

Missionary Herald.

CONTAINING

INTELLIGENCE, AT LARGE, OF THE PROCEEDINGS AND OPERATIONS

OF

THE BAPTIST MISSIONARY SOCIETY;

AND RECORDING

THE PRINCIPAL TRANSACTIONS OF OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, the 11th of April, 1818.

I wish I could possibly find leisure to communicate to you all the good things which are taking place in this country. Brethren Adam and Sutton, with sister Sutton, are safely arrived, and will soon proceed: brother Adam to Surat, and brother Sutton to Orissa, (I believe to the town of Cuttack, which is the capital of the province, and by far the most eligible station for a mission.) About a month ago, brother Ward took a journey to Chittagong, to see the brethren there; who, by the death of De Bruyn, (who, you will before this have heard, was murdered by his interpreter,) were left as sheep without a shepherd; he appears to be greatly delighted with them. The whole number baptized there of the Mug nation (or Arakaners,) is ninety; all of them now living. Of these brother Ward has baptized eighteen, since he has been there; and has appointed readers from among themselves; brother Peacock is gone thither to superintend them. De Bruyn laboured among them, loved them, and as it were laid them in his bosom. They speak a dialect of the Burman language. Indeed they were formerly Burman subjects, but the year I arrived in India, they fled from the tyranny of the Burman Government to take refuge among the English, and Government assigned them the whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town.

Brother Carapiet Aratoon came here some months ago, and after staying a

little time, expressed a wish to go by land to Surat, a journey scarcely thought practicable; his intention was to preach, and distribute the word of God all the way. We encouraged the undertaking, and furnished him with books, &c. for the journey. We received letters from him till he got to Allahabad, but had not for a long time heard of him, when I received a letter last week from General D. informing me that he was in his camp at Toda, near Ooduyapoor. The General had treated him very kindly, and asked him to breakfast and dinner with him. An escort of Sepoys was proceeding to Kato, the next stage, from which another would proceed to Rampoor. The General kindly furnished him with provision, and put him under the protection of the escort. He gave him a letter of introduction to Zalem Sing, Governor of Kato; and another to Brigadier-General Sir John Malcolm, by whose camp he would pass, in all probability. Sir John Malcolm is personally acquainted with us, as was General D: this secured their good will. Carapiet was within a month's journey of Surat. About the time he left us, the army took the field to oblige the native powers, (Scindia in particular,) to unite with us in suppressing a number of predatory hordes, who for some years past have plundered the frontiers to a great amount, and committed most horrid cruelties. These people, after plundering our possessions, fled with their booty to the countries of the native princes, who, for a share of the plunder, protected them; the war was commenced to prevent this protection. Carapiet had, therefore, to go through the seat of war, and to run the risk of these plundering parties. Indeed General D. observed, that had not an

escort been going in that direction, he could not have proceeded, as the whole country is infested with bands of robbers, who seize upon all travellers. Thus mercy has prevailed on our brother's behalf.

Letter from Messrs. Lawson, Eustace Carey, Yates, and Penney, to the Committee, dated Calcutta, April 17, 1818.

DEAR AND RESPECTED BRETHREN,

We lately intimated to you our intention of transmitting to you, at suitable intervals, a short memorial of our circumstances and engagements as your missionaries in this city. We now, therefore, enter on the pleasing task, and do it with the greater cheerfulness, from the conviction we have, that your hearts are deeply interested in whatever is connected with the welfare and success of missionary work.

From the shortness of the period in which we have been unitedly engaged in this work, an extended or very important account cannot be anticipated; yet, considering this, our efforts have been successful to as great an extent as could be reasonably expected. We are aware of the difficulty of conveying to you a clear and exact idea of the state of things as they exist in this country, as the inconsistency and levity of the native character are such as seldom to warrant those conclusions which might otherwise be drawn from certain pleasing appearances. We wish not, on the one hand, so to represent things as to excite hopes which might never be realized; or, on the other hand, so to under-rate the present aspect of things, as to suppress the joy and gratitude of those who are anxiously concerned for the salvation of the heathen. Without any affectation of modesty, we do think it a delicate thing for persons to write at all about their own personal engagements, therefore, if we should ever communicate any thing irrelevant to our work as missionaries, we trust your wisdom will never suffer it to appear in public; and for whatever accounts we may give concerning our missionary employments, if they are correct, we hope the obligations resulting from our relation to you, will serve as a sufficient apology.

