

# Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

A COMMUNICATION from our brethren at this station, dated in February last, contains the following account of a young bride burnt with her betrothed husband.

SEVERAL months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereupon held between the relations of the bride and the priests respecting the legality of the act; the result of which was, that in such cases the slavers considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

VOL. XII.

CALCUTTA.

*From Mr. Penney to a Friend in England, dated*

February 18, 1819.

LET me persuade you, (as your mind is so much exercised respecting the unenlightened heathen,) to think still more seriously respecting these parts, where every labourer is constantly repeating the Macedonian cry, "Come over and help us." Here is work sufficient to consume the zeal of angels; for multitudes are willing to hear the gospel and frequently express their conviction that the religion of Jesus will, ere long, fill the whole world: they say that the world at present is divided, but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true Missionary, whose heart is disposed more for work than success, must be viewed as an important field of labour. His eyes may behold in the highways, hedges, markets, and at the river-side, human beings hurrying on to destruction in the midst of awful darkness; and yet their movements are not so speedy but that they will wait with patience to listen to the angel now flying in the midst of heaven with the everlasting gospel, saying, "Fear God, and give glory to him." But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years. Had labour only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expectations. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c.—the translations prepared for the various tribes of India, to send them "the wonderful works of God;" the vast number of the rising generation rescued from ignorance and stupidity, &c.—yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack, by others press-

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ing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All these are given to the Redeemer by covenant, and by the signs of the times let us hope it is not far distant; we wait only for a greater out-pouring of the Spirit, before we shall hear a shaking of the dry bones in this valley of death.

Give my love to Mr. Ward, and say, that all at Serampore and Calcutta are well, and praying for his return for the good of the heathen. We are all, I hope, usefully employed; if not usefully, I can assure you we are happily employed. God grant we may be both.

*Extract of a Letter from Mr. Adam, to Dr. Ryland, dated*

*Calcutta, March 22, 1819.*

I HAVE just removed to the new station at Doorgapore, where I expect to remain six months, during the whole of which, if I succeed in obtaining any native assistance, I shall be able very actively to employ myself in preaching the gospel to the natives in this populous neighbourhood, as during this time there will be nothing else to call my attention away from the grand object. Without native assistance, I shall not be able to do much, on account of my imperfect acquaintance with the language; and it appears to me, that the most qualified of the native preachers, if standing alone, will be found unable to give a faithful representation of divine truth in all its parts, or to defend it with judgment against opposers, amongst whom are to be found in this country men of great research, learning, and ingenuity. But however unable to stand alone, place him by the side of an European, and he becomes a most important auxiliary; his prudence, his courage, his knowledge, are increased; his voice is heard with tenfold effect; he gives full scope to his imagination in representing divine truth under those images and metaphors which are so common, and so much liked, in this country; and thus while he preaches the gospel to his countrymen, instructs his European companion in the mode of applying it with greater effect to their judgments and consciences. On the other hand, a solitary European is almost as helpless as a native in the same circumstances. A stranger in a strange country, surrounded by people of a strange tongue, having to propose to them a message which awakens

