

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

THE following remarks on the climate of India, are extracted from a Monthly Publication, conducted by our brethren at Serampore. We present them to our readers, not merely as communicating much interesting information on that subject, but as they serve to explain why natives can be supported at so much less expense than Missionaries sent from Europe.

THE climate of India, if it be not favourable to longevity, a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative, is highly favourable to the enjoyment of the inhabitants, as it *lessens in various ways the expenses necessary to their comfort*. It makes a vast difference in the expense of a Habitation. In Britain, a house, while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year. In these circumstances what must the delicate, the diseased, the infirm, suffer in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a sin-

gle leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighbouring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta sufficiently early, may see hundreds of the natives sleeping in the street at their own or their employer's door, for perhaps the greater part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a house for himself. For this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to *clothing*. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view. In these their simplicity of manners, and the unchanging form of their garments, reduces the expense to a mere trifle; one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe

among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate. A separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance. In the same degree a covering for the feet, and even the legs, appears to the natives of India equally unnecessary. Although the dress of the women extends to about the middle, for the sake of decency, the feet and the lower part of the leg are generally left without any covering, even among them. By children of both sexes, therefore, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry; they cost scarcely more than a tenth of the price, unless when adorned with gold or silver; they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but if they have to go to any distance, the shoes are perhaps as commonly to be seen in the hand, as on the feet: and this is certain of being the case as often as any stream of water, or any miry part of the road, presents itself; the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, make them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of *household furniture*, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their clothing and their habitations. A bed is scarcely known among them; a mat answers every purpose of repose, and almost any thing serves for a pillow. This mat is in general spread on the ground; not seldom indeed, when it is quite damp, although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which, however, seldom exceeds a few annas. For a covering, the cloth they wear by day generally answers every purpose; and thus an expense which lies so heavy on a man in England,

is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year. But a shed out of doors, or the shade of a large tree overshadowing their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labour through which these articles are procured in Europe. In these, and various other ways, does the climate contribute to diminish the wants of the native of India, respecting his habitation, his furniture, and the clothing of both himself and his family, the care of providing which presses so heavily from year to year on the British peasant and artisan.

Should any say; "this is no kind of advantage; it is a state of unnatural poverty, which cannot fail to occasion misery;" it should be recollected, that this is not the state of the indigent merely, but of the affluent, who could well afford any kind of convenience or ornament, and who forbear to provide themselves with those articles of convenience, not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their habitations, clothing, and furniture, are not reputable; and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence does not lead them to change the mode, and scarcely to add a single article; but rather to load the children with ornaments of silver and gold. A native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry, and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves, and those they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor indeed

is all that *employment* created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labour for numerous classes of its inhabitants.

The following Letter from our widowed sister Randall, to Mr. Saffery, of Salisbury, relates, with affecting simplicity, several particulars of the last illness and death of her late excellent husband, whose decease was stated in our last Number.

Scrapmore, Nov. 1819.

BEFORE you receive this, you will no doubt have heard of the death of my dear husband from Dr. Marshman, as he promised me he would write to you the day after; but I thought you would be glad to receive a few lines from me. I think I hear you say, How was his mind prepared for the solemn change? Here he was disappointed. In his former illness he had experienced very much delight in the prospect of death; but now the nature of his disorder prevented him from thinking. He said to me two or three times during his illness, "I do not feel as I used to do; I cannot think; do, my dear, pray for me." I said to him, "Well, if you have no joys, you have no distressing fears; it is a mercy you have not a God to seek now." He said, "Yes; if I had, I am sure I could not do it now." The day before he died, he was very ill. I thought he was then dying. I asked him "how his mind was." He answered, "Pretty well;" but was not able to say any thing more than. After this, he revived a little, and when brethren Carey and Marshman came in, he sat up and talked with them; but they did not think him so ill as he really was, and entered into no particular conversation with him. From this time he was free from pain, but so very restless that he could say but little. He again desired me to pray for him, and said, "I am so disappointed." I said to him, "It is a great mercy that we are not saved by our feelings." He replied, "What should I do if I had not something better to trust?" About an hour before he breathed his last, he reached out his hand to Dr. Carey, and said, "Brother Carey, I cannot see you." Dr. Carey replied, "But I hope you have not lost your spiritual eye-sight." He answered, "No." Those were his last words. A

convulsion-fit soon followed, which lasted a few minutes. When that was over, he lay very still, and quietly breathed his last, without a struggle or a groan.* O that I could but have placed myself in his stead! Entreat the Lord for me, as nothing short of his presence will support me under this heavy stroke. I have to be thankful that I am not left without friends in a foreign land. Even many of the heathen seem kind to me. One of the carpenters that worked for Mr. Randall came to see me, and finding me in tears, he said, "Why do you cry? Sahib was such a good man, will not the God that he served take care of you?" There are many that work in the (paper) mill that have not given up idolatry yet, but attend worship with us very regularly, and say, they shall never forget what Sahib used to say to them, when he talked to them about their souls. May the Lord be pleased to bless to these poor creatures the few hints my dear husband may have dropped!

