

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LINCOLN.

ON Monday, 24th of November, there was a General Meeting of the friends of the Baptist Mission in the ancient city of Lincoln. That a contested election for a member to serve in Parliament for the county, which was expected to take place on Tuesday, might not interfere with the Missionary Meeting, it was held at half-past six o'clock, Monday evening, at the Baptist Meeting-house. There was a religious service, preparatory to this at half-past two in the afternoon; and as it was suggested that it was desirable on such occasions to spend more time in prayer than had been usual; and that as much had been said and felt within the last few years on the importance of the influences of the Holy Spirit, and that his coming to the church in old times was in answer to united and persevering prayer, two ministers engaged, (after reading the scriptures) the Rev. Mr. Perkins of Newark, and the Rev. Mr. Galland of Lincoln, (of the Wesleyan persuasion;) and Mr. Blundell of Northampton delivered an address on the obligations and encouragements always to abound in this good work; after which he concluded in prayer. The whole service seemed acceptable, and it is hoped will not be in vain in the Lord. The evening service commenced as appointed. A minister of

the General Baptist Denomination prayed. Addresses, both informing and animating, were delivered by Messrs. Thonger of Hull, Gladstone, Galland of Lincoln, Perkins, Blundell, &c. &c. The Meeting was well attended, and the collections liberal. T. B.

Foreign Intelligence.

CALCUTTA.

(Continued from page 533, last year.)

Our congregations during this month past, have generally been good at our place of worship. I often wish, when sitting and conversing with the natives, that I could commit to paper the conversations that pass in the course of an hour or two, at the very time, and exactly in the manner they take place. I doubt not they would appear interesting to our European friends; but at this kind of work I am but a very inferior hand. At the time you are taken up with your work, in a short space you may meet with eight or ten objectors, with different degrees of good or evil temper; sometimes objections appear weighty, at other times altogether frivolous, and all expect they shall meet with immediate attention, or else you are accused of wishing to have it all your own way; all must be silenced, if not satisfied, before you can comfortably go forward. And from the multitude of things that are spoken, it is difficult to collect what may prove edifying and encouraging to others. To recapitulate the whole that passes is next to impossible; to say

nothing at all is unsatisfactory; the adoption of a middle course seems only practicable when some striking incident takes place, that gives a leading character to the whole service.

A person, by the name of Ram Mohun, has been amongst us this month as an inquirer: I fear, however, he is not in earnest. He is a Byraggee—a man of excellent natural parts, but rendered half mad by his wild career in the service of Satan. He has been with us formerly, though for no length of time; yet there appear to have been some rays of light remaining with him, that afford a little additional interest in conversing with him, to what we feel when we come in contact with an entire stranger. Byraggees pride themselves much upon an indifference to the world, and profess to be above enjoyment or suffering: yet Ram Mohun had not been with us as an inquirer twenty-four hours before he is uneasy about eating and drinking and clothing!

24th. This morning Ram Mohun comes, and taking the New Testament in his hand, and sitting on the steps of the tank near our bungalow, reads aloud in a tone similar to those who read the Ramayan, and continues his exercise for more than an hour, without suffering himself to be interrupted by any, who coming to the tank to bathe, stop to hear. Well, thought I, these are the words of truth, and who can tell but some sentence may sink into the ear of some one; and thus Ram Mohun may be the means of doing what never entered into his heart—save some fellow-sinner. After continuing this exercise for a very long time, he came into the house, as straight as an arrow, and as full of complacency as the Pharisee, “who went up into the temple to pray,” &c. “Sir, here is the holy book, I have been reading there for a long time, and now I want a book to learn to pray out of; for, some-how, prayer does not well *come out*.” He had a much better cloth upon him than he had last week, and equally as much consequence about his carriage; yet there is great good nature about him—he is handsome in his appearance—his utterance is bold and clear—but Ram Mohun is not touched at heart.

This month has brought to us another person, between forty and fifty years of age, a Brahmun, of stern aspect, large aquiline nose, who gravely professes he *will be hanged* if he does not prove all the shastras, and all the modes of Hindooism, to be false. He came once or twice while we were

engaged in the native chapel, and opened his papers, and began to read. Whether it be journeying to Benares, or Gyal, or bathing in Gunga, or whatever it might be, he concludes the paragraph by pledging himself to be hung if he fails to prove that all is false. If interrupted, he is filled with anger, and breaks out in the most shocking abuse. But why does he come with us? Nay, but he thinks we must necessarily be one with him because we both agree that these things are utterly false. We tell him to let go what he has thus discovered to be false; but before he can be right, he must receive the truth as it is in Jesus.