Respecting the chapel in Lal Bazar, we think the congregation is upon the increase. A considerable number of strangers have lately attended; among whom we have with pleasure observed many American gentlemen, and, through their politeness, we have an easy com-

munication with our friends at Boston, Salem, New York, and Philadelphia. A brother from Serampore preaches in the morning, and one of us in the evening. In the last three months, four have been received, four restored, and one excluded. This latter is a case of a peculiarly painful nature. It is that of a young man who was educated in the Benevolent Institution, and who, about two years ago, made a creditable profession of religion, and was, with much approbation, received into our fellowship. Until very lately he had conducted himself with much regularity and consistency; but we have to lament over him now as a distressing instance of human inconsistency and frailty, for he is at present under sentence of transportation for seven years, being convicted of forgery on a house of agency in Calcutta. Nor have we the hope at present of bringing him to repentance, as he still persists in denying the crime proved in court against him.

At Fort William we preach three times in the week, twice on the Sabbath, and on Wednesday evenings. The congregation here, we are thankful to say, was never more flourishing. The soldiers, with several of their wives, seem to hear the word with very serious attention, and we have good reason to hope that a great work has been wrought amongst them. In the last month, there has been considerable increase of attendance, and there are many pleasing appearances to encourage us now in our labours, and we trust will prove matter of solid joy to us hereafter. The church was never in a more desirable state, for the brethren of the 59th regiment exemplify much of the spirit of the gospel, in the harmony and peace that prevail amongst them, and in their diligent and constant attendance on the means of grace. Within the last four months eight have been received, and one excluded.

We have, since our union, renewed our labours at Dum Dum, a place about eight miles from Calcutta, where are a few brethren in the Artillery cantonments; here the attendance is very small. When we first went, we had from ten to sixteen hearers, and now, on the average, we have from thirty to forty. Out of this small company, one died this week. It was but about a month or five weeks previous to his death, that he began to attend the place of worship. He was a very athletic man, but was taken off very suddenly by an attack of the *cholera morbus*; a disease which frequently removes people in the space of a very few hours, and which has, for

these last eight months, been a most dreadful scourge to this country, and has swept away many thousands of its inhabitants. The above-mentioned person was formerly much opposed to divine things, but from his first attendance with the brethren in the meeting-house, he appeared deeply impressed with their importance, and was never known afterwards to neglect any opportunity of worship, either at the regular times of preaching, or at the private meetings for prayer which they have among themselves. He evinced such a change of temper and deportment, as led his comrades to entertain hope that he was prepared for eternity.

Before the return of brother E. Carey from Digah, in consequence of the illness of brethren Yates and Lawson, the preaching of the jail was obliged to be discontinued; nor have we felt it our duty at present to recommence it, as the distance from Calcutta is very considerable, as the number of attendants since Mr. Gordon resigned his office as jailor has not averaged six, and as we thought we could better serve the purposes of the Society by transferring, as much as possible, our labour and time to the native department.

We have, according to intimation given in our last, commenced building some Bengalee houses for worship among the natives. We have already two of them finished. They are made of mats, with bamboo posts, and straw thatch. The natives are not afraid to enter these humble meeting-houses. They are built in opposite directions, and far distant from each other, and in situations most favourable for attracting the people, being by the sides of much-frequented roads, and in populous neighbourhoods. We have had worship in the one erected in Entally, for these six or seven weeks past, and have been much encouraged by the numbers which have attended, and by the apparent concern with which they have sometimes listened to the word of God. We have had worship in the other, which is situated in Mungla, the last three Sabbaths; and as this is a more populous place than the one in Entally, we have had a more numerous attendance. In consequence of the preaching here, already the good effects have been witnessed; for nine persons, at two different times, have visited our brother John Peters, for the sake of farther inquiries on the subject of the gospel. Before these places were erected, when we had worship in the streets and lanes, among the native population, we were often able to collect a

considerable number of people, sometimes to the amount of 200, and upwards, and generally found them very attentive to hear, and always eager to receive tracts, gospels, &c. And if they were but as concerned to reduce to practice the truths of the gospel, as they are ready to acknowledge them to be truths, we should have little else to do but to rejoice in our labours, and should then contemplate the time as fast approaching, when we might indulge ourselves in the rapture of Isaiah, and exclaim with him, "*Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*" Isai. lii. 9, 10.

