

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from the Brethren at Calcutta, dated

February 24, 1819.

OUR work among the natives has been gradually increasing, and we hope the effects resulting from it bear some small proportion; though we must confess, that had we to describe to you the latter instead of the former, we should feel ourselves greatly discouraged. We are thankful for what you have so kindly expressed to us on this subject, that "you do not require us to detail our success so much as our labours." From this we learn, that you do not expect that this barren wilderness should be cultivated without much toil, and repeated exertions; and that it is only in the patient pursuit of our great object, that we can expect the Divine blessing, and consequent success, upon the means we use. As far as our experience goes, it fully confirms the idea you have suggested; we see that the seed must be sown, and patience exercised, before the crops can be reaped:—the gospel must be published, it must be pressed on the attention of the Heathen, and applied to their hearts by the divine Spirit, before any important effects can result from it. It is ours to labour in the field, to sow the seed, and our heavenly Father's to foster and bring it to perfection, by the dews or showers of his Divine grace, which we desire to wait for with all the anxiety with which the husbandman waits for the early and latter rain; and though unworthy to see, and much more to reap, the crop, we rejoice that he is faithful who has spoken, and that he has declared his word shall not return to him void, but shall accomplish that whereunto he has sent it. We were afraid respecting the places we built for worship among the natives, that after they had become acquainted with the design of them, they would have absented themselves,

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or would have opposed us. It was an *experiment*, and we had serious fears that it might fail at the first outset. Had we conferred with flesh and blood, we should have concluded, with others, that the plan, however desirable, was altogether impracticable. We trust we entered upon it, though with fear and trembling, yet in the strength of the Lord. He has assisted us, and blessed these means in part, and we hope that he will bless them still more. The attendance of the natives, instead of growing less, has been on the increase; and instead of violently opposing, they have, on the whole, become more attentive: so that we can now speak to them for between two and three hours without the least disturbance. The first moral effect we have perceived arising from our labours, has been the production of a certain degree of seriousness in the minds of some that attend. The dreadfully black and complicated system of idolatry, to which the natives have been so long accustomed, has destroyed in their minds every thing like serious reflection about salvation; and if they talk about it, it is rather to display their knowledge by the quotation of some line or lines of poetry from their sasters, than to learn whether there is a way in which they can obtain deliverance. You will not wonder, therefore, in such circumstances, if we should ascribe to a Divine influence what in England would be attributed to decency of manners. Yet, to our unspeakable mortification, after conversing with them for some time, and gaining their consent to the truth of our message, and all we have declared, they have left us, saying, that our Christ and their Krishna were the same; so that while we have some little to encourage our hopes, we have much more to excite our fears, and lay us low in the dust. We have as yet seen nothing of that deep contrition for sin, which is experienced by those who have correct views of the holiness of God and his laws. The natives have no settled data on which we can argue with them on divine things: they

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are destitute of moral principles; so that instead of arguing from these, as we have always been accustomed, we have, with great difficulty, in the first place to establish them. For instance, they commonly maintain that sin in God and us is not the same thing, because he is above law; and if sin enters into him, it is consumed like fuel in the fire; and thus they take away the malignity of sin, and reduce it to a mere circumstance:—in fact, they make God himself the author of all sin as well as holiness; for, say they, “We live and move in him, it must be He, therefore, that impels us to every thing we do;” and on this principle many do not fail openly to declare, that they themselves are God. From this you will perceive, that there are many obstacles in the way of communicating religious ideas to their minds; yet we begin to see some regularly attend, and listen to better instructions; we begin to hear the name of Christ pronounced in whatever direction we go, and oftentimes by many who we should have supposed had never heard it; and we should gladly hail the day in which the Sun of Righteousness shall arise with healing beneath his wings, and scatter the whole of these dark clouds of superstition and idolatry. We have at present but three places of worship, in which we preach five or six times every week. Several American gentlemen have come forward very liberally, and have subscribed as much as will build nearly two more, and in the course of about a fortnight more, we hope to be taking steps about building them: (they requested the chapels to be called by one or other of the following names, Nazareth, New Bethlehem, Zion, or Jordan.) This leads us to notice another very important step that we are now taking in this department of labour. We have had frequently to lament our not being more intimately associated with the natives. After preaching we had some who have followed us, wishing to inquire more about this new way, who, when they have come into the European part of the city, and seen its hustle and confusion, have made some excuse and gone back. We have also felt, on being called to preach to them, the necessity of entering fully into their modes of thinking and speaking. These considerations suggested to us the propriety of renting some ground, and building a house something like the natives’ houses, that they might come to us freely, and without suspicion, and that we might have a place to give them while they remained with us as inquirers; and also accommodate those who could give us some assistance in preaching. From

these considerations, we resolved to get a place, if possible, in the most populous part of the native city. We mentioned this to our Pundit, and he immediately directed us to a spot in Doorgapoor, which we think, of all others that we know, most eligible for our purpose. After due consideration, we took it for five years, at the rate of 200 rupees annually:—some part of it, which we do not want, we have let again; which will considerably reduce the sum. We immediately commenced building our house upon it, and it is now almost finished: this, together with a place of worship, and other little accommodations, will cost about 1000 rupees, or £125. This place is about four miles from our residence; and if we are succeeded in our work, it will prove an important Missionary station. But you will be led to inquire, how is it to be supplied? Respecting this, we have been in some doubt. At first, we thought it would be best for us to reside at it alternately, for a week or a month at a time; afterward, we were inclined to think it might be better for one of us to reside there constantly;—we found, however, upon mature reflection, that both these plans had their peculiar disadvantages, and we therefore resolved on a medium between them;—viz. that Adam, Carey, and Yates, should supply it alternately for half a year at a time; and the lot being cast, it came to Adam to take the first half year. Should this step be succeeded, it may be highly desirable in the course of time to take another of a similar nature. If you consider the extent of the population that lies before us, you will readily see the necessity of adopting some such plans. The number of idolaters in this city is nearly equal to the population of London; and suppose, even in its present enlightened state, that there were not to be found in London six men to supply its spiritual wants, who would not consider that there was a dreadful famine of the word of life. This is the case here, for instead of six, there is scarcely one amongst us who is capacitated to preach with effect to the Heathen; and even were we all so, what would five or six Missionaries be in a field where a million of souls are perishing for lack of knowledge? The sickle (we mean the word of life in the Bengalee language) has been put into our hands; the field (Calcutta and its environs) is laid open before us; and the language of Divine Providence seems to be, “enter and labour.” We have attended to this voice, and now we must continue till by faith and patience a blessing is secured. The prosecution of plans like

that we are now attempting will be attended with considerable expense, because in addition to the money laid out in the commencement, we have another house establishment to support, which, though it will be nothing like the expenses of keeping house amongst the Europeans in Calcutta, will be something considerable.

