

# Missionary Herald.

*It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, but to 9, Wardrobe Place, Doctors' Commons, where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

## BAPTIST MISSION.

### Home Proceedings.

*Letter from Mr. Saffery to Mr. Dyer.*

MY DEAR BROTHER,

My late visit to Portsea occasioned the following letter, addressed to our friend Mr. Ellyett, referring to the highly interesting state of the Sunday-schools in that town. Perhaps you will not deem so animating a proof of exertion in the home department, foreign to the interests of the Missionary Herald, where an insertion of the letter will probably serve to render the calculations efficient, by recommending to general attention so simple, and pleasing, and productive a source of revenue.

I am, my dear brother,  
Very cordially yours,  
J. SAFFERY.

Salisbury, Dec. 7, 1820.

Salisbury, Nov. 20. 1820.

MY DEAR FRIEND,

I was much interested with my attendance on the meeting of the friends who

support the Mary-le-bone and Lake-lane Sunday-schools, at your public tea party on Tuesday last. The detail of your Annual Reports was particularly pleasing, both on account of the numbers instructed, and the assiduity of the teachers, repaid by various instances of divine mercy.—With the motion put into my hand, “*That the meeting highly approved of the institution of Missionary Societies in these schools, and recommended their adoption wherever practicable,*” I felt appropriate pleasure, suited as it was to the work in which I was engaged of collecting for our Mission, and affording me an opportunity of advocating that important cause.

During the speeches of those who preceded me, I made some hasty calculations, to show, that while you were laudably engaged in procuring from the pupils £15 per annum, to support a Native School of forty children in India, much more than this might be accomplished. I now forward to you and Mr. Ralls, Treasurers of the schools, a copy of these calculations, hoping that your united influence will give them permanent effect. It was observed that *one halfpenny* per week from the 1323 children would amount to £143 6s. 6d. per annum—a sum which would support *nine* Native Schools, and leave a surplus of £8 6s. 6d. Or, if all these children were to give, upon an average, but one farthing per week, £71 13s. 3d.

per annum would be produced; a provision more than equal to the expense of four Native Schools, leaving a surplus of £11 13s. 3d. Taking the first sum, it appears that these two Sunday-schools might daily educate 382 Hindoo children!

You have in your two schools 134 teachers. Now, if each of these were to collect one halfpenny per week from ten persons unconnected with the schools, for the general purposes of the Mission, which more especially require assistance, the amount would be £145 3s. 4d. which, added to the foregoing sum, would make a total of £288 9s. 10d. exclusive of annual subscriptions and collections. Thus in Portsea alone, between £300 and £400 a year might be raised for the Mission.

Some, perhaps, may think this an Utopian, or an impracticable measure. It is neither. You have it already in operation to a certain limit; extend that operation to its utmost boundary. Consider the infinitude and blessedness of the object; labour to have your own minds impressed with it, and convey, if possible, the same animating impression to the minds of your superintendents and teachers, by such addresses and communications as are calculated to keep alive the interest, and the work will be done.

It is the opinion of some, and in that opinion I fully coincide, that not half the money which might be raised among us, has yet been collected. Not a few of our churches do nothing for the Mission; others do little; and I fear that when the above calculations are considered, not one of them all could deserve the encomium given of Mary, "She hath done what she could."

The Mission is in great pecuniary difficulties, and it will be a reproach to the denomination if it be suffered to continue so. Very generally at least, the rich—the poor—the young—might do more—much more. From the exertions of the latter, a great deal is to be hoped for. Let us enlist all their energies, supply materials for their glowing zeal, and animate their enthusiasm in the good cause. This, probably, will arouse others to exertion, and the embarrassment we complain of will vanish.

I am,

Yours, cordially,

JOHN SAFFERY.

## Formation of an Auxiliary Society

IN THE  
WEST OF ENGLAND.

From the Rev. John Singleton, Tiverton, to  
Mr. Dyer.

Tiverton, Dec. 8, 1820.

DEAR SIR,

The importance of Missionary exertions has long been acknowledged by most of the churches in this neighbourhood; but, through some unknown cause, there has not been that co-operation which is so essential to render effective the benevolent designs of the well-disposed. Anxiously desirous, especially in the present state of your finances, to call forth our respective resources in aid of the Foreign Mission, a meeting was held at Taunton on November 15, "to take into consideration the state of the Mission, and the propriety of forming an Auxiliary Society in aid of its funds." The necessity of the object was unanimously acknowledged, and resolutions passed recommending the immediate formation of a Society auxiliary to the Mission; which was accordingly carried into execution. Twelve or thirteen churches have already united with us, amongst which are Exeter, Wellington, Taunton, Tiverton, Collumpton, &c. &c. The Society has been denominated, "The Auxiliary Baptist Mission Society, for part of the Western District."

In order to give publicity to our design, as well as to engage the attention of our churches, we should be happy to be furnished by you with the "necessary papers" specified in your circular, in order to their distribution, previous to the first meeting of the Society, which is appointed to be held in Taunton about May.

I am, dear Sir, on behalf of the Committee, respectfully and affectionately yours,

JOHN SINGLETON, Sec.

Accounts have also been received of the establishment of an Auxiliary Society, in connexion with the Baptist Church at Dartmouth, now under the pastoral care of the Rev. Philip House.

REV. WILLIAM WARD.

WE have great pleasure in announcing, that Mr. Ward arrived

safely at New York on the 29th of November, after a favourable passage of 28 days.

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## Foreign Intelligence.

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### CALCUTTA.

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WE have been repeatedly favoured by Mr. Lawson with a variety of minor articles of intelligence, under the denomination of "Scraps," many of which have been inserted in the Herald. We add, this month, a few of the same description.

*Extract of a Note from Mr. Pearce to Mr. Lawson.*

June 20, 1819.

DEAR BROTHER LAWSON,

You wished to be made acquainted with interesting circumstances relative to the Mission. If you think the following worthy of notice, you may make use of it.

Last night I went to visit one of the native sisters, who is very ill, and to whom our brother Johns has shown much kind attention, in administering to her relief. I asked the poor woman, "Well, how is your mind? I see your body is weak." She replied, "All is well. I have no fear of death. Jesus Christ has suffered for me. All my trust is in him." Thinking she was thirsty, I asked her if she wanted water. She said, "I have living water within, which my Saviour has given me; the same that was given to the woman of Samaria. You know you read the chapter to us the other day." After this she went to sleep. I have not heard how she is to-day. Yours, &c.

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*From Mr. Sutton, Moorshedabad, to Mr. Adam.*

June 29, 1819.

My heart has been peculiarly delighted during the last week with the appearances of things around me. I know appearances are often very deceptive, and the native character difficult to be understood; but I have now three, who, I think, are sincerely seeking after Zion. Two of them have been brought, through a Testament I gave away, and some conversation I had with them immediately after my arrival;

and from that time they have been reading it in secret, and are now anxious about farther inquiries. I am very happy in the station, and hope the work of the Lord will prosper in my hand. There is one of the inquirers I think peculiarly conscientious, and his heart is deeply affected with the love of Christ.

Yours, &c.  
S. SUTTON.

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*From Mr. Robinson, Batavia, to Mr. Lawson.*

Wetwevreden, June 4, 1819.

MY DEAR BROTHER,

I have been busying myself these last two years in trying to compose a few Malay hymns, and have at last, after much painful study, brought my little work to a conclusion, and prepared a fair copy for the press. The parcel I send you contains these hymns, which I wish to get printed as soon as possible, hoping that when they are put into circulation, they will, through a divine blessing, be the means of some good. We have no native converts to make hymns for us here, as you have in Bengal; and, judging from appearances, we shall not have any for many years to come. To this day the greater part of the people sing the Dutch psalms, when I preach in Malay; for there are very few of them capable of understanding the version in Malay, the style being too high for them. From hence you can judge that a few hymns, conveying gospel ideas in a familiar style, are very desirable. We always sing these hymns at our Monday evening prayer-meeting, and on the Sabbath morning; and those who possess manuscript copies, sing them in their houses. I have introduced English tunes, and I find the people like them as well as the Dutch tunes, if not better; and many of the children are masters of several English tunes, so as to be able to sing them without any assistance. So far all is well; but if you ask how many souls have been saved by my means, I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed, but the Lord enables me to go on, though I often feel as if I could preach no more. I fear that I shall have but very few at last to be my joy and crown of rejoicing; but pray for me, that I may yet be useful. I do not forget you, and my other brethren, and am always happy to hear of your success.

Yours affectionately,  
W. ROBINSON.

THE following paragraph (writes Mr. Lawson,) is from the Calcutta Journal of last month. I insert it here, as it may be interesting to English friends to read such an evident proof that very considerable revolutions are taking place in the minds of the Hindoos.

CALCUTTA. The Monotheistical doctrine of religion so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantic doctrines, increases in a very rapid progression, amongst that class especially whom birth, education, and station in life, as well as intellectual endowments, entitle to the term, respectable. With the slavish system of idolatry, such a host of prejudices, inimical to the best interests of society, at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences which indicate its approaching overthrow. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion—as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of another of these meetings, held at Kidderpore, on Sunday the 30th ultimo, at the house of Motu Chundru, a near relation of the Raja of Bardwan, and a Divan in the Salt department. This gentleman having closely studied the Vedantic system, and investigated the arguments advanced against it, has warmly embraced its doctrines; and to manifest the sincerity of his opinions, invited a number of his friends to a meeting, similar to those we have already had occasion to describe, but from the rank and character of the convoker, more numerous attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

“ See Time’s destroying hand efface  
Each form that vision’s power can trace :  
Think you then human sight extends  
To Him on whom e’en Time depends?  
That soul if no one can pourtray,  
Which animates our mortal clay ;  
Say, how can human eye embrace  
The Mind that fills all nature’s space ?”

THE following is an extract from a soldier at Cuttack, to one of our brethren at Bale Gunge, and is copied here that our friends in England may know with what

real pleasure and gratitude religious tracts are received. The account, in the Baptist Magazine, of Temperance Pascoe, was printed in the form of a tract by our Auxiliary Society, and sent to our brethren in different regiments.

DEAR BROTHER, July 21, 1819.

With many thanks we received the books by the bearer of this. I never met with any thing more enlivening to our faith than the Conversion of Timme. This is another addition to our belief, that we are not in any respect justified by our own works of righteousness, but by divine mercy, which is overflowing and immeasurable; for we find where sin hath abounded like a flood, divine mercy abounds like an ocean. The grace of God is immensely rich; it accomplishes all its blessed ends. Who can declare the noble acts of our blessed Lord, or show forth half his praise? but as long as we are permitted to lisp his holy name, may it be the delight of all our hearts. It gives us great joy to hear that you are all well, and that the good work of our Master is flourishing among you. What can I say? Why, may the Lord bless your endeavours, and grant you a still greater measure of the out-pourings of his Holy Spirit. May you see still more of the light of his glorious gospel, and enter into the unsearchable riches of Christ, and continue to hold on to the end, true disciples of our Redeemer, and ornaments unto his church and people!

