

Missionary Herald.

BAPTIST MISSION.

CHITTAGONG.

SOON after the arrival of Mr. Peacock at this station, he wrote as follows.

WITH respect to the Mug brethren, I am greatly pleased with their apparent honesty and manliness, so far superior to Bengalees. My heart wishes to be united with them, but I am greatly perplexed and distressed, scarcely being able to understand a word from them, or to make myself understood. I am sometimes cheered with hope, at other times my mind sinks, what can I do? Well, I must strive in hope. I know who can give gifts unto men; therefore in the Lord Jesus I desire to trust.

Again, on the 22d of May,

I FIND I might soon have a large school here. But I am obliged to halt until you send me a supply of books, &c. necessary to begin a school with. I want also to establish a native school or two, as swarms of un instructed children fill every place. Send me therefore a supply of Bengalee school-books. This begun, I think you had need send me a help-meet to manage the Mug church affairs. The Mugs from Haruboung have been here, and we have baptized three men. I am greatly pleased with the open and honest behaviour of the Mug Christians: they come to my house like children, and sit round about me with a loving freedom, and this without any sort of contemptuous familiarity; for if they happen to see that I want any thing, they will run instantly and bring it without being asked. Kulu-phroo, the reader at Chittagong, lives with me: he is a lively inquisitive fellow, and I trust a warm Christian. He and another come every evening with their books to read by my candle, and thus they sit at the table until about ten o'clock. I feel highly gratified at these

things, but am low in spirits because I cannot read nor enter into conversation with them for want of knowing the language. I have not that lively genius that some have, who can pick up a language in a few months.

When Mr. Ward was about to leave Chittagong, and return to Serampore, he addressed the following farewell letter to the Christian Mugs, which was translated into Burman by Mr. F. Carey.

To Brethren Khit-phong, Rama, Oung-kyou-jan, Shoodu-oung, Soophu-oung. Kulu-phre, Reveiro, and any other Brethren who may be employed to teach their countrymen the doctrine of Jesus Christ

Chittagong, April, 1818.

Beloved Brethren,—I must soon return, and therefore I leave this letter in your hands to shew you my love.

In the world, in your families, and in the church, you must be holy men, for God will not employ the wicked in his work.

Wherever you are, morning and evening, you must worship God, by reading his word and prayer.

In teaching others, you must try to convince them that they are full of sin; that on this account they are under the wrath of God, and that if they die in this state, they will sink into misery. Assure them also, that if they believe in Christ with all the heart, and give up their bodies and souls to serve him, they will certainly be saved. And you must further teach them, that if a man has real faith in Christ, he will leave all the ways of sin, and in his words and actions will be a holy man.

You must send the book of God into every Mug village. You must frequently visit these villages, read the word to the people, and pray with them. Visit your own neighbours, and read God's book to

them in their houses, and shew them how necessary it is, if they would be saved, that they should become sincere Christians, since Christ is the only Saviour.

Consider, that all these your countrymen are dying and going to misery. Would you not save a man if he were drowning? Would you not awake a man if his house were on fire, and try to pull him out of the flames? How much more should you try to prevent your countrymen from falling into that unquenchable fire, where they will have to abide for ever! O then be not idle in this great work. Labour day and night, and beg of them with tears not to cast themselves into hell, but to come to Christ and live.

Exhort those who have been baptized to live a holy life. Set them a good example. If any stay away from worship, and neglect religious duties, go to them, and persuade them not to go back into sin, lest they perish. If they will not hear, then the church must call them, and talk to them. If they will not hear the church, then they must be put out, and be brethren no longer.

And, that God's blessing may be upon you in this great work, be much in prayer, and in reading the word. Be humble. Be watchful. Be of good courage. They that turn many to righteousness shall shine as the sun in the kingdom of their Father. The Lord bless you and your families, and increase you into hundreds and thousands, and bring you safe to heaven.

This is the prayer of your affectionate brother,

W. WARD.

MOORSHUDUBAD.

Letter from Mr. Ricketts.

Dated May 1, 1818.

