

Papers Relative to the
Wesleyan Missions

March 1823 to December 1825

September 1831 to December 1833

June 1834 to September 1834

March, 1835

June 1836 to September 1836

March 1845 to December 1846

June 1847 to September 1847

March 1848 to September 1848

Papers

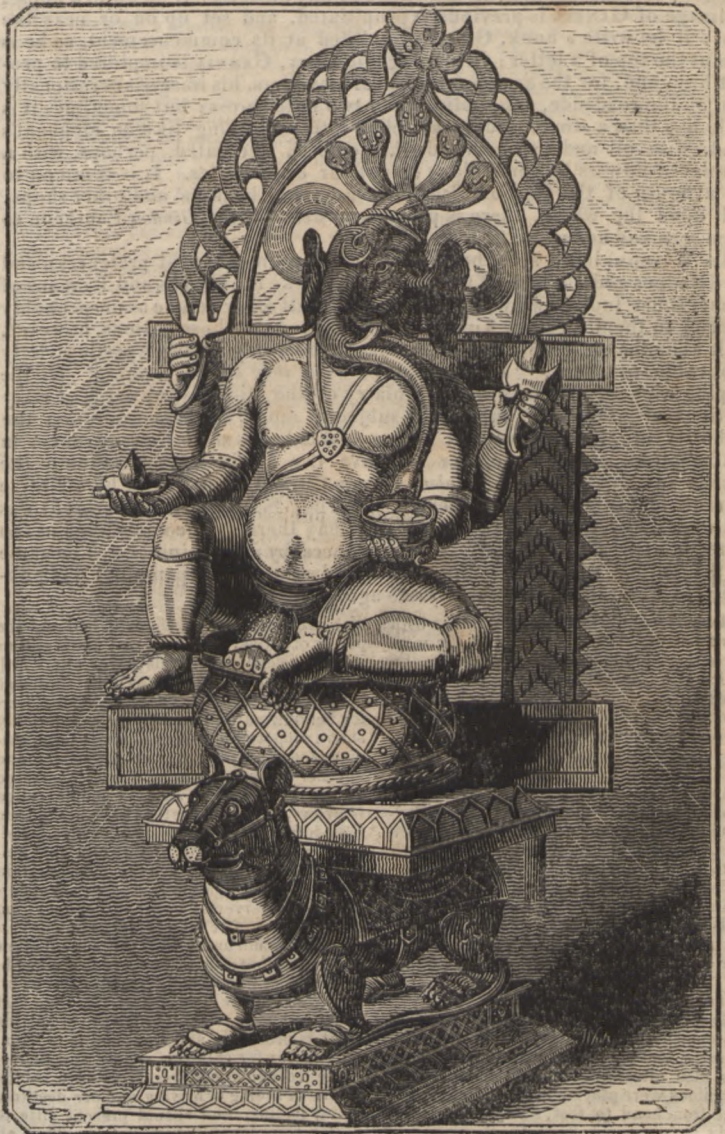
RELATIVE TO THE

WESLEYAN MISSIONS,

AND TO

THE STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



GANESA, A HINDOO DEITY

THE Engraving on the preceding page, is a representation of the Hindoo God of Wisdom, of whom Moore, in his Hindoo Pantheon, gives the following account:—

“GANESA is the *Hindoo* god of prudence and policy: he is the reputed eldest son of SIVA and PARVATI, and is represented with an elephant’s head, an emblem of sagacity, and is frequently attended by a rat, sometimes riding on one, the conduct of that animal being esteemed by the *Hindoos* as peculiarly marked by wisdom and foresight: he has generally four hands, but sometimes six, or eight, or only two. He is invoked by the *Hindoo*, I believe of whatever sect, in the outset of any business: if he build a house, an image of GANESA is previously propitiated, and set up on or near the spot: if he write a book, GANESA is saluted at its commencement, as he is also at the top of a letter: beginning a journey, GANESA is implored to protect him, and, for the accommodation of travellers, his image is occasionally seen on the road-side, especially when two roads cross; but sometimes it is little less than a stone, rudely chiselled into something like an elephant’s head, with oil and red ochre daubed over it, decorated, perhaps, with a chaplet of flowers by some pious neighbour or traveller. It is common to see a figure of the God of Prudence in or over bankers’ and other shops; and, upon the whole, there is perhaps no deity in the *Hindoo* Pantheon so often seen and addressed.”

To WISDOM, in all ages, heathen nations have made great pretences; and the *Hindoos* and Chinese of the present day, like the Greeks and Romans of former times, look down with contempt upon all other people as unspeakably inferior to them, in every kind of knowledge. Like those nations, however, their abominable idolatries have rendered the words of the Apostle strictly applicable to them: “*Professing to be wise, they became FOOLS.*” Of the stupid, wicked, and sanguinary idolatry of the *Hindoos*, upwards of sixty millions of whom are our fellow-subjects, much has been said upon the authority of Missionaries and others. What we shall now advance, in confirmation, and still further to move the Christian compassion of the friends of Missions, will be taken from a pamphlet, published by a Native of rank and intelligence, in Bengalee. That Native (lately deceased) was not even a Christian, and his testimony may therefore be considered as the more pointed, and less likely to be influenced by any prejudice. The name of the author was Brajamohun Majmoodas; and the pamphlet was published at Calcutta two or three years ago.

“I would ask those Pundits, together with their followers, who are averse to the worship of the Supreme God, and devoted to the service of images—Why do you make yourselves the laughing-stock of all sensible men, by considering miserable images, who are devoid of sense, motion, and the power of speech, as the omniscient, omnipresent, and Almighty God? And why do you expose yourselves to the scorn and contempt of all the world, by considering such absurd practices, as playing with the fingers on the mouth, beating one’s sides, snapping the fingers, and stamping with the foot on the ground, clapping with the hands, and singing abominable songs, as spiritual worship?”

“If you say—It can be proved by facts which are perceptible by the senses, that after consecration, the image is animated by God; and that which can be proved in this manner cannot be rejected—

“I reply—Both you and we see clearly that the properties of stone, earth, or wood, which the image had before the consecration, it retains also afterward: for as the flies and mosquitoes were playing before on the whole image from head to foot, so they do afterward; as, previously to the performance of the consecration, the image would break to pieces if it fell on the ground, thus it would

also afterward; as, before, it had not the power of eating, sleeping, and moving, thus it is also destitute of this power afterward. How can it be therefore proved that the image is animated by God? The truth is, that, having heard from your infancy various stories of such a supposed animation of images, you imagine at one time you see an image laughing, and at other times, you perceive grief expressed in its countenance; like the people called Garrows, who, because they have heard from their infancy, consider the cat as a godhead, and see many wonderful things in that animal. It follows from hence that men entertain such absurd imaginations, because their understanding is perverted by what they hear from their infancy. It is singular that our perceptions should agree with yours in all other things, but that only with regard to the laughing of images there should be a disagreement. But what can be more shameful, than that men, endowed with the faculty of judging what is profitable and unprofitable to them, should pray for children, riches, and deliverance from sickness, to such as have not the power of seeing or moving, and are destitute of all feeling, and should present gifts to such a senseless block, in order to obtain all this.”

“If you say—We will follow our inclina-

tions, what reason have you to feel distressed about it? And what necessity is there for saying so much against it?

"I reply—It is in a manner natural to feel ourselves distressed, if we see others in distress; consequently our compassion is excited, by seeing into what a miserable condition you have brought yourselves by your perverse inclinations; and as we feel compassion for you, it is our duty to check these evils.

"We often see a sensible man acting like a mad man. We see that, being alone in the room, he will now stamp with his left foot on the ground, now he will turn his hand round his head and snap with his fingers, now he will breathe with the greatest rapidity, now he will knock with his arms forcibly against his sides, now he will beat himself on his cheeks, now he will bend his fingers and hands and his whole body in various ways. Now who should not feel compassion, on seeing men endowed with understanding, acting thus the part of madmen.

"That men should be capable of bedaubing their face and hands, and all their limbs with mud or even blood, and fighting together, or striking one another with their fists, and committing various such outrageous actions, and playing such gambols as you do before the gods at the festivals, considering these as religious ceremonies, this is hardly credible. Who should not, therefore, feel compassion on seeing men acting in a manner so unworthy of men?

"When you substitute another person in the place of your favourite god, which is regarded by you as a thousand times greater than your Father, and make that person dance before you, and amuse yourselves by ridiculing and reviling him through buffoons, are these works of devotion or of sport? Why do you not consider this? Now who should not feel distressed at seeing men engaging in

such sport and buffoonery with the view of performing a religious action.

"Further, in order to obtain the benefit which is thought to be derived from the Ganges, you dip your old sick parents, at midnight, in the month of December, into the water, and thus kill them; because, in that season, it is so exceedingly cold, and there is such a rough wind, that even in case you should then keep a vigorous young man in the water for two hours, it would be no wonder if he died of it. Moreover, you burn your sisters, whether young or old, and your mothers, grand-mothers, daughters, daughters-in-law, &c. enticing them to consent to it by holding out to them the prospect of entering thereby into heaven, and tying them to the pile with ropes and bamboos. Now it is surely the duty of a benevolent man, if he thus sees others kill their fathers, mothers, wives, &c. to make a stand against such an abomination.

"Now if we see you involved in various kinds of misery, we must of course pity you. In the cold season, you torment yourselves, on purpose, by bathing in cold water; and in the warm season, by sitting between fires, which you kindle. By day and night you are afraid, on account of imaginary evils. Imagining that God is in some places and not in others, you travel about in various countries, and undergo great troubles, and some even die of it. Though you have excellent water, yet you drink brackish water mixed with mire and dirt, and bathe therein (meaning the water of the Hooghly, a branch of the Ganges). Often, single men among you marry many women, whereby they make them miserable, lead them into sin, and expose them to infamy, and bring upon themselves great affliction. You buy a block of stone or earth for twenty or twenty-five rupees, which is less than the price of a horse, and call it your god!"