Extract of a Letter from Mr. Chamberlain to Mr. Yates, dated

July 31, 1819.

“ For the last fortnight I have been gaining strength gradually, but slowly, and have been enabled to do a little at my work. During the two or three last days I have been in better spirits than usual; and I have been better every way bodily. I feel grateful, but not to that degree I ought, certainly. I am anxious to finish this letter for fear another attack should commence before it is finished. I am discouraged in my work. Had I any one in prospect to take what I have accomplished, I should feel easier. However, on this head I feel more at rest than I have done.”

“ We are almost in *statu quo* here. The native brethren are very active. We have two schools, which, according to report, contain 40 boys; and one shop in a bazar where many people hear the word read; but as yet, neither amongst Europeans or natives, do any appear to be converted. Let us hope, however, that things are approximating towards the manifestation of the glory of divine grace.”

## MOORSHEDEBAD.

WE have lately received from Mr. Sutton, our Missionary at this important station, a copy of his Journals for December and January last. We shall select a few extracts, which will sufficiently prove that he is diligently employed in the service of his Divine Master.

Dec. 5, 1819. At Berhampore. Early this morning I baptized seven persons. Preached in the afternoon from 1 Cor. xi. 24. *This do in remembrance of me*, and administered the Lord's Supper to 46 persons. In the evening preached again, from Rom. viii. 6. *To be spiritually minded is life and peace*. To-day has been one in which I have had much spiritual enlargement and joy; and I think those who have heard the word have found the Spirit of God with them, solemnizing and preparing their hearts for the reception of his truths.

Dec. 7. Rode home this morning in the midst of the heat of the sun, and was afterwards fearful of the consequences; but the Lord has protected me hitherto from the sun by day, as well as from enemies by night. No adequate idea can be formed in Britain of the exceeding great heat of the sun in tropical climates. On my return home found my native Brother Kureem very ill. May the Giver of life restore him. In the evening had worship in Bengalee.

Dec. 8. There has been for some months much illness near me. Have administered medicine several times this morning, and with it spoke of the necessity of seeking for that medicine which can heal the diseases of the soul. Gratitude is but little exercised among Christians, but among heathens it is scarcely discoverable. When medicine is given they seldom return the second time for it, if it does not completely succeed at first; and if it does succeed in healing them, it is an extraordinary thing for a native to return and acknowledge his obligation. In looking at the state of *human nature* among the heathen, we may justly say, *How are the mighty fallen!* How different from man in his primeval state! and there is nothing that can in any way restore him but that gospel which has brought light and immortality into the world. I believe some of the *Hindoo books* have endeavoured to inculcate a principle of morality; some of their writers have been as great as any of the philosophers of Greece or Rome. But what has ever philosophy done for the renovation of the human

mind? It has not had a greater effect than a drop of pure water would in being thrown into a sea full of filth.

Dec. 9. Spent the morning with my Hindoostanee Pundit; and afterwards read the history of one of the Hindoo gods. In the evening spoke to several of the natives concerning him who came to be a light to the Gentiles.

Dec. 11. To-day Sister Marshman gave me a call. I received a visit also from a native, who had before heard the gospel, and wished to embrace it. When I saw him about two months since, I did not approve of his disposition; but he now appears more humble, spiritual, and holy. From a letter also received from Mr. H—, whom I lately baptized, it appears he is exerting himself to make known to his servants and neighbours that truth which has brought holiness and peace to his soul.

Dec. 12. Went early to Berhampore. Preached from John v. 39, *Search the scriptures*. In the afternoon visited the hospital, and preached to several of the patients. In the afternoon preached again to a very attentive audience from 1 Kings xviii. 21; *How long halt ye between two opinions*. After worship conversed with the brethren concerning the proper means to promote the spirituality and peace of the church.

Dec. 14. Went with the Brethren Kureem and Kangalee to Kattra marker, where many heard with attention; afterwards retired to the shade of a large tree, where many assembled and heard. Towards the conclusion several of the poor natives came, and requested I would acquaint the magistrate with the exceeding dearth of provisions. I answered, Though I much pitied their circumstances, yet I had not power to interfere; I could only give them the bread of life, which was free to all, and would last for ever.

Dec. 17. Have been much distressed lately at not seeing more fruit from my labours among the natives; but the labour is mine, and the blessing belongs to the Lord of the harvest. He knows well when to cause his sun to shine, and his rain to descend; and no doubt in due time, if I faint not, an abundant harvest will be reaped. But the hearts of the Hindoos appear greatly steeled against spiritual objects. In other countries a Felix will often tremble under the sound of the gospel, though his mind may not be changed; but here Satan has so managed his devices, that the arrows of God appear to fly off without entering. Death, eternity, and judgment, are words of no solemn meaning to them. Kangalee left this morning for Cutwa; he has been out preaching continually since he has been with me, and the word of life has been widely sounded forth.

Dec. 19. Preached this morning at Berhampore, from Malachi iii. 16, *They that feared the Lord spoke often.* Preached again in the evening to an attentive congregation. I find these Sabbath-day seasons with my brethren and friends at Behrampore peculiarly endearing to my soul. After labouring during the week with my studies in the Hindoostanee language, and in preaching to the natives, it appears like a day of rest to stand up amongst my countrymen, and divide the bread of life to their hungry souls.

Dec. 20. Was at a prayer-meeting this morning at Berhampore, with some soldiers. After breakfast visited two Native Schools at Kalkepre and Kayra. One was in a good state, but the other not. Afterwards established another in a good situation. In the evening, on my way home, conversed with several pilgrims going to Jugernaut, and informed them that holiness was only to be found in the heart, and not from the pieces of ground which they called holy places.

Dec. 22. There is one great evil among the heathen, namely, the idea of *fate*. Satan cannot destroy that principle which is called conscience, but he appears greatly to have injured it, by inculcating the idea that fate is the author of all things; and nothing is more common, when speaking to the Hindoos about the necessity of holiness of life and heart, than this answer, "What can we do? that which will be, will be;" and therefore they rest satisfied without either thinking or acting.

Dec. 23. Was engaged to-day in conversing with two of my inquirers. The answers of one were very pleasing. In his figurative way he told me, Christ was a good pilot, and would steer in the greatest storms; that Satan's garden was pleasant to behold at a distance, but within every evil weed; that a house unguarded would be entered by thieves; and the mind without watchfulness would be filled with evil.

Dec. 29. Went again to-day by the side of the river, when the majority heard willingly, but several, like the Pharisees of old, were only anxious to cavil at things of little importance, while they would believe those of the greatest absurdity. I endeavoured to argue against one error in particular, namely, *fate*, and told them, by attributing every thing to *fate* they made God the author of sin. But this is an argument which has little effect with heathens; for it is well known nearly all their gods are guilty of the worst crimes. While speaking, many told me they were ignorant, and what could they do but tread the road their fathers had before them.

(To be continued.)

## DELHI.

ACCOUNT of a journey, by Mr. Thompson, from Delhi, to Loodiana, (or Ludheana,) a town about 210 miles to the north-west, on the borders of the Punjab.

December 8, 1819. At two p. m. left home, with a thousand books and tracts in various languages. In half an hour passed out from Delhi at the Lahoree-gate, in a N. W. direction. The country was well stocked with fruit; gardens are very numerous and extensive. The first piece of water was one of no great depth, yet affording a large reservoir of clear and sweet water throughout the year; this spot is made a halting-place. Beyond Badlee there are no more ruins, but one extensive plain, with here and there a mound of earth, a solitary tree, or an isolated village. The fields on all sides seem very partially cultivated. On reaching the village of Nerila, I found, that on account of a dispute between the Nabob of Lucknow and the widow of a Mahratta chief respecting the right of possession, a vast tract of land remains uncultivated.

NERILA; twenty-four miles from Delhi.

Nerila is a populous though a straggling kind of village: it sends great quantities of dried cow dung for fuel to Delhi. After a little inquiry, I found a few well-disposed Hindoos, and among them the pundit of the village: they expressed great pleasure on hearing me address them respecting the way of salvation. The poor men seemed to hear with all their souls, and promised themselves much pleasure from the perusal of the books given them. One brahmun, who at first laughed at every thing serious, and declared himself satisfied with this world, afterwards made many inquiries. The poor man said, that now I had made him my disciple, he would count the days till my return. The pundit, whose house is frequented by Vidyart'hees,\* readily took a few tracts for distribution: others took some for themselves.

SOONPUT; forty miles from Delhi.

Excepting the ruins of two large and puckah built inns, there is nothing but extensive plains all the way to Soonput, a large village, with the ruins of a fortification; on which account it is still called a city. It boasts of great antiquity. Here I had a good opportunity of distributing the word of God in Persian and Hindee. These parts have never been visited with the word of God, and the people are eager

\* "Vidyart'hees," men who profess to search for knowledge.

to read it: some proposed to me to come and spend a few days occasionally with them, that they might obtain more instruction: others offered to become Christians if they were rewarded for losing cast; but the generality believed that the religion of Jesus would prevail, and said it only required to be known. Great eagerness was manifested for books, and from mid-day till near midnight, I was variously engaged with the people; but I was obliged to send multitudes away with tracts only. A poor drunken Sikh on being reproved, fell at my feet, and touching my thighs, promised for ever to renounce liquor and intoxicating drugs, and give himself wholly to the reading of the scriptures, which hearing me read in his own language, he asked for. He was a respectable man and well attended; he could read; one of his attendants said he had squandered thousands of rupees since his taking to liquor. Some sipahees were among my hearers, and were particularly desirous of the only two copies of the scripture selections I had; when I told them books would encumber them on their march, and tracts were more convenient, they repeated, that tracts would be crumpled, but a well-stitched book would be safer in their knapsack. A young Moosulman soldier, who applied for the scriptures, mentioned the parts he wanted, saying, that since his brother had, some years ago, given him an account of their contents, he had been desirous of perusing them. This is pleasing, and shows that the scriptures are talked of among the natives.

In the evening I heard one of the native soldiers repeat a stanza in praise of certain virtues. I called the man in, and giving him some tracts, recommended the gospel to him: after some conversation he offered to resign his situation, and attend me for further instruction. I told him, that his gooroo Busunt-Misir had taken a New Testament, and recommended to him to peruse it attentively.

Between two and three this afternoon an immense flight of locusts darkened the air for a considerable time, and awakened the fears of the poor husbandmen, who ran out into their fields, and waved their clothes and hands to prevent their descent upon their fields, which were but just sown.

(To be continued.)