Specimen of social Life.

I have often felt grieved at the sad effects of false religion upon the social character, and this morning I had a very affecting instance of it. An old man, not less than sixty, came to me with a countenance full of grief and rage, with a wound over his left eye, which he professed to have been inflicted by one of his sons. I heard all he had to say, and then called his two sons in to inquire from them as to the complaints of the poor old man, and give them the best reproof I was able. After the father had finished, I inquired of the elder what he had to say, as his father had charged him with beating him with *his shoe*,* and a number of other things. He said, “Sir, my father is so full of rage, we are unable to live in the house with him. As to the wound he has over his eye; he got it when in a great rage with the servant; he jumped from his seat to beat him, and threw every thing into confusion in the house; and whereas he says I beat him, I only went to the protection of my mother, as he began to abuse her and tear her clothes! I tell you how it is, Sir, my father loves no one in his house but his cow. If the cow eats, he does not care what becomes of us. He is an old man, he ought to subdue his anger, but it gets worse and worse.” The old man says, “Ask the youngest?” I did, and he corroborated the statement of the former. I begged him to be reconciled to his children, but all was in vain. The elder son came into the room again, joined his hands, and began to entreat the father to be reconciled. The father hardened as the boy melted and humbled himself. The boy fell on his knees, clung about the legs of the fa-

* The greatest degradation imaginable is connected with this idea.

thor, and then touched with his forehead his father's feet, and then again clasped his leg. All was unavailing—the old man was quite inexorable. "I only want you to let me alone," said he, "God may pardon you. My liver is broken. What have I to do with you?" The boy holding his leg, and he extricating himself, and getting away from the prostrate son. I have endeavoured to pacify him before, when quarrels have taken place; but this morning all my arguments failed. This benefit, however, arose to me from the incident; the mercy of our Heavenly Father set forth in the parable of the Prodigal Son seemed inexpressibly sweet and forcible by the painful contrast that was before my eyes.

Here was a person, without cause, boiling with unmingled rage against the fruit of his body—the son comes, begs forgiveness with suppliant hands and bended knees, prostrates himself, embraces his feet, clings about his legs: but all is unavailing.—Our Heavenly Father is offended, insulted, forsaken—and yet his heart melts with pity, buries in oblivion all the remembrance of the past, and with open arms flies to embrace the returning rebel. Thus we see a pleasing comment upon that consoling scripture, "My ways are not your ways, neither are my thoughts your thoughts, saith the Lord."

CUTWA.

A LATE communication from Mr. W. Carey contains much important intelligence respecting Native Schools—a subject on which, from his long residence entirely among the natives, and thorough knowledge of their language, which is quite as familiar to him as the English, his testimony is of peculiar value. He assures us that there is no difficulty whatever in establishing schools, provided the requisite funds could be obtained; on the contrary, that he has been "perfectly teased with daily petitions from all quarters" to confer this favour upon them. The scholars under his personal superintendence include the children from Christian, Hindoo, and Mahomedan families, who are instructed in reading, writing, and arithmetic,

and make satisfactory progress. He concludes with a few miscellaneous remarks, which we give entire;

If schools were set up in all the large places round every Mission station, the blessed results would almost equal those in Europe. Each school would be visited by the Missionary, and, at the same time, the people of the place and their neighbours would hear the word of God; not to say what good might arise from any book or tract left at the school; it would also make the Missionary more respectable, (which is requisite in this country,) and then what might fall from his lips would be viewed with much more attention than otherwise; and above all, the rising generation would be more prepared to receive the word of life. 2nd. Besides having worship in my hall with a stated congregation, I have three other stated places of worship; but the congregation is not stated, but fluctuating—the people stand for some time, and then give way to others. The method I take at these places is this; I take two or three of the native readers with me, and then begin by singing a hymn, which collects a number of people; one of us then reads a portion of scripture, and we all speak to them in succession, and then conclude. My subjects are generally these: 1st, God created man by and for himself, but man wilfully sinned and separated himself from his Creator, which has brought on all the misery that we see in the world; we often bring in portions of their own shasters, to prove good and evil. The last subject is the Redemption by our Lord Jesus Christ, when we prove to them that there is not one man to be found who, continuing in their ways, has forsaken sin; but amongst the followers of Christ we could shew them many who strive to keep from sin, and follow the ways of holiness. These are proofs they can say nothing against, and I have often seen them in tears. These places of worship are attended once a day, if the weather permits, in rotation. I should have had more if I could command money to build them. 3rd. About a month ago the Serampore Brethren sent a young man up for Beerbhoom, who is now there, which divides this church into two; the greatest number of the members are there, and I hope will now be fed with the bread of life. The Lord prosper his work in that quarter, and gather in his chosen from all parts!