But we have abundant proof that their attention does not commonly arise from their considering the subject important; but from a certain indolence and mental vacancy, leading them to listen to any thing that will pass away an idle hour: and that the concern which they sometimes express to us, after hearing what has been read or spoken, does not arise from a deep and firm conviction either of the falsehood and folly of heathenism, or of the truth and importance of Christianity; and hence it leaves them without inducing them to make any efforts to relinquish the one, and embrace the other; or if, in a few instances, the poor idolaters have been constrained to make some efforts, these have been so languid and transient as to leave them in the possession of no material advantage. The following is a melancholy instance of the truth of these observations. A few weeks ago, when brother Yates was out with brother John Peters, preaching in the streets, a young Brahman of very pleasing manners, and apparently of a most ingenuous mind, came forward, and confessed before all the people very freely his conviction of the truth of the gospel, and his determination to cast off idolatry. He followed us to our own house—told us that he maintained himself and his friends by what he gained from performing Brahminical rites, but that he was willing to relinquish every thing for Christ. But alas! he said, "Let me first go and bid them farewell which are at home." He went, but never returned. However, we wish to persevere in the use of those means which God has appointed for the accomplishment of his purposes; and though our obstacles may be many, and of a very discouraging nature, yet we are assured he will in time

grant success to the feeble efforts of all those who are conscientiously engaged in promoting his glory.

We have at present only two native schools under our superintendance. These, we are happy to say, are in the same state relative to the number of boys, and are in as good a condition as is to be expected in schools of this kind. We hope our next letter to you will contain an account of something more extensive and efficient in this department. What steps we shall take for this purpose, we do not at present precisely know, but shall certainly embrace the most favourable and speedy opportunity of accomplishing something farther in the establishment of native schools.

The following short account may serve to show the state of the Benevolent Institution. It contains about 300 children: 230 boys, and 80 girls. In this Institution are children from almost all climes. Here is an assemblage of Europeans, Anglo-Indians, Bengalees, Musulmans, Chinese, Malays, Africans, and Jews. They are the children of the most indigent inhabitants of Calcutta. Such a variety of casts, thus collected together, form a novel and interesting spectacle; and, considering their extreme poverty, they make a more decent appearance than the children who attend schools of the same nature in England; nor are they far behind them in improvement and general deportment. The prevalence of vice amongst a community in which the grossest corruption of manners is hardly deemed sinful, or even disreputable, raises a powerful obstacle in the way of improving the morals of the children, who are no sooner out of school than they are placed in the vortex of all that wickedness which a Christian education tends so happily to counteract. We need scarcely mention, that the parents of most of the children being Roman Catholics, is another hindrance to their moral and religious improvement. Respecting their accomplishments in reading, writing, and arithmetic, we must refer you to the Report of the Institution, which will be soon forwarded to you. A separate room for the girls is now nearly finished. Hitherto the girls and boys had been in the same room separated only by a slight partition which did not correct the inconvenience of two schools being carried on at the same time. It is pleasing to find, that some of the elder boys, who have now good situations, behave with credit to themselves, and two or three appear to be seriously inclined.

Having thus stated what are our pre-

sent engagements, and the prospects of usefulness now opening to our view, we shall proceed to lay before you an account of our endeavours to enter upon a wider field of action, with as little expense as possible to the Society.

It seemed to us desirable that an attempt should be made amongst our friends, to raise a fund for enabling us to labour more particularly among the heathens, without applying to you for the means. It was mentioned to one, and then to another, till at length we learnt the sentiments of the congregation, who expressed their surprize that nothing had been done before of this nature, and their assurance of cordial co-operation.

We deemed it, therefore, our immediate duty, while the subject was fresh upon the minds of our friends, to organize a society; and in a fortnight from the time when the thought of doing something in this way was first mentioned, "The Calcutta Baptist Missionary Society, Auxiliary to the Society in England," was formed, to the satisfaction of a numerous and respectable assembly of friends, at the house of our brethren in Boitaconnah.