This is the testimony of a Native as to the state of his countrymen; and it is, surely, sufficiently affecting, and sufficiently in proof of the folly of these pretenders to wisdom. We turn now to the boastful Chinese. Of them, the late Dr. Milne, after a long residence and study of their religion, observes:—

"In no age has China been free from idolatry; but it greatly increased after the time of *Laou-tsze* (A.C. 500), the restorer of the religion of *Taou*; and especially after the introduction of the superstition of *Fuh* (A.D. 81). This last dragged in with it, from the West, a sacred language—the doctrine of a non-entity—the transmigration of souls, the final absorption of good men into Deity; also, a degrading idolatry, and superstitions without number. We recognise in this sect, Indian deities, Indian doctrines, an Indian language, and Indian canonicals. It has carried the Chinese nation farther off from the fountain of life, than it was before. Its influence is very great and very pernicious. It tends to destroy those rational principles which are inculcated in the writings of the learned; without substituting any thing but gross and endless absurdities. The current of Chinese Idolatry, widened and deepened as it flowed, by the accession of tributary streams from Western and Eastern Tartary. Their successive conquerors, along

with their national customs, introduced also their national gods and superstitions. At the present time, the gods of China are, to use an expression of the sect of *Fuh*, '*Hang hoshah-soo*, i.e. in number like the sands of Hang river.' Most of the forms of mythology which make any figure in the page of history, now exist in China. The idolatry of ancient Canaan, of Egypt, of Greece, of Rome, of Chaldea, and of India, are all to be found here, though with some slight variations. China has her Diana, her *Æolus*, her Ceres, her *Esculapius*, her Mars, her Mercury, her Neptune, and her Pluto, as the Western Pagans had. She has gods celestial, terrestrial, and subterraneous—gods of the hills, of the valleys, of the woods, of the districts, of the family, of the shop, and of the kitchen! She adores the gods who are supposed to preside over the thunder, the rain, the fire; over the grain, over births and deaths, and over the small-pox. She worships "the host of heaven, the sun, the moon, and the stars." She also wor-

ships the genii of the mountains, rivers, lakes, and seas; together with birds, beasts, and fishes. She addresses prayers and offers sacrifices, to the spirits of departed kings, sages, heroes; and parents, whether good or bad. Her idols are silver and gold, wood and stone, and clay carved or molten, the work of men's hands. Her altars are on the high hills, in the groves, under the green trees, on the sides of the high-ways, on the banks of canals, in boats, and in ships. Astrology, divination, geomancy and necromancy, everywhere prevail. Spells and charms, every one possesses. They are hung about the neck, or stitched up in the clothes, or tied to the bed-posts, or written on the door; and few men think their persons, children, shops, boats or goods, safe without them. The Emperors of China, her Statesmen, her merchants, her people, and her PHILOSOPHERS also, are all idolaters.

"With regard to future retributions, those of the sect of Confucius profess to know no life to come, but that which their children and posterity shall enjoy on earth; hence their views rise no higher; in this, their fears and hopes seem to terminate.

"The elysium of the West, which the followers of *Fuh* look for, is such as the deluded imagination of an Asiatic would naturally paint. Fortified palaces—groves of trees, producing gems—pools of fragrant water, yielding the lotus flower, as large as the wheel of a cart—showers of sweet odours falling on a land, the dust of which is yellow gold—myriads of birds of the most exquisite plumage, singing on trees of gold, with the most harmonious and ravishing notes, of a hundred thousand kinds, &c. &c. Such is their paradise; but in conformity with the comparative contempt in which the female character is held throughout the East, they exclude all women, as such, from a participation therein: I say, as such, for these females who have acted well on earth, are first transformed into men, and then admitted into that palace of delights.

"The sufferings of the TARTARUS, which their terrified imaginations have figured, are represented in pictures, as the punishments in purgatory and Tartarus were exhibited in

the Eleusinian and other heathen mysteries; with this difference, however, that these are exposed to public view; those were seen by the initiated only.

"But it would be endless to mention the different parts of their complicated system, in which scarcely any thing but darkness, confusion, or absurdity, is palpable.

"In this gloomy labyrinth, to look for a system of religion, suited to the condition of man, and adapted to make him wise, virtuous, and happy in this world, and eternally blessed in that which is to come, would be as vain as to seek the reviving light of the sun in the thick darkness of midnight. There is reason to believe, that this heterogeneous mass of dogmas, many of which are not less absurd than unintelligible, has given rise to many and great evils among the Chinese.

"Female infanticide, which still prevails in China, if it did not originally spring from their doctrine of YIN and YANG, which sets every thing masculine in so exalted, and every thing feminine in so inferior a light, was, doubtless, greatly increased thereby.

"Their general belief in the mesempsychosis, and in the inevitable decisions of a numerical fate, prevents the cordial exercise of benevolence and beneficence. Their cold-hearted philosophy, indeed, teaches and applauds the practice of alms-deeds. Charity falls clear, as the dew-drop, from the lips and pens of their sages; but often freezes ere it reaches the ground. Even the natural desire which all men, as human beings, feel to assist their fellow-creatures in distress, is greatly weakened in China—often entirely counteracted by a fear of opposing the will of the gods, who send men back to endure poverty and misery in this world, as a punishment for the crimes of a former life; or by a belief that all efforts which tend to counteract the decrees of fate, are not only fruitless, but wrong; or by a criminal selfishness, hardness of heart, and indifference to other people's happiness, which sometimes allows them even to sit still at ease, and suffer another man, close by, to drown in the waves, or his property to consume in the flames, when a little effort on their part might save both."

Let the Reader then go and meditate on Hindoostan and China, both together containing perhaps one half of the human race—the most populous countries of our globe, and yet in this state of darkness and alienation from the true God, and Jesus Christ whom he hath sent! Oh, Christian Reader! bear them to the throne of grace, and pray, that, upon them, the true light may soon shine;—speak of their case to others, and engage their prayers and liberalities with your own, for an increase of Bibles and Missionaries, that these seats of Satan, and regions of darkness, may become "*lands of vision*," and the dwelling places of the Most High!—so it shall be ultimately, "FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

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THE INTERIOR OF A MONKEY TEMPLE, IN CHINA.

THE Plate herewith given presents to the Reader a View of the Interior of a Monkey Temple, in China, and of the Priests in the act of adoring these animals. That human minds should be debased so low—that superstition should prostrate an immortal spirit, capable of God, and of the ennobling sentiments of true adoration, when presented to the best of Beings, before the images of creatures generally held in great detestation by the human race—that not only their images should be held sacred, but that hordes of living monkeys should be fed and kept in temples erected to their honour, with all reverence and affection, might be considered incredible, were they not incontrovertible facts. This is, however, both an ancient and very extensive species of idolatry, as the following extracts will shew.

“It may at first sight appear incredible that Apes are worshipped in China, and have Pagodas or Temples appropriated to them. In the middle of the Pagoda, of which a representation is given, an Ape is seen mounted on a pedestal which is placed upon an altar sufficiently large to carry the pedestal, the idol of the Ape, the offerings of the devotees, and a basin of copper, on which the Bonza, who is standing by it, strikes continually, in order to excite the devotion of the people, and to call them to the worship of the place. Under vaults formed in the walls of the Pagoda, there are Apes of all kinds in different attitudes: and more advanced in the walls are a kind of

pedestals, similar to that on the altar, and bearing each its Ape. In front of these pedestals are seen other Apes, and before them the offerings which they have obtained from their worshippers.

“It may be observed that the worship of Apes was practised among the ancient Babylonians as well as among the Indians; and it appears that the opinion which has given occasion to this absurd idolatry, in ancient as well as later times, is, that these animals are the lodgments of the departed souls of Heroes and other great men.”

Picart, Ceremonies et Coutumes Religieuses.

The following is the Hindoo Fable, as to these Monkey Divinities.

“The Celestials produced a progeny of sylvan heroes, monkey formed. “TAPANA (the Sun) supremely fervid, was the father of SUGRIVA; INDRA gave birth to VALI, sovereign of the Simian tribes, in splendour equalling his illustrious sire: VRIHASPATI produced the wise, the peerless TARA, the mighty Ape, chief in renown amidst the monkey tribe: the son of DHANADA (KUEVARA) was the fortunate GANDHA-MADANA: VISHWAKARMA was father of the mighty Ape by name NALA, the fortunate, resplendent as the fire, the hero so passing in energy, fame, and valour: VARUNA was the parent of the monkey SHUSHENA: the son of MARUT was HANUMAN, the fortunate, destructive as the thunderbolt, swift as VINATEYA, excelling in wisdom among the chief monkeys. Thus were produced, by millions, monkeys able to assume any form: the great leaders of the Simian tribes produced also a race of heroic monkey chiefs; a numerous host, ready to destroy the ten-headed RAVANA; heroes of boundless energy, in size equal to elephants or mountains; incarnate; in haughtiness and might equalling the tiger and the lion; able to wield in combat rocks and mountains, and tremendously to annoy the enemy with their tails and teeth: skilled in every kind of weapon, they would remove the greatest mountains, pierce the stoutest trees, and in swiftness put to shame SAMADRA, the lord of rivers,

causing him to overflow his bounds; and mounting in the air, seize the very clouds: they could seize inebriated elephants, and with their shout cause the feathered songsters to fall to the ground. For the sake of assisting RAMA was the earth covered with these mighty Simian chiefs; in appearance resembling the assembled clouds, and in size appalling all with terror.

“It may perhaps have been in honourable remembrance of HANUMAN, mentioned above that the large species of Ape has been, and is, so much venerated by certain sects of Hindus. It is very ridiculous to watch their antics in the neighbourhood of some temples where they are protected and fed; hundreds of them may be seen together waiting for their food; and a stranger coming upon them unawares will put them to the rout; and it is highly diverting to see their agility in running up the neighbouring trees, and scampering over the fields and hedges, some with a young one under the arm, and a second clinging to the neck, and, when in safety, chattering and grinning.”

Moor's Hindu Pantheon.

“Hunoomanu, the monkey, has also been placed among the gods, as a form of Shivu. Temples to this god are to be seen; and in some places his image is worshipped daily: he is even chosen by many as their guardian deity. Hunoomanu bears some resemblance

to Pan, and like him owes his birth to the god of the winds. The dog, the jackal, and a number of other animals, have also places

among the Hindoo deities, though they are not so greatly honoured." *Ward*

This is truly the lowest species of animal worship; but superstition plunges men still lower, and among the Hindoos not only are contemptible animals worshipped, but *trees, rivers, books*, and the very *mallet* used for beating out their rice! The worship of these objects is thus mentioned by the author just quoted.

"Trees are worshipped by the Hindoos as the forms of particular gods. The devout Hindoos worship them, water their roots, plant them near their houses, &c. The Hindoo females, who are never seen in the streets, plant a sacred tree within the compound, that they may not lose the merit of watering it in the sultry months. The female shoodrus, to honour the wives of Bramhuns, carry water to these trees, and on a fortunate day make offerings to them.