## AMERICA.

*Extract of a Letter from a Christian Friend, who lately went to the Settlement of Honduras.*

*Honduras, Belize, July 18, 1820.*

BELIZE is not a regular built town; the houses are from twenty to a hundred feet apart, for the benefit of air, as the windows, or *jalousies*, are on every side. Some houses have glass in part: *jalousies* are like Venetian blinds, only much larger. The houses are built on large mahogany blocks, three to six feet long. The house consists of a cellar for provisions; over that the store, or what we should call the shop; and over that are the apartments in which they live. In the evening, we use large glass shades to protect the candles. Mattresses are used instead of feather beds, and a pavilion to keep off the flies. It is not an uncommon thing to have scorpions in our bed-rooms: I have killed three in mine.

As it respects religion, I am at a loss what to say. I fear the principal part of the people think nothing of it. Of the negroes, perhaps not one in fifty can read. On Sabbath-days they work for themselves, making bowls, paddles, &c. and attend to their plantations, the produce of which they sell to their masters. About the end of June, I had occasion to survey some mahogany on the Rio Grande. I had a cutter prepared for me, to take me to the mouth of the river, where I took a dory, (a kind of small boat cut out of a tree,) and went forty miles up. As I was passing along, about five o'clock on a Sabbath-day, I saw a number of little sheds. All the negroes were at work, making large bowls of 3 feet diameter, used for washing, dorays, paddles, &c. I addressed myself to one, but I soon had a dozen. I pointed out the evil of working on the Sabbath, but they said, "My massa no give me money, so me work to get money to buy tings." At half-past six, I suppose there were near thirty; but after I closed, they went to their usual amusements, beating the drum, singing, dancing, and firing guns, till one in the morning.

THE Committee of the Baptist Missionary Society beg to express their cordial thanks to the Ministers, and other Christian Friends, in Scotland, by whom the Secretary and Mr. Mack were so kindly received, and cheerfully assisted, in their late Journey.

The following Sums should have been inserted in the List of Monies received in our last Number.

|  | £ s. d. |    |      |
|--|---------|----|------|
| Essex Auxiliary Society, by the Rev. J. Wilkinson  |         |    |      |
| Saffron Walden, in addition to a former Collection this year .....   | £7      | 3  | 0    |
| Harlow for Translations, by the Rev. T. Finch  | 12      | 7  | 0    |
| Ditto, Juvenile Society, for Native Schools.....   | 3       | 0  | 0    |
| Potter-street, Collection by the Rev. J. Bain....  | 4       | 0  | 0    |
| Rayleigh, Collection and Subscription, by the Rev. J. Pilkington .....   | 4       | 6  | 8    |
| Old Safford.....by the Rev. R. Pettit....  | 1       | 7  | 6    |
| Halsstead .....  | 1       | 4  | 0    |
| Earls Colne .....  | 5       | 0  | 0    |
| Thorpe .....   | 2       | 0  | 0    |
| Braintree, Collection at .....   | 8       | 10 | 1—48 |
|  |         | 18 | 3    |
| Thrapstone, Collection and Subscriptions, by Mr. Stevenson .....   | 28      | 10 | 0    |
| Mr. F. Duerden, of Bermuda, Donation .....   | 5       | 0  | 0    |
| Hemel Hempsted, Female Missionary Society, Half-year's Subscriptions to Midsummer, by the Rev. James Clark ..... | 11      | 1  | 9    |
| Cardington, Cotton End, Collection and other Subscriptions, by the Rev. W. Freeman .....                         | 26      | 0  | 11   |

N.B. Of the Sum of £49 11s. 5½d. received from *Abingdon*; as mentioned in the Herald for December, it should have been specified that £14 1s. 2d. was subscribed for the Support of *Native Schools*. For *Evesham*, in the same List, read *Ensham*. The amount collected at *Newbury* should have been entered £45 13s. instead of £35.

*Just Published*.—THE Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 22, 1820; together with an Appendix, and List of Subscriptions, Donations, and Collections for the Year.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNIVERSARY

OF THE

#### *Bristol and Bath Auxiliary Society.*

THE services connected with the Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, commenced in the former city, on Tuesday evening, 14th of November, 1820; when the Rev. Wm. Jay of Bath delivered an excellent discourse from Luke xix. 40, *And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out*, at the Meeting-house in Counterslip. The service was opened by the Rev. S. Lowell with reading and prayer; and concluded by the Rev. Mr. Sheerman.

On Wednesday morning, the 15th, at Broadmead, the Rev. Mr. Wood of Dublin prayed; after which, the Rev. R. Hall preached from Job ii. 4, *Skin for skin, yea, all that a man hath will he give for his life*. In the evening of the same day, at King-street, the Rev. Mr. Reed prayed, and the Rev. Christmas Evans of Anglesea preached from 1 Chron. xiv. 15, *And it shall be, when thou shalt hear a sound of going in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee to smite the host of the Philistines*. The Rev. Wm. Thorp concluded with prayer.

On Thursday morning, the 16th, the public meeting, which was most numerously and respectably attended, was held at the Assembly-room in Prince's-street, Richard Ash, Esq. in the Chair, when the various resolutions connected with the business of the Society, were moved and seconded by Dr. Okeley and Mr. Everett; the Rev. Samuel Lowell and the Rev. Richard Reece; C. C. Bompas, Esq. and the Rev. W. Thorpe; the Rev. T. S. Crisp

and the Rev. Christmas Evans; the Rev. Dr. Ryland and the Rev. John Holloway; and Mr. Whittuck and Captain Carpenter, R. N. The second of these resolutions noticed, with just approbation, the union which has been effected, in the course of the last year, between the two Auxiliary Societies at Bristol and at Bath, and recommended its extension to the surrounding Districts.

On Sabbath morning, the 19th, the Rev. Robert Hall again advocated the cause of the Society, by delivering a most impressive sermon, from Isaiah liii. 6; *All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all*. The Rev. C. Evans preached in the morning at Counterslip, from John xix. 30, *When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost; in the afternoon (in Welsh) at King-street, from Matthew xxviii. 6, He is not here; for he is risen, as he said. Come, see the place where the Lord lay; and in the evening, at the Welsh chapel, from Dan. ii. 35, Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*

On Tuesday, the 21st, the Public Meeting was held for the City of Bath at the Baptist Meeting-house, Somerset-street, Edward Phillips, Esq. of Melksham, in the Chair. On this occasion, also, the usual resolutions were passed. The meeting was most respectably attended, not only by the friends of Missions in Bath, but by various individuals from Bristol, Frome, and other adjacent places.

On Wednesday, the 22d, the Rev. R. Hall delivered an excellent sermon, in the place of worship where the public meeting was held, from 1 Tim. ii. 1, *I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks*

be made for all men; in the evening of the same day, the Rev. C. Evans preached from Luke xxiv. 47, *And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

The collections made on these several occasions amounted to £430; which is about £100 more than was received last year. A still greater increase had taken place in the amount of receipts for the year, which, including a sum of £321 7s. 6d. subscribed towards the College at Serampore, were no less than *one thousand two hundred and seventy-one pounds.* We congratulate our active and zealous friends in this important district, on the distinguished success which has attended their exertions on behalf of the Mission, so that it may truly be said, in reference to their Society, *Their last works are more than their first.* We understand that, under the Divine blessing, it has been principally owing to a judicious perseverance in the plan of *personal application* to the friends of religion in general; and we are persuaded that if similar steps were taken in other places, the result would be very gratifying, and much would be done towards removing the embarrassments under which the Society labours.

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#### KENT.

THE Committee of the Auxiliary Society for the County of Kent, have held an extraordinary meeting, to consult how they may most effectually assist the funds of the Society, and have appointed deputations from their own body to visit every church in the district, and request collections for the Mission. Messrs. Shirley of Sevenoaks and Giles of Chatham will go through the Eastern part of the county, and Messrs. Atkinson of Margate and Exall of Tenterden the Western. They hope to carry this plan into effect in the course of the present month; and we feel a pleasing confidence that what has been so promptly and liberally devised by our brethren of the Committee, will be met with equal cordiality and kindness by the friends to whom these applications are addressed.

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#### BROMSGROVE, WORCESTERSHIRE.

THE two Baptist churches in Bromsgrove have kindly resolved to form an Auxiliary Society in aid of the Mission; and have farther determined to avail themselves of the aid of a neighbouring minister to make immediate collections in each place of worship.

#### KINGSBRIDGE, DEVON.

INTELLIGENCE has also been received of the formation of an Auxiliary Society at Kingsbridge, Devon, the birth-place of our late valuable Missionary brother, Mr. Trowt. We subjoin an extract from the letter announcing it, addressed to the Secretary of the Parent Society.

“ENCOURAGED by the cheering prospect of Missionary labours in general, we have for some time been desirous of initiating ourselves into the plans recommended by the Parent Society, which are so well calculated to unite the affections of our churches, and to promote the best interest of the Mission. For these purposes, the evening of the 14th of December, 1820, was set apart, when the following arrangements were made,\* which met with the decided approbation of our friends. A penny-a-week fund has been established among us upwards of eight years, and which, on the whole, has paid into the Mission Treasury as much as we could reasonably expect; yet, as our present arrangements will call others of our esteemed friends to co-operate, and be the means of extending general information, we humbly trust that the funds of the Society may be benefited by our labours, and pray that Almighty God may prosper the work of our hands. We shall be extremely glad to receive any additional information from you.

“Imploring that the Spirit of God from on high may descend and abide on every Christian Missionary, until the important tidings of salvation and eternal life, by Jesus Christ, shall have sounded through the wide creation, on behalf of our Committee, we remain, dear Sir, respectfully and affectionately yours,

F. S. RANDALL, }  
 Wm. MATTHEWS, } Secretaries.

SEVERAL collections have already been made among our churches in London and its vicinity. An account will be given in the Herald for next month of all which may have been received by the Treasurer up to the 13th instant.

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\* Referring to a copy of the Rules annexed, which are in substance those published in our Number for August last.

On the 10th of January, a gentleman entirely unknown to Mr. Burls, called and presented him with a bank-note for *one hundred pounds*, as a donation to the Mission. When he was requested to specify in what name it should be entered, he replied, "An Unprofitable Servant;" alluding to Luke xvii. 10.

## Foreign Intelligence.

### CHITTAGONG.

Extracts from letters addressed by Mr. Peacock to the brethren at Serampore.

*Chittagong, March 7, 1819.*

I HAVE just been to look at our Bengalee school, which has now been established about four months: there are about twenty-eight children who attend. Do pray, let me entreat you to find some means of sending books both for the English and Bengalee schools. Mr. W. is very zealous for the schools, especially for the Bengalee. He has desired me to establish another at some distance from the one already established, and he will bear the expenses thereof. I have done as he desired, hired a pundit and a school-house, and there are about fourteen children beginning to attend. They seem here more afraid than at any other station, that we wish to take their cast away; however I hope that idea will wear away gradually, and that by and by we shall be enabled to establish large schools of native children. But I wish you would send us Bengalee Lancasterian reading tables, and also some Bengalee school books of short lessons, for those children who begin to make progress in reading.

