

Missionary Herald.

CONTAINING

INTELLIGENCE, AT LARGE, OF THE PROCEEDINGS AND OPERATIONS

OF

THE BAPTIST MISSIONARY SOCIETY;

AND RECORDING

THE PRINCIPAL TRANSACTIONS OF OTHER SIMILAR INSTITUTIONS.

BAPTIST MISSION.

Extract of a Letter from Dr. Carey to Dr. Ryland, dated Serampore, the 11th of April, 1818.

I wish I could possibly find leisure to communicate to you all the good things which are taking place in this country. Brethren Adam and Sutton, with sister Sutton, are safely arrived, and will soon proceed: brother Adam to Surat, and brother Sutton to Orissa, (I believe to the town of Cuttack, which is the capital of the province, and by far the most eligible station for a mission.) About a month ago, brother Ward took a journey to Chittagong, to see the brethren there; who, by the death of De Bruyn, (who, you will before this have heard, was murdered by his interpreter,) were left as sheep without a shepherd; he appears to be greatly delighted with them. The whole number baptized there of the Mug nation (or Arakaners,) is ninety; all of them now living. Of these brother Ward has baptized eighteen, since he has been there; and has appointed readers from among themselves; brother Peacock is gone thither to superintend them. De Bruyn laboured among them, loved them, and as it were laid them in his bosom. They speak a dialect of the Burman language. Indeed they were formerly Burman subjects, but the year I arrived in India, they fled from the tyranny of the Burman Government to take refuge among the English, and Government assigned them the whole of the country south of Chittagong, for about 100 miles, to Ramoo, the frontier town.

Brother Carapiet Aratoon came here some months ago, and after staying a

little time, expressed a wish to go by land to Surat, a journey scarcely thought practicable; his intention was to preach, and distribute the word of God all the way. We encouraged the undertaking, and furnished him with books, &c. for the journey. We received letters from him till he got to Allahabad, but had not for a long time heard of him, when I received a letter last week from General D. informing me that he was in his camp at Toda, near Ooduyapoor. The General had treated him very kindly, and asked him to breakfast and dinner with him. An escort of Sepoys was proceeding to Kato, the next stage, from which another would proceed to Rampoor. The General kindly furnished him with provision, and put him under the protection of the escort. He gave him a letter of introduction to Zalem Sing, Governor of Kato; and another to Brigadier-General Sir John Malcolm, by whose camp he would pass, in all probability. Sir John Malcolm is personally acquainted with us, as was General D: this secured their good will. Carapiet was within a month's journey of Surat. About the time he left us, the army took the field to oblige the native powers, (Scindia in particular,) to unite with us in suppressing a number of predatory hordes, who for some years past have plundered the frontiers to a great amount, and committed most horrid cruelties. These people, after plundering our possessions, fled with their booty to the countries of the native princes, who, for a share of the plunder, protected them; the war was commenced to prevent this protection. Carapiet had, therefore, to go through the seat of war, and to run the risk of these plundering parties. Indeed General D. observed, that had not an

escort been going in that direction, he could not have proceeded, as the whole country is infested with bands of robbers, who seize upon all travellers. Thus mercy has prevailed on our brother's behalf.

Letter from Messrs. Lawson, Eustace Carey, Yates, and Penney, to the Committee, dated Calcutta, April 17, 1818.

DEAR AND RESPECTED BRETHREN,

We lately intimated to you our intention of transmitting to you, at suitable intervals, a short memorial of our circumstances and engagements as your missionaries in this city. We now, therefore, enter on the pleasing task, and do it with the greater cheerfulness, from the conviction we have, that your hearts are deeply interested in whatever is connected with the welfare and success of missionary work.

From the shortness of the period in which we have been unitedly engaged in this work, an extended or very important account cannot be anticipated; yet, considering this, our efforts have been successful to as great an extent as could be reasonably expected. We are aware of the difficulty of conveying to you a clear and exact idea of the state of things as they exist in this country, as the inconsistency and levity of the native character are such as seldom to warrant those conclusions which might otherwise be drawn from certain pleasing appearances. We wish not, on the one hand, so to represent things as to excite hopes which might never be realized; or, on the other hand, so to under-rate the present aspect of things, as to suppress the joy and gratitude of those who are anxiously concerned for the salvation of the heathen. Without any affectation of modesty, we do think it a delicate thing for persons to write at all about their own personal engagements, therefore, if we should ever communicate any thing irrelevant to our work as missionaries, we trust your wisdom will never suffer it to appear in public; and for whatever accounts we may give concerning our missionary employments, if they are correct, we hope the obligations resulting from our relation to you, will serve as a sufficient apology.

Respecting the chapel in Lal Bazar, we think the congregation is upon the increase. A considerable number of strangers have lately attended; among whom we have with pleasure observed many American gentlemen, and, through their politeness, we have an easy com-

munication with our friends at Boston, Salem, New York, and Philadelphia. A brother from Serampore preaches in the morning, and one of us in the evening. In the last three months, four have been received, four restored, and one excluded. This latter is a case of a peculiarly painful nature. It is that of a young man who was educated in the Benevolent Institution, and who, about two years ago, made a creditable profession of religion, and was, with much approbation, received into our fellowship. Until very lately he had conducted himself with much regularity and consistency; but we have to lament over him now as a distressing instance of human inconsistency and frailty, for he is at present under sentence of transportation for seven years, being convicted of forgery on a house of agency in Calcutta. Nor have we the hope at present of bringing him to repentance, as he still persists in denying the crime proved in court against him.

At Fort William we preach three times in the week, twice on the Sabbath, and on Wednesday evenings. The congregation here, we are thankful to say, was never more flourishing. The soldiers, with several of their wives, seem to hear the word with very serious attention, and we have good reason to hope that a great work has been wrought amongst them. In the last month, there has been considerable increase of attendance, and there are many pleasing appearances to encourage us now in our labours, and we trust will prove matter of solid joy to us hereafter. The church was never in a more desirable state, for the brethren of the 59th regiment exemplify much of the spirit of the gospel, in the harmony and peace that prevail amongst them, and in their diligent and constant attendance on the means of grace. Within the last four months eight have been received, and one excluded.

We have, since our union, renewed our labours at Dum Dum, a place about eight miles from Calcutta, where are a few brethren in the Artillery cantonments; here the attendance is very small. When we first went, we had from ten to sixteen hearers, and now, on the average, we have from thirty to forty. Out of this small company, one died this week. It was but about a month or five weeks previous to his death, that he began to attend the place of worship. He was a very athletic man, but was taken off very suddenly by an attack of the *cholera morbus*; a disease which frequently removes people in the space of a very few hours, and which has, for

these last eight months, been a most dreadful scourge to this country, and has swept away many thousands of its inhabitants. The above-mentioned person was formerly much opposed to divine things, but from his first attendance with the brethren in the meeting-house, he appeared deeply impressed with their importance, and was never known afterwards to neglect any opportunity of worship, either at the regular times of preaching, or at the private meetings for prayer which they have among themselves. He evinced such a change of temper and deportment, as led his comrades to entertain hope that he was prepared for eternity.

Before the return of brother E. Carey from Digah, in consequence of the illness of brethren Yates and Lawson, the preaching of the jail was obliged to be discontinued; nor have we felt it our duty at present to recommence it, as the distance from Calcutta is very considerable, as the number of attendants since Mr. Gordon resigned his office as jailor has not averaged six, and as we thought we could better serve the purposes of the Society by transferring, as much as possible, our labour and time to the native department.

We have, according to intimation given in our last, commenced building some Bengalee houses for worship among the natives. We have already two of them finished. They are made of mats, with bamboo posts, and straw thatch. The natives are not afraid to enter these humble meeting-houses. They are built in opposite directions, and far distant from each other, and in situations most favourable for attracting the people, being by the sides of much-frequented roads, and in populous neighbourhoods. We have had worship in the one erected in Entally, for these six or seven weeks past, and have been much encouraged by the numbers which have attended, and by the apparent concern with which they have sometimes listened to the word of God. We have had worship in the other, which is situated in Mungla, the last three Sabbaths; and as this is a more populous place than the one in Entally, we have had a more numerous attendance. In consequence of the preaching here, already the good effects have been witnessed; for nine persons, at two different times, have visited our brother John Peters, for the sake of farther inquiries on the subject of the gospel. Before these places were erected, when we had worship in the streets and lanes, among the native population, we were often able to collect a

considerable number of people, sometimes to the amount of 200, and upwards, and generally found them very attentive to hear, and always eager to receive tracts, gospels, &c. And if they were but as concerned to reduce to practice the truths of the gospel, as they are ready to acknowledge them to be truths, we should have little else to do but to rejoice in our labours, and should then contemplate the time as fast approaching, when we might indulge ourselves in the rapture of Isaiah, and exclaim with him, "*Break forth into joy, sing together, ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.*" Isai. lii. 9, 10.

But we have abundant proof that their attention does not commonly arise from their considering the subject important; but from a certain indolence and mental vacancy, leading them to listen to any thing that will pass away an idle hour: and that the concern which they sometimes express to us, after hearing what has been read or spoken, does not arise from a deep and firm conviction either of the falsehood and folly of heathenism, or of the truth and importance of Christianity; and hence it leaves them without inducing them to make any efforts to relinquish the one, and embrace the other; or if, in a few instances, the poor idolaters have been constrained to make some efforts, these have been so languid and transient as to leave them in the possession of no material advantage. The following is a melancholy instance of the truth of these observations. A few weeks ago, when brother Yates was out with brother John Peters, preaching in the streets, a young Brahman of very pleasing manners, and apparently of a most ingenuous mind, came forward, and confessed before all the people very freely his conviction of the truth of the gospel, and his determination to cast off idolatry. He followed us to our own house—told us that he maintained himself and his friends by what he gained from performing Brahminical rites, but that he was willing to relinquish every thing for Christ. But alas! he said, "Let me first go and bid them farewell which are at home." He went, but never returned. However, we wish to persevere in the use of those means which God has appointed for the accomplishment of his purposes; and though our obstacles may be many, and of a very discouraging nature, yet we are assured he will in time

grant success to the feeble efforts of all those who are conscientiously engaged in promoting his glory.

We have at present only two native schools under our superintendance. These, we are happy to say, are in the same state relative to the number of boys, and are in as good a condition as is to be expected in schools of this kind. We hope our next letter to you will contain an account of something more extensive and efficient in this department. What steps we shall take for this purpose, we do not at present precisely know, but shall certainly embrace the most favourable and speedy opportunity of accomplishing something farther in the establishment of native schools.

The following short account may serve to show the state of the Benevolent Institution. It contains about 300 children: 230 boys, and 80 girls. In this Institution are children from almost all climes. Here is an assemblage of Europeans, Anglo-Indians, Bengalees, Musulmans, Chinese, Malays, Africans, and Jews. They are the children of the most indigent inhabitants of Calcutta. Such a variety of casts, thus collected together, form a novel and interesting spectacle; and, considering their extreme poverty, they make a more decent appearance than the children who attend schools of the same nature in England; nor are they far behind them in improvement and general deportment. The prevalence of vice amongst a community in which the grossest corruption of manners is hardly deemed sinful, or even disreputable, raises a powerful obstacle in the way of improving the morals of the children, who are no sooner out of school than they are placed in the vortex of all that wickedness which a Christian education tends so happily to counteract. We need scarcely mention, that the parents of most of the children being Roman Catholics, is another hindrance to their moral and religious improvement. Respecting their accomplishments in reading, writing, and arithmetic, we must refer you to the Report of the Institution, which will be soon forwarded to you. A separate room for the girls is now nearly finished. Hitherto the girls and boys had been in the same room separated only by a slight partition which did not correct the inconvenience of two schools being carried on at the same time. It is pleasing to find, that some of the elder boys, who have now good situations, behave with credit to themselves, and two or three appear to be seriously inclined.

Having thus stated what are our pre-

sent engagements, and the prospects of usefulness now opening to our view, we shall proceed to lay before you an account of our endeavours to enter upon a wider field of action, with as little expense as possible to the Society.

It seemed to us desirable that an attempt should be made amongst our friends, to raise a fund for enabling us to labour more particularly among the heathens, without applying to you for the means. It was mentioned to one, and then to another, till at length we learnt the sentiments of the congregation, who expressed their surprize that nothing had been done before of this nature, and their assurance of cordial co-operation.

We deemed it, therefore, our immediate duty, while the subject was fresh upon the minds of our friends, to organize a society; and in a fortnight from the time when the thought of doing something in this way was first mentioned, "The Calcutta Baptist Missionary Society, Auxiliary to the Society in England," was formed, to the satisfaction of a numerous and respectable assembly of friends, at the house of our brethren in Boitaconnah.

As it is the first of your Auxiliaries in the East, we have thought some account of its formation may not be altogether uninteresting. Notice of the meeting had been previously given twice from the pulpit; and at eight o'clock on the evening of the 2d of April, the hall appointed as the place of meeting was more than comfortably filled. The latter part of Rippon's 420th hymn was sung, and supplication was offered to God, that he would

"Smile on each divine attempt
To spread the gospel's rays."

The order in which the meeting was conducted, will be seen in a printed paper of Rules, &c. which accompanies this letter. We cannot, however, withhold ourselves from mentioning a note sent by one of our friends, as it serves as a specimen of the zeal and spirit with which the objects of the Society were entered upon.

"DEAR SIRs,

"I am exceedingly sorry I cannot to-night attend your very laudable meeting to form an Auxiliary Missionary Society for the dissemination of the blessed gospel among the heathen; and more so that my means of contributing towards the support of the expenses necessarily attendant upon such an undertaking are so very limited. But while I so much

lament my inability, I am yet willing most cheerfully to add my mite to that of others who shall come forward on so important an occasion; and beg you will, for that purpose, have the goodness to put me down under the head of Donations, for one hundred rupees; and the sum of eight rupees, under the head of Subscriptions, as a monthly subscriber.

"And as Mrs. Gilbert thinks it incumbent upon her to add her mite, she begs you will likewise put her name down as a monthly subscriber of five rupees.

"Wishing every success to the undertaking, and that you may live long to see it prosper in your hands, I remain,

"Dear Sirs,

"Your very obedient servant,

J. GILBERT."

The whole transactions of the evening seemed to please, in a high degree, every person present: nothing but unanimity prevailed. Several, who had never been introduced to us before, now came forward with their assistance; and we were not a little pleased to observe in the company some American gentlemen, particularly one who was well acquainted with our beloved brother Johns, during his residence at Salem, in America. These came forward to contribute of their substance, and seemed as pleased to see us in these dark places of the earth, as we were to see them. The business of the meeting being concluded, the assembly rose with one accord, and, with evident feeling, sang

"All hail the power of Jesu's name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all!" &c.

The Divine benediction was again implored on this infant Society, and on a similar one recently formed by our Pædobaptist brethren, and on all the attempts made by Christians of every denomination to spread abroad the glory of the Redeemer among the heathen.

Thus ended our first meeting, and our friends, to testify their pleasure, entered their names in our subscription-book in such a manner as to give us fair promise that effectual aid will be rendered to our Society at home, by their friends in India. Donations amounted to 608 sicca rupees; annual and monthly subscriptions, taken together, amounted to 1356. Persons are still coming forward to enrol their names on our lists; and, with real pleasure, we here insert a letter received from our highly-esteemed brother, the Rev. H. Townley.

"MY DEAR BROTHER,

"Will you kindly allow my name to be put down to your Auxiliary Missionary Society for 100 rupees donation, and four rupees monthly subscription? My unfeigned prayers are, that God himself may be the evident patron of the Society.

"Yours affectionately,

H. TOWNLEY."

"47, Bow Bazar, April 6, 1818."

Our excellent brother Gordon was, as he always has been when any labour of love is to be accomplished. From his family alone we have 150 rupees donation, and 20 per month subscription. Others have been equally generous. We now close this protracted account, by adding a letter from one of our old church members.

"April 3, 1818.

"MY DEAR FRIEND,

"I put myself down last evening, 'A Friend,' 50 rupees per annum, which I now beg to send in advance, for myself and family; and although a trifle, it carries with it my prayers that the God of grace and glory may bless and sanctify it to the laudable purposes it is intended to promote. The work is his own, and must be glorified; yet he uses means, and what a blessed thing it is to be made the least instrument in promoting his glory by these means. The Lord be with you and all your house constantly, is our united prayer; while I remain,

"Yours most faithfully,

T. E. PITMAN."

"To the Treasurer of the C. B. M. A. Society."

Since collecting the above materials, a Branch Auxiliary Society has been formed amongst our brethren and friends in the 59th regiment, Fort William. It consists already of more than 50 members, and bids fair to be a flourishing Society; and we have no doubt that our brethren in other regiments will soon follow this noble example.

And now, dear brethren, we conclude. It is our constant prayer that all your labours and anxieties for the welfare of the poor heathen may be compensated with a rich harvest of souls. We shall reap if we faint not.

We remain,

Your ever affectionate brethren,

JOHN LAWSON, WILLIAM YATES,
EUSTACE CAREY, JAMES PENNY.



DESCRIPTION OF THE HINDOO IDOL SHIVU.

The figure engraven above is one of the representations of SHIVU, or SEEVA, the Destroyer, who has the second place among the Hindoo deities, though in general, in allusion to their offices, these three gods are classed thus: Brumha, Vishnoo, Shivu. In his character and history, as detailed in the pooranas, he bears a strong resemblance to Bacchus, or rather to Bacchus and Priapus united.

To this abominable deity, who is said to have no less than 1,000 different names, the Hindoo mythology is indebted for one of its principal and most appropriate ornaments, the worship of the *lingu*, or *lingam*. These temples, says

Mr. Ward, (*View of Hindoo Mythology*, ii. 16,) in Bengal, and many parts of Hindost'han, are far more numerous than those dedicated to any other idol; and the number of the daily worshippers of this scandalous image, (even among the Hindoo women,) who make the image with the clay of the Ganges, every morning and evening, is beyond comparison greater than the worshippers of all the other gods put together. *

* On the nature of this particular species of worship we cannot, for powerful reasons, be more explicit in this place. Those of our readers who wish

Every year, in the month Phalgunu, the Hindoos make the image of Shivu, and worship it for one day; throwing the image the next day into the water. This worship is performed in the night, and is accompanied by singing, dancing, music, feasting, &c. In the month Maghu also, a festival in honour of Shivu is held for one day; when the image of this god, sitting on a bull, with Parvutee (his wife,) on his knee, is worshipped.

The ceremonies of swinging, with iron hooks inserted in the back, piercing the tongue, sides, &c. as performed in the month Chaitru, are intended to do honour to this pretended deity, whose deluded self-torturing followers expect that Shivu will bestow upon them some blessing, either in this life or in the next.

Christian reader, does not your heart burn within you, at the thought of millions being enslaved to such infernal superstitions as these; will you not unite your efforts in the aid of those who would teach these miserable degraded beings that *godliness only hath the promise of the life that now is, and of that which is to come?*

From the letters subjoined, our friends will learn the safe arrival and favourable reception of Mr. and Mrs. Kitching, at Jamaica.

Extract of a Letter from the Rev. Christopher Kitching to Dr. Ryland, dated

Kingston, Jamaica, Oct. 3, 1818.

HAVING obtained help and protection of the Lord, we have been brought in safety to the land of our destination. We arrived on the 18th of August, in perfect health, and were kindly received by Mr. and Mrs. T. at whose house we remained till Friday last. All the brethren appeared overjoyed at our arrival. They enquired very affectionately after Mr. Coultart, and were glad to hear he was better. I have met with the class leaders of our denomination three times since my arrival. I have not been able to obtain a license to preach as yet, and therefore have never attempted it; but I am not without the hope of obtaining it the first time the council meets, and this will be the only medium [of gaining permission] till the quarter sessions, which will be held on the third Wednesday in November. I called on two of the magistrates last Monday, who received

for more information, are referred to the work just quoted, and to the second part of Mr. Fuller's Apology for Missions in India, page 110.

me very kindly, and wished me to wait on the council. This I intend to do on Monday, if they meet, and in the mean time will not forget to plead with the Lord to grant me favour in their sight. We are much obliged to you and the rest of the society, for all their kindness to us, and hope our conduct will be such as to deserve a continuance of it.

Extract of a Letter from a Friend in Jamaica, to Mr. Coultart.

Jamaica, Oct. 2, 1818.

We were rendered very happy by the arrival of Mr. Kitching and his partner. It was quite an unexpected circumstance, but not the less gratifying on that account. I have much confidence that they are formed for the situation in which it has pleased God to place them. Many will be their difficulties for some time to come, but they must not be cast down. Eventually they will see the prosperity afforded through their means to the church of the Redeemer. The people seem to have received them most cordially. They have taken a small house at the back of where Mr. Compere used to live, near the camp road, and seem likely to make themselves pretty comfortable. The sessions being so distant will be a delay to the commencement of his labours; but I do not think they ought to be commenced too soon after his arrival; and he will have time to make himself acquainted with local circumstances, so that no time will be lost, and his health will then have got a little more equal to exertion. My hopes are much raised by the interest which the Jamaica cause has created in England; they cannot, I think, be disappointed.

LONDON MISSIONARY SOCIETY.

DEPUTATION TO AFRICA.

THE directors of this society having found it necessary to appoint a deputation to visit and superintend their numerous stations in South Africa, have prevailed with their brethren, the Rev. John Campbell, of Kingsland, and the Rev. John Philip, late of Aberdeen, to undertake this important trust. They were set apart to their undertaking at Orange street Chapel, on Monday morning, November 9, and sailed from Liverpool, on Wednesday, November 18, in the Westmoreland, bound to Bombay. They are accompanied by Mr. and Mrs. Mault, who are proceeding to Travancore, to strengthen the hands of Mr. Mead in that mission.

NORTH AMERICA.

EDUCATION OF AFRICANS.

THE spirit of active benevolence has been roused among the friends of religion in the United States of America, on behalf of the poor Africans residing among them. There are computed to be a million and a half of these people in the union—a very large proportion of whom, we regret to say, are in a state of slavery. Three distinct societies have lately been formed, however, one at Philadelphia, another at New York, and a third at Boston, for the purpose

of educating young men of colour to be teachers and preachers to their countrymen. In the list of the executive committee at Boston, we perceive the name of the Rev. Thomas Paul, who visited England about two years since, and is personally known to many Christian friends in this country. We hail the formation of these societies, not merely on account of the direct advantages which, we trust, will attend their efforts, but because we regard them as pleasing indications, that the day is not far distant when our Transatlantic brethren will expunge the foul blot of African slavery from their national character.

Supplement to the Account of Moneys received by the Treasurer of the Baptist Missionary Society, up to November, 1818; received too late for Insertion in the last Number.

FOR THE MISSION.

	£	s.	d.
Tewksbury, Collection and Subscriptions, by Mr. Jones	41	4	2
Birmingham, Cannon-street, Auxiliary Society	103	18	6
Subscriptions	23	2	0
Burslem, Juvenile Society, by Mr. Thompson	21	0	0
Oswestry, by Mr. S. Jones, Penny Society	2	19	3½
Auxiliary Society	4	5	8½
Bridgnorth, Salop, by the Rev. J. Palmer	3	3	0
Whitchurch, Ditto, by Ditto	1	11	6
Upton on Severn, Collection	3	11	0
John Deakin, Esq, Birmingham, a Donation	100	0	0

Legacy of the late Mr Law, £ s. d.			
Ditto, by Mr. Scriven, Exec.	20	0	0
Clipstone, Subscriptions and Collections, by the Rev. J. Mack	23	0	0
Legacy of the Rev. W. Phillips, late of Garrarstone Park, by the Rev. R. Hall	20	0	0
Coventry Auxiliary Missionary Society, by Mr. Oswin, Secretary	20	0	0
Towcester Penny-a-Week Society, by the Rev. J. Barker	9	0	0
Hull, Subscriptions and Collections, by the Rev. I. Birt	67	13	0
FOR THE TRANSLATIONS.			
Irvine Bible Society, by the Rev. George Barclay	10	0	0

This Day is published,

Periodical Accounts of the Baptist Missionary Society, No. XXXIII. containing intelligence from July, 1816, to the end of 1817. Sold by Button and Son, London. Price 1s. 6d.

The List of Subscriptions, Cash Account, Index, &c. will shortly be published, as an Appendix to No. XXXIII.

P.S. Those Friends of the Mission, who are desirous of completing Sets of the Periodical Accounts may be accommodated with any of the preceding Numbers, at half price, viz. Nos. 8, 9, 24, at three pence each.

No. 10, and the Supplement to 31, at four pence halfpenny each.

Nos. 1, 4, 5, 6, 7, 11, 12, 13, 14, 16, 19, 27, at sixpence each.

Nos. 3, 15, 17, 18, 20, 21, 22, 28, 30, 31, 32, at nine pence each.

Nos. 23, 25, 26, 29, at one shilling each.

In the Press, and shortly will be published.

Brief Narrative of the Baptist Mission in India, including an Account of the Translations of the Sacred Scriptures into the various Languages of the East. With Maps illustrating this Narrative, and the Periodical Accounts of the Society. Fifth Edition. Continued to the close of 1817.

Missionary Herald.

BAPTIST MISSION.

CEYLON.

Extract of a Letter from Mrs. Griffiths to a Friend in England, dated Point de Galle, March 4, 1818.

You will perceive by the date of this that we have left Colombo. Mr. Griffiths is now quite alone, and has taken a room, besides our dwelling-house, for preaching in English and Portuguese: he intends also keeping a school there for the natives, and a Sunday school. Here appears a field for usefulness, and I hope his labours will be made a blessing. I cannot help looking back, with gratitude and regret, to those seasons of my life when I was favoured to attend the public means of grace. However, there are streams, even in this desert land, which descend from the river that makes glad the city of God. When I have sometimes accompanied my dear Mr. Griffiths in his visits to the natives, and heard him telling them of that Saviour who is alone able to save them from the wrath to come, I have been able to rejoice in the prospect that we might yet be the honoured instruments of doing some good to our poor fellow-innortals in this country.

Extract of a Letter from Mr. Chater to Dr. Ryland, dated Colombo, March 30, 1818.

I HAVE at present but very few hearers in English. The soldiers are most of them gone to fight with the Kandyans, and of those who remain, the greater part are Wesleyans. One of his Majesty's 83d regiment, of the name of Robinson, has become greatly attached to us; he is much in earnest in attending the means of grace, is quite desirous of joining us, and I hope truly serious. Our friends of his Majesty's 78d regiment, who are now at Trincomalee, appear to stand fast in the Lord. Our Portuguese preaching, both in the

Fort and in the Pettah, (the part of the town outside the fort) is pretty well attended; and by some I hope in that way that will be to their everlasting profit. Two were to have been baptized yesterday week; but one of them, a female, met with more persecution than she was prepared to endure. She continues to hear, but is kept back from baptism. The other candidate was Mr. Hoffman, who is in our constant employ as a writer. I trust he is one that has believed with the heart unto righteousness, and with the mouth has made confession unto salvation. Brother Siers is on the point of being married; the young person of whom he has made choice, has much appearance of seriousness, and what she is in appearance I hope she will prove to be in reality. Brother Siers lately went on an itinerating trip to Matura: in most of the places he visited he had many hearers. In Galle his preaching was attended by crowds of people: they are very desirous of having him to reside there, but to this there are many objections. To make such long itinerating journeys we find attended with too much expense; but we have now in contemplation a plan by which we hope to go as far as Amlangoddy, a large village, fifty-three miles from hence, and more than twenty-three from Galle, at least monthly. We wish to reach this place, if possible, because there are many Boodhists there; but if we cannot reach this place, we hope to get to Bentotte, where there is a very large church, which is very seldom supplied, and which is fifteen miles nearer to us than Amlangoddy. I have more than once mentioned these missionary stations to you, and I hope you will not forget them. I am persuaded there are no places in the world that afford a more immediate prospect of usefulness than these. I intend, if possible, to visit them in turns with brother Siers; and in this way I hope we shall continue to sow in these barren fields till we obtain strength to cultivate them in a better manner. I hope you will ere long send us more help from home, and that

the Lord will soon raise up more on the spot.

Two of our highly-esteemed American brethren are now at our house, laid aside by sickness from their delightful pursuits. They are brethren Warren and Richards, both afflicted with an affection of the lungs. The former, about three months ago, was brought down to the very gates of death; he had a bleeding of the lungs for several days so violent that his life was in momentary danger. Through a Divine blessing on the means he escaped, and still lives. After remaining three months unable to use his voice, he again, to our no small astonishment and delight, articulates so as to make himself distinctly heard across the room. Brother Richards has not been so violently attacked as brother Warren, but his symptoms are very threatening. The physicians say, that the only means from which either of them can entertain any hope of recovery is a long voyage. Providentially some transports are just about to sail for England, and touch at the Cape. His Excellency the Governor has given them a passage, and they expect very soon to embark for the Cape. They have sought Divine direction; they have sought the Lord in all their ways, and I trust he has directed their paths. His blessing, I hope, will accompany them, and that we shall have to welcome them again to this place in the enjoyment of health and comfort.*

JAVA.

Extract of a Letter from Mr. Phillips to the Rev. Henry Page, dated Samarang, June 29, 1818.

DURING my stay at Batavia, I applied to the Malay language, and at the commencement of this year I entered on the study of the Javanese. This language was unknown to Europeans before the conquest of the island by the British forces. A Mr. Crawford has unquestionably made the greatest progress in it; but he has now left the island, and should he ever publish any observations on the language, they will arrive too late to be of any service to the present stu-

* It has pleased the Sovereign Disposer of all events to frustrate these hopes, at least so far as it refers to one of the pious missionaries—Mr. Warren. He died shortly after landing at the Cape of Good Hope.

EDITOR.

dents in it. Mr. Trowt was making a good progress in it; but his removal from the sphere of action, before he had embodied his observations, has proved an irrecoverable loss to us. The Dictionary he had begun to form is valuable, but you will be aware that the first rough copy of a work of that nature must in many points be very defective. Mr. Bruckner has made tolerable progress in it; he began to study it a short time before the death of Mr. Trowt; he has made a translation of the Gospel of Matthew, and if we had a printing press and types, we could begin shortly to distribute the word of life to the Javanese. We are now framing alphabetical tables to send to Bengal by Mr. J. Carey, (who is at Batavia on his way thither from Amboyna) in order to get the brethren there to cast us a sount of types. I keep two teachers; one is a superior Malay scholar, who understands the colloquial Javanese; the other, a Javanese, who understands but little of the Malay. By the assistance of these two men I can read and understand the books on Javanese literature; it is a circuitous plan, but by this I must, for want of a better, be content to drudge. I have begun to compile a Dictionary of the English, Malay, and Javanese; Mr. Trowt's was Javanese and English. A Malay Dictionary, published by Mr. Marsden, author of the History of Sumatra, forms the basis; I copy the English and Malay from him, and in corresponding columns the Javanese meanings are placed. In this work my two teachers are of essential service to me. The Malayan gives the Javanese a clue to the corresponding Javanese terms, and he inserts them in a rough book, which, after examination and close scrutiny, I copy into my Dictionary. I allow no word to be inserted until I am well convinced that they have obtained the right idea. This work occupies a portion of my time every day; in the end it will be valuable, it will be a foundation on which to build and improve. Many errors must of necessity creep in, which an increasing acquaintance with the language will enable me to correct; the various acceptations of many words, and the many nice distinctions in expressing various circumstances which are nearly allied, render it sometimes, however, very perplexing.

I have lately copied a comparative vocabulary of 3000 words in eight languages, viz. the English, the Sunda, the Javanese in both dialects, the Bali, the Lampung, the Madura, and the Same-nap; three of these are spoken in Java, and the others in islands adjacent; at

some future period they will be useful either to ourselves, or some brother who may be sent out by the Society to assist us. A stock of words is secured sufficient for the common purposes of conversation, and a knowledge of them would enable any one to commence his work among the people.

When I consider the great field there is for exertion in these Eastern Isles, I cannot but pray that God would open a way for the introduction of his word among the people. There are twelve or thirteen dialects unknown to Europeans, and into which the Bible must be translated, before all men can read in their own tongue the wonderful works of God. At the eastern extremity of Java is the island of Bali, famous for being the asylum to which the adherents of the ancient system of religion in Java fled, at the introduction of Islamism by the rapacious and destructive sword of Mahomet. Their descendants have uniformly resisted all the attempts of the Mussulman priests to proselyte them, and are to this day heathens of the sect of Budha, whose religion has prevailed in Ceylon, Barmah, Siam, and part of China. They are usually represented as being a bold, generous race of men; their language is related to the Javanese, having one common origin in the *Kawi*, or what is now considered the sacred language. On this island a missionary might be placed to advantage, if we obtain the permission of the Dutch government to pursue our benevolent designs.

I am set on the Java mission; I would not change my situation for any other I know; not because I like the climate or the European society, for both are proverbially bad, but because I have devoted myself to the welfare of the Javanese; and my desire to serve them, ignorant, superstitious, and wretched as they may be, will, I hope, expire only at the same time that my flesh and heart shall fail me, and my spirit shall return to God who gave it.

HINDOOSTAN.

THE following Account of a Missionary Station, founded by Roman Catholics, at Bettiah, in the Province of Bahar, is contained in a Letter from Mr. Thompson to the Brethren at Serampore.

It is now about seventy-six years since Christianity, according to the tenets of

the church of Rome, was first introduced into Bettiah, by Padre Joseph Maria, in the days of raja Dhiroova-shah. A few days after the arrival of this missionary, the wife of the raja fell ill, and was restored to health by his medical aid: this instance proving what a valuable acquisition the missionary would be, the raja prevailed on him to reside in Bettiah, and give up his intention of proceeding to Nepal. The missionary then stated his object, that, according to the command of Jesus Christ, he had come to convert the heathen to the faith of the gospel. The raja so far approved of this, that he gave him the house of his prime minister, who had recently fallen under displeasure. As the rumour of the missionary's arrival, and his abilities, and the raja's partiality for him soon spread, multitudes of all ranks flocked to him, either to hear his new doctrines, or receive medical aid; while a crowd of beggars attended him weekly for their support. Prem-shah, a goldsmith, but for his wealth styled Lak-putee,* well read in the Ramayana, visited him from the first, in order to display his own learning, maintain the superiority of the Hindoo system, and in behalf of his countrymen to oppose the Christian doctrines. Seven years did this champion of the Hindoos maintain a controversy with Padre Joseph Maria,—and in the end publicly acknowledged the folly and wickedness of his own, and the excellency and efficacy of the Christian religion: he did not stop here, but received Christian baptism (as administered by the priest) and became a decided follower of the Lord Jesus Christ as far as his knowledge extended. The wife of this man was never baptized, nor would she be persuaded of the truth of the gospel: she lies buried in her husband's garden, in the village of Siriya. Prem-shah's children, their wives and children, and their children, a large family, are alive at this day; some of this family I had the pleasure of seeing at the house of Bijun-shah, Prem-shah's eldest son, now upwards of sixty; highly respected by the raja and his heathen subjects; though the raja is not partial to the Christians, but rather oppressive. Bijun-shah has a cross over his gate, and he himself wears a metal one.—Padre Joseph Maria lived in Bettiah twenty-five years, during which period six Hindoos more were baptized. Thus, you see, that the work was very gradual, and what renders the fruits of this mission inferior in quality to those of ours is, that for fourteen

* The lord of a lak of rupees.

years the cast was not broken, but allowed to be retained. At length Premshah, the baptized Hindoo, resolutely renounced it, and exhorted his Christian brethren to do the same; alleging that those of one religion should eat together, and not conform to Hindoo customs. On the demise of the missionary, the raja Dhroova-shah, with his wife and daughter, repaired to the house of the deceased, and lamented him with loud cries and abundance of tears as their father; the poor of Bettiah, and a great many others, felt as though they lost in him their common father.

Since then a succession of priests have laboured in Bettiah, the last of whom, Ronaldo, after a residence of thirty years, died last year, and was buried in the church which he had built.

About fifty families (or individuals as heads of families) have been baptized in Bettiah, in the course of this mission; their descendants are living, and belong to the community. Children, from the age of twelve, begin to partake of the sacrament: marriages take place at fourteen. The priest has two hundred bigahs of land given him by the Honourable Company, (as the Christians say,) and this land is cultivated by the laborious Christians, a tenth part of the produce of which they give the priest, and live on the remainder: some families keep carts to serve in the markets for the conveyance of grain; others feed turkeys, fowls, ducks, geese, hogs, &c. Some make umbrellas, and some cheese; others are carpenters, goldsmiths, or shop-keepers; and are altogether so useful in the town that the productions of the Christians form no small part of the grand market held twice a week:—in their dress they do not differ in the least from their heathen neighbours, a metal crucifix excepted.

About forty-seven years ago, Padre Alberto, and three other priests, being expelled from Nepal by the raja, came with sixteen families of Newar Christians, (the fruits of forty years' labour,) and settled in the village of Choortiya, about seven miles north of Bettiah. The raja's sons having resolved on being baptized, and being very frequently at the house of the priests, these circumstances are mentioned as the cause of the failure of the Nepal mission: one of these sons afterwards gave 10 or 20,000 rupees to the Bettiah mission.—The Padre lived thirty years in Choortiya, and died there. He baptized none at Choortiya beside the offspring of the Newar families. Ten families of Newar Christians have since come to Choortiya, but there have been

no additions from the Hindoosthane people.

Bettiah and Choortiya have each a large church, and there is plenty of garden ground annexed to the priest's house, which is likewise commodious and grand.—None of our missionary stations have such churches, missionary houses, and spacious grounds around them.

Two days ago, a village containing fourteen Christian families sent three of their friends for the Hindoo scriptures, and desired I would make them a visit: I did so, and spent great part of the Lord's-day with them. They seemed at a loss to express adequately their sense of this kindness: most of these families have not been married, though called Christian, but are living in fornication, or only with the consent of parents; they said they were heathen, were desirous of being baptized, but that the priest would not receive them because they were poor; and the Christians having nothing to pay him with, the priest could not marry: they believed, that if they were married by a minister of Christ, and according to the word of God, they were properly married. These families have earnestly entreated me to come and live among them, at least for a time; as the Christian part of them wish much to have the scriptures explained to them, and the heathen part to be baptized. These people live by clearing the jungles, (which increases the raja's revenue,) and cultivating as much land as they are able, rendering the raja a portion of the produce. I have to intreat, that you will send me up speedily for this people a supply of marriage agreements printed in Hindoo: this I have promised them. In order to meet the multitudes about to assemble for the purpose of the annual bathing at Hajeer-poora, I am obliged to leave this place to-day; not, however, without a hope of re-visiting it a little after my return from the upper stations.