CALCUTTA.

WE subjoin a continuation of the Journal kept by Mr. Adam at the newly-formed station at Doorgapore.

MONDAY, April 5th.—Yesterday we began to have worship regularly morning and evening, in our little chapel at the side of the road, which is not yet quite covered in. We had a pretty numerous and peaceable audience; they heard with attention, but would receive no books. A young man was with us, who last Friday had received a copy of the gospel of John, and who, after the morning service, gave us a very pleasing account of the state of his mind, and of the way in which he was first led to think of the gospel. I do not wish to say more about him till I know him better. Going out in the afternoon, as we were passing along the road we saw several persons quarrelling, and fighting with clubs. On examining into the matter, we found that one party had attempted to cheat the other of a rupee; on learning this, Mr. Penney immediately offered to pay it, and by this means we obtained a very attentive hearing for the gospel from upwards of fifty people, who had been collected on the occasion. Returning, we met about three or four hundred workmen, who, after the labours of

* On 15th September, 1819.

the day in the Company's Iron Yard, were going to their homes. They for some time listened with attention; but an objector arising, their attention was dissipated, and the whole ended with "Hurrebol." I have to-day called upon Mr. C. a countryman of my own, and a sergeant of the Iron Works. I find that there are two yards, and that the number of men employed in both generally amounts to upwards of seven hundred; and I entertain great hopes that by applying to the Company's agent, I shall obtain permission to preach regularly once a week to them.

8th.—To-day, a man, after hearing some remarks which I made upon the chapter I had read, turned away with contempt, exclaiming, "Give me three rupees, and I will bring you three hundred Christians; give me ten, and I will bring you a thousand." He spoke the truth. We could every day make thousands of the kind of Christians that he meant. Such is the venal character of the Hindoos, that by money, if one had it, we could make as extensive and rapid conquests as Mahommed ever made by his arms. But the religion of Jesus is the religion of conscience.

12th.—Yesterday brother Pearce came to assist me. After the morning service at the side of the road was over, we had an interesting conversation with several people who remained. One principal inquiry which they made, and which is frequently made, was, "What is to be obtained by worshipping Jesus Christ?" They are so accustomed to conceive of all religious acts as acts of merit, by which blessings are to be obtained corresponding to the worship that is performed, that when we beseech them to forsake idolatry, and to believe in the one God, and Jesus Christ his Son, they immediately begin to conceive of him as another deity, by worshipping whom they shall merit certain blessings. We endeavoured to convince them, what only the Spirit of God can thoroughly impress upon their hearts, (that being born in sin, all our actions are sinful, and can never be the means of obtaining justification, or any other spiritual blessing, from a holy God. Can we wonder that a doctrine so much opposed to the self-sufficiency of man should be disliked; and may we not see the necessity of the subduing influences of the Holy Spirit, in order that it may be received into the heart?)

In the afternoon we went to Barnagore, a neighbouring and populous village, where we have just rented a piece of ground for a place of worship. The

congregation was large, and though not very attentive, was at the end very anxious to receive books. Returning in the evening, we had worship again in our little chapel at the side of the road, where we can on most occasions obtain a numerous and attentive audience. One man for some time listened with great attention; but brother Pearce happening to make a remark about Kalee, which excited some doubt in his mind, he inquired, with some earnestness, "Is Christ then opposed to Kalee?" He was assured that if Christ was true, Kalee must be false. Without speaking a single word, he turned round and went away.

13th.—Yesterday the road was filled with people going to and from the Churukpooja. At this period almost every species of cruelty and impurity are practised, in order to appease the wrath of heaven, or to accumulate a stock of merit, by which favours may be obtained. Walking out, I asked two men where they were going? One replied that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless, and that he would thereby obtain children; and that his brother, although he had two wives, was also childless, and to obtain the same blessing had swung yesterday. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although after all I suppose he was glad to have the authority of a Sahib's word to allege to his relations, on account of sparing himself the torture which he had anticipated. Panchou and I went in the evening to the place where the swinging and all the revelry were going on, but could, of course, get few to listen to us with attention. We, however, distributed a great number of books, which they were eager to obtain.

