

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

From Mr. Ward to Dr. Ryland, dated

Serampore, September 4, 1818.

I SEND you on the other side one of Kristno's journals. He is at present here: he came down for the restoration of his health, and has preached here with great acceptance. But, till the Spirit is poured out from on high, all our efforts are vain as it respects fruit. Oh! my dear Sir, what shall we do, unless this blessing be soon poured out. Our Christian Hindoos are dwarfs; our hearers sleep, or go away unmoved by the most awakening discourses. The labourers are few, and poor and weak; but, if refreshed by this living water, each one would become a Sampson.

Either we have not hit the chord which touches the heart of a Hindoo, or it is our jargon, or something or other is amiss. Powerful impressions, as in David Brainerd's congregations, we have never seen.

Cannot you English Christians help us more, not by money; but cannot you pray more, pray more fervently, for this one blessing—the outpouring of the Spirit's influence. Human strength of body in this country is as the strength of a child; and labour here is indeed labour, and therefore “labour in vain” here means much more than in a cold climate. Still the chief ground of grief is, that myriads, like blades of grass, are perishing. Oh! my dear Sir, let the people of England listen to this loud call, the groans of perishing millions, and let them try what fervent inwrought prayer can do.

Yours, in the best relation,

W. WARD.

Shree Krishna-pal humbly writes:

THROUGH the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More particularly, in two days we ar-

rived at Bulurapore, where we put up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kajee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, “Let us break down these places of the gods, that the gods may never come into this place again.” Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrance, where, at the Varoonce festival, crowds of people assembled; and here Nidbiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Goluk-Mukooyya, a bramun, who said, “O brother, I do not serve the gods! Brumha God, let him be blessed: I serve him.” I replied, “O bramun, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore they who have laid hold of the death of Christ by faith are saved.” He then said, “I have an elder brother, if you can visit him at Raneegunj, he will be glad to see you.” We assured him that we would visit them on Lord's day. We accordingly went, and I read from the third of John the account of the new birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Sabab at Dinagepore, and hear from him these words.

We next proceeded to Shikmorud fair, and, on the first day, arrived at Ser

damuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagopore, and came to Katavave, where I made known our message, reading the first of John. All the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service, &c. Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

11th of May, 1818.

Extract of a Letter from Mr. Ward to Mr. Luimey, dated

Serampore, Sept. 4, 1818.

You will, ere this, have heard of the death of poor sister Sutton, who died a few days after child-birth. Young Stephen is now under the care of my dear wife. Brother Sutton, disappointed in his wish to go into Orissa, is now gone up to Cutwa, to brother William Carey, where he hopes to get acquainted with the Bengalee. We are going to place a native Portuguese, named De Cruz, at Midnapore, on the borders of Orissa, so that he may send books in that language into the country, by means of the thousands of pilgrims who pass through Midnapore to the temple of Juggernaut.

Last Lord's-day, Krishnoo baptized a brahman, who used to live by keeping a shop of gods. He has given up his gods, his shasters, and his poita, as badges of a disgraceful and ruinous ignorance. I have got one of the gods, a brass image of Gopal, a form of Krishna; the name signifying a cow-herd, from *go*, a cow, and *pal*, a lord. Last ordinance day, a Mr. W. a company's servant, was baptized; and since then, that is last

Tuesday, he was married to brother Marshman's eldest daughter, Susan. He is a very sensible, pious man, of very extensive reading.

My health has been very indifferent lately, and I should not wonder if you see me ere long, perhaps about May next, seeking health in your cold climate: brother Carey enjoys pretty good health, and brother Marshman still wears uncommonly well.

JUGGERNAUT'S CAR.