Since we last wrote to you we have been visited by brother Chamberlain, who came down on account of the ill state of his health. While he was with us he seemed considerably better, and his trip down to Saugor appeared to have done him much good; but we have been extremely sorry to hear since his departure to Monghyr that he has been considerably worse, and that he is by no means out of danger. While he was in Calcutta, we had the highest expectations that he would perfectly recover. He preached for us several times in Bengalee at our places of worship, and was heard with the greatest attention. He expressed his great satisfaction at the steps we had taken in native work, particularly at our commencing the Doorgapoor station. His affliction is peculiarly trying to his spirits, and he says every village that he passes gives him new grief, because he cannot enter it and preach to the natives. So wondrous are the ways of God, that we are sometimes called to submit to his will, in abstaining from that by which alone we think his will can be promoted. We are persuaded that you will unite with us in praying that his life may be spared and his health restored; that he may for many years to come preach the Gospel to the heathen, and in this work be crowned with abundant success. The house built for native inquirers, which is not far from our residence, is partly inhabited by Panchoo, the nephew of Sebuk Ram, whom we have employed as a native preacher to assist us in preaching at home, and to accompany us in our itineracies. He had his mind first seriously impressed by some conversation he had with Eustace Carey and J. Peters, since which time he has manifested much diligence in his attention on the means of grace, and zeal in recommending the word to others. Should it be asked, why we employed him so soon? we reply, because we shall have him under our own immediate care, and attend him whenever he preaches, so that we can both correct and encourage him in his work; besides which it brought him into immediate usefulness, and saved him from contracting some habits that would have been disagreeable. We should have thought it very wrong to have employed him and left him alone; for though one of the holdest and most

active of the natives, we know that he can do scarcely any thing when left alone, and without the presence of an European cannot preach openly, particularly in Calcutta. We hope, if constant attention is paid to him, he will prove a useful man. We mentioned to you in our last something about a long itineracy during the winter months which are now just past. Owing to the great expense that would have been incurred by it, and to our undertaking the station at Doorgapoor, we were unable to accomplish it; nevertheless, we have not relinquished the idea of it, but keep it in view as a very desirable thing whenever it is practicable. Till the station demanded the whole of our attention, Carey, Yates, and Adam made weekly itineracies alternately for about two months, during which time many books were distributed to those who could read, and the gospel was preached to many hundreds of the people. There is a Telinga Pundit, a Brahmin, who has been for some time past studying the English language with Penney, concerning whom we have reason to hope that he is seeking after salvation. Should he become a decided character, it will be with much pleasure that we shall inform you of it, at a future opportunity.

As it regards native schools, we have to inform you, that we have resigned the one at Similya to the Calcutta School Society, as the Committee of that Society have selected its neighbourhood for the scene of their operations, and as it was too distant from us to receive that regular superintendence which was necessary to its prosperity. We have, since we last addressed you, built a new School-room at a part of the city called Sheldah, very near one of our residences, which contains above fifty children, and which is placed under the patronage and supported by the funds of the Calcutta Female Juvenile Society for the establishment and support of Native Schools,—a Society lately formed for our encouragement in this branch of our Missionary work.

We are now likewise building another School-room close to our Molunga place of worship, being desirous to ascertain whether the proximity of a school to a place where the Gospel is preached will prevent the attendance of the children. Should this experiment succeed, we have reason to hope that the introduction of the Scriptures and other religious and moral works may be readily effected. Our school at Intalie is proceeding as usual; the numbers have suffered no diminution. Besides these three schools connected with our European establishment the American Gentlemen, whose gene

rosity we have before mentioned, as it regards places of worship, had subscribed a sum for the erection of a School-room in the neighbourhood of our Native Station. A respectable native, however, with whom they were connected in business, expressed his wish to erect the school-room at his own expense. A request so interesting was of course immediately granted, and he is now erecting the building. The sum subscribed by the American gentlemen will therefore be applied to meet the permanent charges of superintendance, &c. In the printing-office, in consequence of an increase of business, we have added two new presses to the one we mentioned in our last as being in operation. We have likewise purchased of the Serampore Brethren, a fount of small Bengalee. Since our last communication we have printed (independently of work for the Bible and School-book Societies) at the expense of the Calcutta Baptist Missionary Society, 2000 copies of the Life of Futch, and 2000 of the first part of the True Durshun, or General View of the Christian Religion, both mentioned in our last as ready for the press, together with 1200 of a tract by Brother Chamberlain, entitled "The Mind's Reflection," in Bengalee verse. Nearly one-half of these tracts, we have reason to believe, are now in circulation. We are now preparing in Bengalee, an Address on the Sufferings of Christ, two or three tracts in continuation of the True Durshun, and the Harmony of the Gospels. Brethren Carey and Yates are now about to study Hindostanee, which will very much facilitate the accomplishment of an object we have long desired, viz. the translating of most of our Tracts (as they issue from the press in Bengalee) into Hindostanee. We intend to print them in the Persian character for distribution in Calcutta, and in the Deva Nagree for Hindostan; for printing in the latter of which characters, the Branch Society at Digali have appropriated the greater part of their contribution to the funds of the Calcutta Auxiliary Missionary Society. Brother Chamberlain has furnished us with a tract in Hindostanee, which we shall print as soon as a fount of Persian we are cutting is ready. The first part of the True Durshun too is translated into Sanscrit, and will be printed when we receive a fount of Deva Nagree which we have ordered from Serampore. We would here as Missionaries express our obligation to various Societies for the assistance they have afforded us in our great work;—to the Calcutta Auxiliary Bible Society for Gospels and Testaments; to the Calcutta School-Book Society for Tables, books,

&c. necessary in Bengalee Schools; to the brethren of Serampore, and the Independent Brethren at Calcutta for their liberal exchange of tracts; and especially to the Calcutta Baptist Auxiliary Missionary Society, whose Annual Report we hope to forward to you in a few months, when you will be able more distinctly to trace its operations. Brother Lawson is continuing his labours in the English department, and will send accounts to you respecting them at convenient intervals.