June 3.—I am much in want of slates and pencils, and Testaments for the school. We have now seventy-four scholars belonging to the school. I received the three sets of Lancasterian tables which you were so good as to send us, and I thank you for them. We are troubled with vermin that eat the paper off the reading boards as they hang up, in consequence of which I am obliged to order a case of shelves to be made, which will cost about eighteen or twenty rupees mak-

ing, for the school, to put the books, &c. in, after school hours.

My school is my congregation also; for I have only my scholars to read the word of God to on Sabbath days, and sometimes an old woman or two, besides some one of their relatives. But I must say, that it is a congregation I am well satisfied with, from the attention they seem to pay to what is read to them, and some of them are at the age of understanding, being thirteen, fourteen, fifteen, sixteen, and seventeen years of age, very poor and humble boys. As soon as you send me some Watts's Catechisms and Hymns, and a few Testaments and Bibles, I intend to open a Sunday school also, for I see no good end in giving them a holiday on the Sabbath days: they only spend it in idly roving about, and some in wickedness. We evidently see that the Lord has abundantly blessed Sunday schools for the poor in England. If it please God therefore to establish me in this good work, my Sabbaths will in future be spent in teaching and preaching to my young congregation. May the Lord have mercy upon us all, and deliver us from evil, and cause his face to shine upon us!

June 19.—THE Chittagong school is still upon the increase. I was at first almost inclined to repine under an idea that the Hindoost'hanee which I had laboured so hard to acquire while at Agra, would now be entirely useless at Chittagong; but I find it to the contrary: I should have been quite at a loss without it. I and my poor scholars would have found very great difficulty to understand each other, but now we can talk and converse and go on with the lessons, with as much ease and familiarity as though we had been brought up under the same roof together. Some of my scholars are of the age of fifteen, sixteen, seventeen, and eighteen years; and you know that it is in general rather a tedious and difficult task to have to begin letters with such grown-up lads as these. However, seeing these poor fellows attend so constantly, labour so hard, and seem so desirous of instruction, I find much pleasure with them, weariness and difficulties being done away. My scholars are also my Sabbath day's congregation; and I do assure you no despicable congregation neither; many of them being at an age capable of understanding; they afford me much encouragement by the attention they seem to pay at worship as well as at school. Some might be apt to despise the idea of having only a congregation of boys to preach to: but really I am quite happy and pleased with such a congregation. Only let the Lord bless, and they are welcome to despise that will. I have got just the kind of congregation

which suits me. And we know who they were that sung Hosannas to Christ in the temple,—not the learned and the wise, but poor children. Throughout the week we generally assemble for school at eight o'clock, when we commence with worship in Hindoost'hancee, and I am in great hopes that the reading of the scriptures, regularly and daily to the scholars, will not be in vain. We know who hath said, "my word shall not return unto me void, but it shall prosper in the thing whereunto I sent it."

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### JESSORE.

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*Journal of Mr. Thomas, for March and April, 1819.*

ON Tuesday, the 2d of March, brethren Huri-Dasa, Didhera, and I, went out and spoke to eleven brahmuns, shoodras, and Musulmans. On Wednesday, the 3d, had a very pleasing conversation with a brahmun, who gladly received a scripture tract. On Lord's-day, the 7th, went to Chougacha and performed the morning service, and in the evening we held a church-meeting, Sristee-Dhura, Nirmul, and Soonahlee were proposed to the church. After this twenty-one of us sat down at the Lord's-table. On Monday, the 8th, spoke to a brahmun, a shoodra, and six Musulmans at Bagdanga, and afterwards returned to Saheb-gunj. On Tuesday, the 9th, two Portuguese from Husunabad came to Jessore to ask charity; they came to my house and continued several hours conversing about the Christian religion; a Musulman and two Hindoos were present and heard the word with great attention. On Saturday, the 13th, spoke to three viragees, a woman, and two Musulmans in the street of Khou-tolla, and on my way home conversed with three men. On Lord's-day, the 14th, my servants and two Musulmans attended public worship.

On the 3d of April, preached to about three or four hundred people at the Saheb-gunj market; and in the evening we held a church-meeting, when a Hindoo weaver, of the name of Sristee-Dhura, gave an account of his conversion, and was received for baptism. Nirmul and Soonahlee, who were proposed last month for baptism, were postponed for the present. On Lord's-day, the 4th, we went to the river side to baptize Sristee-Dhura, where a great concourse of Hindoos and Musulmans were assembled. I spoke to them for some time. In the evening seventeen of us partook of the Lord's-supper. On the morning of the 5th, we held a church-

meeting, and enquired into the state of the brethren and sisters; and in the evening had our usual prayer-meeting for the spread of the gospel. On Lord's-day morning, the 11th, my gardener, a chowkedar, and the Daroga of Saheb-gunj t'hana, attended public worship; after which I had some religious conversation with the Daroga. He said, that the Musulmans do not worship Mahomet, nor any other prophet or peer as a God, but only pay their respects to them as their master; for through them they learnt the way of salvation. On the 14th, went to the Mooralee Bazar and met some men who were buying rice. I began a conversation with them, when several others surrounded me; all of whom heard the word with great pleasure; on my return home talked to a brahmun and two shoodras. On the 15th, two respectable Musulmans called on me, and I had some talk with them; they seemed to be somewhat acquainted with the scriptures, and received a copy of the three gospels and a pamphlet in Persian. In the afternoon two Hindoos called; I read to them part of the 5th chapter of Matthew, and had some pleasing conversation with them; I gave them also some pamphlets. On the 21st, Shakur-mahumud and one of his friends called on me for religious conversation; they also attended the morning worship. Shakur-mahumud joined with us in singing the hymn, and stood up at the time of prayer. On Lord's-day morning, the 25th, I went to Bakuspolta to the house of brother Prankrishna's relations, and found them all well. I had some very serious talk with a number of the villagers: after this preached to eight brethren and sisters, and two of the villagers who attended the meeting.

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### BENARES.

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*Journal of Mr. Smith, for March and April, 1819.*

March 1, 1819. This morning a respectable Musulman invited me to his house: I went and found a good number of persons sitting together. The Musulman received me very kindly, and asked me the reason of distributing the scriptures. I told him, that it was the command of our Lord Jesus to preach the Gospel to all nations. "But this command was given before Mahomet," said the Musulman. I told him, "Heaven and earth shall pass away, but my words shall not pass away, saith the Lord Jesus." After some more conversation on the Gospel, the Musulman appeared much pleased,

and promised to call at my house to-morrow morning. 2nd. This morning the Musulman called agreeably to his promise, with all his attendants, and spent a good while reading the scripture, and conversing on the Gospel. He afterwards expressed a great wish for an Arabic Testament, which I gave him, with a Scripture Selection in Persian, which he thankfully accepted. 4th. Three persons called for the scriptures, to whom I gave a copy of Mark's Gospel in Hindoost'hanee, and two copies of the Scripture Selection in Persian: afterwards went out among the Hindoos with Ram-dasa, and spoke to a number of persons at Trilochun-ghat. At Nursing-ghat a brahmun was sitting and moving his beads, and many persons around him. I spoke to him respecting the love of Christ towards sinners, with which he appeared much affected, and said, "O sir, do take me with you, and instruct me more in the way of salvation; for I have not seen any way of salvation in the Hindoo religion." I told him, If you wish to follow me you may. Immediately the brahmun got up with his things, and followed me. The persons who surrounded him wondered, and said he was mad. 5th. Conversed with a brahmun in the presence of a crowd of people at Trilochun. From thence went to Prulad-ghat and spoke to many brahmuns. 6th. Several brahmuns called, to whom I read and expounded the scriptures, and gave them a copy of the Scripture Selection. 7th. Lord's-day. Preached at the Bengalee school. 8th. Addressed the word of life to a number of persons at Chouklumma, who appeared very attentive, and several persons promised to call. From the 9th to the 12th, at the Hoollee festival, the inhabitants were throwing red stuff on each other, in consequence of which I was not able to go out. 13th. Collected a large congregation at Trilochun, who listened to the Gospel with much attention. 20th. Spoke to a few people at Nursing-ghat. From thence went to Chouklumma and spoke to many. 21st. Lord's-day. Preached twice at the Bengalee school. On my return home two brahmuns called on me, and spent a good while conversing on religious subjects. 22nd. Spoke to many persons at Prulad-ghat; from thence went to Nursing-ghat; where a good number of persons assembled and heard the Gospel attentively. 27th. A brahmun called, who, after some conversation, promised to call again. 28th. Lord's-day. Preached at the Bengalee school. From thence walked about the town and addressed the word of life in several places to crowds of people, who listened without the least interruption.

April 1, 1819. Went to the fair in company with brother Ram-dasa, and Mr. Bowley, where we continued all day, conversing and giving books. Many persons heard the Gospel with much attention, and received the scriptures very thankfully, but some disputed. At eleven o'clock in the evening left Chunar and arrived at Benares by water on the 2d instant, and spoke to a few people by the river side. 3rd. Mr. and Mrs. R. (the school-master of Jayanarayuna's school,) called and spent the day with us, and a brahmun, with whom we had much conversation on religious subjects. 5th. Conversed with a good number of persons at Trilochun-ghat. 6th. Mr. A. favoured me with a horse to enable me to go to the fair at Chunar, which will take place on the 8th instant. 7th. Very early this morning left Benares, and reached Chunar at eleven o'clock. In the evening went out with Mr. B. and spoke to many people, who listened with much attention. 8th. This morning preached at Mr. B.'s. After worship went to the fair with brother Ram-dasa and Messrs. A. and B. As soon as we reached the fair, the Rev. Messrs. G. and H. joined us; we preached alternately to crowds of people, and gave away thirteen copies of Matthew's Gospel in Hindee, fourteen or fifteen copies of Hindee tracts, five copies of David's Psalms, seven copies of Hindoost'hanee Gospels, twelve copies of Persian Gospels, eight copies of Hindoost'hanee parables, eight copies of Persian selections, one copy of the Persian Testament, two copies of the Hindoost'hanee Testaments, and one copy of the Arabic Testament. We were much pleased to see the people listen to the Gospel without the least interruption. 9th. Today left Chunar and reached Julal-poor; here I sat under the shade of a tree, and read and expounded a portion of Matthew's Gospel to about forty persons, who listened with much attention, and accepted a copy of Matthew's Gospel in Hindee with two Hindee tracts. From thence went to Bughauhe and spoke to a number of attentive Hindoos, and on leaving them a tract, proceeded to another village named Mon-poor, where a crowd soon assembled and heard the word of life with much attention, and gladly accepted a copy of Matthew's Gospel in Hindee, with some tracts. From thence we went to Tekurree: in this village I found the two brahmuns who had given up their gods to me some months ago; they appeared very sorry at having left me, and promised to call again. 11th. Lord's-day. Preached at Mr. R.'s; after worship Mr. R. expressed a great wish to join the church by baptism. 12th. Two brahmuns

called and spent a good while hearing the Scriptures, at length they accepted a copy of Matthew's Gospel in Hindee. 14th. Two Musulmans called, who, after hearing the Scriptures, received a copy of the Persian Gospel. 15th. Went out with brother Ram-dasa and sat on the banks of the river at Trilochun-ghat : while reading the Scriptures, gradually a crowd of persons assembled and heard with much attention, and also received some Hindee tracts with pleasure. From thence went to Gow-ghat : here, on reading a Hindee tract, a number of persons surrounded me, and appeared very attentive ; after giving them some Hindee tracts returned home. A pundit called, with whom I had much conversation respecting the Gospel ; I afterwards gave him a copy of Matthew's Gospel in Hindee. 20th. Went out and sat on the banks of the river ; here a rich Musulman took the Scriptures from me, and read a portion, with which he appeared much pleased, and promised to call to-morrow morning. 21st. This morning the rich Musulman called and spent a good while conversing on the Gospel : he afterwards asked me for a copy of the Persian Testament, which I gave him ; after receiving it he promised to call again.