ON Monday the 20th, I went to the great fair at Chulutiya, a little beyond Berhampore; and distributed various tracts, at the same time reading and expounding their contents; but, whilst thus engaged, I was seized with feverish symptoms, which, ending in a high state of fever, obliged me to abandon my work, and hasten home. Poor Pran-Krishna lost a younger brother on the 23th. He came from Jessore only two months ago; and it was our intention to send him to your central school at Serampore, together with Pran Krishna's eldest boy; the latter of whom will now go by himself, as soon as circumstances will permit. It

would, I think, be likely to extend the Redeemer's kingdom, to employ a native itinerant at Kalkee-poorá; where he might be extremely useful both in exercising a salutary kind of control over the school, and in organizing our small church there. Independently of this, Mr. B. who has opened a silk manufactory at Kalkee-poorá, would be very glad to employ such a person occasionally in preaching to the workmen daily employed in his yard. If these are encouraging considerations, as I reckon them to be, it is to be hoped, that the brethren at Serampore may decide on the establishment of a subordinate native mission at Kalkee-poorá. I have lately built two school-houses in the city; and one is now under construction at Kalkee-poorá. For these we shall require your assistance relative to books, boards, &c. Enclosed is the native journal for last month.

SAMARANG.

Letter from Mr. Bruckner.

Dated Dec. 17, 1817.

MY DEAR BROTHER,

I had the pleasure some days ago to receive your letter, dated June the 27th, with two Circulars. I feel very-much obliged for your kind attention towards me, and for the information and instruction contained in your writing. You, perhaps, wish to know how we are going on here. Respecting Government, about which you seem anxious to know, we have informed you, and we trust our letters will be now in your hands. We are to be considered as mere sojourners in this country, and we do not consider ourselves as yet settled. The reason of it I told you in my former. Yet we trust, if the Lord has some work to do by us in this island, he will brighten our prospects, and clear our way.

As to our usefulness, there seems to be very little appearance at present. Whether we address Musulmans, or Chinese, or nominal Christians, they all appear so little concerned about religion, that they will look out for every opportunity to turn the conversation to something else; and if they know something more of our object, they most of them are unwilling to listen. I have now and then preached in the church, but comparatively very few Christians have attended hitherto, though they have no opportunity else in this place to attend the preaching of the gospel. I have also begun a monthly prayer-

meeting in my house for the spread of the gospel; but it is very thinly attended. It is merely by a special visit of divine grace, and the effusion of the Holy Spirit upon the inhabitants of this country, that this prevailing indifference and deadness can be removed. It is for that I look and pray. I have now been upwards of three years in this country, and though I have endeavoured to labour for the spread of religion, yet I cannot see that I have been the means of doing any good in this way. And it is merely my looking up to the Lord which upholds me under such circumstances. My heart has been gladdened by the arrival of Mr. and Mrs. Phillips. I hope we shall always work together, and act towards each other as brethren. He has taken his abode in my garden, where we intend to erect by and by two convenient houses for our dwellings.

I have, since I wrote you last, gone on in my usual way to study the Javanese language, and begin now to converse a little in it.

I wish you would send us by and by the *Clavis Sinica*, if you have a copy left; for I think one of us, if our lives and health should be spared, and when we have made some more progress in the Javanese, will find it his duty to pay some attention to the Chinese tongue, as this nation is so numerous in this island; for the Malay tongue is a very imperfect medium to converse with the Chinese. I recommend myself to your prayers, that the Lord may grant me strength of body and mind for perseverance in his work.

DELHI.

Letter from Mr. Thompson.

Dated May 11, 1818.

DEAR BROTHER WARD,

ON my arrival, I found several Hindoos at the ghat, to whom I declared the message of salvation, and exhorted them to search the Scriptures for the Great Truths revealed by God for the salvation of men; shewing that salvation is of the Christians. They acknowledged the vast importance of the subjects on which I addressed them; and some allowed, others disallowed, the impossibility of obtaining salvation by their rites and ceremonies; but all who could read, gladly took such books and tracts as I gave them. The day following others came, and I had a more numerous auditory; this was considerably increased towards the evening

by crowds of Musulmans, but they were not the best hearers. The third day a small party of Hindoos and Musulmans came for books to my house. Among those who came to hear, were some people from Bikaneer, who are Jains; they looked like Bengalees, from their dress, the manner of tying the hair, and their feminine appearance. They seem a distinct people from the hardy race around them.