BENCOOLEN.

SEVERAL Letters, of various dates, have lately reached us from this station. From one of them we copy the following account of the progress making in the dissemination of tracts and copies of the holy scriptures among the natives.

ALTHOUGH our further intercourse with the people has developed to us new scenes of vice and wretchedness, it has not been wholly unattended by circumstances of encouragement. The circulation of books, far from terminating in satiated curiosity, appears to have had the effect of exciting attention to the subjects of which they treat, and from the satisfaction afforded to have produced in the minds of some, a desire for additional information. The number distributed this quarter falls short of that of the last, on account of our editions being exhausted, but applications have been more numerous. These have been chiefly for the works already in circulation, but several inquiries have been made for new ones. None of our publications hitherto have been of a religious nature, unless we except the tract on the creation, from the book of Genesis, which, however, the Muhammedans consider a source of the Koran. This circumstance, though perhaps originally unintentional on our part, has been productive, we hope, of a more extensive demand both for such tracts as have been issued, and for such religious ones as well as others, as may be printed in future. The Malays, from being but little accustomed to read, and on account of the uncertainty of their orthography, are obliged to bestow immense labour before they can comprehend the subject of almost any book. When Philip's question is put, "Understandest thou what thou readest?" the answer is commonly that of the eunuch, "How can I, except some man should guide me?" Sometimes, however, it varies, "How is it possible at the first reading?" Their own manuscripts generally require to be read over several times before they can be understood, and under these circumstances but few perhaps who have received our books would have been disposed to apply a second time, were so much toil rewarded by so little pleasure, as to many, the subjects of an erroneous religion would

doubtless appear capable of imparting. Having advanced subjects at the commencement not directly attacking their religious prejudices, and having thereby obtained some measure of attention, a tract has at length been prepared on the way of salvation by Christ. It contains a plain statement of the mode of redemption, rather largely illustrated by appropriate figures and parables drawn from topics familiar to the people. It is divided into three parts, the first treating of the universal prevalence of sin; the second of the great question, how can a sinner be saved; and the third of the way of salvation. It will occupy sixty or seventy octavo pages, and we trust will prove a valuable little work for extensive circulation. Of its reception we shall have occasion to speak at a future time.

Conceiving the people to be in some degree prepared by the previous distribution of tracts, and the gospel of St. Matthew, we have, during this period, given away a considerable number of copies of the New Testament. Mr. Winter had received several cases of an edition printed in a superior style at Haarlem; he had in his possession also, a large supply of Mr. Hutchings's edition, printed at Serampore, amounting altogether, perhaps, to a thousand copies. Of these, about four hundred have been variously disposed of, and from the willingness with which they have been generally received, and even the eagerness to obtain them manifested in some cases, we shall doubtless be able in time to distribute the remainder.

The method pursued in distributing both tracts and scriptures, has, by reason of our restricted means, been characterised by economy. It has commonly been as follows—Ten or twenty copies of the New Testament, and fifty or a hundred tracts are carried into the bazar on Sabbath-morning, which being observed as a day of rest from labour by the servants of government, the convicts, and indeed a large portion of the native population, has become a kind of market-day. Having taken a station in a shop, or some conspicuous place, where a few people are found assembled, a portion of scripture or a tract is read, illustrated, or recommended, and a conversation is entered upon. The number of hearers perhaps gradually increases, and in conclusion, books are offered to each person found on trial qualified to read them. At other times we merely visit the shops, and inquire who in them is

able to read, and willing to receive books, and when such a person is found, he undergoes the necessary examination, and if properly qualified, is presented with some. By this practice, we are enabled to distribute both tracts and scriptures judiciously, and to add a certain value to them which they would not possess if squandered away in indiscriminate profusion. We have lately discovered that we may leave books for distribution at the shops of the native merchants and traders. This we have reason to hope will furnish many excellent opportunities to forward them, not only to various parts of the island, but also to distant parts of the Archipelago. A few Sabbaths ago, half a dozen Testaments were left as a trial at a shop in the bazar, with directions to ascertain that the persons who might ask for them were sufficiently able to read. The merchant to whose care they were committed, was originally from a district near Padang. He said he still maintained a correspondence with his friends there, and that he had some considerable time ago at their own request, forwarded to them two copies of the New Testament. Two days after this he deputed a neighbouring trader to know if he might dispose of two copies only to persons of the settlement, and transmit the remaining four to his connexions near Padang, for which port a boat was then about to sail. The trader at the same time, begged to be entrusted with ten copies more for the sailors of some small Buggis vessels then here for the purpose of trade, and about to return to their native country near Macassar. May we not regard a few of the Muhammedans as thus virtually engaged in the destruction of that fabric of delusion, which has deceived so many millions of their brethren into irrevocable ruin?

