

# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

FROM various communications which have reached us from this important sphere of Missionary labour, we shall make a few miscellaneous extracts.

In noticing a series of inquiries respecting the Schools under their care, our brethren make the following encouraging statement:

THE boys in the Bengalee Schools have a scriptural catechism, which those who are sufficiently advanced, are learning; and as they pass through that, an explanation of the Parables in question and answer will be given them, which Mr. Pearson of Chinsurah has prepared, and which is now printing. We have a small secondary school in which Watts's Catechism is taught. The children of the Benevolent Institution are catechized daily by the master, from the historical parts of the Old and New Testaments, very frequently from the Parables, and also from Watts's Catechism. This part of their education has been attended with great good to the children. It has made them acquainted with the contents of the word of God in a very pleasing degree, and has also been attended with very promising effects upon the minds and conduct of the children. Some of these children have received impressions that have issued in their

conversion to God, and several from the school have publicly owned Christ by baptism, and have become honourable members of society and the church. A number of the elder boys now in the schools, together with a few who have succeeded to different employments, keep up prayer-meetings among themselves, and make attempts at religious conference. A very pleasing instance of the good effects of catechetical and other religious instruction in this school, was witnessed very recently. A boy of eleven years of age, of creditable European parents, having attended about three years, was lately taken ill, and died of a fever. For a considerable time before his illness he was very fond of his Bible, and evidently knew something of its saving qualities; for he would often talk to his father and mother about its contents, and frequently point them to passages and different incidents there recorded, which they were scarcely aware were to be found in the word of God at all. In his last illness he often spoke to his parents in a very affecting style about the salvation of their souls. To those brethren who visited him before his death, he gave the most unequivocal and pleasing evidence of a steady and well grounded hope in Christ. A perfect willingness to die, and persuasion that he was going to Jesus, expressed with entire collectedness of mind, and with much child-like simplicity, made the last moments of this little boy very interesting, and proved a great source of encouragement to the brother who has the conducting of the institution. A funeral sermon was preached for him at the Circular Road Chapel, on the morning of Lord's-day last, when a good number of the rising generation were present, and many were much affected under the sermon.

*Doorgapore Station.*

Sept. 29, 1822. I spent the early part of the morning with Paunchoo, who shewed himself ready in season, and out of season, by conversing with several individuals as they passed by his door. To a native doctor, he spoke of Christ as the physician of souls—to a chokedar, (or watchman) he spoke of the omnipresence of God, and of the impossibility of escaping from his all-seeing eye—to a potter, he spoke of God as our Creator. Very few passed without hearing something applicable to their situation or circumstances.

After breakfast we went to the place of worship at Baranagore, accompanied by a serious young man (a European), who is one of our most attentive hearers in Calcutta; and as he has a tolerable knowledge of the Bengalee and Hindostanee languages, he takes much delight in occasionally conversing with the natives. Our hearers were not so numerous as usual; we however, were much pleased with the attention of a Byragee, who seemed lost in wonder while Paunchoo was preaching. At the close of the services, he hesitated whether he should follow us, but on looking round on his countrymen who had already begun to sneer at him, his heart failed, and he went off. "*Thus cometh the wicked one, and catcheth away that which was sown in his heart—This is he who received seed by the way side.*"

It is pleasing to state, that the workmen of the Hon. Company's Iron Works are relieved from labouring on the Sabbath. We cannot help rejoicing at this circumstance, as any appearance of a Sabbath being observed in India, must above all things be encouraging to the desponding Missionary; every sign of the leaven operating, gives fresh reason for hope.

We spent the afternoon with a poor Portuguese man, who had come from Calcutta, a distance of about five miles, to visit Paunchoo, for the purpose of disclosing the state of his mind to him: he appears to have been effectually wrought upon by hearing Paunchoo preach a few days ago. It was indeed an interesting sight, to see a Hindoo instructing one, who has always called himself a Christian. It was difficult to say, who shewed the most earnestness, Paunchoo in speaking, or the poor man in listening.

The old man cheerfully gave up his cross which he had worn round his

neck, and trusted in for many years, saying, he had no further use for it, since he had found the Saviour.

Respecting the individual last named, further notice is taken in the journal of the succeeding month.

