

Missionary Herald.

THE Annual Meeting of the Baptist Missionary Society will be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October next. Dr. Ryland, of Bristol, Mr. Ward, from Serampore, and Mr. Hinton, of Oxford, are expected to preach. There will be a Lecture on Tuesday Evening, the 5th, when it is hoped that those Members of the Committee, who can make it convenient to attend, will be present.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Mr. Adam to a Friend in Bristol, dated

Calcutta, Nov. 7, 1818.

MY VERY DEAR BROTHER,

The brethren have built three Bengalee chapels in different parts of the city, where the gospel is stately preached. We have it in prospect to build three others, and to commence a native station on the extensive boundaries of the native population. This last will be a most important step, and attended, I trust, with the most happy consequences. It is intended to rent, (it would be ultimately cheaper to purchase, if we were able,) a piece of ground, which we have already examined and approved, in the immediate vicinity of the native part of the city, on which to build a bungalow, as much in the native style as possible, where one or other of us shall constantly reside. The nearer a Missionary can come into contact with the objects of his labour, the better. In this way he gets acquainted with their modes of speaking, and of living, and of thinking, to an extent which he could never otherwise attain, but which is of the utmost importance to him in preaching the gospel, by enabling him to meet their prejudices, and their reasonings, and to discriminate with the greatest safety true from false pretensions of religion. But the very frame and texture of European society is utterly hostile to his familiar intercourse with the natives of India, and

to all the advantages that result from it. To do our duty to the natives, therefore, it is necessary to retire as much as possible from intercourse with Europeans, and to reside nearer the natives, an end which will be gained in a good measure by this native station we are about to form. We shall have the whole native city quite within our grasp, and possess the means of subjecting to the most satisfactory scrutiny those who wish to embrace Christianity. The brother that resides at this station his week or month, will itinerate into the thickest part of the city, supply the regular chapels that may be built, and receive and instruct those that come for information respecting the gospel, while those that remain in the other part of the city will carry on the English and Bengalee preaching, in which all are at present engaged.

Yates, Carey, and myself, have, since the commencement of the cold season, been likewise engaged in alternate weekly itineracies. It was in taking my turn in one of these, that I first attempted in a public manner to recommend the gospel to the heathen, and I have to-day commenced another week's labours of the same kind. I feel much delight in the work, but great emptiness for it: an emptiness arising both from the state of my mind, and from my very imperfect acquaintance with the language. Who indeed is sufficient for these things? I feel the force of these words of the apostle, and of the remarks which Mr. Morgan, of Birmingham, made upon them, in a sermon which he preached before the Baptist students when I was at Bristol Academy. During the week that I was out, I every evening made a

few remarks on paper, respecting the transactions of the day: for the want of something more interesting, I will transcribe a few of these remarks.

Monday, November 16, 1818.—Went out to-day, accompanied by a nephew of our aged brother Sebuckram, named Panchon, who has of late been encouraged to preach the gospel to his countrymen. We had opportunities of addressing three different congregations of natives, at three different places. The gospel seemed to be *news* to them all, but few of them considered it *good news*. The first congregation did not amount to more than thirty people, most of whom were either children or brambhuns, who listened with great contempt; one young brambhun during almost the whole time making it his principal object to draw away the attention of the rest, by his contemptuous smiles and grins. Here, for the first time, I attempted to make known the gospel to the heathen. I can derive no hope of success from my own fitness for the work; my only hope is, because God hath chosen the foolish things of the world to confound the wise; and the things which are not, to bring to nought the things which are. Our second congregation was almost entirely Mussulmen, in a part of the city where we did not expect to find them: but the truth is, that Calcutta, as a field of Missionary labour, is as yet unexplored. Panchon preached to them in Hindoostance, and, after reading part of a tract written by Mr. Keith, one of our Independent brethren, I said a few words in Bengalee. That part which I read respected the hope of a Christian in death, and, when I asked them what was *their* hope in death, it was truly affecting to observe, by the significant shake of their heads, that they allowed themselves to be without hope in the world. The third congregation we had, amounted, I suppose, to one hundred and fifty people, some of whom attempted to turn the whole into ridicule, but most listened with attention. At the end, several brambhuns invited us into their house, and made some inquiries respecting the nature of God. They professed to embrace the views of Ram Mohun Roy, and to despise the popular superstition, while, at the same time, I found by inquiry that they encouraged and supported it by their example. I endeavoured to show them the necessity of more light than they possessed, and the guilt they incurred in assisting to keep the people in darkness when their own eyes were opened. They listened with attention, and thanked me for what I said. The conversation I had with

them was in English, which they understand, and imperfectly speak. When we were leaving them, to go home, several followed us for books, and one made particular inquiries where we lived, what was involved in embracing this new way, if it was necessary to eat different food, to wear different clothes, and to engage in a different employment than he had been accustomed to? We assured him that none of them was necessary, but that he was only required to believe in Jesus Christ, and to depart from all iniquity.