"Rivers are to be placed among the objects of Hindoo worship; they are of both genders, Nudu and Nudee. The worship of these rivers is performed at auspicious seasons, as laid down in the shastru, and at some of the great festivals. Certain places also of these rivers are peculiarly sacred, and draw to them great numbers of devotees; as, the source of the Ganges; the union of the Ganges, the Yumoon, and the Suruswatee at Pruyagu; the branching of this united river into three streams at Trivenee; the place where the Ganges disembogues itself into the sea, &c. Their waters are used for food, bathing, medicine, religious ceremonies, &c.; and formerly when a Hindoo king was crowned, they were poured upon his head as a part of his consecration.

"The Hindoos have deified their shastrus, which, on different occasions, they worship with the same ceremonies as an idol, anointing the book with perfumes, and adorning it with garlands. At the reading of any part of the Vedus, the Chundee, and other works, the book to be read is always addressed as an idol. At such times the worshipper thus prays to the book: 'Oh book! thou art the goddess of learning, bestow learning upon me!'

In some Verses to the Memory of a late Missionary in India, are the following descriptive lines:

Where Ganges pours his mighty tide along
Thro' India's plains, the swarthy nations
throng,

To bathe and bow idolatrous before
The river God; the gasping sick implore,
Stretch'd on its banks, the next kind wave
that rolls,

To ease their pain and manumit their souls;
And hope thus purified from sin to rise,
And gain a seat of bliss in Paradise:
There whirl'd aloft in many a circling round,
The self-tormentor hangs, while on the
ground

"They have a rough piece of wood, (termed dhenkee,) generally the trunk of a tree, balanced on a pivot, with a head something like a mallet; it is used to separate the rice from the husk, to pound brick-dust for the buildings, &c. A person stands at the farthest end, and with his feet presses it down, which raises up the head; after which he lets it fall on the rice or brick-ends. One of these pedals is set up at almost every house in country places.

"The origin of this worship is thus given: A religious guide, being called upon to give the initiating incantation to one of his disciples, commanded him to repeat the word *dhenkee, dhenkee*. Narudu, the god of the dhenkee, pleased with the disciple, visited him riding on a pedal, and gave him as a blessing another incantation, by which he immediately became perfect, and ascended to heaven.

"The pedal is worshipped at the time of marriage, of investiture with the poita, of giving the first rice to a child, and at any other particular time of rejoicing. The women are the worshippers. It is also worshipped in the month Voishakhu by all castes of females, not excepting the wives of the most learned Bramhuns; who consecrate it by putting red, white, or yellow paint, and also some rice, doorva grass, and oil, on its head.

"About twenty years ago, the Raja of Nulu-danga, Muhendru-devuray, spent three hundred thousand rupees in honour of this log of wood. At the close of the festival, the Raja took a firebrand and set all the gilded scenery on fire, and thus finished the scene of expensive folly and wickedness."

The crimson gore distils; here on the glade,
Swelt'ring before his fire, is prostrate laid
The Hindoo devotee; and there, with hands
Cross'd o'er his head, the musing Faker
stands,

Or on his tiger's skin sits all expos'd.
To burning suns, and, when the day is clos'd
To night's keen blast; idly he hopes the
while,

Pleas'd with his penances, that Heaven will
smile. [stalks,
As thro' the crowd the haughty Brahmin
Fell death around in gloomy terror walks;

Vain hope and sad despair by turns impress'd;
But hope still yields to fear, and ev'ry
With torture heaves; each eye with tearless
grief,

Looks wildly round, and vainly asks relief.

And lo! relief is nigh, the hour is come,
Ordain'd of God, to call his wand'ers home,
With ready zeal the sacred Preacher flies,
Love in his heart, compassion in his eyes,
Unfolds the holy Shaster to their sight,
And points the sinking soul to mansions
bright

Beyond the skies; tells of the dreadful loss
Of souls immortal, and proclaims the cross,
The sov'reign remedy by grace design'd
To heal the various ills of human kind.

"Behold the blood, the Saviour's blood,"
he cries,

"For guilty souls the wond'rous sacrifice;

"See, for uncleanness open'd Israel's fount,

"The stream fast issuing from the holy
mount; [dies,

"To cleanse your foulest stains the Saviour

"And rising opes a vista to the skies:

"He traced the path, by mortals yet untrod,

"Thro' death's dark valley to the realms
of God;

"Captivity itself was captive led, [dead;
"When Jesus rose triumphant from the
"He the first-fruits, and soon shall all that
sleep

"In earth or caverns of th' unfathom'd deep,
"To meet him, rise.—Hear, Sinners, and
believe;

"Trust in the Saviour and true life receive!"

At his approach, the castes' firm chain
shall yield,

And all th' infernal powers shall quit the
field,

Driven like chaff before the whirlwind's
blast;

Then heathen tribes their idol gods shall
To moles and bats; and Zion's glorious
King [shall ring

Ascend his throne, while heaven's high arch
With shouts of angels bright and spirits blest,
From suff'rings sav'd, that now in glory rest;

And men, redeem'd from sin, and death, and
hell,

Of every nation, shall the chorus swell,
O'er the whole earth, the Saviour's wide
domain,

And "He, whose right it is, shall ever reign."

The good news described in the former part of these plain but just verses has been, by the mercy of God, preached to many thousands of these deluded beings; and the joyful anticipations in the concluding lines are not unfounded. The first fruits have been reaped, and the harvest will follow; for
"the mouth of the Lord hath spoken it."

In the mean time, in the midst of those painful and melancholy reflections which such views of human folly and wickedness, as are exhibited by the idolatries described above, must produce in every truly Christian mind, how delightful is the work of conveying the knowledge of so pure, and ennobling, and consoling a religion as that which it is our happiness and glory to possess, to these poor "*strangers to the covenants of promise.*" It is indeed giving eyes to the blind, and feet to the lame, and manly knowledge to those who are sunk by superstition into idiotism itself. It is to "*help the poor who have no helper,*"—poor sick persons, who, where the Gospel is not, are cast out to perish in woods and on the banks of rivers;—poor people in distress, to whose wants few in heathen countries contribute;—poor infants, sold for slaves, or cast to the monsters of the fields or the rivers. It is to make "*the widow's heart to sing for joy,*" by rescuing her from the funeral pile, and teaching her that God is a "*father to the fatherless, and a husband to the widow.*" But yours is a still more interesting labour of love, who contribute to send forth the blessed Gospel into every country under heaven: than even all this—you are the means under God of giving light to those "*who sit in darkness and the shadow of death, and to guide their feet into the way of peace.*" You shew them Christ, who is "*the way, the truth, and the life:*" many by him will have access to the Father; and you will meet them, "*the redeemed of the Lord,*" with joy, at His right hand. Be faithful, prayerful, and persevering in this good work; and the blessing of our God will be upon it, and upon you.

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And to the State of Heathen Countries.

(PUBLISHED QUARTERLY.)



VIEW OF THE WESLEYAN MISSION PREMISES ON THE ISLAND OF TONGATABOO.

THE Plate represents the Mission Dwelling-House which was erected at Tonga, by Mr. Lawry, and the Assistants he took out with him from New South Wales. It is named COKEVERNAL, in honour of the late Reverend Dr. Coke. The large spreading tree, on the left, was the place where the congregation usually assembled, the people collecting in a circle round the Preacher. The Mission, as our Readers generally know, has been but recently commenced; and though attended with considerable difficulties, is, in many respects, very hopeful. Certainly, the bringing of so numerous a body of uncivilized and heathen people, of great natural capabilities, and inhabiting a cluster of fine and fruitful islands, which must abundantly repay industry, when that habit is fully formed and matured, under the influence of Christianity, is an object interesting in every view to the Christian and the Philanthropist. —The following general description of the TONGA ISLANDS has been furnished by Mr. Lawry, who has recently returned, for a time, to England.

"These islands, of which there are 188, including the Harpies and Wavow, are generally very low, not exceeding from ten to twenty feet above the sea; Eooa and Wavow are exceptions. They are all skirted round by a reef of coral rocks, and have a fine appearance from the sea, being covered with various trees, the most plentiful of which is the cocoa-nut. The open ground is covered with fine grass, with here and there tufts of trees, which give it the appearance of a fine lawn. The roads are about six or eight feet wide, and generally arched over by umbrageous branches of trees. There are, however, no rivers nor streams; but water may generally be procured by digging from six to ten feet. It is not of a superior quality.

"In consequence of a fine breeze which blows from the E. S. E. and N. E. the heat is not always excessive, even in summer: when the wind happens to die away or blow from the north, it becomes truly oppressive. Meat will not keep more than one day except in winter, when the climate is temperate. The atmosphere is, even in the heat of summer, exceedingly moist; so much so that salt and sugar turn liquid, and iron soon rusts. The thermometer of Fahrenheit is generally about 80°.

"There are not many distempers known in these islands. They have sometimes been visited by an epidemic, which, from the account of it, must have been a catarrh. As many live to old age in this as in most countries.

"The earth is all alluvial, and consists of a dark-coloured clay mixed with shells, about two feet in depth; its bed is red clay, and some times coral rock. That part which has never been broken up is almost impenetrable; but it is quite otherwise after the first breaking. The sugar cane, which is a rank succulent plant, grows to the uncommon height of twenty, and often thirty feet; bananas and plantains of various kinds grow almost without cultivation; the yams are supposed to excel those of any other country: bread fruit, cocoa-nuts, and a great many nondescript fruit-trees grow in the greatest abundance.

The nutmeg tree grows large and plentiful, and is very fruitful. Turmeric, arrow root, chee, tallow, cane, pine-apple, popo-apple, shaddock, oranges (of which there are few), limes, bamboos, and the Chinese paper mulberry-tree, may all be found in Tonga. Cava is a kind of pepper plant, of which they make their drink. We have introduced Indian corn, wheat, cabbage, potatoes, turnips, pumpions, melons, pease, beans, and various other garden seeds, all of which are growing exceedingly rank. I am inclined to think that the soil may be cultivated for ever without being impoverished.

"We find almost all the domestic fowls of Europe here. There are also large pigeons, green turtle doves, small parquets of beautiful plumage, blue and white herons, wild ducks, and various smaller fowls. Of quadrupeds, before our arrival, there were only hogs, dogs, cats, and field mice. There are many small lizards, but no toads, frogs, serpents, or scorpions; the centipede is the only thing that bites with venom. The mosquitoes are troublesome; ants are plentiful, flies more so. Fish are in great abundance. We have introduced horned cattle, goats, and sheep; the former do well, but the latter have been destroyed by dogs. The Tonga-people did not like the sheep, one of which was killed: they said dog's flesh was much better.