ON the 5th day of July, the annual drawing forth of Juggernaut's car took place at Muhesha, near Rishera. On these occasions, Juggernaut is placed in his car, and drawn about two miles to Bullubpoora; when he is let down from the car by means of ropes, and carried to the temple of his brother Radhabullubh, about two miles distant. There he remains eight days, enjoying, according to the natives, the delightful society of his brother and sister. The influx of worshippers on these days is immense. Women who never appear in public on other occasions, visit the temple and present offerings according to their circumstances. Three or four hundred boats may be seen on the river, passing and repassing with crowds of females, some of them from a distance of two or three days' journey. On the ninth day Juggernaut leaves his brother, remounts his car, and is drawn to his own temple, amidst the enthusiastic shouts of the people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on these occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual. A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it, lamented in bitter terms the ruin which this event entailed on his ancestor who had built the car. The Hindoos imagine, that a man continues immortal, as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Valuiki as still enjoying immor-

tally, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed that nothing but the presence of his brother Radha-bullubh would induce Juggernaut to move. Messengers were immediately dispatched for Radha-bullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no farther; that he had never gone farther from his own temple on any other occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car and the sacerdotal proprietors of Radha-bullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radha-bullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It however again remained stationary after proceeding but a few yards, and Radha-bullubh was obliged to return without his brother.

In two or three days the priests of Radha-bullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut could be brought to the temple, they should lose, not only the profits which they usually made above that amount, but be unable to realize even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the multitude with anxiety. They attributed it to various causes. Some said, that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said, that the God was incensed at the temerity of one of the proprietors,

who had touched it while yet impure from the defilement of the dead body of a relative: while others maintained that the wrath of Juggernaut was excited by his having silver and not golden hands given to him. In these, and similar conjectures, did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one brahmun seemed to aim at something more dreadful: he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on them by the brahmins, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the World," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among the people; with what effect we are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radha-bullubh, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his old residence.

CALCUTTA.

Extract of a Letter from Mr. Adam to Mr. Dyer, dated

Calcutta, Sept. 26, 1818.

ON coming to Calcutta, I commenced the study of the Bengalee, and two months after, the Sungskrit. I continue to prosecute both, and begin to feel my ground in the Bengalee. From the close affinity that subsists between them, the one facilitates the acquisition of the other; but a perfect knowledge of either, particularly of the Sungskrit, is not the work of a few months, or even of a few

years; but the unbounded field of usefulness which is presented in this immensely populous city, after the acquisition of these languages, especially if joined with a knowledge of Hindostanee and Persian, will most fully compensate for the time and labour that must be expended on them. You will not, however, suppose that a missionary's usefulness here does not commence till he has acquired one, or all, these languages. I hope soon, with the blessing of God upon my studies, to be able to say a few words to the natives, although every attempt of this kind, for a long time, must necessarily be very imperfect. Brethren Eustace Carey and Yates are eminently useful among the natives, in preaching in Bengalee. Besides their labours every Lord's-day, both in Bengalee and in English, they go out amongst the natives every Wednesday, Thursday, and Friday morning, and occasionally in the evenings, which is as much as their weak state of health will permit them to do, and more than most Europeans could bear. I have just formed a plan, which I hope I shall be able to carry into effect, of going out with a native brother on Monday, Tuesday, Thursday, and Friday evenings. This will greatly assist me in acquiring the language, and it entirely depends upon the continuance of good health, for which I have great reason to bless God, and on my having a native brother always to accompany me. Alone, I am, and must be for some time, a mere cypher, because I do not know the language; but by accompanying him, I both do good to myself, and obtain for him a more respectful and attentive hearing.

September 28.—I have been out this evening with brother John Peters, in the very heart of the native population. We had nearly 200 people around us, to whom he declared the way of salvation. They received with the utmost eagerness the tracts which we had brought for distribution, and requested that we would return to the same place to-morrow evening, which we promised to do. They heard with the deepest attention, and acknowledged the excellence of what was said. Some turned away in contempt; it was enough to understand that these were "the words of Jesus Christ;" but most listened with great seriousness. The harvest truly is plentiful; the fields are white, and only wait for the sickle to be thrust in. I have no doubt that the Lord of the harvest will bless the labours of his servants, and give them souls for their hire.

CUTWA.

Cutwa, Jan. 6, 1810.