Tuesday.—Brother Pearce and I being unable to obtain any native assistance, went out alone. The first congregation was by far the best: the whole street in which we made our stand seemed to send forth its people. We were first invited by some brambhuns to sit down at their door. We sung the hymn translated into Bengalee, "Come, ye sinners, poor, and wretched;" after which, brother Pearce addressed the people. They listened at first with considerable attention, but a disciple of Ram Mohun Roy's proposed several questions in a light and trifling way, which dissipated all their seriousness. The success of Ram Mohun Roy's opinions shakes the fabric of superstition, but the reception of them does not by one iota increase the seriousness with which religious subjects are examined. Levity is the great vice of the native mind, when employed on religion. They profess to believe that there is only one God, but they do not believe that he is the rewarder of them that diligently seek him. It is only those views of the character and government of God that are furnished by the cross of Christ; that can render the mind truly serious, and subdue its native pride. The second congregation amounted to nearly one hundred; they listened with attention, but would receive no books: the subject was strange to them. The third stand we made was outside of a large bazaar, from which the people came to hear. Here brother Lawson's *Life of Futik*, containing cuts of three of their *debtas* was greedily received.

Wednesday.—To-day I was accompanied by Panchon and his brother. The first stand that we made was in a very populous part of the city, where, after singing a hymn to the praise of Christ, Panchon addressed a congregation which he reckoned at five hundred. They listened nearly three-quarters of an hour, apparently with serious attention; but some objection being started, their seriousness was dissipated. A brambhun de-

clared himself to be God, and able to do every thing. I required him to give us a proof of his almighty power by performing a miracle. He raged, and went away, scouted by the multitude. After remaining some time longer, we left them, many requesting us to come back again, and to bring more books than we were able then to give them. The next congregation, amounting to two hundred and fifty, also heard with attention, and willingly received books from us. The last congregation did not amount to more than twenty: they heard with attention. Being all of a very low cast they could not read, and consequently received no books.

Thursday.—To-day, John Peters, Pan-chou, and I, went to what is called the great bazaar. At two different places, where we were somewhat removed from the bustle and distraction of buyers and sellers, they preached the gospel to crowded and attentive audiences. At the first place we distributed a great many books; at the second, none at all, to silence the uproar that was occasioned by the eager desire to obtain them. Returning home, we obtained the permission of an Armenian merchant to occupy the door of his shop, which was somewhat elevated, from which brother Peters addressed a congregation of one hundred people. Their apparent attention must have been a sort of gaping apathy, for they almost to a man refused the books that were offered them.

Saturday.—Yesterday I did not go out, as there was no one to accompany me, and alone I should not have been able to do any thing, through my ignorance of the language. To-day brother Peters went with me: at the first place where we stood, we had a large and attentive audience. We were obliged to remove from the second and third places through the unaccommodating disposition of the shopkeepers; but were afterwards invited by a respectable branhun to occupy the area in front of his house. When we came to his house, he, after conversing with some other branhuns, sent a servant to invite us into the inner area; but perceiving a wish to exclude the populace I would not enter. Brother Peters then preached the gospel to them, and, after answering some objections, we withdrew. A great number followed us, amongst whom was the branhun who had accommodated us. He endeavoured to dissuade us from going about the city as we did, assuring us, that if we would let the people alone, they would in ten years all become Christians; and that by preaching the gospel, we only

strengthened their prejudices and excited their opposition. In this way, the branhuns endeavour to prevent us from preaching the gospel, and when they cannot succeed with us they, as I have shown above, endeavour to exclude the common people from its benefits.

The above, my dear friend, I hope you will read with candour, and not blame me for saying so much about myself. The truth is, indeed, that when alone amongst the natives, I can do little or nothing, although I hope that, by the blessing of God upon my studies and opportunities of improvement, that I shall, in a moderate number of years, stand on a level with the natives themselves, and be able to present the gospel to them without any of the disadvantages of unusual idioms, and a foreign accent.

LONDON

MISSIONARY SOCIETY.

SOUTH TRAVANCORE.

A LETTER from the Rev. Mr. Mead, dated Nagracoil, Oct. 26, 1819, enumerates ten villages, situated in the neighbourhood of Cape Comorin, in all of which are schools and places of worship. "At each of these places," he observes, "the word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the catechists in the first place, to give them one idea of the gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'"

OTAHETE.

Extracts of a Letter from Mr. W. P. Crook, dated July 9, 1818.

THE whole of this groupe of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have

vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people were once the cruel slaves of Satan, destroying themselves and their infant offspring: now, women are restored to their rank in society, a new generation of young ones is springing up, beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

Reading is become general among this people, and they are diligently engaged in teaching each other. Three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more: we believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us learning the word of God. The sound has reached Tubuai, and the high islands called Raiavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the Marquesas, some of whom have learned to read with us; I have also some hopes of the Sandwich islands, as the American brig, *Clarion*, by which I send this, is bound thither, and takes passengers, some natives of those islands who have been learning the word of God here.

CHURCH MISSIONARY SOCIETY.

WE insert, with great pleasure, the following Extract of a Letter from the Rev. J. G. Wilhelm, one of the Missionaries employed by this Society, to a Baptist friend in England.