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### ALLAHABAD.

*Letter from Mr. Mackintosh to Dr. Marshman.*

*Allahabad, April 10, 1819.*

DEAR BROTHER MARSHMAN,

I am happy to say that our meetings in the fort are much enlivened and increased by some brethren coming here from Dinapore belonging to the Artillery : they assemble in the fort now daily for prayer, and have a room devoted to the purpose. I carry on the meetings there, and preach occasionally in it in Hindoostanee to some natives, who regularly attend. I lately had a large audience of sipahes in it with two of their native officers, who heard attentively : the meeting room being near the prison guard, our singing draws these people into it. Seeta-ram returned with his wife after visiting his country and stopping a short time at Agra. I have employed him in distributing the reports of the Native Schools, and he has accompanied me about the neighbourhood to make known the riches of Christ to his countrymen ; he appears to be well-disposed. I think he is growing in grace, and in the knowledge of the saving truths of the Gospel ; he takes his turn with me to preach at the sipahes lines, and goes daily to the fort to teach some women, who are desirous of learning to read the

Hindoe Testament, as also to teach brother C. of the artillery company. Indeed I was apprehensive of entirely losing him ; I hope the Lord has brought him back for his work here. I find it is necessary to have a native brother to assist us, especially on account of entertaining inquirers, for we could not accommodate them in the manner a native brother can ; our living and mode are so foreign to theirs, that at first they do not feel themselves so happy with us as with a native brother.

Since Seeta-ram is returned, I had for a few days three who stopped and attended worship with us ; but one of them being a timid viragee, made herself uneasy, and drew the other two away with herself. Brother S. has persuaded his mother to follow him from his country : she eats with her son and daughter-in-law, but she is not as yet well reconciled to our ways. During the month of March I distributed certain tracts at the fair, and two or three gospels at home. The native pilgrim I mentioned some time ago, who used to attend worship and had thrown off his idolatrous badges, has put them on again ; but he reads a Gospel which I have given him at an idolatrous place where a number of Hindoos resort to temples devoted to the Hindoo gods. On the 18th of March I was sent for by one Pereira, who was just departing this life, but before I could reach him he died. Doctor S. had noticed and afforded him both food and medicine, and had removed him to the sipahes lines near himself, about three miles from me. I had visited the deceased at different times during his illness : he at times acknowledged that his sins were known to God, and begged of me to visit him and read to him, which I accordingly did. As to any marks of true conversion I cannot be sure, for answers from him arose only from my questions : it is more encouraging to see people speak their own sentiments than to extort answers ; he had expressed his thanks to me at times for putting books into his hands, and said that this was the only means of enlightening his mind.

Remember us kindly with Christian love to the brethren and sisters, and also at the throne of grace in your applications.

I remain, &c.

J. MACKINTOSH.

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### MOORSLEDABAD.

*Mr. Sutton's Journal.*

*(Concluded from Page 42.)*

Dec. 30. To-day went across the river to Ely Gunge. First met a viragee, or re-

ligious mendicant, sitting down in a shop. I inquired of him how he expected to find salvation? He replied, his *Gooroo* or teacher knew; it was not necessary for him to know. While conversing, many collected, with whom we had much conversation concerning the true way which leads to eternal life. Afterwards proceeded farther in the village, when a shopman offered me a seat; upon which I again sat down, and conversed about him who came to be the light of the Gentiles. They would not take any tracts or copies of the scriptures.

January 4. A native family threw away cast, and voluntarily came out from their friends, and made a profession of the gospel. I expected this some time since, but did not press it, lest they should prove stumbling blocks to others.

Jan. 7. To-day another native came and wished to join us, professing to believe in Christ: I do not yet know his direct motives. In the evening was informed of another, who has assured the brethren he will come and inquire more particularly to-morrow. Things are at present very encouraging.

Jan. 8. My thoughts have been much on the obstacles which subsist against the spread of Christianity. They appear to be chiefly these: 1st. The great apathy of the people. 2d. Their want of Sabbaths. And, 3d, the difficulty of procuring a subsistence, and the derision they are exposed to after breaking their cast.

Jan. 11. The mother of one who lately threw off cast, came this morning, and wept bitterly, declaring that her son had banished all her kindred to hell, through breaking cast. The son did all that a son could do to comfort her, but would not relinquish his views of Christ. In the afternoon went near Lall Bang Market, and distributed some books.

Jan. 12. Engaged with my Hindoostanee Pundit. In the evening worshipped as usual in the Bengalee language.

Jan. 25. Left home early this morning for Daudpore. Arrived in the evening, and found all the friends well; had a pleasant prayer meeting on the occasion of my arrival.

Jan. 26. Conversed with several servants of Brother H. whom I have seen before, and who wish to be baptized. Inquired also of Brother H. concerning their walk and conversation. He speaks highly of them: their knowledge is but small, but Brother H. has paid much attention to their instruction, and will continue to devote the Sabbath to that object. They threw off their cast eight months since.

Jan. 27. Baptized this morning the persons I conversed with yesterday.

Their names are Luckmen, Lucksman, Bolla, and a Mrs. Rose. I have never seen a more humble penitent than the latter. It is with difficulty she can speak of herself, or of the goodness of the Saviour, on account of her tears. After baptizing, I administered the Lord's supper to Brother and Sister Wympass, Brother H. and the rest of our brethren and sisters. It was a refreshing season.

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## DELHI.

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*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Continued from Page 43.)*

SUMHALKA; about sixty miles from Delhi.

A few miles from Soonput we saw about fifty deer crossing the plains; shortly afterwards we entered a jungle (not very thick) of Dhak trees, the leaves of which serve the Hindoos instead of Queen's-ware, china, and plate.

At Nerila we entered the Huriana district. This province is not peculiar either for its inhabitants, its language, or its productions, cattle excepted, which perhaps owe their superiority to the rich and abundant pasturage.

The inhabitants are Hindoos and Moosulmans, with Jat *zumeendars*;\* indeed most, if not all the husbandmen are Jats, and some of them Moosulmans; who, however, are scarcely recognized by the more pharisaical sort, for solemnizing their marriages by brahmuns, and for other compliances with Hindoo rites and ceremonies.

The Hindoos are the labouring and the most useful part of the population, and use the Kythee and Nagree characters; their language is plain Hindee. The Moosulmans possess lands, and excepting the poorer sort, are not ingenious and industrious like their Hindoo neighbours. Their reading is confined to the Koran in Arabic, and idle and loose romances in Persian; and their language is the Hindoost'hanee, with a great mixture of Persian and Arabic; but this may probably be affected upon occasions, for they understand the most unalloyed Hindee of the villagers.

The whole of this day has been very rainy, and we had to travel during a heavy shower. Shortly after the rain ceased we reached the little village of Sunhalka, where the superintendent of police came to pay his respects, and receive orders for accommodatious, necessaries, &c.

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\* "Zumeendars;" land holders.

PANIPOT; nearly eighty miles from Delhi.

After passing about fourteen miles of jungle and waste lands, without seeing a single village on the road, we came to Paniput, a very large and ancient city, partly in ruins, but very populous: it has not, as far as I could see, one straw or tiled hut, but all the buildings are of brick, and the streets paved with the same.

When I had presented the two principal pundits with Sungskrita scriptures, and Hindee tracts, and the Cutwal with the same in Persian, they sent such a rumour abroad, that multitudes of all ranks and casts flocked to my lodging, and finding me disposed to give books, importuned me to distribute by hundreds; but this I could not do on account of my scanty stock. I had not the most distant idea of the interior of the country being so full of lettered men, and so desirous of the scrip-

tures. To make up in some degree for the want of books I preached three times, and obtained the most satisfactory hearing. On my concluding, many Hindoos said, they desired to know more of the Saviour, desired to be saved by him, and to possess our scriptures. I could supply them but partially; they crowded about me. When the discourse was over, although night advanced, the listening multitudes seemed not in the least degree tired, but desired to hear more. I concluded by saying, This then is the Saviour, pray to him and take refuge in him: your nine incarnations having failed to accomplish your salvation, you look for the tenth: if salvation be what you seek, if the pardon of sin, sanctification of heart, and hope of heaven be your desire, mark the many proofs of Christ's divinity.

(To be continued.)

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#### TO CORRESPONDENTS.

THE thanks of the Committee are presented to our kind friends at Deal, who have forwarded a box of books for the Missionaries; and to Mr. Blake, of Chapmanslade, for 22 Numbers of the Evangelical Magazine, &c. We beg to observe, that books intended for a warm climate should be bound, and in good condition.

The "Lincolnshire Drill Man" is informed, that his favour arrived in due course, covering a Donation of £1 for the Mission. He will find the last duly entered in the Report; and will, doubtless, be gratified to observe, in this Number, that his friendly wish was accomplished, in part, on the very day that it met the eye of the individual to whom his letter was addressed.

We are obliged to our friends at Burton-on-Trent for the remittance of Three Pounds by Mr. W. and regret that it should have been overlooked at the proper time.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

WE feel much pleasure in being able to lay before our readers some extracts from a speech delivered at the late Anniversary of the Bath Church Missionary Association, by that distinguished friend of Missions, William Wilberforce, Esq. M. P. We insert them, not merely on account of the tribute of affectionate respect paid to our venerable friend Dr. Carey, but in the hope that good will result from the diffusion of those excellent and impressive sentiments contained in the concluding part of the extract. We earnestly recommend them to the serious attention of our readers. We hope they will excuse us for adding, that if they should be acted upon by all who peruse our pages, the pecuniary difficulties of the Mission would instantly vanish.