And now, dear Brethren, we must conclude. We should have rejoiced to send you accounts of great success, but we have none to communicate. We are not however discouraged, and we hope that you will not be so either. If the delay of success renders us more diligent and more dependent on Divine blessing, it will be extremely beneficial. We feel we hope more attached to our object than ever; and though we have reason to lament a deadness in Divine things, and an apathy to the salvation of the heathen very inconsistent with the value of our own souls or of theirs, yet we have begun a warfare with the empire of Satan in this country, which we hope not to relinquish till death, nor till some signal success shall have been granted, indicative of the eventual overthrow and complete destruction of his at present uncontrolled power. We desire still to labour, assured that success is certain, and that the kingdom of our Lord shall eventually embrace the world. Encouraged by these reflections we bid you farewell, affectionately soliciting an interest in your prayers, and assuring you that we remain,

Your very affectionate Brethren,
for Christ's sake,

JOHN LAWSON,
EUSTACE CAREY,
WILLIAM YATES
JAMES PENNEY,
W. H. PEARCE,
WILLIAM ADAM.

SURAT.

Extract of a Letter from Caropeit-Chator Aratoon, to Mr. Ward, written after his return from Serampore, and dated

June 1, 1818.

AFTER leaving Agra with a party of five companies of sipahees, and a company of irregular cavalry, who were under Captain Barker of the second battalion, 12th regiment of N. I. carrying treasure from Agra for the army, on my way to Surat, I tried to get a proper opportunity

of writing to you, to let you know where I was, and how gracious Providence was to me; but when I had the opportunity to send you a letter by a proper channel, I was so much entangled that I was unable. I had opportunity twice, once while I was with Major-General Donkin on the 8th of March, near a very large and ruined village called Toda; and the other was on the 24th, when I was with Major H. Bellingham, near to Rampoora. These gentlemen asked me if I had any letters to send to Serampore, and promised to send them with the greatest pleasure; but I was hindered by various difficulties, which every new traveller must expect to meet with. After all, I had to take care not to lose the proper opportunity to proclaim the word of life, and distribute books and tracts to the people of those parts, which was my first and great design; but now I hope soon to write you a long letter, in which you will find much more than in this, since it has pleased our gracious Lord to bring me once more to Surat.

I proclaimed the word of God on my way, I mean from Agra to this place, and also distributed all the scriptures and tracts that I had with me. Now I beseech you to pray to Him, who is able to give to those that heard and received the scriptures from me, a spirit of inquiry; that he may change their hearts and give them a new heart, and renew within them a right spirit; that the Lord may lift up the marvellous light of his countenance upon their dark minds, saying, Let there be light; then their minds will receive true light; then they will see and know what is the true and what is the false; then they will see the danger of their state, their need of that true Saviour unto whom the gathering of the people shall be; then he will turn them, and they will be turned unto him, and they will forsake their evil ways, and sing the new song of the Lamb of God; then the morning stars once more shall sing together, and all the sons of God shall shout for joy. O I beg you to increase, O I pray you to augment the number of preachers in Hindoosthan. I entreat you to delay not, if possible.

BATAVIA.

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

June 9, 1818.

Our brother Diering always spends the intervals of worship, on a Sabbath-day, in going from place to place; and on

the two last sabbaths, the Pontifex maximus of Batavia, a very stiff Arab, was at brother Diering's house at the time of worship. I supposed he came to oppose, or to trouble us with hard questions; however we were glad to see him, for we love to meet our opponents, as we have then some chance of victory. It is also pleasing to observe, that many of the Mussulmans will receive tracts, and then ask for the scriptures.

One of the Dutch dragoons attends English worship at my house every sabbath evening. I first discovered this poor man, by going out one evening to distribute a few Dutch tracts among the soldiers. He received the few I offered him very gladly, and immediately addressed me in English, telling me, that he had been in the English service, and in England, and that he should be very happy to find some English place of worship. I of course invited him to my own house, and he has regularly attended ever since. A few weeks ago, he requested me to administer the Lord's supper to him. I told him my objections, and in the course of the conversation, I learned something more of his history: I am, says he, a Jew, born at Gothenburgh, in Sweden, but I was baptized in England, by a minister in the establishment, about three years ago, and here is a certificate to that effect. I read the certificate, and found it even so. "Can you read Hebrew?" said I. I learned it, said he, when I was a child. I produced the Hebrew Bible, and had the pleasure of hearing him read several verses.

GAYAH.

Letter from Rhughoo, the Native Reader placed under the care of Brother Fowles.

You will accept the best thanks and love of Rhughoo. I entreat you to pray for me, because I am a very sinful man, so sinful that there is not such another. I am desirous of doing the work of God; and that I may never be lazy, pray for me, that I may live in hope. The work in which I am to be engaged is very difficult: unless Christ gives his Spirit to man, man can do nothing; but we must preach the glad tidings, and teach the people: pray to the Lord Jesus Christ. I am very happy at Mr. Fowles's. I read the word to others here twice a day in Hindoosthanec, and many come to hear. When I go to the villages many people want to come to me, but I have no place to entertain them.