*Leicester Mountain, Sierra Leone,
January 25, 1819.*

At one of our private meetings, held January 17, two Joloff-men came with

me into the parlour. The gracious promise of our blessed Saviour came to my mind, "Where two or three are gathered together in my name, there am I in the midst of them." One of them had long ago expressed a wish to be baptized, but seemed always to rely on a fine dream which he had dreamed, and on the good resolutions, no more to live in the same fashion as his country-people do; no more to join them in drinking and quarrelling, but to pray to God, and to mind that book-palaver he hears of the white man. This man prayed on this occasion in very affecting expressions; imploring the gracious presence of Jesus the Saviour of our souls; declaring that he hoped for no good thing but what can come from Jesus; earnestly praying that he would forgive us our sins, take us for his people, save our souls, bless us all, &c.; and concluding with the Lord's prayer. In declaring afterwards his motive for desiring to become a Christian, and to be baptized, he said, "Massa, that time them white people bring me in a big vessel to this country, me no sabby what place them carry me; me think me must be slave all time. Well, that time me no sabby nothing; me no hear nothing of God: me see by and by me can work for meself—me can sell what grow in me own luggard—me free. Well, that can't enough—God bring me to this place—me must learn save me soul—me hear all this palaver long time—that time Mr. Butcher live here, Mr. Garnon, and this time you. Me believe what you say true—that book true! Me come here, me no want money—me no want nothing of this world—that can't help me soul.—One time me tell you, me dream—this time me can't mind dream again—me poor sinner—me heart bad—me no more want Jesus—him can do me heart good—him can save me soul—that me pray for. Me country people trouble me plenty—them say, 'What's the matter, you can't agree with us no more?'—them curse me for that—that time Christmas-day be, them bring plenty rum—them say, 'What's the matter, you no can sit down with us? No more we make our heart glad, you no can do so.' Me tell 'em, that no can make me heart glad. 'Pose (instead of *suppose*.) me drink rum, me heart lose peace—me no can pray—that no good—me fear God—me want prayer this night—me believe white man's book true—me hear Massa Wilhelm say, Christmas-day long time now, Christ the Son of God came in this world for save sinners. Well, me sinner—Christ no come for tell me, me must get drunk this day—Him come for save me

soul from every bad thing—that make me want pray for this time” Thus he went on, giving, in half broken sentences, with the plainest and simplest expressions, the most striking indications of a renewed state of mind and disposition. His poor wife is the opposite character—the most noisy and quarrelsome in the whole town. I had, not long ago, to go down the mountain in the night, on account of the noise she made, and the crowd of people she gathered, in quarrelling with her peaceable and patient husband, for bringing her meat instead of fish from Freetown-market, because the fresh fish were not yet brought on shore. I was on that occasion astonished at the man's coolness of temper, and reasonable way of talking to her.—“Sally, 'pose you go market another day, me want little meat, you bring fish; me can eat 'em—me thank God for that—that good. 'Pose me want fish, you bring little meat—all same—me can eat that—me no can talk for that.” Thus the good man went on, endeavouring to calm the angry tempest; but in vain. She cried the louder, for his spending the money for what she wanted not. I then reproved her for her loose tongue and wicked heart, threatening her, that if she could not let us sleep in peace, I would send her into jail. “Jail! (cried she,) pray, Sir, for whom is jail made? Is it not made for people to live in? Me no mind jail!” When the head man of the town heard that, he said to the people she must be flogged. I told him, he might make preparation as if he was about to have her flogged; but not proceeded to do so actually. He promised that he would have her quiet in a minute without hurting her, and that I should retire to rest, assured that there would be no noise again. Before I was up, the mountain was all quiet.

Mrs. Klein, (formerly Miss Scott, niece to the Rev. T. Scott, Aston Sandford,) though somewhat reduced in bodily strength, is upholden and strengthened in faith, and in all holy conversation and godliness. I believe that she is a blessing to her husband, and that her patient labours will not be in vain.

AMERICA,

(Continued from Page 364.)

Mrs. W. to a Friend near Boston.

My ever dear Mrs. B.

This country presents a scene to the eye truly picturesque and delightful. But

instead of beholding houses dedicated to the worship of God, and being surrounded by dear Christian friends, a gloom is spread over it; our minds are filled with melancholy by viewing innumerable pagodas to the memory of Gaudama, and thousands who pay superstitious homage to them. Sometimes I can scarcely realize, that in a few months so great an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges which result from so great a change. Though we have left the bosom of friendship and liberty, for that of enmity and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and the gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God. Our arrival at Rangoon apparently afforded much diversion to the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson and brother Hough were waiting at the shore to receive us. After being searched at the custom-house, they conducted us to the mission-house, our long long anticipated home. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings and praises, that we are brought to this heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust we constantly have your prayers, and the prayers of all the dear people of God. For Zion's sake may Christians not hold their peace, and for Jerusalem's sake may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice and blossom as the rose, and streams of living water, from the river of God, refresh this parched ground. Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer;

