

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

It appears, from an account drawn up by one of our native brethren, that there are now living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet: we would call them *Christians*: some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess, and we do it with weeping, that we have been disappointed; by their evil conduct they are the enemies of the cross of Christ: but even about them there is something to cheer the mind; they have not returned—they have no wish to return to idolatry. Not a single case has occurred of a man, after his baptism, ever returning heartily to idolatry. These nominal Christians also may still become real Christians, and their children we hope will be a seed to serve our Redeemer when their fathers shall sleep in the dust.

JESSORE.

In the month of March, brother Thomas appears to have been active in itinerating, and to have met with some encouragement. On the first Lord's day in the month, twenty-one brethren and sisters sat down in communion. At the prayer-meeting the next day, the itinerants were appointed to their month's work, and three of them were directed to visit a place two days journey from Saheb-gunj. On the 4th, brother T. held a prayer-meeting at the house of a member at Bhatpara, twenty-one miles

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from his home. He visited Bajapara on the 7th, where one person gives him hopes of soon joining the church. Two or three persons of European extraction attend prayer-meetings at brother Thomas's. Our brother often collects congregations before his own door, where he converses and gives away books. On the 11th several persons, on his visiting Doulut-poor, sent for him, and heard of the love of Christ with much feeling. On the 18th he conversed with one hundred people at Bajapara. On the 20th he gave tracts to a French gentleman, to give to the servants at his indigo factory: and on the same day, in expounding the Ten Commandments in the street, he says he saw in the countenances of some, evident signs of serious uneasiness, which he hoped would come to some good account. The next day, meeting a man in the street who was going to complain against his landlord for flogging him, brother Thomas discoursed with him about the sufferings of Christ for men, which so affected him, that he gave up his intention, acknowledging that the word of God had opened his eyes. The 23d, being the swinging festival, the congregations in several places were large. In the course of the month, two men, two women, and three children were added to the inquiring guests of brother Thomas.

DINAGEPORE.

From our friend at Dinagepore, under date of 23d April, we have been favoured with the following most pleasing information: "Your note of the 5th February, with some New Testaments and school books, came safe to hand by the return boat, on the 4th ult. for all

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which I beg you will accept my best thanks. The Gospels and Tracts which brother Pearce sent by Nidhi-rama, arrived here very seasonably for distribution. About seven hundred copies of the former, and one thousand of the latter, have been given away at Saheb-gunj, Ranee-gunj, and Nek-murd fair, with three or four New Testaments. From what I have seen of brother Nidhi-Rama, I have reason to think well of him, and that he will be a great help to me. I feel therefore much obliged to the brethren for sending him up. I am also thankful to the brethren for sending brother Krishna from Malda, on a visit. He intends returning on Monday next. Ten persons were added to the church here by baptism, viz. five at Sadamuhul, on the 21st September, and five here on the 19th October.—I hope, by the blessing of God, three or four persons will be baptized on the next Lord's-day, of whom two are from Rung-poora district. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their cast and came over to us in the course of last year, of whom five went back. There are now living at Sadamuhul and Dinagepore, upwards of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty-three persons have been baptized, (exclusive of Nunda-Kishora and Hurdo, who were baptized at Serampore in January of that year,) and twenty couples married.

You would wish to know, perhaps, how these people get their livelihood. The men, excepting two, who cultivate lands, are employed by me in various capacities. The widows, with their children, support themselves by spinning and dealing in beetle-nuts, tobacco, vegetables, and other little articles at the neighbouring markets. To enable them, however, to keep on their little trade, they are supplied now and then with a few rupees, and such as cannot work, from old age or other circumstances, are supported by a small monthly pension.

Every Tuesday and Friday evening, the native Christians have prayer-meetings in their houses, by rotation. The other evenings of the week they attend at my house for instruction and worship.

On account of the paucity of scholars, as well as from the want of a good tutor, the school at Sadamuhul has been discontinued for some time. In the two here, there are between seventy and eighty scholars; but they are very irregular in their attendance.

ALLAHABAD.

*Extract of a Letter from Mr. Mackintosh,
dated*

April 15, 1818.