I HAVE information to communicate, which will I am persuaded, rejoice your heart. Last Lord's-day four persons were baptized here, three women and a man. Two of the persons came from Haskhalce, a little below Soojon-poor. May the Lord go on to bless us, by bringing many more forward to declare what he has done for their souls. We had a good number at the ordinance of baptism, and several were very attentive.

Mr. Carey is gone to Beerboom, with Mr. and Mrs. Hart. I hope Mr. H. will feel happy in settling there. I believe several persons there are waiting for baptism.

DACCA.

Dacca, Dec. 17, 1817.

RAM-PRESAUD left this on the 13th ult. and returned on the 29th; he therefore itinerated about ten days, (exclusive of six days employed in journeying,) and gave away above eighty gospels, which were thankfully received, and read with eagerness and pleasure. Mr. C. received Ram-Presaud in a very friendly manner, and informed all his domestics, and other natives with whom he had to do, of the errand upon which he came, recommending them to hear him with due attention. Ram-Presaud visited the under-mentioned villages during the day, returning to Mr. C.'s every evening, to read and converse with pretty large numbers who attended near his house, where he was provided with comfortable and secure lodging during his stay in Lukshmee-poor.

At Moojee-poor, he preached to a large party of Catholics, Musulmans, and Hindoos, who, with one accord, acknowledged that what they heard was the word of God, but that in their present state it was impossible they could live up to it, for want of strength; to this it was replied, that if they left off seeking refuge at the feet of their idols, who were unable to help themselves, and believed in the word of God now sent among them, seeking mercy at the feet of Jesus, God would bestow upon them both will and power to love and obey him with the whole heart, and in the end receive them into everlasting life, for the sake of what Christ had done and suffered for sinners, had even as they.

On the 8th, he visited a large market

and entered into converse with a viragee, who lay prostrate on the ground, having been deprived of the use of both legs and arms from the womb. In recommending the Saviour to this miserable object, a multitude of people collected to hear, which afforded a pleasing opportunity to declare the word of life; the cripple seemed much affected, and wept when he heard what the Saviour had done and suffered for miserable sinners like himself; it seems the poor man desired to go with our brother, who informed him that it was not in his power to take him, but would call to see him if ever he should come his way again: here a good number of gospels were given away. He visited twelve other villages in the neighbourhood, in all of which the word was dispensed, and a few gospels given away. Most of poor brother De Bruyn's members and inquirers have been here since the beginning of last month, and attended our meetings for prayer pretty regularly, bringing numbers of Mugs who reside in Dacca with them, some times to the amount of twenty. Four of them sat down with us, and partook of the memorials of the Saviour's dying love, the first Lord's-day in this month.

A Jew and his wife are to be baptized the last Sabbath in this month, that they may sit down and commune in peace with us the first of the new year. He has nobly defended the honour of the Saviour's name among a party of Jews who came to attack him this morning upon the score of his becoming a Christian, proving from Moses and the prophets that he is the very Christ who was to come into the world.

BENARES.

Benares, November 4, 1817.

Our brother Smith appears very actively engaged in making known the gospel at Benares. From his Journal for the month, we have selected the following extracts:—October 3d. Went to a pundit in the town, who received me very kindly, and conversed for a considerable time on the gospel. He afterwards sent his servant with me for a copy of the scriptures.—4th. Went out and collected a good number of people on the public road, who appeared much affected. Brother Shiva-Chundra preached to a number at Sicrole.—5th. Lord's-day. Preached at Sicrole, afterwards brother Shiva-Chundra addressed the word of life to a good number of men