List of Monies received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

	L.	s.	d.
Little Wild-street, Part of a Collection, by the Rev. John Edwards.....	14	0	0
Chelsea, Collection at the Rev. Owen Clarke's, by the Rev. Wm. Ward	17	6	8
Legacy of William Walmsley, Esq.....	£200		
Duty 20 }	180	0	0
Watford, Auxiliary Society, by J. J. Smith, Esq.....	6	19	9
Chenics, Collection, by the Rev. Wm. Lewis	6	0	0
Keppel-street Auxiliary Society, One Year's Subscription, to the 1st of July, by John Marshall, Esq. Treasurer	50	0	0
Legacy of Mrs. Catharine Maddocks, late of Nantwich, } £200 }	180	0	0
Cheshire, paid by Joshua Wilson, Esq. Executor..... } Duty 20 }			
Wales, from the Northern District of the South-East Baptist Association, by the Rev. J. Evans, Brecon.....	15	2	11
Auxiliary Society at the Rev. James Upton's, by Mr. Pontifex, Treasurer	42	0	4
Cambridge, additional Remittance from the Auxiliary Society £8 10 0			
Ditto..... Collections at the Annual Meeting, October 6 ..	81	10	0
Ditto..... Mrs. Calwell, a Donation	20	0	0
	110	0	0
Hertford, Auxiliary Society, by the Rev. Mr. James	12	2	0
Northampton, Friends at, by the Rev. Mr. Blundell.....	4	14	6
Ilford, Missionary Association, Half-year, to Nov. 1, by Rev. Mr. Smith	14	2	2
Huntingdonshire Society in aid of Missions, by E. Martin, Esq.....	80	3	3
Ground-rent of Mr. Burns, London	19	9	6
Oxfordshire Auxiliary Society, by Mr. Thomas Parsons, Treasurer, viz.			
Abingdon.....	54	1	0
Alcester.....	24	2	6
Banbury.....	20	1	8
Blockley and Campden.....	22	14	6
Bloxham.....	1	0	0
Bourton, (including a Life Subscription from Mr. R. Cooper, 10l. 10s.).....	50	0	7
Cheltenham, (including 1l. 1s. for Translations)	40	19	4
Chipping Norton.....	40	6	6 $\frac{1}{4}$
Coate	1	1	0
Cirencester	5	5	0
Eatington	1	0	0
Fairford	24	4	4 $\frac{1}{2}$
Hook Norton	11	3	5 $\frac{1}{2}$
Middleton Cheney.....	13	12	1 $\frac{1}{2}$
Oxford	45	14	0
Shipston	8	1	0
Stow in the Wold.....	3	9	0
	566	16	1 $\frac{3}{4}$
Collections and Donations received by the Rev. W. Ward, at Ipswich, Stowmarket, Colchester, Woodbridge, &c.....	136	2	10
Tottlebank, Contributions at, by the Rev. Mr. Harbottle.....	5	10	0
Tethury, Subscriptions, Penny a Week Society, and Sunday School..	11	17	6
Wellington, Somerset, Collection and Subscriptions	5	17	6
South Wales, Southern District Auxiliary Society.....	35	0	0
Ditto, Eastern District of Eastern Association.....	79	0	0
Pontnewydd, Penny a Week Society.....	1	11	6
Abergavenny, Friends at.....	5	5	0
Pontyrlhydum, Subscriptions & Penny Society 14 14 0			
Pontheer, Sion Chapel Penny Society.....	3	3	0
	138	13	6
Stirling Missionary Society, by the Rev. Mr. Smart.....	30	0	0
Gloucester, Collection by the Rev. W. Ward.....	7	7	0
Frenchay, Collected by Miss Maurice.....	8	16	10
Ross, Herefordshire, Collected by Mrs. Wall.....	2	18	10
Subscriptions	4	8	5

	L.	s.	d.
Bridgewater, Monthly Prayer Meeting at the Rev. J. Vineys	3	4	10½
Friends, a Donation	1	1	0
Hatch, Collection by the Rev. Mr. Fay	3	1	1
Bradnich, Monthly Prayer Meeting, by the Rev. Charles Sharp	2	11	0
Taunton, Ditto, by the Rev. R. Horsey	2	16	7½
Friends	3	3	0
Foxton, Collection and Subscriptions by the Rev. Joshua Burton	7	0	0
Thrapston, Ditto, by the Rev. Wm. Ragsdell	25	3	0½
Hitchin, Friends at, by Miss Ann Bradley	7	0	0
Soham, Baptist Church, by the Rev. Mr. Norman	5	5	0
Wellingborough, Penny a Week Society at Salem Chapel, by the Rev. J. Davies	11	0	0
Dunstable, Collections and Subscriptions, by the Rev. W. Anderson	27	7	6
Stony Stratford, from the New Meeting	2	0	0
Newport Pagnel, Penny Society, by the Rev. T. P. Bull	2	2	0
Road, Northamptonshire, Penny Society, by Mary Longstaff	5	12	0
Ditto, by Mrs. Heighton	0	10	0
Olney, Subscriptions, and Penny Society	16	16	0
Ashburton, Collection by Rev. Philip House	3	3	4
Kingsbridge, Subscriptions and Penny Society, by Rev. Mr. Nicholson	13	7	8
Modbury, Collection by the Rev. Christopher Woollacott	2	10	0
* Hants and Wilts Assistant Society, year ending Sept. 30	442	2	9
Hull, Collections and Subscriptions, by the Rev. John Birt	110	2	6
Tewkesbury, Ditto, by Mr. S. Jones	60	12	1
Birmingham, Donation from John Deakin, Esq.	100	0	0
Ditto, Auxiliary Society, Cannon-street, by Ditto	46	10	9½
Ditto, Sunday-school Children, Newhall-street, by Mr. James Taylor	2	0	0
Newark, Collingham, and Scarborough Collections, by the Rev. R. Hall	100	18	9
Burlington	2	0	0
Ditto	2	0	0
Mrs. Phillips, Gorenden Park, Donation, by Ditto	20	0	0
Towcester, Penny-a-week Society, by the Rev. J. Barker	8	0	0
Sheffield, Juvenile Missionary Society, by Mr. W. Atkinson	42	0	0
Wincobank Missionary Society, per J. Read, Esq. by Ditto	8	0	0

TRANSLATIONS.

Edinburgh Bible Society, a Donation, by the Rev. Christ. Anderson	300	0	0
Paisley and East Renfrewshire, Ditto, by Mr. James Thomson	20	0	0
Ipswich and Needham Market, Donations, by the Rev. W. Ward	8	10	0
Ipswich, a Friend in Bethesda, by the Sale of Books	5	0	0
Hamilton Bible and Missionary Society	5	0	0
Frenchay, Collection, by Miss Maurice	1	10	0
Tain, Scotland, Donation from the Northern Missionary Society, by the Rev. Angus Macintosh	50	0	0
Burslem Juvenile Society, by Mr. W. S. Kennedy, Treasurer	21	0	0

* As the Subscriptions and Collections of the Hants and Wilts Society for the year ending Sept. 30, 1819, will appear in the Annual Report of the Parent Society now printing, we state the following sums from the above, the particulars of which, with smaller collections and subscriptions, will be published in the Report of the Society for 1820.

	L.	s.	d.
Barnsley	8	1	0
Bradford	49	3	3½
Bratton	13	12	5
Broughton	21	9	6½
Forton and Gosport	19	16	6
Lymington	22	0	9
Lyme, &c.	20	0	0
Poole	18	1	0
Portsea and Portsmouth	99	10	5½
Romsey	17	1	0
Salisbury	56	15	0
Southampton	18	15	9

SCHOOLS.