DEAR BROTHER WARD,

In the month of March we have in the usual way gone about speaking of Christ and his merits to our neighbours around. Only a few have called for conversation, and but a few have received books in the above month. A devotee, called an Ughor-punt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship: he was desirous of becoming an enquirer, and promised to come over to us when an opportunity offered, but he was then with his gooroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man on the 22d March. I found him near the fort with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened, a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles environed with a heavy iron chain and bangles; he was stark naked, and his body appeared much emaciated. I asked him what was the object of his worship; he said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. Then, I said, it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances. He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions.

CAWNPORE.

THE following letter was addressed by Nriputa-Singha, a native preacher, to Mr. Ward.

REVEREND SIR,

I HAVE the pleasure to inform you, that I arrived here on the 2d instant, in good health, after one month's passage from Allahabad; and that every day I had an opportunity of dispensing the word of life to the boatmen, lascars, and sipahees, that were with the magazine boats; and I am happy to say, that many of them listened to the word attentively. During my passage, I kept up morning and evening worship, which was pretty well attended; and in particular on the 11th instant, at a place called Daragunj, had a numerous attendance; the people listened eagerly to the word. On the 12th a muhunta came to me by Mr. Mackintosh's direction, who had been attending worship at Allahabad, but who, through fear of the people of his own cast, had left Allahabad. When he came to me he was naked, but now he wears clothes; he has acknowledged his error, and eats victuals with me. I have set him to learn the Naguree character. On the 13th, at Taliar-gunj, a gentleman's moonshee, with many people, listened attentively for the space of an hour or better, and afterwards took three books from me. On the 14th, the people on the boats began to grow shy; on seeing the man that I have with me become so meek, they began to say with astonishment, What power the word must have to turn such a person from his coat! adding, that it was dangerous for any one to come near me; but still I kept warning them and persuading them whenever I had opportunity. I kept dispensing the word from day to day till we arrived at Cawnpore. On my arrival, I was entertained at brother Tresham's bungalow, where we have worship every evening, and sometimes in the morning, when other duties do not interrupt.

DELHI.

MR. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

Dec. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, imploring the divine aid and presence. While tracking along, a brahmun asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahmun from Gunga-Das's temple, and an Arminian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahmun, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-gunj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling gosaees, viragees, and brahmuns frequenting the Hajee-poora fair, and traversing the banks of the Ganges, have carried the scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Arra district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labours in two villages. At Gooraui, near the temple, I had a small party of the villagers to hear me. In the course of the evening seven serious persons of the artillery, (whose boats were near) came on board according to invitation, and we spent two hours in religious exercises and profitable conversation. 4th. Seeing a huge figure of Bheema across one of the stone ghats at Benares, I made some observations respecting its indecency; a Musulman said, it is an object of Hindoo worship; adding, it is my opinion, that all who do not worship Mahomet are of the false religion. I rejoined, all who worship Mahomet worship a created being, and that is sin. I had further talk with this man, and found, that he had two portions of the Hindoo's hence New Testament.

which he received long since from Mr. Corrie. 5th. Called on brother Smith, and found him labouring diligently, ardent in spirit, rejoicing in God. The native brother baptized at Serampore is no mean auxiliary. 6th. Accompanied brother Smith and Shiva-Chundra to a great and much venerated Hindoo's, named Jet'hagee, and talked long of Christ and his salvation. 7th. At day-break quitted Kashee, and reached Chunar before four p. m. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arahic, and Persian translations of the scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the belinga—he said many filthy things. 9th. This day, at Mirza-poor, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak: the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poor, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few gosaces, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoost'hance were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poor is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south and south-western provinces and states. 11th. Lord's day. Being in the populous village of Digi in the afternoon, a large party of the villagers surrounded me,

some of them for the third time, to hear the words of salvation. The indefatigable labours of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devtas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in favour of their? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambukhis, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tila I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagur, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their souls were without knowledge. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must labour—labour in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also, and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a gosace, in taking books, said, you have now brought me into the way of life—if I give my heart to understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and staid a