October. A poor old man of the Portuguese persuasion, passing by the place of worship, connected with the Doorgapore station, while Paunchoo, the native brother, was addressing the natives, stood for awhile to hear what was saying; and continuing his attention until the service was concluded, he made some further enquiry, and seemed much affected with what he heard. Since that, he has been in the habit of attending the places of worship, and walks as far as Doorgapore twice a week, to hear the word of God and join in prayer. Sixty years and upwards, has this poor man lived in the world without the most distant notion of what salvation is, or the faintest conception of what true religion can mean, beyond the occasional confessions to a Roman Catholic priest, and the repeating a few forms to the Virgin Mary, or some other saint! He seemed surprised to hear of salvation by faith in the death of Christ, and seems as though opening his eyes upon a new world. He is very ignorant, as might be supposed, but seems anxious to learn, and as a proof that he is somewhat in earnest, has begun to learn the Bengalee Alphabet. May he prove to be sincere and persevering in seeking after truth! When hearing of the love of Christ to sinners, he seems deeply affected, says he has begun to pray, and hopes he *begins to see a little*, as he expresses it.

He has two sons in Calcutta who labour for their living, and conduct themselves very affectionately towards the old man, telling him to seek his salvation, and that they will work and support him. Having been always travelling in the service of different people, he has had no opportunities of instruction, and his mind is as completely unfurnished with religious ideas, as a child's of four years of age; and what is very rare, he seems to possess a very child-like disposition.

The last journey he ever took, was from one of the highest stations in

the Company's dominions, whither he had gone in the service of a gentleman <sup>as his</sup> cook, and he had not reached Calcutta more than a fortnight before he heard the gospel.

Beside the above, we have had no inquirer at the station this month.

On Thursday, the 24th, I went to Mayapoor in company with brother Pearce, who recovering from a recent attack of bilious fever, it was supposed he might be in some measure benefited by the trip. This place lies about half way between Calcutta and Diamond Harbour, where all ships upon their proceeding up the river deposit their gunpowder. We expected to have found more people, and in this particular were disappointed; and what few there were could hardly be approached, had we been able to go about, owing to the late heavy rains having left the whole country around almost inaccessible. Kasse, the native Christian, went on Saturday morning to Willerbury, a large market town opposite the river, and reported upon his return that the people were very attentive to what he advanced. This place will well answer upon a future occasion, when the country is dry, as our place of residence, while we daily visit the opposite side to preach and distribute tracts. The person at whose house we were hospitably entertained, has been upwards of forty years in the country, and has *lately* begun to think, we trust, in earnest about his eternal welfare. As he frequently comes up to town and regularly attends our chapel, notice will in due time be taken of him in the account of the English department.

The following remarks, under date of January 25, deserve attention:

An eclipse of the moon being to-night, Paunchoo collected, he says, but very few people to hear the word at Baranagore. All was bustle in preparing for shastras, &c. as more than common merit attends what is done in a way of holiness, such as feeding and feeing the Brahmans, &c. One person came by the place of worship and remarked: Why do you stand here to hear these people? What have they got by worshipping Christ? Nothing, but that they eat cow's flesh. You see they are just like us. They have neither of them obtained *four hands*

yet. The natives have no idea of believing us, they often frankly confess, unless we can do some strange thing, such as multiplying limbs, or some such monstrous thing. To weigh the evidence of truth, or appreciate the force of miracles already wrought in authentication of truth, are things of which they seem quite ignorant. Yet it may again seem strange, that they constantly appeal to the pretended miracles of their own gods, as substantiating claims to belief. And any out-of-the-way thing is to be believed, if to prove it some monstrous thing is affirmed to have been achieved, though in the way of adultery and murder. They appear to err in supposing that miracles are as indispensable in propagating a system of religion, as in instituting it at first. The professed miracles upon which Hindooism is built, they allege to be quite sufficient, in concurrence with tradition, to justify their belief, and will go so far as to allow that the miracles we profess to have been wrought by the Saviour and his apostles are adequate to justify our belief, considering our forefathers have believed these things before us. But there remains this difference,—we are propagators as well as believers; they contend that those who propagate a religion, with a view of proselyting, are wanting in the credentials of their office, and consequently deserve to fail, if they cannot work miracles afresh. Another circumstance we frequently have to remark is, that they are quite at a loss in understanding what is *fit* evidence of *moral* and *saving* truth. If a thing is but *wonderful*, they seem not to conceive that any thing else is required. To us it seems admirably ordered, that a dispensation of holiness should be established by such miracles as tended most to illustrate the holiness of God: that an economy of saving mercy should be established by *works of mercy*: and we are able to perceive an inexpressible beauty and benignity in the gospel, which exhibits to us a Saviour, proving himself to be '*able to save us to the uttermost*,' by the power he so often displayed in doing good. And thus, his opening the ears of the deaf, strengthening the decrepid, healing the sick, and raising the dead, afford very powerful inducements why the poor and miserable and blind and naked should cheerfully refer their immortal concerns into his hands. But we speak of all these things amongst