"The Natives have three kinds of canoes: the smallest is about thirty feet long and eighteen inches wide, with an outrigger; it is made of the bread-fruit tree, and its various parts are sewed together very neatly with sinnet: these carry from four to six men, and are made in imitation of the shape of a fish, such as a mackerel. The next is made with a deck to it, and is provided with a sail; it carries about thirty men. But the double canoes are the most extraordinary. These consist of two, fastened together by a large deck; and are generally seventy or ninety feet long: they carry from an hundred and fifty to three hundred men, and sail much faster than our ships: they frequently navigate from Tonga to the Harpies which is sixty miles from

thence to Wavow which is a rather greater distance, and from Wavow to Newah which is the most distant part of the islands belonging to Tonga. These are beyond the Navigators' Islands, and distant from Tonga 250 miles.

The Tonga houses consist of a roof made of rafters from the cocoa-nut tree, and thatched with the leaves of the sugar cane or cocoa-nut. They stand on pillars, and are generally from thirty to forty feet long and sixteen wide: the eaves are about four feet from the ground, and the floor covered with excellent mats, which they keep very clean: the two ends are circular, and are generally built of small canes; the sides are open to receive the air: every family has a house. Their cloth is made very strong from the inner bark of the Chinese paper mulberry-tree. The Tonga mats are very superior: the sinnet, which they plat from the fibres of the cocoa-nut, makes excellent cordage: they make ropes of every size. Most of the trees are planted; and the yams, bananas, chee, and arrow-root, require some considerable attention. But it must be confessed that their agriculture admits of great improvement. The fencing, which is made of reeds fastened to stakes by sinnet, is very pretty, and strong. The towns are fortified with considerable art, by a fence made of trees, and a large trench outside filled with water.

"They have no clear notion of a Supreme Being; but seem to have a correct idea of the immortality of the human soul: the other world they call Boolotoo; to this place go all the dead. This is a place of misery: they have no hope of pleasure there: they consider death the greatest of evils. Their opinion is, that the souls of their great men come from Boolotoo, and enter, at certain times, into such individuals as they may choose; through the organs of these persons, who alone may be

termed Priests, they answer the inquiries and influence the affairs of mortals. Any man who chooses to say the Atua is come into him is revered as a god; and his words are seldom discredited. When any man is sick, he presents the person who is thus supposed to be inspired, with a sacrifice, which is greater or smaller as occasion may require: sometimes a piece of cava, an axe, or in great extremity, a child. Whatever the man inspired says, is considered as the word of the Atua. It is singular, that these priests often work themselves up to such a state of frenzy that they appear to be in strong convulsions, in which they say they are entirely passive, which may sometimes be the case when the devil is permitted to influence them in such a manner as to deceive their poor countrymen.

"The Navigators who first visited these islands, and the castaway Mariners who have resided among them for many years, have attempted to wash these Ethiopes white, by representing their morals as equal, if not superior to those of any civilized nation. The fact however is, they are *"earthly, sensual, and devilish."*—It is not considered disgraceful to lie or steal unless detection follow. Treachery is peculiarly characteristic of the Friendly Islanders; and their whole lives are a scene of corruption.

"The men are taller and stouter than Europeans. I have measured some of them who stood six feet four: their limbs are well proportioned, and their skins smooth. The females are much less of stature than the men, but their persons are generally comely: they wear their hair short but neat. Both men and women bathe several times a day, and then anoint themselves. As to their number, it is very great; but I cannot guess the aggregate population of these numerous islands."

The following account of Tonga is taken from the Sydney Gazette, of January 3, 1825.

"The barriers to the establishment of a Mission in the Friendly Islands appeared extremely formidable to encounter. Hardly a ship could once touch without bloodshed. Upwards of twenty years since, it is with recollection, several gentlemen from the London Missionary Society were landed there; but operations with them had scarcely begun, ere most of the party were butchered—while some providentially effected an escape. Those islanders now, however, are in the enjoyment of tranquillity; appear to be heartily sickened of war; and the fields are therefore *"white to the harvest."* When the St. Michael left Tonga, Mr. Lawry was devoting his attention to the acquirement of the Tongese language, while his little heroic retinue were busily engaged in erecting a dwelling-house, and cultivating a garden. Wheat, maize, pease, beans, turnips, cabbage, melons,

pumpkins, &c., were sown, and came forward with rapid growth.—The chief by whom Mr. Lawry and his family are especially protected, is represented as a very fine-looking man, and is much heavier than two common-sized Europeans. Palau, the name of this king,—for he is the principal authority among the islands, of which Tonga is the London,—would pass as a very fair civilian, with the possession of the English language. Those people have no particular deity to whom adoration is paid; annually they appear to have a general meeting from all parts, which is a festival, that continues nine days; during which great regard is paid to the spirit of eminent departed chiefs, who are the only tutelary gods towards whom the appearance of worship is manifested. In those seasons, club fights form part of the amusement upon the occasion; and there is no

thing equal to those brutal sports, for such they are esteemed in Tonga. To contemplate the Herculean size of our visitors by the St. Michael, an adequate conception may be formed of the blows that are dealt out at those feasts. Offerings of yams and other productions, which should be of the choicest kind, are presented to the spirit: and upon the last day, a rush is made to see who can grasp most of the offerings, in which one general confusion ensues, and then each family retires peaceably to its respective dwelling. But some of those islanders, who are eminent and proverbial for treachery, also endeavour to deceive their gods. Mr. Lawry observed several individuals bringing the shadow for the substance of the articles that should have been offered: for instance, instead of presenting yams, as the first-fruits of a plentiful crop, and thus expressing gratitude to the deity, some took merely the leaves. This act of deceit was pointed out to one of the chiefs by the Missionary, who laughed heartily at the detection.—Palau is well supported in his authority, owing to many of the chiefs in the contiguous islands being nearly related to him: and seems to wish all the children under his control may be taught by the Papalangee (the English). The people are not allowed, in the most remote way, to infringe upon the grounds or retirement of Mr. Lawry and his family; one instance to the contrary occurred, in which complaint was necessarily made, and his majesty Palau immediately,

in *propria persona*, inflicted severe corporal punishment, to which the sufferers silently yielded. A man named Singleton, who has been on the island upwards of twenty years, is still alive. This individual, who seems to be as much involved in darkness as those around him, has lately narrowly escaped death. It was supposed that he had come in contact with the interest of one of the petty chiefs, and a stratagem was laid for his life. Discovery taking place, he fled to Mr. Lawry for protection; who hopes thereby to advance the object for which he relinquished the comforts of civilized life, Singleton acting as an interpreter; by which providential means, the Gospel scheme will be explained to those nations, until Mr. L. becomes sufficiently acquainted with the language. The interpreter betrays no small confusion in instrumentally unfolding the precepts of Christianity to those people, in contravention to which he lived for so many years. Such an influence has religion upon the mind of the most abandoned. We must abridge this interesting account to another opportunity. The next arrival from Tonga will let us more into the history and manners of this new world of beings, for such it may consistently be styled: and, in the interim, it becomes important that every Christian should offer up fervent prayers for the protection of all Missionaries, and for the promised final accomplishment of the mighty undertakings which now so gloriously agitate the Christian world."

The affection manifested by the Natives, upon Mr. Lawry's leaving them, was mentioned in a late Number of the Missionary Notices, and shews that men who aim at their benefit, and live among them in the spirit of Christian kindness, may obtain their confidence. Two Brethren were left on the Station by Mr. Lawry; and one has just sailed from this country, and will be joined by a Missionary from New South Wales; so that the whole will form, when united, a considerable Mission Family. Let the prayers of the lovers of mankind, and the friends of our Saviour, be offered to God, that they may reap the fruit of their pious labours in the conversion of these Islanders to Christ. Their state differs not from that of other Heathens; they are without hope and without God in the world; yet was the blood of Christ shed for them; yet is the Gospel commanded to be preached to them: and though patience and firm perseverance are required in all such Missions, in their earliest stages, yet when the impression is once made, and a few only raised up as witnesses of the saving power of the Gospel, "*the Word of the LORD shall run and be glorified*" among the Tongese, as it has in other barbarous countries, by the blessing of Him "*who worketh all and in all.*"

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All Orders to be sent to the General Secretaries, 71, Hatton Garden, London.

No. LXVII.

Papers

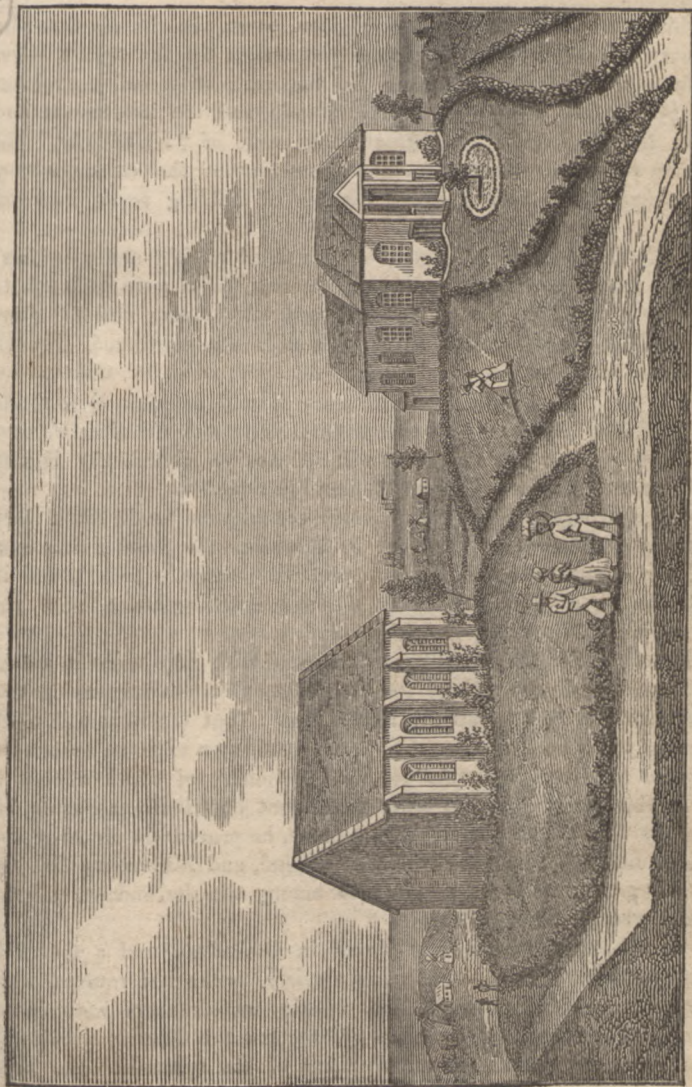
RELATIVE TO

THE WESLEYAN MISSIONS,

AND TO

THE STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN CHAPEL AND MISSION PREMISES, PROVIDENCE, BARBADOES.