	L. s. d.
William Wilberforce, Esq. M. P. a Donation	10 0 0
Mr. Samuel Hall, Uxbridge Ditto	10 0 0
Mr. John Shewell, Clapham Ditto	10 0 0
Mr. Richard Phillips, London Ditto	10 0 0
Mr. Comer, by the Rev. Dr. Adam Clarke, Ditto	5 0 0
Mr. N. Fisher, by Ditto	1 1 0
Lyme, half-yearly payment for a Hindoo School, by Mrs. Oliver.	7 10 0
S. M. Donation, by Rev John Saffery	2 10 0

The Thanks of the Society are presented to Mrs. Pratten, of Bristol, for three Volumes of the *Evangelical Magazine*, half bound.

¶ The Committee take this opportunity of saying, that presents of Books, to be forwarded to the Missionaries abroad, will be highly acceptable. Books on Theology, Languages, or General Literature, Periodical Works, School Books, Hymn Books, and Tracts, may all be employed with great probable advantage. Should any Donor specify the particular station for which he designs his benefaction, his wishes shall be punctually adhered to. Parcels may be sent to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.

TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1l. 10s. The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the *Missionary Herald*, must be addressed to the Rev. John Dyer, Reading. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

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END OF THE ELEVENTH VOLUME.

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British Missionary Report.*

It is presumed that the objects of this Institution are too well understood to need any formal explanation in this place. As a proof that they are felt to be of growing importance by the Christian public, the Committee desire gratefully to acknowledge the increased support which it continues to receive. They have again to record the kindness of Opie Smith, Esq. in assisting their Secretary in his late tour when collecting for the funds of this Society, and also that of other Ministers and Friends, both to him and Mr. Upton.

The following extracts from correspondence, it is hoped, will not prove unacceptable to the friends of the spread of the Gospel at home.

SCILLY.

Mr. Jeffery to the Secretary, dated Oct. 26, 1819.

REV. AND DEAR SIR,

Since the arrival of your kind favour of the 11th inst. I have visited the Off Islands, and communicated the sentiments of the Committee to the people. There can be no doubt but they would support a minister if they had the means; but unless your kind assistance be continued, they fear that I shall be removed from these islands. In reporting to you our present circumstances I shall, as before, begin with St. Mary's. This island contains upwards of 1300 inhabitants, as much in need of a preached gospel as the New-Zealanders: our fellow-creatures can but perish in their sins, and here ignorance, indifference, and pride, are shockingly prevalent. The most promising station on this island is a village in *Holy Vale*, where, with much trouble, we obtained permission to hold our meetings in an old school-room: but even our enemies are obliged to acknowledge, not only that some are become decidedly serious, but that the morals of several families are much improved. One of the most promising of my scholars has opened a school in this place, and is supported at present by the parents of the children. As the school-room is pretty well supplied with forms, &c. public worship is continued twice a week, and well attended. There are several active friends, two gifted brethren, and many religious tracts, that are of great use in this place. I could relate many pleasing anecdotes respecting our children in the school, but must pass on to *Old Town*. This is a wretchedly dark and sinful village, where the few pious persons, (about seven, beside some Metho-

dists,) who are grieved from day to day for the sins of others, have also much persecution to endure; but they bear it patiently for the sake of *Him* who loved them before the foundation of the world. A few Bibles and tracts are much wanted here, (as they spend their evenings at cards,) but my stock of both is quite exhausted. It is time to say something of *Hugh Town*, the metropolis of Scilly. Here we have service three times every week, and our little room is well filled; but I have not been able to obtain a room suitable for a Sunday-school. We have a meeting of pious persons every Monday night for religious conversation, where my soul has been often refreshed. We lately had several persons baptized in this neighbourhood, which was a most interesting time.

On the Island of *Tresco* a school-master is very much wanted. I am sorry to say that the people are unable to support one. I am sure they are very anxious for the instruction of their children; and would do all in their power to make a pious school-master happy. There is more morality and a greater spirit of hearing on this than any other of these islands, probably the consequence of their being already better instructed. And although persecution has caused some to turn their backs upon the cross, prayer meetings are well attended, our pious friends are very active in reading the scriptures from house to house, and the interest of Christ is in a very prosperous condition. I must now call your attention to the wants of the vessels that are in our harbours, and are likely to visit them during this winter. There are now nearly 500 seamen, and I have not one tract left to give away! I have repeatedly had supplies from the Religious Tract Society, but do not know how to trouble

* Donations and Subscriptions are received by John Broadley Wilson, Esq. Clapham Common, Treasurer; by the Rev. J. Edwards, 21, Thornhaugh-street, Secretary; and at 99, Newgate-street.

them again—and souls are too precious to be neglected. Do be pleased to send me some more of those little messengers of mercy, that I may scatter them among the sailors, to whom they have been so often blessed.

I intend by the next packet to send you another sheet, containing a farther review of the progress of this work during the last year, which I hope will show that my labour, and the liberality of your Society, have not been in vain in the Lord. Excuse my writing in this hasty manner, but my wife is very ill, and four of our children are afflicted with a violent fever; one very promising little girl apparently near death.

I am, Rev. Sir,
Your obliged humble servant,
J. T. JEFFERY.

STAFFORDSHIRE.

Extract of a Letter to Mr. Birt, of Derby, one of the Secretaries of the District Itinerant Society for the Counties of Derby, Lincoln, Nottingham, and Stafford, from Mr. Smith, whom they have stationed at Uttoxeter, Staffordshire.

MY VERY DEAR FRIEND,

You will oblige me by communicating to the Committee and Members of the Itinerant Society, my deep and sincere sense of obligation for the liberal assistance they have afforded me as their Missionary. Providence has favoured me with constant health, and no interruption to my labours as a minister has occurred. I am under the necessity of requesting the continuance of the Society's assistance for another year; as the friends to the cause here, though increased in numbers and respectability, are still too feeble to be independent of foreign aid.