those to whom it has devolved upon us to make them known; but they have *no ears to hear*. I used to wonder at the frequency of our Lord's repeating these words. But the Jews and Bengalees, Pharisees and Brahmans, were very much alike; and we need only advert to our own experience to be well convinced of this truth. 'The natural man (no matter of what nation,) receiveth not the things of the Spirit of God: neither can he know them, because they are spiritually discerned.' When the Holy Spirit takes of the things of Christ, and shews them to men, then the eyes of the blind begin to see, and the ears of the deaf are unstopped."

#### *Heathen Notion of Prayer.*

"An old woman passing by the place of worship while Paunchoo was in prayer, cried out to them all to come away, and not to remain there, for in our prayer there was an *enchantment*. I have often remarked, that however the people may have conducted themselves during preaching, they are generally attentive at prayer time; and I remember dear Brother Chamberlain years ago observing the same thing."

#### *Remarks by Paunchoo.*

"The Brahman Bagengee, after prayer was over this evening, making some remarks on that chapter in Luke, where the Lord delivers the talents to his servants, and not getting through very readily, Paunchoo observed, the meaning of it was to teach faithfulness in our Lord's service; sitting a minute or two longer, he added, 'We are very *idle*. Our Lord used to pray whole nights—we with difficulty pray an hour—we should pray more.' Truly, if great things in the healing of bodily distempers were not to be expected without prayer and fasting, what can we reasonably look for in the way of conversions, among such a people as it falls to our lot to labour among, without an increased spirit of faith and prayer."

#### *Anecdote of Gomeah and Bagengee.*

"I was much pleased upon the whole with an anecdote I heard to-day from Paunchoo, when he, Bagengee, Kassee, and myself, were at Baran-

agore. The poor old man Gomeah, often alluded to in our journals of late, who lived in ignorance seventy-five years, finds, as might be expected, some difficulty in expressing himself in prayer. Paunchoo has worship with Gomeah, Bagengee, and a young lad related to him, at his own house, and each engages in his turn. Poor old Gomeah was one day expressing himself in prayer with great simplicity, and perhaps made use of very homely expressions. The Brahman and the young lad burst out laughing. Prayer being over, Paunchoo reproved them for their improper conduct. They, upon reflection, felt very sorry that they had done so: the Brahman fell at the poor old man's feet, and begged his forgiveness. But in a few days afterwards the Brahman being with Brother Yates, attempted to conclude the service in prayer, and was almost silent before the people. He says he felt himself reproved for his pride in laughing at Gomeah. What struck me in the incident was, the change that must have taken place in his mind. For a proud Brahman, who, some little time before, would have thought himself humbled to have spoken to a poor despised Feringee, as these people are called, to seek pardon at his feet, was a matter which required no small change to bring about."

#### *Their Reception into the Church.*

"Our church-meeting the other day was very interesting. Both Bagengee and Gomeah gave in their experience, and were received. Gomeah, in a very artless manner, told us the way he first came to hear the word of God—how ignorant he formerly had been,—how he had gone on, and what had been his feelings since he had received the gospel. The tears flowed down his cheeks while speaking of Christ; 'but I,' he says, 'what can I, with my sinful mouth, say about *Him*? But I think (says he,) I have found *something*—I think I have. What more can I utter?'

"Bagengee has not a very ready utterance, but in giving in his experience seemed less able to express himself than usually is the case. Asking him something about *humility*, and other things connected with his change, he replied, 'It was not very easy for a *fat, or proud, Brahman* to go through the *eye of a needle*.' He found it difficult, he said, to say much as to what

he felt, or thought he understood; for the religion of Christ, he said, was altogether of a different nature to any thing else in the world. He observed, in reading the scriptures, that Christ himself spoke of himself more often as the Son of man, than as the Son of God. By which he thought an example of humility was left us; and how then was it possible for the disciples of Christ to speak of themselves too meanly? The way in which these things were spoken gave them very considerable interest at the time. I trust they may both continue faithful."