BURMAN EMPIRE.

THE care and superintendence of the Mission to the Burmah Empire has now wholly devolved on our American brethren. Many, however, in this country, continue to feel a lively interest in the attempt to introduce the gospel among that barbarous race, and as a constant communication is

kept up between the missionaries at Rangoon and our brethren in Bengal, we shall be enabled to present occasional articles of intelligence from thence.

On his Arrival at Rangoon, Mr. Hough thus addresses Mr. Ward:

AFTER having been delayed in the river for several days by contrary and violent winds, and being once run upon a shoal, to our no small peril, we put to sea. The remainder of our voyage was pleasant, though long. The wind obliging us to run easterly, we made the broken rocks on Cheduba Islands, and passed in view of the high mountains on the coast of Arracan. In thirty-three days from the time we embarked, we had the high felicity of shaking hands with brother and sister Judson. To me it was a matter of much thankfulness, after so much perplexity, to arrive at home; particularly to be placed in a situation in which I can be employed, I hope, in the good work of publishing the gospel of grace among the heathen.

When I arrived, having sent word the day preceding, from the mouth of the river, to brother Judson, he met us at the landing-place, and conducted us through the town, and then by a foot-path to the mission-house, which I am sure I could not have found without a guide. We were glad to find both Mr. and Mrs. Judson in good health.

The Saturday following we passed all our articles through the custom-house, without paying the least duty, which, however, I would have paid cheerfully, if it would have saved Mrs. Hough's and my own writing-desks from the hands of a thief, who bore them off with all their contents, and has escaped unknown. If money was the object of the thief, he was disappointed, though he got the value of 50 or 60 rupees. Most of my papers of importance were in them.

We are very conveniently and happily situated, occupying one-half the mission-house, and brother Judson the other. We should be glad, however, to contract our limits for another missionary. At present, provisions are neither scarce nor very expensive, excepting the articles of tea, sugar, coffee, and bread. We hope some ships coming from Bengal will bring a supply of these articles; if so, we shall obtain them probably at a moderate price. We do not, however, feel much concerned about what we shall

eat or drink, but we wish and ought to feel less concerned.

I have begun to study Burman, but when I shall end is a vast uncertainty. It is exceedingly hard and intricate to a beginner, on account of the numerous combinations of letters, and the various powers which they assume. Brother Judson has written a grammar of the language, which is a great help; but we should be in possession of a greater auxiliary, were his dictionary completed.

We expect in a few days to put up the press, as the room for it is partly finished. Our first publication will be a small tract, containing a summary of Christian doctrine, and giving an intimation of the object for which a mission is here established. The next, perhaps, will be a small catechism, and then we hope to be able to begin the New Testament.

The state of the heathen here is truly deplorable. They are not a people who care but little about their religion; but in it they are zealous and enthusiastic, and their priests believe that all the disciples of Goudama, are furnished with true wisdom, while others are fools. In Burmah, we have to encounter, or rather meet as an obstacle, a regularly systematized religion, and that species of human pride, which in matters of religion, disdains every innovation. But this system, strong as it is, and this pride, lofty as it is, must be brought down, and the Lord alone be exalted. There has been hitherto but few inquirers.

Our two families have united on common stock principles, and upon such a plan as will, I am confident, secure our happiness, and facilitate our object in coming here.

I expected to feel, after my arrival here, extremely solitary; but there is now so much to be thought of, and so much to be done, that we have no time to think much of our being alone, and but little opportunity to be idle. So long as we have any thing to do, we shall be contented.

I remain, &c.

G. H. HOUGH.

The following pleasing Account is extracted from a Communication of Mr. Judson's, under date of March 7, 1817.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I

asked him the usual question, Where he came from? and received no explicit reply. So that I began to suspect that he had come from the government-house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long time will it take me to learn the religion of Jesus?" I replied, that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who, pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age or death, but always is." I cannot tell how I felt at this moment. This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognized, and read here and there, making occasional remarks to his follower, such as "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ; and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other book; but that in two or three months I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than ours, folded and gave him the two first half-sheets, which contain the five first chapters of Matthew; on which he instantly rose, as if his business was all done, and having received an invitation to come again, took leave.

Throughout his short stay he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans tease us exceedingly. He had no curiosity, and no desire for any thing, but "more of this sort of writing." In fine, his conduct proved that he had something upon his mind, and I cannot but hope that I shall have to write about him again.

Through the kindness of a Friend, we are enabled to subjoin the Copy of a Letter of recent date, from that excellent Female Missionary, Mrs. Judson, to a Lady in Scotland.

MY DEAR MADAM,

While reading over your kind and affectionate letter, which I received a few days ago, I feel renewedly impressed with the peculiarity of that union, of which the gospel of Jesus is productive in the hearts of perfect strangers. It unites them like children of one family, like friends of early youth—though entirely unacquainted with every other trait of character; it produces an affection tender and strong, heavenly and spiritual, because it has a foundation in a discovery of the image of Jesus, who is the sum of all perfection, and the source of all happiness. Something of this affection, I would humbly hope, is now felt in my heart towards you, my dear Madam, and urges my writing. It is animating and encouraging to us to see the friends of Jesus so much engaged, and making such exertions for the introduction and spread of the gospel in heathen lands. We feel their exertions will be blessed, their prayers must be heard, and that the heathen will shortly be given to Jesus for his inheritance, and this earth for his possession. It is now four years and a half since we took up our residence in this heathen land, and began to make preparations for the promulgation of the gospel here. We find the Burmans, as we expected, almost children of Nature in regard to improvements of the mind and advance in the arts and sciences. But in point of superstition, blindness of mind, and strength of attachment to an idolatrous religion, they are not surpassed by any nation on earth. We find them fast bound in Satan's chain, without a wish to be liberated, or a desire to hear that a Deliverer is near; and were our hope of their conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object, and returned to our native country, there to mourn over their fatal delusion. But we see an Almighty Arm, which is able to burst their chains, however strong, to give sight to behold their delusion, to unstop deaf ears to hear the voice of mercy, and to give a humble broken heart, which will gratefully accept of this Deliverer in all his offices. That preparations are making for this display

of Divine power and mercy, we have not the least shadow of a doubt; but how long our heavenly Father will see fit to delay this manifestation of his mercy is known only to himself. We are only permitted to use the means: it is the prerogative of God alone to change the heart.

The language has now become somewhat familiar; we can read with ease, and converse intelligibly. Mr. Judson has written one or two tracts, and translated Matthew, which are in circulation; he has also written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he began the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong, and immediately returning, presented itself, and as he had long wished to have an interview with the converted Mugs, and to preach to those who were seriously inquiring, duty required his embracing it. Mr. Judson left here three weeks ago, and expects to be gone ten or twelve weeks, and after his return hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work; but the consideration that future missionaries would reap the advantage, and in this way time would eventually be saved, reconciled him to it. Mr. Hough is a printer; he brought with him types from Bengal, with which he has printed tracts, and the translation of Matthew. How animating the fact, that the first printing press ever in operation in this country should be employed for the cause of Christ, for the sacred scriptures! I have quite an interesting meeting of females, consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless, and some manifest their hatred to the truths of the gospel. I have at times had considerable hope that two or three of them were seriously inquiring what would become of them after death; but whether it is any thing lasting, time alone will determine. Last Sabbath, in conversing with one of them, I inquired, if she still went to the pagoda to worship? She replied, she had not been for a long time. On asking her the reason, she replied, she worshipped the true God, and prayed to him. I asked her how she knew he was the true God, rather than Goudama? She said, because his cha-

acter was more excellent. Another of them, who is an old woman, and has attended on my instructions more than a year, (on hearing me say, that good works, such as making offerings to pagoda's priests, so far from justifying them in the sight of God, would heighten their condemnation,) said, if her parents and grand-parents had gone to hell with all their good works on their heads, then she was willing to go too. O, my dear Madam, you can never know how dark and depraved is that mind which is accustomed to think sin of a trivial nature, God a king—like man, and hell of short duration;—a mind that is familiar with idolatry, that is actuated only from a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of divine truth. But let us rejoice in the freeness and richness of that grace that can overcome all these impediments; which can commence, carry on, and perfect that work which is cause of admiration to men, of joy and wonder to angels. Pray for these poor Burmans. When you feel your soul bowed down under a sense of sin, melted with the love of Christ, and filled with holy consolations produced by the discovery of the perfections of Jehovah, think, my dear Madam, of these Burmans, who are almost bowed down to hell with the weight of sin. They know it not who have no Saviour to love, and no higher happiness than what this world produces. Think of this, and weep and pray for the poor perishing Burmans. The prayer of a righteous man availeth much. God has styled himself a prayer-hearing God. The heathens are perishing, and the bands of missionaries need holding up. Forgive the length of this, and believe me when I say another letter would gladden the heart of

Your affectionate, though unworthy
sister,

NANCY JUDSON.

LONDON

MISSIONARY SOCIETY.

MALACCA.—At this station, Mr. Milne has lately been strengthened by the accession of Messrs. Medhurst, Slater, and Thomson. In a letter, dated in March last, he observes, "All our hands are full. We cannot gladden your hearts by the news of great good done; but we labour in hope, and are for the

time more anxious to do our work well, than discouraged for want of success. All the labours formerly begun here among the heathen continue."

MADAGASCAR.—The two missionaries destined for this interesting and populous island, arrived safely at Port Louis, Isle of France, in July last. They were very courteously received by his Excellency, Governor Hall; but he discouraged their proceeding at once to Madagascar, chiefly on account of the slave-trade, which, it seems, is still actively carried on in that quarter. When will this cursed traffic cease?

ELMEO, (One of the South Sea Islands.)—Extract of a letter from Mr. Ellis. "Things are going on well here. We have printed 7000 copies of different kinds of school-books, and have finished the first sheet of Luke, of which we intend to take off 3000 copies. Several hundreds of the natives have learned to read since the spelling-books have been printed. Some thousands are now waiting for the publication of Luke's gospel. Canoes are frequently arriving from various parts, with persons whose business is to inquire when the books will be ready: and an increasing desire to become acquainted with the word of God powerfully pervades the minds of the people."

MORAVIAN MISSIONS.

THE following extract of a letter from one of the missionaries of this Society, stationed near Montego Bay, Jamaica, breathes so much of that spirit of harmony and peace, which has ever distinguished this exemplary community, that we feel much pleasure in presenting it to our readers.

April 12, 1818.

THE Methodists are coming round to these parts of Jamaica; a married missionary being stationed at Falmouth, eighteen miles from hence, ever since Christmas. Government encourages them, and a temporary place has been given them to preach in. They hold their meetings in the town, before and after the church service. Captains, merchants, and attorneys are among the number of their hearers. We rejoice at it, and pray God to give them success. There is room for us all. The highways

and hedges are still occupied by poor, helpless, and perishing sinners. The Baptists have also a mission here. Moses Baker, a brown preacher of that community, and my neighbour, living about five miles from hence, is a man of the right stamp, a blessed and active servant of our common Lord and Master, notwithstanding old age has almost blinded his eyes, and made his legs to move slowly. During his thirty years' labour in these parts, he has had to endure much persecution. In some instances, his ardent zeal for the cause of God may have now and then, as with many, occasioned his running too fast, and brought trouble on himself. The most abominable lies have been propagated concerning him, and still serve to amuse idle people; nay, I know one man who confined him for a whole night in the stocks, and others would have destroyed him, had they had him in their hands, but God bad him in his. There are some clever and gifted black Baptist preachers in this country. May the Lord make them and us useful in his work, by keeping us lowly, and depending upon him alone, without whom we can do nothing.

P.S. It is with much concern we have to announce the death of Mrs. Sutton, who expired at Serampore, on the 21st of July last, only four months after her arrival in India. Further particulars will appear in our next. EDITOR.

TO CORRESPONDENTS.

REV. C. S. of Bradninch, will find the Subscriptions forwarded by him accurately stated in the Appendix to No. XXXIII. now in the press. The Diamond Ring, generously presented by a female friend, has lately been sold for 5*l.* 15*s.* 6*d.*

An anonymous friend to the Mission, struck by the statement of Mr. W. Carey, (P. A. XXXIII. 152.) that he could establish a school at Dewan gunj to instruct 200 children for about ten rupees, or 1*l.* per annum, has kindly transmitted eight pounds as a donation towards this specific object.

We are particularly requested to state, that Mr. Burt has received 40*l.* from the Hammersmith Auxiliary Society. The List of Donations, &c. for the last three months will appear, in due course, next month.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

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

Serampore, July 28, 1818.

THERE are now in the province of Chittagong not less than 91 persons who have made a public profession of their attachment to Christ; and there is one pleasing and cheering circumstance connected with the inhabitants of this part of the continent—they have no cast. One religion is esteemed as much as another. The gospel, therefore, has only to grapple with the enmity of the human heart. Amongst these 91 individuals, who constitute the church in Chittagong, there are five who act as instructors of their brethren, each of whom receives about four rupees per month. But these, as they have so recently been converted from heathenism, and have not yet the scriptures in their own language, must be exceedingly ignorant, and their ideas very confused: they cannot be adequately supplied with the waters of life. The station, I fully expect, will be an arduous one. The members reside at three distant places—Chittagong, Harbhonga, and Cox's Bazar, each of which places is two days' journey from either of the others; and when you consider the difficulty and extreme fatigue of travelling in this country, you will perceive the difficulty there will be in keeping up a proper communication between them. But I do not think the circumstances attending De Bruyn's death should at all discourage any one from going thither: that affair evidently arose from domestic evils and malice. If it had been otherwise; if he had met with his death simply on account of preaching Christ, I do not think that would have stopped me from filling his place. It is a noble cause to die in; and such have been my ideas lately of the emptiness of all things here, that I have but one wish to live, and that is, to promote the glory of God;

nor will you find, I trust, my prayers or exertions cease for the prosperity of Zion, till my eyes are closed in death, and my spirit has left its clay tabernacle.

From the same.

July 30.

SINCE I wrote to you last, the Lord has been laying his afflicting hand heavily upon me; my heart has been almost broken, and spirits gone. I have had stroke upon stroke; and if the Lord had withdrawn, at the same time, the smiles of his countenance, I should have been overwhelmed; but he has graciously supported, and enabled me to bear them with that resignation which I could not have anticipated. On Tuesday morning, the 21st instant, my tender, my affectionate Mary, was suddenly and unexpectedly taken away from me. In two days after I found I could not go to Cuttack, on account of the unsettled state of the country. Thus were all my hopes blasted, and all my plans, both public and private, abortive in an instant. Another circumstance considerably aggravated these distresses. The Monday after my dear wife's decease, I was taken exceedingly ill myself; and thought I should have had to encounter the King of Terrors, as my dear partner had done so recently. But Death is a conquered enemy, and I do not think he would have appeared with terror to me. I know in whom I have believed; and have found by experience that the nearer I have been brought to the gates of death, the more has the countenance of my heavenly Father shone upon me. To enter upon health again has been like entering upon a fresh scene of temptation and sin; but I am now graciously restored, and though I feel very weak, yet there is a great probability of my being soon entirely restored. I hope the friends of the Mission are increasing at home, and that all those who engage in missionary purposes will have their souls in their work; if they have not, they will find disappointment and distress every step they take.

Extract of a Letter from Mr. Randall to Mr. Saffery.

Serampore, May 16, 1818.

THE native school which the brethren have established for Salisbury, is close to our house, adjoining our garden. The school-room is 36 feet by 18, and contains 60 boys. Twelve of these write on sand; the rest on slates and paper. The master is a Brahmin, yet he reads the New Testament. I have had pleasing conversation with him about the gospel; he appears an open, unprejudiced man, but fears the losing of cast. His name is Eishwar Chundar, the meaning of which is, *God's Moon*. The school being so near, I shall be able to see to it, and inform you how it goes on. Fifteen pounds a-year will quite pay its expenses. The establishment of schools is, in my opinion, one of the best means of evangelizing the heathen. The next generation of Hindoos will probably far exceed the present in intellect and morals.

CALCUTTA.

Extract of a Letter from Mr. Penney to Mr. Palmer, of Shrewsbury, dated

Calcutta, June 1, 1818.

THE Lord, in answer to prayer, hath brought me into this heathen land in safety; and has blessed me with health and strength, while many have been cut off around me, by a disorder that has lately raged in Calcutta, (viz. the *cholera morbus*), so as to take off in some days 3 or 400 souls. The complaint is so sudden, that many are in their graves in about the space of six hours after being taken with it. "Lord, teach us so to number our days, that we may apply our hearts unto wisdom." In our own house, three were attacked with the disorder nearly at the same time; two out of the three recovered, and the other I followed to the grave. My dear Mary was of the number seized with the complaint, and as the attack was so violent, we predicted her death; but the timely arrival and advice of the doctor put a stop to the violence of the disorder. Mr. Yates also was on the verge of death. Blessed be God for raising from beds of sickness two out of three. Captain Delany, whom I followed to the grave, was a gentleman in the army, who was about proceeding to England, like many others, with the intention of enjoying the property he had accumulated in this country:—he was with Mr. Yates when we went to him. Dear man! he had, with much pleasure, thought of the enjoy-

ments he should realize in England. He was indeed a brand plucked from the fire; and after a short but sincere profession of Christianity, death finished his course, and introduced him to the church triumphant.

Great and effectual doors of usefulness are opening before us, in preaching to the heathen and Europeans; in schools; and I also trust the time is not far distant, when the translation of the scriptures will occupy our most useful brethren here, viz. Yates, E. Carey, Adam, &c. We have lately erected places of worship in different parts of Calcutta, for Bengalee preaching, and find it answer very well, as our place of worship is always full, containing about 200 hearers. I engage in this work every Sunday, either with Yates or Carey, accompanied by John Peters the Armenian, many of the members of the church, and native brethren. I find much pleasure in this work, though I am not yet able to take any part in the Bengalee service. I am happy to say, I can understand every thing I hear spoken around me, and can manage to converse with the natives on some subjects. I trust, if the Lord spares me, to be able soon to engage in the Bengalee service. My engagements, being so much in English, prevent my getting on so fast as I should wish. I have read the Bengalee Testament through, besides other little tracts; but I must have patience; a twelvemonth is a short time to acquire an eastern language. I trust you will all pray continually for my welfare.

You would suppose, from what I have said, that we muster very strong as it regards missionary strength; but instead of finding labour decrease, by labourers being multiplied, we find it quite the contrary: as labourers increase, so the work multiplies.

Extract of a Letter from the Junior Brethren, dated

Calcutta, July 22, 1818.

THE events which have occurred, since we dispatched our last quarterly letter, together with the season of the year, lead us at this time to address you rather earlier than we should otherwise have done.

In the Bengalee department we first mention schools; in which, indeed, at the date of our last letter, we hoped to have increased our exertions to a greater extent than we have yet been able to realize. This hope was confirmed by the request of a benevolent gentleman, possessed of considerable influence in Calcutta, that we would draw up a memo-

rial, stating the advantages that result from schools, the opportunities presented in this city for their increase, and our desire to receive that support which was necessary to enable us to engage more extensively in them. Although no effect has yet been produced by this memorial, our expectations from this quarter are by no means relinquished. It is our desire to enter pretty fully into exertions of this kind, which we shall do with the greatest confidence, as Mr. Penney's intimate acquaintance with Mr. Lancaster's system will enable us to apply, in the most efficient manner, the money with which we may be intrusted; while he and Mr. Pearce are desirous of devoting to this object the whole of the time which remains from their other engagements. The necessity for increased exertions in this department will appear when it is known that, besides the two schools which we reported in our last communication, two new ones in populous parts of the city, for which we have taken ground for, and are building houses, and one school under the superintendance of the brethren at Serampore, no other means of this kind are at present employed in connection with the propagation of Christianity amongst the inhabitants of Calcutta.

We would wish to give to native schools the importance that belongs to them, and consider them as furnishing important aid in missionary work, by communicating much useful knowledge, and by preventing the implantation, or at least checking the growth, of those prejudices and dangerous errors, which operate so powerfully against the reception of the gospel. We ought, however, to look upon their aid as entirely subordinate, and never to forget that the preaching of the gospel is the means appointed by the Head of the church for the extension of his kingdom, and that which he has always honoured with the greatest success. In this part of missionary labour we are happy to say, that we have been enabled of late considerably to extend our efforts in the Bengalee. In two places of worship, the erection of which we mentioned in our last, the gospel is regularly preached once, and sometimes twice a week. Another, somewhat larger, which is in a state of considerable forwardness, we expect to occupy in the course of a fortnight; and as soon as ground, in eligible situations, can be obtained, we shall commence building three others. These, with our present number, will be quite sufficient to employ us, and to lead to such arrangements as will enable one, or another, to

be amongst the Bengalees every day. Besides these daily services amongst the natives in Calcutta, Mr. E. Carey proposes, when the rains have ceased, to commence an annual itinerancy of two or three months continuance, through the province of Bengal, in different directions; during which, with the assistance of a native convert, he will embrace every opportunity of sowing the seed of the word of life, with the hope that it may produce a hundred fold. With respect to the success that has attended our labours amongst the natives, we cannot say much. The husbandman must first labour before he be partaker of the fruit; and we consider that a course of steady and persevering effort is necessary before any effectual impression can be made on this people. It gives us, however, great pleasure to witness the spirit of hearing which has been excited, and the increasing attention which is given to the preaching of the gospel; so that in either of our places of worship we can always obtain a congregation of 50 or 60, generally upwards of 100, and sometimes approaching to 150 people; who, in most instances, listen with considerable attention, although in others there is a strong disposition to cavil and object. They generally afford, during the time they remain present, as serious an appearance as most English congregations. During the period of one service of two or three hours continuance, we have perhaps three perfectly different congregations, who are successively addressed by two, three, or four preachers. We have not, however, been entirely without encouragement. A man who regularly attends the Bengalee preaching, has called upon us, accompanied by a woman with whom he had been living in an illicit connection; his mind seemed to have received serious impressions, and both requested that they might be united in a lawful manner. In that part of the city where our brother Sebukram lives, there are also several inquirers, of whom we hope well, although we are unable, from an imperfect acquaintance with their characters, to speak with certainty of them. Various considerations have suggested the propriety of having a place for the reception of inquirers; and for this purpose we intend to accept the offer of a piece of ground, for three years, from a kind friend, and to build upon it a house adapted to the accommodation of such interesting characters. In the course of a month or six weeks, we shall commence building.

In the English department we are still labouring with much the same success

when we last addressed you. The congregation at Jall Bazaar chapel, fluctuates much. Sometimes we have few hearers, and on other occasions we are well attended. Many strangers are to be found in the congregation, who never make themselves known to us.

The Tuesday evening lecture, generally preached by our venerable brother Dr. Carey, has lately been resigned to the resident pastors of the church. Dr. Carey expressed his desire, on account of his declining strength, to relinquish this weekly exercise. He had, for many years, been engaged in this, to the great satisfaction of the church and congregation, and it is our earnest prayer that he may soon feel himself so much established in health as to resume this exercise. Our weekly prayer-meetings are sometimes well attended, especially the one held at the house of our highly-esteemed deacon and friend, brother Gordon. It is his delight to open his doors for the worship of God: his house has undergone much alteration, and has been considerably enlarged to accommodate those who attend. And not only in this manner does our valued friend countenance and support the social band in his own house, but he never fails to set the example of constant attendance wherever our other prayer-meetings are held: indeed, some of them would much decline, if not altogether die, but for his exertions.

While on the subject of prayer-meetings, we cannot refrain from mentioning, that on the second Saturday evening in each month, we meet with our esteemed brethren Townley and Keith, for the purpose of imploring the Divine blessing on our labours as missionaries, in Calcutta. This meeting is undoubtedly productive of good, and serves to strengthen the cords of brotherly love. It is entirely distinct from our public monthly missionary prayer-meeting: this is well attended, and often these seasons are very refreshing.

Our congregation in the Fort has gradually increased, and there are many pleasing appearances of the power of Divine grace in the 59th regiment. On July the 2d, early in the morning, two of the soldiers were baptized, and on the next sabbath day were received into the church. Many of the women in the regiment have attended divine service for a long time past, and a serious concern for salvation seems to prevail amongst them. Several began to inquire in earnest for their eternal welfare, and formed a private meeting amongst themselves for reading the scriptures

and prayer. Their meetings were held in the quarters of the serjeant-major of the regiment, who is a serious man, and whose wife is at the head of this band of women. They have been visited two or three times, and examined respecting their religious experience: at this meeting about 16 or 17 attend. Many of the brethren have been much afflicted of late, which has caused us to visit the hospital. A place of worship has been allowed the religious soldiers there, and sermons have been preached to the emaciated inhabitants of this house of mourning; and lately one brother departed this life in peace, giving much satisfaction to his surviving comrades. Our Calcutta Baptist Auxiliary Society will, we hope, ultimately be an efficient agent in accomplishing your benevolent plans in India: its subscriptions at present amount to about 100 sicca rupees per month. This sum is small, it is true, and the Society itself has to struggle with difficulties; but we believe it is destined to live, and to be a great blessing to the heathen around us. Two Branch Societies to this have been formed: one is amongst the heathen in Fort William; the other amongst the brethren of the 24th regiment at Dinapore. This last bids fair to be a flourishing one indeed.

Having thus, esteemed brethren, given you an account of our circumstances and prospects, we again affectionately intreat your advice and assistance in our future proceedings. We pray that God himself may bless you, and render you the means of communicating abundant blessings to the heathen; and when the spirit of prayer and supplication is poured out upon your assemblies, and when in secret you supplicate the extension of the Redeemer's kingdom in this benighted country, we hope you will not forget,

Your affectionate fellow-labourers,
and servants for Christ's sake,

JOHN LAWSON.
EUSTACE CAREY.
WM. YATES.
JAMES PENNEY.
WM. H. PEARCE.
WM. ADAM.

P.S. We are sorry to have to condole with the Society, in the severe and alarming affliction of one of the most useful of missionaries, our esteemed brother Chamberlain. He has for some months been labouring under a severe attack of the asthma, that has totally laid him aside from all exertions, and brought him to the brink of the grave. We sincerely pray that God may dissi-

pate our fears, and for the welfare of our Mission, and in compassion to the heathen, restore him to health, and prolong his valuable life. The last accounts from Monghyr, respecting him, have been very gloomy.

It is also with poignant sorrow we have to inform you of the death of our lamented sister, Mrs. Sutton. She departed yesterday morning, the 21st, at seven o'clock, after a struggle of about seven hours. Brethren Adam and E. Carey, upon our receiving the intelligence, went immediately to Serampore, to visit brother Sutton in his distress. Her confinement was a remarkably favourable one, and nearly a fortnight had elapsed, and no alarming symptoms had been observed by any one. Her change was sudden and astonishing. She was not sensible for several hours before she died; but nearly in the last conversation she had with brother Sutton, expressed her firm confidence, that God would do what was right with her and hers. May our compassionate God comfort and bind up the heart of her afflicted and aged mother!

MUNGHIR.

*From Mr. Chamberlain to Dr. Ryland,
dated*

Munghir, April 28, 1818.

I WROTE to brother Ivimey a few days ago, from whom you will possibly hear of my indisposition. Since I wrote to him, I have been obliged to give up all speaking and reading aloud; whence our little meetings have been entirely dropped for the last fortnight. I am now taking ass's milk every morning, and am ordered to take it every evening likewise. My disorder has some asthmatic symptoms, and some that incline to consumption of the lungs in its incipient state. Two or three days together I feel better, and have a comfortable night or two; then a violent paroxysm commences, which brings me down almost to the dust. Three evenings since, one of these paroxysms continued three hours. This morning I feel much better, and hence begin to write to you; hoping to finish it by small endeavours in the course of the day. I bless the Father of Mercy for his goodness to me in this long affliction; he affords me many mercies every day. I have a comfortable habitation; a kind, attentive, and affectionate wife, who watches over me con-

stantly with great anxiety; two very affectionate Christian sisters, who spend three evenings in the week with us; and many other conveniences which I need not enumerate here. I am in his hand who does all things well for his people, and who will do that which is best for me. I wish to live and complete the work I have in hand; but if the will of the Lord be otherwise, I pray that He may give me resignation to it, and satisfaction with it.—Since I wrote to you in last June, I have baptized three persons at Monghir, and two at Digah. Two of these are natives, and three Europeans. Three of them are the fruit of my labours, which God has condescended to prosper; the others belong to the brethren at Digah. The first I baptized is a young widow, who has given decided proofs of her attachment to the Saviour, by the sacrifices she has made, and the opposition and persecution she has borne on his account.

On the 27th of December, I baptized Hingham Misser, the first native from this place. Blessed be the Saviour of sinners for this instance of his grace! it demands abundant gratitude. Hingham Misser has been enabled to leave all to follow Jesus. After reading the scriptures for eighteen or nineteen months, during most of which time he was employed as a reader, he informed his wife and friends that he should embrace Christianity; nor could all their persuasion sway him from his purpose. He has left a wife, four sons, and two daughters, and a numerous and very respectable kindred and home, for the gospel's sake. Since his baptism, his sons, though but lads, will not speak to him; to one of them he sent a pair of shoes, which the lad threw away with contempt. They consider him as dead, and cast into the river. He feels as a father and husband in such a case should feel; but his constant employ engages his attention, and to all appearance has full possession of his heart. He resides in a house which belongs to the Mission, where he instructs all who go to him, and entertains and watches over those who are inquirers. He is daily abroad in some place or other, boldly, and with incomparable meekness, declaring to his own countrymen salvation through Jesus Christ; and it is pleasing to see the prejudices of the people give way before his worthy conversation. During the last four months, brother Brindabun and he have been in labours abundant; he is now from home. I hear that he, and two brethren from Digah, have been to Junakpore, near the Nepal mountains. Brindabun is a valiant veteran, full of

faith, and of undaunted courage. Two persons are on inquiry; one has been with us two months, who goes out with Hingham Misser every day, and appears to be called by grace; he expressed his wish to be baptized this morning. Thus, dear and honoured brother, has the Lord wrought for us, who despiseth not the day of small things. Rejoice with us, and give thanks on our account. Pray for us always.

Had my health been continued, the translations had been by this time much forwarded. As it is, they remain much as they were at the beginning of the year, which found the Prophets, to the first chapter of Daniel, translated into the Brij; and the New Testament, in the Hinduwee, brought on to the end of the Acts of the Apostles. During these four months, I have finished Daniel in the Brij, and seven chapters of Ezra, and a few Psalms, in the Hinduwee; which I translate on my solitary sabbaths. My complaint appears not to admit of my sitting, more than speaking; hence it is that I have given up most of my inland correspondence.

DIGAH.

*From Mr. Rowe to Mr. Saffery, dated
Digah, June, 1818.*

You will have heard that our brethren in Calcutta have formed a Missionary Society, auxiliary to the Society in England; at Digah we have formed a Branch Society to that at Calcutta. Ours is formed principally of non-commissioned officers and privates belonging to his Majesty's 24th foot, now lying at Dinapore. This is a lovely regiment, and I trust God is doing great things in it. We have baptized five belonging to this regiment since it returned from the field; and we expect to baptize four women and three men more in the course of a few days. Since the formation of our Branch Society, our congregation at Dinapore has been very large. Our first three months' subscriptions amounted to 433 rupees, which were sent to Calcutta a few days ago.

LONDON

MISSIONARY SOCIETY.

This Society has recently sustained a serious loss in the death of Mr. May,

who had resided for some years at Chinsurah. He possessed a peculiar talent in the forming and conducting of schools; and had been so successful in this interesting department of missionary labour, as to establish thirty-six schools, containing nearly 3000 children, and had the prospect of forming many more. Mr. May was assisted in these operations by Messrs. Peatson and Harle, on whom the whole management will now of necessity devolve.

At Bellary, too, death has lately removed Mrs. Hands, wife of the missionary of that name, (formerly Mrs. Des Granges.) She was one of the oldest missionaries of the Society in India, having been engaged in the work twelve years. A numerous family are left to bewail her loss.

Intelligence has been received of the safe arrival of Messrs. Milton, Fleming, Beighton, and Ince, at Madras; and of Messrs. Trawin and Hampson at the Cape of Good Hope. The two latter sailed in the Palmers, Captain Kemp.

EDINBURGH

MISSIONARY SOCIETY.

THE directors of this Society have been induced, in consequence of the inadequacy of their funds, to send a deputation of their number to plead its cause in this country. We cordially wish them success in their proposed appeal to the liberality of English Christians.

This Society was formed about the year 1800, and has directed its benevolent views towards the numerous Mahomedan and Infidel tribes comprised within the limits of Russian Tartary. Their stations, three in number, lie on or near the Caspian Sea.

KARASS.—This station was formed in the year 1802, by Mr. Brunton, who completed a version of the New Testament into the Turkish language, but was removed by death some years ago. It is now occupied by Messrs. Paterson and Gallo-way; and the reports of their labours are increasingly encouraging. There is much of a spirit of inquiry among the Mahomedans, and some of them are con-

vinced of the value of Christianity; but they are restrained by dread of their bigotted brethren. The New Testament and Tracts are, however, introduced even into the schools of the priests, and much may be expected from the blessing of God upon them.

ASTRACHAN.—This large city, situate at the mouth of the Wolga, near the north-west shores of the Caspian Sea, maintains an extensive commercial intercourse with the whole Oriental world. Mr. Glen, late Burgher minister at Annau, in the West of Scotland, has recently proceeded to strengthen the Mission at this important post, where a chapel has been erected, and from which books find their way, by means of Mahomedan merchants and pilgrims, to Bagdad, Persia, Bucharia, and even China.

ORENBURG is the capital of the government of the same name, and the great thoroughfare from Siberia to European Russia. Two missionaries are fixed here, and several natives appear to have received the truth in the love of it. One of these, a Cabardian, whom they have named Walter Buchanan, assists the missionaries in their work. The New Testament has been translated into the dialect of the country, as far as the Second Epistle to Timothy.

Several other individuals are about to proceed to this station.

We repeat our earnest hope, that this respectable Society will be enabled to prosecute its important labours with increased vigour and success. Jehovah will say to the North, Give up; as well as to the South, Keep not back; and in that auspicious day millions of subjects must be furnished from these wild and extensive regions for our adorable Saviour.

CHURCH

MISSIONARY SOCIETY.

We are happy to learn that intelligence has been received of the safe arrival of the missionaries lately sent out by this Society to Madras and Ceylon. A Corresponding Committee has also been

formed by their friends in Bombay, similar to those previously existing at Calcutta and Madras. In communicating this latter piece of information to the Secretary of the Parent Society, a clerical friend makes the following just and valuable remarks.

“ I do not know any thing so essential to the character of a missionary, next to a heart fully devoted to the service of his Lord, as that he should be apt to teach, and against hope should believe in hope. For a season at least, and that perhaps no short one, he must be prepared to derive all his encouragement, not from the eagerness after salvation manifested by the natives, but from the Divine promises. After having patiently endured disappointment and labour for a few years, let him then expect to witness some fruit of his ministry. I say not this to discourage any; but that, having counted the cost, a missionary may not be disheartened, when he comes into this part of the country, to find how little interest natives generally feel, with respect either to instruction or to Christianity. The arm of the Lord is not, however, shortened, that it cannot save these blind and prejudiced people; neither is his ear heavy, that it cannot hear the prayers offered up for their salvation.”

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1818, to February 1, 1819; not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oxfordshire Auxiliary Society, by Mr. T. Parsons	175	4	5 $\frac{1}{2}$
Derby, by the Rev. C. Birt			
Penny-a-week Society	9	5	9
Saudies	3	3	0
Glasgow Auxiliary Society, by Mr. James Deakin	65	18	6
Ditto Youth's Auxiliary Missionary Society, by Mr. McCallum, Treasurer	40	0	0
Berkshire Auxiliary Society, by Mr. J. E. Bicheno	159	17	3
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.	60	17	7
Wantage, Collection at, by the Rev. J. Dyer	4	4	0

	£	s.	d.		£	s.	d.
Huntingdonshire Auxiliary Missionary Society, by the Rev. T. C. Edmonds.....	40	0	0	Friend to the Mission, by Mr. Burls.....	0	14	7½
Northern District of the South-east Baptist Association, at a Meeting held at Builth, Brecknock, by the Rev. J. Evans.....	15	19	0	Cottesbrook, Penny-a-week Society.....	3	0	0
Produce of a Diamond Ring, presented by a Lady, by the Rev. C. Sharp.....	5	15	6				
Auxiliary Society at the Rev. Mr. Uppadine's, Hammersmith, by Mr. Hanson...	37	10	4	FOR THE			
Potters'-street, Essex, Friends at, by the Rev. J. Bain..	4	0	0	TRANSLATIONS AND SCHOOLS.			
Margate Auxiliary Society, by the Rev. G. Atkinson	34	0	0		£	s.	d.
Pertshire Missionary Society, by the Rev. J. Willison, Secretary.....	20	0	0	Olney, Friends at.....	2	2	0
Olney, Subscriptions at, by the Rev. Dr. Ryland....	12	15	6	Hull, by the Rev. John Birt	94	14	10½
Road, Northamptonshire, Penny-a-week Society, by Mary Longstaff.....	5	13	3	Wigan, Penny-a-week Society, by Mrs. Brown...	10	0	0
Newport Pagnell, by the Rev. T. P. Bull.....	4	2	0	Glasgow Auxiliary Society, by Mr. Deakin.			
Trowbridge, Collection and Subscriptions.....	57	4	5	Schools.....	£	2	6
Bewdley, Baptist Church at, by the Rev. Mr. Brooks..	3	0	0	Translations	31	15	0
Stirling, Female Bible Society, by the Rev. Mr. Smart.....	20	0	0	Hamilton Bible and Missionary Society, for the Oriental Translations, by Messrs. D. Hine and Co.	4	0	
Ditto Missionary Society...	10	0	0	Hammersmith Auxiliary Society, by Mr. Hanson....	2	10	0
Dundee Auxiliary Society, (including Translations, 17s. 6d.) by the Rev. G. Donaldson.....	20	0	0	Friend, to be remitted to Serampore for Native Schools	40	0	0
Bedford, Collection at the Rev. Mr. Hillyard's.....	15	0	0	Anonymous, for a School at Dewangunj, (P. A. xxxiiii. p. 252,) by the Rev. Mr. Dyer.....	8	0	0
Paulton, Ditto, by the Rev. Dr. Ryland.....	5	0	0				
Hawes, Rev. Dr. Bath, a Donation.....	10	10	0	N. B. In the Account of Monies received in the December Magazine, for "From the Church at Ilford, for one year, ending August 1, by the Rev. Mr. Smith, 26l. 10s. 6d." read, "From the Ilford Missionary Association, for one quarter, ending August 1, 12l. 0s. 0d."			
Stroud, H. F. Esq. Do. do.	5	0	0				
Children in the Female Sunday School at Dr. Rippon's	2	1	2½	Mr. Saffery has received from the Treasurer of the Lyne Hindoo Female School, 7l. 10s. being the amount of half a year's subscription for a school conducted by Mrs. Rowe at Digab. Also 2l. 10s. from a Friend for a Female Native School.			