"I cannot look at India without peculiar delight: there we see the god of this world having entrenched himself as it were within a line of circumvallation, having marked the territory as his peculiar domain, having drawn around him fences and barriers against the admission of heavenly light; and thus surrounded and entrenched, he seemed to bid defiance almost to the God of Love himself—triumphing both over the understandings and the hearts of his wretched victims, gaining a victory even over the instincts of our common nature—for there, Sir, children were seen, not to support their aged parents, but to destroy them; there, even the mothers were seen to sacrifice their darling infants by willingly exposing them to an

untimely grave, throwing them to be devoured by sharks and alligators. There, these things were going on; and going on, too, without exciting even a sentiment of disapprobation, or any feeling of revolt. But what a change do we now begin to witness even in that region which the god of this world seemed to have appropriated to himself! That chosen region has become as it were the arena of a grand and decisive conflict: there we now find the gleams of light beginning to penetrate in what was a wilderness, (nay, a million times worse than a wilderness;) symptoms of vegetation now begin to appear; and the desert begins to bloom and blossom like the rose, and exhibits every where freshness, fertility, and beauty.

"It happens here, also, that in the means used in effecting this great work, we see the marks of the Divine Hand. It would have been natural for us to expect that it would have been achieved in a very different way, by the united efforts of many religious Societies; but, in fact, we find these great effects to have been principally owing, hitherto, to the exertions of one, and that, in its origin at least, not the most rich or powerful; and one of its brightest and most useful ornaments a poor ignorant mechanic (I allude to Dr. CAREY.) We see him, rising from that poverty and that ignorance to a degree of knowledge, and then to a degree of usefulness, which was scarcely ever before attained amongst the sons of men. When I see this, I seem to see a second time the god of this world foiled by the weapons of the Spirit; I seem to see an exemplification of that text, that 'the weakness of God is stronger than men, and the foolishness of God is wiser than men.' I see this giant Goliath vanquished by a peasant child with a sling and a stone, seeing, as I do, Dr. Carey, from his knowledge and skill in the Asiatic languages, affording the greatest and most valuable assistance to the cause of Christianity, and rendered an instrument of diffusing perhaps ultimately more happiness than any of the sons of men who have been most distinguished as the benefactors of our species.

"There is one consideration on this subject which I would beg to propose. I think mankind, in their way of viewing it are apt to consider the support of Missions as if they had an OPTION in the case. Now I must frankly state, that, *not to do the very utmost of our power, both in substance and influence, and in every possible way to assist this cause, is to be wanting in our duty.* And it appears to me, that if we could see before our eyes, the cruel practices which still prevail in India (if I say less about Africa, it will not be thought that I think less,) I am persuaded that it would overcome the reluctance of any person who is unwilling to allow that it is our duty to do the best we can for the conversion of the Heathen. I am persuaded that this reluctance can only arise from these things being removed from our perception. It is because we do not witness these things, that we are slow in believing them. I said it was the duty of every one to do his very utmost in this cause; and I said this the rather, because we may urge that principle which is sanctioned by Divine Wisdom and Goodness, that it is not the amount of what is given, but the  *motive in every thing that is regarded by Almighty God.* That thirty shillings, Sir William, which was given by that poor blind girl, of whom my friend told us, is a donation which I doubt not will occupy a principal place in the treasury of God. By Him, things are valued according to their true worth. By Him, I doubt not, that poor girl's contribution will be equally rewarded (might I not say more) than the princely donations of the richest benefactor. Oh Sir! when we look still farther—when we look forward to those scenes when all the distinctions which prevail here shall be done away; when things shall assume their true colour and proper size; then only shall we estimate them according to their real worth. Why Sir, to me it is a delight, that the poor are not excluded from contributing to these great and good objects; that the Almighty has given *them* the means of benefiting their fellow-creatures: and I confess I know nothing that has ever struck my mind as more base and narrow, than, under the pretence of sparing them their little subscriptions, to deprive them of this privilege, and thus, under the plea of kindness, to degrade them below that level which the common Parent of us all meant that they should occupy—to defraud them of the power of doing good to their fellow-creatures: on the contrary, Sir, when they give according to their means, they assume the true dignity of their nature. Let all our exertions then be worthy of the cause in which we are

engaged. And in truth, Sir, both you and I feel, it is with the more peculiar pleasure that we attend on occasions of this kind, because we can engage in *them* with such unmixed confidence and delight. It too often happens that even the path of duty is painful and dubious, and calls forth conflicting feelings; but, blessed be God, the path in which we now tread, is one in which we can go forward with freedom; and find in it present peace and joy, with the assurance that it will conduct to happiness and glory. Thus we always find that Christianity scatters blessings on every side of her, in her progress from this world to another. In promoting such a cause, shall we be slothful or lukewarm in our efforts? Oh Sir! in that world to which I have just alluded, how languid will our warmest zeal appear, how unworthy our most strenuous exertions! Let us then go forward with increased earnestness, humbly assured that that same gracious Being who has hitherto so remarkably blessed us, will give still greater and better blessings, till at length all the poor wretched heathen shall be cheered with the knowledge of salvation, and we all, as the children of one common Parent, shall rejoice together."

#### LIBERALITY OF A POOR BLIND GIRL.

(From the Missionary Register.)

A BLIND girl brought to a clergyman thirty shillings, for the Missionaries of the Society. The clergyman, surprised that she should offer him so large a sum, said to her, "You are a poor blind girl; you cannot afford to give thirty shillings to the Society." "I am indeed, Sir," said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be; and I think I can prove to you, that I can better afford to give these thirty shillings, than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out." "Sir," she answered, "I am a basket-maker; and being blind, I can make baskets as well in the dark as in the light. Now I am sure, Sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the Missionaries."

Whose heart is not moved by such an instance of exalted Christian charity!

## BEDFORDSHIRE.

WE are gratified in having to announce, that on Wednesday, March 21, a Meeting will be held at the Old Meeting House, Bedford, to form an Auxiliary Baptist Missionary Society for the County. The Rev. R. Hall, M. A. of Leicester, and the Rev. S. Hillyard of Bedford, have engaged to preach on the occasion.

## Foreign Intelligence.

## SERAMPORE.

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

*Calcutta, April 25, 1820.*

I THINK the cause of our Redeemer is evidently on the increase; we are seldom a month in Calcutta without additions, and the next month I expect to baptize three persons, one of whom was a devotee at Kalee-ghaut, where he actually kept a vow of silence for four years. A pamphlet, I think sent out by Mr. Townley, affected his heart and opened his mouth. When he first came to me he made the most singular appearance imaginable, being covered with charms and amulets; he wore a necklace made of snakes' bones; and so far were the Hindoos of Calcutta from thinking of his conversion, that when he first walked along the street with John Peter, several of the chief natives came out of their houses and prostrated themselves at his feet. One of the others is a Telinga Brahman, and the other a Dane, the first of that nation we have yet baptized. In a week or ten days more I expect to baptize three soldiers in the Fort. At Beerbhoom a good number has been baptized the last year; at Moorshedabad, or its neighbourhood, brother Sutton has baptized several, and has much encouragement. A greater number has been baptized at Dinagepore and its vicinity than in any other place. Brother Smith has baptized several at Benares; and a letter from him received to-day informs me that three others are soon to be added to the church there. At Dacca there have been additions; and at Chittagong the Mug Christians have now kept together, have maintained the worship of God, and edified one another for three years, without a pastor to reside among them. Brother Peacock lately went to them, and

his account of them is highly encouraging; so much was he encouraged, that he seems now determined to visit them frequently, and do his utmost to help forward their spiritual concerns. Brother Chamberlain has been very ill, but is considerably better. The printing of his translation, which has been, with several others, delayed through want of paper, is now going forward. Our steam engine is now in operation, and fully answers its purpose, so that we have plenty of paper. In short, accounts from every part of India are encouraging. The printing of the Mahratta Bible is almost finished; the last proof sheet I read finished Micah within a verse or two, and all is printed except the remainder of the minor prophets. The historical books in Punjabe are almost finished; the last proof sheet reached to the seventh chapter of Nehemiah. In Telinga, Pushtoo, and Kunkuna, we are nearly through Leviticus. The New Testament will, within a few months, be finished at press in Goojurattee, Bikaner, Kashmeer, and Kurnata; and several others are advanced as far as Luke or John.

Through mercy I enjoy tolerably good health; which is the case with us all except my wife, whose weakness is great. Eustace's wife is just recovering from a dangerous illness; last Friday her life was despaired of, but she is now recovering. The American Missionaries have been ordered to quit the Burman dominions; and Mr. and Mrs. Coleman have arrived in Calcutta. Three persons had received the word at Rangoon, and were baptized; this stirred up opposition, and they resolved upon going to Ava, to request leave of the king to propagate the gospel in his dominions. It could scarcely be expected that a heathen king should give that liberty, and he of course refused it, and ordered them out of the country, saying, that though the Burman laws allow all to worship as they choose, yet they allow of no proselyting. On their return to Rangoon, some who had occasionally attended before, came forward and proposed themselves for baptism. This induced Brother Judson to resolve upon staying as long as he could.

Brother Robinson has baptized a Chinese. I received a letter from Brother Bruckner a few days ago; he feels discouraged at want of success. Brother Chater labours much. A son of Christian David, who is now with me, says, that Brother Chater preaches often in Cingalese, and is well attended; and Brother Siers the same in Portuguese. I enclose a letter from my son Jabez, which I received to-day. He is far from any one to help him, but the Lord has kept him his

therto; and I trust his settlement at Ajimere will be an ultimate blessing to these parts. Accept my thanks for Hurriou's sermons; and pray give my best thanks to dear Mr. Scott, for his translation of the History, &c. of the Synod of Dort. I would write to him if I could command time; if there be any thing of the work of God in my soul, I owe much of it to his preaching, when I first set out in the ways of the Lord.

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

*Serampore, June 2, 1820.*

On the 19th, brother Carey baptized three soldiers in Calcutta, and last Lord's day I baptized three persons there, two of them brahmins. One of them received his first impressions from reading in Calcutta brother Carey's translation of the New Testament in the Telinga language; the other was an ascetic, who lived years in the Sunderbunds, among the wild beasts, wearing a *mala*, (a necklace) made of the vertebrae of serpents. We have four persons before the church at Serampore; three of them to be baptized on Lord's day. Blessed be God, all the churches around seem to be flourishing.

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

*Serampore, July 7, 1820.*

LAST Tuesday evening, an Auxiliary Missionary Society was formed in the Church meeting at the Lal Bazar Chapel. Five young men offered themselves as Missionaries to the population around their dwellings. These act gratuitously. I do hope the funds will enable us to do more at a distance from Calcutta.

