



ernment for leave to send Missionaries to the Cape, especially as they heard from some friends, that the small Hottentot congregation had kept together for some time, in earnest expectation of the return of their beloved teacher. He had taught some of them to read, and left a Dutch bible with them, which they used to read together for their edification. At length in 1792, by the mercy of God, and the kind interference of friends in the Dutch government the opposition of evil-minded people was over-ruled, and leave granted to send out three Missionaries, who chose for their residence the place which George Schmidt had left, finding most Hottentots in those parts. The last account received from them was dated in May, 1795, when they were well, and the number of their hearers increased. Since the English have made themselves masters of that colony, we have not heard from them, but from the favour and protection which the British government has uniformly granted to the Brethren's Missions, we have the best hopes that they will remain undisturbed and protected in their civil and religious liberty. The late Dutch government at the Cape deserve also our warmest thanks for the kind manner in which they received and protected the Missionaries, promoting the views of the Mission to the utmost of their power."

"C. The settlement near Tranquebar on the coast of Coromandel, was made in the year 1760, at the desire of the Danish government, chiefly with a view to bring the gospel to the inhabitants

inhabitants of the Nicobar islands. After a persevering but fruitless attempt to form an establishment at Nancawery, one of the Nicobar islands, for that purpose, the whole plan was defeated by the following circumstances. The Danish government finding the advantage gained by their settlement on these islands not answering the great expence attending it, withdrew their people, who had already suffered greatly by the unwholesomeness of the climate. Thus the Brethren residing there, were left alone, and no communication being kept up between Tranquebar and the Nicobar islands, it became necessary for the Brethren to purchase a vessel to convey provisions and other necessaries to the Missionaries. This was continued with great expence and hazard for a few years, when in the American war the vessel was taken by a French cruizer, though belonging to a neutral state. No redress could be obtained from the French, and the Brethren at Tranquebar were under the necessity of immediately procuring another vessel, lest the Missionaries in Nancawery should be left destitute. The enormous expence and loss incurred by these events, and the sickly state of the Missionaries, made it necessary to recal them, and thus not only the Mission in these islands, but the first aim of the Brethren's settling in the East-Indies was frustrated. Since that time no success has attended the Mission at Tranquebar. Some Brethren, indeed, went to Serampore and Patna, where they resided for a time, watching an opportunity to serve the
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cause of God in those places, but various circumstances occasioned both these settlements to be relinquished. By a late resolution, the East-India Mission will be suspended for the present, the expences attending it having of late years been such as by far to exceed our ability."

"*D. Sarepta*, near Czarizin, on the Wolga, in Russian Asia, was built chiefly with a view to bring the gospel to the Calmuck Tartars, and other heathen tribes in those vast regions, among whom an opening might be found. Hitherto no success has attended the Brethren's labors, though their exertions have been great and persevering, equal to those of any of our Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them wherever they moved their camps in the *Steppe* (immense plains covered with long grass.) They omitted no opportunity of preaching unto them Jesus, and directing them from their numberless idols, and wretched superstitions, to the only true God, and the only way of life and happiness; but though they were heard and treated with civility, no impression could be made upon the poor heathen. At last the greatest part of the Calmucks quitted those parts. Meanwhile the Brethren were visited by the German colonists living on the Wolga: and, through God's blessing, societies were formed and Gospel ministers provided

ded for most of the colonies by their instrumentality. Thus the Mission has answered a very blessed purpose."

"The most flourishing Missions at present are those in Greenland, Antigua, St. Kitt's, the Danish West-India Islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and Free Negroes in South America, the Esquimaux on the coast of Labrador, and in Barbadoes; and the latest accounts give us the most pleasing hopes of success in those parts. In Jamaica the progress of the Missions has been but slow. The Brethren have also made several attempts to carry the Gospel into other parts of the earth, but without obtaining their aim. In 1735, Missionaries were sent to the Laplanders and Samojedes; in 1737, and again in 1768, to the coast of Guinea; in 1738, to the Negroes in Georgia; in 1739, to the Slaves in Algiers; in 1740, to Ceylon; in 1747, to Persia; in 1752, to Egypt; of which we omit any particular account for brevity's sake."

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"The general synods of the Brethren's church, which are attended by representatives from all congregations, appoint a select number of Bishops and Elders, called the Elders' conference of the Unity, to superintend the concerns of the whole Unity of the Brethren, till the next general synod, which in times of
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peace meets usually every seven or eight years. This conference is divided into four departments, to one of which the special care of the Missions is committed. All Missionaries keep up a constant correspondence with this department, and also transmit to them copies of their diaries and journals. A secretary is appointed to make extracts from them, of which manuscript copies are sent and read to all the congregations and Missions. By this a spirit of brotherly love and sympathy, and a near interest in the concerns of every Mission is preserved throughout the whole church, and constant prayers and supplications are offered up unto the Lord for the prosperity of his kingdom and the spreading of the Gospel. The abovementioned department having considered and discussed all things relating to the Missions, prepares proposals, but no resolutions are formed without the concurrence of the whole Elders' conference of the Unity. In each settlement one brother is appointed to have the chief care of the Mission, though he never acts without consulting his fellow laborers, for which purpose he holds a conference with them once or twice in a week.