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

From Mr. Ward to Dr. Ryland, dated

Serampore, September 4, 1818.

I SEND you on the other side one of Kristno's journals. He is at present here: he came down for the restoration of his health, and has preached here with great acceptance. But, till the Spirit is poured out from on high, all our efforts are vain as it respects fruit. Oh! my dear Sir, what shall we do, unless this blessing be soon poured out. Our Christian Hindoos are dwarfs; our hearers sleep, or go away unmoved by the most awakening discourses. The labourers are few, and poor and weak; but, if refreshed by this living water, each one would become a Sampson.

Either we have not hit the chord which touches the heart of a Hindoo, or it is our jargon, or something or other is amiss. Powerful impressions, as in David Brainerd's congregations, we have never seen.

Cannot you English Christians help us more, not by money; but cannot you pray more, pray more fervently, for this one blessing—the outpouring of the Spirit's influence. Human strength of body in this country is as the strength of a child; and labour here is indeed labour, and therefore “labour in vain” here means much more than in a cold climate. Still the chief ground of grief is, that myriads, like blades of grass, are perishing. Oh! my dear Sir, let the people of England listen to this loud call, the groans of perishing millions, and let them try what fervent inwrought prayer can do.

Yours, in the best relation,

W. WARD.

Shree Krishna-pal humbly writes:

THROUGH the grace of God the Father, and of our Lord Jesus Christ, the writer is in a state of health and peace. More particularly, in two days we ar-

rived at Bulurapore, where we put up at the office of the tax-gatherer, and proclaimed the glad tidings of the death of our Lord Jesus Christ. Very many persons heard the word. Secondly, we then proceeded to Kachunpore, where we saw that the people had set up three images, Chamar-Kajee, Lukshme, and Peirasur. Here we read the divine word, and prayed in the name of Christ, when all the people of the village abandoned the gods, and cried out, “Let us break down these places of the gods, that the gods may never come into this place again.” Agreeably to these words, they broke down with their feet these places of the gods. After this, we arrived at Dinagepore. A few days afterwards, we crossed the river Atrance, where, at the Varoonce festival, crowds of people assembled; and here Nidbiram and Pudmulochun assisted me in publishing the good news of our Lord Jesus Christ's death, and in distributing many tracts. While thus employed, I met with Goluk-Mukooyya, a bramun, who said, “O brother, I do not serve the gods! Brumha God, let him be blessed: I serve him.” I replied, “O bramun, God hears not the prayers of sinners; but they who through the atoning death of our Lord Jesus Christ pray, their words he hears. For except the justice and love of God can embrace each other, sinners cannot be saved; but in the death of Christ these two are united: on which account, God has appointed Jesus Christ to the work of a Saviour. Therefore they who have laid hold of the death of Christ by faith are saved.” He then said, “I have an elder brother, if you can visit him at Raneegunj, he will be glad to see you.” We assured him that we would visit them on Lord's day. We accordingly went, and I read from the third of John the account of the new birth. He, hearing, remained in silence, but convinced, and at length promised that he would go to the Sahab at Dinagepore, and hear from him these words.

We next proceeded to Shikmorud fair, and, on the first day, arrived at Ser

damuhul, and staid there three days, during which time I held meetings for prayer and worship, and visited the brethren and sisters from house to house, teaching them the doctrines of the gospel. We then went forward to the fair, where I proclaimed the glad tidings, and gave away tracts. On the 29th of April, we left Dinagapore, and came to Katavave, where I made known our message, reading the first of John. All the villagers were assembled, and they asked us what they should do with their gods. I told them to believe in the atoning death of Christ, and they would obtain salvation. They then requested that I would give them some instructions from the holy book, and leave them in writing. I then wrote some passages from the twelfth of the Romans, "Brethren, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to God, which is your reasonable service, &c. Whosoever believes in the atoning death of our Lord Jesus Christ, upon him the gods can have no power, but he shall obtain salvation." I added, "They into whose hands these instructions shall fall, after reading them, must copy and send them to the three next villages, or stand charged with guilt in the world to come, of the ruin of all those souls."

11th of May, 1818.

Extract of a Letter from Mr. Ward to Mr. Luimey, dated

Serampore, Sept. 4, 1818.

You will, ere this, have heard of the death of poor sister Sutton, who died a few days after child-birth. Young Stephen is now under the care of my dear wife. Brother Sutton, disappointed in his wish to go into Orissa, is now gone up to Cutwa, to brother William Carey, where he hopes to get acquainted with the Bengalee. We are going to place a native Portuguese, named De Cruz, at Midnapore, on the borders of Orissa, so that he may send books in that language into the country, by means of the thousands of pilgrims who pass through Midnapore to the temple of Juggernaut.

Last Lord's-day, Krishnoo baptized a brahman, who used to live by keeping a shop of gods. He has given up his gods, his shasters, and his poita, as badges of a disgraceful and ruinous ignorance. I have got one of the gods, a brass image of Gopal, a form of Krishna; the name signifying a cow-herd, from *go*, a cow, and *pal*, a lord. Last ordinance day, a Mr. W. a company's servant, was baptized; and since then, that is last

Tuesday, he was married to brother Marshman's eldest daughter, Susan. He is a very sensible, pious man, of very extensive reading.

My health has been very indifferent lately, and I should not wonder if you see me ere long, perhaps about May next, seeking health in your cold climate: brother Carey enjoys pretty good health, and brother Marshman still wears uncommonly well.

JUGGERNAUT'S CAR.

On the 5th day of July, the annual drawing forth of Juggernaut's car took place at Muhesha, near Rishera. On these occasions, Juggernaut is placed in his car, and drawn about two miles to Bullubpoora; when he is let down from the car by means of ropes, and carried to the temple of his brother Radhabullubh, about two miles distant. There he remains eight days, enjoying, according to the natives, the delightful society of his brother and sister. The influx of worshippers on these days is immense. Women who never appear in public on other occasions, visit the temple and present offerings according to their circumstances. Three or four hundred boats may be seen on the river, passing and repassing with crowds of females, some of them from a distance of two or three days' journey. On the ninth day Juggernaut leaves his brother, remounts his car, and is drawn to his own temple, amidst the enthusiastic shouts of the people.

The rich native to whom the car belongs, (the idol is the property of the lord of the soil on which the temple stands,) had recently built a house near the temple, for the convenience of his family on these occasions. The earth before it had been turned up, and having imbibed the rain which fell incessantly a day or two before the festival, was exceedingly soft. When, therefore, the car arrived at this spot, the wheels sunk into the earth, and every effort to extricate them proved ineffectual. A heavy shower, which fell at the same time, dispersed the crowd, and the car, instead of proceeding nearly two miles, as usual, remained only fifty yards from its original station. The proprietor of the car, standing before it, lamented in bitter terms the ruin which this event entailed on his ancestor who had built the car. The Hindoos imagine, that a man continues immortal, as long as any great or important work he may have achieved continues to flourish: thus the Hindoos esteem Valuiki as still enjoying immor-

tally, because his work is now in constant circulation among them. The stopping of the car defeated the purpose for which it was built, and plainly indicated that his ancestor had fallen from his immortality.

On the second day the people again applied their shoulders to the ropes in vain; the car was immovable, and the whole multitude exclaimed that nothing but the presence of his brother Radha-bullubh would induce Juggernaut to move. Messengers were immediately dispatched for Radha-bullubh, who having come to a certain distance on the shoulders of his priests, they declared that he would proceed no farther; that he had never gone farther from his own temple on any other occasion; and that he would not deviate from his usual course. This was, however, as the reader will easily perceive, merely a trick to obtain money. An eager debate now arose between the proprietor of the car and the sacerdotal proprietors of Radha-bullubh, and after much litigation, the priests consented for fifty rupees to allow him to pass the limit prescribed by their avarice. The money was counted down on the spot, and Radha-bullubh proceeded towards the car. Enthusiasm now redoubling the efforts of the multitude, the car began to move. This propitious event was universally ascribed to the satisfaction of Juggernaut on beholding his brother. It however again remained stationary after proceeding but a few yards, and Radha-bullubh was obliged to return without his brother.

In two or three days the priests of Radha-bullubh began to feel the effects of Juggernaut's absence; the visits to the temple were few, and the offerings inconsiderable. These offerings had been previously farmed out for 232 rupees, and the farmers plainly saw, that unless Juggernaut could be brought to the temple, they should lose, not only the profits which they usually made above that amount, but be unable to realize even that sum. After various consultations, therefore, between the priests of both temples, Juggernaut was silently conveyed to his brother's on the evening of the third day.

The misfortune which had happened to the car, being almost unprecedented, filled the minds of the multitude with anxiety. They attributed it to various causes. Some said, that the proprietor of the car had, contrary to his usual custom, partaken of food before the car was drawn forth. Others said, that the God was incensed at the temerity of one of the proprietors,

who had touched it while yet impure from the defilement of the dead body of a relative: while others maintained that the wrath of Juggernaut was excited by his having silver and not golden hands given to him. In these, and similar conjectures, did the deluded multitude indulge. To have said that he could not move his own car, would have been a rude slander on the "Lord of the world." To save his power, therefore, they charged him with passion, not considering that the attempt to secure to him the possession of one attribute, degraded his character in a worse degree. But one brahmun seemed to aim at something more dreadful: he dreamed, or pretended to dream, that the god had appeared to him, and told him that his car would not move, unless a number of human victims were immolated by being thrown under the wheels. Hearing this rumoured, and aware that the deluded multitude were capable of believing this, if urged on them by the brahmins, the missionaries at Serampore drew up and printed a tract of eight pages, in which they laid open to the multitude the true reason of the car's stopping; and begged them to consider what they could gain by worshipping so helpless a log of wood, pointing them at the same time to the true "Lord of the World," as waiting to be gracious to all in every nation, who turn to him through his Son. This was quietly circulated among the people; with what effect we are unable to say; but nothing more was heard of the immolation of human victims.

On the last day of the festival, the weather being favourable, the deluded people drew the car forwards to the temple of Radha-bullubh, though it was not customary to do it on the last day, and seating Juggernaut in it, carried him back to his old residence.

CALCUTTA.

Extract of a Letter from Mr. Adam to Mr. Dyer, dated

Calcutta, Sept. 26, 1818.

ON coming to Calcutta, I commenced the study of the Bengalee, and two months after, the Sungskrit. I continue to prosecute both, and begin to feel my ground in the Bengalee. From the close affinity that subsists between them, the one facilitates the acquisition of the other; but a perfect knowledge of either, particularly of the Sungskrit, is not the work of a few months, or even of a few

years; but the unbounded field of usefulness which is presented in this immensely populous city, after the acquisition of these languages, especially if joined with a knowledge of Hindostanee and Persian, will most fully compensate for the time and labour that must be expended on them. You will not, however, suppose that a missionary's usefulness here does not commence till he has acquired one, or all, these languages. I hope soon, with the blessing of God upon my studies, to be able to say a few words to the natives, although every attempt of this kind, for a long time, must necessarily be very imperfect. Brethren Eustace Carey and Yates are eminently useful among the natives, in preaching in Bengalee. Besides their labours every Lord's-day, both in Bengalee and in English, they go out amongst the natives every Wednesday, Thursday, and Friday morning, and occasionally in the evenings, which is as much as their weak state of health will permit them to do, and more than most Europeans could bear. I have just formed a plan, which I hope I shall be able to carry into effect, of going out with a native brother on Monday, Tuesday, Thursday, and Friday evenings. This will greatly assist me in acquiring the language, and it entirely depends upon the continuance of good health, for which I have great reason to bless God, and on my having a native brother always to accompany me. Alone, I am, and must be for some time, a mere cypher, because I do not know the language; but by accompanying him, I both do good to myself, and obtain for him a more respectful and attentive hearing.

September 28.—I have been out this evening with brother John Peters, in the very heart of the native population. We had nearly 200 people around us, to whom he declared the way of salvation. They received with the utmost eagerness the tracts which we had brought for distribution, and requested that we would return to the same place to-morrow evening, which we promised to do. They heard with the deepest attention, and acknowledged the excellence of what was said. Some turned away in contempt; it was enough to understand that these were "the words of Jesus Christ;" but most listened with great seriousness. The harvest truly is plentiful; the fields are white, and only wait for the sickle to be thrust in. I have no doubt that the Lord of the harvest will bless the labours of his servants, and give them souls for their hire.

CUTWA.

Cutwa, Jan. 6, 1810.

I HAVE information to communicate, which will I am persuaded, rejoice your heart. Last Lord's-day four persons were baptized here, three women and a man. Two of the persons came from Haskhalce, a little below Soojon-poor. May the Lord go on to bless us, by bringing many more forward to declare what he has done for their souls. We had a good number at the ordinance of baptism, and several were very attentive.

Mr. Carey is gone to Beerboom, with Mr. and Mrs. Hart. I hope Mr. H. will feel happy in settling there. I believe several persons there are waiting for baptism.

DACCA.

Dacca, Dec. 17, 1817.

RAM-PRESAUD left this on the 13th ult. and returned on the 29th; he therefore itinerated about ten days, (exclusive of six days employed in journeying,) and gave away above eighty gospels, which were thankfully received, and read with eagerness and pleasure. Mr. C. received Ram-Presaud in a very friendly manner, and informed all his domestics, and other natives with whom he had to do, of the errand upon which he came, recommending them to hear him with due attention. Ram-Presaud visited the under-mentioned villages during the day, returning to Mr. C.'s every evening, to read and converse with pretty large numbers who attended near his house, where he was provided with comfortable and secure lodging during his stay in Lukshmee-poor.

At Moojee-poor, he preached to a large party of Catholics, Musulmans, and Hindoos, who, with one accord, acknowledged that what they heard was the word of God, but that in their present state it was impossible they could live up to it, for want of strength; to this it was replied, that if they left off seeking refuge at the feet of their idols, who were unable to help themselves, and believed in the word of God now sent among them, seeking mercy at the feet of Jesus, God would bestow upon them both will and power to love and obey him with the whole heart, and in the end receive them into everlasting life, for the sake of what Christ had done and suffered for sinners, had even as they.

On the 8th, he visited a large market

and entered into converse with a viragee, who lay prostrate on the ground, having been deprived of the use of both legs and arms from the womb. In recommending the Saviour to this miserable object, a multitude of people collected to hear, which afforded a pleasing opportunity to declare the word of life; the cripple seemed much affected, and wept when he heard what the Saviour had done and suffered for miserable sinners like himself; it seems the poor man desired to go with our brother, who informed him that it was not in his power to take him, but would call to see him if ever he should come his way again: here a good number of gospels were given away. He visited twelve other villages in the neighbourhood, in all of which the word was dispensed, and a few gospels given away. Most of poor brother De Bruyn's members and inquirers have been here since the beginning of last month, and attended our meetings for prayer pretty regularly, bringing numbers of Mugs who reside in Dacca with them, some times to the amount of twenty. Four of them sat down with us, and partook of the memorials of the Saviour's dying love, the first Lord's-day in this month.

A Jew and his wife are to be baptized the last Sabbath in this month, that they may sit down and commune in peace with us the first of the new year. He has nobly defended the honour of the Saviour's name among a party of Jews who came to attack him this morning upon the score of his becoming a Christian, proving from Moses and the prophets that he is the very Christ who was to come into the world.

BENARES.

Benares, November 4, 1817.

Our brother Smith appears very actively engaged in making known the gospel at Benares. From his Journal for the month, we have selected the following extracts:—October 3d. Went to a pundit in the town, who received me very kindly, and conversed for a considerable time on the gospel. He afterwards sent his servant with me for a copy of the scriptures.—4th. Went out and collected a good number of people on the public road, who appeared much affected. Brother Shiva-Chundra preached to a number at Sicrole.—5th. Lord's-day. Preached at Sicrole, afterwards brother Shiva-Chundra addressed the word of life to a good number of men

who were reading the Ramayuna: on hearing the gospel, they closed the Ramayuna, and paid great attention.—7th. A number of persons called for instruction.—8th. This morning several Moulvees called, and disputed for a considerable time. They afterwards received a few copies of the scriptures in Arabic, to compare with the Koran.—10th. Addressed the word to about one hundred people, opposite to a Hindoo temple. At the end of my discourse, a respectable pundit took me to his house, and reasoned for a long time respecting divine subjects.—16th. This morning two respectable musulmans called, and one of them expressed a great wish to embrace the Christian religion; assuring me, in a long conversation, that he was convinced that Jesus Christ was the only Saviour appointed of God, or able to save men. He informed me that there were others of the same opinion at Lucknow, but that they were afraid to declare themselves. I gave him a Persian New Testament, which he thankfully accepted, and went away rejoicing. In the afternoon went out and preached to a large congregation by the river-side, who appeared attentive.—19th. Lord's-day. The musulman who expressed a wish to embrace the Christian religion called, and conversed with me for a considerable time on the gospel. Brother Shiva-Chundra preached at Sicrole.—20th. The same musulman called again to-day, and after much conversation took leave, intending to visit the missionaries at Serampore. Went out to Dussasoomare's ghat, where about five hundred people assembled to hear the word of life: several brahmuns appeared in favour of Christianity, and one among them exclaimed, that the ancient brahmuns composed these superstitious ceremonies merely to get their living.—27th. Several musulmans called, who had received the scripture, and reasoned with me for a considerable time upon different subjects.—28th. This morning a sipahee who attends worship, called, and said with tears, "My conscience is alarmed in consequence of my sin, but I know without Jesus there is no salvation." I endeavoured to comfort him, and read and explained a part of the scripture, with which he appeared much affected. Several brahmuns called, who listened to the gospel with much attention.—29th. Several musulmans called, and conversed with me on different passages of the scripture, and begged for a complete copy of the Hindoost'hanee Testament, which I gave them.

Nov. 3d. A brahmun called and ex-

pressed a great wish to embrace the gospel. He said, that by reading the scripture, his conscience was alarmed, and he was astonished at the folly of heathenism, in which he had spent his whole life. I talked to him for some time.—5th. A sunyasee called and said, "Ever since I heard the gospel at Chatigunj, my heart is very much inclined to know more of these truths. I hope, therefore, you will teach me the way I am to be saved." After a good deal of conversation he took leave, and called again in the afternoon, and waited until worship, conversing on the gospel.—6th. This morning the sunyasee called for worship, and took a New Testament to read at home. Several brahmuns also called, to whom I read and expounded the scripture.—10th. Went with brother Shiva-Chundra to a garden, where a large congregation had assembled. After addressing them I went to the jail, and preached to the prisoners. A Moulavee disputed with me for some time, but at length gladly accepted the four gospels in Hindoost'haanee.—27th. This morning brother C. C. Aratoon arrived, with whose conversation I was very much delighted. We afterwards went out amongst the natives, and brother Aratoon conversed in two places with a few Hindoos, who appeared much pleased.—28th. Received two boxes of different sorts of books.—29th. After going out with brother Aratoon, in the evening held a meeting; after hearing the experience of a brahmen named Lukshmuua, I gave him the right hand of fellowship in the name of the church of Christ. My eldest daughter Elizabeth, and Mrs. Smith's adopted daughter Mary, were proposed for baptism.—30th. Lord's-day. Brother Aratoon preached at Sicrole, in Hindoost'haanee. After worship we walked to the river-side, where, when brother Aratoon had preached, we sung a hymn and prayed, and brother Lukshmuua and myself went down into the river, where I baptized him in the presence of many people. In the evening we partook of the Lord's supper, brother Aratoon, and brethren Ford and Deare, of the artillery, with several other friends, being present.

ALLAHABAD.

Allahabad, October 10, 1817.

THE flank battalion companies of soldiers assembled here from four different corps, marched from this on the 7th of October to take the field, wherefore I

am now deprived of the opportunities I used to enjoy amongst those whom God was pleased to draw to himself for his service, from that scene of iniquity which commonly abounds in the barracks. On the 6th, I had the last and a highly pleasant prayer-meeting with them, for the general spread of our dear Redeemer's kingdom; nearly forty attended, although it was a busy evening, from their preparing to march next morning. About twenty days prior to the above men leaving this station, the small new plantation in the 12th regiment of N. I. also was removed from this to Prutahgur, about eighteen miles from hence, where they are doing well. I intend to visit them as soon as you can furnish me with a stock of the scriptures and books, especially Hindee. For some Bibles and Testaments which were sent by the Rev. Mr. Thomason, from the Calcutta Auxiliary Bible Society to the magistrate of this place for distribution to the European soldiers, some of our brethren, the night before they left Allahabad, begged that their grateful acknowledgments might be presented for his kindness. Will you, if convenient, do this on their behalf? Seeta-rama and myself go out as usual about the neighbourhood distributing the word of God. Seeta-rama is of an excellent spirit: he told me lately that he now sees the error he was in when he first professed Christianity. At that time a man on horseback, conversing with him, abused him for giving up cast, and threatened to beat him with a shoe; he retorted and said, "Take care, or I will pull you off your horse, and return you ten strokes for one:—now" says he, "I can bear all things for Christ's sake."

JAVA.

Mr. Robinson to Mr. Ivimey.

Wetlevreden, Oct. 13, 1818.

I HAVE lately seen an instance of the sovereign power of God, and of the inability of my service. A poor man, who had heard me preach some hundreds of times, and yet never seemed to feel himself a great sinner, was taken ill about a month ago. A few days after, he sent for me, in great distress of mind. I have visited him several times, and he seems to be a true penitent. His conversation pleases me much, and should he die in this state of mind, I shall hope well of him. There are several others of whom I hope well. Four of the men engage

in prayer by turns, on a Monday evening; and they hold a prayer-meeting among themselves on a Thursday evening. There is, I think, an increase of seriousness in my little congregation, and some manifest a greater desire than ever to hear the word. On the whole, I may add, that my prospects of success were never so fair as at present.

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**WESLEYAN METHODIST
MISSIONARY SOCIETY.**

THE First Report of this Society has just appeared, containing accounts of their Missions in various parts of the globe. The number of missionaries is stated to be 103, the greater part of whom are engaged among the heathen. The amount of subscriptions, donations, and collections, for the last year, is £18,434.

In the island of Ceylon, considerable progress has been made in establishing schools among the natives. The number of youths already under instruction is said to amount to nearly *four thousand*.

From Colombo, Mr. Harvard gives the following account of an awful instance of superstition, which had fallen under his own observation :

At Amblangodde, about sixteen miles from Galle, I had an opportunity of witnessing the performance of one of their incantations. It was about eight o'clock in the evening; the moon shone very steadily; and our attention being arrested by repeated exclamations in a very loud tone, and hearing the cause of it, we repaired to the spot. It was only about 50 yards from the magistrate's house, where we were staying.—Brother Clough and Mrs. Harvard were with me. We found, at the door of a Cingalese hut, a small shed had been erected, in which the Capua (devil-priest) was performing his operations. There was the image of a large devil, six or seven feet high, with eye-balls as large as a tea-cup, projecting from his forehead; and a tongue which curled out at both sides of his mouth, like two snakes. He was surrounded with lights and flowers. Before this image sat, on a low stool, a poor lame man, with a string in his hand, the end

of which was connected with the devil. On the right hand side stood the Capua, with a lighted torch in one hand, which he waved constantly over the image, ringing a small bell with the left hand; while he used the utmost distortion of countenance, and assumed every attitude expressive of earnest intercession, singing over a certain form of words. At the left hand side of the door stood an assistant, who constantly supplied the Capua's torch with oil, lest it should go out; while, at the feet of the old man was lying one of his relatives, who, by way of response, called out the name of the particular demon, as loud as possible, at the end of each sentence of the incantation. I suppose this call might be heard a mile or two. On our approach, they appeared much honoured by our notice, and procured chairs for us to sit down; which we declined, and remained in silent expectation for some minutes. But on the Capua's applying to us for money, I spoke to him of the sinfulness of his conduct, told the people, medicine and the blessing of God were the only means of cure; and, after a short exhortation, left them. The ceremony was to cure the old man of a lameness in one of his legs; and I suppose it was carried on till the morning. It is very common thus, in the country parts of Ceylon, on a clear moon and star-light night, to hear the name of some devil echoing in this manner through the cocoa-nut groves. O that the time may come, when it will be as common for the evening breeze to waft along the name of our adorable Jesus!

"I have understood, that if a man should happen to recover after one of these incantations, of course the Capua is rewarded, and his system extolled; but if, in a dangerous case, after exhausting the resources, and wearying the patience of the family, the sick man continues under his affliction, the Capua, to save his credit, pronounces him incurable and unclean, and from that moment his nearest relatives will not touch him; and, to avoid the spread of his uncleanness, some low characters are hired to carry the sick man into the jungle; where he either expires through hunger or disease, or is torn to pieces and eaten alive by jackals, tigers, and voracious crows."

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AMERICA.

BY the kindness of a correspondent at New York, we have been favoured with a copy

of the last Report of the American Board of Missions, the oldest Missionary Society on the Western Continent.

The operations of this Society appear to be gradually extending. Its income for the year amounted to 35,000 dollars, (between 8 and 9,000*l.*) contributed for the most part by Auxiliary Associations, of which there are not less than 500 in connexion with the Society.

The stations already occupied are as follows :

BOMBAY.—Here Messrs. Newell, Hall, and Bardwell have been fixed for some years; and have laboured with exemplary diligence in the work of the gospel. Various parts of the scriptures have been translated into Mahratta; and schools have been formed, under the direction of the missionaries, in which between 700 and 800 children receive instruction. In March, 1818, two new brethren arrived, Messrs. John Nicholls and Allen Graves; of whom the former was stationed at Tannah, in the island of Salsette; and the latter at Mahim, a large town, six miles from Bombay.

CEYLON.—Messrs. Poor, Warren, Richards, and Meigs, arrived in this island in the year 1816; and after being usefully employed for six months in Colombo, they settled in the province of Jaffna, occupying there the two stations of Tillypally, and Batticotta. Declining health, however, rendered it necessary for Messrs. Richards and Warren to quit the island, and proceed to the Cape of Good Hope, where the latter peacefully finished his course.

Among the native tribes on the American Continent, two stations are occupied by this Society. Four missionaries, Messrs. Hall, Chamberlain, Butrick, and Hoyt, are settled at BRAINERD, in the district of Chickamaugah, among the Cherokee Indians; and the Report of their proceedings is highly encouraging. Another station, which bears the appropriate name of ELLIOT, has been formed among the Choctaws, one of the largest tribes in that quarter. Three missionaries, Messrs. Kingsbury, Cornelius, and Williams, have fixed their residence here, and they are assisted in their work by Messrs. Peter and John G. Kanouse, and Moses Jewell.

Besides these vigorous efforts in sending the gospel abroad, this

Society has founded a very useful seminary, denominated the Foreign Mission School, for the education of destitute heathen youth, of different nations. The Rev. Mr. Dagget presides over this Institution, which already contains 20 pupils, of whom eight have been admitted to church fellowship. These pupils have literally been collected from the east and the west, the north and the south. At a late examination, orations were delivered in the Cherokee, Choctaw, Otaheitean, Owhyhee, and Chinese languages; besides extracts in English from the noblest parts of Hall's (of Leicester) and Dwight's sermons. "It was interesting," observes the relater, "to hear these grand compositions pronounced by tawny youths, but lately rescued from the forests, and the islands inhabited only by heathens." It is hoped that this Institution will ultimately furnish missionaries, of the most desirable description, for the respective countries to which the pupils belong.

A DISTINCT Society has been formed in New York, under the title of *The New York Evangelical Missionary Society of Young Men*, for the express purpose of attempting to propagate the gospel in the numerous dark and unenlightened parts in and around that populous city, and in other parts of the Union. The Second Annual Report of this Society now lies before us, from which we learn that there are twelve ministers now labouring in different parts of the country, under its patronage, with very encouraging success.

We hope to be able to present our readers with some interesting extracts from these Reports, in future numbers of the Herald.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Messrs. Lawson, Eustace Carcy, Yates, &c. to the Committee, dated

Calcutta, Oct. 19, 1818.

BELoved BRETHREN—Three months having elapsed since we had last the pleasure of addressing you, it becomes again our duty to inform you of our circumstances and prospects. We should be happy to communicate intelligence which would gladden your hearts, and call forth your solemn thanksgivings to God for the success granted us; but we have at present rather to solicit your sympathy and prayers. In the absence of any remarkable success, however, we are persuaded it will satisfy you to know that we are not inattentive to the great object for which we were sent into this country—but that, as we are daily becoming more qualified by our progress in the language, &c. so we hope that we are more desirous than ever to pursue it.

In the English department we have much to mourn over, and difficulties to encounter, too numerous to be detailed in a communication of this kind; yet, amidst all, there are several encouraging circumstances which may be briefly noticed. We have baptized a person named Gasper, who lives at a village opposite Calcutta, on the other side of the river. He seems to be truly pious, and hearty in his endeavours to promote the cause of the Redeemer. Several of our members live in the same village, among whom are two or three blind men, who are very zealous Christians, and also some enquirers: these have been very earnest in expressing their wishes that they might be blessed with a little place of worship in their own village, as they cannot afford to cross the river very often to worship with us. Last sabbath-day was baptized Joseph Dodge, an American sailor, who seems to have been

brought from his evil courses, to a deep sense of his sin and danger, while on his passage to this place, in a merchant vessel from New York. The supercargo of the ship, when he arrived, called on brother L. to mention the case of this poor sailor, and assured brother L. that he had been very wonderfully changed. He was introduced to several of our friends, and after three months he came before the church, and was unanimously received for baptism. He seems to be truly meek and humble. The prayer meetings are much the same; many strangers continue to assemble with us. At the fort a considerable revival seems to have been experienced amongst the soldiers. After the departure of the 59th regiment for Ceylon, we had scarcely any left to preach to; but the Bengal European regiment soon arriving from Berhampore, the few who served God in the regiment obtained permission to worship in the place before occupied by the brethren of the 59th. Thus our fears were disappointed, and we continued our exercises in the fort as usual; and from very small beginnings, such an attention to the word of life was excited, that our congregation has rapidly increased to 200 persons; and we cannot but hope that some serious impressions have been wrought on the minds of the new hearers.

At Baligunj (a place so called in the vicinity of Calcutta) are a few brethren from the church at Cawnpore, who have been received, by letters of dismission, into the church at the Lal Bazar Chapel. Occasionally they have been visited at Baligunj, where they have called together a few, to whom has been preached the glad news of the kingdom. We cannot forbear also just to mention the case of a poor soldier, now in gaol, waiting with awful suspense his trial, in which it is fully expected he will be cast for death, on account of a murder committed while in a state of drunkenness. Brother L. has visited him several times, and much might be said respecting him, if it were prudent; let it suffice to say,

he appears to have experienced that great change which alone can prepare him to launch into eternity with the humble hope of salvation.

As it respects our *native work*, we informed you in our last that we had at that time built two places for Bengalee worship, in different parts of the city called Entally and Molungah. The house at Entally has but a small attendance, as in this direction the population is small, scattered, and generally of a low description. We are sometimes a quarter of an hour in collecting a congregation; though frequently after we have been long in collecting them, they have, towards the last, amounted to fifty or sixty, and have shown a greater degree of attention than we could have anticipated. The Molungah house, which is larger, continues to be well attended. Here we have seldom any but Hindoos. The congregation sometimes exceeds one hundred, and they are in general very serious. Since we last wrote to you, we have likewise opened a third place for Bengalee worship, in a part of the city called Kalingah. This is about twice the size of either of the former. The attendance has been sometimes very numerous, and the attention frequently encouraging; but owing to its being nearer to the European population, and its being a great thoroughfare, the people are often unsettled. The congregation, too, often consists of a great proportion of Mussulmans, whose attention is not so easily retained as that of the Bengalees, owing, perhaps, to two reasons; first, they do not, especially the servants, understand so well the Bengalee language; and secondly, they are generally possessed of a greater degree of assurance, and are therefore much less patient in bearing any thing opposed to their modes of thinking.

We shall, as soon as possible, increase our number of places of worship; but we have lately been able to obtain so little assistance in native preaching, that worship five times a week, in these places, together with our other engagements, has been nearly equal to our strength. We generally begin by singing a hymn; then read or engage in prayer; one person then addresses the congregation; we then sing another hymn; a second speaks; and after closing in prayer, we distribute tracts, and answer enquiries, when any are made. We had anticipated going out upon an itinerary, during the next cold season, but our native brother, Seeboo, of Cutwa, not being able to accompany us, as we had hoped, and owing to our limited strength

at present in the Bengalee department, we are obliged to defer it, and have instituted instead of it a weekly itineracy for ten or twenty miles round the neighbourhood, which we intend taking alternately. As the rains have now terminated for the season, we intend to commence in a few days. In our worship we meet with little or no interruption, whether in our regular places of worship, or in the open air. What we have most to lament, is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes out of 50 or 100 people, there are many whom, if you might judge from appearances, you would conceive to be engaged in solemn reflection; but all in an instant some of them will toss up their heads, turn it off with a sneer, or a jest, start from the place, and take with them ten or fifteen others; yet the work is in the Lord's hands—he has promised to succeed it, though attempted by the feeblest instruments. We therefore hope and pray we may see in due time deep and permanent impressions made upon the minds of the heathen, and churches formed amongst them. We think we informed you in our last communication of a poor blind man, by the name of Gonesh, who first heard the word of God in the Bengalee meeting-house, in Molungah. Previous to this, he was living in a state of adultery. Since that period he has been lawfully married, and both he and his wife are, we trust, seriously seeking salvation. A Bengalee of some respectability, hearing the gospel at this place, was very desirous of obtaining a New Testament, which we gave him. In a few days after he came to our house and begged another for one of his friends. He likewise took away an assortment of tracts, and expressed himself convinced of the truth and importance of all he had read. In about a fortnight he came again, and informed us that five or six more, all residing in a village, a few miles from Calcutta, one of whom was a brahmin, and another a moonshee, were quite convinced of the truth of Christianity, and willing to come amongst us. We requested him to return home and bring them all to us; or, if it was more agreeable, two of us would go and converse with them. He preferred the former, and left us with the fairest professions; but we are sorry to say, we have heard no more of him or his friends. The above is an instance

of the trials to which, as missionaries, we are exposed, and which demand, dear brethren, your affectionate sympathy and prayers.

On the other side of the river there are several of whom we hope well—one especially, named Paunchoo, nephew to our esteemed brother, Sebukram. He is very earnest and intelligent. He was also living in illicit intercourse, but is since married. There are two other persons who have lately given us hope—a brahmin and a kayastha—though they both, we regret to say, appear to hesitate at the thought of giving up all for Christ. One of them is now employed in the printing office, under Brother Pearce.

We have four tracts in Bengalee, now ready for the press—a memoir of Futch, a native Christian, and “Poor Joseph,” both translated by Brother Lawson. The first is printing, and is to be accompanied by two wood-cuts, by Brother Lawson. We have found embellishments of this nature, cut by him, and inserted in tracts lately printed at Serampore, excite great attention among the natives. The third is a memoir of Krishna-Presaud, the first converted brahmin, translated by Brother Pearce; and the fourth by Brother E. Carey, is the first of a series of tracts to be written upon the Evidences, the Doctrines, and Duties of Christianity, and consists of remarks on the importance and necessity of an immediate revelation from God. The work is to be printed at the expense of our Auxiliary Society; the funds of which, we are happy to say, though not large, appear pretty steady. We have lately printed, at its expense, 3000 copies of a few select hymns, generally sung in our Bengalee worship.

CUTWA.

THE following accounts have been forwarded to Serampore by Mr. Hart, lately stationed at Shiooree, a village in this district.

Jan. 17, 1818.

Brother Carey and myself, agreeably to my last letter, left Cutwa for Beerboon on Monday morning the 5th instant. We proceeded to Doobraj-poor, (a place six miles distant from my present residence,) where three or four of the native brethren with their wives reside. From hence, having visited another of our brethren, who lives at

Lukshmeepoor, we proceeded to Lakra-koonda. We spent the Saturday night with a person of the name of Krishna Rose, who, I understand, has abandoned his cast, and is become an “almost Christian.” I believe his circumstances are affluent. Early on Sabbath morning we set off for a place at some distance, called Bhoori, where we met several of the brethren. At this place we spent the Sabbath, where in the evening a church-meeting was held, and one was excluded, one suspended, but three, after the usual investigation, were approved of as fit subjects for baptism. The ordinance was accordingly administered in a tank, in front of a large body of natives. At eight o'clock we sat down, and twenty-four more with us, to commemorate the dying love of the Saviour; the evening was peculiarly solemn. Early on Monday morning we left Bhoori, for the great fair, where we arrived in the afternoon. The next morning, before sun-rise, we went amongst the crowd, when Brother Carey, with a native brother, took one route, and myself, with two others, took another, and after reading and distributing many tracts, &c. we, at a late hour, retired for breakfast under a large banyan tree, under which we slept Tuesday and Wednesday nights. After breakfast we went again amongst the crowd, and after conversing with them for near four hours, we distributed a very large number of tracts and gospels. At the close of the fair we met with an inquirer, by profession a viragee, who accompanied one of the brethren to his house, to obtain instruction. At Doobrajpoora Brother C. married Kangalee's son. Our labour at the fair being over, we returned to Shiooree, where Brother Carey left me for Cutwa. Four have been added to the church there by baptism, and three where I am. I regret that these converts are scattered, but hope, as soon as my house is ready, to have them all near me. I must now trouble you for some Bengalee Bibles, and several hundred tracts, which I shall want for distribution at the ensuing fair.