THE island of Barbadoes was first visited by the apostolic Dr. Coke, in company with three other Missionaries, in the year 1788. Providence, in a very remarkable manner, appeared to favour the design of the Doctor, of establishing a Mission on that island. Within a few days he introduced Mr. Pearce, the Missionary who was to reside there, to many promising openings, both among the British inhabitants and the negroes, and then left Barbadoes to visit other parts of the Mission-field.

On his return, after the lapse of two years, he found that the Missionary had been called to endure persecution for the truth's sake, the efforts which had been made for the instruction and conversion of the people had been treated with ridicule, and the inhabitants had given to the Methodists the extraordinary name of "Hallelujah;" but there were encouraging appearances of prosperity in the congregations, and a chapel had been erected, capable of holding seven hundred persons.

In 1793, the Society in Barbadoes consisted of fifty-one members; in 1797, from persecution and other causes, they were reduced to twenty-one; in 1798, the Missionary was withdrawn; shortly afterwards the Mission was again occupied, and it was continued, through many persecutions, afflictions, and trials, till 1810, when Dr. Coke writes concerning it: "The Methodist Conference is still determined to retain its hold of this populous but unfruitful island; and therefore we continue, in hope that its exertions will at last be abundantly blessed by our long-suffering and gracious God and Saviour."

The Mission was continued with some interruption until 1823, when the Society numbered seventy-five: at this time the Mission was suspended by a most shameful and unprovoked outrage, which issued in the destruction of the Mission-chapel and dwelling-house, and the departure of the Missionary from the island.

In March, 1826, the Mission was resumed with fifty-seven members in Society; and the Missionary was invited to visit the negroes on two estates belonging to the late W. Reece, Esq. That Gentleman himself subsequently became a member of Society; at his own expense, he erected the chapel and dwelling-house for the Missionary of which a view is given in this paper; and, by other munificent contributions during his life, and by valuable bequests at his decease, he proved the sincerity and extent of his attachment to the cause of God, and his anxiety that the means of grace should be perpetuated among the descendants of the negroes at present on his estates.

Three Missionaries are now employed in Barbadoes, and a *fourth* is earnestly requested. *The members in Society*, by the last returns, were *six hundred and ninety-eight*, and *in the schools* there were *eleven hundred and seventy children*; so greatly has the Mission prospered, and so remarkably have the anticipations of the apostolic Coke been

happily realized! The estate of the late Mr. Reece has become the centre to a very considerable portion of the Mission, of which the following account has recently been received from the Rev. W. Moister:—

I GLADLY sit down to give you a brief and general account of that section of the Mission which is more immediately under my care, not doubting but you will rejoice with me that the Lord is carrying on his work here.

PROVIDENCE.—At this place I reside; it is about eight miles from Bridge-Town, in a populous part of the parish of Christ's Church. The labours of the Missionaries were commenced in this neighbourhood about the year 1828, by means of the encouragement and support afforded by the late W. Reece, Esq.; by whose Christian zeal and liberality the excellent chapel on this Station was principally erected. This kind gentleman ever manifested the greatest solicitude for the religious instruction of his people, and watched over them with the care and anxiety of a parent. For some years it was a subject of painful regret, both to the Missionaries and to Mr. Reece, that the people continued so careless about the interests of their immortal souls. But now, thank God, we have reason to rejoice over some degree of prosperity in this trying department of our work. The Society is not yet large, consisting only of about sixty members; but it is pleasing to know, that nearly one half of these have been added during the last eighteen months. The members are generally negroes, and manifest a degree of seriousness and regularity in their attention to the means of grace which is truly encouraging, especially when viewed in connexion with the former state of the work here. The congregations have lately been improving, and the chapel is now frequently filled with attentive hearers. These marks of improvement we receive as tokens of future good, and hope soon to see the arm of the Lord made bare in the sight of all the people. The Sunday-school at this place presents a pleasing aspect, and is regarded by us as an important part of our Missionary apparatus. It has not been quite so thriving since we commenced preaching on the Sunday afternoon at a place about five miles distant, as by this arrangement the school is deprived of our labours. We sincerely pray that the Lord of the harvest may raise up efficient persons to help us in this good work. The little day-school, commenced in the chapel by Mrs. Moister about twelve months ago, is still going on, and I believe is doing much good. From the following details, you will see that our out-places are advancing in general prosperity, and that Providence Mission is

important, more especially in consequence of its situation and the facilities which it affords for visiting various places to the windward of this island.

BATH VILLAGE.—This place is about five miles to the leeward of Providence, and a great distance from any place of worship. It is inhabited principally by poor fishermen and negroes, who seem anxious to receive religious instruction. Preaching was commenced here about three years ago, and a Society of upwards of twenty members has been collected. For some time we were favoured with the use of a school-room for our meetings; but this privilege being no longer continued, the Society and congregation are suffering much for want of a proper place in which to assemble. We now hold our meetings in a negro-house far too small for the congregations. The erection of a small chapel has long been recommended; and, unless this object be soon accomplished, I am afraid our interest here will greatly suffer.

HEDDINGS, ST. PHILIP'S.—This is a place about five miles to the windward of Providence, and in a densely populated parish. I commenced preaching here about fourteen months ago under favourable circumstances, and the encouraging results have exceeded our most sanguine expectations. From the commencement, the people flocked to hear the word of God, and the hearts of many seemed deeply affected. In this short space of time, we have collected a Society of upwards of thirty members; many of whom I believe are truly converted to God. At the last quarterly visitation, I was pleased beyond expression with the manner in which the members spoke when examined. They were evidently making rapid progress in religious knowledge and experience. Those who did not possess a clear and distinct testimony of their acceptance with God seemed anxiously seeking that great blessing, and all appeared alive to the great importance of the religion of the heart. Ground for the erection of a chapel here has been given by Mr. Weeks, a coloured gentleman, at whose house we preach; and a considerable sum of money has been collected for the same purpose. The measure has already been recommended to the Committee; and, if the object can be accomplished, a far greater number of persons will be able to hear the word, and the work will go on. By preaching three times a day, I have been able for some time to give preaching on the Sabbath to this important

place. It has been stated to me, that the parish of St. Philip contains about seven thousand persons capable of hearing and profiting by the word of God, and that the church and chapel of the Establishment will not contain two thousand. There are, in consequence, in this populous parish about five thousand grown persons without any opportunity of religious instruction whatever. Here then is an ample field for all the zeal and energy which Methodism can put forth ! And the people generally are desiring more of our labour.

THE FARM, ST. GEORGE'S.—This is another new place of great promise, about five miles distant, more in the interior of the island. I have been attending to this place about nine months, and have formed a Society of about fifteen members. We hold our meetings in a fine large house, kindly lent for the purpose by Mr. Hutchinson, a respectable white gentleman. Our congregations are generally large and attentive, and we have no doubt but much good will be done. In this parish, as well as in St. Philip's, Methodism is a new thing, and it excites much attention. People come to hear for themselves, and often retire to their homes deeply impressed with the necessity and importance of religion. In many instances, these persons become attached to

the Society, and adorn the doctrines of the Gospel by a holy walk and conversation.

SEALEY'S.—This is likewise a new place, where I have been preaching about eight months on the Tuesday evening. It is only about three miles from Providence, and, on this account, can be attended to with more convenience. The congregations are always good, and there is generally much life and power among the people. We have a number of members in this neighbourhood, but they are connected with the Society at Providence, being in the habit of attending that chapel on the Sabbath.

In the parish of ST. JOHN, a distance of ten miles, the people are earnestly entreating me to go and preach to them, but I am unable to comply with their request, as the whole labour of the above five places devolves entirely upon myself, without any help from my colleagues, excepting when I change with the Preacher in town once a month. In fact many very promising doors of usefulness are open before us, and happy should I be, had we the means of fully entering them. For my own part, I am doing what I can : I am happy in my work, and thankful to know that my poor labours are not in vain in the Lord. May the kingdom of God come with power, and the whole earth be filled with his glory ! Amen.

Such is a brief sketch of the interesting and eventful history of a very small section of the Mission-field in the West Indies : and if we could enter on a narrative, equally circumstantial, of the history of every other section of our Missions of the same extent, it would not, perhaps, be found less remarkable or less instructive.

It is sometimes by the "patience of hope," as well as by the "labour of love," that it is our duty to proceed in the cause of Christ. There are few cases in which first attempts have proved altogether successful ; and there are equally few in which persevering zeal has not been crowned with a full reward.

The experience of the past is at once the reward of our toil, and our sufficient excitement to future diligence. "The Lamb shall overcome ; and they that are with him are called, and chosen, and faithful."

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No. LXIX.

Papers

RELATIVE TO

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(PUBLISHED QUARTERLY.)



JAN TAAIBASCH, A CORANA CHIEF, (SOUTH AFRICA,) KILLED BY A LION.

MEMOIR OF JAN KAPITEIN,

A CONVERTED CORANA CHIEF, WHO WAS KILLED BY A LION,
ON A HUNTING EXPEDITION.

JAN TAAIBASCH, or Jan Kapitein, the subject of the following brief narrative, and late captain of the clan of Coranas belonging to the Umpukani station, prided himself in no small degree that he could, with tolerable correctness, trace the line of his ancestors to that remote period when they held possession of the country about Cape-Town, before it was taken by the English. Through various causes, some of the progenitors of the Hottentot and the Corana tribes retired from the sea-shore into the more inward parts, till they came to the banks of the Great Orange River; here, owing to some disturbances, a division took place, and one part took the route up the Orange River with one as their captain whose name was Cara, from whom all the various clans of this tribe were subsequently denominated Coranas, and from whom Jan Kapitein was not a very distant descendant.