The Society will look for information as to what has been done by their Itinerant, and as to the prospects for the future. I will endeavour to confine myself to the bare statement of facts, leaving the Society to form a judgment. My regular services in the town have been three on the Lord's-day, a lecture on Wednesday evening, and a prayer-meeting on Friday evening. For several months during the winter, a prayer-meeting was held on the Tuesday evening at private houses, in rotation. I have preached altogether in three villages, Marchington, Doveridge, and Bronsball. But it is only in the latter that attendance has been permanent: I visit it every Thursday evening. The number of hearers in the town is double to what it was

on my return last July. My mind has been much strengthened in observing the evident seriousness and devotion of the congregation; and their private conversation has substantiated their professions. I am not altogether without hope that my poor ministrations have been of some advantage. My mind has been much impressed with the importance of this station, and particularly for this first year, as the eternal salvation of numbers might, humanly speaking, depend upon the immediate results. This feeling has produced an extreme caution to collect, at great leisure, the materials of a future church. Much, it will be allowed, depends on a good and solid foundation; and though the progress may not be splendid, the superstructure, it is likely, will be substantial. I have been fully convinced that the object of the Society was not to make Baptists, but to do good.

From my knowledge of the town in its spiritual state, there is plainly a desire and a want of religious instruction. It is in short, a very important station, if the probability of good being extensively done be important. It is indeed, in some respects, the day of small things; but the greatest works must have a beginning and progress; and I need not remind you, the Lord can work by the weak as well as the strong, and that it is God who giveth the increase. The Holy One of Israel is not to be limited. These considerations have preserved me from being cast down to despair by the convictions of my own unworthiness and weakness. Viewing myself as a mere instrument in subservience to the divine blessing, I shall continue to look for that blessing in the diligent ministrations of the divine word.

I am truly yours, &c.

A. SMITH.

Uttoxeter, May, 1819.

Extract of a Letter from Mr. Birt to the Secretary.

MY DEAR BROTHER,

I have to acknowledge the receipt of your kind favour, enclosing *Twenty Pounds* from the Itinerant Society. Your very friendly attention to the circumstances of this part of the country, as represented to you by Brother Jarman and myself, not only encourages us to hope that something will be done to promote the Redeemer's interest, but make us feel personally indebted to yourself. If the Committee have been brought to contemplate the situation of the *midland counties*, I cannot wonder at their being deeply affected at their destitute condi-

tion.—And sure I am, that the more you are made acquainted with the real state of religion in Derbyshire, and the adjacent counties, the more powerfully will your interest be excited. It appears to me it would be highly advantageous if you could obtain a recess from your stated labours, and numerous engagements, to visit this part of the country, as a short tour would serve to render you acquainted with the necessities which abound on every side, and then we might anticipate an efficient direction of the energies of your Society for their benefit. Believe me, my dear Sir, warmly attached, from a deep conviction of their importance, to the Institutions which bear upon the spiritual interests of our native country, and that my high personal esteem and

regard are secured for yourself, through the exertions you have made to infuse life and energy into that Society with which you are happily connected. Nothing would give me greater pleasure than to aid you in any way in the promotion of the blessed cause in which you are engaged. Should you visit this part of the country, or should your Society send a Missionary which would be the consummation of my wishes, every facility within my ability or contrivance shall be afforded in furtherance of your designs. Believe me, with the truest respect and esteem, your affectionate friend and brother,

CALEB EVANS BIRT.

Derby, July 23, 1819.

Account of Monies collected in a Journey to the West of England, for the Baptist Itinerant and British Missionary Society, in September, 1819, by the Secretary.

BATH.		£	s.	d.	£	s.	d.
Collected at the Rev. Mr. Porter's Meeting-house.....		7	0	0			
Edwards, Thomas, Esq. of Southampton,.... Donation ..		5	0	0			
Smith, Opie, Esq. Subscription		10	10	0			
Smith, Mrs. W. Don.		1	0	0			
Smith, Mrs. J. Don.		1	0	0			
Smith, Misses Don.		1	0	0			
Smith, Thomas G. Esq. Don.		1	0	0	26	10	0
BECKINGTON.							
Collected at the Rev. Mr Winter's Meeting-house		2	12	1 $\frac{1}{2}$			
Evill, J. Esq. Don.		1	1	0	3	13	1 $\frac{1}{2}$
BRADFORD.							
Collected at		3	11	6			
Head, Mrs. Don.		1	0	0	4	11	6
BRATTON.							
Collected at the Rev. J. Edminson's Meeting-house		1	15	4 $\frac{1}{2}$	1	15	4 $\frac{1}{2}$
BRISTOL.							
Ariel, Wm. Esq. Sub.		2	2	0			
Bird, Mr. Don.		1	0	0			
Friend, A. Don.		1	1	0			
Hart, W. Esq. Sub.		2	0	0			
Hodges, Mrs. Long Ashton Sub.		1	1	0			
Holland, Mrs. Don.		5	0	0			
Leonard, J. Esq. Don.		1	0	0			
Ransfords, Messrs. T. and E. Don.		1	1	0			
Weare, Mrs. Long Ashton Don.		10	0	0			
Whituck, J. Esq. Don.		1	0	0	25	5	0
BRIDGEWATER.							
Collected at the Rev. James Viney's Meeting-house....		2	0	0			
Nicholls, Mr. Sub.		1	0	0	3	0	0
COLLUMPTON.							
Collected at the Rev. J. Humphry's Meeting-house.....		1	6	0	1	6	0
DEVIZES.							
Collected at the Rev. Mr. Bigg's Meeting-house		4	12	4			
Anstie, B. W. Esq. Life Subscription		10	10	0			
Cadby, Mr. Sub.		1	1	0			
Friend, A. Don.		1	0	0			
Ponting, Mr. Don.		0	10	6			
Waylen, Robert, Esq. Don.		1	0	0	18	13	10
EXETER.							
Collected at the Rev. T. Kilpin's Meeting-house		3	17	?	3	17	?
					88	19	0

