so seriously affected, that I have had frequently to omit the evening services,—and for several days I was confined to my bed. I cannot be sufficiently thankful for the measure of health which was vouchsafed to Sister Roemer, with-

out whose faithful assistance during this season of trial I should have been in the greatest distress and perplexity. The Sunday services I was enabled, by the Lord's gracious help, to perform, though in much weakness. The extraordinary drought which has prevailed in this island, for the last few months, has had such an effect on my digestive organs, that I have had to suffer almost constantly from headache and other annoying ailments, by which, and by uninterrupted and very harassing official duties, my spirits, I confess, have been much depressed. It is remarkable, that while we have been suffering from excessive droughts—the water for the supply of our family having often had to be fetched from a distance of a mile and a half—at Bethesda no such want has been experienced. The cause of this difference is probably to be sought for in the fact, that Bethesda lies to the northward of the ridge of hills, which runs the whole length of the island, whereas Basseterre is situated to the southward. Brother Seitz has been complaining of a nervous affection of the eyes, but now reports himself better.

“ We were lately honored with a visit from our new governor, Sir Henry Light, who was pleased to call upon us for a report of our Friendly Society, which we in consequence drew up and presented to him. His Excellency's favorable attention appears to have been directed to these institutions, to the beneficial operation of which he is inclined, in no small degree, to attribute the tranquillity prevailing among the negroes in these critical times. Our Missionaries, it seems, have obtained the credit of being the first to establish these Societies, both in Antigua and St. Kitts. Our Friendly Society consists of 950 members ; we have received at different times 1000 dollars, and already paid to various sick and needy members about 250, agreeably to the rules laid down. The management of the business connected with these institutions makes, as may be supposed, a very serious demand upon the repose and strength of a Missionary ; for, as the negroes cannot be bound to particular times, he must be always ready to break off from other occupations, in order to attend to them.

“ In the beginning of March, we had a visit from Mr. Wheeler, an agent of the British and Foreign Bible Society, during whose abode in the Islands, a public meeting was held in the court-house at Basseterre, to promote the objects of that noble Institution, at which several interesting addresses were delivered. On the 14th a similar meeting took place in our church, for the purpose of encouraging the negroes of our congregation to subscribe for the purchase of the Scriptures. In consequence of this meeting, we have now about 150 names on our list, and have sold a considerable number of copies. We earnestly hope and pray, that the zeal which has been excited may be lasting. At Bethesda many willing purchasers of Bibles or Testaments were likewise found ; at Bethel, fewer, owing in part to the poverty of the negroes. Whatever tends to promote among our people the study of the Word of God, cannot but be important to us : we therefore willingly undertake the labor of distri-



buting copies, by sale or otherwise, and giving advice to applicants for them, according to the best of our ability.

“Of our schools in this place and neighborhood, I am sorry to be unable to make a very cheering report. Owing to the frequent changes which have taken place, the loss of able Missionaries, the frequent illnesses of the survivors, and other trying circumstances which have befallen this Mission during the past year, our activity in this branch of labor has been materially lamed. As long as there is but one brother to care for this numerous congregation of more than 2500 souls, it is manifestly impossible that any large portion of his time should be devoted to the superintendence of schools; but as soon as we obtain the reinforcement which we have been so long expecting, and of which we have been so painfully disappointed, through the inscrutable Providence which removed the Brethren Taylor and Eder from the scene of their useful labors, I hope we shall exert ourselves to recover the ground we have lost.

“Notwithstanding the sickly season,—the small-pox being fatally prevalent, both in town and country,—the services of the Passion-Week and Easter were numerously attended, here as well as at Bethesda. We pray, that the history of our Saviour’s last sufferings, bitter death, and victorious resurrection, may not have been heard in vain by the crowds who flocked to the house of God for this purpose; but that the fruits of that faith, which has been purchased by the Son of God, and is freely bestowed on all who feel their need of it, may be made manifest in the walk and conversation of the members of our several congregations.