little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a virage's wandering, licentious life, to quit it on a sudden. 14th. Conversed with a few Hindoos in a village near Allahabad. One of the men knew brother Mackintosh, and often heard him discourse on the things of Christ. He listened with fixed attention. 15th. Came safe and well to Allahabad, and had the pleasure of seeing brother Mackintosh. Continued at Allahabad variously engaged till the 19th, accompanying brother M. to the fort, and the invalid lines. 20th. Quitted the ghat early in prosecution of our journey to Delhi. 21st. In a village on the left, six kros from Pruyaga, the words of salvation were well heard, and one man, who desired to know further, took a tract. 22d. In the populous village of Mou I had a number of hearers. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's-day. Went into the villages of Chilli and Gurba: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to shew their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffaloe and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at the village, gogroo's, at Joubur-poor, I

had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooro first took the Scriptures, and declared them to contain unquestionable truths. Spoke to-day at Udra, and in another village. Udra is a mean village of poor unlettered Musulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajee-poor, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books.

February 1st. Lord's-day. Enjoyed part of the day exceedingly, in labouring amongst the people of Hameer-poor, and in worship on board. How hardly is the sabbath-day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil-minded and well-disposed, Musulmans and Hindoos, came to hear their own and the Christian religion discussed.

CHITTAGONG.

Further Extracts from Mr. Ward's Journal, (see Page 46.)

Burrisal, March 11.—The former part of our journey supplied some incidents, which I have already sent. I have since given tracts in a number of places, and yesterday I obtained a congregation at Rajbundur, a large market: the merchants here form clay storehouses in the inside of their warehouses, to prevent their property from being destroyed in case of fire; if the house be burnt, the clay-house in the inside remains entire, and their most valuable property is saved. Yesterday the boatmen killed a young alligator. Many of the rivers through which we have passed are very large, and the scenery on the banks is beautiful; the country is also woody, and the soil appears to be rich; we found the milk in some places very good indeed, which shows that the pasturage is better than in your parts. I have, in fact, been highly delighted with many of these scenes, and I think this journey is far more pleasant than yours; for you had nothing to look at for many days

together but high banks; here the country is open on both sides, and is shaded with trees in a most diversified and pleasing manner. The number of beetle-nut trees is astonishing; one would think the produce could never be consumed. A husbandman planting sugar-canes informed me, that the rent of his piece of ground was one rupee eight annas, and that he should obtain forty rupees for the canes when ripe, at the end of the year. Another, who was weeding cotton, told me, that the ground which cost him in rent four rupees, would produce twenty, if the crop were good. We yesterday passed, so far inland as this, a Pegue boat of a curious construction. We arrived here this morning, and I am sending books into the town.

After leaving Burrisal on Monday morning, we entered a much wider river, and, as the wind was contrary, we spent much time in tacking. At Burrisal I inquired of a gentleman respecting a community of Portuguese, at or near Bakur-gunj. Here is a chapel, and the revenues arising from lands, granted, I believe, by government many years back, not only support the priest, (salary thirty or forty rupees monthly,) but a large sum is remitted annually to support the establishment at Bandel. This gentleman is a large land-holder, and derives, I fancy, not less than 15 per cent. from his lands.—We were from Monday till Saturday in coming from Burrisal to Chittagong. For the two or three last days, in passing Hatiya and Sundeep, we found the river very wide; and the waves ran very high. In passing Sundeep, we observed a range of hills, on one of which is a spring called Seeta-koonda, the water of which, when it rises to the surface, is covered with fluff. I was advised to visit this place, which is about twenty-four miles from Chittagong.

The entrance to Chittagong from the river is certainly striking, and the town itself is the most romantic inhabited spot I have seen in this country. It is built on a number of sand (not stone) hills of different heights. The ascent to the house in which I reside, is about two hundred yards. It is common here to have six bearers, two of whom, on ascending the hills, push the palanquin from behind. From this house I can count, on different hills, about twenty-four houses or bungalows, but mostly houses. Almost all the Europeans reside on the hills; the native inhabitants dwell in the valleys, which are full of huts and gardens, (or rather jungles.) If these could be cleared, and made into flower