As it is the first of your Auxiliaries in the East, we have thought some account of its formation may not be altogether uninteresting. Notice of the meeting had been previously given twice from the pulpit; and at eight o'clock on the evening of the 2d of April, the hall appointed as the place of meeting was more than comfortably filled. The latter part of Rippon's 420th hymn was sung, and supplication was offered to God, that he would

"Smile on each divine attempt
To spread the gospel's rays."

The order in which the meeting was conducted, will be seen in a printed paper of Rules, &c. which accompanies this letter. We cannot, however, withhold ourselves from mentioning a note sent by one of our friends, as it serves as a specimen of the zeal and spirit with which the objects of the Society were entered upon.

"DEAR SIRS,

"I am exceedingly sorry I cannot to-night attend your very laudable meeting to form an Auxiliary Missionary Society for the dissemination of the blessed gospel among the heathen; and more so that my means of contributing towards the support of the expenses necessarily attendant upon such an undertaking are so very limited. But while I so much

lament my inability, I am yet willing most cheerfully to add my mite to that of others who shall come forward on so important an occasion; and beg you will, for that purpose, have the goodness to put me down under the head of Donations, for one hundred rupees; and the sum of eight rupees, under the head of Subscriptions, as a monthly subscriber.

"And as Mrs. Gilbert thinks it incumbent upon her to add her mite, she begs you will likewise put her name down as a monthly subscriber of five rupees.

"Wishing every success to the undertaking, and that you may live long to see it prosper in your hands, I remain,

"Dear Sirs,
"Your very obedient servant,
J. GILBERT."

The whole transactions of the evening seemed to please, in a high degree, every person present: nothing but unanimity prevailed. Several, who had never been introduced to us before, now came forward with their assistance; and we were not a little pleased to observe in the company some American gentlemen, particularly one who was well acquainted with our beloved brother Johns, during his residence at Salem, in America. These came forward to contribute of their substance, and seemed as pleased to see us in these dark places of the earth, as we were to see them. The business of the meeting being concluded, the assembly rose with one accord, and, with evident feeling, sang

"All hail the power of Jesu's name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!" &c.

The Divine benediction was again implored on this infant Society, and on a similar one recently formed by our Pædobaptist brethren, and on all the attempts made by Christians of every denomination to spread abroad the glory of the Redeemer among the heathen.

Thus ended our first meeting, and our friends, to testify their pleasure, entered their names in our subscription-book in such a manner as to give us fair promise that effectual aid will be rendered to our Society at home, by their friends in India. Donations amounted to 608 sicca rupees; annual and monthly subscriptions, taken together, amounted to 1356. Persons are still coming forward to enrol their names on our lists; and, with real pleasure, we here insert a letter received from our highly-esteemed brother, the Rev. H. Townley.

"MY DEAR BROTHER,

"Will you kindly allow my name to be put down to your Auxiliary Missionary Society for 100 rupees donation, and four rupees monthly subscription? My unfeigned prayers are, that God himself may be the evident patron of the Society.

"Yours affectionately,
H. TOWNLEY."

"47, Bow Bazar, April 6, 1818."

Our excellent brother Gordon was, as he always has been when any labour of love is to be accomplished. From his family alone we have 150 rupees donation, and 20 per month subscription. Others have been equally generous. We now close this protracted account, by adding a letter from one of our old church members.

"April 3, 1818.

"MY DEAR FRIEND,

"I put myself down last evening, 'A Friend,' 50 rupees per annum, which I now beg to send in advance, for myself and family; and although a trifle, it carries with it my prayers that the God of grace and glory may bless and sanctify it to the laudable purposes it is intended to promote. The work is his own, and must be glorified; yet he uses means, and what a blessed thing it is to be made the least instrument in promoting his glory by these means. The Lord be with you and all your house constantly, is our united prayer; while I remain,

"Yours most faithfully,
T. E. PITMAN."

"To the Treasurer of the C. B. M. A. Society."

Since collecting the above materials, a Branch Auxiliary Society has been formed amongst our brethren and friends in the 59th regiment, Fort William. It consists already of more than 50 members, and bids fair to be a flourishing Society; and we have no doubt that our brethren in other regiments will soon follow this noble example.