and it was indeed a precious season. The Saviour's fruit was sweet to our taste, and his banner over us was love. In this benighted region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to incite us to activity in his blessed service. From recent communications, you have probably received some information respecting the late difficulties here among the Roman Catholic priests. Being represented to the King as spies for the English, they were instantly ordered out of the country. They, however, remain in Rangoon, through the favour of the present Viceroy, and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the King, with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should have been ordered away too. Under a tyrannical government, in a land filled with every abomination; among a people destitute of the common feelings of humanity, we feel ourselves safe only in the hands of God. An assurance in our own souls that he is indeed our Father, and our Friend; that he regards this Mission, and in his own time will bring some of these poor deluded Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding dangers, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was but one Burman whose heart had been regenerated, upon whose mind the celestial rays of the Sun of Righteousness beamed, and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner and time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive when Jesus shall take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possession; when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path we have before us, we need a spirit of self-denial, large supplies of Divine grace, great humility, and more ardent piety. That we may enjoy these invaluable blessings, permit me again to ask you to be importunate at the throne of mercy on our behalf; and be assured, that, though a

fathomless expanse rolls between us, you are daily remembered with much affection by
Your unworthy friend,
E. H. WHELLOCK.

ALTHOUGH the following communication, addressed to the Editor by a worthy Presbyterian minister in the city of New York, may not come precisely under the denomination of *Missionary Intelligence*, it is presumed that the information it contains, and the spirit it breathes, will render it highly acceptable and encouraging to the friends of the Redeemer.

New York, Feb. 1, 1819.

The efforts for the cause of truth and godliness in this country, that are reduced to any thing like system, may be comprised in the operations of Bible Societies, Missionary Societies, and Societies for the education of poor and pious young men for the gospel ministry. This last object is one of vital importance to the souls of men, and has been lost sight of by all Christendom. Much has been done both with you and with us, but nothing compared with the exigencies of the church, nothing compared with what might have been done with ease and success. The population of the United States may be estimated at about nine millions; and yet the number of competent ministers of all denominations does not exceed 2,500. If we assign 1000 souls, upon an average, to each minister, which, in ordinary circumstances is enough for the pastoral care and watch of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000, or enough for 6,500 congregations destitute. If we assign 2,000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd! What a melancholy picture, even of this highly favoured country! But the United States is but a little speck on the face of the globe. "The field is the world." If the unevangelized portion of the globe be estimated at 600,000,000, to supply every 20,000 of these with only one spiritual guide, would require no less than 30,000 Missionaries; and yet, after all the efforts which have been made to send forth laborers into this vast harvest, no more than 357 are now in the field. What is the duty of Britain? What is the duty of the American churches? Cannot young men be found, and dragged

From the anvil, and the awl, and the counter, and the hovel, to whom God has given grace, and who wait only for means to become the precursors of Millennial glory? The church must look to the cottages of the poor for the greater portion of her future Missionaries and Pastors. You will forgive these remarks. I will endeavour to lay my hand upon some documents, which shall inform you of the measures we are adopting, with a view to this momentous subject. I am convinced the plans are wise, and will prove efficient, and may perhaps be thought of by our brethren on the other side the water. No ordinary exertions can compass the end. Something must be done hitherto unattempted, or the Church is to see ages of mourning.

Your favour contains an intimation on the subject of "Revivals of religion," which imposes a duty on me I am not competent to discharge. There is no doubt of the reality of these seasons of mercy. It is no uncommon fact for congregations to be visited with very general effusions of the Holy Spirit, so that the result is the hopeful conversion of from 50 to 150 in the course of three, or six months. When I say hopeful conversion, I mean such a turning from darkness to light, from sin and Satan unto God, as is evinced by a subsequent life of visible holiness.

The public instructions that have been evidently owned of God to produce these revivals, have been those that have dwelt more on the duties than the comforts of piety; more on the immediate duties of sinners, than the sorrows and complaints of God's own people. Congregations that have been favoured with the peculiar smile of Heaven, have been well indoctrinated in the principles of the Christian faith; the infinite majesty and holiness of God; the spirituality, extent, and obligation of the Divine law; the exceeding sinfulness of sin; the total depravity of the human heart; the necessity of regeneration, by the mighty power of God; of justification, not by works, but freely by the grace of God, through the redemption that is in Christ Jesus; the indispensable necessity of an interest in atoning blood, and of that holiness, without which no man shall see the Lord; are truths which have been often brought into view, and strongly urged. If I were to particularize still more minutely, I should say, that the sovereignty of God in the allotments of the righteous and the wicked, the disinterested nature of true religion, in opposition to the spurious piety of the supremely selfish heart, and