or kitchen gardens, interspersed with a few trees, the scenery would be greatly heightened. As it is, the wildness of nature is preserved; and, with all its imperfections, it is certainly the most romantic place in these parts: it strongly reminds me of the scenery in Yorkshire, from Halifax to the seat of my youthful studies and first labours as a village preacher. Yet the scenery at Matlock Bath is more awfully grand and majestic, especially when we add to it the terrors of winter; and more sweet and captivating when the valleys are clothed with the verdure of the latter end of spring. When I had driven through the circuitous roads for nearly a mile from the river side to this house, and had ascended the hill, and gazed on the prospect all around, I was in raptures. On one side is the sea, on another a fine plain containing a meandering river, (the Kurnaphooliya,) and beyond it, as far as the eye can stretch, ranges of hills, in two heights, leading the mind to Himalaya. On another side, hill on hill fills the sight, while those immediately around are capped with houses, some resembling castles or palaces, the delightful abodes of my countrymen.

The native houses are much more decent than in your parts; and the people in general seem in better circumstances, that is, they appear to have more comforts. They build the walls of their houses with platted split bamboos, which are very cheap, and exceedingly strong. Bamboos were formerly one hundred for the rupee, but are now dearer. The roof is made of split bamboos, and covered with long grass. The houses are generally surrounded with a mat wall, made of these bamboos, split. The inhabitants drink spring water, clear as crystal. The roads in the town are very sandy, very narrow, and very circuitous, so that to visit your next door neighbour, you may have to go a quarter of a mile, though you may stand at the top of one hill and almost make yourself heard at the top of the next, if you speak somewhat loud. The cattle are very small, and tame buffaloes are quite common. A great quantity of salt is made on the sides of the river near Chittagong. I see very few Hindou temples, but the mosques are numerous, and the proportion of Musulman inhabitants is large. The Hindoos bathe, and perform their daily ceremonies in tanks. I see many Mugs in the streets. Here are two Portuguese chapels, and two divisions of the town are occupied by the Portuguese. This morning (the 11th) we had a fine ride through what is called "the Pass!"

the hills on each side rising almost perpendicularly, and producing a grand and very pleasing effect. There are many hills to the north of the town uninhabited, and tigers have now and then been seen at a small distance.

March 11. I have sent for the elders or readers, from Harbung, &c. and, if possible, shall go with them on Monday to their town, two days' journey. I intend after this to assemble at Chittagong as many Mug Christians as possible, and give them up to brother P. advise with them, and settle them as well as I can, and after visiting Seeta-koonda, I hope to proceed to Dacca, and then to return home.

March 16. Last week I preached to Dr. M.'s sail-makers, (Portuguese,) and on Friday evening to Captain W.'s people, that is, to about two hundred of them. On Saturday afternoon I preached at the house of a Portuguese: but at the close, after prayer, I found my whole congregation in a state of painful levity. When I asked the cause, the reply was, that the Portuguese had never seen such a thing for generations as a person thus engaging in prayer, and that the singularity made them all laugh. Such are these Roman Catholic Christians: they do not even know what prayer means. Ten of the Mugs are arrived from Harbung. I have been to see them at De Bruyn's, they seem very pleasant, well-dressed intelligent men.

Yesterday morning I preached in English. We had about a dozen of our countrymen present. In the afternoon I preached in Bengalee, where we had a number of Portuguese brought by Revereiro, with the Mugs, &c. I persuaded Kshepoo to pray in Burman, or rather Arakanese; and after worship I sat with the Mugs for some time. I can understand their broken Bengalee tolerably well. They sung a Bengalee hymn, and by adding the Burman accent, it became quite interesting. I am going to-day to Harbung with them, where I expect to baptize six or seven candidates: a Mug woman at Chittagong also wishes to be baptized. At Kuptai, over the hills to the east of Chittagong, are a number of baptized Mugs, who have not been heard of for a year. Kshepoo went once to see them, but the land-owners met him, and threatened to shoot him if he advanced, declaring that he should not come to take away the cast of their ryots. He held out his book, requesting that they would examine it, and if it contained good words, to let him proceed: but if not, to shoot him. They would listen to nothing, and he was obliged to return.

BATAVIA.

Extract of a Letter from Mr. Robinson to Dr. Carey.