And now, dear brethren, we conclude. It is our constant prayer that all your labours and anxieties for the welfare of the poor heathen may be compensated with a rich harvest of souls. We shall reap if we faint not.

We remain,
Your ever affectionate brethren,
JOHN LAWSON, WILLIAM YATES,
EUSTACE CAREY, JAMES PENNY.



DESCRIPTION OF THE HINDOO IDOL SHIVU.

The figure engraven above is one of the representations of SHIVU, or SEEVA, the Destroyer, who has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brumha, Vishnoo, Shivu. In his character and history, as detailed in the pooranas, he bears a strong resemblance to Bacchus, or rather to Bacchus and Priapus united.

To this abominable deity, who is said to have no less than 1,000 different names, the Hindoo mythology is indebted for one of its principal and most appropriate ornaments, the worship of the *lingu*, or *lingam*. These temples, says

Mr. Ward, (*View of Hindoo Mythology*, ii. 16,) in Bengal, and many parts of Hindost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges, every morning and evening, is beyond comparison greater than the worshippers of all the other gods put together. *

* On the nature of this particular species of worship we cannot, for powerful reasons, be more explicit in this place. Those of our readers who wish

Every year, in the month Phalgunu, the Hindoos make the image of Shivu, and worship it for one day; throwing the image the next day into the water. This worship is performed in the night, and is accompanied by singing, dancing, music, feasting, &c. In the month Maghu also, a festival in honour of Shivu is held for one day; when the image of this god, sitting on a bull, with Parvuteo (his wife,) on his knee, is worshipped.

The ceremonies of swinging, with iron hooks inserted in the back, piercing the tongue, sides, &c. as performed in the month Chaitru, are intended to do honour to this pretended deity, whose deluded self-torturing followers expect that Shivu will bestow upon them some blessing, either in this life or in the next.

Christian reader, does not your heart burn within you, at the thought of millions being enslaved to such infernal superstitions as these; will you not unite your efforts in the aid of those who would teach these miserable degraded beings that *godliness only hath the promise of the life that now is, and of that which is to come?*

From the letters subjoined, our friends will learn the safe arrival and favourable reception of Mr. and Mrs. Kitching, at Jamaica.

Extract of a Letter from the Rev. Christopher Kitching to Dr. Ryland, dated

Kingston, Jamaica, Oct. 3, 1818.

HAVING obtained help and protection of the Lord, we have been brought in safety to the land of our destination. We arrived on the 18th of August, in perfect health, and were kindly received by Mr. and Mrs. T. at whose house we remained till Friday last. All the brethren appeared overjoyed at our arrival. They enquired very affectionately after Mr. Coultart, and were glad to hear he was better. I have met with the class leaders of our denomination three times since my arrival. I have not been able to obtain a license to preach as yet, and therefore have never attempted it; but I am not without the hope of obtaining it the first time the council meets, and this will be the only medium [of gaining permission] till the quarter sessions, which will be held on the third Wednesday in November. I called on two of the magistrates last Monday, who received

for more information, are referred to the work just quoted, and to the second part of Mr. Fuller's Apology for Missions in India, page 110.

me very kindly, and wished me to wait on the council. This I intend to do on Monday, if they meet, and in the mean time will not forget to plead with the Lord to grant me favour in their sight. We are much obliged to you and the rest of the society, for all their kindness to us, and hope our conduct will be such as to deserve a continuance of it.

Extract of a Letter from a Friend in Jamaica, to Mr. Coultart.

Jamaica, Oct. 2, 1818.

WE were rendered very happy by the arrival of Mr. Kitching and his partner. It was quite an unexpected circumstance, but not the less gratifying on that account. I have much confidence that they are formed for the situation in which it has pleased God to place them. Many will be their difficulties for some time to come, but they must not be cast down. Eventually they will see the prosperity afforded through their means to the church of the Redeemer. The people seem to have received them most cordially. They have taken a small house at the back of where Mr. Compere used to live, near the camp road, and seem likely to make themselves pretty comfortable. The sessions being so distant will be a delay to the commencement of his labours; but I do not think they ought to be commenced too soon after his arrival; and he will have time to make himself acquainted with local circumstances, so that no time will be lost, and his health will then have got a little more equal to exertion. My hopes are much raised by the interest which the Jamaica cause has created in England; they cannot, I think, be disappointed.