the present unalterable weighty obligations of wicked men to become holy, enter into the most of that course of public instruction which has been so eminently useful. It has been almost uniformly found, that truths the most unwelcome and humbling to the carnal mind, are the truths which in the hands of the Divine Spirit, have done the most execution. Men who are dead in sin have evidently felt the difference between being treated as mere machines, and as moral agents; between being addressed as beings, whose only duty was to be passive recipients of Divine grace, and to wait till they received it, and as men who were bound to repent and believe the gospel independently of the grace of God; and who, if they neglected this momentous duty, must be eternally damned for neglecting it. So far as it regards the agency of means, it has appeared to me that the grand secret has been so to preach, as to make the ungodly feel the tremendous weight of obligation; to seize and hold their consciences by the thought that they are bound, irresistibly bound, to become holy. Nor is this strange, for it is in this one thought that all the weight of a moral government consists. You might perhaps suppose from what I have said, that I have left out of view the agency of the Holy Spirit in these conversions; or, at least, that I am disposed to place too great a reliance on human instrumentality. Let me not be misunderstood. Perhaps no conviction is deeper on the minds of Christian ministers and Christian people, in such seasons of refreshing, than that the work is all of God. The chief means which are attended with a blessing, therefore, appear to be the spirit of prayer among Christians. Indeed, in the instances which have come to my knowledge, revivals of religion have begun with the people of God. They have been deeply impressed with a view of their apathy and declension, deeply impressed with the awful condition of ungodly men: this has led them into their closets: this has led them to multiply their meetings for conference and prayer; and with an exclusive view to the outpouring of the Divine Spirit upon themselves and sinners around them; to pray for this blessing, not as a matter of course, but as a particular, distinct, and most desirable object. Evenings are set apart for this object; the church is divided, male and female, into little associations for prayer; days of prayer and fasting are also devoted to this blessed employment; and with how much sweetness

and Christian love, and blessing to the souls of men, another world only can disclose. Just previous to the commencement of a work of grace, the eyes of believers seem fixed on the throne. For Zion's sake they will not hold their peace. Most deeply do they feel that Divine power and grace must be engaged in behalf of his sinking cause: and I need not say, that if Christians persevere in this spirit; if they are not weary; if they wrestle till break of day, and will not let the angel of the covenant go, until he bless them: that "he is faithful who hath promised." No, I never knew, I never heard of such a spirit without "multitudes turning to the Lord."

It is not to be denied, that in some, though a very few of our revivals, there has appeared something of extravagance. But it has been owing to the ignorance of the people, or the want of Christian wisdom in the minister. Almost universally the subjects, though not without great power of feeling, have been free from the appearance of wildness and enthusiasm. The seasons of worship are sacredly still and not tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness, and danger, and duty, has been more the effect of truth, bearing down upon the conscience, than that transient and violent emotion, excited by natural fear and cherished by animal feeling.

It is with great diffidence, my dear Sir, after these general remarks, that I venture to give, without descending to minute detail, a brief narrative of what God has been pleased to do in my own congregation. I have abundant reason to be thankful and humble that he has been so kind to the people of my vows, and to so unworthy an instrument as he has been pleased to make use of in the ministry of his dear Son.

God has favoured us for a number of years. We have not often been without very considerable attention among our people. Several times antecedent to our revival, the cloud seemed to linger in our sky, and leave a few drops of mercy. During the year 1816 the day spring from on high visited us. Seven months of the year proved the times of refreshing from the presence of the Lord. At our quarterly church prayer-meeting, previous to our communion in September 1815, I well recollect there were some tokens for good. These however apparently subsided, and the month of November was a season of increased and alarming stupidity. But blessed be the God of grace and power, it was when we saw that the waters

of the sanctuary were at the lowest ebb, that we felt they must begin to flow. We had sunk too low, not to feel that we must rise.

A Saturday evening prayer-meeting, which had been established for more than two years, for the special purpose of exploring the effusion of the Holy Spirit, and composed chiefly of young men, began to be deeply affected with a view of our stupid and desolate state, and to beg the Lord to arise and plead his own cause. In the mean time, the people of God, throughout the church, began to be encouraged. Very many believed that the Lord was near. Our Sabbaths began to be more solemn; our weekly lecture to exhibit symptoms of still greater solemnity; and particularly a weekly exercise of young people, who had been in the habit of assembling as a kind of theological class, began to be unusually serious. Nothing, however, of a very marked character appeared, till a prayer-meeting, held on the morning of the new year, 1816. It was a meeting for the express purpose of entreating the Father of Lights to appear in his glory, and bless the year. And God was with us of a truth. It was a season of great nearness to the mercy-seat. It was the time of Jacob's trouble, but it was the time of his relief. Those who were present, then entered into a solemn and public engagement with God, and each other, to be more holy, more watchful, more prayerful; and particularly did they engage to meet each other at the throne of grace, at two o'clock every Lord's-day, each in his own closet, to wrestle with the hearer of prayer for the out-pouring of his Spirit. It is worthy of being recorded, that God appeared to smile upon this solemnity, and was pleased, I had almost said, to seal it with his visible presence. No sooner was this engagement formed, than every eye was suffused with tears, and every heart animated with hope. The glory of the Lord filled the house. From this hour we expected an out-pouring of God's Holy Spirit. The spirit of prayer began to increase, and faith to fasten on the promises of him that cannot lie. I can truly say, that we had never before felt the import of that life-giving sentence, "Oh thou that hearest prayer." Soon after this we began to hear of several instances, in which former impressions, that had been effaced from the minds of the impenitent, were revived. Five or six cases of newly awakened sinners also came to our knowledge. I need not tell you that we had been looking out for this; we were disappointed that we saw