SEBOLGA.

THE following extracts are made from a letter, addressed by Mr. Burton to Dr. Ryland, dated July 28, 1822, and which is the first written after his arrival at this new station.

ON our first arrival at Bencoolen we little expected that two years would elapse before we should be able to fix upon our places of permanent abode, and become in any good degree settled; yet this has been the case, and I hope

in the end it will appear that we have been under the immediate guidance of our gracious and heavenly Father. In the various steps that have led to the present arrangement of stations and Missionaries on this coast, I trust we have had no object in view but that of directing our efforts in the best possible channel for the advancement of his cause; and if so, we need be under no apprehensions as to the result.

The Great Head of Missions seems now to have placed the whole line of the coast, and the greatest part of the interior of this large island, under your peculiar care. We consider it to be thus divided amongst our present three stations:—the southern part of the coast from Indrapora point to the Straits of Sunda is in a measure under the influence of our brethren at Bencoolen; the middle, from Indrapora to Ayer Bungey, together with the very extensive and populous country of Menangcabow, interior from Padang, is the wide field now opened to our brother Evans at that station; and all the coast to the northward of Ayer Bungey, is considered in some measure under the care of the station at Tappanooly, or rather Sebolga, whilst the principal objects of its attention and concern are, the poor Battas, inhabiting the interior from this place and the coast surrounding its extensive bay. The interior, from the first mentioned division of the coast, is inhabited by the nations of Rejangs and Lampongs, each of whom have a language and written character peculiar to themselves, and for whom at present we can make no efforts, as they are too far inland. In the second of these divisions the Malay language is all that is required; but in the last the Batta chiefly, which is spoken by about a million of that benighted race, and the attainment of which must now engage our whole attention. Oh! that it may engage our whole hearts too, that we may soon be enabled to point these degraded revengeful cannibals to “the Lamb of God, who taketh away the sin of the world.” I long to feel my heart yearn over them, as did Brainerd’s, and as many a Moravian Missionary’s has done over numerous tribes of similar wretchedness.

Having arranged with the Managers of the Orphan Schools, that the females of that Institution should accompany Mrs. Burton to Sebolga, it became necessary that some place should be prepared for their reception, and that our house, which was building at Sebolga, should be got ready as soon as possi-

ble; or though Mr. Prince, with his accustomed goodness, had offered to accommodate us in his house on the Island at Tappanooly, till such time as our own should be sufficiently advanced to receive us, yet we could not think of intruding upon him a school of eight young children, besides our own family. To make these necessary preparations, therefore, I was obliged again to separate from my beloved family at Marlbro', on the 6th of last month, and come up to this place in a small boat alone, leaving them to follow me in the first vessel that might come.

But another great inducement for my leaving Marlbro' before Mrs. Burton, and in a small boat was, that it afforded me an opportunity of making a coasting voyage, and distributing tracts at the small ports all along the coast, from Indrapora point northwards. I accordingly took with me 200 copies of four tracts lately published at Bencoolen, besides many Gospels and Hymn-books. The winds did not permit me to touch at as many places as I first intended: but when I reached Nattal on the 19th, I had but ten tracts left, which I distributed in the bazar on the following Sabbath, and could prudently have given away a hundred had I possessed them. I was rejoiced to find that they were generally understood, and read with more ease than their own books. They were much pleased to obtain them, and seemed surprised at our liberality in giving such good books away. The Malays, who have the ability, are commonly fond of reading, and have a great reverence for whatever is met with in a book; and the ability to read is much more general than has been usually supposed, which is a very favorable circumstance; for having a press, and a man in every respect qualified for writing tracts on any subject, there seems no insuperable barrier in the way of a very wide diffusion of knowledge among them, which will certainly give a death-blow to their present blind superstition and apostacy. I am fully of opinion that amongst all ignorant tribes, not accustomed to books, the distribution of small tracts, written in an easy style, or of single Gospels, is much more likely to do good than that of whole Bibles, or even of New Testaments. This opinion is strengthened by the experience and observation of every day. In the latter instance they despair of ever getting through the book, and so never begin; or if they read in it at all, it is

merely a passage here and there, and never attain a connected idea of its contents; whereas a small tract, bringing before them one interesting subject, is read repeatedly with pleasure and profit. Much as I rejoice therefore at the prosperity of the British and Foreign Bible Society, it would give me pleasure to hear that one-third at least of their funds were regularly given up to the Foreign Tract Society. On my way up I spent two very pleasant days with our friends Mr. and Mrs. Evans at Padang, and sincerely rejoiced with them that the Lord seems to be opening to them the wide door of usefulness, which that station commands, but which we feared would have been kept shut against them. Mr. Evans will be able to distribute about a thousand of each tract published at Marlbro', if so many can be spared him.