LONDON MISSIONARY SOCIETY.

DEPUTATION TO AFRICA.

THE directors of this society having found it necessary to appoint a deputation to visit and superintend their numerous stations in South Africa, have prevailed with their brethren, the Rev. John Campbell, of Kingsland, and the Rev. John Philip, late of Aberdeen, to undertake this important trust. They were set apart to their undertaking at Orange street Chapel, on Monday morning, November 9, and sailed from Liverpool, on Wednesday, November 18, in the Westmoreland, bound to Bombay. They are accompanied by Mr. and Mrs. Mault, who are proceeding to Travancore, to strengthen the hands of Mr. Mead in that mission.

NORTH AMERICA.

EDUCATION OF AFRICANS.

THE spirit of active benevolence has been roused among the friends of religion in the United States of America, on behalf of the poor Africans residing among them. There are computed to be a million and a half of these people in the union—a very large proportion of whom, we regret to say, are in a state of slavery. Three distinct societies have lately been formed, however, one at Philadelphia, another at New York, and a third at Boston, for the purpose

of educating young men of colour to be teachers and preachers to their countrymen. In the list of the executive committee at Boston, we perceive the name of the Rev. Thomas Paul, who visited England about two years since, and is personally known to many Christian friends in this country. We hail the formation of these societies, not merely on account of the direct advantages which, we trust, will attend their efforts, but because we regard them as pleasing indications, that the day is not far distant when our Transatlantic brethren will expunge the foul blot of African slavery from their national character.

Supplement to the Account of Moneys received by the Treasurer of the Baptist Missionary Society, up to November, 1818; received too late for Insertion in the last Number.

FOR THE MISSION.

	£	s.	d.
Tewksbury, Collection and Subscriptions, by Mr. Jones	41	4	2
Birmingham, Cannon-street, Auxiliary Society	103	18	6
Subscriptions	23	2	0
Burslem, Juvenile Society, by Mr. Thompson	21	0	0
Oswestry, by Mr. S. Jones, Penny Society	2	19	3½
Auxiliary Society	4	5	8½
Bridgnorth, Salop, by the Rev. J. Palmer	3	3	0
Whitchurch, Ditto, by Ditto	1	11	6
Upton on Severn, Collection	3	11	0
John Deakin, Esq, Birmingham, a Donation	100	0	0

Legacy of the late Mr Law, £ s. d.			
Ditto, by Mr. Scriven, Exec.	20	0	0
Clipstone, Subscriptions and Collections, by the Rev. J. Mack	23	0	0
Legacy of the Rev. W. Phillips, late of Garrarstone Park, by the Rev. R. Hall	20	0	0
Coventry Auxiliary Missionary Society, by Mr. Oswin, Secretary	20	0	0
Towcester Penny-a-Week Society, by the Rev. J. Barker	9	0	0
Hull, Subscriptions and Collections, by the Rev. I. Birt	67	13	0
FOR THE TRANSLATIONS.			
Irvine Bible Society, by the Rev. George Barclay	10	0	0

This Day is published,

Periodical Accounts of the Baptist Missionary Society, No. XXXIII. containing intelligence from July, 1816, to the end of 1817. Sold by Button and Son, London. Price 1s. 6d.

The List of Subscriptions, Cash Account, Index, &c. will shortly be published, as an Appendix to No. XXXIII.

P.S. Those Friends of the Mission, who are desirous of completing Sets of the Periodical Accounts may be accommodated with any of the preceding Numbers, at half price, viz. Nos. 8, 9, 24, at three pence each.

No. 10, and the Supplement to 31, at four pence halfpenny each.

Nos. 1, 4, 5, 6, 7, 11, 12, 13, 14, 16, 19, 27, at sixpence each.

Nos. 3, 15, 17, 18, 20, 21, 22, 28, 30, 31, 32, at nine pence each.

Nos. 23, 25, 26, 29, at one shilling each.

In the Press, and shortly will be published.

Brief Narrative of the Baptist Mission in India, including an Account of the Translations of the Sacred Scriptures into the various Languages of the East. With Maps illustrating this Narrative, and the Periodical Accounts of the Society. Fifth Edition. Continued to the close of 1817.