all their prejudices, and deprives them of all the hopes in which they have formerly trusted for salvation, as well as threatens the loss of all that is dear to them in this life, imperfectly acquainted (at least for the first few years,) with the language in which he has to address them, and therefore liable to render his meaning unintelligible, or perhaps even to excite some prejudice which might otherwise have lain dormant—labouring under these, and other disadvantages, his mind is oppressed by the responsibility of his charge, and his unfitness for the discharge of its duties. But when you place by his side one who has left all and followed Christ, who knows his own language, and is competent to assist him in understanding native idioms, and in expressing Christian ideas in a native form, who is acquainted with all their prejudices, and can guard him against unnecessarily offending them,—his hands are strengthened, his mouth is opened, and he engages in his work with a delight which he cannot otherwise feel; since much of the pleasure a Missionary enjoys, arises from the assurance that he is communicating good news to those who need it; an assurance which he cannot enjoy, if he has any ground to suspect that he has failed to put his bearers in complete possession of his meaning. Such are almost precisely the circumstances in which I find myself placed, after the lapse of a twelvemonth from the time of my arrival in India. It has fallen upon me to commence Missionary operations at the Doorgapore station, which it is intended that each of those among us, who are not prevented by other engagements, shall occupy for six months in rotation. My knowledge of the language is naturally very imperfect, and if I stood alone, I could not expect to be so useful for two or three years to come, as I now hope to be with the native assistance I shall obtain; but surrounded, as I am, entirely by natives, I am placed in circumstances the most favourable for increasing my acquaintance with the language, and qualifying me more for Missionary duties. Before, however, commencing my work here systematically, a good deal of preparatory work in building must be attended to, which, on account of the extreme ignorance, perverseness, and laziness of the native workmen, requires much time to be spent in superintendence and direction. A bungalow has been already built for us to live in; a house for morning and evening worship, at the side of the road, is now building; and also a house for Pantheon, our native assistant; to which will be added, in the same line, three others for the reception of those who come from

any distance to inquire about the gospel. Besides these, we propose building two places of worship, or Bengalee chapels, in Boronagar, a neighbouring and very populous village, the expense of which will be defrayed by our American friends, and two others in those parts of Calcutta which are naturally included in the range of the Doorgapore station. For the reason which I have just mentioned, I have been able to go out but little among the natives on week-days, only twice or thrice with Panobon, early in the morning; but on the two Lord's-days that we have been here, our hands have been full of work. On the first of these brother Penney, and on the second brother Eustace Carey, came to assist me. By one means and another, I find that the spirit of inquiry is spreading, and that many are desirous of knowing what the gospel is. One, two, or three persons occasionally drop in at morning or evening worship, having come from some distance to satisfy themselves about us, and our object. Last night, six persons came to worship, two of whom remained two hours, and another, a learned Brammun, three hours, and employed the whole time in asking questions, and obtaining information. The questions they proposed were, as far as I recollect, the following.—Where was Jesus Christ born? What form did he assume in becoming incarnate? What worship does Jesus Christ require? What will be obtained by worshipping him? All of which produced discussions into which I endeavoured to introduce as much of the substance of the gospel as possible. Our object, however, is in many instances not comprehended. Several persons have called, who supposed that we had come here for the purpose of keeping a school. These we have undeceived, and sent away with tracts, after communicating to them the message of the gospel. It is our intention, indeed, to attempt the instruction of a few native girls, when our influence may be such as to prevail upon the parents to send them. The schools amongst the natives for the instruction of boys are numerous, and of various kinds, but they have the most rooted antipathy against the education of the female sex, and the attempts made to overcome it, have been few, and only partially successful. Every fresh attempt, however, diminishes the quantity of ignorance, and weakens the strength of the prejudice.

We are all at present in good health. Brother Yates was lately very ill. Brother Lawson is indefatigable in his labours. Brother Pearce has accepted one of the Secretaryships of the Calcutta School Society. Mr. Penney is also ac-

tively engaged in schools. Brethren E. Carey and Yates are commencing the Persian and Hindost'hanee with the view of preaching to Mussulmen. The Rev. Mr. Corrie, now resident in Calcutta, and brethren Townley and Keith, who are zealously engaged in their work, have been reinforced by the arrival of two new Missionaries.

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## BENARES.

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*Extracts from Brother Smith's Journal.*

August 8th. A durvesh called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th. Lord's-day. Preached at Sicrole. From thence went to Rau-kuttora, where I collected a large congregation, who listened to the word with much attention. 10th. The durvesh called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the Christian religion; pray for me, that God may grant me the desires of my heart." 11th. Several persons called, to whom I read and explained the Scripture. 12th. Conversd with a sunyasee in the presence of many people at Fuhlud-gbat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brammuns close to the Thattera bazar; at the close, a Brammun asked him, "Of what cast are you, that you are speaking against our religion?" Brother R. said, "I was formerly a Brammun, but on hearing the gospel, I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God by giving his own life in order to save mankind from sin and hell." The Brammuns and others wondered, and said, "Truly, this is a good man." 14th. Went out with brother Ram-Dasa to the cbowk,\* where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sicrole. The Brammun who was present on the 26th ult. called again and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been