who were reading the Ramayuna: on hearing the gospel, they closed the Ramayuna, and paid great attention.—7th. A number of persons called for instruction.—8th. This morning several Moulvees called, and disputed for a considerable time. They afterwards received a few copies of the scriptures in Arabic, to compare with the Koran.—10th. Addressed the word to about one hundred people, opposite to a Hindoo temple. At the end of my discourse, a respectable pundit took me to his house, and reasoned for a long time respecting divine subjects.—16th. This morning two respectable musulmans called, and one of them expressed a great wish to embrace the Christian religion; assuring me, in a long conversation, that he was convinced that Jesus Christ was the only Saviour appointed of God, or able to save men. He informed me that there were others of the same opinion at Lucknow, but that they were afraid to declare themselves. I gave him a Persian New Testament, which he thankfully accepted, and went away rejoicing. In the afternoon went out and preached to a large congregation by the river-side, who appeared attentive.—19th. Lord's-day. The musulman who expressed a wish to embrace the Christian religion called, and conversed with me for a considerable time on the gospel. Brother Shiva-Chundra preached at Sicrole.—20th. The same musulman called again to-day, and after much conversation took leave, intending to visit the missionaries at Serampore. Went out to Dussasoomare's ghat, where about five hundred people assembled to hear the word of life: several brahmuns appeared in favour of Christianity, and one among them exclaimed, that the ancient brahmuns composed these superstitious ceremonies merely to get their living.—27th. Several musulmans called, who had received the scripture, and reasoned with me for a considerable time upon different subjects.—28th. This morning a sipahee who attends worship, called, and said with tears, "My conscience is alarmed in consequence of my sin, but I know without Jesus there is no salvation." I endeavoured to comfort him, and read and explained a part of the scripture, with which he appeared much affected. Several brahmuns called, who listened to the gospel with much attention.—29th. Several musulmans called, and conversed with me on different passages of the scripture, and begged for a complete copy of the Hindoost'hanee Testament, which I gave them.

Nov. 3d. A brahmun called and ex-

pressed a great wish to embrace the gospel. He said, that by reading the scripture, his conscience was alarmed, and he was astonished at the folly of heathenism, in which he had spent his whole life. I talked to him for some time.—5th. A sunyasee called and said, "Ever since I heard the gospel at Chatigunj, my heart is very much inclined to know more of these truths. I hope, therefore, you will teach me the way I am to be saved." After a good deal of conversation he took leave, and called again in the afternoon, and waited until worship, conversing on the gospel.—6th. This morning the sunyasee called for worship, and took a New Testament to read at home. Several brahmins also called, to whom I read and expounded the scripture.—10th. Went with brother Shiva-Chundra to a garden, where a large congregation had assembled. After addressing them I went to the jail, and preached to the prisoners. A Moulavee disputed with me for some time, but at length gladly accepted the four gospels in Hindoost'haanee.—27th. This morning brother C. C. Aratoon arrived, with whose conversation I was very much delighted. We afterwards went out amongst the natives, and brother Aratoon conversed in two places with a few Hindoos, who appeared much pleased.—28th. Received two boxes of different sorts of books.—29th. After going out with brother Aratoon, in the evening held a meeting; after hearing the experience of a brahmen named Lukshmuua, I gave him the right hand of fellowship in the name of the church of Christ. My eldest daughter Elizabeth, and Mrs. Smith's adopted daughter Mary, were proposed for baptism.—30th. Lord's-day. Brother Aratoon preached at Sicrole, in Hindoost'haanee. After worship we walked to the river-side, where, when brother Aratoon had preached, we sung a hymn and prayed, and brother Lukshmuua and myself went down into the river, where I baptized him in the presence of many people. In the evening we partook of the Lord's supper, brother Aratoon, and brethren Ford and Deare, of the artillery, with several other friends, being present.

ALLAHABAD.

Allahabad, October 10, 1817.