THEOD. ROEMER.”

### TOBAGO.

#### EXTRACT OF A LETTER FROM BROTHER J. T. LIGHT.

*Montgomery, April 5th, 1837.*

“DEAR BROTHER,—WE praise the Lord for the health we continue to enjoy, though we feel our frail tabernacles, at times, scarcely able to discharge the duties incumbent upon us, or, at least, what we deem to be so. Our time and strength are, indeed, fully employed,—nor would we desire it to be otherwise. Since Easter, 1836, there have been baptized 8 adults and 7 children; received into church fellowship, 13; in all, 28. Admitted to the Lord’s Supper, 17 persons. Departed this life, 13 adults and 3 boys; total, 16. Disowned, 4.

“The meetings during the Passion-week were well attended, the chapel being nearly full every night. On Good-Friday, though the estates in this neighborhood were, for the most part, at work, the forenoon service was crowded with people, and great attention prevailed. On Easter-Sunday, in the morning, a goodly company surrounded our burial-ground; when the words, ‘The Lord is risen,’ cheered our spirits. At the forenoon service, both chapel and school-

house were crowded ; and there were about 200 outside, reposing themselves under the shady trees, who could not gain admission. We have reason to believe that this season has been blessed to many hearts. The seed has been sown, and we trust the time for ingathering is not far distant, and that the time will soon follow when they that sow, and they that reap, shall rejoice together.

J. T. LIGHT."

## 5. JAMAICA.

EXTRACT OF A LETTER FROM BROTHER JACOB ZORN.

*Fairfield, March 22d, 1837.*

"DEAR BROTHER,—A variety of official duties, requiring immediate attention, have prevented me from writing to you till the weekly post-hour is nearly arrived. I can do little more than send you a copy of the return of our negro congregations, and beg you to furnish our Mission-Board with a copy of the school returns, which I forwarded to you last week. Of our progress in building the school-houses to be erected with the aid of the parliamentary grant, we cannot boast ; but perhaps we shall be excused, on the score that one cause of the delay is our unwillingness to take unreasonable estimates for contracts. Here, at Fairfield, we are waiting for the Committee of the Refuge to put up their new building, that we may purchase their former one for the day-school. As yet, we must keep the day-school in the chapel. We ought, at the same time, to have the chapel enlarged. It is only half spacious enough ; the hope that the congregation will be divided, and one part transferred to Adam's valley, and another to the Savanna, alone, keeps us quiet ; and even then the chapel will be too small.

"At Bethany, Brother Scholefield is going on with the school-room, which is to form the lower part of the chapel ; of course, it will be some time before it is finished. Our Brethren at New-Eden, New-Fulnec, and Irwin Hill, are making contracts. The Beaufort school-house is somewhat nearer its completion than that at Bethany, and will probably be ready in June.

"*New Bethlehem* is peculiarly situated. We wish to purchase the present thatched dwelling for the school, and to erect a new dwelling-house. In that case, about 120*l.* sterling could be allowed for the old building, towards the new dwelling, which would require about 300*l.* sterling more to finish it. If we lose the present opportunity, we do not know when we shall get a proper building there.

"*April 11th.* On the 6th inst. our dear Brother and Sister Ricksecker sailed from Kingston for New-York, accompanied by our best wishes. May they find the invaluable blessing,—health, which they are in search of ! Sister Roemer, who, at the time I last wrote, was in so alarming a state, appears to be recovering,—at least, we hope so ; though, as all the dropsical symptoms have not yet disappeared, our apprehensions have not entirely subsided. Brother Roemer, too,

has been suffering acutely from violent inflammation of the foot, which we hope will now soon be better. His anxiety to assist in the Mission-work, from which he has been disabled for the last six weeks, has added to his distress.