#### *Interruptions in Worship.*

Feb. 21.—“We had very good attendance at the place of worship this morning; forty or fifty persons, most of whom were seated on the floor at once: some very attentive, and heard a great deal. Much annoyed by an impudent boy, who though not more than ten years of age, was quite sufficient in the hands of the devil to make me feel as I ought not, and to disturb the whole of the people. Advanced a step or two further, in endeavouring to bring home conviction of sin to the mind, when we were stopped short, and harassed with—‘Well, you speak about sin and holiness;—what is the difference between them?’—‘Sin, the transgression of God’s law—and that we were all transgressors was evident, and therefore it became us to seek salvation.’—‘Well; but who is the cause of sin?’ *Missionary.* ‘Who do you think?’ *Beng.* ‘God, to be sure; who else? There is neither good or evil, but what he does it. Who am I? I can do nothing, either good or evil.’ This, and *much more*, and all with inconceivable levity. If we were not hardened in a very considerable degree ourselves, by the frequent recurrence of these horrid blasphemies, they would be hardly bearable. These, and many other expressions we are daily in the habit of hearing, are among the *hard speeches* which ungodly sinners utter in this part of the world, and for which the Lord may be expected to take vengeance when he shall come with ten thousand of his saints. Oh! that we who speak in the name of Christ to this *untoward generation*, may be then *clear from their blood!*”

#### CUTWA.

INTELLIGENCE from this station, of a very recent date, fully confirms the favourable intimation respecting it, contained in the letter of Dr. Carey, published in our last Number.

SINCE I wrote last (says Mr. W. Carey, under date of Sept. 7th last,) I am happy to say that we have lately had a stir amongst the people around; but what it will come to is hard to know. Lately some respectable women called Brother Kangalee’s wife, and begged her to instruct them in the ways of truth, saying, that through fear, they could not attend our public preaching, but that they had often done it by stealth, pretending to be going about some other job. These women are related to people who are respectable in life, and they are afraid openly to declare their sentiments, lest they should be outcasts at once. At a place not far from Cutwa, called Dewangunge, our native friends were, one warm day, seeking a cool place to stand and preach the everlasting word; but being very thirsty, they asked a person who was standing in the street near his house for a drink of water. This poor man had often heard the word, and had also taken tracts to read; but his mother, an old woman, would not allow him to read such things in the house, and was much against his hearing the word; but when he took our friends in to give them a drink of water, she was present. The brethren sat down and talked about the contents of the tracts, and about the way of life: this old woman heard for some time, and then said that she did not know that it was such good news. It is hoped that she will now admit the word to her house, and not be against her son’s reading the word of life.

On the 13th of April, Brother Sutton, (who had come on a visit, with the native friends and myself, went to a large fair at Augerdeep, where we preached to thousands and thousands nearly the whole day, and gave away a great many books. We were obliged to check their eagerness in taking them, as great numbers were thus destroyed; O that some good may be done by the seed then scattered! It seems to me that these immense fairs are much smaller than they used to be; I also think that the people are

getting wiser day by day, and that many keep away, because they are convinced of the folly of such things. The river has also, in the last five or six years, washed away the chief temples of almost all these fairs, which I think has opened the eyes of many to see that all their gods are nothing but vanity. On the 4th of May, as our brethren were returning home from a short distance, where they had been to dispense the word of life, a man of the Byragee cast joined them, and seemed to be much affected with what he had heard; he came talking all the way to Kangalee's house, where he cast away the badges of Satan outwardly, and ate with the brethren. He has since gone home to persuade his wife to join him, but has not returned yet. Some time back an old man came as an inquirer, who had heard the word from Mr. Thomas about nineteen years ago; his relations have taken him back, but I hope he is a true seeker after life. This is one instance of many, that the word of the Lord will not return void, although we may have to wait long before we see any effect. On the 22nd of June, had a very large concourse of people at Cutwa, to bathe in the Ganges; being rather poorly, I did not go out myself, but the native brethren had two days hard work in preaching and giving away books. They were well received. Many persons through the days of the fair came for books to my house, who were all supplied. A Brahman, some time back, promised our native brethren that he would renounce all his old ways, and come and join them, as he was convinced that Jesus Christ was the only true Saviour; but I have seen nothing of him since. Things of late have been much more encouraging than for some time past. While I have been writing this, four persons have called from a distance for books, and have taken them away, seemingly much pleased.