\* An enclosed place; a market place.

much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home. The following Sabbath I called at this meeting house very early, but not seeing you, I returned home very sorrowful. This morning, through the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of the truth: I am ready to forsake all for Christ's sake." When the dinner came on the table, I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the Missionaries gave the Brahmuns money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahmun followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village to-morrow morning, and that he would return with him with his brother. 17th. Early in the morning, brother Ram-Dasa went to the Brahmun's house at Lartara, about five miles from Bonares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindsee tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away." After a little more conversation, Maya-Dasa bade farewell to all his family and friends, and left his village: this brother accompanied him to my house. Maya-Dasa endeavoured to draw his brother from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected, and requested me to go to his village next Sabbath-day, and preach to the Brahmuns. 26th. Preached in several parts of the town to crowds of people: many on hearing the gospel appeared much delighted. 27th. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of

the discourse, a Brahmun, said, "Your scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumba-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahmuns seized her, in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer being present, she was brought home safely. 30th. Lord's-day. Preached at Sicrole; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several appeared much affected, and said, "Truly the English have the true plan of salvation." After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

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DELHI.

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*Extract of a Letter from Mr. Thompson.  
Dated, Sept. 9, 1818.*

For the last six weeks, I have been visited by numbers of Afghans, the majority of whom were excellent Arabic and Persian scholars, nor least informed in their own language, the Pushtoo, or as they pronounce it, Pokhto. Some of these people were from Peshour, others from Cabul, and others from the banks of the Attock, and were all mouluvees, readers of the koran, &c. in the service of Meer-khan, the once predatory Rohilla. Among these descendants of the ten tribes I have at length been so happy as to distribute the stock of Matthew's Gospel in Pushtoo, long since sent up to me, and for which I sought in vain even one anxious reader, or worthy recipient at Lucknow. The Scriptures of Truth now first put into the hands of this interesting people, in Arabic, Persian, and Pushtoo, must afford a pleasing hope of good to their souls. Still do these Afghans continue to come for the book of David and of Jesus, and give many intimations of their esteem for the divine word. Some of them being on the eve of quitting Delhi for their respective countries, have more than once asked me to accompany them, with a supply of the word of God for their coun-

trymen, who, they say, will be very anxious to possess and search the writings of inspiration.

Nor are some Mahometans of this place less desirous of possessing the volume of revelation. Besides the moulvees mentioned in former communications, another (quite a young man) has begged the loan of an Arabic Bible and other books. Some of equal, and others of less note, have either called on me or solicited the scriptures during my walks abroad: an aged and much respected Sha-jee\* in particular professes great veneration for the sacred writings, as he terms them, of Moses, of David, and of Jesus; and a persuasion that they will prepare him for that eternal state of existence to which he feels he is hastening.

The visits of the Hindoos are more frequent, and the circulation of the divine word and tracts amongst them more extensive: my conversations too when at the ghats and other places of resort are confined (not from choice but circumstances) almost exclusively to them: sometimes very orderly and attentive sipahees, pundits, Brahmuns, &c. and not unfrequently viragees, gosaces, or the common people, compose my auditory. If I happen to have tracts in my hand, they are well received, after a discussion of Christian truths and Hindoo errors; otherwise they follow me home, or visit me the following day.

Thus am I going about sowing the seed of God's word, and endeavouring to give a free course to the waters of life through all the wilderness around me. Among the Europeans, I am happy to say there are some tokens for good in one; not produced by the late ministry of the word, but through a course of painful affliction, reading, (especially the Bible with notes), and the remembrance of what was long since heard from the lips of my highly esteemed pastors. Numerous are the remarks he brings to mind, and we comment upon them for our mutual profit.