A society for the furtherance of the Gospel among the Heathen was instituted by the Brethren in London as early as in the year 1741, for the more effectual co-operation with, and assistance of the said Missions-department, in caring for those Missionaries who might pass through London to their several posts. This society was, after some interruption in
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their meetings, renewed in 1766, and took afterwards the whole charge of the Mission on the coast of Labrador upon themselves; besides continuing to assist the other Missions, as much as lay in their power, especially those in the British dominions. As no regular communication was kept up with the coast of Labrador by government, a company of Brethren undertook to provide a small vessel to convey the necessaries of life to the Missionaries once a year; and here we cannot help observing with thanks to God, that upwards of twenty years have now elapsed, during which by his gracious preservation, no disaster has befallen the vessel so as to interrupt a regular annual communication, though the coast is very rocky and full of ice, and the whole navigation of the most dangerous kind."

"In Amsterdam a similar society was established by the Brethren in 1746, and renewed in 1793, at Zeist near Utrecht. This society took particular charge of the Mission at the Cape of Good Hope, but the late troubles in Holland have rendered them unable to lend much assistance for the present. Our Brethren in North America established a society for propagating the Gospel among the Heathen in the year 1787, which was incorporated by the state of Pennsylvania, and has been very active in assisting the missions among the Indians. These three societies do all in their power to help to support the great and accumulated burdens of the abovementioned Missions-department, and God has laid a blessing

sing upon their exertions. But they have no power to begin new Missions, or to send out Missionaries, which by the synods of the Brethren's church, is vested solely in the Elders' conference of the Unity.

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“The internal regulations of the Mission-settlements are the same in every country. The Gospel is preached to all Heathen, to whom the Missionaries can gain access, and every soul invited to be reconciled to God through the atonement made by Jesus Christ. Besides the public testimony of the Gospel, the Missionaries are diligently employed in visiting, and conversing with the Heathen in their dwellings. If any are awakened to a sense of their undone state by nature, and of their want of a Saviour, and come to the Missionaries for farther instruction, giving in their names, they are called *new people*, and special attention is paid to them. If they continue in their earnest desire to be saved from the power of sin, and to be initiated into the Christian church by holy baptism, they are considered as *candidates for baptism*, and after previous instruction, and a convenient time of probation, *baptized*. If they then prove by their walk and conversation that they have not received the grace of God in vain, and desire to be admitted to the holy communion, they are first permitted to be once present as spectators, and then considered as *candidates for the communion*,

nion, and after some time become *communicants*. Each of these divisions have separate meetings, in which they are exhorted to make their calling and election sure, and instructed in all things relating to a godly life and walk. Separate meetings are also held with other divisions of the congregation; with the children, the single men, the single women, the married people, the widowers and widows, in which the admonitions and precepts given in the Holy Scriptures for each station of life are inculcated. Each of the baptized and communicants comes at stated seasons to converse privately with the Missionaries, the men with the Missionary himself, and the women with his wife, by which they gain a more perfect knowledge of their congregation than could otherwise be obtained, and an opportunity is given to the individuals, to receive special advice.”

“As to external regulations they cannot in all places be exactly uniform. Among free Heathen, settlements like those of the Brethren in Europe are more easily made; but among slaves this is not practicable. Yet every thing that tends to promote good order and prevent evil is every where inculcated, and the discipline of the church uniformly administered. A free man or a slave who acts contrary to the moral precepts contained in the Bible, is excluded either from the Lord's supper, or the meetings of the baptized, or even in certain cases from all fellowship with the congregation, for no situation or prevalen-

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cy of customs can furnish a pretext for any kind of disobedience to the rule of Christ. Schools are established in all the Brethren's settlements among free Heathen, as in Greenland, Labrador, among the Indians in North and South America, and among the Hottentots. In the West India islands this is not practicable, the children not being under the immediate controul of the parents. For the use of the schools, spelling books and a catechism or summary of Christian doctrine are printed in the Greenland, Esquimaux, Delaware, Arawack and Creol; hymn books in the Creol and Greenland; and the harmony of the four Gospels in the Greenland language, besides written copies of several parts of the Scriptures, translated into different Heathen tongues. In all the Brethren's settlements the congregations meet daily, either in the morning or evening, for social worship, and on the Lord's day the Missionaries are employed from break of day till dark, both with preaching and meeting the different divisions of the congregations, and with attending to their own people and to Heathen visitors under concern for their salvation. Nor can they be said to be less engaged in spiritual duties on the week days, the visiting of the sick, or such who cannot attend them on Sundays, employing a great part of their time."

"As the Brethren lay so much stress upon knowing the state of every individual belonging to their congregations, it would be impossible for the Missionaries to do their duty in any manner

manner satisfactory to themselves, unless in large Mission settlements assistants were found among the converts, whose exemplary walk and good understanding have made them respected by the congregation. These are chosen from among both sexes, and each has a particular district assigned him in which he visits the people from house to house, attends to the sick and infirm, &c. watches over order, and endeavours to remove dissensions and promote harmony among the flock. These assistants meet the missionaries in conference at stated times, at least once a month, and make reports concerning the state of the congregation. The missionaries are thereby enabled to know whether their people walk in conformity to the rules of the Gospel and where their help will be most essentially wanted. In some missions these assistants are also used occasionally to address the congregation in the meetings on a week day, and God has laid a special blessing on their simple testimony. Other men and women converts of good character and exemplary conversation are used as servants in the chapel, and meet also in conference to settle every thing belonging to the outward order in the meetings of the congregation. At stated times a council is held with a number of the most respectable inhabitants of the settlements, in which all things relating to the outward welfare of the settlement come under consideration."

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