From the Orange River they moved farther into the interior until they fixed themselves on the banks of what is called the Hart River. When Jan Kapitein was quite a youth, those useful Missionaries of the London Missionary Society, endeavoured to form a Mission Station with his father's clan, whose name was Hart Taaibasch, then captain of that people. In order to bring these degraded people to a knowledge of better things, as they could not well spare a Missionary, that Society supported among them, for years, a native teacher, or assistant. At this time young Jan attended the school for instruction; but before he became properly acquainted with the alphabet, by the invasion of an enemy the whole tribe were obliged to fly from their residence, and were scattered some in one place and some in another, over the country; consequently the teacher was left without people, and the favourable opportunity of instructing men came to an end. However, it is worthy of remark, and a matter of encouragement, that the labour then bestowed was not in vain. The seed then sown did not die, it lay concealed in many a heart; and wanted only to be watered by the means of grace, and warmed by the genial rays of the Sun of Righteousness to cause it to bring forth fruit to God's glory.

Amongst those who never totally lost these early impressions, was the subject of this narrative; but being surrounded with darkness of the most gross kind, and solicited to crimes of the most horrid nature by his companions, he became the slave of every vice to which they were addicted. Yet in the midst of all, former impressions

were not totally erased; conscience was not completely "seared as with a hot iron," but strove to do its office: as he afterwards often said, he was a miserable man, for he knew "there was a judgment to come."

His father Hart Taaibasch having died, the government of the people devolved upon him. In this state of comparative ignorance as to the matter of his soul's salvation, he remained until the year 1831, when the place of his residence was visited by the Missionary from the Buchuap Station. The word of God was then made the means of awakening several to a knowledge of their sinful state; among whom Jan was one; he was led to seek the Lord with "full purpose of heart" until he was brought to "behold the Lamb of God, which taketh away the sin of the world." In his name, and through faith in his blood he found salvation, and was enabled "to rejoice in hope of the glory of God." Many others witnessed a good confession; they had prayer-meetings established among themselves, and meetings for spiritual conversation, from which Jan never absented himself, except in cases of indisposition.

With joy does the Missionary remember the period when the woods and the valleys resounded with the prayers of these sincere worshippers of the God of Israel. Jan now became very earnest in his entreaties for a Missionary to reside among his people; inasmuch that on one occasion he said, "Can't I get one at Graham's Town? If I could, I would go and fetch him with my pack-oxen." In 1833, Mr. Jenkins was appointed to form a Station with his people: but the part where they resided was so barren it was unfit for a Mission Station. He therefore started with his Missionary and his people in quest of a better country. After travelling far, and seeking diligently, the present country we now occupy was found, which highly gratified him, and he said, "Now I can sit, still and hear the word of God." Not being content to eat his spiritual morsel alone, he made every preparation for the purchase of a tract of country for himself and his people, and hastened to fetch those who had stayed behind in the old barren country. After an absence of three months, he returned with a large party. Still he had to contend with many difficulties from his people; in the midst of which he showed a wonderful degree of Christian fortitude and perseverance, rarely to be found in a Heathen character.

In the absence of the Missionary to Graham's Town, Jan, by the solicitations of some of his people, left the Station for a

time, and removed a small distance from it. But he had scarcely lost sight of the place before he was convinced he had acted wrong, and went immediately to his uncle, who was a pious man, and confessed his error, and resolved on returning again to the Mission as soon as he came back from a hunting expedition upon which he and his people had determined. But "God's ways are not as man's ways;" he went, but returned no more.

The circumstance connected with his death is as follows :—In the month of June, 1836, he with his people started off on this hunting expedition, upon which they had afore determined, in order to procure some elands, the flesh of which is to them very useful for food, and their skins very valuable for shoe-soles, &c., and also for barter. As they were travelling one day, and at a considerable distance from the Mission Station, they came just before sun-set to some old cattle-folds, where they thought was a proper place to unpack their oxen and tarry for the night; just on the spot they saw an enormous lion, which they determined on despatching, knowing that if he were to remain there during the night unmolested, their lives would be in danger, and as it was near dark, and in a strange country, they knew not where they should get such a favourable spot as the present for a sleeping place. Accordingly, Jan, with a number of his people, armed with guns, mounted their horses and approached near the animal. Jan, who was always noted for extraordinary courage, dismounted and gave the reins of his bridle to his brother Jakob, who with all the others sat still on their horses. He fired at the lion but missed him; immediately the animal made a bound towards him. His brother Jakob seeing that, said, "Spring upon your horse: he is coming on." Before Jan could get fairly mounted, the lion sprang upon his horse, and with his left paw fastened upon the thigh of the docile animal, and his right paw on the saddle. Immediately the horse gave a tremendous kick, extricated himself from the hold of the lion, as in a fright; with that Jan was precipitated to the ground. The lion then laid hold of his powder-horn, which according to native custom was buckled around his loins; after that, the lion attempted to grasp his head, which he defended with his left arm, the sinews

and arteries of which were bitten through by his tremendous grasp; his hat lay in one place, and his gun lay in another. His brother Jakob could afford him no assistance, for his horse ran away with him at the sight of the animal; the other part of the company made off, being intimidated at the first approach of the lion; and, had it not been for the conduct of an intrepid youth, who ran to Jan's assistance, and on whose approach the lion left him, he would in all probability have been torn to pieces on the spot. As soon as he was a little recovered, he expressed himself as having received a death-wound. He much lamented having left the Station, and spoke of his determination of returning (if spared) and cleaving closer to the word of life. No medical aid was near; he had to subsist wholly on animal food, and being exposed with his wounds to very severe frost, a mortification took place, which ended his earthly career; nor was the report of the accident brought to any of the Mission Stations until the help afforded arrived too late. He was not permitted to see his family, to whom he had an uncommon attachment; but died and was buried in the wilderness. A pious uncle of his, being one of the company, frequently interrogated him as to the state of his soul in the approach of death; to which he received answers the most satisfactory. The same pious uncle states, that "from the time of the accident to that of his death, he gave himself wholly to prayer." His firm and constant reliance was on the blood of the atonement; and his last words were, "All is peace, all is peace, all is peace."

Jan Kapitein was about thirty-three years of age; five feet nine inches in height, well formed, of an open countenance, sprightly and intrepid in his manner, kind in his disposition. When he had tasted the pardoning love of God, its effects were seen in his conduct; he was affectionate to his Missionary, conscientious in the regard of the Sabbath, opposed to every thing immoral, regular in family prayer; he was constant in devotional exercises; and he was never absent from the public means of grace, but through indisposition of body.

Thus lived and thus died, Jan Kapitein, a converted Corana, the fruit of Missionary labour, and a crown of rejoicing to the friends of Missions in the day of the Lord.

THE ways of Providence are always wise, but they are frequently to us very mysterious. We are sometimes afflicted with the intelligence of the death of Missionaries in early years, and in the midst of their usefulness; and it is our duty to pray for the preservation of the valuable lives of those who devote themselves to the cause of God, to bear the glad tidings of salvation to heathen lands.

Here we have an instance of Divine Providence equally inscrutable.

Jan Kapitein was one whose life appeared in every respect most desirable. He was a converted character, adorning his profession of Christianity among a heathen people; he was a Chief, having great influence among a numerous tribe, and exerting his influence in favour of Christianity; he was young, and in the ordinary course of events might have been expected to live many years, a stay to the Mission, an example to his people, and a blessing to the part of Africa where he resided. But God's thoughts are not as our thoughts; and it becomes us to bow with submissive resignation to the counsels of his wisdom. "Will not the Judge of all the earth do right?"

It is encouraging to be acquainted with such instances of Missionary success as that now recorded; whilst we contemplate them, we feel that our labour has not been in vain in the Lord. The termination of Jan's life was indeed afflictive; but we sorrow not as those who have no hope. Many African hunters have shared a similar fate; they are unavoidably exposed to great danger; but how few have been able to say, when expiring in consequence of their wounds, "All is peace, all is peace!" This is the triumph of Christianity.

This narrative illustrates the character of the people, and the nature of the country visited by the Missionaries. The desultory habits of a tribe of hunters are very unfavourable to Christian instruction and conversion to God; and yet with these disadvantages the Gospel has prevailed. It is suited to the "Jew and to the Greek, the barbarian and Scythian, the bond and free." However unfavourable the mode of life of any people may be, the Gospel can reach them, and it is the duty of the Christian church to send it. At the same time, our sympathies and prayers should follow those who go as our representatives to heathen tribes. Let us not forget their difficulties, trials, discouragements, and dangers. Let them have our prayers and our support; and let us labour for the increase of their number, until every nation, and kindred, and people, and tongue shall have heard the Gospel; and the Son "shall have the Heathen for his inheritance, and the uttermost parts of the earth for his possession."

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No. LX XVIII.

Papers

DECEMBER, 1839.

RELATIVE TO

THE WESLEYAN MISSIONS,

AND TO .

THE STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



VIEW OF THE MISSION-PREMISES, CLARKEBURY, SOUTH AFRICA.

CLARKEBURY.

THIS Station is situated in Southern Africa, among that tribe of Kaffers known by the national appellation of Abatembu. It was commenced in the year 1830, by Mr. Haddy, who, after a residence of three years among that people, was succeeded by Mr. Davis.

Soon after the establishment of the Mission, the then reigning Chief died; and, his heir being a minor, the government devolved on a brother of the late Chief, until the majority of his son. It may well be considered a providential circumstance, that a Missionary was placed with this tribe, and publicly recognised by the Chief previous to his death, as by this means the Mission has secured to it the respect and countenance of the tribe in a far greater degree than it could otherwise have had.

During the late Kaffer war Mr. Ayliff, Hintza's Missionary, was driven from Butterworth, and took refuge at Clarkebury, where, together with the family of Mr. Davis, he was surrounded by the enemy for nearly three months. During this period, a nightly watch was kept, to prevent surprise; and the Mission families, on retiring to rest, knew not if they would again see the light of day, or be dispatched during the night by the murderous spear. The Station, however, was preserved, notwithstanding that every Mission-Station, with the exception of Buntingville, was destroyed by the hostile foe.

The following account is furnished by Mr. W. J. Davis, who has recently visited England on account of providential and family circumstances, but has now again returned to the former scene of his labours.

It is now nine years since the Mission was established; in one of which the Missionary was absent in the colony, owing to the Kaffer war. During this period a good substantial brick Mission-house and chapel have been erected, together with a wattled building for a Catechist; gardens fenced in and planted; and the arts and comforts of civilized life introduced on the Station; a great number of the families of the tribe have voluntarily settled around the Missionary, many of whom have been partially instructed in the more easily-acquired arts of civilization; and, what is the highest ground for gratitude, many dark minds have been enlightened, and some brought to a knowledge of salvation in Christ.