		Brought forward		£	s.	d.
FROME.						
Collected at the Rev. W. Saunders's Meeting-house.....		3	6	9		
Bunn, Mrs. Sub.....		1	1	0		
Britain, Mr. Don.....		0	10	6		
Chesty, Mr. Don.....		1	1	0		
Kingdon, George, Esq..... Sub.....		1	1	0		
Shephard, Mrs. E. Don.....		1	1	0		
Shephard, Mrs. J. and Mr. T. H. Don.....		1	1	0		
Shephard, Rev. John..... Don.....		1	0	0		
Smaller Sums.....		0	15	0		
					10	17 3
MELKSHAM.						
Collected at the Rev. Mr. Shoveler's Meeting-house....		4	2	6		
Phillips, E. Esq. Don.....		1	0	0		
Weymouth, H. Esq. of Wandsworth..... Sub.....		1	1	0		
					6	3 6
PLYMOUTH DOCK.						
Collected at the Rev. R. Davis's Meeting-house.....		3	12	0		
Collected at the Rev. Thomas Wilcocks's.....		4	10	7½		
Collected at the Baptist Chapel, Plymouth.....		5	0	0		
Annual Subscriptions		4	14	6		
					17	17 1½
READING.						
Hooper, Mrs. Don.....		0	10	0		
Laurie, Rev. Mr. Bath house		1	1	0		
Maitland, Mrs. Shenfield Park, per ditto, ditto.....		1	0	0		
					2	11 0
TAUNTON.						
Collected at the Rev. J. Horsey's Meeting-house.....		1	5	0		
Greathead, Rev. Samuel, (Bishop's Hull)		1	0	0		
Heudeburch, Mr.		1	0	0		
Maitland, Mr.		1	0	0		
Maitland, Mr. S. R.		1	0	0		
Smyth, Mr.		1	0	0		
Stephenson, Mrs. (Bishop's Hull).....		1	0	0		
					7	5 0
TROWBRIDGE.						
Anstie, Mr. Peter, Jun. Subscription		0	10	6		
Butterworth, Joseph, Esq. (of London)		2	2	0		
Dunn, Mr. W. Don.....		1	1	0		
Harris, Mr. Don.....		1	0	0		
Harris, Mr. R. Don.....		1	0	0		
Salter, Mr. Samuel..... Sub.....		1	1	0		
Stancomb, Mr. Don.....		1	1	0		
Stancomb, Mr. Joseph		1	1	0		
Stancomb, Mr. John..... Don.....		1	0	0		
Small sums		0	14	6		
					10	11 0
WELLINGTON.						
Collected at the Rev. Mr. Cherry's Meeting-house.....		2	15	0		
Cadbury, Mr. Don.....		1	0	0		
					3	15 0
WESTBURY LEIGH.						
Collected at the Rev. J. Gough's Meeting-house.....		5	8	1½		
Wilkins, Mr. Sub.....		0	10	6		
Wilkins, Mr. John..... Sub.....		0	10	6		
					6	9 1½
					15½	1 5
Collected on a Journey, by the Rev. James Upton of London.						
At Bedford		2	17	0		
Sharnbrook.....		2	3	3		
Carlton		3	1	0½		
Rushden.....		1	14	3½		
Irthlingborough		2	9	6		
Stoughton.....		10	10	7½		
Kimbolton		2	4	1½		
Rance Methodist Chapel		4	7	0		
Blunham.....		2	8	4½		
Gumlingay		3	17	2½		
Southill.....		2	2	6		
					37	14 11

ON THE
SPREAD OF THE GOSPEL
AT HOME.

CHRISTIAN FRIENDS AND FELLOW-COUNTRYMEN,

IT is our happiness to live in days of unexampled benevolence, and in a country distinguished for its zeal and liberality. Almost every species of want and distress, when fairly stated to the British public, has a prompt attention, and an appropriate remedy. Still it is of importance that the claims of every institution, whose object is to provide for the moral, and spiritual necessities of our fellow-creatures, should be stated and repeated, till it obtains a proportionate regard in every heart, and provision is made for the whole family of man. In pursuing this grand object, the present generation is happily emancipated from that narrow policy which but too strongly marked many exertions of former ages. We no longer contemplate the propagation of Christianity, as consisting *only* in the increase of a particular denomination, where it has long been established; but aim at its extension to every nation, and rejoice in the successful labours of all true Christians. It is possible, however, to verge too near to an opposite extreme, and to be so much engaged in the contemplation of distant objects, as to overlook those which are near us;—to extend the line till we weaken the centre;—or to be so engrossed with the weighty concerns of Foreign Missions, as to neglect those souls which are equally perishing for lack of knowledge in our own country. It is by no means the intention of this address to enter into any comparison of the claims of *British* and *Foreign* Missions, as if they had any opposing interests; for we cannot conceive of any two institutions (if indeed they may be called *two*) more perfectly harmonious. Enjoined by the same *authority*, directed by the same *rule*, pursuing the same *object*, and dependent on the same *blessing*, for their success—they differ in nothing except the department assigned to each by the great Lord of the vineyard. Our object is to stir up your pure minds by way of remembrance, that Christians have not yet sufficiently appreciated the claims of *either* institution, and to suggest a few observations with a view to promote MISSIONARY EXERTIONS AT HOME.

1. Consider the full import of our Lord's commission to his apostles, "Go ye into all the world, and preach the gospel to every creature." This precept can receive but a very partial fulfilment by a ministry, confined to stated labours in their own places of worship. Every minister must become a Missionary, and thus the number be greatly increased; seeing it may still be said concerning multitudes in our own land,—“How shall they hear without a preacher; and how shall they preach except they be sent?”

“I am thankful (says an animated writer) for places in which we can stately assemble for the worship of God; but am ready to say, Let them be levelled with the ground, and let us be driven

into barns, woods, or fields, as our forefathers were, rather than we should so grossly abuse such a privilege, as to confine our ministrations to them, to the neglect of all other places around us. Let us not, then, confine our labours to them; but as we have opportunity and strength, let us go out into all places where we can have access; into the very *highways and hedges*, preaching the glad tidings of the kingdom of God, and *compelling men* to come in, that our Father's house may be filled.*

2. *Let the Christian world cease to depreciate the character and work of a HOME MISSIONARY.* "He is doing a great work," and in engaging the vices and prejudices of his countrymen, he has some discouragements which are peculiar to himself. Whilst some think lightly of him merely because he is an *Itinerant*, as though nothing but necessity would induce him to forego the comforts of a more settled life! others, as a certain author says, "have no quarrel with the *preach*, but they have a mortal antipathy at the *go*." There are individuals more friendly and enlightened, who still dispute the propriety of giving to our *Itinerants* the honourable appellation of *Missionaries*, because the scene of their labours is in their own country. On a question of this kind, we feel a pleasure in introducing an authority so respectable as that of Dr. Chalmers', who says in a late publication, "The preacher, who is sent, is termed a Missionary.—Again;—Convert the preacher into a Missionary, and all you have done is merely to graft upon the man's preaching the circumstance of locomotion." Surely the justice of the appellation does not depend on any given distance, but rather may describe him as a preacher sanctioned by those that sent him, who still superintend his labours; to whom he is to a certain degree accountable, and on whose liberality he is dependent for support; and thereby distinguish him from a mere vagrant, (with which it is to be feared the *Itinerant* has been too often confounded,) who runs *without* being sent, and whose object is to "make a gain of godliness." Let the *Itinerant* be an approved Missionary, and let him, if possible, have the company and countenance of a Christian friend.—Let him neither be cast upon the world, nor supported by the church as an object of charity, but *remunerated as a workman that needs not be ashamed*; and thus being shielded from suspicion, he will shun the appearance of meanness, and be encouraged to "abound in the work of the Lord."