As to books for Delhi, I beg you will send me the Divine word for all the neighbouring states. It is in my heart to visit with the words of salvation, whatever may be my reception, the whole continent of India; to traverse every country, and speak to every people, language, and tongue, beginning at Delhi, and proceeding gradually all around to the darkest and most distant provinces.

I remain, &c.

\* Sha is a term implying greatness; jee, a term of respect, like Sir; here, Sha-jee, as applied to a religious mendicant, imports, that he is a distinguished person of this order.

## MIDNAPORE.

BROTHER Domingo D'Cruz, (say the Serampore brethren,) has been to Calcutta for his family; has returned to this station; and has sent us his first Journal of labours at Midnapore. He describes the place as populous; and manifests a good degree of zeal in his conversations with the natives.

## CAWNPORE.

Letter from Nriputa - Singha, a Native Preacher, to Mr. Ward.

Dated, Oct. 9, 1818.

ONE day on our return from preaching, a sipabee followed us, and asked me if the saheb came from Serampore (meaning Serjeant Lewis); I answered in the negative. He acknowledged having been at Serampore a long time ago, and having got a gospel there, which he said had taken much effect on his mind; and whereas he used to call Ram-Ram, &c. &c. he now calls Yisoo, Yisoo, a thousand times a day. He came with us to worship, and promised to attend; I met him on the road once since, and asked why he did not attend: he said that he was on duty.

A raja sent for me once last month. I went to him, and took brother Bahadur with me. He received us very kindly, and called for his pundit, and desired them to discourse with me; so they both asked me a few questions; but they told their master, that they were not able to talk with me, and they acknowledged that what I said was true. Why then, said I, do you go on in the wrong? they answered, it was for their bellies. They then read to the raja the 2d chapter of Matthew; after a while he took the book out of my hand, and read himself, and returned it to me, on which I offered the book to him, and some more, if he would accept of them. I am sorry he did not, but seemed very well pleased all the time. I staid there near two hours speaking of the Blessed Messiah.

I remain, &c.

## SURAT.

The following Extracts are made from the Journal of Carapiet Chator Aratoon on his way from Agra to Surat.

*February 17th.* Early in the morning, marched with the troops, and arrived at Phute-poorā, an old city surrounded by high walls, and containing the largest mosque I ever saw, built with fine marble. The greater part of the building is still in very good order; there are many rooms in it, above and below, for phukeers and pilgrims; but I saw none there except those who live there on alms. Not far from this famous mosque, is a very large palace which once belonged to some of the kings of Hindoost'han. It is built of red stone. The walls appear to be about a mile round. The palace is fallen down, though some parts are still standing, particularly one or two rooms which are in very good order. I went from thence to the market-place, and spoke with a few persons, and distributed 25 copies of Mark's gospel in Hindee, and 20 copies of scripture extracts in Persian. The people wanted more books, but expecting to go to Juyā-poorā or to Ajmeer, I thought those would be the best places in which to distribute them. *18th.* Arrived at Khāna, and gave a shop-keeper a copy of Mark's gospel. *19th.* Arrived at Roodal, where I had an opportunity of distributing 20 scripture extracts in Persian. *20th.* After encamping close to Biana and Sekundur, I went to a village, and after a long discourse about the heart's being desperately wicked while without Christ, I distributed 25 copies of Matthew, 25 of Mark, and 16 copies of John in Hindee, and after prayer left them. *21st.* After our arrival at Soukootā, I went among the people; I had soon a large crowd round me, when I began to speak of the mercy and salvation of God prepared for perishing sinners. After my discourse, distributed 63 copies of Mathew, and 50 of Mark in Hindee, 10 scripture extracts in Persian, and in our camp 7 English tracts. *22d.* Arrived at Hindona, and distributed 2 copies of Mathew in Hindee. *23d.* At Pipulodā, after a long argument, distributed the scriptures among the people. I was obliged to go to my tent thrice for books. With great pleasure I supplied them with 54 copies of Matthew, 225 of Mark, 120 of the Acts and Romans in Hindee, 2 copies of the four Gospels in Persian, 35 copies of scripture extracts, 1 Hindoost'haneē New Testament in the Persian character, and afterwards in our camp 3 English tracts. *24th.* Early in