Feb. 21, 1818.

As the little congregation here has been strengthened by the addition of Kangalee from Cutwa, I hope to be enabled to go on with more courage. The Hindoos of this place hear the word of life with much attention. On my arrival, some of the respectable brahmuns expressed a wish for some tracts in Bengalee. As the small number of tracts has been kept in reserve for the ensu-

ing great fair at Vuguleshwura, I was not able to supply them. I hope you will furnish me as soon as possible with a large number. There are markets every day in the week round Sioorec, distant six, eight, and nine miles, which I shall as often as possible visit. On the 1st or 2d of March I hope to set off for Vuguleshwura. *Since I wrote you last, I have had some conversation with the magistrate respecting the native brethren here. I am happy to say, that the account he has given me of them, is in all points consistent with their being "Christians indeed."* I have obtained his permission to address the three hundred prisoners in the large gaol, who are exempted from working on the Sabbath.

Under date of Jan. 19, Mr. W. Carey thus writes to his father:—

VERY DEAR FATHER,

Yesterday I returned from Beerbhoom, after an absence of thirteen days. You have no doubt heard that I had the pleasure of baptizing four persons before I set off on my excursion. I am very happy now to inform you that I also had the pleasure of baptizing three others at Beerbhoom, making seven added to the church this year. I went to the fair and had a day's good work. One person, after hearing of Christ and his love to sinners, has left the fair, and has joined the native brethren; he seems to be an intelligent person, and is warm in his inquiries after the truth; I hope that three or four others will soon join the standard of the blessed Cross. I left Mr. and Mrs. Hart at Shioorec, and hope he will soon get his house ready at Doobrajpoora. I have hopes now that this distant part of the church will be looked after and taken care of.

JESSORE.

THE journals of our brother Thomas and his native assistants, though they contain nothing particularly worthy of insertion, furnish the most satisfactory accounts of their constant labours among the natives. Many appear to call at their houses for instruction, and still more are every day addressed in the streets, or markets, or the gaol, in the course of their labours. Tracts and portions of the scripture in Hindce and Bengalee too are gladly received.

CHITTAGONG.

IT is pleasing to find that the residents at this bereaved station have not been left altogether destitute of religious instruction. The following note was addressed to Mr. Ward, in February, from Domingo Reveiro, a young man who had been baptized by Mr. De Bruyn, soon after his settlement there.

SINCE the death of Mr. De Bruyn, pitying the destitute condition of the Mugs and Bengalees in this place, I have frequently conversed with the natives, and distributed about one hundred and eighty Burman, and two hundred Bengalee and Hindoost'hanee books. If you would be kind enough to send some more books and tracts in these three languages, you will much oblige me.

BENARES.

Extracts from Brother Smith's Journal.

Jan. 2.—Some brahmuns called, who gladly heard the gospel, and said, "These words are very interesting, and are sure to prosper." 4th, Lord's-day. Preached at Sicrole, and on our return went to the King's garden, where I collected about twelve persons who listened with much attention. Proceeded to Fautmann, and preached to some Musulmans, who appeared very attentive. From thence went to the Taree-Neem's lane, and conversed with several Shiks, who wondered to see the Testament in the Gooroomookhee character; after hearing the word, they gladly accepted three Punjabee gospels printed in that character. Two brahmuns called in the evening for religious instruction. 5th. Went to Ramghat and delivered the word to a few brahmuns. From thence went to Munkunka ghat, where a brahmun called us, and collected a number of brahmuns to hear the gospel, to whom I read and expounded a tract, with which many appeared affected. Went out in the afternoon and conversed with several attentive Hindoos at Banee-Ram's lane, and gave away five copies of Punjabee gospels. After sun-set, brother Thompson called on his way to Agra. 6th. This morning called on brother T. and went

with him to see a respectable brahmun, with whom brother T. had a good deal of conversation. In the afternoon, brother T. left this for Delhi. Went out to Baneer-Ram's lane, where brother Shiva-Chundra made known the gospel to about thirty persons, and gave away five Hindoost'hancee gospels. 8th. Several persons called, who listened to the word with much attention, and gladly accepted a copy of the Sungskrita New Testament. 9th. A brahmun invited brethren Shiva-Chundra and Lukshmana to dinner; accordingly they went, and had a long conversation respecting the cast and the gospel, with which the brahmuns appeared much pleased, and said, "You have done very right; you are released from the law, and in time the world will turn and be one cast to serve God." Several persons called for instruction. 10th. Preached at Ram-ghat lane to several attentive people. Twelve Musulmans called, to whom I explained the word, and gave them some books in Persian, which they thankfully received. 15th. Went to Raj-ghat, where I collected about forty people, who listened to the gospel with much attention. On our returning, a brahmun on hearing the word of life appeared much affected, and said, "I will leave all my friends, &c. to be instructed in the knowledge of Christ." He followed us to our house and threw away his god of stone, which he had been used to worship. 16th. Collected a large congregation at Meer-ghat, who listened to the word with much attention; and some persons promised to call at my house. Three Hindoos called, who after hearing the word, received some gospels in Hindee. 24th. In the evening we held a church-meeting, and received three persons, Mrs. M. Miss S. and Miss R. 25th. Lord's-day. Preached at Sicrole. From thence went to the river-side, where a crowd of people were assembled; to whom I gave an exhortation, and afterwards went down into the water and baptized the three persons mentioned above. In the afternoon I administered the Lord's-supper at home, when about forty persons were present.

The following letter, addressed to Mr. Smith by a friend in the army, is inserted as a specimen of the spirit which animates the Christian soldiers, of whom so many have recently been reclaimed from a life of awful profaneness and guilt, to the service of God.

Camp, Jubbul-poor, Jan. 7, 1818.

MY DEAR BROTHER,

Your kind and welcome letter I received on the 5th instant, and its contents caused me to rejoice. I have daily fresh reason for thankfulness and gratitude to God; for he has covered my head in the day of battle, and delivered me from the power of the heathen. On the 19th of the last month we engaged the enemy on the plain at this place, and the Lord gave us the victory. We took four pieces of cannon on the field, besides ammunition, and several stands of colours. We then continued our march till we were within seven days' march of Nagpore, when we received orders again to return to this place, where we have been since the 1st instant. Jubbul-poor is a fine small town, with the fort in the centre: it has a large population. O that the Lord would stir up some of his servants to visit this part of the country, to give the people an offer of salvation—for all here is darkness and the shadow of death. I trust the time will shortly come when a light will spring up amongst them. The grace of our Lord Jesus Christ rest and abide with you now and evermore.

I remain, &c.

J. JOHNSTONE.

SURAT.

OUR readers are aware that Carapeit Chator Aratoon has visited Serampore, and that he resolved to return to his station by land; although the hostilities then carried on in the north of India rendered the attempt very hazardous. The following letters were received from him, while on his journey homeward.

Agra, Jan. 30, 1818.

ON the morning of the 27th of November, I arrived at Benares, (the Babylon of India.) As soon as I had landed, I inquired for the house of our brother Smith, to which I was immediately directed by the by-standers. They assured me that he passed there twice every day on his way to Ram-ghat to preach and distribute tracts, and that many people attended his discourses. Assisted by a youth with whom the by-standers furnished me as my guide, I soon reached his house, and found him and his family

well. After morning-prayer, brother Smith took me to the house of two Hindoos, whom he often visits. After a short conversation we left them, and returned home. Brother Smith has several persons who frequently visit him. On November 30, being the Lord's-day, we went to Sirole, and after morning worship there with some military friends, we came back, accompanied by several people, to the river-side, where, after singing hymns, and a solemn supplication, I addressed a short discourse to the congregation, from Mark xvi. 16, after which brother Smith baptized a native convert. We then returned home, and brother Smith administered the ordinance of the Lord's-supper, when eight of us partook the bread and wine in remembrance of our Lord's agony and death. It was a solemn day! I wish one of you, or our dear brother Ryland, had been present at this idolatrous city, to have witnessed such a day of grace at such a place! Rejoice and give thanks for his tender mercy towards you, "for many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

During my stay at Benares, I had several at my boat to inquire about the gospel, some of whom heard with attention, and seemed greatly pleased. However, after spending a few days with our brother Smith, I left him on the 4th of December, and arrived at Allahabad in the evening of the 11th; where the next morning I had the pleasure of seeing brother Mackintosh and family. The next day I left Allahabad, and arrived at Cawnpore on the 24th of December, where I remained three days, and passing Furrakabad on January 3, arrived at Agra on the 16th, where I had the happiness to see our dear friends Mr. and Mrs. W. they are zealous friends of Jesus and his cause. I saw here brother Abdool-Musee, with whose conduct and conversation I was much pleased. He preaches thrice a week to a congregation of nearly fifty persons.

Mr. W. has kindly prepared every thing for my journey, and I hope to leave this on the 9th of February, with as good a convoy as could possibly be expected. I am to go from hence to a place called Boondee, which is eighteen or nineteen days' journey distant, and from thence pursue my route to Surat. As soon as I get safely across the country infested by the pindarees. I will inform you—but by what conveyance I cannot say. I was favoured with yours

of December, and beg you to remember me very affectionately to all that were so kind as not to forget me.

Agra, Feb. 15, 1810.

After plentifully supplying the different stations with scriptures, tracts, &c. I saw the great need I had of them myself, and began to regret that I had given away more than I ought. However, my fears were soon dispelled by obtaining a supply of nearly one thousand three hundred scriptures and scripture extracts in various languages, which I received from our dear friend Mr. W. And now, my dear brother, I have so many scriptures with me, so good a convoy, and the supply of all my wants, that I lack only one thing, the all-sufficient grace of our Lord Jesus.

Farewell, farewell. This day I am to leave Agra for a place called Shah-poor, the farthest quarters of the British army, and more than twenty days' journey from this. I will try to write to you as soon as I can, but from what place I cannot say. After my arrival at Shah-poor, I shall see if the difficulties of the journey are more than I can bear. If they are, I will not attempt to proceed further up, but shall soon return.

If you print my Goojuratee Catechism, be so good as to send 1000 copies to Benares, where brother Smith will be able to distribute them in a few days; for Goojuratee is spoken at Benares and Mirza-poor.

This last letter was accompanied by the following pleasing testimony respecting this active Missionary, from a serious friend at Agra.

Agra, Feb. 18, 1810.

OUR Christian brother, Mr. C. C. Aratoon, arrived safely in January, and I have the pleasure of enclosing herewith a letter from him to your address. He left this in good health on the 15th instant, in company with a strong detachment. Mr. A. and myself have been highly gratified with his society, and our parting was very affecting. In short, the mild Christian conduct of our brother could not fail to endear him to every one that has once enjoyed his company. He is gone, and I trust the Lord is with him, and will protect him from all dangers, and make him a useful instrument in his service.

CEYLON.

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

Point de Galle, Oct. 30, 1818.

I AM not certain what is the exact time since I last wrote to you, but recollect that it was since I came to Galle, and that I then gave you all the information I could relative to myself and my work. Since that time, nothing of very great importance has occurred. I have regularly preached in Portuguese, and attended to my school, and occasionally gone into the country, where I have laid a foundation for more extensive labour, which will be entered on in a short time. The school, which I began to build on the bank of the river, seven miles distant from Galle, is not yet finished: owing partly to the indolence of those employed, and partly to the want of materials. I have now the prospect of another, about seven miles further, where it is probable I shall procure 100 boys, or more. It will be close to the house of a headman, whose presence will have considerable effect on the attention and order of the scholars. For each of these schools I must contribute something towards the expense of building; for each I must pay one or two masters, and if I intend that any good shall be done by means of them, must visit and examine them once a week. I have also made preparation for erecting a room at the back of my house, instead of the one I at present occupy, for my Fort school; which, if properly attended to, will, with the Divine blessing, be productive of much good. I have hitherto attended to this school myself, from a wish both to save expense, and to gratify the parents of the children, who have a much higher opinion of European than of native teachers; but if I attend properly to the others, I must be from home two days in the week, which will compel me to obtain a teacher for this school also, to whom I must pay considerably more than to either of the others, as he must teach English, writing, and arithmetic. Though as much attention as possible is paid to the moral character of the masters, there is a great difficulty arising from there being no serious young men to act in that capacity, whose integrity could be relied on, and whose example would add so much to the efficacy of their instructions. The natives are naturally so indolent and easy, that their attention

is not to be obtained without the utmost vigilance, which is hardly to be expected from masters who have no other anxiety than to perform their task, and receive their wages. But after making every allowance for this difficulty, it is better to struggle with it for a time, than to neglect entirely the instruction of the children; for though, with a Christian Missionary, this alone will not be considered the ultimate object, no one will deny that it is an important preparation. So much for schools. I have chosen this mode of labour, because it appears to me the most likely to be useful. If I were to choose my own work, it would be to improve my knowledge of the Cingalese, and ascertain how far it is capable of expressing ideas that are new to the natives in an intelligible way, by which I should the better be able both to preach, and to write elementary books. But I fear that whatever plans I may form, the state of my health will not allow me to execute them.

CHURCH

MISSIONARY SOCIETY.

Authentic Account of the Saadhhs.

OUR readers will recollect, that some time since a number of persons were discovered in a retired place near Delhi, who had assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value, and which they had received from Mr. Chamberlain, at Hurdwar fair. It has been lately ascertained that they belong to the sect of the Saadhhs (the virtuous) of whom an account has recently been furnished by the Rev. Henry Fisher, of Meerut; from which the following particulars are extracted. Mr. Fisher obtained them in conversation from Jysingh, the headman of a division of this sect.

“The Saadhhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity

of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the supreme Being.

"They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the Incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanness. Jysingh smiled very significantly, on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

"Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, meet together; each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is

employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

"The Saadhs have no regular order of priesthood. That man who, in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

"Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

"Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners."

TO CORRESPONDENTS.

Mr. Saffery desires us to say, that the subscriptions and collections received by him from Bradford, Wilts, have been accounted for to the treasurer of the Hants and Wilts Assistant Society, and will be acknowledged in due course among the receipts of that society.

It is requested that all communications respecting the Missionary Herald may be made to the Rev. John Dyer, Reading; and that those friends who wish to be supplied with copies, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

A LETTER just received from Dr. Carey, dated October 4, 1818, describes new and extensive fields which are opening to Christian enterprize, in consequence of recent political events.

By the successful termination of the late war, a tract of country larger than Great Britain is put into our hands, in which several of those languages are spoken in which we are preparing translations of the scriptures. Had we funds and men, five or six hundred schools might be immediately organized, and men of God, if we had them, might be instrumental in doing more good than can be calculated.

After narrating the circumstances which led his son, Mr. Jabez Carey, to retire from his station at Amboyna, the Dr. proceeds;

When the proposal was made us to set up schools in the upper provinces, (now called Rajpoothana,) we thought none so fit as Jabez to go, who had already superintended schools in the Moluccas with so much success. We also thought it a more important station than Amboyna, and as the Rotterdam Society has expressed its intention to send Missionaries to the Moluccas, we thought it best to abandon that station: Jabez, therefore, has now agreed to go into Rajpoothana. As to the places where he will settle and set up schools, he will be under the direction of a gentleman whom we know to be friendly to our undertakings. You now see our pressing want of men, and the absolute necessity of Missionaries going to their stations when they arrive. A hundred Missionaries are wanting at this moment, to fill up the field before us.

VOL. XI.

My children are now all about me. We have employed Felix to assist in the operations of the printing-office, particularly reading and correcting proofs. William is at Cutwa, Jabez going to Rajpoothana, and Jonathan in Calcutta, in the law.

Brother Marshman's eldest daughter was lately married to a Mr. W. the first of the Company's civil servants who has been baptized.

Brother Ward's health is so bad, and his whole frame so relaxed, that the medical men all agree in the necessity of a voyage to England, and he will therefore, in all probability, embark in two months' time. This is much to be regretted, but cannot be prevented.

Through mercy, I am well. My work is rather heavier than ever, but I rejoice in it. My wife has been unable to walk for several months. I went with her on the river last week, to try whether that would be beneficial to her; but we were very near meeting with a serious accident. Our vessel, a pinnace, ran foul of a sloop lying at anchor, which carried away three or four of the stanchions of the windows; had we been a foot or two from the place we were in, we should have just run on the bow of the sloop, which would have infallibly sunk us, as the stream ran with amazing rapidity. God, however, mercifully preserved us. Our danger was the greater, as another sloop lay at anchor about half a mile from us, in a direct line; we, however, got a tow line fastened to the one on which we ran, which they gradually let out, till we were alongside the one I feared, so that we were preserved from every harm.

P. S. Nov. 9. Jabez sets off this evening. Brother Chamberlain arrived here a few days ago: I fear his continuance in the flesh will not be long. He is ordered to go to the head of the bay, at least, for his recovery—the doctors here advise his going further. He appears to be in a consumption; his mind is very happy. Brother Ward sails for Liverpool the beginning of December.

2 9

THE following List of Works now in the Missionary press, is copied from a letter of Mr. Ward to Dr. Ryland, dated Serampore, September 12, 1818.

- The New Testament, in the Sungskrit, by Dr. Carey.
 Ditto, in the Assam, by Ditto.
 Ditto, in the Telinga, by Ditto.
 Ditto, in the Kurnata, by Ditto.
 Ditto, in the Wutch, by Ditto.
 Ditto, in the Nepal, by Ditto.
 Ditto, in the Marwar, by Ditto.
 Ditto, in the Oojein, by Ditto.
 Ditto, in the Bundelcund, by Ditto.
 Ditto, in the Dukslinu, or Sindh, by Ditto.
 Ditto, in the Kashmere, by Ditto.
 Ditto, in the Jumboo, by Ditto.
 Ditto, in the Magudha, by Ditto.
 Ditto, in the Hurotee, by Ditto.
 Ditto, in the Huriana, by Ditto.
 Ditto, in the Hunaj, by Ditto.
 Ditto, in the Bengalee, by Mr. Ellerton, of Malda.
- The Prophetical Books, in Hindee, just finished, . . by Dr. Carey.
 Ditto, in Mahratta, by Ditto.
- The Pentateuch, in the Kunkuna, by Ditto.
- The Historical Books, in the Sikh, or Punjabee, by Ditto.
 Ditto, in the Pushtoo, or Affghan, by Ditto.
- The whole Bible in Bengalee, in small type, to bring it into one volume, by Ditto.
- The New Testament, in the Bruj Bhasa, by Mr. Chamberlain.
- The Poetical Books, in the Chinese, by Dr. Marshman.
- The Gospel of Luke, in Ditto, by Ditto, to finish the New Testament.
- The Gospel of Matthew, in the Malay, Roman character, by Mr. Jabez Carey.
- The Malay Bible, (Arabic character,) by the Calcutta Auxiliary Bible Society, superintended by the Rev. Mr. Hutchings.
- The Sangskrit Dictionary, second edition.
- A Sangskrit Grammar, edited by Mr. John Marshman.
 Ditto, with a Bengalee Translation, by Tarachund, a Christian Hindoo.
- Baxter's Call, in Malay, translated by Mr. Jabez Carey.
- Pilgrim's Progress, in Bengalee, translated by Mr. Felix Carey.
- Goldsmith's History of England, in Bengalee, translated by Ditto, for the School-Book Society.
- Bengalee Dictionary, in two 4to. volumes, by Dr. Carey.
- The Ramayuna, in Sungskrit, with a Translation, Vol. 4th, by Drs. Carey and Marshman.
- The Sonkya Pruvuchunu Bhashyu, a Hindoo Philosophical Work, in Sungskrit, edited by Dr. Carey.
- An English Translation of the above, by Dr. Carey.
- The Flora Indica, a Botanical Work, in several Volumes, edited by Dr. Carey.
- The Book of Common Prayer, in Tamul, printing at the expense of the Governor of Ceylon.
- Bengalee Hymns, about 300 Pages.
- The Friend of India, a Magazine, in English, published monthly.
- Sumachor Duruna, a Bengalee Weekly Newspaper, by Mr. John Marshman.
- The Dig-Dursuna, a Bengalee Monthly Magazine, by Ditto.
- An Astronomical Book for Schools, in Sungskrit, by Ditto.
- Ditto, in Bengalee, by Ditto.
- Spelling and Reading Tables for Schools by Ditto.
- Scientific Copy-books by Ditto.
- The Happy Deaths; a Work translated into Bengalee.

MOORSHUDUBAD.

Extracts from Mr. Ricketts' Journal.

February 4, 1818. Went to Koolibazar, where we saw a Hindoo, a native of Patna, who had gone on a pilgrimage to Jugunnat'ha. In the course of conversation with him, respecting the proper way of salvation, he recognized the necessity of a Divine atonement for sin; and frankly acknowledged, that the religion of Christ was the true religion; adding, that all other modes of worship originated in human invention. This he said in the presence of many of his countrymen. 26th. Went to Bhagra, and met with a mendicant from Hurdwar, who had been on a religious journey to Jugunnat'ha. We asked him his reasons for undertaking such a journey, when he had a sacred "Gunga" in his own country; and observed, that his conduct implied a want of confidence in the "Gunga;" as he appeared to ramble from one thing to another, without fixing his hopes in any particular quarter. We then pointed out the absurdity of his journey to Jugunnat'ha, and held forth Jesus Christ to him as the only channel of reconciliation with God.

JESSORE.

Extracts from the Journal of Mr. Thomas.

EARLY on Lord's-day, February 1, I left Saheb-gunj for Chougacha. In the evening we held a church-meeting, when the brethren and sisters agreed to restore to communion, Photoo, Aurpee, and Huri-Priya, who had been excluded some months ago. After this, twenty-one of us surrounded the blessed table of our Lord Jesus Christ. 2d. This morning we held a church-meeting, to inquire of the brethren and sisters what impression the gospel appears to have produced on their minds. We also held a prayer-meeting for the spread of the gospel, and I directed brethren Didhura, Rama-Soondura, and Shristee-Dhura, to go to Rama-Chundra-pooro, two days' journey from Chougacha, to make known the gospel there. 8th. Lord's-day. Three brahmuns from Nal-danga, twenty miles distant, called for Persian and Bengalee books. I gave them some gospels and tracts. 24th. Four Roman Catholic Christians from Husunabad, about five days' journey from Saheb-gunj, called on me this evening, and attended wor-

ship. After service I read several chapters from the New Testament in Bengalee, and explained the meaning, with which they appeared much interested: they said their Padre read prayers in Latin, which they could not understand. They told me they should be happy to see a missionary friend in their neighbourhood, to instruct them in the scriptures.

DHACCA.

Extract of a Letter from Mr. L.

Dhacca, February 7, 1818.

I HAVE little, if any thing, new or interesting to communicate. We still continue to spread the scriptures, and drop a word either in public or private, wherever we can find an ear to hear; even this is not at all times easily accomplished; however, it is our business to continue sowing, and praying for the early and latter rain, even sowing in lively hope, as most assuredly the Lord of the harvest will bring forth fruit in due season; therefore there is no need to fear the issue. As it regards the Native Schools, things are pretty much the same as when I wrote last.

I have received some small additions to the Christian school during this month, and find it just now in a more promising state than I had reason to expect when I wrote to you last upon the subject; but what I feel most gratified to communicate is, that many of them are gaining a pleasing knowledge of divine things, which I trust is carried to their homes, and, with a blessing, may spread through their families. Brother Solomon has got a situation in the Company's factory, which has set my mind much at ease respecting him: he has erected an altar to the praise of the once despised Saviour in his family, where the voice of prayer and praise may now be heard morning and evening. I believe I have already informed you that he has a wife and three children: the former has been baptized; and two of his daughters attend our school to obtain a Christian education: the eldest is not twelve years old.

N. B. Rama-Prusad has been itinerating through Bhowal last month, and, I trust, with some success, as they begged for a school amongst them, proposing at the same time to erect a house at their own expense for the purpose, and likewise to defend it against the priests.

CHITTAGONG.

THE following interesting particulars are extracted from Mr. Ward's account of his late journey from Serampore to this place.

Feb. 17, near Kalee Ghat.

THIS morning before breakfast went up to the temple of the great goddess, and found several bramhuns in the covered area before the temple, reciting different Sungskritu books, one the Chundee, and another the Shree-Bhaguvatu. As the doors of the temple were not yet opened, I began a conversation with an old man who professed to be here as a devotee of the goddess. I pressed him to examine the ground of his expectations from the goddess, reminding him that he would not purchase the slightest article of food or clothing without a thorough inspection; and that if all his hopes of future salvation should end in disappointment, that disappointment would be most grievous. He declared that he had no fears; that there existed the most convincing proofs of the power of the goddess. I told him that I had just seen, close to the temple, a poor woman lamenting the loss of her mother in the loudest cries, so as to fill the whole street with her complaints, and that therefore it was plain, that, notwithstanding the thousands of offerings presented to this goddess for health and prosperity, she did not save even those who lived close to her temple. A bystander said, that all these things were regulated by fate. "If then," I replied, "a person cannot die before his time, nor live beyond it, all these devotions are fruitless." The old man remarked, that at any rate the blessing of Kalee would be efficacious in a future state. I shook my head, and then changed the discourse, turning to a young man, who seemed eager to enter the lists; but when I saw he could not lay hold of the argument, I put an end to the conversation, by telling him that he afforded but a discouraging proof of the power of the goddess, who was famed for imparting wisdom to the simple. The bramhun who continued reading the Chundee smiled at his brother thus silenced, and in the midst of this, we were entreated to attend and pay our respects to the goddess, as the doors were now opened. After a little delay, that I might discover no eagerness in going to look at

this mighty enchantress, we went up to the front of the temple, before the doors of which were placed a large heap of flowers to adorn the image. This black stone appears to be about three feet long and one foot wide; the upper part, or the head, so painted as to represent the human countenance, with large oyster eyes, and a golden tongue hanging out even to the chin, to represent the feeling of surprise: no hands, or arms, or legs. We were pressed to ascend the steps, and take a nearer view of the goddess, or present our offering, but, recollecting what would be required, we turned about just as the bramhun was requesting us to pull off our shoes. Still, under the hope that we would make a present, the bramhun began to hint that the taking off the shoes would be dispensed with, but he gave up further entreaty when I assured him, that I would sooner submit to have both my hands chopped off; yea, rather part with life itself, than perform an act so treasonable against the true God.

We next went behind the temple further to examine the building, which was undergoing a repair, when I asked a Hindoo in the groupe which accompanied us, how long the temple had been erected. Instead of giving a direct answer, he said, the temple had been already ten years undergoing the present repairs. I expressed my surprise, reminding him that if the goddess really possessed the extraordinary powers ascribed to her, the temple might surely have been repaired in one night; and at any rate it was a great proof of their want of devotion. The company smiled, and nodded an unwilling assent. We now went to an open area beyond the covered one and in front of the image, where the animals are slain, and where two posts excavated at the top are erected, the one longer than the other to receive the necks of the animals. I here asked the surrounding groupe how they could pretend that they did not take away life, while the ground around these parts was daily soaked with blood. The old plea was set up, that Kalee was the representative of time [from kalu, time] who devoured all his children, and that the shrastru commanded them to sacrifice animals, as well as to abstain from taking away animal life; and that both commands were therefore to be obeyed.

The old man whom I had addressed at first, now took up the discourse again, and pleaded for the truth of the Hindoo system on account of its being honoured with so many martyrs, in the persons of

the widows perishing on the funeral pile. I urged that these were positive murders, and murders of the most horrible nature, since the person who lighted the pile, and thus perpetrated the murder, was the offspring of the widow's own bowels. To this it was replied, that these widows were under the influence of God, for that they could endure coals of fire in their hands without shrinking before they departed to the pile, and further it had been seen, that when widows had been hindered from thus sacrificing themselves, they had died at home in a day or two. I declared my disbelief of these things, and added that it was as impossible to change the nature either of sin or of holiness, as of black and white, and that these would be found to be atrocious murders another day. I told them that I felt the greatest heaviness of mind on their account, at seeing them so much under the power of delusion: it appeared that, notwithstanding they professed to shrink from the destruction of animal life, they thought it meritorious to slay whole hecatombs of animals, yea and their own mothers too, and gloried in these things as acts of merit. I again urged the old man to examine the grounds of his religious confidence, on which he seemed so much to value himself. I told him faith was nothing unless it was built upon a right foundation; that he might have the greatest confidence in the virtue of his wife, but his confidence would not save him from disgrace if she proved unfaithful.—One of the company was rather sullen under these attacks on their religious hopes, and said, I might go my own way; but that they would not be persuaded from persevering in theirs. I told him I would leave one word with him before I took leave, which was, that if he died trusting in the idols, he would find himself miserably deceived, and even ruined for ever: and that my words would be remembered by him in a future state. He professed to treat this admonition with contempt.

In leaving the temple yard, I was shewn another small temple containing the images of Krishna and Radha. This led me to enter on the evil of images in worship, and to point out to one of the company, that the image of Kallee could not fail to impress on the mind of the beholder the idea, that God was a ferocious being, and these of Krishna and Radha that he was an impure being. A young man, who entered into the controversy with much zeal, pleaded that the Pauranic story relative to Krishna, and his favourite

mistress, the wife of Aynnu-Ghosu, was capable of a religious interpretation. I asked him if he could be persuaded to put a religious construction on the affair, if some one were to seduce his own wife. All, however, produced little beside a smile from these deluded creatures, who treat the subjects of life, death, and eternity, with perfect levity. It is true, they wondered that I should have thought so much about their shastras; and they asked from whence I had come. But before these people can begin to doubt, they must begin to think, and that is not done without an effort, to which they are wholly averse, and the consequences of which are too serious for them to encounter.—“*Can these dry bones live? Ah! Lord God, thou knowest.*” Still he who is the Resurrection and the Life hath said, “The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” In passing the gateway, I saw another paltry temple containing an image or two covered with garlands, and two or three decently dressed bramhuns sitting before them. The priest asked me for an offering, upon which I asked if he received cowries and pice, and upon his smiling and nodding assent, I asked the spectators, whether, since this man's temple was surrounded with shops, he might not be considered as a real shopkeeper? They laughed, and said I had hit the mark. We now returned to our boats.

During our journey this morning, I passed through scenes which filled me with a horror which time can never erase. It would seem that Providence, as a mark of its displeasure, had turned all those places into Golgothas where the Hindoos are most deluded and God most dishonoured. In the whole way from Kallee-Ghat for two or three days, we did not sail a hundred yards without seeing a dead body, or the remains of one. In one place, I saw more I think than one hundred bedsteads on which the sick and dying had been carried to this cemetery, and three or four funeral piles were then preparing. A number of bodies in different places were half eaten by vultures, which birds were to be seen hovering on one or other side of the canal in almost every spot for miles. Other bodies were floating down the stream, others were seen sunk by weights in the water, and the sick in various places were waiting amidst the funeral piles till their turn should come. Never, never can the horrid impression be removed,—and the stench for two or three miles was almost intolerable. The mor-

tality has probably been increased by the prevalence of the cholera morbus, but I could not help attaching much of it to the temple, which is constantly visited by crowds of emaciated pilgrims.

During our stay at Kalee-Gunj, a bramhoo, sick of the above disease, was brought to the canal, and placed in the water up to the middle, while his friends called on the gods, and urged the dying man to follow their example. I stood near while this was going forward, and watched their motions with much interest. Several young men of a very respectable appearance were engaged in these last offices. A female or two were present, who seemed somewhat affected, but I did not see either in them, or in the young men, or even in the son of the old man who also was present, any real sorrow. The woman apparently most sorrowful, really smiled while she sat over the dead body half immersed in the canal. All the young men, four or five, appeared eager to enter upon the funeral ceremonies. They sent to the village for wood, for a new garment, for red lead, and for a morsel of gold. When it was observed, that there was no gold in the house, a person was directed to break a knob from the nose-ring of some female member of the family. Four rupees were given to meet the present expenses. One of the young men complained that he had not had time to perform his daily ablutions, and, that as he had touched the body and could not be purified till the whole was over, it was then too late. Another of the young men said, "Pshaw, there are twelve months in the year; never mind one omission." The whole exhibited the appearance of hurry and bustle in passing through the ceremonies, without the least honourable feeling in any of the parties: a decent man among the spectators observed to me, that in this way we were all passing away. Respecting the man just expired, one or two said, it was a happy death, for he died quite sensible; he had the benefit of the Ganges, and repeated the names of the gods with his last breath. Another observed, that the day and the lunar signs were inauspicious, but that it was of no consequence, as the old man had enjoyed the benefit of dying in the Ganges. Veneration for whatever is connected with Greece and Rome, has made some persons think favourably of this mode of interment; but the universal want of feeling on these occasions, is a strong presumption that the process of burning a body, like that of cutting

off limbs, or slaying cattle, deadens the sensibility of the parties; and extinguishes those feelings which a more decent mode of interment might excite. The persons assisting on these occasions are the male children or other near relations; the eldest son sets fire to the pile; after which all engage in supplying fuel, keeping up the vigour of the flame or adjusting the parts of the body as they lie on the pile, and ensuring the speedy destruction of every part. It might be thought, that these persons so nearly related to the deceased—these children dandled on the father's knees, or fed from the mother's breasts, would, in thus silently watching, for nearly two hours, the destruction of a frame once so dear to them, exhibit the strongest emotions of grief; but the very contrary is the case, and in no family ceremony, that of marriage excepted, is there more the appearance of thorough apathy than in this; no signs of grief whatever; the time in general is spent in conversations on the most common topics, and the only concern is to complete the business as rapidly as possible, and in a manner which shall be strictly conformable to the customs of the country. Could the lowest order of Europeans ever be brought to break the limbs of a father or a mother before interment; and so soon after death, to throw the body into the river, perhaps to be devoured by dogs,—or to throw the unburnt bones into the river?—What a contrast does a Christian funeral present to this—the closing of the coffin—the departure of the corpse, and the last farewell at the grave!—Ah! Christian parents, you can best describe what is felt at these moments, and how calculated all these awful ceremonies are to awaken the tenderest sensibilities of the heart. The Romans preserved the ashes of their parents in urns, but a Hindoo washes them all into the river adjoining the funeral pile, and would consider his house polluted by the presence even of his father's ashes.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

February 16, 1818.

DEAR BROTHER WARD,

Reading the word and public services have been kept up at the invalid lines and the Fort during the month of January,

but few besides women have attended. I find a number who approve of our mode of worship, but who say, We cannot agree with you in taking away lives, or making use of animal food. I hope they will be taught to know ere long what defileth a man: From the 1st to the 11th of January several persons have called for conversation, and I have itinerated in the neighbourhood as usual. From January 12, to the beginning of February, Seeta-Rama, Nriputa, and myself, visited the fair, reading and speaking for Christ as opportunities offered, though as it was but thinly attended till this time, we did not stop long in it, but from the beginning of February for about a week, the multitudes were great, and we three, with the two inquirers, sat down daily in a conspicuous place, inviting the crowd to come and partake of the blessings of the Gospel, without money and without price. They gathered round us, and wondered what new thing this was; they heard us attentively whilst we read and spoke of Jesus, his love, his work, his miracles, his death, his resurrection. We pointed out to them the true avatar, (or incarnation,) which taketh away the sins of the world, and spoke to them of the inefficacy of the Ganges, and shewed them, above all, that God was robbed of his glory, by their paying homage to the creature instead of the Creator. Some of the learned Hindoos endeavoured to interrupt our native brethren, saying, they were unlearned in the Sungskrit, and therefore should not be heard; but Brother S. being aware of this their artifice, immediately repeated a couplet in Sungskrit, and requested a solution from the audience. As they did not understand him, they kept silence, on which he remarked to them the folly of speaking in a language not understood by the hearers. During the above week, they surrounded us the greatest part of the day, and sometimes when we left the crowd in the evening for refreshment, they kept coming and going constantly. We have, however, distributed but few books at this fair.

On the 27th, Brother Nriputa witnessed a most cruel scene; two Mahratta women consigned themselves to the Ganges: first, these women worshipped the river, where a crowd soon surrounded them. Brother N. spoke to them, and to the crowd, and pointed out to them the absurdity, the strangeness, and the delusive nature of the step they were about to take to obtain salvation. He warned the crowd also, of this horrid self-murder, and that those who were con-

cerned in it would not escape punishment from God. One of the crowd replied that two of their gods had obtained salvation even by violence. The two women got into the boat with three of the same cast, (he is not sure whether they were their relations,) who most unfeelingly tied two pots round the waist of each, filled with water, and helped them to sink. It is astonishing, though a man is, by the Hindoo law, brought to account for killing an animal the property of another, that they should not have prohibited this barbarous practice. I am disgusted with this place, seeing people go from shop to shop, and from pilgrim to pilgrim, extorting pice (copper money) from each, by cutting themselves with knives, and smearing themselves over with gore.

Brother Thompson arrived here on the evening of the 15th, and left this on the morning of the 20th of January: he preached once in the invalid sipahee lines, and twice in the Fort, where some of the brethren from Dum-Dum, and three officers, heard him. One of these officers is a pious young gentleman, on his way to his native land, for the benefit of his health. I have spent a few very pleasant evenings in religious conversation with him, and have also preached to his servants and boat people. He has taken a few books to distribute on his way down. Brother Thompson has given me a few copies of the entire New Testament in Hindee, which enables me to supply places where worship and preaching is kept up.

DIGAH.

*Extract of a Letter from a pious Soldier,
at Dinapore, to Mr. Ward, dated*

April 4, 1818.

THE cause of our blessed Redeemer is flourishing in our regiment. First one, and then another, is stepping forward, to declare in the gates of Zion what the Lord is doing for his soul. We are about to have five more members added to our church this evening by baptism. I feel inexpressible pleasure in adding, that our church members appear to live in love and unity with each other. I never saw such a number live more agreeably. We have one candidate for baptism in the hospital, who is not, in consequence of his ill health, able to come forwards at this time.

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

FOR THE MISSION.