no more. It pleased God, however, to show us that there was an awful weight of guilt upon us as a church. We saw the black cloud that hid the Sun of Righteousness from our view; and it pleased the same God to put it into the hearts of about twenty of our members, privately to set apart a day of fasting, humiliation, and prayer, to inquire of the Lord wherefore he contended with us, and why he withheld the larger manifestations of his presence. It was on the third Thursday of January, a day never to be forgotten, so long as God is to be honoured for the fulness of his mercy. Blessed be his name! there, in a little upper chamber, he manifested himself to us as he does not unto the world, and shewed us why he withheld the brighter manifestations of his glory. The sins of the church and congregation bore with distressing weight upon the meeting; and it was truly a season of humiliation and self-abasement. It was the beginning of days of power. With deep self-abasement, there was also great boldness of access into the holiest of all, by the blood of Jesus, and great confidence that God would not send us away empty: nor was one of our hopes defeated. The promise was verified; "Before they call, I will answer; and while they are yet speaking, I will hear." The same evening was to assemble us at a weekly lecture; and what deserves to be mentioned, we separated to convene in our place of worship, with no doubt, with not the least peradventure upon our own minds, that it would be our privilege that very evening, to stand still and see the salvation of God.

Nor did our expectations sustain the least disappointment. "Marvel not that I said unto you, ye must be born again," was the subject; and that very evening did the Lord appear in his glory. No one could account for it, except those who had seen it in that upper chamber, by the eye of faith, but not a child of God could enter the lecture-room, without feeling that God was there. Never before, perhaps, was the house so full; never so deeply solemn; never was it so clearly seen that the arrows of the King were sharp in the hearts of his enemies. More than one hundred, so far as we can judge, were brought low on that evening. There was a shaking amid the bones of the valley; great fear came upon every soul. The whole assembly was as evidently moved at the presence of the Lord, as the trees of the forest are

shaken by a mighty wind. From that period the work assumed a more marked character. God had so evidently taken it into his own hands, that all exclaimed, "This is the finger of God." Our religious assemblies now put on the appearance, not so much of excitement, as deep and motionless solemnity. We felt it an early duty to pay particular attention to the young. On the following Sabbath, an evening exercise was appointed exclusively for them, at which about two hundred were present; and from which period, numbers of whom, now hopefully the children of God, date their first impressions. This exercise was deemed of such high promise, that it was repeated. On the second evening the house was filled exclusively with youth; and at the close of the service, upwards of one hundred remained to inquire, What they should do to be saved?

This fact was the means of diffusing the spirit of deep concern over the whole people. It was within ten days of this period, that the solemnity was almost universal. Scarcely a family, or an individual in the congregation, it is believed, who did not think seriously of the concerns of the eternal world. God was thus pleased to continue with us until toward Midsummer. Indeed I may say, these showers of mercy were protracted, sometimes in large effusions, and sometimes in gentle droppings, but for the most part soft and still, till the months of August and September. Of the actual subjects of this work of grace, we shall never know till the last day. I have supposed they were more considerably than two hundred. Not unto us, but to thy name, give glory, for thy mercy, and thy truth's sake.

As it respects the present condition of my people, I can also say, I am much encouraged with the hope, that the time is not far distant when I can tell you greater things than these. I am thirty-three years old, and have been nearly nine in the ministry; and shall hope to see better days the longer I live. I have lost time enough, and been sinful enough, to redeem my time now, and grow in grace, as fast as I have heretofore grown in sin. But, alas, my dear brother, this will never be. I hope I shall have your prayers. The night cometh. Let us keep our lamps trimmed, and burning, and count not our lives dear, so that we may finish our course with joy, and the ministry we have received of the Lord Jesus.

JAMAICA.

IN perusing these Extracts of Letters lately received from our Missionary brethren in Jamaica, our readers will perceive a renewed appeal to their sympathy and kindness on the subject of *a new place of worship in Kingston*. The state of our Missionary funds is such as to render it altogether impracticable, even were it deemed expedient, to furnish any aid from that quarter; so that our expectations must rest on the Christian liberality of those friends of the Redeemer, who are desirous that these sons of Ethiopia should possess a house, in which they may "stretch forth their hands unto God." We have great pleasure in acknowledging the liberal assistance which Mr. Coultart has received for this case from several of our churches, but still a considerably greater sum is required, or the object cannot be attained. Communications on this subject may be addressed to the Rev. Dr. Ryland, Bristol; or the Rev. John Dyer, Reading.

From Mr. Kitching.

Jan. 24, 1819.