On the fourth day, some drummers of the 1st battalion 5th N. I. having seen tracts with a Sipabee, who informed them of my arrival and work, waited on me for Hindoost'haneec and English books. To a poor musician, named Duncan Swass, I presented a Bible; to some, Hindoost'haneec testaments and catechisms, and to others English pamphlets; inviting all to attend on the morrow, (being the Lord's-day.) With this they complied, and I had worship with a small party of them. A drummer, who could read Hindee, requested the Psalms and a hymn book; and another, whose brother is with the army at some distance, requested a Hindoost'haneec testament and a hymn book for him—all which I gladly gave them. In the afternoon I was visited by the quarter-master-serjeant, and band-master, both of whom seemed seriously disposed. I lent them the invaluable "*Memoirs of Pearce*," and "*The Power of Religion on the Mind*." Two Musulmans, who had seen the Scriptures, called to make further inquiries about Christianity; and though they have frequently called since, I find they stumble at the divinity of Christ, and this prevents their profiting from what they read and hear. Two Hindoos likewise called; one of whom, a learned man, attended Mr. Chamberlain's preaching in this city some years ago. I detained them a long time, in order to give them a thorough idea of the gospel, and of the consequences of embracing it;—their worldly-mindedness, their being tremblingly alive to worldly honours or reproaches, gave additional force to that scripture, "How can ye believe that receive honour one of another?" Yesterday and to-day (the 7th) I had other visitors. The inquisitive Musulmans repeated their visit; and a native Christian, baptized by Mr. Corrie, called; he has promised to attend on the Lord's days, and in the mean time to commence learning the Naguree character, in order to read the Scriptures. 8th. The *havidar* of the N. I. battalion sent a Sipabee with his respects, and begged for a book.—He said he wanted it that he might know something of the Christian religion. To a Moonshee I gave several books, and a reply to the question, "What is the re-

ligion of the Christians?" 9th to 14th. During these days I went out to the river side, and had several parties of natives to hear me. The Moonshee brought a Moulvee at his second visit. This man wanted the Arabic Bible, in order to read the Pentateuch, but was thankful for the loan of the New Testament only, intending to compare the account it gave of our Lord with that contained in the Koran. On shewing him the tract, "Objections to the Koran," he said he could produce ten replies that would refute every one of those objections. But as he read on, I perceived that the soundness of the arguments checked his temerity, and though he did not in consequence retract his hasty assertion, yet he refused to take home the little sword as at first promised. The Moonshee urged him, but he said he would read the New Testament first. The

Moulvee visited me again after a fortnight, bringing back the New Testament, but wishing for the Arabic Bible: this, for the reasons he assigned, I let him have the loan of for a few months. One day I was much pleased with meeting some gosaees and others, who had taken copies of the Scriptures at Allahabad, two years and a half ago. They knew me immediately; and in conversing with them, I found that they not only still possessed the tracts and books I then gave them; but could repeat choice parts of the former. They are used, in their pilgrimages, to rest under a tree, and have the books, &c. read to them. 18th. To this day I have had new visitors, and gone out more frequently. But the heat now prevents my going out more than once a day. My hearers abroad are Hindoos, and my visitors principally Musulmans.

THE figure engraven opposite is a representation of *Bramah*, the creating deity of the Hindoos, styled the grandfather of gods and men. The following account of the manner in which it was obtained, is given in a letter from Mr. Lawson, of Calcutta.

DURING my illness, last cold season, being laid aside from preaching four or five months, I went a little way up the country for my health; and resided a fortnight at the house of one of our members, Mr. Johnson. One day passing through a very inconsiderable and obscure village, we saw, in a narrow lane, three enormous idols, cut in a coarse black blue kind of marble. Two of them were placed in a leaning posture under some trees; the other was stuck into the earth; and, on examination, we found it (at least in our judgment) to be nothing more than the huge end of a gutter, that had been on the top of some heathen edifice, with a kind of lion's head and mouth wide open, evidently intended merely as an ornament to the corner of some building, as you have often seen in architecture, an ugly beast disgorging water. This is now put up as an object of adoration. The mouth of the figure is grinning against the heavens; and the poor ignorant old women feed the god every day with water, rice, plantains; &c. We asked the villagers to sell us one of the idols under the tree; they would by no means be so wicked as to comply with our request. The next day, however, these villagers being in the employ of Mr. J. came to his house to make a contract for some work on his

indigo factory. Some demur took place in settling the contract, till Mr. J. observed, "Well, if you will bring that large idol we saw yesterday, and lend it me for a little while, then the contract shall be as you wish it." The villagers immediately consented: two bullocks and a cart were sent to the village, and in a short time the idol made his appearance, much to my satisfaction, as I determined to take his likeness, and send it at some future period to England. I now with much pleasure enclose my drawing, and wish it may be published.