“Of the progress of religious instruction among our people, we hope, the Diaries which we shall soon be able to forward to you, will give you detailed accounts. The return of the numbers of our congregations at the close of 1836, will show you that there has been an addition to them of, at least, 600 souls during the year; but we trust our congregations have increased not only in number, but also in grace. The means of spiritual improvement, especially for the young, have been likewise greatly extended.

“In the neighborhood of this place, the Rev. Mr. Trew has located one of the Mico schools, where a number of children and adults are benefiting by the religious instruction they receive while learning to read the Word of God. We wish these our fellow-laborers in the vineyard, abundant success; and are thankful, since many of our baptized children attend their instructions, that persons so evangelical and devoted have come to our aid.

“In this congregation, Fairfield, there has been an evident increase in intelligence since I left it, seven years ago, which is principally to be ascribed to the school instruction imparted since that time. The ignorance and dulness of many of the aged African slaves was formerly, at times, distressing; and nothing but the consideration, that the good Master of the house will reckon with his servants only according to the talents received, could console us.

“With the increase in intelligence, we think there has been a growth in piety, and a greater reverence for the Word, the commands, and the day of the Lord. The Sabbath is far better observed,—indeed, very few think of doing any work on that day; but in the attendance on the means of grace here, at Fairfield, something remains to be wished, though allowance is to be made for distance, &c. In part, we must blame ourselves; for the imperfect accommodation we have been able to give them, when from 1200 to 1500 attended, and our chapel could not contain more than 700, discouraged, I think, not a few. At the Savanna chapel, on the land given by Mr. Skaife, who has returned to our vicinity again, the attendance is very good for the beginning; the place is nearly full, and more come than we have benches to seat. We hold divine service there every other Sunday. A part of the 200 dollars put into my hands by the New York Female Missionary Society, attached to our chapel in that city, has been appropriated for fitting up the interior; as soon as that is done, it will be ready for consecration.

JACOB ZORN.”



*Catalogue of the Negro Congregations in Jamaica, at the close of 1836.*

<i>Stations.</i>	<i>Communi- cants.</i>	<i>Baptized Adults.</i>	<i>Baptized Children.</i>	<i>Candidates for Baptism, New People, &amp; Excluded.</i>	<i>Total.</i>
Fairfield - - -	687	343	573	1055	2658
New-Carmel - -	232	259	500	1014	2005
New-Eden - - -	260	244	265	365	1134
New-Fulnec - -	160	193	271	352	976
Bethany - - -	111	120	200	300	731
New-Bethlehem	110	107	119	293	629
Irwin-Hill - - -	129	105	180	195	609
Beaufort - - -	49	80	101	157	387
Total - - -	1738	1451	2209	3731	9129
				Increase in 1836 - - -	608

JACOB ZORN.

(Translated for the Missionary Intelligencer.)

IV. EXTRACT FROM THE REPORT OF THE DIRECTORS OF THE SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHEN, READ AT THE ANNUAL GENERAL MEETING AT BETHLEHEM, PA., AUGUST 21ST, 1837.

Since the last annual meeting the current business of the Society has been regularly transacted by the officers, appointed for that purpose. The Board of Directors, however, but seldom had occasion to meet for common deliberations. The last meeting was occasioned by the proposal, to postpone the general meeting this year from the 21st of August to the 21st of September next, on which day half a century will have elapsed since this Society first met at Bethlehem, and regularly organized itself. It being, however, apprehended, that it might be inconvenient, particularly for the more distant members, to assemble on the last mentioned day, so late in the season, it was deemed best, solemnly to commemorate this event at the next annual meeting, and, for this purpose, to preface the usual Report of the Directors with a general view of the origin, progress, and activity of the Society during the past 50 years. It is particularly gratifying to announce, that again a couple, from our district, has been called to labor in our extensive missionary field; Brother and Sister William Prince, heretofore members of the Brethren's Church at New-York, but who have resided at Philadelphia since last spring, having received and accepted a call to engage in the service of the Mission in Jamaica. The flourishing and spreading Missions of the Brethren in the West Indies requiring an increased number of laborers, more particularly on account of the great activity displayed in the business of education since the emancipation of the slaves in the British islands, it is very desirable, that in our congregations in this country, in which a knowledge of the English language is pretty generally diffused, brethren and sisters may always be found ready and willing to devote themselves to the missionary service,

and especially, that from among our youth some may be trained to become assistants in the work.