Sebolga, the place at which our house is building is a Batta village, on the nearest part of the Main, about two miles distant from the small island of Punchon, on which is the Company's settlement. As we shall only have Battas near us, we shall be in favorable circumstances for learning the language; but our own servants must be Neas or Malay, since the Battas do not engage themselves as household servants commonly, and this will prove a hindrance. I am rejoiced to find that there are so many of their words the same as the Malay, so that their language will not be so difficult to acquire as we at first supposed. Our house is now so far advanced, that we can enter it as soon as Mrs. Burton arrives. The Rajah of Sebolga has given me the ground: himself and people seem disposed to be very friendly. Much as these people are generally dreaded, I have found no reason for supposing that we shall be exposed to any personal danger in this situation. I go amongst them every where unattended, and have slept in our house, close to their camp, many times before it had door or window, nor have I heard that a single article has been pilfered from the workmen.

We purpose to give extracts from a communication of more recent date in our next Number.

KINGSTON.

WE have the pleasure to announce the safe arrival of Mr. and Mrs. Coultart, together with Mr. Godden, at Liverpool, after a te-

dious passage of 11 weeks; and it affords us additional gratification to state, that the change of scene and of climate, since her embarkation, appears to have been of great service to the health of Mrs. Coultart.

Since our friends landed, a letter has come to hand from Mr. Knibb, which affords satisfactory evidence that the cause of the Redeemer is still advancing at this important station.

“On the first Sabbath in September, the ordinance of baptism was administered in the baptistery of our New Chapel. It was truly a solemn and impressive service. The candidates for baptism were arranged each side the baptistery, decently clothed, before the chapel was publicly opened, that no confusion might take place in the arrangement. Many of the front seats of the gallery were occupied by respectable individuals, some of whom had expressed a desire to have the ordinance administered in the chapel. At six o'clock the service commenced with singing and prayer; after which brother Tinson preached an impressive discourse on the nature and importance of the ordinance. After sermon, I had the pleasure of baptizing 127 persons; the candidates conducted themselves with becoming seriousness, so that the whole service was solemn and orderly. We have been very particular in admitting members into our church; if they have deceived us, we have not deceived them. We have offered no inducements except such as

the scriptures warrant. We have told them of the aggravated guilt of professing with their lips, what is not felt by their hearts; that professing themselves the servants of God, while they were serving Satan in their hearts, would only aggravate and increase their future punishment—and that hypocrites were of all characters the most detestable in the sight of God. May the friends of the Redeemer in England pray, that these persons may be enabled to adorn the doctrine of the Saviour in all things! My hands are now fully occupied, and I trust I feel peculiarly thankful to God that he has hitherto imparted strength equal to my day. For these last six weeks sickness has been very general in Kingston and its vicinity, though it has chiefly rested upon the natives. More than half the population have been affected with it, though it has not been generally fatal. Nearly seventy of my scholars were laid up in the space of ten days, but most of them are now recovered. The few articles I sent home for, I shall shortly be much in want of. My school is now full, so that I shall soon be compelled to reject all applications. The British System is one exactly suited to Jamaica, and some of the children have made great progress both in reading and writing. Some that were ignorant of their letters six months ago, can now read pretty correctly the easy chapters in the New Testament; which proves that they are not deficient in capacity. There was some report of the magistrates of Spanish Town sending a young person to me, to learn the System, for the purpose of establishing a school there; but I fear it has escaped their attention.”

Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Balance of Legacy, by Mrs. B. Wallis, late of Kettering, by Mr. Satchell	35	0	0
Berwick and Tweedmouth, Missionary Society, by Mr. Anderson	12	0	0
Dunfermline, Missionary Society, by Mr. Alexander	10	0	0
Ditto, Association for Support of Native Preachers in the East, by Mr. Dewar	10	10	0
Bovey Tracey, Collection, by Rev. J. L. Sprague	3	2	0
Keppel Street, Auxiliary Society, by Mr. Marshall	35	0	0
Bratton, by Rev. R. Edminson:—			
Subscriptions	14	3	8
Collection	2	15	3
Weekly Subscriptions	9	18	3
Imber	1	5	6
Corsley	1	8	6
Larverton	7	6	2

36 17 4