I HAVE been once at Spanish Town. The people are few and poor, but very friendly. I could not preach to them, yet I talked to them about Jesus Christ, read the scriptures, and prayed. They are very desirous to have a minister placed among them, and very desirous to know when I should go. Last Lord's-day morning, I baptized sixteen persons in the sea at sun-rise. I felt happy in the work, and hope it is an earnest of what the Lord intends me to do for him in Jamaica. I think I can trace the footsteps of Divine Providence in bringing me to the colony; and, the Lord be praised, my health, as well as my wife's, is much better than it was in Britain. We have made some alterations in the chapel, in order to procure more air. The chapel is crowded every Lord's-day. Many are obliged to go away, who cannot get in, and such as stop are very attentive, and hear as for eternity. My dear Sir, do not

forget us in your prayers. We have much need of prayer ourselves, and we are conscious we need the prayers of all the friends of the Redeemer. O for a humble, pious, patient; and forgiving frame of spirit—for an increase of love to Jesus, and the souls of men!

April 16.

It gives me great pleasure to have to announce to you the safe arrival of Mr. and Mrs. Godden. They landed on Saturday last, and are in perfect health and good spirits.

I mentioned in my last letter to you my having procured a license, and that we had made an alteration in the chapel, in order to procure air. But we have since been under the necessity of enlarging it. Our congregation still continues to increase, and it pained us to see so many people go away, who could not get in. We have, therefore, procured a quantity of deal boards, and nailed them together in their rough state. We shall now be able to seat about 250 more than we could before, and we expect that all these boards will be found useful when the new chapel is erected. Since I wrote to you last, I have baptized twenty-two persons. I heard the experience of them all, and was much gratified.

From Mr. Godden.

Kingston, April 14, 1819

WE embarked on February 25, and sailed from King Road on Lord's-day evening, the 28th. A strong gale hurried us in less than a week within sight of Madeira; and if a calm had not detained us some days in its neighbourhood, most likely we should have accomplished our voyage in less than thirty days. However, I feel very grateful that we did it in thirty-nine.

We came to at about 3 P.M. of the 9th inst. between Kingston and Port Royal, and as soon as the land wind served we sailed to the wharf. Early the next morning Mr. T. came on board, and kindly offered us his services; and while we were speaking, brother Kitching hailed me from the wharf, and we disembarked, I trust, under the influence of untainted gratitude to the Author of all our mercies. Sister K. received us very affectionately; and both herself and husband continue to manifest the most Christian like concern for our welfare and comfort.

The next day, (being Lord's-day) I heard brother Kitching preach to a

crowded audience, the most attentive I ever saw, and apparently the most devout. With some exceptions, I was highly gratified, and I could not avoid being deeply affected. Their natural passions are very lively and vigorous; but I believe much religious feeling was mingled in their devotions. *Such is the state of this Society, that were it fully known in Britain, I am persuaded there is scarcely an individual in the kingdom, that has any regard for morality itself, who would not aid, to the very uttermost of his ability, towards the erection of a place of worship for them on a larger scale.*

Brother Kitchen and I went to Spanish Town on Monday morning the 12th. We

examined several houses, and chose one as a place of residence, which is the cheapest, and for the present the most convenient in the town unoccupied. It was also strongly recommended by some pious friends living on the spot. It is situated near the extremity of the west end of the place. The rent is £40 per annum. The outhouses are in a ruinous condition, which I am to repair, and deduct the costs from the rent. I have taken it for one quarter. It is my sincere desire and religious determination to put the Society to as little expense as possible; but I fear I must exclusively depend upon it for support during the whole of the succeeding twelve months at least.

List of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to Aug. 1, 1819, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Little Wild-street Female Society, by Miss Gale.....		18	5	0
Devonshire-square Auxiliary Society, by Mr. Edward Smith.....		18	7	0
Hackney Auxiliary Society, by Rev. F. A. Cox.....		40	0	0
Canterbury Auxiliary Society, by Rev. Mr. Gurteen.....		10	0	0
Paisley Female Bible Society.....		23	0	0
Haddenham Baptist Church, by Mr. Bidwick.....		3	0	0
Bedfordshire Baptist Association, by Mr. Saunders, Treasurer.....		10	10	9
Baptist Free-school, Fetter-lane, a Donation, by Mr. Kendrick.....		4	16	8
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Co.....		25	0	0
Colnbrook Collection, by Rev. Samuel Rowles.....		11	13	6
A Friend, by Rev. Mr. Phillips.....		5	0	0
Boston and Fens Auxiliary Society, by Rev. Mr. Thonger.....		15	0	0
Eythorne Collection and Subscriptions, by Rev. John Giles.....		12	13	0
Goodman's Fields Auxiliary Society, by Mr. Morris, Treasurer.....		50	0	0
Bluntisham, Friends at, by Rev. S. Green.....		10	15	0
Woolwich Auxiliary Society, by Rev. Mr. Freeman.....		21	16	11
Colchester Baptist Church, Botolph-street, by Rev. Mr. Tracey.....		4	8	1
Rayleigh Collection and Subscriptions, by Rev. J. Pilkington.....		7	1	0
Isleham Auxiliary Society, by Messrs. Reynolds and King.....		11	10	0
Addlestone and Weybridge, Surry, by Rev. Timothy Thomas.....		4	0	0
Halstead, Essex, Friends at.....		3	0	0
Ilford Missionary Association, one quarter, to May 1, 1819, by Rev. Mr. Smith.....		11	3	1
East Dereham, Norfolk, Penny Society, one year, ending				
June .1.....	9	15	6	}
Friends.....	7	4	6	
Bow Auxiliary Society, by Rev. Dr. Newman.....		28	8	0
Part of a Collection at Rev. Mr. Upton's.....	5	0	0	}
An Unknown Friend, by Ditto.....	1	0	0	
Legacy of Mrs. Love Williams, late of Hitchin.....	50	0	0	}
Duty.....	5	0	0	
Langham, Essex, Subscriptions and Penny Society.....		10	18	1
Two Friends in Essex.....		10	10	0
Collections at the Annual Sermons in London, by Mr. Burls.....		389	0	1
Nottingham Collection and Subscriptions, by Mr. Lomax.....		78	8	11
Glasgow Auxiliary Society, by Mr. Deakin.....		100	0	0
Birmingham Bond-street Auxiliary Society.....		22	8	2½
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.....		269	18	0
Whitchurch, Shropshire, Collection.....		2	0	0