the morning at Sletō, after reading and explaining part of Matthew's gospel, I distributed 31 copies of Matthew's gospel, and 26 of Mark's, in Hindee. After this, arrived to Khooshulgur, where we encamped this day. After a short conversation with the poor dark Hindoos of this place, I distributed 185 copies of Matthew's gospel, 26 of Mark's, and 81 of the Acts, all in Hindee, and 24 copies of the four Gospels in Persian. *25th.* No marching to-day, for we had heavy rain. After breakfast went among the people, and was with them till three o'clock in the afternoon, and distributed among them 3 copies of the four Gospels, 22 copies of scripture extracts, 50 copies of Matthew's gospel in Persian; 57 copies of Mark's gospel in Hindee, and 2 Hindoost'haneē New Testaments in Persian character. During the day, a fine young man on horseback came to my tent with his servants, inquiring for me. I went out and received him into my tent, where we entered into a long conversation about true Christianity. He asked me what I thought of the Roman Catholic confession of sins to the priest, and of worshipping pictures. I told him, that any thing not found in the word of God, is not the command of God, but the tradition of men. He said, his name was Hoseen-Alee-Khan, and that he was one of Meer-Khan's chiefs. He said he had seen a good padree at Agra long ago, whose name was Chamberlain. He confessed that padree Chamberlain convinced him of his errors, and that he was going to give up his cast, and embrace Christ; for by the said padree's preaching he was made afraid at hearing of the state of the departed souls of sinners. He added, that he was obliged to leave Agra to attend his duty, therefore he was kept back. When I asked him of his present intentions respecting what was once in his mind, he said, "Certainly, I will think again on the subject." As a good proof of his sincerity, he said that he had come nearly eight miles on purpose to see me. As soon as I told him of the Hindoost'haneē complete New Testament, he seemed exceedingly happy, and jumped up from his seat. He begged me to let him have one, which he should think a very great favour. I accordingly gave him a copy, 2 copies of the four Gospels in Persian, 4 copies of scripture extracts, and a few copies of Matthew's gospel in Persian. He said that he took all these for himself and for his friends. At last he parted from me in the most friendly manner. *26th.* At Mainroora I distributed 4 copies of the Persian four Gospels, 26 of Matthew in Persian, and 9 copies of Mark in Hindee.

## JAMAICA.

THE health of Mr. Coultart having been considerably improved by his residence for some months in England, he returned to Kingston, with Mrs. Coultart, (late Miss Green, of Salisbury,) in the latter end of November.

We give a few extracts, in chronological succession, from letters received from our Missionaries in this island.

*Mr. Kitching to Dr. Ryland.*

*Kingston, July 9, 1819.*

OUR congregation, I think, continues as good as ever, and if any thing, it is on the increase; and had we a larger chapel, there is no doubt but more would attend. We have endeavoured to do all we can to accommodate such as wish to worship with us, but we find it impossible to do all we would wish in the present chapel. The enlargement we have made is temporary only, and it is a question whether it will be of any use to us or not in the rainy season. Nay, I do not know whether we shall be able to go to the chapel itself after heavy rain, or not, on the account of its situation.

I have been at Spanish Town three times since brother and sister Godden went thither to reside; the third time was last Monday. Brother Godden has taken a house, which, I think, will do both for a chapel and residence for a time. He expected to procure a license on the Tuesday, and though I have not heard whether he succeeded or not, yet I have very little doubt of it.