A new door has lately been opened here for the gospel, in the little village in which Mrs. Diering's relations live. Her relations were highly offended at her baptism, and for a time almost forsook her; but their prejudices have so far subsided as to permit me to expound the scriptures in the house of her grandmother, once a week. The number of hearers is but twelve or fourteen, but these are more than I can get at Mr. Diering's house. Every thing here seems very dull; I am grieved at the state of things, but not particularly discouraged; for I still hope that the Lord will appear for us, and cause us to see prosperity.

SAMARANG.

By a recent letter from Mrs. Phillips to her friends, we learn that she and her valuable partner have lately been visited with a painful affliction in the death of their only child, about fifteen months old. It should seem that Mr. Phillips was somewhat better in health than when he wrote last.

TO CORRESPONDENTS.

We are desired to state, that Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, £7 10s. being the amount of half-a-year's subscription for a school, conducted by Mrs. Rowe, at Digah. Also £2 10s. from a friend, for the same purpose. These, with the sums acknowledged in our Number for March, as accounted for to the Treasurer of the Hants and Wilts Assistant Society, will appear in the next list of subscriptions from that Society.

A liberal donation of £100, "to the general purposes of the Mission," has been made by an anonymous friend, through Mr. Byrls.

THIRD ANNUAL MEETING

OF THE

Society for the Relief of Aged or Infirm Baptist Ministers,

HELD AT BATH, JUNE 16, 1819.

The proceedings of this Meeting were peculiarly gratifying to the friends of the Institution. Hitherto they have been collecting resources, and making arrangements for their impartial and beneficial distribution; they are now enabled to contemplate the efficiency of the principles which have been laid down, and to witness at once their utility and the fair prospects of permanence which they confer upon the Institution. The plain operation of these principles will, it is hoped, silence all cavils, and be more efficient than the most powerful eloquence, in bringing over those of our ministering brethren who have hesitated respecting its advantages.

That portion of the Society's Income to be distributed according to the rules, is this year divided among five claimants*. Four aged servants of our Lord, who have been from twenty to nearly sixty years in the ministry, are now no longer able to proceed in their accustomed, acceptable, and useful sanctuary services;—they will receive £19 10s. each, from the disposable funds of this Society.—A highly respected and beloved brother, in the midst of his labours, at the age of sixty-five, is compelled by affliction to relinquish the ministry he loved; he also will receive a like portion of the funds.—A striking instance of the utility of the Society on behalf of our junior brethren; whose exertions in the best of causes may be cut short by affliction, in the midst of their days.

In witnessing these distributions, the Patrons of the Society have enjoyed a luxury which amply compensates all their labours in its behalf. It should also be remembered, that this is only the third year of the Society's existence, and the first distribution of its funds; and while the above sums have been devoted to the comfort of aged and afflicted members, a sum equal to their whole amount is added to the funds of the Society; thus preparing increasing resources to meet

* Two others had presented their claims, but they died before the Annual Meeting.

future claims. This is the operation of a principle on which the Society is expected not only to be permanent, but to increase in usefulness as it advances in years. It will do good every year, and always prepare to do more good the year following. The capital will never be dissipated; and its gradual increase is provided for, till its funds become fully adequate to the wants of its beneficiaries.

Several other applications came before this Annual Meeting, not altogether in the form of claims, which render it expedient to state to the subscribers and the public, that this Society is not to be considered in the light of a charity, the funds of which are distributable at the will of its patrons. The beneficiaries of this Institution have, in all cases, an indubitable claim to a proportion of its funds, according to explicit and determinate rules. The Society, at their Annual Meeting, consider themselves as acting solely in the character of Guardians or Trustees, to carry these rules into effect, on behalf of such claimants as come within the provisions of the Institution; rejecting, of course, every other consideration.

"Confident that this Institution must prove a valuable accession to the comforts of many, and be limited in conferring advantages only by the extent to which its provisions are accepted;" and that approbation must very generally follow an impartial examination of its principles, the acting Committee have felt it their duty to circulate extensively the Prospectus and Reports of its proceedings; yet they have reason to believe, there are many whose benefit was intended in its formation; who have either not heard of its existence, or neglected to examine its principles and advantages—they, therefore, request their brethren in the ministry, and others, who are already become its members, individually to call the attention of their immediate acquaintance, (and especially of those just entered on the pastoral office,) to the means of securing to themselves provision for eventual infirmity or old age.