The Mission has gained an extensive influence in the tribe generally; so that the Missionary is not only secure among the inhabitants, but is respected both by the Chief and by the people. This is a great point gained, as this influence is not dependent merely on the countenance given by the Chief of the land, which may be afforded or withheld, according to his individual will

or pleasure; *but it is an influence gained over the minds of the great mass of the population, and which, ere long, we may confidently expect, will be, by the great Head of the church, made use of for the more extensive spread of the Gospel amongst the tribe.* Hence, let the Missionary visit any part of the tribe whatsoever, he is received with respect, can always obtain a congregation, and is listened to with attention by the people.

In the immediate neighbourhood of the Station, where itinerating has been more regularly attended to than in the remoter parts of the tribe, knowledge has gradually increased, and the present state of the people is very hopeful; for although the light they have is but small, *yet it is the breaking of the morning* after a long, long night of darkness and ignorance, and it will "shine more and more unto the perfect day."

They have heard of "one God, and one Mediator between God and men, the man Christ Jesus." They know, and many believe in, the doctrine of eternal rewards and

punishments; they have some idea of sin, as being the transgression of the law of God, an offence against the Majesty of heaven; and some appear desirous of understanding the way of salvation by faith in Christ.

The doctrine of the atonement is not easily explained to, or comprehended by, a Kaffer's mind. The Kaffers, as a nation, are under great disadvantages with regard to their understanding this doctrine, compared with most other heathen nations. They have no false gods, the wrath of which they are anxious to appease, either by offerings of property, or human sacrifices; so that when the doctrine of atonement for sin is proposed to them, strange things are brought to their ears, and they have a difficulty in understanding the doctrine in the abstract, and much more so when applied to the sacrifice of Jesus Christ. It is true, they have their *amadini* sacrifices; but then they are offered, not to appease the wrath of those to whom they are offered, but to satisfy their hunger; for when they consume by fire any part of the animal offered, (which is not often,) they say they do it because the *umskolugu*, "the spirit of their ancestor," to whom they offer it, "is hungry, and wants food," and not because he is angry, and needs to be appeased.

Yet, difficult as this doctrine is to be comprehended by a Kaffer mind, there are some in the immediate neighbourhood of the Clarkebury Station, who begin to have as good a theoretical knowledge of this truth as most persons who have never tasted of the powers of the world to come; for none can properly understand it, until they feel it applied to their souls, and are made partakers of its benefits.

It is matter of gratitude to the Giver of all good, that, on the Station, some are found who have thus felt the saving benefits of the death of Christ. One has died in the faith; and thirty more, who are members of society, are (some with more, some with less, zeal) following on to know the Lord.

The scriptural character of the experience of all the members is very cheering, and many have impressive views of the evil of their own hearts. They frequently and distinctly refer to the evil desires, principles, and depravity of their nature; to the operations of God's Holy Spirit striving with, controlling, and sanctifying their minds; to Christ as their Saviour, through faith in his name; and to their holding communion with God in prayer.

An instance not long since occurred, of one of the members falling into sin; and the discipline of the church was accordingly exercised towards him, by excluding him from our society. On this occasion it was truly

pleasing to see the concern manifested by the other members, on account of the fall of one. All felt as if some great calamity had happened to the place; each one seemed to mourn in secret; and when the Sabbath-day came, and we assembled in the house of God, sadness seemed to rest on every countenance. At the close of the service, I called on Richard Haddy, one of the members, to pray; and he feelingly alluded to the circumstance, saying, "Lord, we are fallen; we are greatly ashamed before thee this day; we have no words to pray; our hearts are sore, and we weep before thee; for one of our number has fallen into sin;" and then he was unable to proceed for weeping. This circumstance shows that they have a tender moral feeling, and view it as a bitter thing to sin against the Lord.

The character of their prayers is also matter of encouragement. For some time after the introduction of the Gospel among them, the prayers of those who were desirous of serving God were not so spiritual as we could have wished them to have been, being principally confined to temporal blessings. This, doubtless, arose from their limited knowledge of God's word generally, and of their high privileges as Christians; for it is impossible to fathom the depth of the darkness existing in a savage's mind, with regard to every thing which relates to the soul and eternity; and it is only by great perseverance on the part of those who teach, and great attention on the part of those who learn, assisted in either case by the Holy Spirit of truth, that this darkness is removed, and light imparted; and even then the process is usually very slow. *But divine light has wonderfully increased in many of their minds:* they have a good knowledge of most of the great truths taught to man by divine revelation; and the consequence is delightfully seen in the spirituality of their petitions to a throne of grace, and the earnestness with which they pray for the salvation of themselves and others.

Another strong ground of confidence respecting more extensive good being accomplished on the Clarkebury Station, is, that God is evidently pouring out his Spirit on the people, and a most powerful influence attends all the means of grace. The members of society stand steadfast, others are seeking admission to Christian fellowship, and several have lately received "the Spirit of adoption, whereby we cry, Abba, Father."

God has vouchsafed to grant this blessing lately to two individuals on the Station, whose cases are deserving of special notice. One is a member of society, and has long and earnestly sought salvation; and another, a member of the catechumen class. The

latter came to me one day, and said, "Teacher, I have come to tell you of the feelings of my heart. As I know my heart is evil, I fear lest it should deceive me, and lead me astray: I therefore wish to know of you if I am to encourage those feelings or check them." She proceeded: "For the last three days I have not felt as I have been accustomed to feel with regard to my sins, and toward God: I used to feel great despondency on account of my iniquities, and great and painful fears with regard to God: I still feel that I have sinned, yea, my sins appear more numerous than ever they did, *but yet I do not dread them*; and although *I feel sorry that I ever committed them, yet in the midst of my sorrow my heart rejoices*; and I no longer fear the wrath of God, but feel that I love him, and I can do nothing but praise him continually: I feel happier than ever I did in my life, and more than ever determined to serve God." On hearing this, my heart rejoiced: I gave thanks to that God who had thus made her a partaker of his free grace, and encouraged her to persevere in the good path in which God was leading her.

The other individual is a young woman

who has long been a member of our society, but never obtained, until now, a knowledge of the pardon of her sins. Her name is Mitye Newton. She obtained that blessing during my absence from the Station, and went to inform Mr. Warner, the Catechist, of the circumstance. He said to her, "Well, Mitye, you have often heard of its being the privilege of God's people to know their sins forgiven: do you think that what you now feel is that blessing?" She answered, "*Yes, I do; I feel that God has forgiven my sins*; and so great is the change in my experience, that my very body feels comfortable, and I am altogether a different creature in consequence." How encouraging is all this in this land of darkness and ignorance! O that the Lord may more abundantly pour out of his Spirit, and cause his heavenly influences to descend, that this moral wilderness may bud and blossom, and bring forth fruit abundantly to his honour and glory!

There is also on this Station an increasingly-important School, both for children and adults. Some of the scholars can read God's word; and many more, both children and adults, are beginning to put their syllables together.

MR. HADDY, who established this Station in 1830, says, in a letter dated June 6th, 1838:—

THE piety of some of the Clarkebury people is really deep, practical, and most exemplary. They know "the power of godliness." I was much struck with the scriptural character of their experience, the devout fervency of their petitions, the clear and satisfactory account they gave of their conversion to God, and the manner in which the Lord was pleased to bring them out of darkness into his marvellous light. They pursue their way, and have done so, with two or three exceptions, surrounded as they are

by the masses of darkness that overspread the land, and by numerous temptations to sin, of which Europeans have little conception. The Spirit of God continues to work; there is a gradual addition to the society; and the means of grace are truly blessed. Surely these living witnesses of the power of divine truth will be lights in a benighted land; and the Christian community raised up at Clarkebury, will eventually exert a transforming influence on the thousands of the Ababembu that are yet unsaved.

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No. LXXIX.

Papers

MARCH, 1840.

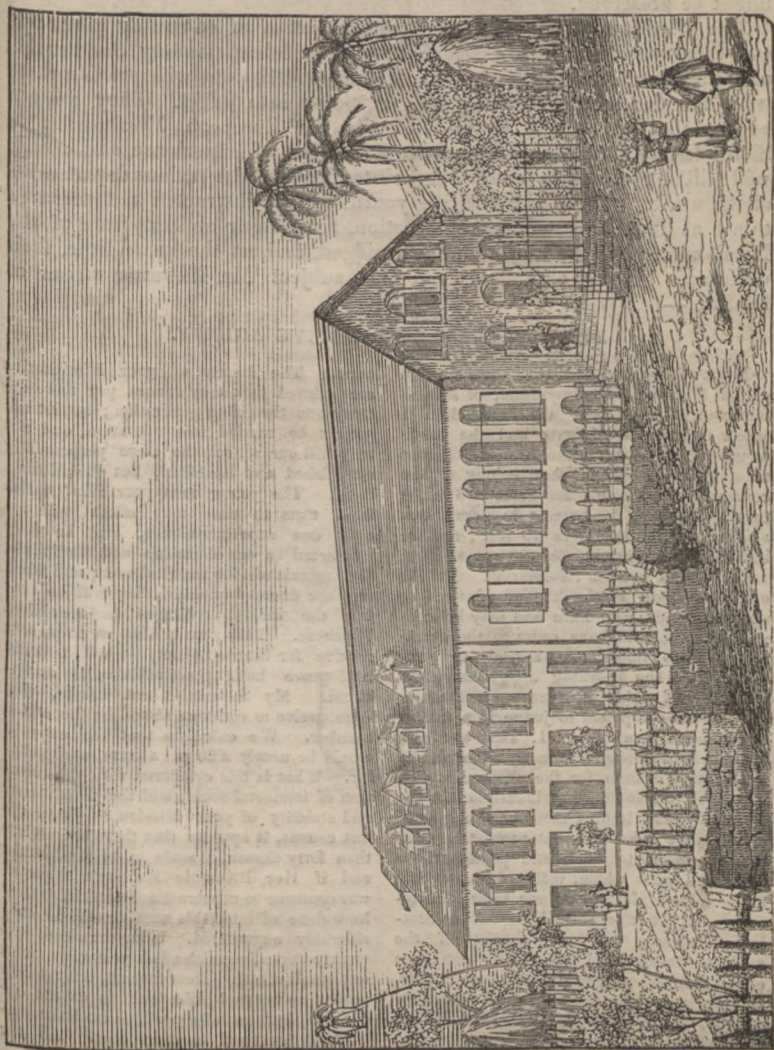
RELATIVE TO

THE WESLEYAN MISSIONS,

AND TO

THE STATE OF HEATHEN COUNTRIES.