We now proceed to give an account of our Missions among the Indians, beginning with the

*Mission at New-Fairfield, U. C.*

The revival in the Indian congregation at that place, which was noticed in our last Annual Report, and which had been brought about by particular occurrences, was indeed not so permanent and extensive, as regards its consequences and effects, as could have been desired; yet it has, without doubt, left many a salutary impression, and produced many a fruit of righteousness. Our Missionaries at that station have continued faithfully to labor for the good of the souls committed to their care, and gladly availed themselves of such opportunities as offered, to be instrumental in the conversion of heathen Indians. The various religious services, but particularly the celebration of the Holy Communion, of our memorial-days, and of the church-festivals, were not unaccompanied with the Divine blessing. The baptism of adult converts, as well as the departure of persons that had proved unfaithful to their baptismal covenant, and returned to the ways of sin and destruction, but had at length again cast themselves into the arms of the Good Shepherd, as wandering and lost sheep, confessing their deviations with sincere penitence, afforded favorable opportunities of impressing the Indians with the necessity of exercising greater diligence in the pursuit of the one thing needful. Still it remains a subject of deep regret, that a truly Christian spirit and conversation has not yet become predominant in this Mission, but that, on the contrary, much that is immoral and shameful continues to manifest itself, so that we are astonished at the patience and forbearance, which the Lord displays towards this poor and sinful people, and that He does not grow weary of having compassion on them. This filled the minds of our Missionaries with the cheering hope, at the close of the last year, that He, our ever faithful Saviour, will keep this Mission under His protecting care. During that year 7 adults were baptized, 6 persons re-admitted, and 4 added to the communicant flock. At the close of the year 1836, the Indian congregation at New-Fairfield consisted of 43 communicants, 80 baptized adults, 62 baptized children, and 4 candidates for baptism, together 189 souls. Besides these there are 24, excluded for the present, and 27 new people, together 51, augmenting the above number to 240 persons. If to these be added 42 children, not yet baptized, the sum total is 282 persons. Since then, as far as our intelligence reaches, some more adults have been baptized, and others re-admitted to church-fellowship.

The school has been regularly kept, and attended by about 50 children. The health both of the Indians and of the Mission families has, in general, been good; and as regards their outward concerns, the latter were so much blessed by Providence, as to

have it in their power to minister in some measure to the necessities of the indigent. About the beginning of last winter, however, so great a scarcity of the necessaries of life prevailed among the Indians, that it became entirely impossible to supply the wants of every destitute individual. For, on account of the unfavorable weather last fall, the crop of Indian corn, constituting the principal bread-stuff of the Indians, had turned out scantily; nor had their fall-hunt proved very successful, as the quantity of game is every year diminishing in that part of the country. To these causes of distress were superadded the high prices of the most necessary articles of food, which continued to rise, and caused the distress of the Indians, who were destitute of money, to reach a fearful height, this poor congregation being afflicted with actual famine. It was, indeed, a matter of gratitude, that some relief was afforded by the punctual payment of the annuity of \$400, on the part of the Government of the United States, made, as usual, at the beginning of the year, as well as by the payment of \$950, made soon after by the British Government, as an indemnity for the losses, sustained by the inhabitants of Fairfield during the last war between England and the United States; yet, in consequence of the few means of earning a livelihood, possessed by the Indians, it proved altogether inadequate to their wants. We trust, that this year's produce of the gardens and fields has since terminated that great and grievous distress.

The present circumstances of the Mission among the Indians at New-Fairfield are such, as to render it doubtful, whether it will be possible for it to maintain its present location much longer, on which subject we have to communicate to the Society the following information.