14th.—There is a man at present with me, lately come from Delhi, his native place—he inquires about salvation. This evening two men have called upon me. They mention, that in the neighbourhood of Bow Bazar, there are six persons inquiring about the new way; that they have come to reconnoitre, and that they will come all together to me on Friday. I talked with them, gave them books, invited them to stop till evening worship, which they did, and afterwards dismissed them. My hopes are excited, but I fear to trust them.

19th.—The man from Delhi has left us, after stealing a suit of clothes; and I have heard nothing more of the six persons I mentioned before.

Brother Yates was yesterday with me.

In the morning we continued nearly three hours conversing with the people, and in the after-part of the day went to the Company's Iron Works, where we had a quiet audience of about three hundred and fifty people. Returning in the evening, we had worship again at the side of the road. This evening two persons of respectable appearance have called upon me, to mention that they will return to-morrow evening, with several others, for the purpose of inquiring about the gospel.

21st.—Yesterday, according to appointment, three persons came to converse with me. They had all read the Christian scriptures, and seemed better acquainted with them than some nominal professors whom I have seen. The chief inquiry which they made respected baptism: what were the nature and grounds of the difference betwixt us and other Christians on that subject; and whether it was the baptism of John, or of the apostles of Christ, to which we attended. After satisfying them on these particulars, I called their attention from the peculiarities of a sect, to the peculiarities of a system,—to those which characterize Christianity itself. They readily acquiesced in every thing I said, and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular evening service at the side of the road, and addressing about twenty or thirty people whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Saheb, and useless with respect to the people, since it was only persons of low cast whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefited by what I said. I told them that I was acting in strict conformity to the commission I had received from my Lord and Master, whose words they, as well as I, professed to revere: "Go ye into all the world, and preach the gospel to every creature;" not exclusively to the rich, the wise, or the learned; but to all, of every cast, and of every character. They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Ram Mohun Roy, who by this means is greatly increasing the number of his disciples, and offering to furnish a number of young men who should read our scriptures as a school-book, and receive any religious instruc-

tions which might be inculcated. I told them that I considered schools an important auxiliary in the spread of the gospel, but that they must never be allowed to supersede the preaching of the cross, which is the power of God to those that are saved; and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of females in their own language. The oldest and most intelligent amongst them carelessly replied, "What have we to do with them? let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans, by whom they might be instructed, and entirely neglected by their own countrymen, who did not allow them even to learn to read. "They do not know how to go to heaven," he replied, "but they know how to go to hell, and let them go!" This was truly horrible. They soon after took their leave, informing me of their address, and inviting me to call upon them. O how hard is the heart of man, until it is softened by the grace of God! These men know and understand, they approve and are convinced, they have every thing that the gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour; and whoever has not his spirit, cannot belong to him. They have not received the dew from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?—Great apprehensions have been entertained of the danger of an attempt to introduce the Christian scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives of their own accord come to us, request schools to be established, and expressly stipulate that the Bible shall be employed as a school-book.

W. ADAM.

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

April 14, 1819.

YESTERDAY Mr. Carey and I visited two men in the jail. One of them, Sergeant C. has been there five or six months. He

was committed for trial for shooting a woman he was desirous of marrying. The shocking act was done in a paroxysm of jealousy. However, on account of his having fractured his skull five years before, through a fall from his horse, which occasioned derangement; and on account of his having the testimony of all his officers that he was the best soldier in the regiment, the jury cleared him of willful murder, and he was acquitted. Before Serjeant C.'s trial took place, he seemed to me (for I visited him several times) to be a real penitent, and prepared for the expected awful change. He was very earnest in prayer for nights together. About a fortnight before he was tried, another soldier in jail, for much the same offence, began to feel some concern for his salvation. He had been exceedingly hardened till he became acquainted with Serjeant C. These two, expecting to share the same fate, were constantly together; and Serjeant C. seemed to be as anxious for the salvation of his comrade as for his own, and quite exhausted his own strength in sitting up and instructing and praying with him at the approach of the awful day of trial. C.'s comrade was condemned, and suffered according to law. C. was spared, but he is now very ill; but truly a changed person, for his being acquitted did not occasion any alteration in his conduct, as an inquirer after divine things. If there was any difference, it appeared in his becoming more solemn and serious. His crime is an immense load upon his mind, although he evidently possesses a good hope through grace. He seems to me broken-hearted. When I saw him yesterday, I scarcely knew him again, he was so reduced by grief and sickness. There was also in the jail another soldier, lately brought down the country from his regiment. He had been a notorious gamester, and one who, having involved himself deeply in debt by gaming, came to the resolution of doing something that should be the means of putting an end to his miserable existence, for he was afraid to commit suicide. He, therefore, went into the officers' mess-room, and fired his pistol just over their heads, as they were assembled together. He was tried by a Court Martial, and condemned to be shot; but at the moment he expected to suffer, a reprieve was presented by the general. He is to be transported to Botany Bay. I conversed a little with him. He had been visited, while imprisoned up the country, by Mr. Fisher, a very excellent clergyman, and I trust he has received much benefit from his conversations. He told me, that poor Serjeant C. was the