(PUBLISHED QUARTERLY.)



WESLEYAN MISSION-PREMISES, SIERRA-LEONE, WESTERN AFRICA.

NEW CHAPEL AND MISSIONARY-DWELLING AT SIERRA-LEONE,
WESTERN AFRICA.

THE wood-cut on the preceding page represents a commodious chapel and dwelling for Missionaries, which have been recently erected at Sierra-Leone. They are situated on high ground, considerably above the level of the sea, and are said to be beyond the reach of the *malaria*, which often occasions such destructive sickness in the colony, both among Europeans and natives. Towards the erection of this building, the Committee made a grant of £500, in the hope that, by a residence in so salubrious a situation, the health and lives of the Missionaries, by the divine blessing, might be preserved.

The Missionaries now wish to have the means of educating pious and converted young men, to assist them in their labours among the people; and the Committee hope that the friends of Missions will provide them with the funds, for carrying this proposal into effect. They do not expect that there will be no necessity for European Missionaries in Sierra-Leone for a long time to come. Men of experience and ability will still be required to take the superintendence of the various departments of the work. But if pious native youths can be instructed and prepared to act as Teachers, under their direction, the labour and exposure of the Missionaries will be considerably abridged, and, at the same time, their usefulness greatly extended. On this subject Mr. Edwards writes as follows:—

DESIRABLENESS OF A NATIVE AGENCY.

EVERY thing associated with the salvation of the Heathen is, to my mind, of solemn importance; then bear with me while I speak my own sentiments and the sentiments of my dear colleagues. Africans must be evangelized; they belong to the covenant of promise: the fields are white to the harvest; the harvest is great, but, alas! alas! the labourers are few; and we believe that a native agency can alone effect, under God, a general reformation. And, in order to share in the honour of training up young men, who have and may be converted to God, we have come to the determination to make our appeal to you, to sanction the following suggestions, the propriety of which must appear evident to all who are competent to judge in a matter of so much importance: 1. That our new Mission-house being favourably situated, and amply large enough for the purpose, we be permitted to commence an institution for the instruction and improvement of young men, of whom we have sufficient proof that they are converted to God, and possess those parts and gifts which, with cultivation, will fit them for usefulness among their countrymen. 2. That you send us out a competent person, to take charge of the said institution, and the superintendence of all our schools, which are now rising, as you will perceive, by the quarterly returns, (which I shall forward as early as possible,) to a prodigious import-

ance. The hearts of your Missionaries are grieved that they cannot pay more attention to the rising generation; but let our project be carried into operation, and not only will our schools be more permanently established and benefited, but the Mission itself. The young men your Missionaries from time to time may select will receive due superintendence, and be fully instructed in our doctrines and discipline; their morals will be watched over; and when they are deemed qualified, they will be sent into the different villages as accredited Teachers. This plan is what we at present require for Sierra-Leone. It will, I doubt not, prove both practicable and economical. My Superintendent thinks, that from twelve to eighteen should be the stated number. We calculate that the expense would be nearly £20 per annum, each scholar. What is this compared with the salvation of immortal souls, and the permanency and stability of your Mission? From the last census, it appears that there are no less than forty thousand souls in Sierra-Leone; and if Her Britannic Majesty's ships of war continue to capture slave-vessels, as they have done of late, this number will be considerably augmented. Four hundred and twenty-seven were landed yesterday from one small vessel. Dear fathers, what are we among so many? We wish to extend our Mission, but our influence hitherto has mainly been confined to Freetown. All our

chapels at every service are crowded to excess; such a spirit of hearing I never witnessed before. The people of different villages, whom we have not yet visited, are incessantly crying to us to come and preach to them; they often say, "Ah, massa, we hungry too much to hear you speak God's book." Here let me add my testimony to the unwearied exertions of my brethren, Messrs. Dove and Badger, whose labours have been unwearied and highly valuable in this extensive field. They shrink from no task; they study neither

HAVING so recently given a brief history and sketch of the Mission in Sierra-Leone, in the Quarterly Paper for December, 1838, we shall not now resume the subject, but present our readers with a further extract from Mr. Edwards's letter; it is dated Sierra-Leone, Oct. 23d, 1839.

HEALTH OF THE COLONY.

THROUGH mercy I am enjoying what my worthy Superintendent calls "good West-African health." I had an attack of the yellow fever, which so fearfully raged in this colony in the month of August last; yet, I am thankful to God, while nearly one third of the Europeans, and several hundreds of the coloured people, fell victims to the mortality, He rebuked my sickness, and "the fever owned His touch and fled." The colony is now more healthy: the rains are drawing to a close, and my health and strength are fast recruiting. The blessing of health I have now learned to prize; too great an estimate

I cannot fix upon it; still I feel sensible that my health, and consequently my life, are wearing out in this debilitating, health-destroying climate. But I bear the cross, and I offer the sacrifice, with unreserved submission, so that I may preach

"The only name to sinners dear,
The name to sinners given."

Nay, I count not my life dear unto me in comparison with the great object which I am striving to accomplish; and, I bless God, my labours have not been in vain in the Lord.

WFUL STATE OF THE HEATHEN.

HITHERTO my mind has been buoyed up and greatly supported by the promises of God's word. Cheerless, indeed, would every prospect appear, was not my "anchor within the veil," my "dwelling on high," and my "place of defence the munitions of rocks." Dear fathers, though dwelling in an heathen land, surrounded by pagan superstition and Mahometan prejudice, my faith in God, and in the promises of his word, is of the liveliest character. The strong-holds of hell are terrifically formidable in Western Africa, yet, I firmly believe,

"Jesus must reign where'er the sun
Doth his successive journeys run;"

and, because I have had practical evidence, that "eternal truth attends his word," I further believe,

"His praise shall sound from shore to shore,
Till suns shall rise to set no more.

But, before this can be accomplished, Christians must be willing to make greater sacrifices. Holy and enterprising young men must without compromise offer themselves, not only for those who want them, but for those who want them most. There are upwards of forty thousand souls in this colony; and, O, how comparatively small

is the number who as yet participate in the great salvation! Idolatry, in all its hideous forms, is practised by thousands. Mahometanism, with its deep-rooted prejudice, is another sink of iniquity, into which tens of thousands are awfully and deeply plunged; added to which, are the ignorance and depravity of a people, for centuries given up to vile affections. Loud, loud, is the call for the exercise of unbounded religious philanthropy! O for a voice to arouse the comparatively dormant energies of the Christian church, and to excite a more powerful interest in behalf of the souls of the sons of Ham!

I will give two extracts from my Journal, which will tend to show, that my impressions are founded on personal observation.

May 3d.—While conducting divine service this evening in Kissy chapel, I and my congregation were much disturbed by the loud screams and discordant voices of several hundred *Akoos*, who had congregated together for the purpose of propitiating the devil; whom they consider the God of thunder. Some time ago, two of their tribe were struck dead by lightning; (which is awfully grand in this sultry climate;) and this circumstance has greatly confirmed these blind people in their superstitions.

After service, I felt it my duty to go to them, for the purpose of expostulating with them on the sin of idolatry. My approach, for some minutes, excited their already highly-wrought passions to a still higher degree of frenzy; however, I maintained my ground till all were silent. I then made known to them my character, and the object of my mission. The sun had sunk beneath the horizon, and the evening shades added to the solemnity of the scene. I felt the divine presence, which removed all fear. Beside the idols they were worshipping, there were eight aged women, objects of superstition, sitting on mats, destitute of clothing, and profusely bathed from head to foot with palm oil. I endeavoured to reprove and instruct them, and then kneeled down; many imitated me; and I commended them to God, praying that the blindness of idolatry and superstition may be taken from them.

June 20th.—This evening I set out for Wilberforce; but before I had reached the chapel, I heard the grating sound of the tom-tom. The vivid, flaming lightning, and awful peals of thunder, had aroused the guilty consciences of several hundred idolaters,

worshippers of the devil, the supposed god of thunder, and who (as I afterwards learned) they thought was angry with them. I approached in painful silence, meditating the course I should pursue; my spirit was stirred in me, for I saw the people wholly given up to idolatry. I went to the hut where they were celebrating the sacrifice. Indescribable were my feelings when I beheld several men, women, and children, prostrate before an idol of mean appearance and small dimensions, decorated with beads, and a variety of other things, which had been brought for propitiatory offerings. I succeeded in getting the beastly-looking image from them. Several followed me to the chapel, to whom I expounded some passages of Psalm cxxxv.; before I concluded, several rose up and said, (for it was thundering very awfully,) "Dee big tunder come kill;" "Tunder come kill too much;" "Debble angry;" "Debble angry too much; me no sabby (love) white man's God, me belong to debble!" &c. After service their excitement was great, and I found it a task of no small difficulty to convince them of the folly and wickedness of their superstitions and idolatry.

PROSPERITY OF THE WORK.

Mr. Dove thus describes the state of the Mission at Sierra-Leone:—

SINCE my last, we have all enjoyed (upon the whole) good health; and of late we have been in labours more abundant, having had to attend to the quarterly visitation of the classes, which is now become such a formidable undertaking, that we are under the necessity of beginning at least a month before the end of each quarter, or we should not be able (with so little help) to get through the work, till perhaps the middle of the following quarter. We have met nearly the whole of the classes; and I cannot but record my thanks to the Great Head of the Church, for the peace and prosperity which has attended our labours during the past quarter: many have been awakened and soundly converted, and some have entered the joy of their Lord. Our new chapel at Wellington was opened for divine worship on Sunday, Sept. 29th. Such a concourse of people was then gathered together as was perhaps never before seen in the colony of Sierra-Leone. Many came from Freetown, Kissy, Newlands, Allen-town, Charlotte, Hastings, and

other places, to the dedication of the Lord's house. It was a pleasing sight: the chapel was crowded to excess, and hundreds were gathered together outside, anxious to hear the words of eternal life; we had three public services,—morning, afternoon, and evening, conducted by myself, Mr. Edwards, and Mr. Badger; we may truly say, there was great joy in Wellington on that day, and I believe in heaven also.

We purpose holding a public Centenary Meeting on Friday next, at Zion chapel, Soldier's-town. Our highly-esteemed friend, James Wise, Esq., Clerk of the Crown, has kindly promised to take the chair; by the next vessel you may expect to hear the amount of our contributions to the Centenary Fund.

We greatly need a person in this colony to superintend and watch over our schools; for we cannot at present, on account of our manifold duties, do justice to our schools, which are daily rising into importance.

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