Already in September of last year, a negociation was entered into with the Indians by Sir Francis Head, Lieutenant Governor of Upper Canada, who, in travelling through the vicinity, paid a short visit at New-Fairfield, and was subsequently continued by his agent, Colonel Clinch, the immediate result of which was, that in December a treaty was concluded by a very small majority of the Indians, agreeably to which that part of their land, which lies north of the river Thames, and through which the highway passes, was ceded to the Provincial Government of Upper Canada, in consideration of an annuity of \$600, and a compensation for the improvements made upon it. The minority, not satisfied with the provisions of the treaty, by which they would lose at least two-thirds of their arable land, together with their sugar-camps and other improvements, all of which are situated on the land lying between the river and the highway, petitioned the Lieutenant Governor, to make the highway and not the river the boundary-line between their land and the ceded tract, and to allow them besides a reserve of  $1\frac{1}{2}$  square mile, including the site of the old town. The Missionaries, who appeared to have been intentionally disregarded in the progress of these negotiations, also addressed a written remonstrance against them to the Lieu-



tenant Governor, and supported the petition of the minority. And believing, that the Lieutenant Governor might not be fully acquainted with the terms, on which the land in question has been held, they sent him copies of the Orders in Council, which show, that this land was by no means placed by the Government of Great Britain at the disposal of the Indians, but given to the Society of Moravian Brethren, in trust, for the benefit of their Indian converts, wherefore the latter properly have no right to dispose of it without the knowledge and consent of the Trustees. This memorial may have contributed to induce the Lieutenant Governor subsequently to accede to the request of the minority, and to make the highway the boundary-line. Instead of a reserve of  $1\frac{1}{2}$  square mile, he offered them, however, only 200 acres, including the site of the old town. The decision of the Lieutenant Governor on both points was communicated to the Indian congregation, at Easter, by Colonel Clinch, and the annuity of \$600 paid at the same time. Greatly rejoiced at this, the Indians, constituting the minority, likewise signed the treaty of sale, so that the affair may now be considered as settled, the Missionaries at New-Fairfield, as well as the Provincial Board of this district being of the opinion, that no further change is to be expected. The whole course of proceedings in this matter has been communicated by the Provincial Board to the Board of Directors of the Unity, by whose direction a report of the transaction has also been forwarded to their Mission Agent in London, Brother Peter Latrobe, through whose intervention it is hoped an arrangement may be made with the proper authorities, whereby the possession of the remaining land belonging to New-Fairfield may be better secured than has hitherto been the case, and the Indians precluded from disposing of that likewise, without the concurrence of the Trustees. As that portion of them, who were originally in favor of ceding a part of their land, consisted chiefly of such as had long since contemplated removing from New-Fairfield, and had expected to become possessed of the requisite means by the annuity of \$600 and the compensation for their improvements on the ceded tract of land, they were highly displeased with the alteration of the boundary-line, in compliance with the petition of the minority, their hope of obtaining said compensation being thereby disappointed. This occasioned great bitterness and discord, which could only be allayed, through the interposition of the Missionaries, by an arrangement, agreeably to which the compensation for the improvements is to be defrayed out of the first and the succeeding payments of the annuity, on which account Brother Luckenbach has also applied to the Lieutenant Governor for an advance. The desire of emigrating becoming more prevalent in the congregation, two-thirds of the inhabitants of New-Fairfield finally prepared for their departure. This has actually taken place. Brother Jesse Vogler, who had previously been instructed to accompany the emigrants, set out with a part of them on the 17th of July, in about 20 canoes, for Detroit, where he ar-