	£	s.	d.
Wrexham Collection.....			1 0 2
Oswestry Ditto.....	3	0	0
Auxiliary Society.....	5	8	2
Shrewsbury, part of Collection			6 7 10
Wellington Collection.....			4 2 6
Bridgnorth... Ditto.....			5 0 0
Shifnal..... Ditto.....	2	8	0
A Friend	5	0	0
Bucks Association, by Rev. Peter Tyler.....	37	19	2½
Sutton in the Elms Penny Society, by Rev. J. Burditt.....			7 0 0
Henley Society in Aid of Missions, by Rev. J. N. Goulty.....	5	5	0
Hamsterley, Durham, Contributions, by Rev. C. Whitfield.....	7	7	0
Tottlebank..... Ditto..... by Mr. Harbottle	5	15	0
Broomley Ditto..... by Mr. Rowell	2	10	6
Newcastle Juvenile Society at Rev. R. Pengilly's, half-year.....	14	0	0
John Cowell, Esq. Ipswich, by Rev. John Edwards.....	5	5	0
Loughton Auxiliary Society, by Mr. Burls.....	8	0	0
Cambridge Auxiliary Society, by Mr. Edward Randall.....	50	0	0
Royston Subscriptions and Donations, by Rev. W. Pendered	18	6	0
Westoning, Sunday-school Children and others, by Mr. Dance	2	2	0
F. M. S. by Mr. Burls.....	5	0	0
Biggleswade Penny a Week Society, by Dr. Ryland	5	0	0
Northampton Female Society, by Ditto.....	2	0	6
Anonymous, by post to Dr. Stuart, Edinburgh.....	20	0	0

TRANSLATIONS.

Shrewsbury Penny a Week Society, by Mr. Thomas			
Crumpton.....	34	4	4½
Part of a Collection.....	6	7	9½
Oswestry Auxiliary Society, by Mr. Roberts.....	5	0	0
Gamberwell, Miss S. by Rev. John Edwards	4	12	0
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer.....	60	0	0
Newcastle, Collection at Rev. Mr. Pengilly's Chapel, by Rev. S. Saunders	14	7	6
Ditto..... Ditto..... the Methodist..... Ditto.....	12	7	6
Sunderland... Ditto..... Ditto.....	12	13	0
Private Contributions.....	28	7	0
South Shields... Ditto..... Ditto..... Ditto.....	2	16	4½
North Shields. Ditto, Rev. Mr. Williamson's	2	10	6
Ditto..... Ditto, Rev. Mr. Wilson's	5	14	0
Alnwick..... Ditto, Rev. Mr. Rate's	10	10	0
Broughton... Ditto, Rev. Mr. Ruston's.....	2	12	2
Private Contributions.....	3	3	0
Cockermouth... Ditto, Rev. Mr. Muscutt's.....	3	11	6
Whitehaven... Ditto, Rev. Mr. Cecil's.....	9	2	7
Private Contributions.....	1	11	6
Carlisle..... Ditto, Rev. Mr. Whitridge's.....	7	17	5
Private Contributions.....	6	6	0
Workington... Ditto, Rev. Mr. Selkirk's, by Rev. R. Pengilly	7	1	9
Maryport	6	15	8
Greenock and Port Glasgow Bible Society, by Dr. Ryland.....	15	0	0

SCHOOLS.

Calton and Bridgetown Association for Religious Purposes, by Mr. W. Collins.....	50	0	0
Bow, Friends at, by Rev. Dr. Newman,	5	13	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty.....	5	5	0
Friend, towards a School at Dewangunj (2d Donation) by Rev. John Dyer.....	7	0	0

The thanks of the Society are presented to Mr. Edward Dowson, London, for twenty-five copies of his Youth's Theological Dictionary of the New Testament; to Mr. Joseph Angell, Reading, for the Baptist and Evangelical Magazines for 1815 to 1818, inclusive, and several Nos. of Periodical Accounts; and to Mr. Blake, of Chapman-stade, for seventy-eight Nos. of the Evangelical Magazine.