The numbers baptized last year in all the churches in India is highly encouraging; and a goodly number are now inquiring the way to Zion, with their faces thitherward.

### AJIMERE.

*Letter from Mr. Jabez Carey to Dr. Ryland, dated*

*Ajimere, April 7, 1820.*

MY DEAR SIR,

I have the pleasure to acknowledge the receipt of your very kind and encouraging letter, dated the 1st of July, 1818, which I received a short time ago; and can hardly forgive myself that I did not answer it immediately on its receipt. You have no doubt heard ere this that I have changed Amboyna for Ajimere; but the exchange, I am sorry to say, is not such in my favour. While at Amboyna, the Dutch government behaved to me in the most

friendly manner imaginable; and I should have returned there with the greatest pleasure again, (as the Dutch government kindly gave me their permission so to do,) had not Ajimere been thought of as a place of more consequence, and where more good might be done in time than at Amboyna. My attachment, to Amboyna, however, I hope will never cease. The respect and esteem of the inhabitants there, I flatter myself, I had in some measure secured, and it gave me the greatest satisfaction to see so many wet eyes when I parted from them; but who thought then that the separation would have been for so long a period as it now appears to me it will be? Ajimere is a fine place, and will soon, I have no doubt, be in a very flourishing state. There is a tank about 7 miles from hence, to which Hindoos come from all parts of the world to wash away their sins, and the pundits here affirm that it's water has more efficacy for that purpose than that of the Ganges, and that it had its existence before the Ganges. The Mussulmen have also in this city a monument raised to one of their saints, to which they come from all parts of the world. They believe this saint has power to do every thing, and therefore make their application to him the same as if he were a God. Both Hindoos and Mussulmen join in paying the highest respect, and even worship to this saint, and I believe this is the first object that I have ever heard of or known, where both join. Both Hindoos and Mussulmen swear by his name, which is Khwaja Saheb. They have also a number of other tombs here, which belong to other inferior saints. I have, after much difficulty, been able to obtain a house, which, with some repairs, will soon be fit to live in. When any good will be done here, I cannot say; may God grant that it may not be very long. I have succeeded at last in forming one school, but not here. It is at Poker, the place where the tank is, where about thirty children attend in the temple of an idol. I am going to make another trial here, to see what can be done. My first, I am sorry to say, failed. I hope success will attend my endeavours this time. I feel a good deal of difficulty to get on, as I have no assistance from any one in power here, which you well know I had in Amboyna. Mr. Martin will, I hope, always be remembered by me with gratitude. My dear and ever valued father, I really think looks older than he is, and I do not know how much longer he will be able to hold out. I need your prayers, my dear Sir, as I am young and inexperienced, and who knows with what temptations Satan may assault me; therefore pray for me, and beg every Christian friend you see to do so also.

## SUMATRA.

We have at length received intelligence of the arrival of our friends, Messrs. Burton and Evans, at this new station. They landed at Fort Marlborough on the 9th of June last; but we regret to add, that soon after, Mr. Burton was taken so ill that his life was despaired of; and what rendered the affliction more distressing was, that this occurred at the time of Mrs. Burton's confinement. He had, however, so far recovered, when the last accounts came away, as to be on the eve of proceeding to the northern part of the island, with a view of fixing himself there. These particulars are chiefly derived from a letter, addressed by Mrs. Burton to a female friend; previous communications from our Missionaries themselves not having come to hand. We hope they may arrive in time for publication in our next Number.

## DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

(Continued from Page 88.)

## KURNAL.

Another day's travelling through the Dhak jungles, with only the miserable though brick village of Ghurounda on the road. Kurnal is a cantonment; it is the ahode, I think, of Sikhs of distinction.

Here I had an opportunity of preaching twice to about fifty Europeans of the artillery, the drummers, and sergeants of the native battalion and their families. Three gentlemen requested the scriptures in Persian and Bengalee, for their servants and other natives about them. A few Hindoos solicited the same for themselves.

## TERRAWARI OR TERROWLY.

A short stage, but rendered disagreeable by the road lying through jungles. The village is within the ruins of a town; the population small, and the place dull. Very few Sikhs were to be seen, although their possessions are said to commence

here. A pundit, a banker, and a Sikh, came to me at night for the scriptures in Hindee and Punjabee.

## THANESHWUR.

A large town, subject to a Sikhirda named Golab singha. Connected with this town is Kooroo-kshetra, a famous place, to which pilgrims resort at the eclipse of the sun. Four hundred families of brahmans subsist upon the gains; these men are well-versed in Sungskrita, but live solely upon their unlawful gains. The Sikhs are very opulent and numerous here, as might have been expected; and well acquainted with the few books they have. In the department of this people, there is a degree of forwardness, perhaps not unbecoming their independent character: yet quite free from the insolence and pride that mark the Mussulman.

On my reaching the town, an upper-roomed house was allotted to me, but as it wanted a cookroom, the thanadar conducted me to the fort, (an old Mussulman building,) and gave me my choice of its apartments; placing my baggage in one, I went up to the Mookurba, now a Sikh temple, where I saw Baba Nanuk's Grunth, an immense folio, which was read or chaunted by a young Sikh, but little attended to by the multitude, who thronged about me, and were intent upon questioning and conversing with me. I therefore read out of the "Gospel Messenger" or (as it is in the Punjabee) "Messenger of the Excellent Book," and as I proceeded, it led to a great deal of conversation illustrative of the tract.

While thus engaged, a lame boy (turned Mussulman) came in sight, and an old Sikh remarked of him, that "he had probably broken the legs of another during a former birth." The similarity of this remark to that made by the Apostle, "Master, who did sin, this man or his parents, that he was born blind?" made me turn to the 9th chapter of John's Gospel in the Punjabee Testament, and read the account of the blind man's being restored to sight. The 3d chapter of Acts I also read, containing the account of the lame man restored by a miracle, with Peter's sermon on the occasion; giving all glory to God, and shewing wherefore Christ came into the world.

The Sikhs were pleased to hear me read in their own language and their favourite character, the Gooroo-Mookhee.\* I had

\* "Gooroo-Mookhee," a modification of the Deva-Naguree alphabet, highly esteemed among the Sikhs, from its being that in which the writings of Nanuk, their founder, are written. In this character the Brethren at Serampore have cast a

a great call here for the Punjabee Scriptures, and enjoyed great satisfaction in reading and distributing the word of God in a new language and amongst a strange people.

I may be too credulous, but I certainly think the Sikhs heard and received the word, and talked of the things of God with uncommon interest. All this feeling may die away with the occasion; but my

found of types, with which they have printed the New Testament, the Pentateuch, and nearly the whole of the Historical Books, with many tracts in the Sikh or Punjabee language:

hope is, that as they have the written word with them, it will not lie dormant, but prove sufficient to awaken and save some, before it be consigned to the dust. This is my hope, and I pray that I may both live and labour to realize it. The Sikh Muhunt, an old man, very readily accepted the Punjabee Testament, and promised to teach it to the young Sikhs who attend his school within the temple. The brahmun and pundits of Koorookshetra came in great numbers even for a single tract. I left a volume of the Sangskrita Scripture here with two principal pundits.

(To be continued.)

*Account of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1820, to February 1, 1821, not including Individual Subscriptions.*

| FOR THE MISSION.  |     | £  | s.  | d. |
|---|-----|----|-----|----|
| Cornwall, collected by Rev. F. A. Cox .....   | 100 | 6  | 8   |    |
| Hamilton, N. B. by Rev. James Mather .....  | 4   | 0  | 0   |    |
| Dunstable, Collection and Subscriptions, by Rev. W. Anderson .....  | 22  | 5  | 0   |    |
| Boston, Lincolnshire, Collection and Subscriptions .....  | 7   | 7  | 0   |    |
| Olney, Ditto, by Mr. W. Wilson .....  | 30  | 0  | 0   |    |
| Reading, Collection and Subscriptions, by Rev. J. H. Hinton .....   | 99  | 5  | 7   |    |
| Bristol and Bath Auxiliary Society, on account, by Mr. John Daniel ..   | 250 | 0  | 0   |    |
| Glasgow Auxiliary Society, by Mr. Deakin, Treasurer .....   | 98  | 15 | 6   |    |
| Youths' Auxiliary Missionary Society .....  | 35  | 0  | 0   |    |
| Wallingford Auxiliary Society, by Mr. Field, Treasurer .....  | 28  | 10 | 6   |    |
| Hants and Wilts Auxiliary Society, (including £18 15 7½ at Westbury<br>Leigh) .....   | 350 | 0  | 8   |    |
| Loughton Auxiliary Society, by Rev. Mr. Brawn .....   | 6   | 12 | 11  |    |
| Hull, Subscriptions, by Mr. Carlile .....   | 24  | 0  | 0   |    |
| Keppel-Street Auxiliary Society, Subscriptions up to Michaelmas last,<br>by Mr. Marshall .....  | 42  | 0  | 0   |    |
| <b>Kent Auxiliary Missionary Society, viz.—</b>   |     |    |     |    |
| Seven Oaks, *Second Collection this Year .....  | 20  | 2  | 6   | }  |
| Subscriptions .....   | 13  | 1  | 6   |    |
| Ladies' Association .....   | 38  | 12 | 0   |    |
| Wellingborough, Subscriptions, by Rev. Mr. Davies .....   | 5   | 0  | 0   |    |
| Tbornbury, Collection, by Rev. Edward Steane .....  | 6   | 2  | 1   |    |
| Oakham, Ditto, by Rev. W. Millar .....  | 0   | 18 | 0   |    |
| Eastern District of the South-East Baptist Association in Wales .....   | 66  | 18 | 0   |    |
| Trowbridge, Collection and Subscriptions, by Rev. S. Saunders, (in-<br>cluding 3 Guineas extra Subscriptions in consequence of the pre-<br>sent demands upon the Society) ..... | 26  | 19 | 3   |    |
| Bealdley, Baptist Congregation, by Rev. Mr. Brook .....   | 3   | 0  | 0   |    |
| Birmingham, Collection at Cannon-Street Meeting, by Rev. R. Hall ..   | 54  | 15 | 10½ |    |
| Northampton, Subscriptions, by Rev. Thomas Blundell .....   | 9   | 13 | 0   |    |
| Campsie, N. B. Bible, Missionary, and School Society, by Rev. J.<br>Lockhart .....  | 10  | 10 | 0   |    |
| Thrapstone, Collection and Subscriptions, by Mr. Stevenson .....  | 23  | 10 | 0   |    |
| St. Peter's, Rev. T. Cramp and Congregation .....   | 10  | 0  | 0   |    |
| Exeter, Female Auxiliary Society and Friends .....  | 8   | 4  | 0   |    |
| Half-yearly Association of Baptist and Independent Ministers for the<br>Isle of Ely and its Vicinity .....  | 4   | 2  | 8   |    |
| Towcester, Penny Society, by Rev. Mr. Barker .....  | 7   | 0  | 0   |    |
| Mitcham, Surrey, Subscriptions from Mrs. Pratt, by Rev. J. Elvey .....  | 4   | 2  | 6   |    |