The colour of the stone is a bluish black. It is exceedingly ponderous, although only four feet and a half high, and of a proportionate breadth and thickness; yet sixteen or twenty men could hardly move it about. It is an image of Bramah, one of the *trio*. You will find a sufficient account of it in brother Ward's book.* Another head was cut on the back part of the stone, as only three could be cut in the front. The nose is knocked off, and also an arm. This was done formerly, by the Musulmans.

* See Ward's *Hindoo Mythology*, Vol. I. p. 33.



CAWNPORE.

Letter from Nriputa-Singha.

Dated May 7, 1818.

WE still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer-meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the riverside, city bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went; when he asked if I had ever seen the cross of Christ? I answered No; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose that we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little troubled, when he thinks that he must labour for his bread; and contrasts his former situation when (as a mendicant) he had many to attend him with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness. I remain, &c.

NRIPUTA-SINGHA.

MORAVIAN MISSION.

SOUTH AFRICA.

WE are sorry to report that a late irruption of the Caffres has exposed the new settlement at Witte Revier to great danger and distress. This station being upwards of five hundred miles from Cape Town, was, on account of its remote situation, more exposed than any other. The letters first received gave a deplorable account of the devastations committed by

these lawless plunderers; though it did not appear that any persons attached to the Mission had lost their lives. The last intelligence was dated on the 2d of March last, at which time the Missionaries were in the same dangerous situation; and the Caffres went on plundering and murdering those who opposed their thefts. They had threatened to seize the remainder of the cattle; yet the Missionaries were determined to hold out in reliance on their God and Saviour, hoping in his defence. May these reports excite all who read them to fervent prayer, in behalf both of those dear servants of God, and of their congregation; and all who possess the abilities, to contribute towards their relief!

AMERICA.

FROM an American publication, just arrived, we extract the following interesting letters, lately received in that country, from Mr. and Mrs. Wheelock, sent out by the American Baptist Missionary Society to Rangoon.

Under date of October 7, 1818, Mr. Wheelock writes to his parents as follows.

My dear Parents,

We were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived on the 19th of September, was short and pleasant. The captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough, or himself, would be ready to receive us at the wharf, or more properly, the landing-place. Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth! We were all soon landed, and in the company of our dear missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government we, a happy missionary band, proceeded to the mission house. Here we arrived about dark on Saturday even

ing. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The mission house is delightfully situated among the trees, about two miles from the town. A large piece of ground is attached to it, containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and I have only one room each. We, however, are comfortably situated, as we live with brother Judson. We prefer one room at Rangoon, to six at Boston. We feel that we are highly blessed. Shortly after our arrival, brother Judson went with brother Colman and myself to introduce us to the Viceroy. We found him in his garden-house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America,) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "Let them sit comfortably." We had brought with us from Calcutta, a small chest of carpenter's tools for the use of the Mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions,) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we meant to remain here, and had brought our women? Mr. Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! Stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended while we remained, he appeared to desire our departure. We, therefore, again paid him our respects, and retired, much gratified by the favour shewn us; and which we hope, through the over-ruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions, private and public, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon, I forgot my weakness, and exerted myself too much in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after engaging in family worship, I was attacked with a slight return of raising blood. It was very unexpected and alarming at

first; but in a few days, I ceased to raise any more, and have now gained considerable strength on my legs. Through Divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived at Barmah, and I felt less anxious than formerly about my sickness. I remembered that God had already gratified one of the most ardent desires of my soul; and, at least, I should have the great privilege of being buried in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the poor Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engaged him the 5th instant, and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that ere long, I shall be thus highly favoured.

Your affectionate son,

E. W. WHEELLOCK.

(To be continued in our next.)

TO CORRESPONDENTS.

Our brethren connected with the Hants and Wilts Assistant Society, will perceive that although the amount of their subscriptions and collections for 1818 has been duly forwarded to the Treasurer of the Parent Society, (see Baptist Magazine for December last,) yet the particulars are not inserted in the supplement to P. A. No. XXXIII. just published. The list will appear of course in the Annual Report to be published in October next; but this delay would not have occurred, had not some of the churches deferred making their collection considerably beyond the close of September. We beg to call the particular attention of our kind friends in that district to this circumstance, and earnestly to request that they will adopt such arrangements in future as shall prevent a similar inconvenience. At the same time, we would remark to them and to the friends of the Mission in general, that from the low state of the funds, and the immediate and heavy demands upon them, their strenuous exertions are necessary.

ERRATUM.

Page 334, col. 2. l. 42, for "solicism;" read "solecism."