rived on the 24th, and whither the rest of the emigrants had either preceded or were to follow him. At that place a contract was entered into with the proprietor of a schooner, to convey the whole flock of pilgrims, for a certain sum, across Lake Huron to Greenbay, whence they purposed proceeding immediately by water to the Missouri river. Brother Vogler commends himself, as well as the emigrating congregation, to our prayers, and we certainly wish, and implore the Lord, that He would grant them His protection, and conduct them in safety to a place, where they may form a settlement. Thus has the village of New-Fairfield been deserted by most of its inhabitants, it appearing from a letter of Brother Luckenbach, of the 1st of August, that, including the neighboring Mingoës, but 18 or 20 families, amounting to about 100 persons, have remained behind. Whether these will be able to stay there much longer, especially after the injurious effects of the proximity of white people, who will now settle on the ceded territory, have become manifest, is doubtful. We can do nothing, under these circumstances, but await the further development of affairs, trusting to the wisdom and love of the Lord, so to order all things, that our Mission among the Indians may not suffer too much, but rather be advanced thereby. Wherever the emigrants may settle, the Provincial Board of this district will be intent upon supplying them with the services of missionaries, if it be at all possible.

#### *Mission among the Cherokees.*

Concerning this Mission, which is under the direction of the Provincial Board at Salem, N. C., we are enabled to state only so much as has been communicated to us by our correspondent at that place.

Towards the fall of last year, Brother and Sister Clauder, the Missionaries, not being able to remain in the house, which they had hitherto occupied near Mr. McNair's, his son wishing to move into it, and failing in their endeavors to obtain a temporary dwelling, were necessitated to leave their post for a season, and return to Salem, where they arrived with their four children, on the 29th of September of last year. The circumstances of this Mission continued to be a difficult subject of deliberation for the Provincial Board of that district. In November they had a conference with the Cherokee chief, John Ross, who travelled through Salem on his way to Washington, by which, however, the difficulties of the case were by no means diminished. Meanwhile, as it appeared probable, that the departure of the Cherokees for the West would be attended with considerable delay, it was determined, that Brother Clauder should return alone to his post, as soon as possible, and there await the farther development of affairs. Accordingly he set out for that place on the 1st of March of this year, and was received by the little Cherokee flock with tears of joy. The celebration of Good Friday and Easter was greatly blessed. Brother Clauder took up his abode

chiefly with the Cherokee Brother George Hicks; he, however, travelled about much, and held meetings, which were numerous attended by the Indians. In June, Brother Miles Vogler was sent out to Brother Clauder, as his assistant, and the little congregation of Cherokee converts seemed to rejoice at the appointment of a second teacher. These two brethren have erected a small habitation, in the vicinity of Brother George Hicks. On Sundays the services were attended by about 100 Indians, among whom there were many heathen. The little flock has also received an accession to its numbers by the baptism of several adults.

As the future location of both of our Missions among the Indians is involved in uncertainty, and their prosperity, moreover, opposed by a variety of difficulties, we commend them the more urgently to the affectionate remembrance and faithful intercessions of this Society.

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#### V. NORTH-AMERICAN INDIANS.

1. Agreeably to a letter from Brother Jesse Vogler, the emigrating flock of Indian converts had reached Stockbridge, on Winnebago Lake, in Wisconsin Territory, on the 25th of August. Their progress had been slow, and attended with various difficulties and trials; and some of the children had died on the journey. The 17th of September, which is generally observed at New-Fairfield as the memorial-day of the married and widowed members of the congregation, was celebrated in the forest, in a pleasing and edifying manner.—The emigrants were preparing to pursue their journey; it was, however, uncertain whether they would be able to reach the Missouri this fall.

2. Letters from Salem, N. C., mention the return of Brother Clauder to that place in the first week of September. Before his departure from his station, he had baptized an aged Indian. Since the meeting of the Council, about the beginning of August, at which from 3 to 4000 Indians were present, the minds of the Cherokees were anew so distracted, that the situation of the missionaries became very difficult, and the services were less numerous attended than before. Seventeen of our Cherokee converts had already removed to Arkansas, or purposed emigrating thither this fall. Of the remainder, 13 live so scattered, and at so great a distance, as to be almost out of reach; and of the 22 adults, who are still near to the station, scarcely more than one half could assemble at any one time. At the kind invitation of the worthy Missionary Buttrick, Brother Miles Vogler has proceeded to Brainerd, where he is, for the present, employed in teaching. Brother Clauder will visit the Cherokee flock from time to time, until the affairs of the nation are further developed.