	£	s.	d.
Ilford Missionary Association, one Quarter, to the 1st of February....	7	1	0
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary.....	20	0	0
Lock's-fields, Walworth, Congregation at, by the Rev. George Clayton	25	0	0
Alie-street, Female Auxiliary Society, by the Rev. Wm. Shenstone....	5	0	0
Shoe-lane Auxiliary Society, by the Rev. J. Elvey	10	0	0
Leighton Buzzard, Penny-a-week Society, for the Year, ending the 31st of March, 1819, including 2 <i>l.</i> from the Sunday-school Children at Great Brickhill	18	15	8
Norwich, Auxiliary Society at St. Mary's, by the Rev. J. Kinghorn ..	20	3	4
Stoke, Norfolk, Auxiliary Society,.....Ditto.....	3	4	6
Denton, ———, Missionary Society, by the Rev. E. Hickman.....	2	2	0
Salehouse, Collection, by Mr. Caddy	1	10	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Leicester, Collection and Subscriptions, by Mr. John Purser	72	18	5
Frome Auxiliary Society, by Mr. F. Allen, Treasurer.....	50	0	0
Birmingham, Cannon-street, Collection at the Doors.....	91	1	2½
Rugby Female Penny-a-week Society, by the Rev. E. Fall	8	0	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.....	15	0	0
Blisworth, Northamptonshire, Penny Society, by Mr. Gutteridge	4	0	2
Ridgmount, Penny Society, by the Rev. Mr. Cuttriss	1	10	0
Luton, Collection, by the Rev. Ebenezer Daniel	18	1	8
Caerleon, Penny-a-week Society, by Dr. Ryland	1	1	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	14	7	1
Northampton Small Society, by the Rev. T. Blundell	21	0	0
Newcastle-on-Tyne, by the Rev. R. Pengilly.....	14	0	0
Swansea, Friends at, by the Rev. I. Harries	27	18	0
Lyme Penny-a-week Society	6	2	6
Wellington, Collection and Subscriptions, by the Rev. John Cherry	7	7	9½
Prescot, Collection, by the Rev. B. Thomas.....	0	13	0
Bampton, Collection, by the Rev. Mr. Dore	2	2	0
Honiton, Collection, by the Rev. W. Southwood	1	7	6
Faulton, Collection, by Dr. Ryland	5	0	0
Mrs. Weare, Ashton, by Ditto	20	0	0
Mrs. Hodges, Ditto, by Ditto	10	0	0
Rev. Dr. Haweis, Bath, by Ditto	10	10	0
H. F. Stroud, Esq. Ditto, by Ditto	5	0	0
Mr. Hewlett, Ditto, by Ditto	5	5	0

FOR THE TRANSLATIONS.

Suffolk Association, by W. Tozer, Esq. Treasurer	20	11	11
R. H. Inglis, Esq. a Donation, by the Rev. Joseph Hughes	10	10	0

FOR THE SCHOOLS.

Hackney Association for Native Schools.....	25	0	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Mrs. Elizabeth Craddock, Enfield, by Robert Davies, Esq.....	5	0	0
Miss Davies, Walthamstow, by.....Ditto	5	0	0
Rev. Adam Clarke, LLD. by the Rev. Joseph Ivimey	5	5	0
Right Hon. Nicholas Vansittart, M.P. Donation	20	0	0
Mrs. Vansittart	20	0	0
Miss Vansittart.....	10	0	0
Lyme, Dorsetshire, Friends at, for a Native School under the care of Messrs. Carey, Marshman, and Ward.....	7	10	0

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

It appears, from an account drawn up by one of our native brethren, that there are now living at Serampore, one hundred and sixteen persons drawn from idolatry and the delusions of Mahomet: we would call them *Christians*: some of them are indeed our joy, and we hope will be our crown of rejoicing; while respecting others, we confess, and we do it with weeping, that we have been disappointed; by their evil conduct they are the enemies of the cross of Christ: but even about them there is something to cheer the mind; they have not returned—they have no wish to return to idolatry. Not a single case has occurred of a man, after his baptism, ever returning heartily to idolatry. These nominal Christians also may still become real Christians, and their children we hope will be a seed to serve our Redeemer when their fathers shall sleep in the dust.

JESSORE.

In the month of March, brother Thomas appears to have been active in itinerating, and to have met with some encouragement. On the first Lord's-day in the month, twenty-one brethren and sisters sat down in communion. At the prayer-meeting the next day, the itinerants were appointed to their month's work, and three of them were directed to visit a place two days journey from Saheb-gunj. On the 4th, brother T. held a prayer-meeting at the house of a member at Bhatpara, twenty-one miles

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from his home. He visited Bajapara on the 7th, where one person gives him hopes of soon joining the church. Two or three persons of European extraction attend prayer-meetings at brother Thomas's. Our brother often collects congregations before his own door, where he converses and gives away books. On the 11th several persons, on his visiting Doulut-poor, sent for him, and heard of the love of Christ with much feeling. On the 18th he conversed with one hundred people at Bajapara. On the 20th he gave tracts to a French gentleman, to give to the servants at his indigo factory: and on the same day, in expounding the Ten Commandments in the street, he says he saw in the countenances of some, evident signs of serious uneasiness, which he hoped would come to some good account. The next day, meeting a man in the street who was going to complain against his landlord for flogging him, brother Thomas discoursed with him about the sufferings of Christ for men, which so affected him, that he gave up his intention, acknowledging that the word of God had opened his eyes. The 23d, being the swinging festival, the congregations in several places were large. In the course of the month, two men, two women, and three children were added to the inquiring guests of brother Thomas.

DINAGEPORE.

From our friend at Dinagepore, under date of 23d April, we have been favoured with the following most pleasing information: "Your note of the 5th February, with some New Testaments and school books, came safe to hand by the return boat, on the 4th ult. for all

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which I beg you will accept my best thanks. The Gospels and Tracts which brother Pearce sent by Nidhi-rama, arrived here very seasonably for distribution. About seven hundred copies of the former, and one thousand of the latter, have been given away at Saheb-gunj, Ranee-gunj, and Nek-murd fair, with three or four New Testaments. From what I have seen of brother Nidhi-Rama, I have reason to think well of him, and that he will be a great help to me. I feel therefore much obliged to the brethren for sending him up. I am also thankful to the brethren for sending brother Krishna from Malda, on a visit. He intends returning on Monday next. Ten persons were added to the church here by baptism, viz. five at Sadamuhul, on the 21st September, and five here on the 19th October.—I hope, by the blessing of God, three or four persons will be baptized on the next Lord's-day, of whom two are from Rung-poora district. Thirty-three persons (Hindoos and Musulmans) voluntarily threw off their cast and came over to us in the course of last year, of whom five went back. There are now living at Sadamuhul and Dinagepore, upwards of a hundred persons, including children; of these thirty-two are members of the church. Since the establishment of the church here in 1806, forty-three persons have been baptized, (exclusive of Nunda-Kishora and Hurdo, who were baptized at Serampore in January of that year,) and twenty couples married.

You would wish to know, perhaps, how these people get their livelihood. The men, excepting two, who cultivate lands, are employed by me in various capacities. The widows, with their children, support themselves by spinning and dealing in beetle-nuts, tobacco, vegetables, and other little articles at the neighbouring markets. To enable them, however, to keep on their little trade, they are supplied now and then with a few rupees, and such as cannot work, from old age or other circumstances, are supported by a small monthly pension.

Every Tuesday and Friday evening, the native Christians have prayer-meetings in their houses, by rotation. The other evenings of the week they attend at my house for instruction and worship.

On account of the paucity of scholars, as well as from the want of a good tutor, the school at Sadamuhul has been discontinued for some time. In the two here, there are between seventy and eighty scholars; but they are very irregular in their attendance.

ALLAHABAD.

*Extract of a Letter from Mr. Mackintosh,
dated*

April 15, 1818.

DEAR BROTHER WARD,

In the month of March we have in the usual way gone about speaking of Christ and his merits to our neighbours around. Only a few have called for conversation, and but a few have received books in the above month. A devotee, called an Ughor-punt'hee, of a strange appearance, having a tortoise-shell on his shoulder, and a crook in his hand, showed great attachment to us for two or three days, and attended our worship: he was desirous of becoming an enquirer, and promised to come over to us when an opportunity offered, but he was then with his gooroo, who was also very desirous of seeing me, having heard of us, and of our belief in Christ, many miles from hence. Accordingly I went to this man on the 22d March. I found him near the fort with some villagers about him armed, and the above-mentioned disciple close by him; he is his chief waiter. His looks were grim and dreadful, having his face blackened, a human skull, with the upper jaw and teeth to it, hung before him, suspended by an iron chain round his neck; his ankles environed with a heavy iron chain and bangles; he was stark naked, and his body appeared much emaciated. I asked him what was the object of his worship; he said, four things, air, water, earth, and fire; and that he should mingle in these four elements after death. Then, I said, it appears you have no future prospects. But why do you go through such penances, when you believe you are to be annihilated, and to have no existence after this life? Surely you are taken in the snares of Satan, deceiving your own soul, and feeding upon ambition, that men may fall down at your feet and worship you as a god; and because this flatters you, therefore you go through such penances. He told me, that he had been in this state for twelve years, and meant to continue in it till death delivered him from it. When I came up to him, he was worshipping fire. I advised him to throw away these delusions.

CAWNPORE.

THE following letter was addressed by Nriputa-Singha, a native preacher, to Mr. Ward.

REVEREND SIR,

I HAVE the pleasure to inform you, that I arrived here on the 2d instant, in good health, after one month's passage from Allahabad; and that every day I had an opportunity of dispensing the word of life to the boatmen, lascars, and sipahees, that were with the magazine boats; and I am happy to say, that many of them listened to the word attentively. During my passage, I kept up morning and evening worship, which was pretty well attended; and in particular on the 11th instant, at a place called Daragunj, had a numerous attendance; the people listened eagerly to the word. On the 12th a muhunta came to me by Mr. Mackintosh's direction, who had been attending worship at Allahabad, but who, through fear of the people of his own cast, had left Allahabad. When he came to me he was naked, but now he wears clothes; he has acknowledged his error, and eats victuals with me. I have set him to learn the Naguree character. On the 13th, at Taliar-gunj, a gentleman's moonshee, with many people, listened attentively for the space of an hour or better, and afterwards took three books from me. On the 14th, the people on the boats began to grow shy; on seeing the man that I have with me become so meek, they began to say with astonishment, What power the word must have to turn such a person from his coat! adding, that it was dangerous for any one to come near me; but still I kept warning them and persuading them whenever I had opportunity. I kept dispensing the word from day to day till we arrived at Cawnpore. On my arrival, I was entertained at brother Tresham's bungalow, where we have worship every evening, and sometimes in the morning, when other duties do not interrupt.

DELHI.

MR. Thompson, having left Patna for this city, has transmitted the following interesting narrative of his proceedings on the journey.

Dec. 15th, 1817. Quitted our habitation finally, and slept on board at Alum-gunj ghat. 16th. Put off early in prosecution of our journey, imploring the divine aid and presence. While tracking along, a brahmun asked for the scriptures, and ran to some distance in order to come up with us. Yesterday a brahmun from Gunga-Das's temple, and an Arminian, solicited the word; the former for himself in Hindee, and the latter for a Christian, a Mahometan, and a Hindoo, in Persian and Hindee. A Musulman of learning and reputed sanctity, with some friends, and a brahmun, well read in the shastras, visited me at different times for conversation and books; most of these are not without conviction that Christianity is of divine origin, and must spread. 22d. About noon on the 18th left the brethren's at Diga. At Revel-gunj, Burja, and on the banks, I was heard with attention, and twenty portions of God's word and tracts were well received. In most of these places the Gospel has of late years been again and again preached, and travelling gosaees, viragees, and brahmuns frequenting the Hajee-poora fair, and traversing the banks of the Ganges, have carried the scriptures far inland. A vishnuva acknowledged one instance of this, and remembered some passages of the books he had read. I was informed that a widow was lately burnt in an adjacent village, (in the Arra district,) and that the mother-in-law of the murdered woman was apprehended and tried by the Judge, and is now in confinement for six months. She urged much in her defence, but the Judge would by no means clear her from the charge of murder.

January 1st, 1818. Spent the greater part of the day happily and profitably in worship on board, and in labours in two villages. At Gooraui, near the temple, I had a small party of the villagers to hear me. In the course of the evening seven serious persons of the artillery, (whose boats were near) came on board according to invitation, and we spent two hours in religious exercises and profitable conversation. 4th. Seeing a huge figure of Bheema across one of the stone ghats at Benares, I made some observations respecting its indecency; a Musulman said, it is an object of Hindoo worship; adding, it is my opinion, that all who do not worship Mahomet are of the false religion. I rejoined, all who worship Mahomet worship a created being, and that is sin. I had further talk with this man, and found, that he had two portions of the Hindoo's hance New Testament.

which he received long since from Mr. Corrie. 5th. Called on brother Smith, and found him labouring diligently, ardent in spirit, rejoicing in God. The native brother baptized at Serampore is no mean auxiliary. 6th. Accompanied brother Smith and Shiva-Chundra to a great and much venerated Hindoo's, named Jet'hagee, and talked long of Christ and his salvation. 7th. At day-break quitted Kashee, and reached Chunar before four p. m. 8th. At the request of the little Christian society at Chunar, I preached at the church this morning. A friend put a letter into my hand which he had just received from Lucknow, containing a paragraph to the following purport; that the Roman Catholic priest having returned to Lucknow, had formally excommunicated such of his flock as had taken Hindee, Arabic, and Persian translations of the scriptures from me during my last visit to Lucknow. May much grace be vouchsafed to this excluded people, and to their unworthy priest. In the evening conversed with a Hindoo about the worship of the belinga—he said many filthy things. 9th. This day, at Mirza-poor, in less than an hour, the applications for books were so numerous, that I had scarcely time to speak: the people of two or three whole streets seemed moved with an inquisitive desire to know what I said, and possess the books I distributed. There was a great stir in the bazars of Mirza-poor, and as I walked through some of the principal streets, numbers of all ranks pointed at me, others solicited books, or desired to know of my doctrine. Some asked why I gave books of my religion? I replied, because there was no salvation in theirs. Among those who came to hear and take books, were not a few gosaces, pundits, and brahmuns. Upwards of a hundred portions of the word of God in Hindee, with not less than a dozen in Persian and Hindoosthance were given in different places here. After frequently sending to the boat for supplies of books, to be near my boat I took my station on the high steps of an immense stone temple, the people crowding to me as usual; and, as the bell had rung for evening worship, were doubly pressing to have their wishes gratified. Mirza-poor is a place well deserving the attention of the brethren, not only for its population, which is immense, but from its situation as affording easy communication with the south and south-western provinces and states. 11th. Lord's day. Being in the populous village of Digi in the afternoon, a large party of the villagers surrounded me,

some of them for the third time, to hear the words of salvation. The indefatigable labours of the most devoted of Christ's servants are necessary to profit this people. After discoursing of salvation, and of the inability of the devtas to bestow it on sinners like themselves, I asked the people, if there were any present that would speak in favour of their? none replying, I exhorted them to lay hold then of the only and sure hope the Christian religion afforded in the merits of Christ. As I walked out of the village (the people following me) I observed a heap of mutilated stone images, and could not but call to the people to observe that all their hopes lay humbled in the dust—a sign that they should take warning, and seek a better foundation for their hopes. A pundit acknowledged that there were many bad things about the gods found in the shastras. I was happy to hear that one Rambuklis, a pundit, is in the habit of reading a book I left in this village two years ago. 12th. In the village next below Tila I had an attentive group of rajpoots, and the youth of the village to hear me; I left some books. 13th. Went early into the village next below Luchchagur, and excited the attention of a great many by reading from a tract. The people followed me to the boat for more books. At Seersa, or Sreesa, near Shivaluya, I addressed a large crowd of the villagers respecting their eternal concerns—some seemed convicted of their unholy lives, others to feel that they had built their eternal hopes on a bad foundation, at best a doubtful one, and not a few showed by their looks the emptiness of their minds, and that their souls were without knowledge. To do any real good to this people, the servants of God, who serve Him in the gospel of his Son, must labour—labour in the strict sense of the word. Even when a good hearing is obtained, and the language of the people also, and the truths of God's word at hand, word must be given upon word, and precept upon precept; and these not merely mentioned or proposed as new, as good, or as divine things, but urged by every argument, and warmly, earnestly, and strenuously insisted upon.

After I came to the boat, two brahmuns called for books, having seen some that I gave in the village. One of them, a gosace, in taking books, said, you have now brought me into the way of life—if I give my heart to understand what is in the books, I shall obtain salvation. Another, a viragee, proposed to accompany us, wishing to be instructed in the Christian religion, and staid a

little while for that purpose; but though he approved of the doctrines of the gospel, he was too enamoured with a virage's wandering, licentious life, to quit it on a sudden. 14th. Conversed with a few Hindoos in a village near Allahabad. One of the men knew brother Mackintosh, and often heard him discourse on the things of Christ. He listened with fixed attention. 15th. Came safe and well to Allahabad, and had the pleasure of seeing brother Mackintosh. Continued at Allahabad variously engaged till the 19th, accompanying brother M. to the fort, and the invalid lines. 20th. Quitted the ghat early in prosecution of our journey to Delhi. 21st. In a village on the left, six kros from Pruyaga, the words of salvation were well heard, and one man, who desired to know further, took a tract. 22d. In the populous village of Mou I had a number of hearers. I preached to a good many in a village called Heesamabad, and was heard very attentively, some taking books. I was glad to hear that two or three persons to whom I had given the Scriptures last February, were in the habit of reading them and speaking from them. 23d. Went early into Singola, and called the attention of a few to the things of God: after hearing me read and converse, they accompanied me to the boat for books. I afterwards visited Dirhawul, and sat a good while with the zumeendar (land owner) and his friends under a tree: when I had examined one or two of the ten acts they deem necessary to practise in order to their salvation, the zumeendar said that his eyes were now partly opened, and he hoped by the reading of the books of Jesus to discern further truth and error. The men very eagerly took books here. 25th. Lord's-day. Went into the villages of Chill and Gurba: in the first the people heard me with seriousness, and took the Scriptures gladly. Some brahmuns of the second prostrated themselves, and were about to touch my feet, which, with the prostration of a man before a consecrated stone, afforded another subject not unimportant for discussion. These poor people, to shew their sense of the favour I had done them in visiting their village, did not think they could do enough to meet my wishes. When I requested a little milk, and offered to pay for it as usual, no less than three supplies were brought to me, and every time more than enough of fresh cow's milk, which is almost a rarity in these parts; buffaloe and goat's milk being commonly used, and the first not always procurable. 28th. Yesterday at the village, gogroo's, at Joubur-poor, I

had a great number of hearers who hung upon the word. Several things, upon which the hopes of a Hindoo rest, were examined. The gooro first took the Scriptures, and declared them to contain unquestionable truths. Spoke to-day at Udra, and in another village. Udra is a mean village of poor unlettered Mussulmans, full of superstitious regard for the ruins of a durga, and some tombs several hundred years old. When will these Mahometans see, that their veneration and regard for such buildings is as impious and idolatrous as that of the Hindoo for his idol? 29th to 31st. Preached the word in Kurar, Gajee-poor, and a village a kross below Buraga. Some persons in the first remembered my visit a year ago, and the zumeendar's priest took books.

February 1st. Lord's-day. Enjoyed part of the day exceedingly, in labouring amongst the people of Hameer-poor, and in worship on board. How hardly is the sabbath-day rest obtained, how hardly secured. Crowds upon crowds of learned and ignorant, evil-minded and well-disposed, Mussulmans and Hindoos, came to hear their own and the Christian religion discussed.

CHITTAGONG.

Further Extracts from Mr. Ward's Journal, (see Page 46.)

Burrisal, March 11.—The former part of our journey supplied some incidents, which I have already sent. I have since given tracts in a number of places, and yesterday I obtained a congregation at Rajbundur, a large market: the merchants here form clay storehouses in the inside of their warehouses, to prevent their property from being destroyed in case of fire; if the house be burnt, the clay-house in the inside remains entire, and their most valuable property is saved. Yesterday the boatmen killed a young alligator. Many of the rivers through which we have passed are very large, and the scenery on the banks is beautiful; the country is also woody, and the soil appears to be rich; we found the milk in some places very good indeed, which shows that the pasturage is better than in your parts. I have, in fact, been highly delighted with many of these scenes, and I think this journey is far more pleasant than yours; for you had nothing to look at for many days

together but high banks; here the country is open on both sides, and is shaded with trees in a most diversified and pleasing manner. The number of beetle-nut trees is astonishing; one would think the produce could never be consumed. A husbandman planting sugar-canes informed me, that the rent of his piece of ground was one rupee eight annas, and that he should obtain forty rupees for the canes when ripe, at the end of the year. Another, who was weeding cotton, told me, that the ground which cost him in rent four rupees, would produce twenty, if the crop were good. We yesterday passed, so far inland as this, a Pegue boat of a curious construction. We arrived here this morning, and I am sending books into the town.

After leaving Burrisal on Monday morning, we entered a much wider river, and, as the wind was contrary, we spent much time in tacking. At Burrisal I inquired of a gentleman respecting a community of Portuguese, at or near Bakur-gunj. Here is a chapel, and the revenues arising from lands, granted, I believe, by government many years back, not only support the priest, (salary thirty or forty rupees monthly,) but a large sum is remitted annually to support the establishment at Bandel. This gentleman is a large land-holder, and derives, I fancy, not less than 15 per cent. from his lands.—We were from Monday till Saturday in coming from Burrisal to Chittagong. For the two or three last days, in passing Hatiya and Sundeeep, we found the river very wide; and the waves ran very high. In passing Sundeeep, we observed a range of hills, on one of which is a spring called Seeta-koonda, the water of which, when it rises to the surface, is covered with fluff. I was advised to visit this place, which is about twenty-four miles from Chittagong.

The entrance to Chittagong from the river is certainly striking, and the town itself is the most romantic inhabited spot I have seen in this country. It is built on a number of sand (not stone) hills of different heights. The ascent to the house in which I reside, is about two hundred yards. It is common here to have six bearers, two of whom, on ascending the hills, push the palanquin from behind. From this house I can count, on different hills, about twenty-four houses or bungalows, but mostly houses. Almost all the Europeans reside on the hills; the native inhabitants dwell in the valleys, which are full of huts and gardens, (or rather jungles.) If these could be cleared, and made into flower

or kitchen gardens, interspersed with a few trees, the scenery would be greatly heightened. As it is, the wildness of nature is preserved; and, with all its imperfections, it is certainly the most romantic place in these parts: it strongly reminds me of the scenery in Yorkshire, from Halifax to the seat of my youthful studies and first labours as a village preacher. Yet the scenery at Matlock Bath is more awfully grand and majestic, especially when we add to it the terrors of winter; and more sweet and captivating when the valleys are clothed with the verdure of the latter end of spring. When I had driven through the circuitous roads for nearly a mile from the river side to this house, and had ascended the hill, and gazed on the prospect all around, I was in raptures. On one side is the sea, on another a fine plain containing a meandering river, (the Kurnaphooliya,) and beyond it, as far as the eye can stretch, ranges of hills, in two heights, leading the mind to Himalaya. On another side, hill on hill fills the sight, while those immediately around are capped with houses, some resembling castles or palaces, the delightful abodes of my countrymen.

The native houses are much more decent than in your parts; and the people in general seem in better circumstances, that is, they appear to have more comforts. They build the walls of their houses with platted split bamboos, which are very cheap, and exceedingly strong. Bamboos were formerly one hundred for the rupee, but are now dearer. The roof is made of split bamboos, and covered with long grass. The houses are generally surrounded with a mat wall, made of these bamboos, split. The inhabitants drink spring water, clear as crystal. The roads in the town are very sandy, very narrow, and very circuitous, so that to visit your next door neighbour, you may have to go a quarter of a mile, though you may stand at the top of one hill and almost make yourself heard at the top of the next, if you speak somewhat loud. The cattle are very small, and tame buffaloes are quite common. A great quantity of salt is made on the sides of the river near Chittagong. I see very few Hindou temples, but the mosques are numerous, and the proportion of Musulman inhabitants is large. The Hindoos bathe, and perform their daily ceremonies in tanks. I see many Mugs in the streets. Here are two Portuguese chapels, and two divisions of the town are occupied by the Portuguese. This morning (the 11th) we had a fine ride through what is called "the Pass!"

the hills on each side rising almost perpendicularly, and producing a grand and very pleasing effect. There are many hills to the north of the town uninhabited, and tigers have now and then been seen at a small distance.

March 11. I have sent for the elders or readers, from Harbung, &c. and, if possible, shall go with them on Monday to their town, two days' journey. I intend after this to assemble at Chittagong as many Mug Christians as possible, and give them up to brother P. advise with them, and settle them as well as I can, and after visiting Seeta-koonda, I hope to proceed to Dacca, and then to return home.

March 16. Last week I preached to Dr. M.'s sail-makers, (Portuguese,) and on Friday evening to Captain W.'s people, that is, to about two hundred of them. On Saturday afternoon I preached at the house of a Portuguese: but at the close, after prayer, I found my whole congregation in a state of painful levity. When I asked the cause, the reply was, that the Portuguese had never seen such a thing for generations as a person thus engaging in prayer, and that the singularity made them all laugh. Such are these Roman Catholic Christians: they do not even know what prayer means. Ten of the Mugs are arrived from Harbung. I have been to see them at De Bruyn's, they seem very pleasant, well-dressed intelligent men.

Yesterday morning I preached in English. We had about a dozen of our countrymen present. In the afternoon I preached in Bengalee, where we had a number of Portuguese brought by Revereiro, with the Mugs, &c. I persuaded Kshepoo to pray in Burman, or rather Arakanese; and after worship I sat with the Mugs for some time. I can understand their broken Bengalee tolerably well. They sung a Bengalee hymn, and by adding the Burman accent, it became quite interesting. I am going to-day to Harbung with them, where I expect to baptize six or seven candidates: a Mug woman at Chittagong also wishes to be baptized. At Kuptai, over the hills to the east of Chittagong, are a number of baptized Mugs, who have not been heard of for a year. Kshepoo went once to see them, but the land-owners met him, and threatened to shoot him if he advanced, declaring that he should not come to take away the cast of their ryots. He held out his book, requesting that they would examine it, and if it contained good words, to let him proceed: but if not, to shoot him. They would listen to nothing, and he was obliged to return.

BATAVIA.

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

A new door has lately been opened here for the gospel, in the little village in which Mrs. Diering's relations live. Her relations were highly offended at her baptism, and for a time almost forsook her; but their prejudices have so far subsided as to permit me to expound the scriptures in the house of her grandmother, once a week. The number of hearers is but twelve or fourteen, but these are more than I can get at Mr. Diering's house. Every thing here seems very dull; I am grieved at the state of things, but not particularly discouraged; for I still hope that the Lord will appear for us, and cause us to see prosperity.

SAMARANG.

By a recent letter from Mrs. Phillips to her friends, we learn that she and her valuable partner have lately been visited with a painful affliction in the death of their only child, about fifteen months old. It should seem that Mr. Phillips was somewhat better in health than when he wrote last.

TO CORRESPONDENTS.

We are desired to state, that Mr. Saffery has received from the Treasurer of the Lyme Hindoo Female School, £7 10s. being the amount of half-a-year's subscription for a school, conducted by Mrs. Rowe, at Digah. Also £2 10s. from a friend, for the same purpose. These, with the sums acknowledged in our Number for March, as accounted for to the Treasurer of the Hants and Wilts Assistant Society, will appear in the next list of subscriptions from that Society.

A liberal donation of £100, "to the general purposes of the Mission," has been made by an anonymous friend, through Mr. Byrls.

THIRD ANNUAL MEETING

OF THE

Society for the Relief of Aged or Infirm Baptist Ministers,

HELD AT BATH, JUNE 16, 1819.

The proceedings of this Meeting were peculiarly gratifying to the friends of the Institution. Hitherto they have been collecting resources, and making arrangements for their impartial and beneficial distribution; they are now enabled to contemplate the efficiency of the principles which have been laid down, and to witness at once their utility and the fair prospects of permanence which they confer upon the Institution. The plain operation of these principles will, it is hoped, silence all cavils, and be more efficient than the most powerful eloquence, in bringing over those of our ministering brethren who have hesitated respecting its advantages.

That portion of the Society's Income to be distributed according to the rules, is this year divided among five claimants*. Four aged servants of our Lord, who have been from twenty to nearly sixty years in the ministry, are now no longer able to proceed in their accustomed, acceptable, and useful sanctuary services;—they will receive £19 10s. each, from the disposable funds of this Society.—A highly respected and beloved brother, in the midst of his labours, at the age of sixty-five, is compelled by affliction to relinquish the ministry he loved; he also will receive a like portion of the funds.—A striking instance of the utility of the Society on behalf of our junior brethren; whose exertions in the best of causes may be cut short by affliction, in the midst of their days.

In witnessing these distributions, the Patrons of the Society have enjoyed a luxury which amply compensates all their labours in its behalf. It should also be remembered, that this is only the third year of the Society's existence, and the first distribution of its funds; and while the above sums have been devoted to the comfort of aged and afflicted members, a sum equal to their whole amount is added to the funds of the Society; thus preparing increasing resources to meet

* Two others had presented their claims, but they died before the Annual Meeting.

future claims. This is the operation of a principle on which the Society is expected not only to be permanent, but to increase in usefulness as it advances in years. It will do good every year, and always prepare to do more good the year following. The capital will never be dissipated; and its gradual increase is provided for, till its funds become fully adequate to the wants of its beneficiaries.

Several other applications came before this Annual Meeting, not altogether in the form of claims, which render it expedient to state to the subscribers and the public, that this Society is not to be considered in the light of a charity, the funds of which are distributable at the will of its patrons. The beneficiaries of this Institution have, in all cases, an indubitable claim to a proportion of its funds, according to explicit and determinate rules. The Society, at their Annual Meeting, consider themselves as acting solely in the character of Guardians or Trustees, to carry these rules into effect, on behalf of such claimants as come within the provisions of the Institution; rejecting, of course, every other consideration.

"Confident that this Institution must prove a valuable accession to the comforts of many, and be limited in conferring advantages only by the extent to which its provisions are accepted;" and that approbation must very generally follow an impartial examination of its principles, the acting Committee have felt it their duty to circulate extensively the Prospectus and Reports of its proceedings; yet they have reason to believe, there are many whose benefit was intended in its formation; who have either not heard of its existence, or neglected to examine its principles and advantages—they, therefore, request their brethren in the ministry, and others, who are already become its members, individually to call the attention of their immediate acquaintance, (and especially of those just entered on the pastoral office,) to the means of securing to themselves provision for eventual infirmity or old age.

Missionary Herald.

BAPTIST MISSION.

CHITTAGONG.

SOON after the arrival of Mr. Peacock at this station, he wrote as follows.

WITH respect to the Mug brethren, I am greatly pleased with their apparent honesty and manliness, so far superior to Bengalees. My heart wishes to be united with them, but I am greatly perplexed and distressed, scarcely being able to understand a word from them, or to make myself understood. I am sometimes cheered with hope, at other times my mind sinks, what can I do? Well, I must strive in hope. I know who can give gifts unto men; therefore in the Lord Jesus I desire to trust.

Again, on the 22d of May,

I FIND I might soon have a large school here. But I am obliged to halt until you send me a supply of books, &c. necessary to begin a school with. I want also to establish a native school or two, as swarms of un instructed children fill every place. Send me therefore a supply of Bengalee school-books. This begun, I think you had need send me a help-meet to manage the Mug church affairs. The Mugs from Haruboung have been here, and we have baptized three men. I am greatly pleased with the open and honest behaviour of the Mug Christians: they come to my house like children, and sit round about me with a loving freedom, and this without any sort of contemptuous familiarity; for if they happen to see that I want any thing, they will run instantly and bring it without being asked. Kulu-phroo, the reader at Chittagong, lives with me: he is a lively inquisitive fellow, and I trust a warm Christian. He and another come every evening with their books to read by my candle, and thus they sit at the table until about ten o'clock. I feel highly gratified at these

things, but am low in spirits because I cannot read nor enter into conversation with them for want of knowing the language. I have not that lively genius that some have, who can pick up a language in a few months.

When Mr. Ward was about to leave Chittagong, and return to Serampore, he addressed the following farewell letter to the Christian Mugs, which was translated into Burman by Mr. F. Carey.

To Brethren Khit-phong, Rama, Oung-kyou-jan, Shoodu-oung, Soophu-oung. Kulu-phre, Reveiro, and any other Brethren who may be employed to teach their countrymen the doctrine of Jesus Christ

Chittagong, April, 1818.

Beloved Brethren,—I must soon return, and therefore I leave this letter in your hands to shew you my love.

In the world, in your families, and in the church, you must be holy men, for God will not employ the wicked in his work.

Wherever you are, morning and evening, you must worship God, by reading his word and prayer.

In teaching others, you must try to convince them that they are full of sin; that on this account they are under the wrath of God, and that if they die in this state, they will sink into misery. Assure them also, that if they believe in Christ with all the heart, and give up their bodies and souls to serve him, they will certainly be saved. And you must further teach them, that if a man has real faith in Christ, he will leave all the ways of sin, and in his words and actions will be a holy man.

You must send the book of God into every Mug village. You must frequently visit these villages, read the word to the people, and pray with them. Visit your own neighbours, and read God's book to

them in their houses, and shew them how necessary it is, if they would be saved, that they should become sincere Christians, since Christ is the only Saviour.

Consider, that all these your countrymen are dying and going to misery. Would you not save a man if he were drowning? Would you not awake a man if his house were on fire, and try to pull him out of the flames? How much more should you try to prevent your countrymen from falling into that unquenchable fire, where they will have to abide for ever! O then be not idle in this great work. Labour day and night, and beg of them with tears not to cast themselves into hell, but to come to Christ and live.

Exhort those who have been baptized to live a holy life. Set them a good example. If any stay away from worship, and neglect religious duties, go to them, and persuade them not to go back into sin, lest they perish. If they will not hear, then the church must call them, and talk to them. If they will not hear the church, then they must be put out, and be brethren no longer.

And, that God's blessing may be upon you in this great work, be much in prayer, and in reading the word. Be humble. Be watchful. Be of good courage. They that turn many to righteousness shall shine as the sun in the kingdom of their Father. The Lord bless you and your families, and increase you into hundreds and thousands, and bring you safe to heaven.

This is the prayer of your affectionate brother,

W. WARD.

MOORSHUDUBAD.

Letter from Mr. Ricketts.

Dated May 1, 1818.

ON Monday the 20th, I went to the great fair at Chulutiya, a little beyond Berhampore; and distributed various tracts, at the same time reading and expounding their contents; but, whilst thus engaged, I was seized with feverish symptoms, which, ending in a high state of fever, obliged me to abandon my work, and hasten home. Poor Pran-Krishna lost a younger brother on the 23th. He came from Jessore only two months ago; and it was our intention to send him to your central school at Serampore, together with Pran Krishna's eldest boy; the latter of whom will now go by himself, as soon as circumstances will permit. It

would, I think, be likely to extend the Redeemer's kingdom, to employ a native itinerant at Kalkee-poorá; where he might be extremely useful both in exercising a salutary kind of control over the school, and in organizing our small church there. Independently of this, Mr. B. who has opened a silk manufactory at Kalkee-poorá, would be very glad to employ such a person occasionally in preaching to the workmen daily employed in his yard. If these are encouraging considerations, as I reckon them to be, it is to be hoped, that the brethren at Serampore may decide on the establishment of a subordinate native mission at Kalkee-poorá. I have lately built two school-houses in the city; and one is now under construction at Kalkee-poorá. For these we shall require your assistance relative to books, boards, &c. Enclosed is the native journal for last month.

SAMARANG.

Letter from Mr. Bruckner.

Dated Dec. 17, 1817.

MY DEAR BROTHER,

I had the pleasure some days ago to receive your letter, dated June the 27th, with two Circulars. I feel very-much obliged for your kind attention towards me, and for the information and instruction contained in your writing. You, perhaps, wish to know how we are going on here. Respecting Government, about which you seem anxious to know, we have informed you, and we trust our letters will be now in your hands. We are to be considered as mere sojourners in this country, and we do not consider ourselves as yet settled. The reason of it I told you in my former. Yet we trust, if the Lord has some work to do by us in this island, he will brighten our prospects, and clear our way.

As to our usefulness, there seems to be very little appearance at present. Whether we address Musulmans, or Chinese, or nominal Christians, they all appear so little concerned about religion, that they will look out for every opportunity to turn the conversation to something else; and if they know something more of our object, they most of them are unwilling to listen. I have now and then preached in the church, but comparatively very few Christians have attended hitherto, though they have no opportunity else in this place to attend the preaching of the gospel. I have also begun a monthly prayer-

meeting in my house for the spread of the gospel; but it is very thinly attended. It is merely by a special visit of divine grace, and the effusion of the Holy Spirit upon the inhabitants of this country, that this prevailing indifference and deadness can be removed. It is for that I look and pray. I have now been upwards of three years in this country, and though I have endeavoured to labour for the spread of religion, yet I cannot see that I have been the means of doing any good in this way. And it is merely my looking up to the Lord which upholds me under such circumstances. My heart has been gladdened by the arrival of Mr. and Mrs. Phillips. I hope we shall always work together, and act towards each other as brethren. He has taken his abode in my garden, where we intend to erect by and by two convenient houses for our dwellings.

I have, since I wrote you last, gone on in my usual way to study the Javanese language, and begin now to converse a little in it.

I wish you would send us by and by the *Clavis Sinica*, if you have a copy left; for I think one of us, if our lives and health should be spared, and when we have made some more progress in the Javanese, will find it his duty to pay some attention to the Chinese tongue, as this nation is so numerous in this island; for the Malay tongue is a very imperfect medium to converse with the Chinese. I recommend myself to your prayers, that the Lord may grant me strength of body and mind for perseverance in his work.

DELHI.

Letter from Mr. Thompson.

Dated May 11, 1818.