only comfort he had in jail. We prayed with them both, and then left them. O how wonderful, that by such ways God is pleased to bring any to the knowledge of himself! How remarkably does it display the sovereignty of his grace! Amidst all our trials here; amidst all the reproach suffered on account of loose Christians, I think there is a great and good work gradually on the increase in this country. Evangelical ministers of the establishment are increasing in number yearly. Many of the highest respectability in Calcutta come forwards to the support of several institutions, which have the ultimate good of the heathen in view, as their great object; and it was only yesterday that I saw in one of the papers a letter to the Editor, from a learned brahman, on the subject of the burning of widows. He roundly maintains, that their shasters totally discountenance such cruelties, and that the interference of government, as in the case of infanticide, would be effectual in preventing them. There is a great increase of books, both religious and moral, in the Bengalee and other languages. The attendance at the Monthly Missionary Prayer Meetings is very gratifying. Generally our places of worship are nearly full on those occasions.

RANGOON.

FOR the following extracts of Letters, received at Calcutta from the American Missionaries in the Burman Empire, we are indebted to our friend Mr. Lawson.

From Mrs. Wheelock to Mrs. Pearce, dated

Rangoon, Feb. 21, 1819.

COULD you glance your eyes across the foaming billows, to this our place of residence, you would see us comfortably and pleasantly situated. The Mission-house stands on a very rural spot, about half a mile from the city walls. We are more retired, and probably enjoy much better health here, than we possibly could if we lived in the town; but are more exposed to the robbers. Their numbers, however, it is said, have greatly diminished of late. We have heard of only two daring attempts to rob and murder since our arrival. The Mission premises, though not extensive, are sufficiently large for us often to enjoy a pleasant walk, without going out of our own enclosure.

The principal part of my time is occupied in acquiring a knowledge of the language, which I find exceedingly difficult, and my advance, therefore, is very slow; but perseverance, I doubt not, will overcome the obstacles now in my way, and enable me not only to understand, but also to speak it fluently. Our teacher is a pleasant, and a very learned man. He is apparently as willing to teach me as he is to teach Mr. W. This is quite unusual, as nothing scarcely is more degrading in the view of the Burmans than to instruct a female.

It would afford me unspeakable pleasure, my dear Mrs. P. could I inform you of large accessions to the Redeemer's kingdom; or even of one soul's conversion to God. O, could we, in this desert land, behold the standard of Immanuel erecting, the Sun of Righteousness arising, and the mists of superstition dispersing, joy would thrill through every vein; our hearts would expand with gratitude to our heavenly Father. But when this period will arrive is unknown to us. A thick gloom now pervades the scene; all before us is darkness and uncertainty. To-day we are in comfortable circumstances, and surrounded with every temporal mercy; but to-morrow, should it please a despot so to order it, we may be destitute of all we now enjoy, and even banished from the country. We see an open valley filled with dry bones, and souls daily dropping into eternity, ignorant of God. Our hearts are pained. We stop and admire the rich grace, that causes us to differ from this deluded perishing people, vent the rising sigh, and commit them to the disposal of Him who only has power to breathe into dead sinners the breath of life, and raise up these Pagans an exceeding great army, to the glory of his name. This is all we can do at present; but should our lives be spared, we hope to be the happy, though unworthy, instruments in the Divine Hand, of bringing some of them to the fountain whence flows the blood of cleansing, the streams of salvation. It is a soul-reviving truth, that the glory of the Lord will yet cover the earth as the waters cover the mighty deep; that all nations will yet bow to the sceptre of righteousness, and crown the Saviour Lord of all. That God, who establishes means, and accomplishes those ends which from all eternity he designed to accomplish, will, in his own time and way, operate by his Holy Spirit upon the minds of some sinners here, and effect the great work of conversion in their souls. Firmer than the foundations of the earth, or the pillars of heaven, is the word which He has

spoken; and having pledged his own eternal perfections for the success of his cause, it cannot but prosper.