VI. THE FOLLOWING DONATIONS TO THE UNITED BRETHREN'S MISSIONS, RECEIVED IN 1837, ARE HEREBY GRATEFULLY ACKNOWLEDGED :

*Through Rev. Charles F. Kluge, New-York.*

From the Juvenile Missionary Association of the Sabbath School connected with the United Brethren's Church, . . . . .	\$ 8 00
From a Friend, for the Missions in the West Indies, . . . . .	10 00
From Mr. John W. Petri, . . . . .	1 00
From a Friend, for the Mission in Greenland, . . . . .	9 00
From a Lady in Litchfield, Con., for ditto, . . . . .	5 00
From O. B. Butler, Esq., . . . . .	10 00
From Mrs. Sarah Battell, . . . . .	10 00
From Rev. Mr. Forrest, of Delaware County, N. Y., . . . . .	5 00
From Robert Gosman, Esq., Stuyvesant, N. Y., per Dr. M'Elroy, . . . . .	50 00
From "C. R.," a member of the Collegiate Reformed Dutch Church, per Rev. Dr. Knox, . . . . .	200 00
From a Friend in Canada, per Mr. Jesse Talbot, . . . . .	50 00
From Jacob Shatzel, Esq., (of which \$100 for Greenland, and \$100 for Tambookie Mission,) . . . . .	400 00
From Mrs. H. Ireland, . . . . .	3 00
From Mrs. Hannah Lippincott, . . . . .	2 00
From Rev. Kiah Bayley, of Hardwick, Vt., . . . . .	2 50
From Collection in United Brethren's Church, New-York, June 4, after a Sermon by Rev. Dr. De Witt, . . . . .	74 54
From Collection in United Brethren's Church, New-York, December 10, after a Sermon by Rev. Dr. Milnor, . . . . .	76 57
From Female Missionary Society of the United Brethren's Church, New-York, for Jamaica, . . . . .	200 00
From American Tract Society, an appropriation for Tracts, . . . . .	700 00

*Through Rev. David Bigler, Philadelphia.*

Missionary Subscription in United Brethren's Church, . . . . .	79 25
From the Juvenile Missionary Society of the United Brethren's Church, for Jamaica, . . . . .	\$44
From do. do. do. do. for general purposes, 29—	73 00

*Through Rev. William L. Lennert, York, Pa.*

From Rev. Dr. Mayer, . . . . .	1 00
From three Members of the United Brethren's Church, . . . . .	1 25
From Collection in the United Brethren's Church at York, . . . . .	4 50

*Through Rev. John G. Herman, Bethlehem.*

From the Bethlehem Female Missionary Society for Barbadoes, \$30	
From do. do. do. do. for general purposes, 50—	80 00

*Through Rev. John G. Kummer, Bethlehem.*

From the Young Ladies of Bethlehem Seminary, for Barbadoes, \$5 00	
From do. do. do. do. for general purposes, 45 50—	50 50

*Through Rev. Charles A. Van Vleck, Nazareth.*

From the Nazareth Female Missionary Society, . . . . .	20 00
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<i>Through the Treasurer of the Society for Propagating the Gospel among the Heathen, at Bethlehem,</i> . . . . .	11,250 00
Half-yearly Missionary Collections at Bethlehem, . . . . .	81 58
Missionary Collection at Nazareth, . . . . .	31 51
Do. do. Litiz, . . . . .	20 51

*Through Dr. L. Seynisch.*

A Collection made by the Tioga Mission Society, . . . . .	11 83
The Home Mission Society of the United Brethren's Church in New-York, contributed towards the objects of that Association, in the year 1837, . . . . .	165 50







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