DEAR BROTHER WARD,

ON my arrival, I found several Hindoos at the ghat, to whom I declared the message of salvation, and exhorted them to search the Scriptures for the Great Truths revealed by God for the salvation of men; shewing that salvation is of the Christians. They acknowledged the vast importance of the subjects on which I addressed them; and some allowed, others disallowed, the impossibility of obtaining salvation by their rites and ceremonies; but all who could read, gladly took such books and tracts as I gave them. The day following others came, and I had a more numerous auditory; this was considerably increased towards the evening

by crowds of Musulmans, but they were not the best hearers. The third day a small party of Hindoos and Musulmans came for books to my house. Among those who came to hear, were some people from Bikaneer, who are Jains; they looked like Bengalees, from their dress, the manner of tying the hair, and their feminine appearance. They seem a distinct people from the hardy race around them. On the fourth day, some drummers of the 1st battalion 5th N. I. having seen tracts with a Sipabee, who informed them of my arrival and work, waited on me for Hindoost'hanees and English books. To a poor musician, named Duncan Swass, I presented a Bible; to some, Hindoost'hanees testaments and catechisms, and to others English pamphlets; inviting all to attend on the morrow, (being the Lord's-day.) With this they complied, and I had worship with a small party of them. A drummer, who could read Hindee, requested the Psalms and a hymn book; and another, whose brother is with the army at some distance, requested a Hindoost'hanees testament and a hymn book for him—all which I gladly gave them. In the afternoon I was visited by the quarter-master-serjeant, and band-master, both of whom seemed seriously disposed. I lent them the invaluable "Memoirs of Pearce," and "The Power of Religion on the Mind." Two Musulmans, who had seen the Scriptures, called to make further inquiries about Christianity; and though they have frequently called since, I find they stumble at the divinity of Christ, and this prevents their profiting from what they read and hear. Two Hindoos likewise called; one of whom, a learned man, attended Mr. Chamberlain's preaching in this city some years ago. I detained them a long time, in order to give them a thorough idea of the gospel, and of the consequences of embracing it;—their worldly-mindedness, their being tremblingly alive to worldly honours or reproaches, gave additional force to that scripture, "How can ye believe that receive honour one of another?" Yesterday and to-day (the 7th) I had other visitors. The inquisitive Musulmans repeated their visit; and a native Christian, baptized by Mr. Corrie, called; he has promised to attend on the Lord's days, and in the mean time to commence learning the Naguree character, in order to read the Scriptures. 8th. The *havildar* of the N. I. battalion sent a Sipabee with his respects, and begged for a book.—He said he wanted it that he might know something of the Christian religion. To a Moonshee I gave several books, and a reply to the question, "What is the re-

ligion of the Christians?" 9th to 14th. During these days I went out to the river side, and had several parties of natives to hear me. The Moonshee brought a Moulvee at his second visit. This man wanted the Arabic Bible, in order to read the Pentateuch, but was thankful for the loan of the New Testament only, intending to compare the account it gave of our Lord with that contained in the Koran. On shewing him the tract, "Objections to the Koran," he said he could produce ten replies that would refute every one of those objections. But as he read on, I perceived that the soundness of the arguments checked his temerity, and though he did not in consequence retract his hasty assertion, yet he refused to take home the little sword as at first promised. The Moonshee urged him, but he said he would read the New Testament first. The

Moulvee visited me again after a fortnight, bringing back the New Testament, but wishing for the Arabic Bible: this, for the reasons he assigned, I let him have the loan of for a few months. One day I was much pleased with meeting some gosaees and others, who had taken copies of the Scriptures at Allahabad, two years and a half ago. They knew me immediately; and in conversing with them, I found that they not only still possessed the tracts and books I then gave them; but could repeat choice parts of the former. They are used, in their pilgrimages, to rest under a tree, and have the books, &c. read to them. 18th. To this day I have had new visitors, and gone out more frequently. But the heat now prevents my going out more than once a day. My hearers abroad are Hindoos, and my visitors principally Musulmans.

THE figure engraven opposite is a representation of *Bramah*, the creating deity of the Hindoos, styled the grandfather of gods and men. The following account of the manner in which it was obtained, is given in a letter from Mr. Lawson, of Calcutta.

DURING my illness, last cold season, being laid aside from preaching four or five months, I went a little way up the country for my health; and resided a fortnight at the house of one of our members, Mr. Johnson. One day passing through a very inconsiderable and obscure village, we saw, in a narrow lane, three enormous idols, cut in a coarse black blue kind of marble. Two of them were placed in a leaning posture under some trees; the other was stuck into the earth; and, on examination, we found it (at least in our judgment) to be nothing more than the huge end of a gutter, that had been on the top of some heathen edifice, with a kind of lion's head and mouth wide open, evidently intended merely as an ornament to the corner of some building, as you have often seen in architecture, an ugly beast disgorging water. This is now put up as an object of adoration. The mouth of the figure is grinning against the heavens; and the poor ignorant old women feed the god every day with water, rice, plantains; &c. We asked the villagers to sell us one of the idols under the tree; they would by no means be so wicked as to comply with our request. The next day, however, these villagers being in the employ of Mr. J. came to his house to make a contract for some work on his

indigo factory. Some demur took place in settling the contract, till Mr. J. observed, "Well, if you will bring that large idol we saw yesterday, and lend it me for a little while, then the contract shall be as you wish it." The villagers immediately consented: two bullocks and a cart were sent to the village, and in a short time the idol made his appearance, much to my satisfaction, as I determined to take his likeness, and send it at some future period to England. I now with much pleasure enclose my drawing, and wish it may be published.

The colour of the stone is a bluish black. It is exceedingly ponderous, although only four feet and a half high, and of a proportionate breadth and thickness; yet sixteen or twenty men could hardly move it about. It is an image of Bramah, one of the *trio*. You will find a sufficient account of it in brother Ward's book.* Another head was cut on the back part of the stone, as only three could be cut in the front. The nose is knocked off, and also an arm. This was done formerly, by the Musulmans.

* See Ward's *Hindoo Mythology*, Vol. I. p. 33.



CAWNPORE.

Letter from Nriputa-Singha.

Dated May 7, 1818.

WE still continue to have worship twice a week at brother Tresham's, once at sister Dick's, once at Mrs. Hopkins's, and twice at my own place, and I often visit the 24th; but have had no prayer-meeting there as yet; but I have read the word of life amongst the sisters; and I go as often as I am able to the riverside, city bazaar, and other places. Some time in the last month, as I was reading the word amongst some natives near a bungalow, a gentleman came out, and asked me to his house. So I went; when he asked if I had ever seen the cross of Christ? I answered No; then he desired me to look on a large picture that he had, and told me that it represented the cross, and that I was dishonouring it by entering the place with my shoes on. I could not refrain from smiling; but he seemed to be angry with me, and said that I was making sport with the cross. I told him I did not, but said that he himself did so, and made others to do so, particularly the poor heathen; assuring him that when they see us adoring images, they suppose that we worship idols as well as themselves. He made no reply, and so parted in a friendly manner. I have seen him several times since, but he will have no discourse about the cross.

The inquirer is going on well, only now and then he is a little troubled, when he thinks that he must labour for his bread; and contrasts his former situation when (as a mendicant) he had many to attend him with his present prospects. But, thanks be to God, when I reason with him, he is soon relieved from such darkness. I remain, &c.

NRIPUTA-SINGHA.

MORAVIAN MISSION.

SOUTH AFRICA.

WE are sorry to report that a late irruption of the Caffres has exposed the new settlement at Witte Revier to great danger and distress. This station being upwards of five hundred miles from Cape Town, was, on account of its remote situation, more exposed than any other. The letters first received gave a deplorable account of the devastations committed by

these lawless plunderers; though it did not appear that any persons attached to the Mission had lost their lives. The last intelligence was dated on the 2d of March last, at which time the Missionaries were in the same dangerous situation; and the Caffres went on plundering and murdering those who opposed their thefts. They had threatened to seize the remainder of the cattle; yet the Missionaries were determined to hold out in reliance on their God and Saviour, hoping in his defence. May these reports excite all who read them to fervent prayer, in behalf both of those dear servants of God, and of their congregation; and all who possess the abilities, to contribute towards their relief!

AMERICA.

FROM an American publication, just arrived, we extract the following interesting letters, lately received in that country, from Mr. and Mrs. Wheelock, sent out by the American Baptist Missionary Society to Rangoon.

Under date of October 7, 1818, Mr. Wheelock writes to his parents as follows.

My dear Parents,

We were detained at Calcutta four months, anxiously waiting for a passage to Rangoon. Our voyage to Rangoon, where we arrived on the 19th of September, was short and pleasant. The captain and his officers, though far from being serious, treated us politely; and we were furnished with every thing comfortable. At the mouth of the river, we were favoured with a note from brother Judson, informing us that brother Hough, or himself, would be ready to receive us at the wharf, or more properly, the landing-place. Judge of our feelings when we arrived before the town, which is to be, as we trust, our home on earth! We were all soon landed, and in the company of our dear missionary friends. What a meeting was this! Never before did I experience such a joyful season. To behold our beloved brethren, and their companions, afforded me such pleasure as I cannot express! Indeed, the joy was mutual. We felt our souls united. After we had been searched by the officers of government we, a happy missionary band, proceeded to the mission house. Here we arrived about dark on Saturday even

ing. "Bless the Lord, O my soul, and all that is within me bless his holy name."

The mission house is delightfully situated among the trees, about two miles from the town. A large piece of ground is attached to it, containing a number of fruit trees. The house is large and commodious, well constructed for two families; so that at present brother Colman and I have only one room each. We, however, are comfortably situated, as we live with brother Judson. We prefer one room at Rangoon, to six at Boston. We feel that we are highly blessed. Shortly after our arrival, brother Judson went with brother Colman and myself to introduce us to the Viceroy. We found him in his garden-house, surrounded with his officers of government. We took off our shoes before we came into his presence, (which is the same thing here as taking off the hat in America,) and then seated ourselves on a mat opposite him. He observed that we were not accustomed to the Burman mode of sitting, and said to brother Judson, "Let them sit comfortably." We had brought with us from Calcutta, a small chest of carpenter's tools for the use of the Mission. The Viceroy heard of it, and expressed a desire for it. As there never was one like it seen here before, it was a great curiosity. We carried it with us as a present, knowing that he must have it. Accordingly it was placed before him, and he arose himself, (a thing very uncommon on such occasions,) and opened it. He appeared much gratified with it, and called one of his artificers to examine it also. He inquired if we meant to remain here, and had brought our women? Mr. Judson observed that we had; and that "we wished to take shelter beneath his glory." To which he answered, "Stay! Stay!" and desired that Mrs. Judson might come with our women. Business being entirely suspended while we remained, he appeared to desire our departure. We, therefore, again paid him our respects, and retired, much gratified by the favour shewn us; and which we hope, through the over-ruling hand of our heavenly Father, will be continued.

The excessive heat of Bengal, combined with my exertions, private and public, considerably enervated my system. My extreme sea-sickness reduced me still lower. But after my arrival at Rangoon, I forgot my weakness, and exerted myself too much in attending to our affairs, the difficulty of which can only be known by experience. And the Saturday evening following the evening of our arrival, after engaging in family worship, I was attacked with a slight return of raising blood. It was very unexpected and alarming at

first; but in a few days, I ceased to raise any more, and have now gained considerable strength on my legs. Through Divine mercy, I trust that I am getting better. Do you inquire, my dear parents, how I felt when thus afflicted? I did not feel as when in America. I thought that I had now certainly arrived at Barmah, and I felt less anxious than formerly about my sickness. I remembered that God had already gratified one of the most ardent desires of my soul; and, at least, I should have the great privilege of being buried in a heathen land—a privilege which I once feared I should never enjoy, and of which I am utterly unworthy. But my soul pitied the poor Burmans, and I longed, if it could consist with the will of God, to live a little while, that I might point them to "the Lamb of God." Blessed be his name that I have an encouraging prospect of returning health. I have a Burman teacher; I engaged him the 5th instant, and attempted to study; but was obliged to relinquish it. Harriet, however, employs him, and has now begun to read the Burman. I hope that ere long, I shall be thus highly favoured.

Your affectionate son,

E. W. WHEELLOCK.

(To be continued in our next.)

TO CORRESPONDENTS.

Our brethren connected with the Hants and Wilts Assistant Society, will perceive that although the amount of their subscriptions and collections for 1818 has been duly forwarded to the Treasurer of the Parent Society, (see Baptist Magazine for December last,) yet the particulars are not inserted in the supplement to P. A. No. XXXIII. just published. The list will appear of course in the Annual Report to be published in October next; but this delay would not have occurred, had not some of the churches deferred making their collection considerably beyond the close of September. We beg to call the particular attention of our kind friends in that district to this circumstance, and earnestly to request that they will adopt such arrangements in future as shall prevent a similar inconvenience. At the same time, we would remark to them and to the friends of the Mission in general, that from the low state of the funds, and the immediate and heavy demands upon them, their strenuous exertions are necessary.

ERRATUM.

Page 334, col. 2. l. 42, for "solicism" read "solecism."

Missionary Herald.

THE Annual Meeting of the Baptist Missionary Society will be held at Cambridge, on Wednesday and Thursday, the 6th and 7th of October next. Dr. Ryland, of Bristol, Mr. Ward, from Serampore, and Mr. Hinton, of Oxford, are expected to preach. There will be a Lecture on Tuesday Evening, the 5th, when it is hoped that those Members of the Committee, who can make it convenient to attend, will be present.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Mr. Adam to a Friend in Bristol, dated

Calcutta, Nov. 7, 1818.

MY VERY DEAR BROTHER,

The brethren have built three Bengalee chapels in different parts of the city, where the gospel is stately preached. We have it in prospect to build three others, and to commence a native station on the extensive boundaries of the native population. This last will be a most important step, and attended, I trust, with the most happy consequences. It is intended to rent, (it would be ultimately cheaper to purchase, if we were able,) a piece of ground, which we have already examined and approved, in the immediate vicinity of the native part of the city, on which to build a bungalow, as much in the native style as possible, where one or other of us shall constantly reside. The nearer a Missionary can come into contact with the objects of his labour, the better. In this way he gets acquainted with their modes of speaking, and of living, and of thinking, to an extent which he could never otherwise attain, but which is of the utmost importance to him in preaching the gospel, by enabling him to meet their prejudices, and their reasonings, and to discriminate with the greatest safety true from false pretensions of religion. But the very frame and texture of European society is utterly hostile to his familiar intercourse with the natives of India, and

to all the advantages that result from it. To do our duty to the natives, therefore, it is necessary to retire as much as possible from intercourse with Europeans, and to reside nearer the natives, an end which will be gained in a good measure by this native station we are about to form. We shall have the whole native city quite within our grasp, and possess the means of subjecting to the most satisfactory scrutiny those who wish to embrace Christianity. The brother that resides at this station his week or month, will itinerate into the thickest part of the city, supply the regular chapels that may be built, and receive and instruct those that come for information respecting the gospel, while those that remain in the other part of the city will carry on the English and Bengalee preaching, in which all are at present engaged.

Yates, Carey, and myself, have, since the commencement of the cold season, been likewise engaged in alternate weekly itineracies. It was in taking my turn in one of these, that I first attempted in a public manner to recommend the gospel to the heathen, and I have to-day commenced another week's labours of the same kind. I feel much delight in the work, but great emptiness for it: an emptiness arising both from the state of my mind, and from my very imperfect acquaintance with the language. Who indeed is sufficient for these things? I feel the force of these words of the apostle, and of the remarks which Mr. Morgan, of Birmingham, made upon them, in a sermon which he preached before the Baptist students when I was at Bristol Academy. During the week that I was out, I every evening made a

few remarks on paper, respecting the transactions of the day: for the want of something more interesting, I will transcribe a few of these remarks.

Monday, November 16, 1818.—Went out to-day, accompanied by a nephew of our aged brother Sebuckram, named Panchon, who has of late been encouraged to preach the gospel to his countrymen. We had opportunities of addressing three different congregations of natives, at three different places. The gospel seemed to be *news* to them all, but few of them considered it *good news*. The first congregation did not amount to more than thirty people, most of whom were either children or brambhuns, who listened with great contempt; one young brambhun during almost the whole time making it his principal object to draw away the attention of the rest, by his contemptuous smiles and grins. Here, for the first time, I attempted to make known the gospel to the heathen. I can derive no hope of success from my own fitness for the work; my only hope is, because God hath chosen the foolish things of the world to confound the wise; and the things which are not, to bring to nought the things which are. Our second congregation was almost entirely Mussulmen, in a part of the city where we did not expect to find them: but the truth is, that Calcutta, as a field of Missionary labour, is as yet unexplored. Panchon preached to them in Hindoostance, and, after reading part of a tract written by Mr. Keith, one of our Independent brethren, I said a few words in Bengalee. That part which I read respected the hope of a Christian in death, and, when I asked them what was *their* hope in death, it was truly affecting to observe, by the significant shake of their heads, that they allowed themselves to be without hope in the world. The third congregation we had, amounted, I suppose, to one hundred and fifty people, some of whom attempted to turn the whole into ridicule, but most listened with attention. At the end, several brambhuns invited us into their house, and made some inquiries respecting the nature of God. They professed to embrace the views of Ram Mohun Roy, and to despise the popular superstition, while, at the same time, I found by inquiry that they encouraged and supported it by their example. I endeavoured to show them the necessity of more light than they possessed, and the guilt they incurred in assisting to keep the people in darkness when their own eyes were opened. They listened with attention, and thanked me for what I said. The conversation I had with

them was in English, which they understand, and imperfectly speak. When we were leaving them, to go home, several followed us for books, and one made particular inquiries where we lived, what was involved in embracing this new way, if it was necessary to eat different food, to wear different clothes, and to engage in a different employment than he had been accustomed to? We assured him that none of them was necessary, but that he was only required to believe in Jesus Christ, and to depart from all iniquity.

Tuesday.—Brother Pearce and I being unable to obtain any native assistance, went out alone. The first congregation was by far the best: the whole street in which we made our stand seemed to send forth its people. We were first invited by some brambhuns to sit down at their door. We sung the hymn translated into Bengalee, "Come, ye sinners, poor, and wretched;" after which, brother Pearce addressed the people. They listened at first with considerable attention, but a disciple of Ram Mohun Roy's proposed several questions in a light and trifling way, which dissipated all their seriousness. The success of Ram Mohun Roy's opinions shakes the fabric of superstition, but the reception of them does not by one iota increase the seriousness with which religious subjects are examined. Levity is the great vice of the native mind, when employed on religion. They profess to believe that there is only one God, but they do not believe that he is the rewarder of them that diligently seek him. It is only those views of the character and government of God that are furnished by the cross of Christ; that can render the mind truly serious, and subdue its native pride. The second congregation amounted to nearly one hundred; they listened with attention, but would receive no books: the subject was strange to them. The third stand we made was outside of a large bazaar, from which the people came to hear. Here brother Lawson's *Life of Futik*, containing cuts of three of their *debtas* was greedily received.

Wednesday.—To-day I was accompanied by Panchon and his brother. The first stand that we made was in a very populous part of the city, where, after singing a hymn to the praise of Christ, Panchon addressed a congregation which he reckoned at five hundred. They listened nearly three-quarters of an hour, apparently with serious attention; but some objection being started, their seriousness was dissipated. A brambhun de-

clared himself to be God, and able to do every thing. I required him to give us a proof of his almighty power by performing a miracle. He raged, and went away, scouted by the multitude. After remaining some time longer, we left them, many requesting us to come back again, and to bring more books than we were able then to give them. The next congregation, amounting to two hundred and fifty, also heard with attention, and willingly received books from us. The last congregation did not amount to more than twenty: they heard with attention. Being all of a very low cast they could not read, and consequently received no books.

Thursday.—To-day, John Peters, Pan-chou, and I, went to what is called the great bazaar. At two different places, where we were somewhat removed from the bustle and distraction of buyers and sellers, they preached the gospel to crowded and attentive audiences. At the first place we distributed a great many books; at the second, none at all, to silence the uproar that was occasioned by the eager desire to obtain them. Returning home, we obtained the permission of an Armenian merchant to occupy the door of his shop, which was somewhat elevated, from which brother Peters addressed a congregation of one hundred people. Their apparent attention must have been a sort of gaping apathy, for they almost to a man refused the books that were offered them.

Saturday.—Yesterday I did not go out, as there was no one to accompany me, and alone I should not have been able to do any thing, through my ignorance of the language. To-day brother Peters went with me: at the first place where we stood, we had a large and attentive audience. We were obliged to remove from the second and third places through the unaccommodating disposition of the shopkeepers; but were afterwards invited by a respectable branhun to occupy the area in front of his house. When we came to his house, he, after conversing with some other branhuns, sent a servant to invite us into the inner area; but perceiving a wish to exclude the populace I would not enter. Brother Peters then preached the gospel to them, and, after answering some objections, we withdrew. A great number followed us, amongst whom was the branhun who had accommodated us. He endeavoured to dissuade us from going about the city as we did, assuring us, that if we would let the people alone, they would in ten years all become Christians; and that by preaching the gospel, we only

strengthened their prejudices and excited their opposition. In this way, the branhuns endeavour to prevent us from preaching the gospel, and when they cannot succeed with us they, as I have shown above, endeavour to exclude the common people from its benefits.

The above, my dear friend, I hope you will read with candour, and not blame me for saying so much about myself. The truth is, indeed, that when alone amongst the natives, I can do little or nothing, although I hope that, by the blessing of God upon my studies and opportunities of improvement, that I shall, in a moderate number of years, stand on a level with the natives themselves, and be able to present the gospel to them without any of the disadvantages of unusual idioms, and a foreign accent.

LONDON

MISSIONARY SOCIETY.

SOUTH TRAVANCORE.

A LETTER from the Rev. Mr. Mead, dated Nagracoil, Oct. 26, 1819, enumerates ten villages, situated in the neighbourhood of Cape Comorin, in all of which are schools and places of worship. "At each of these places," he observes, "the word of God is read every Sabbath-day by a native catechist, who preaches likewise, as well as his measure of light enables him. It is the aim of the Missionary to instruct the catechists in the first place, to give them one idea of the gospel at a time, and then send them forth to communicate it to those who have not even one. By degrees we hope the rays of divine truth will spread over this dark country. This remote corner is taken possession of in the name of that Saviour, to whom the uttermost parts of the earth have been given for his inheritance. Within the present year 1600 people have renounced all connexion with heathenism, and seem to be saying, 'What have we any more to do with idols?'"

OTAHETE.

Extracts of a Letter from Mr. W. P. Crook, dated July 9, 1818.

THE whole of this groupe of islands is now professedly Christian, and if we are to judge of their conduct by that of nominal Christians in general, they have

vastly the advantage. Theft is almost unknown among them. Family prayer is set up in every house, and private prayer is almost universally attended to. These poor people were once the cruel slaves of Satan, destroying themselves and their infant offspring: now, women are restored to their rank in society, a new generation of young ones is springing up, beloved by their parents; and the face of things is marvellously altered, so that we are constrained to say, "This is the Lord's doing, and it is marvellous in our eyes."

Reading is become general among this people, and they are diligently engaged in teaching each other. Three thousand copies of Luke have been printed, and sold for three gallons of cocoa-nut oil each copy. Many thousands are sadly disappointed that there are no more: we believe ten thousand might have been sold in ten days. We hope to get on printing and publishing the Sacred Scriptures.

A great concern is manifested for the islands around us, and those who were thought to be out of the reach of Missionaries, are graciously and very providentially brought under the influence of the word. The fame of the Gospel has spread by means of the natives themselves. The inhabitants of some of the low islands to the eastward have cast away their idols, and many of them are among us learning the word of God. The sound has reached Tubuai, and the high islands called Raiavae, and the people are desirous of Missionaries. I am sanguine in my expectations of the Marquesas, some of whom have learned to read with us; I have also some hopes of the Sandwich islands, as the American brig, *Clarion*, by which I send this, is bound thither, and takes passengers, some natives of those islands who have been learning the word of God here.

CHURCH MISSIONARY SOCIETY.

WE insert, with great pleasure, the following Extract of a Letter from the Rev. J. G. Wilhelm, one of the Missionaries employed by this Society, to a Baptist friend in England.

*Leicester Mountain, Sierra Leone,
January 25, 1819.*

At one of our private meetings, held January 17, two Joloff-men came with

me into the parlour. The gracious promise of our blessed Saviour came to my mind, "Where two or three are gathered together in my name, there am I in the midst of them." One of them had long ago expressed a wish to be baptized, but seemed always to rely on a fine dream which he had dreamed, and on the good resolutions, no more to live in the same fashion as his country-people do; no more to join them in drinking and quarrelling, but to pray to God, and to mind that book-palaver he hears of the white man. This man prayed on this occasion in very affecting expressions; imploring the gracious presence of Jesus the Saviour of our souls; declaring that he hoped for no good thing but what can come from Jesus; earnestly praying that he would forgive us our sins, take us for his people, save our souls, bless us all, &c.; and concluding with the Lord's prayer. In declaring afterwards his motive for desiring to become a Christian, and to be baptized, he said, "Massa, that time them white people bring me in a big vessel to this country, me no sabby what place them carry me; me think me must be slave all time. Well, that time me no sabby nothing; me no hear nothing of God: me see by and by me can work for meself—me can sell what grow in me own luggard—me free. Well, that can't enough—God bring me to this place—me must learn save me soul—me hear all this palaver long time—that time Mr. Butcher live here, Mr. Garnon, and this time you. Me believe what you say true—that book true! Me come here, me no want money—me no want nothing of this world—that can't help me soul.—One time me tell you, me dream—this time me can't mind dream again—me poor sinner—me heart bad—me no more want Jesus—him can do me heart good—him can save me soul—that me pray for. Me country people trouble me plenty—them say, 'What's the matter, you can't agree with us no more?'—them curse me for that—that time Christmas-day be, them bring plenty rum—them say, 'What's the matter, you no can sit down with us? No more we make our heart glad, you no can do so.' Me tell 'em, that no can make me heart glad. 'Pose (instead of *suppose*.) me drink rum, me heart lose peace—me no can pray—that no good—me fear God—me want prayer this night—me believe white man's book true—me hear Massa Wilhelm say, Christmas-day long time now, Christ the Son of God came in this world for save sinners. Well, me sinner—Christ no come for tell me, me must get drunk this day—Him come for save me

soul from every bad thing—that make me want pray for this time” Thus he went on, giving, in half broken sentences, with the plainest and simplest expressions, the most striking indications of a renewed state of mind and disposition. His poor wife is the opposite character—the most noisy and quarrelsome in the whole town. I had, not long ago, to go down the mountain in the night, on account of the noise she made, and the crowd of people she gathered, in quarrelling with her peaceable and patient husband, for bringing her meat instead of fish from Freetown-market, because the fresh fish were not yet brought on shore. I was on that occasion astonished at the man's coolness of temper, and reasonable way of talking to her.—“Sally, 'pose you go market another day, me want little meat, you bring fish; me can eat 'em—me thank God for that—that good. 'Pose me want fish, you bring little meat—all same—me can eat that—me no can talk for that.” Thus the good man went on, endeavouring to calm the angry tempest; but in vain. She cried the louder, for his spending the money for what she wanted not. I then reproved her for her loose tongue and wicked heart, threatening her, that if she could not let us sleep in peace, I would send her into jail. “Jail! (cried she,) pray, Sir, for whom is jail made? Is it not made for people to live in? Me no mind jail!” When the head man of the town heard that, he said to the people she must be flogged. I told him, he might make preparation as if he was about to have her flogged; but not proceeded to do so actually. He promised that he would have her quiet in a minute without hurting her, and that I should retire to rest, assured that there would be no noise again. Before I was up, the mountain was all quiet.

Mrs. Klein, (formerly Miss Scott, niece to the Rev. T. Scott, Aston Sandford,) though somewhat reduced in bodily strength, is upholden and strengthened in faith, and in all holy conversation and godliness. I believe that she is a blessing to her husband, and that her patient labours will not be in vain.

AMERICA,

(Continued from Page 364.)

Mrs. W. to a Friend near Boston.

My ever dear Mrs. B.

This country presents a scene to the eye truly picturesque and delightful. But

instead of beholding houses dedicated to the worship of God, and being surrounded by dear Christian friends, a gloom is spread over it; our minds are filled with melancholy by viewing innumerable pagodas to the memory of Gaudama, and thousands who pay superstitious homage to them. Sometimes I can scarcely realize, that in a few months so great an alteration has been effected in my circumstances, prospects, and pursuits. It is not long, however, before I find myself awake to the certainty of it, and am, I trust, enabled to rejoice in all the privations, toils, and privileges which result from so great a change. Though we have left the bosom of friendship and liberty, for that of enmity and despotism, we feel that God is not confined to places. Even here, amidst the darkness that covers the land, and the gross darkness that covers the people, we are permitted to enjoy some sweet communications of his love; some seasons of refreshing from his presence; and to look forward to the time when numbers of these captive souls will be liberated from their chains, and made kings and priests unto God. Our arrival at Rangoon apparently afforded much diversion to the Burmans. A sight of eight foreigners, and four of them newly arrived, was sufficient to collect most of the inhabitants together. Had you been a spectator of our meeting the dear friends here, I think you would have congratulated each of us. Brother Judson and brother Hough were waiting at the shore to receive us. After being searched at the custom-house, they conducted us to the mission-house, our long long anticipated home. The situation is rural, and delightfully pleasant. I need not assure you that we experience the greatest possible gratification in enjoying the company of our friends, and that we daily offer unto God our thanksgivings and praises, that we are brought to this heathen land. Our united desire is, to be useful to the souls of this perishing people. This is the object, the only object for which we left our native land. To accomplish this, we trust we constantly have your prayers, and the prayers of all the dear people of God. For Zion's sake may Christians not hold their peace, and for Jerusalem's sake may they not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth; until this desert shall rejoice and blossom as the rose, and streams of living water, from the river of God, refresh this parched ground. Since our arrival, we have enjoyed the privilege of meeting around the sacramental board, and commemorating the dying love of our ascended Redeemer;

and it was indeed a precious season. The Saviour's fruit was sweet to our taste, and his banner over us was love. In this benighted region, the ordinances of the gospel shine with redoubled lustre. Every thing around is calculated to inspire us with gratitude and love to our heavenly Father, and to incite us to activity in his blessed service. From recent communications, you have probably received some information respecting the late difficulties here among the Roman Catholic priests. Being represented to the King as spies for the English, they were instantly ordered out of the country. They, however, remain in Rangoon, through the favour of the present Viceroy, and undoubtedly will continue to remain here, as their friends have collected a large sum of money, and sent it to the King, with a petition. It is now generally understood that the order is countermanded; and will soon arrive here to the satisfaction of the petitioners. Had they been banished from the country, it is very likely that we should have been ordered away too. Under a tyrannical government, in a land filled with every abomination; among a people destitute of the common feelings of humanity, we feel ourselves safe only in the hands of God. An assurance in our own souls that he is indeed our Father, and our Friend; that he regards this Mission, and in his own time will bring some of these poor deluded Burmans to a saving acquaintance with himself, renders us happy in the midst of surrounding dangers, and is a constant incentive to exertions for their eternal good. How inexpressibly happy should we be, if, within the narrow limits of our knowledge, there was but one Burman whose heart had been regenerated, upon whose mind the celestial rays of the Sun of Righteousness beamed, and whose thoughts and conversation were daily in heaven! Though we are wholly unacquainted with the manner and time in which God will display his glory in this part of the world, yet to him the precise way, the exact time is perfectly known. The period must arrive when Jesus shall take to himself the heathen for his inheritance, and the uttermost parts of the earth for his possession; when all nations shall worship him, and his name be adored from the rising to the setting sun. To persevere in the rugged path we have before us, we need a spirit of self-denial, large supplies of Divine grace, great humility, and more ardent piety. That we may enjoy these invaluable blessings, permit me again to ask you to be importunate at the throne of mercy on our behalf; and be assured, that, though a

fathomless expanse rolls between us, you are daily remembered with much affection by
Your unworthy friend,
E. H. WHELLOCK.

ALTHOUGH the following communication, addressed to the Editor by a worthy Presbyterian minister in the city of New York, may not come precisely under the denomination of *Missionary Intelligence*, it is presumed that the information it contains, and the spirit it breathes, will render it highly acceptable and encouraging to the friends of the Redeemer.

New York, Feb. 1, 1819.

The efforts for the cause of truth and godliness in this country, that are reduced to any thing like system, may be comprised in the operations of Bible Societies, Missionary Societies, and Societies for the education of poor and pious young men for the gospel ministry. This last object is one of vital importance to the souls of men, and has been lost sight of by all Christendom. Much has been done both with you and with us, but nothing compared with the exigencies of the church, nothing compared with what might have been done with ease and success. The population of the United States may be estimated at about nine millions; and yet the number of competent ministers of all denominations does not exceed 2,500. If we assign 1000 souls, upon an average, to each minister, which, in ordinary circumstances is enough for the pastoral care and watch of any one man, we shall have 2,500,000 of our population supplied with competent religious instruction; leaving 6,500,000, or enough for 6,500 congregations destitute. If we assign 2,000 to each minister, 5,000,000 will be supplied, and 4,000,000 will still be left as sheep without a shepherd! What a melancholy picture, even of this highly favoured country! But the United States is but a little speck on the face of the globe. "The field is the world." If the unevangelized portion of the globe be estimated at 600,000,000, to supply every 20,000 of these with only one spiritual guide, would require no less than 30,000 Missionaries; and yet, after all the efforts which have been made to send forth laborers into this vast harvest, no more than 357 are now in the field. What is the duty of Britain? What is the duty of the American churches? Cannot young men be found, and dragged

From the anvil, and the awl, and the counter, and the hovel, to whom God has given grace, and who wait only for means to become the precursors of Millennial glory? The church must look to the cottages of the poor for the greater portion of her future Missionaries and Pastors. You will forgive these remarks. I will endeavour to lay my hand upon some documents, which shall inform you of the measures we are adopting, with a view to this momentous subject. I am convinced the plans are wise, and will prove efficient, and may perhaps be thought of by our brethren on the other side the water. No ordinary exertions can compass the end. Something must be done hitherto unattempted, or the Church is to see ages of mourning.

Your favour contains an intimation on the subject of "Revivals of religion," which imposes a duty on me I am not competent to discharge. There is no doubt of the reality of these seasons of mercy. It is no uncommon fact for congregations to be visited with very general effusions of the Holy Spirit, so that the result is the hopeful conversion of from 50 to 150 in the course of three, or six months. When I say hopeful conversion, I mean such a turning from darkness to light, from sin and Satan unto God, as is evinced by a subsequent life of visible holiness.

The public instructions that have been evidently owned of God to produce these revivals, have been those that have dwelt more on the duties than the comforts of piety; more on the immediate duties of sinners, than the sorrows and complaints of God's own people. Congregations that have been favoured with the peculiar smile of Heaven, have been well indoctrinated in the principles of the Christian faith; the infinite majesty and holiness of God; the spirituality, extent, and obligation of the Divine law; the exceeding sinfulness of sin; the total depravity of the human heart; the necessity of regeneration, by the mighty power of God; of justification, not by works, but freely by the grace of God, through the redemption that is in Christ Jesus; the indispensable necessity of an interest in atoning blood, and of that holiness, without which no man shall see the Lord; are truths which have been often brought into view, and strongly urged. If I were to particularize still more minutely, I should say, that the sovereignty of God in the allotments of the righteous and the wicked, the disinterested nature of true religion, in opposition to the spurious piety of the supremely selfish heart, and

the present unalterable weighty obligations of wicked men to become holy, enter into the most of that course of public instruction which has been so eminently useful. It has been almost uniformly found, that truths the most unwelcome and humbling to the carnal mind, are the truths which in the hands of the Divine Spirit, have done the most execution. Men who are dead in sin have evidently felt the difference between being treated as mere machines, and as moral agents; between being addressed as beings, whose only duty was to be passive recipients of Divine grace, and to wait till they received it, and as men who were bound to repent and believe the gospel independently of the grace of God; and who, if they neglected this momentous duty, must be eternally damned for neglecting it. So far as it regards the agency of means, it has appeared to me that the grand secret has been so to preach, as to make the ungodly feel the tremendous weight of obligation; to seize and hold their consciences by the thought that they are bound, irresistibly bound, to become holy. Nor is this strange, for it is in this one thought that all the weight of a moral government consists. You might perhaps suppose from what I have said, that I have left out of view the agency of the Holy Spirit in these conversions; or, at least, that I am disposed to place too great a reliance on human instrumentality. Let me not be misunderstood. Perhaps no conviction is deeper on the minds of Christian ministers and Christian people, in such seasons of refreshing, than that the work is all of God. The chief means which are attended with a blessing, therefore, appear to be the spirit of prayer among Christians. Indeed, in the instances which have come to my knowledge, revivals of religion have begun with the people of God. They have been deeply impressed with a view of their apathy and declension, deeply impressed with the awful condition of ungodly men: this has led them into their closets: this has led them to multiply their meetings for conference and prayer; and with an exclusive view to the outpouring of the Divine Spirit upon themselves and sinners around them; to pray for this blessing, not as a matter of course, but as a particular, distinct, and most desirable object. Evenings are set apart for this object; the church is divided, male and female, into little associations for prayer; days of prayer and fasting are also devoted to this blessed employment; and with how much sweetness

and Christian love, and blessing to the souls of men, another world only can disclose. Just previous to the commencement of a work of grace, the eyes of believers seem fixed on the throne. For Zion's sake they will not hold their peace. Most deeply do they feel that Divine power and grace must be engaged in behalf of his sinking cause: and I need not say, that if Christians persevere in this spirit; if they are not weary; if they wrestle till break of day, and will not let the angel of the covenant go, until he bless them: that "he is faithful who hath promised." No, I never knew, I never heard of such a spirit without "multitudes turning to the Lord."

It is not to be denied, that in some, though a very few of our revivals, there has appeared something of extravagance. But it has been owing to the ignorance of the people, or the want of Christian wisdom in the minister. Almost universally the subjects, though not without great power of feeling, have been free from the appearance of wildness and enthusiasm. The seasons of worship are sacredly still and not tumultuously violent. The speechless agony of multitudes who have been brought to see their sinfulness, and danger, and duty, has been more the effect of truth, bearing down upon the conscience, than that transient and violent emotion, excited by natural fear and cherished by animal feeling.

It is with great diffidence, my dear Sir, after these general remarks, that I venture to give, without descending to minute detail, a brief narrative of what God has been pleased to do in my own congregation. I have abundant reason to be thankful and humble that he has been so kind to the people of my vows, and to so unworthy an instrument as he has been pleased to make use of in the ministry of his dear Son.