Last month I had the pleasure of baptizing three persons, who belong to the native christian families. I hope also soon to baptize three or four more. Thus the Lord has of late been and is still blessing us. Our meetings are well attended; sometimes the congregations are large and attentive. Mrs. Carey, I am sorry to say, has, some time ago, been obliged to give up the Female School, but she has been thinking of making another attempt; and as she intends to have it in the town, I hope it will succeed. I wish schools and

places of worship were set up in all parts, they would do much good.

I am sorry to say, that I have lately been rather poorly with an enlargement of the liver, which will keep me in doors more than I could wish; but I hope I shall get the better of it with care.

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### DIGAH.

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*Extract of a Letter from Mr. Rowe to Mr. Dyer, dated*

*Digah, Jan. 2, 1823.*

I HAVE already informed you that our native brother Nainsook has spent about a month with our native brethren. During this period they have visited from twenty to thirty villages, some of which are on this and some on the other side of the Ganges. To many of these places they have repeated their visits several times. From what I have lately seen in Nainsook, I am more pleased with him than I have ever been before. He has improved greatly under the tuition of our late dear brother Chamberlain. For a young man, he commands a great deal of respect among his countrymen, and is a very acceptable preacher. After hearing him, the natives generally express their approbation. He possesses an aptness to teach, and in addition to this there is something mild and humble in his demeanour, which gains upon the affections of his hearers. I think his heart is in the work, and that he feels a pleasure in being incessant in going about to do good to the souls of men. On his return from itinerant journeys, during which he has met with much attention from those with whom he has conversed on divine subjects, I have often heard him exclaim, with much feeling, in the words of our Lord: "Lift up your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." I hope he will ably fill up the place of our departed brother Brindabund. Excuse this digression in favour of Nainsook: it gives me more than ordinary pleasure to see this young man walking in the footsteps of our dear departed brethren who have entered into rest, and I cannot forbear imparting a portion of this pleasure to you. In performing these itinerant journeys our native

brethren have not met with large congregations, except at Hajepore fair. Indeed they choose rather to direct their attention to a few here and there, who are disposed quietly to hear what they have to say, than to exhaust themselves in the midst of a noisy multitude. Under these circumstances the same persons usually manifest a greater disposition to listen to their messages, and their stock of gospels and tracts are disposed of to much greater advantage than they are when snatched from them in a tumultuous crowd. In this way they have been enabled to collect a dozen in one place, twenty in another, from forty to fifty in another, and so on. Sometimes they collect two or three such congregations in different parts of a populous town or village. At one time they meet with hearers under a large tree, at another in the compound of the Zemindar of a village, at another in the bazar or market, and in large places they frequently meet with little assemblies of hearers in the more retired streets and lanes. Several of the natives in our neighbourhood invite our native brethren to their houses, from time to time, to converse with them respecting the gospel. This outline will give you an idea of the nature of our labours among the natives. Very few attend the stated means of grace in Hindoost'hanee, and our principal means of making known the Saviour is that of embracing every opportunity that offers from day to day of conversing with individuals who are disposed to attend to what we have to make known to them. The brethren observe, respecting their recent labours, that they have met with but little opposition, and that opposition is generally made by Mussulmans. The Hindoos are much more disposed to hear them than the disciples of Mahomet. Among the Hindoos they sometimes meet with an individual or two who come to hear them for the express purpose of caviling and reviling; but in general they are treated with respect, and not unfrequently with great cordiality. I will give you a few examples: When they were one day visiting some villages, they met with twenty or thirty persons seated together on the ground: the brethren