*Extracts from Mr. Godden's Journal.*

*Spanish Town, Lord's-day,*

*July 11, 1819.*

THIS morning, at seven, I began, in the name of the Lord, to toll the people of the mercy of God. We opened the service by singing a few verses composed on the occasion; read, and briefly expounded the 20th of Exodus, enlarging on the last clause of the 24th verse, by a few observations appropriate to our situation and circumstances. We then prayed, sang the Tenth Hymn in the First Book, and preached from Matt. xxii. 42; "What think ye of Christ?" In doing which, we inquired what were our thoughts of the dignity of his person—the perfection of his moral character

—the extent of his authority—the design of his mission—the efficacy of his work—the plenitude of his grace—the prevalence of his intercession—the methods of his government, *i. e.* of the world and the church—and the dispensations of his Providence. The whole was applied to the conscience by suitable remarks rising out of the subject. I trust I felt my sermon—I certainly enjoyed much liberty, and great boldness in testifying of him, whom my soul loves supremely—our congregation rather large, and very attentive. At a quarter-past four, began again by singing—explained the 10th of Romans, pressed the 13th verse with all my might—and preached from Isaiah l. 10. The house, yard, piazzas, and windows, crowded. My coat, &c. were wet with perspiration. Some say more than 600 were present. The enthusiasm of the people, because of the ministry, is beyond all description—may it be effectual for Christ's sake.

Thursday, July 15.—Preached from Isaiah lxvi. 2, (last clause,) to a crowded assembly, chiefly coloured people, well dressed—very attentive. I feel quite happy in these laborious exercises, as yet—the general character rouses every power—engages every energy. But I use, all the delicacy, and tenderness, and plainness, and faithfulness, of which I am capable. Many Jews attend—may the glaring evidences of Christianity seize their souls.

Lord's-day, July 18. — Congregation small in the morning, on account of the rains last evening—felt dull—cold, and unhappy because *unholy*. In the afternoon, I felt otherwise—solemn—deeply affected—and willing to impart my very soul to the people, if by such means I could save any. I preached from Judges iii. 20: "I have a message from God unto thee." I did not forget the Jews, nor the English, nor the youth present—we had a large audience.

*Mr. Godden to a Friend in England.*

*Spanish Town, Aug 31, 1819.*

THERE has been a sad mortality in Kingston lately, chiefly among the troops and the seamen. Mr. Adams, the Methodist minister at Spanish Town, died on the 18th instant. He was a healthy-looking young man, and obtained a licence to preach the day after we landed! Mr. Humberstone, minister in the church at Kingston, has fallen also into the chilly embraces of the King of Terrors. How thankful ought we to be, that health and cheerfulness are still afforded! Do, my brother, join your praises with ours

at the divine footstool. We shall produce no confusion—our Father can fully comprehend the meaning of every thankful expression, though blended in its ascent with millions from other persons and languages! How perfect is God!

It is my earnest and devout endeavour to preach Christ, and to keep self behind. I think I would suffer any thing rather than not preach him, who, I hope, is more lovely every way to my soul than all besides. I feel I am a poor sinner, a weak Christian, labouring under the intolerable weight of a body of sin—groaning as I creep towards heaven. But, my brother, I cannot help weeping now for joy, that I feel also the omnipotent Jesus supports me! I have no moral strength—but my poor soul, with all its sin, weakness, and meanness, is cast on Jesus; and I feel too, that hell, with all its horrors, ought to be my portion, for being destitute of the most perfect love to him for one moment!

You will be happy to hear my congregation continues to increase. We are in a fair way to do well—I think it a mercy. I preach twice on the Sabbath—in the interval I teach some young men to read and sing; on Thursdays, in the evening, I preach also. Last Lord's-day evening improved the death of Mr. Adams—place far too small for the congregation. I am willing to hear all things for the gospel's sake.

A later communication from Mr. Kitching, contains the mournful intelligence of the death of that excellent female Missionary, Mrs. Godden. This letter will appear in our next Number.

#### LONDON MISSIONARY SOCIETY.

*Extract of a Letter from the Rev. Cornelius Traveller, dated*

*Madras, May 12, 1819.*

THE Heathen are inquiring, becoming serious, and some are converted; one is united in Church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will be-

come a herald of salvation, and through him the Word of Life will be sounded forth in all the regions round about. The Brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with Divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct, since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ. Pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins, and others of different *castes*, besides a number of the descendants of Europeans. On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmins' solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

#### TO CORRESPONDENTS.

THE obliging communication from J. B. St. Neot's, is duly received.

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