God has favoured us for a number of years. We have not often been without very considerable attention among our people. Several times antecedent to our revival, the cloud seemed to linger in our sky, and leave a few drops of mercy. During the year 1816 the day spring from on high visited us. Seven months of the year proved the times of refreshing from the presence of the Lord. At our quarterly church prayer-meeting, previous to our communion in September 1815, I well recollect there were some tokens for good. These however apparently subsided, and the month of November was a season of increased and alarming stupidity. But blessed be the God of grace and power, it was when we saw that the waters

of the sanctuary were at the lowest ebb, that we felt they must begin to flow. We had sunk too low, not to feel that we must rise.

A Saturday evening prayer-meeting, which had been established for more than two years, for the special purpose of exploring the effusion of the Holy Spirit, and composed chiefly of young men, began to be deeply affected with a view of our stupid and desolate state, and to beg the Lord to arise and plead his own cause. In the mean time, the people of God, throughout the church, began to be encouraged. Very many believed that the Lord was near. Our Sabbaths began to be more solemn; our weekly lecture to exhibit symptoms of still greater solemnity; and particularly a weekly exercise of young people, who had been in the habit of assembling as a kind of theological class, began to be unusually serious. Nothing, however, of a very marked character appeared, till a prayer-meeting, held on the morning of the new year, 1816. It was a meeting for the express purpose of entreating the Father of Lights to appear in his glory, and bless the year. And God was with us of a truth. It was a season of great nearness to the mercy-seat. It was the time of Jacob's trouble, but it was the time of his relief. Those who were present, then entered into a solemn and public engagement with God, and each other, to be more holy, more watchful, more prayerful; and particularly did they engage to meet each other at the throne of grace, at two o'clock every Lord's-day, each in his own closet, to wrestle with the hearer of prayer for the out-pouring of his Spirit. It is worthy of being recorded, that God appeared to smile upon this solemnity, and was pleased, I had almost said, to seal it with his visible presence. No sooner was this engagement formed, than every eye was suffused with tears, and every heart animated with hope. The glory of the Lord filled the house. From this hour we expected an out-pouring of God's Holy Spirit. The spirit of prayer began to increase, and faith to fasten on the promises of him that cannot lie. I can truly say, that we had never before felt the import of that life-giving sentence, "Oh thou that hearest prayer." Soon after this we began to hear of several instances, in which former impressions, that had been effaced from the minds of the impenitent, were revived. Five or six cases of newly awakened sinners also came to our knowledge. I need not tell you that we had been looking out for this; we were disappointed that we saw

no more. It pleased God, however, to show us that there was an awful weight of guilt upon us as a church. We saw the black cloud that hid the Sun of Righteousness from our view; and it pleased the same God to put it into the hearts of about twenty of our members, privately to set apart a day of fasting, humiliation, and prayer, to inquire of the Lord wherefore he contended with us, and why he withheld the larger manifestations of his presence. It was on the third Thursday of January, a day never to be forgotten, so long as God is to be honoured for the fulness of his mercy. Blessed be his name! there, in a little upper chamber, he manifested himself to us as he does not unto the world, and shewed us why he withheld the brighter manifestations of his glory. The sins of the church and congregation bore with distressing weight upon the meeting; and it was truly a season of humiliation and self-abasement. It was the beginning of days of power. With deep self-abasement, there was also great boldness of access into the holiest of all, by the blood of Jesus, and great confidence that God would not send us away empty: nor was one of our hopes defeated. The promise was verified; "Before they call, I will answer; and while they are yet speaking, I will hear." The same evening was to assemble us at a weekly lecture; and what deserves to be mentioned, we separated to convene in our place of worship, with no doubt, with not the least peradventure upon our own minds, that it would be our privilege that very evening, to stand still and see the salvation of God.

Nor did our expectations sustain the least disappointment. "Marvel not that I said unto you, ye must be born again," was the subject; and that very evening did the Lord appear in his glory. No one could account for it, except those who had seen it in that upper chamber, by the eye of faith, but not a child of God could enter the lecture-room, without feeling that God was there. Never before, perhaps, was the house so full; never so deeply solemn; never was it so clearly seen that the arrows of the King were sharp in the hearts of his enemies. More than one hundred, so far as we can judge, were brought low on that evening. There was a shaking amid the bones of the valley; great fear came upon every soul. The whole assembly was as evidently moved at the presence of the Lord, as the trees of the forest are

shaken by a mighty wind. From that period the work assumed a more marked character. God had so evidently taken it into his own hands, that all exclaimed, "This is the finger of God." Our religious assemblies now put on the appearance, not so much of excitement, as deep and motionless solemnity. We felt it an early duty to pay particular attention to the young. On the following Sabbath, an evening exercise was appointed exclusively for them, at which about two hundred were present; and from which period, numbers of whom, now hopefully the children of God, date their first impressions. This exercise was deemed of such high promise, that it was repeated. On the second evening the house was filled exclusively with youth; and at the close of the service, upwards of one hundred remained to inquire, What they should do to be saved?

This fact was the means of diffusing the spirit of deep concern over the whole people. It was within ten days of this period, that the solemnity was almost universal. Scarcely a family, or an individual in the congregation, it is believed, who did not think seriously of the concerns of the eternal world. God was thus pleased to continue with us until toward Midsummer. Indeed I may say, these showers of mercy were protracted, sometimes in large effusions, and sometimes in gentle droppings, but for the most part soft and still, till the months of August and September. Of the actual subjects of this work of grace, we shall never know till the last day. I have supposed they were more considerably than two hundred. Not unto us, but to thy name, give glory, for thy mercy, and thy truth's sake.

As it respects the present condition of my people, I can also say, I am much encouraged with the hope, that the time is not far distant when I can tell you greater things than these. I am thirty-three years old, and have been nearly nine in the ministry; and shall hope to see better days the longer I live. I have lost time enough, and been sinful enough, to redeem my time now, and grow in grace, as fast as I have heretofore grown in sin. But, alas, my dear brother, this will never be. I hope I shall have your prayers. The night cometh. Let us keep our lamps trimmed, and burning, and count not our lives dear, so that we may finish our course with joy, and the ministry we have received of the Lord Jesus.

JAMAICA.

IN perusing these Extracts of Letters lately received from our Missionary brethren in Jamaica, our readers will perceive a renewed appeal to their sympathy and kindness on the subject of *a new place of worship in Kingston*. The state of our Missionary funds is such as to render it altogether impracticable, even were it deemed expedient, to furnish any aid from that quarter; so that our expectations must rest on the Christian liberality of those friends of the Redeemer, who are desirous that these sons of Ethiopia should possess a house, in which they may "stretch forth their hands unto God." We have great pleasure in acknowledging the liberal assistance which Mr. Coultart has received for this case from several of our churches, but still a considerably greater sum is required, or the object cannot be attained. Communications on this subject may be addressed to the Rev. Dr. Ryland, Bristol; or the Rev. John Dyer, Reading.

From Mr. Kitching.

Jan. 24, 1819.

I HAVE been once at Spanish Town. The people are few and poor, but very friendly. I could not preach to them, yet I talked to them about Jesus Christ, read the scriptures, and prayed. They are very desirous to have a minister placed among them, and very desirous to know when I should go. Last Lord's-day morning, I baptized sixteen persons in the sea at sun-rise. I felt happy in the work, and hope it is an earnest of what the Lord intends me to do for him in Jamaica. I think I can trace the footsteps of Divine Providence in bringing me to the colony; and, the Lord be praised, my health, as well as my wife's, is much better than it was in Britain. We have made some alterations in the chapel, in order to procure more air. The chapel is crowded every Lord's-day. Many are obliged to go away, who cannot get in, and such as stop are very attentive, and hear as for eternity. My dear Sir, do not

forget us in your prayers. We have much need of prayer ourselves, and we are conscious we need the prayers of all the friends of the Redeemer. O for a humble, pious, patient; and forgiving frame of spirit—for an increase of love to Jesus, and the souls of men!

April 16.

It gives me great pleasure to have to announce to you the safe arrival of Mr. and Mrs. Godden. They landed on Saturday last, and are in perfect health and good spirits.

I mentioned in my last letter to you my having procured a license, and that we had made an alteration in the chapel, in order to procure air. But we have since been under the necessity of enlarging it. Our congregation still continues to increase, and it pained us to see so many people go away, who could not get in. We have, therefore, procured a quantity of deal boards, and nailed them together in their rough state. We shall now be able to seat about 250 more than we could before, and we expect that all these boards will be found useful when the new chapel is erected. Since I wrote to you last, I have baptized twenty-two persons. I heard the experience of them all, and was much gratified.

From Mr. Godden.

Kingston, April 14, 1819

WE embarked on February 25, and sailed from King Road on Lord's-day evening, the 28th. A strong gale hurried us in less than a week within sight of Madeira; and if a calm had not detained us some days in its neighbourhood, most likely we should have accomplished our voyage in less than thirty days. However, I feel very grateful that we did it in thirty-nine.

We came to at about 3 P.M. of the 9th inst. between Kingston and Port Royal, and as soon as the land wind served we sailed to the wharf. Early the next morning Mr. T. came on board, and kindly offered us his services; and while we were speaking, brother Kitching hailed me from the wharf, and we disembarked, I trust, under the influence of untainted gratitude to the Author of all our mercies. Sister K. received us very affectionately; and both herself and husband continue to manifest the most Christian like concern for our welfare and comfort.

The next day, (being Lord's-day) I heard brother Kitching preach to a

crowded audience, the most attentive I ever saw, and apparently the most devout. With some exceptions, I was highly gratified, and I could not avoid being deeply affected. Their natural passions are very lively and vigorous; but I believe much religious feeling was mingled in their devotions. *Such is the state of this Society, that were it fully known in Britain, I am persuaded there is scarcely an individual in the kingdom, that has any regard for morality itself, who would not aid, to the very uttermost of his ability, towards the erection of a place of worship for them on a larger scale.*

Brother Kitchen and I went to Spanish Town on Monday morning the 12th. We

examined several houses, and chose one as a place of residence, which is the cheapest, and for the present the most convenient in the town unoccupied. It was also strongly recommended by some pious friends living on the spot. It is situated near the extremity of the west end of the place. The rent is £40 per annum. The outhouses are in a ruinous condition, which I am to repair, and deduct the costs from the rent. I have taken it for one quarter. It is my sincere desire and religious determination to put the Society to as little expense as possible; but I fear I must exclusively depend upon it for support during the whole of the succeeding twelve months at least.

List of Monies received by the Treasurer of the Baptist Missionary Society, from May 1, to Aug. 1, 1819, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Little Wild-street Female Society, by Miss Gale.....		18	5	0
Devonshire-square Auxiliary Society, by Mr. Edward Smith.....		18	7	0
Hackney Auxiliary Society, by Rev. F. A. Cox.....		40	0	0
Canterbury Auxiliary Society, by Rev. Mr. Gurteen.....		10	0	0
Paisley Female Bible Society.....		23	0	0
Haddenham Baptist Church, by Mr. Bidwick.....		3	0	0
Bedfordshire Baptist Association, by Mr. Saunders, Treasurer.....		10	10	9
Baptist Free-school, Fetter-lane, a Donation, by Mr. Kendrick.....		4	16	8
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole and Co.....		25	0	0
Colnbrook Collection, by Rev. Samuel Rowles.....		11	13	6
A Friend, by Rev. Mr. Phillips.....		5	0	0
Boston and Fens Auxiliary Society, by Rev. Mr. Thonger.....		15	0	0
Eythorne Collection and Subscriptions, by Rev. John Giles.....		12	13	0
Goodman's Fields Auxiliary Society, by Mr. Morris, Treasurer.....		50	0	0
Bluntisham, Friends at, by Rev. S. Green.....		10	15	0
Woolwich Auxiliary Society, by Rev. Mr. Freeman.....		21	16	11
Colchester Baptist Church, Botolph-street, by Rev. Mr. Tracey.....		4	8	1
Rayleigh Collection and Subscriptions, by Rev. J. Pilkington.....		7	1	0
Isleham Auxiliary Society, by Messrs. Reynolds and King.....		11	10	0
Addlestone and Weybridge, Surry, by Rev. Timothy Thomas.....		4	0	0
Halstead, Essex, Friends at.....		3	0	0
Ilford Missionary Association, one quarter, to May 1, 1819, by Rev. Mr. Smith.....		11	3	1
East Dereham, Norfolk, Penny Society, one year, ending				
June .1.....	9	15	6	} 17 0 0
Friends.....	7	4	6	
Bow Auxiliary Society, by Rev. Dr. Newman.....		28	8	0
Part of a Collection at Rev. Mr. Upton's.....	5	0	0	} 6 0 0
An Unknown Friend, by Ditto.....	1	0	0	
Legacy of Mrs. Love Williams, late of Hitchin.....	50	0	0	} 45 0 0
Duty.....	5	0	0	
Langham, Essex, Subscriptions and Penny Society.....		10	18	1
Two Friends in Essex.....		10	10	0
Collections at the Annual Sermons in London, by Mr. Burls.....		389	0	1
Nottingham Collection and Subscriptions, by Mr. Lomax.....		78	8	11
Glasgow Auxiliary Society, by Mr. Deakin.....		100	0	0
Birmingham Bond-street Auxiliary Society.....		22	8	2½
Yorkshire and Lancashire Auxiliary Society, by W. Hope, Esq.....		269	18	0
Whitchurch, Shropshire, Collection.....		2	0	0

	£	s.	d.
Wrexham Collection.....			1 0 2
Oswestry Ditto.....	3	0	0
Auxiliary Society.....	5	8	2
Shrewsbury, part of Collection			6 7 10
Wellington Collection.....			4 2 6
Bridgnorth... Ditto.....			5 0 0
Shiffnal..... Ditto.....	2	8	0
A Friend	5	0	0
Bucks Association, by Rev. Peter Tyler.....	37	19	2½
Sutton in the Elms Penny Society, by Rev. J. Burditt.....			7 0 0
Henley Society in Aid of Missions, by Rev. J. N. Goulty.....	5	5	0
Hamsterley, Durham, Contributions, by Rev. C. Whitfield.....	7	7	0
Tottlebank..... Ditto..... by Mr. Harbottle			5 15 0
Broomley Ditto..... by Mr. Rowell			2 10 6
Newcastle Juvenile Society at Rev. R. Pengilly's, half-year.....	14	0	0
John Cowell, Esq. Ipswich, by Rev. John Edwards.....	5	5	0
Loughton Auxiliary Society, by Mr. Burls.....			8 0 0
Cambridge Auxiliary Society, by Mr. Edward Randall.....	50	0	0
Royston Subscriptions and Donations, by Rev. W. Pendered	18	6	0
Westoning, Sunday-school Children and others, by Mr. Dance	2	2	0
F. M. S. by Mr. Burls.....	5	0	0
Biggleswade Penny a Week Society, by Dr. Ryland	5	0	0
Northampton Female Society, by Ditto.....	2	0	6
Anonymous, by post to Dr. Stuart, Edinburgh.....	20	0	0

TRANSLATIONS.

Shrewsbury Penny a Week Society, by Mr. Thomas			
Crumpton.....	34	4	4½
Part of a Collection.....	6	7	9½
Oswestry Auxiliary Society, by Mr. Roberts.....			5 0 0
Gamberwell, Miss S. by Rev. John Edwards			4 12 0
Glasgow Auxiliary Society, by Mr. Deakin, Treasurer.....	60	0	0
Newcastle, Collection at Rev. Mr. Pengilly's Chapel, by Rev. S. Saunders	14	7	6
Ditto..... Ditto..... the Methodist..... Ditto.....			12 7 6
Sunderland... Ditto..... Ditto.....	12	13	0
Private Contributions.....	28	7	0
South Shields... Ditto..... Ditto..... Ditto.....			2 16 4½
North Shields. Ditto, Rev. Mr. Williamson's			2 10 6
Ditto..... Ditto, Rev. Mr. Wilson's			5 14 0
Alnwick..... Ditto, Rev. Mr. Rate's			10 10 0
Broughton... Ditto, Rev. Mr. Ruston's.....	2	12	2
Private Contributions.....	3	3	0
Cockermouth... Ditto, Rev. Mr. Muscutt's.....			3 11 6
Whitehaven... Ditto, Rev. Mr. Cecil's.....	9	2	7
Private Contributions.....	1	11	6
Carlisle..... Ditto, Rev. Mr. Whitridge's.....	7	17	5
Private Contributions.....	6	6	0
Workington... Ditto, Rev. Mr. Selkirk's, by Rev. R. Pengilly	7	1	9
Maryport			6 15 8
Greenock and Port Glasgow Bible Society, by Dr. Ryland.....	15	0	0

SCHOOLS.

Calton and Bridgetown Association for Religious Purposes, by Mr. W. Collins.....	50	0	0
Bow, Friends at, by Rev. Dr. Newman,	5	13	0
Henley Society in Aid of Missions, by Rev. J. N. Goulty.....	5	5	0
Friend, towards a School at Dewangunj (2d Donation) by Rev. John Dyer.....			7 0 0

The thanks of the Society are presented to Mr. Edward Dowson, London, for twenty-five copies of his Youth's Theological Dictionary of the New Testament; to Mr. Joseph Angell, Reading, for the Baptist and Evangelical Magazines for 1815 to 1818, inclusive, and several Nos. of Periodical Accounts; and to Mr. Blake, of Chapman-stade, for seventy-eight Nos. of the Evangelical Magazine.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

DR. Carey, in a letter from Serampore, dated the 19th of January, says,

THE Wuch New Testament will be finished in two months, and the Assamese will not be long after it. Our new plan for schools, I mean the Copy Book plan, has received the most unqualified approbation from Mr. T. Mr. I. &c. and all are going to act upon it. Brother Chamberlain has left us: I am afraid for him. Our brethren at Calcutta have taken a piece of ground at Chitpore, for 200 rupees a year, and intend to live there alternately a month at a time among the natives. I like this. Brother Adam has been married to Miss Phebe Grant.

We further hear from Serampore, as follows:

BROTHER Marshman left us on the 27th of December, and we expect him home this evening, (January 21.) He has visited Malda and Dinagepore. At the latter place he preached in Mr. Fernandez's house, before the Judge, the Collector, the Circuit Judge, the Surgeon, &c. After service, he baptized eight natives, in the presence of those persons, who attended with great seriousness. Work proceeds with great rapidity. We are pushing on the Translations with all speed. While Dr. Carey's precious life is spared, we ought to use, and shall use, all diligence. Several are waiting for baptism at Cutwa. The Copy Book plan has given great satisfaction, and will be adopted by the School Society. Our subscription to the native schools has hitherto gone on well: 3000 rupees have been raised in Calcutta, and the subscription is not yet closed. General O. has subscribed 500 rupees to the College, and Mr. M. 1000. Mr. Peacock has raised at Chittagong, a subscription of 285 ru-

pees for the support of the Benevolent Institution there. We are preparing a fount of small Nagree, similar to the small Bengalee: when it is finished, Dr. Carey will print a complete edition of the whole Bible in Sungskrit, in a large octavo size. The Bengalee Bible, in one volume octavo, goes on well; and will proceed more rapidly after the Pilgrim's Progress and the History of England, in Bengalee, are finished at press.

From Mr. Randall to Mr. Saffery,

January 23, 1819.

SINCE Mr. Ward left us, I have buried a member of the church, named Toonoo, whose death rejoiced me much. I visited him the morning before he died, and asked him where his hope was? With tears, he said, "In Jesus Christ." I inquired if he feared death? With a smile he replied, "He hoped Christ had taken it away: that he had no desire to live longer, he wanted the happiness of heaven." We have also buried another member, whose name was Ono. She has been a follower of the Saviour many years, and died in the same happy state. Dr. Marshman is returned from Malda. While absent, he preached much, and baptized eight persons at Dinagepore. Captain W. from Chittagong, is with us. Though they have no stated preacher, the Mug converts increase.

CHITTAGONG.

IN our Number for August, p. 337, we inserted a farewell letter from Mr. Ward, to the converts at this station. The following is their reply, as translated by Mr. F. Carey:

THE Mug brethren to their much esteemed and honoured elder brother at

Serampore, send greeting, and their thousand, and ten thousand salams. We are extremely happy to inform you, that all the brethren who live at Harboung are enabled without molestation to make known the glad tidings of our Saviour Jesus Christ to many. On the other hand, we are sorry to tell you, that the distresses of the brethren living at Cox's Bazar continue much in the same state they were when you were here. The preaching of the word also meets with much opposition from the persons who are well known to you. Notwithstanding, we preach and talk about the truths of the Gospel in private houses, and many come to hear. The letter you left with us for our instruction, Gnu-lha and Soo-ba-oung have also copied, and have distributed many of them among their Christian brethren. The boy who wished to come with you, but was prevented by his mother, now wishes to come, and she is willing to part with him; we intend sending him by the first opportunity. After the receipt of this letter, we pray you will favour us with a reply as soon as convenient. Thus much we have to say to our much esteemed teacher in Christ.

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DACCA.

THE following communication from the friend presiding at this station, to the brethren at Serampore, bears date July 10, 1818.

It is with much pleasure I am enabled to inform you, that all our schools go on prosperously, especially the Christian school. My exact number is thirty, twenty-five of whom were present this morning, and the remainder have been absent in consequence of the heavy rains. My monthly account, which left this yesterday, will shew the present state of the Persian and Bengalee schools: and I shall merely add, that the scriptures are freely read in the whole of them. We united two of the disciples of the Sut gooroo in marriage a few days ago, and hope to see four or five of them come forward for baptism in a short time. We have taken no more than one piece of land for them as yet, the ground rent of which is two rupees a year, but we will take spots here and there, according as we find it suit our design. We endeavour to keep up a constant communication with them, (although some of them live at a considerable distance from Dacca,) by sending

Rama-Prisad out amongst them once a month, when he generally brings some of them with him, who remain in our place three or four days at a time for instruction. Indeed we are seldom without a party of them, male and female, who all appear anxious to hear the word of life, evincing a warm affection for us, and expressing themselves only happy when amongst us. Numbers of them who visit us have never seen a European face before mine, through which I appear as great a wonder to them, as an elephant would to some of the wild Irish that I can call to remembrance. In short, it appears as if the Lord had brought us to a knowledge of this people, to keep our hopes alive in these dreary parts.

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JESSORE.

FROM the subjoined petition, addressed to the Judge and Magistrate of the district of Jessore, by several native Christians, residing there, some idea may be formed of the various inconveniences to which these converts are exposed, in consequence of their embracing the Gospel. The application, we are happy to add, received prompt and effectual attention.

YOUR Petitioners beg leave to lay the following circumstances before you, and to solicit your kind attention to their case. Ever since they were converted to Christianity, the barbers, though offered the usual payment, have refused to attend upon them, and the midwives upon their wives: this has been more especially the case in the following villages: Bakuspola, Vishoo-hurec, Chougacha, Badpookhur, Vusi-poor, Ounit-poor, and Hingulpara. The pretext for this refusal is, that the persons thus serving the Christians will be deprived of their cast, which is by no means the case, for these persons attend upon native Portuguese and European Christians without hesitation, and fear no loss of cast. Hindoo barbers also shave Musulmans without losing cast, and Hindoo midwives do not refuse to attend a Musulman mother when she is in childbirth. But this refusal is attended in the case of our lying-in women with great danger, both to the mother and the in-

fant. In some late instances some of your petitioners, after the birth of the child, were obliged to go and fetch a midwife from a distant village to do the offices necessary at those times; so that on these alarming occasions your poor petitioners have been brought into the greatest distress. Your petitioners also, unless they go to some distant town, are compelled to remain unshaved for weeks, and even months together, to their great annoyance.

In large towns the barbers are ready to shave all casts without inquiry. Your petitioners have no doubt but that the barbers, &c. would do their duty, if not kept in terror by the rich, who thus exercise a petty tyranny over villages without any lawful authority, or the countenance of any law whatsoever.

Your petitioners therefore humbly implore, that their case may be graciously noticed, and that they may be delivered from an oppression which the voice of the Magistrate can remove in a moment, affording, without the shadow of injury to any, substantial relief to those whose only crime is, their having embraced the religion of their governors; and who having the strongest attachment to the English Government, hope to share in the blessings it diffuses through the whole of their country.

And your petitioners, as in duty bound, shall ever pray.

Journal of Mr. Thomas.

JULY 5.—This afternoon we held a church meeting, when Haro gave an account of his conversion, and was received for baptism. After this, we went to the pond opposite my house, where a great number of Hindoos and Musulmans were collected to see the baptism; I was enabled to preach to them, and afterward we went into the water, and I baptized Haro. In the evening we held our usual prayer meeting, for the spread of the gospel, when we agreed that brethren Huridas, Ramsoondura, Didbera, and Tristee Dhura, should go and preach the gospel to the heathen and Mahometans at Deb-nugura, about three days journey from Chougacha.

16th.—Shakur mulumud, a hopeful Musulman, sent a Bengalee letter to me this evening by a brahmun, who expressed a wish to join us; he has lost cast by eating with us, and Shakur mulumud has promised to join us with his family, and to bring 500 or more friends of his way of thinking, to join us. My dear Pastors, pray to the Lord of the harvest, that these

people may soon join this little church by baptism into the death of Christ.

August 10.—Akbur Sha, the son of Akmaui Sha, came to me, and said that he had been to Serampore, and had much talk with the Reverend Mr. Marshman; he wants to know from the Pastors, if he, and one or two hundred of his disciples, come to be instructed in the religion of Christ, how they are to be maintained while under instruction. He also asked for a complete set of the Old and New Testament, but I was not able to comply with his request: I therefore hope that you will send me two sets of the Old and New Testament; one set for my use, and another for Akbur Sha.

BEERBHOOM.

From Mr. Hart to Mr. Ward, dated Shiooree, June 20, 1818.

You will no doubt be glad to hear of a brahmun who has thrown away cast, and has embraced the true religion. He has an ardent desire to receive baptism; he has brought with him his Radha and Krishna, the latter a black image covered with jewels, as well as his shastras. (These are the Bhaguvut-Geeta,—Vishnoo shashtra-nam,—Juyu-deva, and the Panduva-Geeta; all in Sungskrita.) On Lord's days I preach twice to the congregation in Bengalee, and once in English to the families here. Tuesdays and Fridays are market days here, exclusive of the great bazar, to which I go twice. This is indeed a very poor journal for a Missionary; but I must say with the good Kiermader, "My heart is full and overflows, but my tongue is weak."

This brahmun has since been baptized at Serampore.

BENARES.

From Mr. Smith, dated July 2, 1818.

ON the 28th ult. I baptized Rama-Dasa, a brahmun, at Pruhlad-ghat, in the presence of many persons, and in the evening administered the Lord's supper. At the request of Juya-Narayana-Ghosal, I have established two Hindee schools, one in my yard, and another at Kutva-poorra, about 400 paces from my house. In the former are twelve children, and in the latter thirty. The expense of both schools is seven rupees per month, which

Jaya-Narayana-Ghosal has promised to pay. Our meeting at Sicrole is going on as usual.

JUBBUL-POORA.

THE letter from which the following extracts are made, was addressed to one of the brethren at Serampore, by a private in the Artillery, from the place mentioned above, which is situate in the newly acquired province of Rajpoothana. It describes, in artless language, the feelings excited in the mind of the writer at beholding the grossest idolatry all around him.

HERE is a large city : my heart aches to see what idol worship is carried on in it. I think I have seen images of the devil since I came to this land of darkness, both white and red, but till I came to Jubbul-poora I never saw a black devil. There is a gloss upon it, in which you could almost see your face ; it stands upon a pedestal facing the door of one of their temples ; it struck me very forcibly to see their god painted black, that the idea was just ; but I was sorry, and came home : and O lamentable to think, that out of the vast multitudes (including Europeans) that are around us, only three are to be found who wait upon the Lord. All travelling the downward road, and are angry when people tell them they ought to consider their latter end. But to come nearer the mark ; is there no champion in the cause of the Lord our God, who will come and declare boldly salvation by Christ and none other, that the poor creatures in time may be enabled to say with a glad heart, " These are the servants of the most high God, who show unto us the way of salvation ? " I say, will none have compassion on Jubbul-poora, and come, beseeching them to lay hold on one that is Mighty ? I have just now received a letter from our brethren at Sicrole, with the pleasing intelligence of the conversion of two more of the same company ; one, whose name is Fox, an old man, and once a very wicked persecutor, is going on his way rejoicing ; the other a young man of the name of Donaldson, is in the hospital under the afflicting hand of the Lord, but is patient and resigned ; and though

very low, resting upon this promise, " as thy day is, so shall thy strength be. " Oh ! that the Lord would arise and shine, and cause his light to come, and his glory to shine, in this dark benighted country. We are completely in the wilderness ; however we have reason to bless God that since we have been in it we have had one joined to us ; his name is Jeremiah Leary, life-major in the 8th Native Infantry. Three of us meet every night for worship on the left of the line in the dark.

COLUMBO.

*Extract of a Letter from Mr. Chater, dated
Columbo, 24th Nov. 1818.*

I HOPE to have it in my power to forward a few copies of our new translation of Genesis by the same conveyance by which I send this letter. The printing of it is just completed. The book of Psalms to about the seventieth, is ready for the press. I hope we shall soon see the end of this invaluable portion of the sacred volume, and be ready to proceed to the next that the Society shall think proper to put into our hands.

Things go on in Columbo much as they have done for a long time. Our congregations are still small. Two have been added to us by baptism. One is an elderly man who has long been a servant of brother Siers, and the other a servant who was lately in our employ. The young man was brought up a Boedhist ; and the old man has been a worshipper of Boedh also. I hope now they both worship that God who is a spirit in spirit and in truth. But I am sorry to add, that though two have been added to us, we have increased our number only one. Mr. H., concerning whom this time last year, I expressed much satisfaction, has been excluded. You have long been given to understand that Columbo is a field that as yet affords but very little encouragement. I would however still encourage the hope, that we may live to see a change even in this valley of dry bones. We know there is a power that can effect it. On this power alone, we are taught by long and painful experience, we must place all our dependence. O that we could pray more earnestly, and expect more confidently, such an exertion of that power as it is desirable to witness ! Before the coming of the 59th regiment, excepting the hospital, I had no English congregation to preach

to; and, indeed, were it not for the soldiers, English preaching by the Missionaries might almost be dispensed with in Colombo. Not having what we deemed sufficient labour for myself and brother Siers in Colombo, and seeing but little prospect of good being done by our preaching here, we have for a long time looked out for some favourable opening for brother Siers, at some other place. Some months ago, he was invited to visit Hangwell, a village almost twenty miles from Colombo, on the road to Kandy. And there a promising opening for usefulness presented itself. It is impossible to do any thing among the natives of this country without the concurrence of the headmen. At Hangwell, this help is obtained. The modliar and mohandirams were just on the point of making application for a Missionary, at the time that brother Siers (without knowing this) paid them a visit. The opening being so promising, I applied to Government for leave for him to go and settle there as a Missionary. Leave was readily granted; but there was no place of worship, school-room, or any residence for a Missionary in the place. Brother Siers procured an estimate of the expenses of preparing such places as would be suitable for these important and necessary purposes. It was stated, that the purchase of a piece of ground, the expense of building a place of worship, school-room, and a residence for a Missionary, would not exceed 1000 rix-dollars; and if we obtained leave to cut timber, free of duty, in the Government forests, it would be even less than that. Such a favourable opportunity, we thought, ought to be embraced. This, therefore, in future is to be considered as brother Siers's station. The ground has been purchased, permission has been granted by Government to fell timber for the buildings, and the work has commenced. I have visited the place once, and find it a promising field of labour. Its distance from Colombo is not so great but that I can sometimes spend a Sabbath there; and yet it is a step into the interior. Several villages are so near that it will be easy for the inhabitants to attend the preaching at Hangwell, and brother Siers expects to have a school at least in one village besides; so that I hope the prospects for usefulness at this place are such as fully justify us in turning our attention towards it in the manner we have done. Another consideration might also be mentioned here, which is, that it is quite a new field. For many years there has been no place of worship, school, or any thing of the kind, in or near the place. We are not,

therefore, entering on other men's labours, but are endeavouring to preach the Gospel where, with a few exceptions, scarcely a person knows that there is a Saviour for sinners, or a Bible in the world.

Our school at the Grand Pass is going on as well, I believe, as any thing of the kind in this country. A good number of the boys who came to us perfectly ignorant of letters, can now read well in the New Testament, both in English and Cingalese. They repeat the whole of that beautiful catechism, called Milk for Babes; and some of them know nearly all Watts's Songs for Children, and sing them in such a manner as would please you to hear them. Many of them write a decent hand; of this I intend shortly to send you ocular demonstration, when I shall also write some farther particulars relative to schools, to write which by the present opportunity I am too much straightened for time.

JAVA.

A LATE communication from Mr. Bruckner contains the following remarks on Hindoo remains in Java.

THERE are several places in Java where remains of idolatry are found, such as temples and idols. But a place, called *Prembanan*, about ten English miles from Djocjocarta, seems to have been the Jugonna'th of Java, or the principal seat of idolatry. I was there myself about two years ago. On approaching it, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the hill, and I saw that it was a large temple composed altogether of hewn stones, about fourteen cubic inches each. Each stone had a tenon by which it was fastened to another. In this manner the whole temple was built up from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill in which this temple was, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head was a crown and other ornaments. The upper half of the body was naked, and the lower part dressed in royal apparel. It was

hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were at that time numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge thick image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no farther indulgence; except that I went on from those parts for ten minutes farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the palace itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance, sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, wherein such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in its neighbourhood, so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

Beside these, I have seen several images scattered abroad in different places, I saw lately one huge image like a man, whose crown and other apparel consisted of human skulls, also his seat was composed of them. Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image

in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head, and many arms. To these I observed the sepoys paid their reverence; they would burn lamps before them, and paint them with different colours.

Some, who pretend to possess a complete knowledge of the Indian mythology, say that the old religion of Java was not entire Brabmunism, but a mixture of Boodhism and Brabmunism. And I have also observed in the Javanese books, that they call the old heathen religion, before Mahometanism was introduced, Boodhism, and from that is derived the Javanese word for a heathen, which is *Boodha*, that is, a heathen. It must be observed, that all the features of the faces of those remaining images are not the features of the Javanese, but of the Bengalees or Siamese.

I have also seen words engraved on stones brought from an old temple in the mountains, which resembled neither the Javanese characters, nor the Sungskrit. Some say that it is the square Siamese character which is found in these old temples. Had I thought of it at the time I saw them, that I should write about them to some one in Bengal, who might have an opportunity of decyphering these characters, I could have made a copy from them, and we might have got some important information respecting the antiquity of the Javanese, or at least about the time when heathenism was introduced here from Siam or Bengal. But now I am not in the way to get any of these inscriptions, and I cannot now give any more particulars about these remains. Were I to investigate them again, my observations would be more particular.

JAMAICA.

Extracts of a Letter from a Gentleman at Kingston, to a Baptist Minister in England, dated

May 9, 1818.

THE population of Jamaica is very great; there are, it is said, 350,000 slaves, besides Europeans and free men of colour; but of all the different classes of beings I have seen in the other three quarters of the globe, the black inhabitants of Jamaica are by far the most barren of ideas, and of the most contract

ed minds. Although the island has been so long in the hands of England, it seems that nothing has been done for the improvement of the slave population in knowledge.*

One great and dreadful thing is, that the market day is on Sunday. From day-light in the morning of that day, till dark, every road leading to Kingston is covered with people, on their way to or from the market. Thousands of blacks are employed in carrying the productions of their ground to market; while others resort thither to purchase, from its being the day when the best and cheapest commodities are to be had. Thus the only day on which the sound of the gospel can possibly reach their ears, (for there is no preaching in the week,) is employed in providing for their own subsistence, and not unfrequently is the day passed in drunkenness and open profaneness. Surely, it is desirable that something should be done to remove so foul a stain from the fair Christian character of England.

The religious societies formed in Kingston are numerous, and the Baptists more so than any other. When they have no minister, they meet together in classes for prayer, and occasionally one of their own number preaches. I have once or twice been near them while at prayer; it always appears at a distance like some one chanting; often times they positively sing their prayers, and always raise their voice to the highest pitch of elevation: but there is great order in their prayer-meetings, and I have heard them use very good language. They certainly pray with much earnestness. Much, very much, might be done here by enlightened men. There are, on a moderate calculation, from 10 to 12,000 Baptists in this island, and at present not one white preacher among them.† There is not, therefore, a place of worship open to them of their own persuasion, or which they dare enter without being liable to punishment by the laws of the island. The consequence of this is, that they put themselves under the guidance of the first poor ignorant black man who puts himself forward as a class leader. To this person they shew

* Evidence that a pleasing change is taking place in this respect, is afforded by the fact that, very recently, the Baptist Missionary Society have been requested to furnish a Missionary for an estate on the northern side of the island. *Editor.*

† This was prior to the arrival of Messrs. Kitching and Godden.—*Editor.*

a great deal of respect, and the greatest attention to his wishes. This shows what might be done with them, if coloured persons of good abilities were well instructed, and employed in teaching them to leave errors, and cleave to the truth. Mr. Coultart bade fair to be extremely useful. He is much esteemed and respected by all that knew him; but his exertions were soon arrested. He was ill nearly the whole time he was in the country. His return is looked for with a great deal of anxiety; but what can one Missionary be expected to do in a climate like Jamaica? Indeed the chapel in Kingston is not at all adequate to hold the numbers who would flock thither were there room.

My dear Sir, if you can assist the poor ignorant perishing creatures in this island, do, I beg of you, by every means in your power. It may be possible for you to do so, or to influence others to turn their eyes towards them. There is a field for exertion here, which can scarcely be equalled in any part of the world. By the laws of the island, no one can preach, pray, read, or sing, while even two or three are present, without being subject to a severe penalty, unless duly qualified from England. Some black people do, notwithstanding, preach at times; but little can be expected from teachers who are themselves un-instructed. Few places, I think equal Jamaica for the number of inhabitants in proportion to its extent, or for ignorance in proportion to the number of inhabitants.

AMERICA.

Extract of a Letter from a Friend lately settled in Bermuda, to Mr. Dyer, dated

May 30, 1819.