3. *Contemplate the example of our blessed Redeemer.* We are told that "He went about all the cities and villages, preaching the gospel of the kingdom," having neither the popularity of a foreign Missionary, nor the usual accommodations of a resident minister. And although the temple at Jerusalem was always open to him, and the synagogues throughout Judea, yet we find him preaching the word in private houses, on the mountains, or by the sea-shore. Convenience for the time was the consecration of the place; and in this he left his ministers an example, that they should follow his steps. In harmony with these observations, the first heralds of

* Dr. Steadman's charge to Mr. Pengilly, of Newcastle.

salvation were to "*begin at Jerusalem*," the very spot on which they received their charge. It might have been objected, that "they had Moses and the Prophets, the oracles of God and the institutions of religion; that John the Baptist, Jesus the great preacher of righteousness, and the seventy disciples, had already been sent to the lost sheep of the house of Israel; that the remote cities of Judea, Samaria, and the Gentiles, were in much greater need of the gospel, and much more likely to receive it, than the ungrateful inhabitants of Jerusalem. But it was the gracious appointment of Infinite Wisdom, that "out of Zion should go forth the law, and the word of the Lord from Jerusalem." The first Christian converts, imbibing the spirit of their Lord and his apostles, "*went every where preaching the word*." Even Paul, who was by office the apostle of the Gentiles, in the true spirit of a Christian patriot, when he thought upon his countrymen, his brethren, according to the flesh, felt a burning zeal, and a melting tenderness, which no labour could exhaust, and no suffering could extinguish. And can British Christians contemplate such examples, and indulge in apathy? In an age like this, can we suffer any poor sinner in our own land to go down to the grave without the knowledge of God, or of his Son Jesus Christ, when we possess the means of grace in such plenitude? In showing unto them the way of salvation, there is no change of climate to encounter; there are no dangerous seas to cross; there is no foreign language to acquire; but "*in our own tongue, and in our own nation, we may declare to them the wonderful works of God, and the words of eternal life*." And if we do not, in what awful accents may they address us another day, saying, "What had we done to our countrymen that when they were sending Bibles, and Missionaries, to all parts of the world, we were suffered to live and die in Britain, or on some of its adjacent islands, without the knowledge of a Saviour?"

4. *Consider how much successful exertions at home, may ultimately contribute to the spread of the gospel abroad.* It is well known that certain counties excel in the produce of many kinds of seeds; and if there be a failure in these for one season, the whole country will feel the loss of it the following year. What such counties are to England, Britain is to the world. If true religion, cultivated talent, and Christian liberality, fail here, how soon will other nations be affected by it, who are accustomed to look to us for supplies! And admitting that Providence can enrich them with all spiritual good by other means, we ought not with indifference to relinquish the high honour of sending the gospel to the heathen. But in order to this we must hasten to repair the wastes of our own vineyard, and cultivate the barren districts of this nation, where "*there is yet much land to be possessed*." Notwithstanding all that are gone forth to preach the gospel in heathen lands, there are many, we hope, who only wait for that encouragement, and support which you can well afford to give them, and they will "*run to and fro*," spreading the knowledge of the Lord in all the dark places of our native land. And might not a few years of such labour at home, be an admirable method of trying their Christian graces, and improving their ministerial gifts, that we might with greater confidence recommend them to the more arduous work of a foreign Missionary? And would

not such tried characters be much more likely to live in the affections, to be remembered in the prayers, and to be supported by the contributions of those "*who had known the proof of them,*" than others who were known only by name?

Let the friends to the spread of true religion, seriously consider the following affecting facts.—The population of Great Britain (exclusive of Ireland) is computed at thirteen millions of souls, of whom it is supposed nearly seven hundred pass into eternity every day! Of these, alas! few are prepared to meet their God. In England alone, besides cities, and market-towns, there are about 30,000 villages, a great majority of which are destitute of an evangelical ministry! Nor are the towns and cities much better provided for; if we take the metropolis as an example, according to the late returns made to Parliament, all the places of worship would not contain more than one in fifteen of its numerous population. With such facts before us, and many of a similar nature, which every one by his own knowledge and reflection can supply, who does not see and lament the utter insufficiency of the present means of grace, to the moral and spiritual wants of our fellow-countrymen! "*We have not yet wrought any deliverance in the earth, even in our own country, neither have the inhabitants of the world fallen!*"

The Committee of the Baptist Itinerant and British Missionary Society, earnestly solicit the co-operation of the Ministers, and Friends of religion, in town and country, by their fervent prayers for an increase of labourers, and for Divine influence to prosper them; by encouraging and sending forth those whom God has, in answer to prayer, raised up and qualified to preach the word of life: by Contributions, Collections, and especially Auxiliary Societies, to aid the funds of this Institution. If interesting Intelligence from Associations in the country, be either addressed to the Secretary, or communicated at the approaching Anniversaries in London, it will be highly acceptable, and will, doubtless, powerfully stimulate to increased exertions for the SPREAD OF THE GOSPEL AT HOME.

Brethren, Let us "*work while it is day, for the night cometh wherein no man can work;*" and let nothing either enfeeble our efforts, or abate our anxieties, till the inhabitants of every town, village, and hamlet in the kingdom, be able to read and hear the "*words of eternal life; and till the whole earth be filled with the knowledge of the Lord.*"

(Signed, by order of the Committee,)

J. EDWARDS, Secretary.

21, Thornjaugh-Street, May 18, 1819.

* * The Annual Meeting of the above Society will be held, by Divine permission, at the City of London Tavern, Bishopsgate-street, on Wednesday, the 23d of June. Breakfast at Six, business to commence at Seven o'clock *precisely*. BENJAMIN SHAW, Esq. has kindly engaged to take the Chair; when the attendance of all friends of the Institution is respectfully and earnestly requested.