THE flank battalion companies of soldiers assembled here from four different corps, marched from this on the 7th of October to take the field, wherefore I

am now deprived of the opportunities I used to enjoy amongst those whom God was pleased to draw to himself for his service, from that scene of iniquity which commonly abounds in the barracks. On the 6th, I had the last and a highly pleasant prayer-meeting with them, for the general spread of our dear Redeemer's kingdom; nearly forty attended, although it was a busy evening, from their preparing to march next morning. About twenty days prior to the above men leaving this station, the small new plantation in the 12th regiment of N. I. also was removed from this to Prutahgur, about eighteen miles from hence, where they are doing well. I intend to visit them as soon as you can furnish me with a stock of the scriptures and books, especially Hindee. For some Bibles and Testaments which were sent by the Rev. Mr. Thomason, from the Calcutta Auxiliary Bible Society to the magistrate of this place for distribution to the European soldiers, some of our brethren, the night before they left Allahabad, begged that their grateful acknowledgments might be presented for his kindness. Will you, if convenient, do this on their behalf? Seeta-rama and myself go out as usual about the neighbourhood distributing the word of God. Seeta-rama is of an excellent spirit: he told me lately that he now sees the error he was in when he first professed Christianity. At that time a man on horseback, conversing with him, abused him for giving up cast, and threatened to beat him with a shoe; he retorted and said, "Take care, or I will pull you off your horse, and return you ten strokes for one:—now" says he, "I can bear all things for Christ's sake."

JAVA.

Mr. Robinson to Mr. Ivimey.

Wetlevreden, Oct. 13, 1818.

I HAVE lately seen an instance of the sovereign power of God, and of the inability of my service. A poor man, who had heard me preach some hundreds of times, and yet never seemed to feel himself a great sinner, was taken ill about a month ago. A few days after, he sent for me, in great distress of mind. I have visited him several times, and he seems to be a true penitent. His conversation pleases me much, and should he die in this state of mind, I shall hope well of him. There are several others of whom I hope well. Four of the men engage

in prayer by turns, on a Monday evening; and they hold a prayer-meeting among themselves on a Thursday evening. There is, I think, an increase of seriousness in my little congregation, and some manifest a greater desire than ever to hear the word. On the whole, I may add, that my prospects of success were never so fair as at present.

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**WESLEYAN METHODIST
MISSIONARY SOCIETY.**

THE First Report of this Society has just appeared, containing accounts of their Missions in various parts of the globe. The number of missionaries is stated to be 103, the greater part of whom are engaged among the heathen. The amount of subscriptions, donations, and collections, for the last year, is £18,434.

In the island of Ceylon, considerable progress has been made in establishing schools among the natives. The number of youths already under instruction is said to amount to nearly *four thousand*.

From Colombo, Mr. Harvard gives the following account of an awful instance of superstition, which had fallen under his own observation :

At Amblangodde, about sixteen miles from Galle, I had an opportunity of witnessing the performance of one of their incantations. It was about eight o'clock in the evening; the moon shone very steadily; and our attention being arrested by repeated exclamations in a very loud tone, and hearing the cause of it, we repaired to the spot. It was only about 50 yards from the magistrate's house, where we were staying.—Brother Clough and Mrs. Harvard were with me. We found, at the door of a Cingalese hut, a small shed had been erected, in which the Capua (devil-priest) was performing his operations. There was the image of a large devil, six or seven feet high, with eye-balls as large as a tea-cup, projecting from his forehead; and a tongue which curled out at both sides of his mouth, like two snakes. He was surrounded with lights and flowers. Before this image sat, on a low stool, a poor lame man, with a string in his hand, the end

of which was connected with the devil. On the right hand side stood the Capua, with a lighted torch in one hand, which he waved constantly over the image, ringing a small bell with the left hand; while he used the utmost distortion of countenance, and assumed every attitude expressive of earnest intercession, singing over a certain form of words. At the left hand side of the door stood an assistant, who constantly supplied the Capua's torch with oil, lest it should go out; while, at the feet of the old man was lying one of his relatives, who, by way of response, called out the name of the particular demon, as loud as possible, at the end of each sentence of the incantation. I suppose this call might be heard a mile or two. On our approach, they appeared much honoured by our notice, and procured chairs for us to sit down; which we declined, and remained in silent expectation for some minutes. But on the Capua's applying to us for money, I spoke to him of the sinfulness of his conduct, told the people, medicine and the blessing of God were the only means of cure; and, after a short exhortation, left them. The ceremony was to cure the old man of a lameness in one of his legs; and I suppose it was carried on till the morning. It is very common thus, in the country parts of Ceylon, on a clear moon and star-light night, to hear the name of some devil echoing in this manner through the cocoa-nut groves. O that the time may come, when it will be as common for the evening breeze to waft along the name of our adorable Jesus!