Not being able to meet with a vessel direct for Bermuda, we sailed from Liverpool in an American ship bound to Savannah, and after having been at sea near a fortnight, were obliged to put back in distress. We next sailed in a British ship, and after a passage of forty-three days, made the low and marshy shores of Savannah. Here we staid three weeks, and not meeting with a conveyance to this place, we sailed to Charleston, where we happily succeeded. I found upon inquiry that our denomination was fast increasing in the state of Georgia, though the greater part of the ministers are uneducated men, and some, probably, not the most judicious or correct in their religious sentiments.

In Savannah there are two churches of our denomination composed of people of colour, with pastors of the same complexion. I was a hearer of one of them, and on the whole was satisfied with him: he was originally a slave. These two churches contain near *fourteen hundred* members; the greater part slaves. It appeared to me, if religion was making any progress at all in this city, it was amongst these despised outcasts of society. There is also a Baptist church of whites, who are without a pastor. They appear in a lifeless state; their place of worship, I should suppose, will hold 2000 people. We spent one Sabbath in Charleston; heard Dr. Furman, the Baptist minister. He is not a popular, but a very solid and judicious minister of the Gospel. I was told his church consists of near 500 members. - - -

The Bermudians generally are a polite, kind, and hospitable people. Their disposition seems to partake of the mildness of the climate. Parental and filial affection appear much stronger amongst them than any other people I have yet seen. Their humanity towards their slaves is commendable; the cracking of whips, and other instruments of torture, are not seen or heard here, as in other colonies where slavery prevails. In fact, slavery here is divested of its more horrid features; although it is no uncommon thing for human beings—bone of our bone, and flesh of our flesh—to be put up at auction, and sold like so many beasts of burden. The negroes themselves are an intelligent race, compared with those of the West Indies; being employed principally as domestics, and having much intercourse with the whites, may partly account for it. The climate of Bermuda has been long famous for its salubrity. In summer, the heat is very oppressive, yet it is healthy; but the winters are healthy. Frost and snow are unknown; the weather being much like an English summer. Grass, flowers, and vegetables, grow all the year round. Yet Bermuda is not a plentiful place; many of the necessaries of life are dear and scarce. - - - I am happy to inform you, that on my arrival here, I found a small society of Independents and Baptists in this town—a people who have borne much persecution, as Dissenters from the church. This society is of recent date, and I can assure you is truly respectable—if not in numbers, yet in the exercise of every Christian grace—perhaps no church on earth contains more excellent members than this society does. The place of worship is neat, but small—some

steps have been taken towards the erection of a new one, but I fear the expense will be too great to accomplish it. The present minister is a young man from Rotherham; he is not eminently gifted, but is modest and affectionate. - - - This is an old settled colony. The first settlers came here about the year 1612, and no doubt many of the Puritans found here an asylum from persecution. Tradition reports, that all the old churches in the colony, now occupied by the Episcopalians, (excepting the church in St. George), were built by the Nonconformists, and continued in their possession till the ministers dying, and it being impossible at that time, in this isolated spot, to obtain successors, the governor succeeded in persuading people to admit Episcopalians in their room, in whose hands they remain to this day. One of these churches bears date 1621. It appears from Andrew Marvel, that in the reign of Charles II. numbers of Nonconformists were driven here by the tyranny of the bishops. The only remains of ancient Nonconformity is a Presbyterian church at the west end of these islands, built about the year 1716; which place Mr. Whitfield mentions in his life as occupied at that time by a Mr. Paul. That good man (Mr. W.) left many seals to his ministry during his visit to these islands. It is only a few years since the last of his spiritual children died; there are still a few old people living who remember his visit. The Methodists have one Missionary employed here; they have three chapels, but their societies are not increasing. We have no preaching in the churches that can be called evangelical. There has been lately formed in these islands, an Auxiliary Bible Society. This has not been accomplished without opposition; but the oppositionists have been forced to retire from the contest covered with disgrace. The Hon. James Easton, Chief Justice of Bermuda, has been the principal agent in originating this society. This gentleman is coming to England in the vessel that brings this letter; and is a most upright, liberal, and enlightened man, deserving the thanks of all the friends of liberty, and the Bible Society.

THE thanks of the Society are presented to the Rev. Richard Pengilly, of Newcastle upon Tyne, for "Lexicon Linguarum Ebraic. Chald. Syr. Arab. Æthiop. et Persic. et Gram. Linguarum earundem. Auctore Fred. Nicolai, 1670. 4to." presented by him to the Mission Library at Serampore.

Missionary Herald.

BAPTIST MISSION. ANNUAL MEETING OF THE SOCIETY.

IN conformity with the notice inserted in our Number for September, the twenty-seventh Anniversary of the Baptist Missionary Society was held at the Rev. T. Edmonds's Meeting-house, Cambridge, on Wednesday and Thursday, the 6th and 7th of October. As no meeting of this description had ever been held before in this part of the country, much interest was excited. The congregations were large and attentive; a spirit of affectionate seriousness appeared to pervade all the meetings, both public and private; and business of peculiar delicacy and importance was transacted with a degree of unanimity which has never been surpassed in the annals of the Society.

A preparatory lecture was preached on Tuesday evening by Dr. Ryland, from 1 Chron. xxix. 10—18. Prayer was offered at the commencement by Mr. Winterbotham of Horsley; and at the close by Mr. Dyer of Reading.

While the Committee were engaged in transacting business on Wednesday morning, a number of ministers and other friends met for prayer at the meeting-house. At eleven, public service began with reading the scriptures and prayer by Mr. Hinton of Oxford. Mr. Robert Hall preached a most impressive discourse from Isa. xxxii. 13—15; in which he dwelt with much emphasis upon the absolute necessity of the influences of the Holy Spirit to render Missionary exertions effectual: and Dr. Newman of Stepney, concluded. Mr. Hall has been very earnestly solicited by the Society to publish his sermon; and we cannot but hope that he will feel it a duty to comply with the request. In the

evening, after prayer by Mr. Kinghorn of Norwich, an interesting sermon was preached by Mr. Ward, from Serampore, founded on Ps. lxxii. 17. *Men shall be blessed in him; all nations shall call him blessed.* Mr. W. closed the service in prayer.

It has never been customary to make collections on these occasions, but the liberality of the congregation led them to propose a variation from the regular course in this respect, and the sum of £ 81 10s. was received at the doors, besides a donation of £ 20 from a generous individual, by the hands of Mr. Edmonds.

The public meeting for the transaction of business commenced on Thursday morning at half-past ten. Benjamin Shaw, Esq. was called to the chair; and after prayer had been offered by Mr. Coles of Bourton, a Report of the proceedings of the Society during the past year was read by the Junior Secretary. Besides presenting a copious summary of intelligence from the various Missionary Stations, this Report communicated, under the head of "Internal Management," the result of the deliberations of the Committee on the seventh Resolution of the last Annual Meeting (see P. A. XXXIII. p. 344.) The Committee have thought it best to recommend that the fourth, fifth, and sixth Rules of the Plan of the Society agreed on at Oxford, Jan. 1, 1817. (see P. A. XXXII. p. 245.) should be rescinded; and that in lieu thereof, it be enacted, that the Annual Meeting shall be held in June—that the Committee consist of fifty members, a proportion of whom shall go out yearly—and that a Central Committee, open to the attendance of any Member of the General Committee, shall meet monthly in London, for the dispatch of business.

After the Report had been read, it was moved by Joseph Gutteridge, Esq. seconded by W. B. Gurney, Esq. and

Resolved unanimously,

I. That the Report now read be received and printed under the direction of the

Committee, together with the List of Subscriptions and Collections for the past year, for the use of the Members of the Society.

On the motion of Ebenezer Foster, Esq. seconded by Richard Foster, jun. Esq.

It was resolved unanimously,

II. That the thanks of the Society be presented to Mr. King, the Treasurer, for his past services; and that Mr. King and Mr. Burls be requested to act as joint Treasurers for the year ensuing.

It was moved by Rev. Joseph Ivimey, seconded by Rev. Joseph Kinghorn, and Resolved unanimously,

III. That the thanks of the Society be presented to Dr. Ryland and Mr. Dyer, the Secretaries, for their past services; and that they be requested to continue them another year.

On the motion of Rev. F. A. Cox, seconded by Rev. Thomas Blundell, It was resolved unanimously,

IV. That the thanks of the Society be presented to Thomas Potts and J. C. Gotch, Esqrs. Auditors of Accounts; and that they be requested to act in the same capacity for the ensuing year.

After the Secretaries had severally expressed their willingness to serve the Society, it was moved by Rev. William Winterbotham, seconded by Rev. John Saffery, and

Resolved unanimously,

V. That the suggestions contained in the Report relative to the internal management of the Society be adopted, and form henceforth a part of its constitution.

On the motion of Rev. William Gray, seconded by Rev. William Anderson, It was resolved unanimously,

VI. That the thanks of the Society be presented to the Committee for their services; and that the following gentlemen constitute the Committee for the year ensuing:

Anderson, Rev. Christopher, Edinburgh
 Barclay, Rev. George, Kilwinning
 Birt, Rev. Isa. Birmingham
 Birt, Rev. John, Hull
 Blundell, Rev. Thomas, Northampton
 Coles, Rev. Thomas, Bourton
 Cox, Rev. F. A. Hackney
 Deakin, John, Esq. Birmingham
 Deakin, James, Esq. Glasgow
 Dent, Mr. Joseph, Milton
 Edmonds, Rev. Thomas, Cambridge
 Fawcett, Rev. John, Ewood Hall
 Fisher, Rev. Moses, Liverpool
 Gregory, Olinthus, LLD. Woolwich
 Griffin, Rev. Thomas, London
 Gurney, W. B. Esq. London
 Gutteridge, Joseph, Esq. London

Hall, Rev. Robert, Leicester
 Hall, Rev. J. K. Kettering
 Hall, Joseph, Esq. Northampton
 Hanson, Joseph, Esq. Hammersmith
 Hinton, Rev. James, Oxford
 Hobson, Mr. James, Kettering
 Hoby, Rev. James, London
 Hogg, Rev. Reynold, Kimbolton
 Hughes, Rev. Joseph, Battersea
 Innes, Rev. William, Edinburgh
 Ivimey, Rev. Joseph, London
 Jarman, Rev. John, Nottingham
 Kinghorn, Rev. Joseph, Norwich
 Lomax, Mr. James, Nottingham
 Marshall, John, Esq. London
 Morgan, Rev. Thomas, Birmingham
 Newman, Rev. W. D. D. Stepney
 Nicholls, Rev. W. Long Collingham
 Page, Rev. Henry, Worcester
 Palmer, Rev. John, Shrewsbury
 Potts, Thomas, Esq. Birmingham
 Prance, William, Esq. Plymouth
 Ragsdell, Rev. William, Thrapstone
 Saffery, Rev. John, Salisbury
 Shaw, Benjamin, Esq. London
 Smith, John James, Esq. Watford
 Steadman, Rev. William, D. D. Bradford
 Stock, J. E. M. D. Bristol
 Thomas, Rev. Micah, Abergavenny
 Tomkins, William, Esq. Abingdon
 Wilson, Mr. William, Olney
 Winterbotham, Rev. William, Horsley
 Yates, Mr. John, Leicester.

It was moved by Rev. Dr. Ryland, seconded by Rev. Mr. Dyer, and

Resolved unanimously,

VII. That the following Members of the General Committee be requested to act, with the Treasurers and Secretaries, as a Central Committee for the year ensuing

Blundell, Rev. Thomas
 Coles, Rev. Thomas
 Cox, Rev. F. A.
 Edmonds, Rev. Thomas
 Gregory, Dr. O.
 Griffin, Rev. Thomas
 Gurney, W. B. Esq.
 Gutteridge, Joseph, Esq.
 Hall, Rev. R.
 Hall, Rev. J. K.
 Hanson, Joseph, Esq.
 Hinton, Rev. James
 Hoby, Rev. James
 Hughes, Rev. Joseph
 Ivimey, Rev. Joseph
 Marshall, John, Esq.
 Newman, Rev. Dr.
 Saffery, Rev. John
 Shaw, Benjamin, Esq.
 Smith, J. J. Esq.
 Winterbotham, Rev. W.
 On the motion of the Rev. William

Ward from Serampore, seconded by Rev. William Ragsdell,
It was resolved unanimously.

VIII. That the thanks of this Meeting be presented to the different Auxiliary Societies throughout the United Kingdom, for their liberal aid, and that it be recommended to the friends of the Mission to promote the formation of such Societies wherever it may be found practicable.

It was moved by Rev. James Hinton, seconded by Joseph Hall, Esq. and Resolved unanimously,

IX. That the Annual Meeting of this Society, which has usually been held in October, shall be held next year in London, on Wednesday, June the 21st.

On the motion of Rev. Robert Hail, seconded by Rev. J. K. Hall,

It was resolved unanimously,

X. That the thanks of this meeting be presented to Benjamin Shaw, Esq. for his kindness in presiding on the present occasion. In acknowledging this vote, the Chairman took occasion to repeat the sentiments which had previously been expressed respecting Mr. Hall's discourse, and the Meeting immediately appointed a deputation to solicit its publication, as already stated. This interesting service was closed by prayer and praise.

DACCA.

THE following Letters from this Station have lately been received at Serampore.

Chittagong, August 25, 1818.

WE have five new visitors of the Sutya-gooroo's followers upon inquiry now with us. I expect to baptize two very hopeful young men, one a common Hindoo, and the other one of the Sutya-gooroo's people about the beginning of next month. The head Nuwab of Dacca sent a man to request a visit from me a few days ago, but I was too ill to talk much; therefore sent brother Rama-Prusada with my apology, and promise to wait upon him when better; our brother was received very politely, and had above an hour and a half's conversation with him upon the plan of salvation through Jesus Christ; and what appeared rather singular, not a hint respecting the false prophet dropped from his Highness's lips. I instructed Rama-Prusada not to introduce his name, but to confine himself to the scriptures, unless the Nuwab brought the impostor on the carpet himself. He is to send his English interpreter in a few days to introduce me.

Dacca, September 30, 1818.

You perhaps may call to memory a short account in one of my letters of the past year, of a promising young man of the Catholic faith, a Portuguese, who was seduced away from the school by the priests and his father, in consequence of his attachment to the scriptures and increasing knowledge of divine things; also his younger brother, a pleasing lad, about twelve years old, was carried away with him, and continued absent for nearly a year. But what scheme can you conceive the priest fixed on, when neither threats nor promises could draw him? He provided him a young wife, made him confess his sins, do penance, but received eight rupees for performing the marriage ceremony! See the end; the word and love of Christ took root in the heart of this young man, which he also continued to press home upon his young wife's mind, (who was brought up from her infancy by the priest,) with, I trust, the desired success; the result was, the conversion of both; which the young man could no longer conceal, but called upon me about two months ago, in a state of deep sorrow, for having suffered himself to be seduced from the Lord, and entreated a friendship with me again. An account of his convictions during the period of his absence proved very affecting indeed, and had sincerity, as proceeding from the renewed heart in all its child-like native simplicity, stamped upon every sentence.

When his father observed the change in the son and wife, which was too evident to be passed unnoticed, as also his constant attendance on the means, he took him to task about four days ago, and asked if he intended to become a "*kafir*,"* an "*Anabaptist*," and give up the holy religion of his forefathers? To which the young man mildly replied, that he was answerable to God only for his religion, and that the truth was to be found in the written word alone, which he was determined to follow, and risk every consequence, depending upon Christ for support.

The above, with many other answers, rather tended to irritate than appease the father, who declared, in a rage, that he should quit the house the next morning with nothing more than the clothes he had on, and that his wife should be separated from him. The young man's feelings were roused at the latter part of the threat, to which he replied, (upon remembering the words of our Lord, "He that loveth father, or mother, or wife, &c.")

* A blasphemous.

I shall now put the question to her, my father, in your own presence, viz. whether she be willing to follow the Lord with me, or continue a Catholic with you, and if she agrees to the former you cannot keep her from me, as in this case, the laws of God and man are on my side; but if she declares her resolution to forsake me, because I have chosen Christ as my portion, I pledge myself to you, that I shall separate without a sigh, and never more trouble either her or you. Upon this declaration, the question was put by the husband, Are you willing to put in your lot with me, and embrace the truth, or continue where you are with my father? To which the young woman replied, (who heard all that took place from the beginning,) that she was willing to follow the Lord, and go with her husband. This reply enraged the father to the last degree, (who seemed to be prepared for it, having called a party of Catholic friends to his assistance beforehand,) and upon hearing of it he rushed upon the young man, tore off his clothes, and then seized a large club, with which he struck him severely: the lad attempted to run out, but one of the Catholic brotherhood seized him about the body, which the former mistook for a friendly interference to save him from his father; but instead of this, he held him fast, until he received some severe blows of the club on the side; but being strong, he made an effort, got clear, and escaped into my house half naked, and nearly doubled together with a blow on the side. This took place between ten and eleven o'clock last Tuesday night. We afforded him protection, and need I say, my dear Pastor, rejoiced over this young champion in the cause of salvation.

I recommended him, as the first thing, to snatch his wife out of the fire, which he happily effected a little before day-light the next morning, at no small risk; for his mother, a stout masculine woman, happening to be awake, overheard the young woman going out, (as they lived in the same house,) pursued, and overtook her on the road, where she beat her severely. I have placed them with Solomon, who lives over the Persian school-room, in a little place that I gave him during his residence here, and which will answer for this promising young man and his wife, (and save them house-rent,) after Solomon's departure hence. Now, as to this new and gratifying acquisition in a place like Dacca, I have to apply to you for advice, and some small pecuniary assistance, sincerely trusting that the latter will not be misapplied, nor the application appear premature, after the proof which

(this young man has given of his attachment to the Saviour and his interest.

He is twenty-two years old, has been married about ten months, is smart, steady, communicative, and intelligent; got off a pretty large portion of the scriptures by memory during the two periods in which he attended the school, as likewise instruction from his constant attendance under the means, (when able to attend.) He is a tolerable English scholar for a native, and writes an elegant hand, which would prove a means of supporting him amply in a public office.

But what appears most encouraging, he reads and writes the Bengalee language well, and understands, as well as speaks fluently, the various provincial dialects of these parts; therefore it would appear as if the Lord had already prepared him to set about the good work of winning souls. I shall, however, wait your answer, and take the liberty of allowing him ten rupees a month, until I hear from you; as the nature of the case, which is so closely connected with the honour and interests of the cause, calls upon us for aid. I omitted to mention, that he was wholly depending upon his father.

I think of receiving him about the end of the month; and himself, wife, and a few of the Sutyagooroo's people will be baptized with them about the end of the next, should the Lord please to continue us.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

Allahabad, Aug. 12, 1818.

IN our going about we have had most attentive hearers at times: whilst we have imparted to them the fulness and riches of our dear Redeemer. A Hindoo of the rajpoot cast, in January last, got a written copy from me of a catechism with the exposition of the Ten Commandments in kythee characters, (some copies of which I had got written out to distribute.) He came a few days ago, and opened a wax cloth, and took this book out, and read to me with animation and delight, and said, he was much opposed by his countrymen for reading and setting such a store on it. This man has shown us a great attachment, and has attended a few times our worship. At a fair lately, where I read and exhorted a crowd who got round me, this rajpoot kept close to me. The Serjeant-Major

of the artillery company here was kind enough to open his door on the 19th of July, and I had the pleasure of meeting fifteen men and women for divine worship. This being a convenient place, I have carried on the worship here on a Sunday evening; nearly the same numbers attend. Through the exertions of brother Ford, we have obtained a separate place in the garrison lately, where I have had the pleasure to carry on the means of grace the two last Sundays, at ten o'clock, A. M. This place serves brother F. (who is a matross in the artillery,) to keep a little school for children belonging to various European soldiers in the fort. We intend to carry on the meetings here also on Wednesday evenings. God is pleased to send the axe here now; numbers are hewn down daily by the stroke of death, although we have not seen a more mild and promising season than this since I have been here, for we have abundance of rain and a goodly prospect; but it is closing on the sight of many. Sometimes I have been interrogated by the Hindoos, Could you not devise something for the mitigation of this mortality? I tell them, No doubt but by your cleaving to the idols, and forsaking the true God, you have incurred this plague. One man replied, We have had more deaths since you came than before. I said, You are more culpable now, after hearing the truth, for refusing to embrace it. The brahmuns are now very busy in imposing upon the inhabitants, by exacting offerings to satisfy Bhuvanee or Kalee. They often send a man to beat a drum through the streets to draw the attention of the people, and then with a loud voice enjoin them to present so many pice, cowries, or flour, to the goddess, to have the plague removed. As for drowning Hindoos at the junction of the two rivers, no one seems to care to prevent these shocking instances of self-murder. "Arise, O Lord, let not man prevail; let the heathen be judged in thy sight; put them in fear, O Lord, that the nations may know themselves to be but men."

DELHI,

*From Mr. Thompson to Mr. Ward, dated
Delhi, July 29, 1818.*

WHILE I am writing this, the city is suffering exceedingly from the cholera morbus, that awful scourge of the present times. It has but recently visited this place, and commenced in the palace or fort of Selim-gurb, taking away at once

three males and two females of the royal family. The people, without distinction of age, cast, or constitution, are dying in the most sudden manner. Among other instances, a shopkeeper having just handed an article to a purchaser, before he could withdraw his arm, was seized with a fit of retching, fell on the ground, and before any aid could be afforded, died. A respectable reader of the koran having, only a few hours before, concluded the reading of the last chapter, fell down through the violence of the fit, and immediately died. Merchants, the most wealthy, and in apparent health, have died in like manner; and from an early hour in the morning to nine or ten at night are the unhappy victims of this disorder carried under our windows to be burned or buried: about a dozen times daily are we assailed with the doleful cries of "Rama nam suth hy, Govinda nam suth hy, Bhagvut nam suth hy."* Many have recourse to amulets. (I have recommended the 91st Psalm as the best amulet, and faith in its truths as the only safeguard.) The Hindoos went yesterday in vast numbers to some temple, and offered bloody sacrifices; and crowds visit the river with opium for the temple and gram for the fish.

I intended in my last to reply at large to your query respecting a journey among the Slikhs, and shall now do so. It must be undertaken in the months of December and January, and should not last more than six weeks. Besides the Shikh scriptures and tracts, it will be necessary, to render the journey more efficient, that I should have speedily sent up to me a good supply of Hindee and Bruj scriptures, scripture selections, and tracts of all kinds, as I have not more than eight or ten scripture selections, and five or six Bruj gospels at present, and no Hindee, tracts excepted. Persian, Arabic, Hindoost'hancee, Cashmiree, I have enough of, but not above sixteen or twenty of your large Persian pamphlets; this being very explanatory, is much esteemed both by Hindoos and Musulmans: and I must request an ample supply of this. But in case the visit to the Slikhs should not take up six weeks, I should like to go into Juyapoor; this I mention, not as doubting your approbation, but as a hint to send up even the unfinished gospel (if not concluded) in the Juyapoor language, both for dissemination and the advantage of local information respecting the language, style, &c. of the translation. If

* The names of Rama, &c are true, (that is, efficacious.)

to this were added a few gospels in the languages of all the neighbouring states and provinces, the same ends might be answered, as opportunity offered. I have papers by me containing corrections, &c. of upwards of half of St. Matthew's gospel, made four years ago; but observing that you had a revised translation in the scripture selection, and thinking that much of what I might have to suggest would be anticipated, I neither continued my labour (for it was indeed a labour) nor forwarded what I had prepared. Imagining that you would not have published any part of the New Testament but in the style of the edition under correction, I intended not to rest till I had gone through it and the Pentateuch; but was discouraged at seeing a revised version, because it rendered my labour useless, and I did not know but that the same had been done to both volumes of the Hindee scriptures. I have lately had a number of visitors, Shikhs, Cashmirians, Viragees, Moluees, and others; to some I have given, and to others lent small portions or entire volumes of the scriptures. A pundit having been recommended by a gentleman to visit me, was much gratified with the scripture selection, and his brother being ready to depart for Juya-poorra, called to obtain a book or two for his friends. I embraced this opportunity, as I found the man could give a good reason for professing to love our scriptures, of sending Hindee scripture selections, Pentateuchs, tracts, and hymn-books, and Bruj gospels into that kingdom. I also gave a few Persian and Hindoo's'hancee gospels. A Cashmirian (Hindoo) who has read the koran through, and is a very apt Arabic scholar, took some of the scriptures and your pamphlet in Persian to read. The Churun-dasee viragee mentioned in my last, has since visited me frequently, reading and conversing about the word of God, having obtained the book of Job, the Psalms, Proverbs, &c. in Hindee. Brahmuns, pundits, and others whom I have conversed with at the ghat, have called again and again for the word of God in Hindee.

July 31st. Oh! the multitudes that are dying hourly! Yesterday 25 were carried past our house, and only a fourth or a fifth of the dead come this way. The emperor, affected to the last degree for his subjects, repaired yesterday morning to the chief masjid, in order to avert the wrath gone forth amongst all descriptions of people. My soul hourly weeps for the miseries of this people; but alas! of what avail is it? I mourn alike for their

unbelief and hardness of heart, that they will not make Jehovah, who is my God, their refuge. The dead alone seem to feel the stroke, the living lay it not to heart; therefore it is, that such dreadful judgments cannot be improved by the servants of God to the spiritual advantage of this sinful, this unhappy people. Though I have a few who attend the preaching of the word, I feel myself to be amongst a people spiritually dead: and this is a constant grief to me; it sinks my spirits every time I begin to prepare for my public ministrations. O when will they give proof by their conversation and life that they are horn from on high? They hear, it is true, the voice of the Son of Man in his word, but lamentably want its quickening life-giving influence, calling them, converting them, and leading them from the city of destruction to the Jerusalem above. We wish much to be amongst a spiritual people, but this privilege is withheld. To desert our post for comforts would be no less a sin than it would be the surest way to forego them. He gave them their desires, but sent leanness into their souls. Therefore we shall wait till we hear the voice of the turtle in our own land, even in our solitary habitation.

SAMARANG.

THE Friends of the Society have been aware that the health of Mr. Phillips has been much interrupted of late. We have now the painful task of informing them, that his indisposition has increased to such a degree as to render it necessary for him to return to England, at least for a time. The following Letter, addressed to Dr. Ryland, will so fully explain the particulars connected with this afflictive providence, as to render any farther introduction unnecessary.

*Ship Broxbournebury, off Portland,
October 3, 1818.*

I AM sensible that you will be surprised and concerned at receiving a letter from me, dated at this place; I too am concerned, and that deeply, that the dispensations of the Almighty have rendered it necessary for me to leave that station, in which I had earnestly hoped to have laboured.

bonred long and diligently in the glorious service of my Redeemer and King.

However painful it may be for you to be apprized of the event, I yet feel a degree of pleasure in communicating to you, as the father of the Mission, a statement of the circumstances in which I have been placed, and which have induced me thus to return to my native land, as I hope they will satisfactorily prove that I have not without very urgent reasons in part relinquished my pursuits.

Till the month of July, 1818, my health was upon the whole very good, and I was able to pursue my studies with some degree of success; but a fever, which attacked me about that time, seems to have given such a shock to my constitution, as renders doubtful my prospects of ever enjoying health again. While suffering from the debility occasioned by this fever, a cold settled on my lungs, attended by a cough, which decreased my strength, and gave my friends the first alarm of my approaching disease. By adhering strictly to the advice of the medical man who attended me, I was partly restored, and was enabled to proceed in my work. On my first arrival at Samarang, when in good health, I applied for the situation of English teacher in the Dutch military school, which was about to be established at that place. I was induced to make the application partly because the salary would lessen the burden of expense which the Society had to bear, and partly because the appointment would secure me the privilege of remaining in the country. At the period so critical to my health, to which I have alluded, my regular appointment to this station arrived, and I soon sunk under the additional employment which it brought me. I was advised to try the effect of a change of place, and a temporary intermission of my studies. Accordingly I, obtained leave of absence from the school, and went to Pakalongan, a village about sixty-four miles west from Samarang, where I was hospitably entertained at the house of an English gentleman, whose kindness I had felt on a former occasion.

While at that place, I rapidly recovered my strength, my cough abated, and my profuse nightly perspirations began to decrease. I returned after a month's absence, and resumed my labours with an injudicious ardour. My old symptoms soon returned with increased violence, and my lungs were so sensibly affected, that by the beginning of March, this year, I was obliged to desist from my work altogether. Blisters were applied in vain to

relieve the oppression at my breast, and all the medicines I took were incapable of stopping the progress of my disease, which, by the concurrent opinion of four medical men, was pronounced a consumption. As the only probable means of recovery left, they advised a sea voyage of some length, as they assured me the disease had taken such hold of my constitution, that nothing but a long cessation from my studies, and a total change of climate, appeared likely to conduce to the preservation of my life.

Many obstacles, which I then thought insurmountable, seemed to prevent my acquiescence in this plan. My dear Mrs. Phillips had but just been delivered of a daughter, and my mind shrunk from the idea of undertaking a voyage with her and her infant in so tender a state. The great expense which would be connected with the step added a great weight to my spirits; and the sorrow at being obliged to relinquish the object on which my mind had been uniformly set for a number of years, just at the time too when I had begun in some measure to realize my expectations, produced a state of mind nearly allied to despondency. I had learned the Malay language sufficiently to be able to read and converse fluently, and to conduct worship in it. I had so far overcome the difficulties of the Javanese, as to be able to translate into it, with some degree of readiness, and had rendered the whole of St. Mark's Gospel, and sixteen chapters of the Acts, into language, which natives from different parts of the country professed to understand. Some errors must necessarily be connected with these early performances, but they were the means of improving me in the language, and of habituating me to a conciseness and correctness of expression.

The English gentlemen residing at Samarang, had been stirred up by means of a circular, which I had addressed to them at the commencement of the year, to enter into a monthly subscription for defraying the expenses of public worship in English, which I was to conduct. About 1000 rupees had been promised as a contribution towards fitting up a large and convenient room in which we were to meet, and 140 rupees monthly to pay the rent of the place, servants' wages, &c.

Thus to relinquish my prospects of success was a painful trial, and called on me for the exercise of faith in the wisdom and rectitude of the proceedings of God. Yet so alarming were my symptoms, and so rapid was the decay of nature, that I appeared tottering on the brink of the grave, and the united voice of the few

friends who knew my situation, and who saw me struggling with a disease which threatened speedily to put a stop to all my exertions, urged me, while the spark of life remained, to adopt the plan that had been recommended to me, as the only probable means of restoring me to health.

But few ships now touch at the ports of Java besides those that are bound for Europe. In other places I might have had an opportunity of going by some vessel to the Cape of Good Hope: but there was no ship at Java at that time that was bound for that or any other port eastward of it that was likely to conduce to my health. Among those that were nearly ready to sail for Europe, was the Broxbournebury, whose captain had become acquainted with me, and had regularly attended worship at my house, and it is with the sincerest pleasure I bear testimony to the excellence of his Christian character. Providence led the way that I might take the voyage with him; for two of my neighbours, English merchants, who on many former occasions had shewn themselves kindly interested in my welfare, pressed me earnestly, by the consideration that it was the duty I owed to the Society, to my family, and myself, to undertake the voyage, and generously presented me with 50*l.* each towards the payment of the passage money.

Mr. Robinson being at so great a distance, I had no opportunity of gaining his opinion in time; but he had apprized me, some months before, of his opinion of my disease, and had recommended me to leave Samarang for a time. Mr. Bruckner however concurred in the general opinion of my friends, and even went so far as to predict, that unless I were speedily to adopt some plan for removal, I should in the course of a few weeks be probably so bad as to be unable to go any where, or try any means for restoration. I therefore made up my mind without further delay to speak to the captain on the subject of returning, and he generously promised that the expense should not exceed 150*l.* (one hundred pounds less than was paid for my passage out when only Mrs. P. and myself.) Matters being thus adjusted, Mrs. P. myself, and our baby, not six weeks old, embarked on the 26th of April; on the 3d of May we arrived at Batavia, where the ship was detained for a fortnight. While there I waited on the governor, and acquainted him with my plan, and presented the certificate of my

sickness from the surgeon of the military school at Samarang. He expressed his concern at my sickly appearance, was sorry that I was prevented from proceeding in my studies, wished me a speedy voyage, with the hope that it would restore my health, and assured me that he should be glad to welcome me back to Java. On May 18, we left Batavia, about two years and five months having elapsed since I first visited it, and nearly twelve months of that time I had been the subject of wasting sickness.

My own expectations of the benefit which might result from the voyage were very sanguine, as the surgeon of the ship had been very attentive to me at Samarang, and his medicines had done something towards relieving the irritation of my lungs; and indeed for the first few weeks at sea I regained my strength; but I soon relapsed. My liver was thought to be affected, and a salivation was produced to remove the pain I felt in that part. Every comfort I could wish for has been supplied, and the captain has been unremitting in his attentions to promote my happiness and recovery; and I hope that my disease has been arrested in its progress; yet notwithstanding all the advantages of sea air, quiet, and composedness of mind which I have enjoyed, it still remains doubtful how it will terminate. I still have many of the symptoms of consumption in one of its advanced stages; but if the advice and medical treatment I can obtain in England be blessed, my life may yet be spared. The resolution which I formed at the time I left Java was, that, if ever the goodness of God restored me to health, I would, Providence permitting, embrace the first opportunity of returning to my station, to resume my work; and from that resolution I have never swerved. It remains unalterably fixed in my breast. Should God in his mercy hear my prayer, and spare me a little longer, I hope that this temporary interruption of my labours will be followed by a capability of body and of mind, for carrying forward the great object of our mutual pursuit, and that I yet shall spend my days in a Missionary station, and die in the *midst of Missionary works*.

Mr. and Mrs. Phillips, with their infant, and a Javanese girl, who accompanied them as a servant, have since arrived in London.

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from the Brethren at Calcutta, dated

February 24, 1819.

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

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

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

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

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

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

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

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

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

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

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

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

Your very affectionate Brethren,
for Christ's sake,

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

SURAT.

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

June 1, 1818.

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

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

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

BATAVIA.

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

June 9, 1818.

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

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

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

GAYAH.

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

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

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

FOR THE MISSION.

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

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

TRANSLATIONS.

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

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

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

SCHOOLS.

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

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

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

TO CORRESPONDENTS.

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

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

In the Press, and shortly will be published,

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

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END OF THE ELEVENTH VOLUME.

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British Missionary Report.*

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

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

SCILLY.

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

REV. AND DEAR SIR,

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

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

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

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

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

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

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

STAFFORDSHIRE.

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

MY VERY DEAR FRIEND,

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

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

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

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

I am truly yours, &c.

A. SMITH.

Uttoxeter, May, 1819.

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

MY DEAR BROTHER,

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

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

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

CALEB EVANS BIRT.

Derby, July 23, 1819.

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

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

		Brought forward	£80 12 5
FROME.			
Collected at the Rev. W. Saunders's Meeting-house.....	£ s. d.	3 6 9	
Bunn, Mrs. Sub.....		1 1 0	
Britain, Mr. Don.....		0 10 6	
Chesty, Mr. Don.....		1 1 0	
Kingdon, George, Esq..... Sub.....		1 1 0	
Shephard, Mrs. E. Don.....		1 1 0	
Shephard, Mrs. J. and Mr. T. H. Don.....		1 1 0	
Shephard, Rev. John..... Don.....		1 0 0	
Smaller Sums.....		0 15 0	10 17 3
MELKSHAM.			
Collected at the Rev. Mr. Shoveler's Meeting-house....		4 2 6	
Phillips, E. Esq. Don.....		1 0 0	
Weymouth, H. Esq. of Wandsworth..... Sub.....		1 1 0	6 3 6
PLYMOUTH DOCK.			
Collected at the Rev. R. Davis's Meeting-house.....		3 12 0	
Collected at the Rev. Thomas Wilcocks's.....		4 10 7½	
Collected at the Baptist Chapel, Plymouth.....		5 0 0	
Annual Subscriptions		4 14 6	17 17 1½
READING.			
Hooper, Mrs. Don.....		0 10 0	
Laurie, Rev. Mr. Bath house		1 1 0	
Maitland, Mrs. Shenfield Park, per ditto, ditto.....		1 0 0	2 11 0
TAUNTON.			
Collected at the Rev. J. Horsey's Meeting-house.....		1 5 0	
Greathead, Rev. Samuel, (Bishop's Hull)		1 0 0	
Heudebourn, Mr.		1 0 0	
Maitland, Mr.		1 0 0	
Maitland, Mr. S. R.		1 0 0	
Smyth, Mr.		1 0 0	
Stephenson, Mrs. (Bishop's Hull).....		1 0 0	7 5 0
TROWBRIDGE.			
Anstie, Mr. Peter, Jun. Subscription		0 10 6	
Butterworth, Joseph, Esq. (of London) Donation..		2 2 0	
Dunn, Mr. W. Don.....		1 1 0	
Harris, Mr. Don.....		1 0 0	
Harris, Mr. R. Don.....		1 0 0	
Salter, Mr. Samuel..... Sub.....		1 1 0	
Stancomb, Mr. Don.....		1 1 0	
Stancomb, Mr. Joseph		1 1 0	
Stancomb, Mr. John..... Don.....		1 0 0	
Small sums		0 14 6	10 11 0
WELLINGTON.			
Collected at the Rev. Mr. Cherry's Meeting-house.....		2 15 0	
Cadbury, Mr. Don.....		1 0 0	3 15 0
WESTBURY LEIGH.			
Collected at the Rev. J. Gough's Meeting-house.....		5 8 1½	
Wilkins, Mr. Sub.....		0 10 6	
Wilkins, Mr. John..... Sub.....		0 10 6	6 9 1½
			15½ 1 5
Collected on a Journey, by the Rev. James Upton of London.			
At Bedford		2 17 0	
Sharnbrook.....		2 3 3	
Carlton		3 1 0½	
Rushden.....		1 14 3½	
Irthlingborough		2 9 6	
Stoughton.....		10 10 7½	
Kimbolton		2 4 1½	
Rance Methodist Chapel		4 7 0	
Blunham.....		2 8 4½	
Gumlingay		3 17 2½	
Southill.....		2 2 6	37 14 11

ON THE
SPREAD OF THE GOSPEL
AT HOME.

CHRISTIAN FRIENDS AND FELLOW-COUNTRYMEN,

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

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

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

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

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

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

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

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

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

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

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

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

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

(Signed, by order of the Committee,)

J. EDWARDS, Secretary.

21, Thornjaugh-Street, May 18, 1819.

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