went up to them and asked if they would hear a word about the Son of God? Six or eight of them replied: "We are drunkards, (which was in reality the case,) we do not want to hear you." On going a little farther, they met with about the same number of Byragees, to whom they put the same question. One of them replied: "What have you to say about him?" They then engaged in conversation on this subject. Some of them said they had heard these words from Kureem, at Digah, some years ago. Two of the company then insultingly ordered them to be gone. Another said, "This book of which you have been speaking is already in my house, and if you will give me another I will not despise it." A Brahman, who lives about half-way between this and Monghyr, has lately repeated his visit to us. He maintains that all religions are good, and in conformity to this opinion he accompanied our brethren to Hajepore fair, and other places, where he warmly recommended the gospels and tracts they distributed. On the other side the Ganges they met with a native school-master who had been employed in that capacity by Mr. Martyn. He and some Zemindars solicited that I would set up a school in their village. A Moonshree came to them at the fair, and said: "You are speaking of Jesus Christ—I have a tract containing the life of Christ.—Christ is the true Saviour." Pointing to the New Testament, he asked the brethren if they could perform what was required of them in that book. They replied: "By the help of God we do as much as we can." Some men then took the Moonshree by the arms, and forcibly led him away. Soon after he returned again with a Zemindar and others. The Zemindar addressed the brethren: "Who are you?" The brethren: "Christians." Zemindar: "Your words are not good words. No good will arise from attending to these." A bystander said to the Zemindar: "Oh! Maha Raj, these are good words." The Zemindar reproached him by saying: "I suppose you also will become a Christian." The Moonshree said: "I will sometime go to Digah to see you." They then led him away as before.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1824, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Joseph Bradney, Esq. late of Clapham Common.....		200	0	0
Do. of Mrs. Jane Sharp, late of Maryport, 10 0 0 }		8	17	2
Expenses 1 2 10 }				
Kingsbridge, sundry Subscriptions, &c. by Rev. J. Nicholson		11	13	4
Quarterly Subscriptions, Fen-court, by Mr. Mundy.....		1	16	6
Western District, Auxiliary Society, by Rev. R. Horsey :				
Exeter, Subscriptions, &c.....		13	16	0
Aberdeen, Auxiliary Society, &c. by Mr. W. Thomson.....		15	14	6
Balnacettle. (N.B.) Female Society, by Rev. Mr. Gilmour..		1	10	0
Bluntisham, Friends at, by Rev. Samuel Green .....		5	2	0
Kettering, Auxiliary Society and Subscriptions, by Rev. J. K. Hall.....		23	4	2
Garway, (Herefordshire) Friends, by Mrs. Rogers.....		2	17	2
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Calne .....	1 17 0			
Chippenham....	5 0 0	Lymington		
Chittern .....	2 14 3	and its Vicinity	12 10 0	
Christchurch ...	3 10 0	Melksham ....	7 10 6	
Devizes.....	23 16 4	Salisbury,		
Lacock .....	2 7 0	Gardner, Mr....	2 0 0	
		Westbury.....	5 2 0	
				66 6 1
Alexander Haldane, Esq. Hatcham House .....	Donation	2	0	0
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Mr. F. Duerden, Bermuda, by the Secretary.....	Donation	5	0	0
Mrs. Swinscow, by Mrs. Carey, Boxmoor.....	Donation	1	0	0

## TRANSLATIONS.

Mrs. King, Birmingham.....	Donation	20	0	0
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## SCHOOLS.

Mrs. King, Birmingham, for Kingston Free School... Donation	10	0	0
Mr. John Deakin, Do. for Do. Do. .... Donation	10	0	0

## FEMALE EDUCATION.

Dundee, Penny Society, Westport District, by Mr. Eason....	10	0	0
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## TO CORRESPONDENTS.

THE Thanks of the Committee are returned to Rev. S. Bulgin, Poole; Mr. William Ellis, Newtown, (by Mr. Walkden,) and Mrs. Williams, 18, Great Winchester-street, for a quantity of Magazines, &c. for the use of the Mission.

Our respected Correspondent at Manchester is informed, that his obliging letter and remittance have been duly received.

The request from St. Mary's, Scilly, shall be complied with; but, surely, the postage ought to have been paid.

If our friend in Oxfordshire had known as much of certain 'gentlemen from India' as we do, he would have neither been surprised or alarmed at the report that Missionaries hire converts at the rate of Half-a-crown each! Some of the class to whom we refer have roundly asserted that Hindoo widows are never burnt with their dead husbands; while others have sagaciously doubted whether there are any Missionaries in India at all—they never saw them! Would B. H. have us publish answers to such assailants as these?

*Erratum.*—The sum for Female Education, entered last month, as from "Young Ladies, by Rev. J. Morgan, £23 17s."—should have appeared as follows: "Young Ladies in Birmingham, for the Birmingham School at Calcutta, £23 17s."