"I have understood, that if a man should happen to recover after one of these incantations, of course the Capua is rewarded, and his system extolled; but if, in a dangerous case, after exhausting the resources, and wearying the patience of the family, the sick man continues under his affliction, the Capua, to save his credit, pronounces him incurable and unclean, and from that moment his nearest relatives will not touch him; and, to avoid the spread of his uncleanness, some low characters are hired to carry the sick man into the jungle; where he either expires through hunger or disease, or is torn to pieces and eaten alive by jackals, tigers, and voracious crows."

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AMERICA.

BY the kindness of a correspondent at New York, we have been favoured with a copy

of the last Report of the American Board of Missions, the oldest Missionary Society on the Western Continent.

The operations of this Society appear to be gradually extending. Its income for the year amounted to 35,000 dollars, (between 8 and 9,000*l.*) contributed for the most part by Auxiliary Associations, of which there are not less than 500 in connexion with the Society.

The stations already occupied are as follows :

BOMBAY.—Here Messrs. Newell, Hall, and Bardwell have been fixed for some years; and have laboured with exemplary diligence in the work of the gospel. Various parts of the scriptures have been translated into Mahratta; and schools have been formed, under the direction of the missionaries, in which between 700 and 800 children receive instruction. In March, 1818, two new brethren arrived, Messrs. John Nicholls and Allen Graves; of whom the former was stationed at Tannah, in the island of Salsette; and the latter at Mahim, a large town, six miles from Bombay.

CEYLON.—Messrs. Poor, Warren, Richards, and Meigs, arrived in this island in the year 1816; and after being usefully employed for six months in Colombo, they settled in the province of Jaffna, occupying there the two stations of Tillypally, and Batticotta. Declining health, however, rendered it necessary for Messrs. Richards and Warren to quit the island, and proceed to the Cape of Good Hope, where the latter peacefully finished his course.

Among the native tribes on the American Continent, two stations are occupied by this Society. Four missionaries, Messrs. Hall, Chamberlain, Butrick, and Hoyt, are settled at BRAINERD, in the district of Chickamaugah, among the Cherokee Indians; and the Report of their proceedings is highly encouraging. Another station, which bears the appropriate name of ELLIOT, has been formed among the Choctaws, one of the largest tribes in that quarter. Three missionaries, Messrs. Kingsbury, Cornelius, and Williams, have fixed their residence here, and they are assisted in their work by Messrs. Peter and John G. Kanouse, and Moses Jewell.

Besides these vigorous efforts in sending the gospel abroad, this

Society has founded a very useful seminary, denominated the Foreign Mission School, for the education of destitute heathen youth, of different nations. The Rev. Mr. Dagget presides over this Institution, which already contains 20 pupils, of whom eight have been admitted to church fellowship. These pupils have literally been collected from the east and the west, the north and the south. At a late examination, orations were delivered in the Cherokee, Choctaw, Otaheitean, Owhyhee, and Chinese languages; besides extracts in English from the noblest parts of Hall's (of Leicester) and Dwight's sermons. "It was interesting," observes the relater, "to hear these grand compositions pronounced by tawny youths, but lately rescued from the forests, and the islands inhabited only by heathens." It is hoped that this Institution will ultimately furnish missionaries, of the most desirable description, for the respective countries to which the pupils belong.

A DISTINCT Society has been formed in New York, under the title of *The New York Evangelical Missionary Society of Young Men*, for the express purpose of attempting to propagate the gospel in the numerous dark and unenlightened parts in and around that populous city, and in other parts of the Union. The Second Annual Report of this Society now lies before us, from which we learn that there are twelve ministers now labouring in different parts of the country, under its patronage, with very encouraging success.

We hope to be able to present our readers with some interesting extracts from these Reports, in future numbers of the Herald.