A zayat is now building, in which Mr. and Mrs. Judson expect shortly to commence instructing the natives in the principles of religion: (a zayat is a house something like a Bengalee place of worship.) It is in a favourable situation, and calculated for a number of Burmans to stop at one time. Mr. Judson has some prayers written, and also a creed for the purpose.

Respecting myself, I find that I have but very little religion, and sometimes almost conclude that I have not been made "all-glorious within;" that not even a spark of grace has been implanted in this my depraved heart. But my mind has been in a more comfortable state this month than for a considerable time before. I have felt more my dependence on God, and been in a waiting frame of mind, desiring to know and do his will, and be entirely resigned to all the allotments of his Providence. He is, I believe, about leading me in a way that I thought little of, and exercising me with heavy afflictions. Mr. Wheelock's health is very poor. My fears respecting him are much excited. He has had a tedious cough for nearly five months, which we think will terminate only with his existence. He is so much enfeebled that he cannot study, and seldom takes any nourishing thing. O! should I be left a lonely widowed stranger in this heathen land!—but I will not distrust a faithful, covenant-keeping God. O no! I will cheerfully commit myself, and the disposal of all my concerns, into his gracious hands. Pray for me, my dear Mrs. P. that in every situation of life, and under every trial, I may conduct myself like a Christian.

Yours with affection,

E. H. WHEELOCK.

*From Mr. Judson to Mr. Lawson, dated
Rangoon, February 27, 1819.*

BROTHER Colman is nearly recovered; but brother Wheelock is very low, and apparently declining. The weakness of my eyes greatly impedes me in my studies. I have nothing now to communicate, except our project of building a zayat on a piece of ground which connects the Mission premises with a public road, and which we have purchased. As soon as it is done, Mrs. Judson and myself intend to spend a considerable part of our time there, and hope sometimes to collect assemblies of Burmans to hear our

conversation, and attend stated worship. It is an experiment which seems promising; though it may issue in our banishment from the country. Something, however, must be done in a more public way than has yet been attempted. O for the Spirit of God to be poured out on our own souls, and on the dry bones around us. We are in a miserable state, my brother,—always have been, and I fear always shall be, in this dreary wilderness. O for a little life, and then we shall speak with life. It will indeed be a wonder if such depraved, stony-hearted creatures are ever blessed by a pure and holy God. Nothing, however, is impossible to a God in Christ. The mines of redeeming love are inexhaustible; and here is a ground of hope and encouragement.

Your ever affectionate brother,

A. JUDSON.

From Mr. Larson to Mr. Colman, dated
Rangoon, March 2, 1819.

THERE is nothing as it respects the Mission of a very encouraging nature. Several have recently been to inquire about the religion of Jesus Christ. One

of these inquirers, after several conversations with Mr. Judson, declared that he believed in the true God, and in Jesus Christ. But we know not how his impressions will terminate. A piece of land adjoining the Mission premises, has recently been purchased by us, on which a place of worship is erecting. It stands upon one of the roads which leads to the great pagoda. This pagoda, on worship days, is filled with the disciples of Gaudama. We hope that some of them will stop at our little building, and be so affected by divine truth, as to become the disciples of Jesus. We think that this effort will, in some measure, try the feelings of government towards us. You will undoubtedly hear from other sources that we have had a distressing fire at Rangoon. It swept away nearly half the town, and had the wind continued to blow as fresh as when the fire commenced, the whole must have been laid in ruins. It is a mercy that our house is not within the walls: had it been so, the Mission before this would probably have suffered much.

Yours affectionately,

J. COLMAN.

P.S. *The Accounts from Jamaica will appear next month.*

THE Thanks of the Committee are presented to Mr. A. Barcham, Tonbridge, for Twenty Volumes of the *Evangelical Magazine, Reports, &c.*

TO CORRESPONDENTS.

OUR respected friend in Kent is assured that his request shall be strictly attended to, and that the detailed list of contributions shall duly appear in the next *Report* of the Society. It is obvious, that to particularize individual donations and subscriptions in the *Herald*, would be utterly incompatible with its limits and design.

In consequence of the alteration in the time of holding the Annual Meeting, the accounts of the Treasurers will be made up to the first of June ensuing, instead of the first of October. It is requested, therefore, that all those friends who receive monies on behalf of the Society, and wish the particulars to appear in the next Report, will forward them, either to Thomas King, Esq. Birmingham, or William Burls, Esq. 56, Lothbury, on or before the 31st of May.

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