\* The first, of £35 2s. 6d. was acknowledged in the Herald for July last.

|   | £   | s. | d. |
|---|-----|----|----|
| Sharnbrook, Auxiliary Society, by Rev. Joseph Hindes .....  | 6   | 2  | 6  |
| Crayford, Auxiliary Female Society, by Mrs. Smith, Treasurer.....   | 5   | 5  | 0  |
| Hertford, Auxiliary Society, by Rev. W. James .....   | 9   | 0  | 0  |
| Kingsbridge, sundry Subscriptions, by Rev. John Nicholson .....   | 9   | 5  | 0  |
| Ridgmount, Subscriptions, by Rev. W. Cuttriss .....   | 1   | 8  | 0  |
| Princes Risborough, Half of Annual Subscriptions and Donations from<br>the Society in Aid of Foreign Missions ..... | 7   | 16 | 6  |
| Half of Collection in the Parish Church of Bledlow, in<br>Aid of the above Society, Rev. W. Stephen, Rector .....   | 2   | 7  | 6  |
| <hr/>   |     |    |    |
| Yorkshire and Lancashire Society, by W. Hope, Esq. ....   | 25  | 0  | 0  |
| Dalry, N. B. Legacy of the late Mr. John Auld, by Rev. G. Barclay..   | 5   | 0  | 0  |
| Unprofitable Servant, (Luke xvii. 10,) by Mr. Burls.....  | 100 | 0  | 0  |
| Maidstone, Henry Shepherd, Esq. Life Subscription .....   | 10  | 10 | 0  |
| Mrs. Hall, Cheltenham Donation.....   | 10  | 0  | 0  |
| Two Swiss Ladies in the Canton of Bern, by Rev. Dr. Steinkopff .....  | 5   | 0  | 0  |

The Committee are indebted to the following Ministers and Congregations for *extra Collections*, kindly made in consequence of the Appeal on behalf of the Mission in the Herald for December last. We expect to announce several others next month.

|  |   |    |    |           |
|--|---|----|----|-----------|
| Battersea  | Rev. Joseph Hughes, ( <i>and a Gold Ring</i> ). | 22 | 8  | 9         |
| Chelsea  | Owen Clarke.....                                | 7  | 10 | 7         |
| Fetter-Lane  | J. Elvey.....                                   | 15 | 0  | 0         |
| Burton-Street  | J. Belsher and J. Edwards.....                  | 15 | 17 | 7         |
| Walworth, East-Street  | Richard Davis.....                              | 8  | 10 | 6         |
| Grafton-Street   | W. Williams .....                               | 9  | 5  | 6         |
| Hammersmith  | T. Uppadine .....                               | 24 | 7  | 7         |
| Clapham, Rev. J. Philipps, including two Life Subscriptions, viz.— |   |    |    |           |
| Mrs. Mary Horsman, Clapham Common .....                            | 10  | 10 | 0  | } 88 10 6 |
| John Blackett, Esq. West Smithfield.....                           | 10  | 10 | 0  |           |
| Plymouth Dock, Church at Morice-Square, remitted by Mr Pinsent ..  | 10  | 0  | 0  |           |
| Banbury, Friends at, by Rev. W. Gray.....                          | 13  | 2  | 0  |           |

#### FOR THE TRANSLATIONS.

|   |                |    |   |   |
|---|----------------|----|---|---|
| Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer .....       | 52             | 13 | 6 |   |
| Edinburgh, Baptist Church, by Messrs. Braidwood and Peddie, Pastors   | 25             | 0  | 0 |   |
| Hants and Wilts Auxiliary Society, by Rev. John Saffery .....         | 51             | 2  | 0 |   |
| Wigan, Female Society, by Mrs. Brown .....                            | 8              | 0  | 0 |   |
| Newcastle, Penny a Week Society, by Miss Angas .....                  | 14             | 0  | 0 |   |
| Saltcoats, Female Bible and Gaelic School Society, by Rev. G. Barclay | 9              | 0  | 0 |   |
| Irvine, Bible Society   | by Ditto ..... | 5  | 0 | 0 |
| Female Bible Society  | by Ditto ..... | 5  | 0 | 0 |
| Friend, by Dr. Stuart, Edinburgh                                      | Donation.....  | 10 | 0 | 0 |

#### FOR NATIVE SCHOOLS.

|   |    |    |   |
|---|----|----|---|
| Glasgow Auxiliary Society, by Mr. James Deakin.....   | 23 | 11 | 0 |
| Hants and Wilts Society, by Rev. John Saffery.....  | 42 | 1  | 0 |
| Liverpool Ladies' Society, for a School for Native Girls at <i>Cutwa</i> , under<br>the care of Mrs. W. Carey ..... | 15 | 0  | 0 |
| For Ditto at <i>Digah</i> , under the care of Mrs. Rowe .....   | 15 | 0  | 0 |
| For another, to be formed under the direction of Messrs.<br>Carey, Marshman, and Ward .....                         | 15 | 0  | 0 |

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mr. John Ball, of New Compton-Street, for a Parcel, containing Magazines, &c. for the Missionaries.

It is intended, in future, to acknowledge the receipt of monies on account of the Mission every month. Whatever may reach the Treasurer or Secretary in London, by the 14th of each Month, will be noticed in the next Herald. The publication of individual Subscriptions must, of course, as in all similar Societies, be confined to the Annual Report. A deviation from this plan would, to say nothing of other inconveniences, involve the Society in such additional expense, as could by no means be justified.

The numerous Subscribers to the Serampore College are respectfully informed, that a complete List of the Donations received for this object will be published, as soon as possible after Mr. Ward's arrival from America, which is expected in the month of April.

We are requested, by Mr. Blundell of Northampton, to state, that the sum of £5 entered as a Donation from him in the Report for 1820, page 67, should have been printed "A Friend. by Rev. T. Blundell."

Any friend of the Mission, who may be able to spare a Copy of No. VIII. of the Periodical Accounts, perfect, will highly oblige the Secretary by sending it to the Missionary Rooms, 9, Watdrobe-place, Doctors' Commons. The full price will cheerfully be paid for it, if required.

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J. BARFIELD, Printer, 91, Wardour-Street, Soho.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### KENT.

WE mentioned, in our Number for February, that our friends in this county had kindly resolved to make a general collection through all their churches, in order to assist the Mission in its present difficulties. In announcing their design, we ventured to express our pleasing confidence, that what had been so promptly and liberally devised by our dear brethren, composing the Committee of the Auxiliary Society for the county, would be met with equal cordiality and kindness by the friends at large. To say that the event has justified our expectations is saying too little; it has far exceeded them. Although Kent has suffered *peculiarly* by the failure of the hop plantations in the last season, the produce of this kind and vigorous measure has been more than *three hundred and seventy pounds*. We feel that our humble acknowledgments are due, in the first instance, to Him who instructs the liberal to devise liberal things; and then to our brethren who formed the respective deputations, and to the churches and individuals who so generously assisted them; including many of different denominations from ourselves, whose kindness, on this

occasion, entitles them to the affectionate esteem of the whole Society. The following letters will give more particular information.

*From the Rev. George Atkinson to Mr. Dyer.*

*Margate, March 3, 1821.*

MY DEAR BROTHER,

I am sure you will rejoice with me in the success which has attended our humble, but well meant, attempt to promote the Redeemer's cause, by serving the Mission in its present embarrassed state. Brother Giles returned home on Thursday. As nearly as he was able to calculate, the proceeds of their tour through East Kent would be about £150. I am happy to add, that in the western division of the county, the sum of £214 18s. 1d. has been raised on this interesting occasion. It is a gratifying circumstance, that, wherever we went, such was the sympathy manifested by Christians of all denominations, and such the almost universal kindness of our Pædobaptist ministering brethren, that the work, instead of being a source of vexation and disappointment, afforded us real pleasure. I hope the business will be taken up throughout the country, and then it will be seen how many friends there are who are ready to help the Society in its distress. There has been much in our experience to encourage others.

*From the Rev. William Giles to the same.*

*Chatham, March, 1821.*

WE feel, I believe, unfeignedly thankful to a gracious God, who hath mercifully preserved us, given us favour in the eyes of all denominations, and prospered the work of our hands. The fruit of all our labour will be, I believe, a present lift to the Society of not less than £350. We were, and so were all that have heard of our success, astonished, when we consider the pressure of the times, and the comparatively little interest that has yet been excited in some parts of this county

to Missionary objects. We consider this, however, the least of the advantages that will be derived from our tour. We were, I think, unusually assisted in preaching Christ to the people; and most of our sermons were directed to the nature and glory of his kingdom, in its connexion with Missionary exertions. Our labour has been great, but our health and strength have been mercifully preserved. We were received at every place with much real christian hospitality; and we could not but admire, that Christians of all denominations seemed to consider the Baptist Mission as a work that God had much owned, and an object in which they had all a joint interest. Some congregations, however, had scarcely known any thing about it, and all our information appeared to them as strange news. We are fully convinced, that should the same steps we have taken, be followed up by our brethren in all the counties in England, we shall not only at once be delivered from our embarrassment, but our resources will be so much furthered as to enable us to extend our efforts. We would advise all that may be disposed to embark in this good work, to have printed circulars sent to all the congregations in the county, allowing themselves sufficient time in each town, so as to be able to make personal applications to individuals, and after such applications to preach and, if they can, obtain collections. Personal applications will prove the most productive, and will afford an opportunity of conveying information to many individuals who are not in the habit of attending our places of worship, where information is generally communicated.

We trust that the zeal of these worthy brethren will provoke very many, and that the privilege awaits us of recording many such instances of affectionate and successful zeal on behalf of the Society.

#### WALLINGFORD, BERKS.

ON Sunday, October 15, 1821, the Seventh Annual Meeting of the Wallingford Auxiliary Baptist Missionary Society, was held at Wallingford. Three Sermons were preached on the occasion; two by the Rev. John Chin of Walworth, and one by the Rev. Joseph Tyso. The collections and subscriptions amounted to £28 10s. 6d.

## Foreign Intelligence.

### BATAVIA.

FROM this station—important, not merely on account of its numerous resident population, but as maintaining commercial intercourse with the whole of Eastern Asia—we have lately received letters, dated in July last. In reference to the scene of labour in which he has now been engaged upwards of seven years, Mr. Robinson observes:

“The time is come, when I much need a fellow-labourer: my work increases, and my strength diminishes. I do not say, that there is a great door open, but it is high time for us to attempt something on a larger scale, and to make, if possible, a regular and well-directed attack on Muhammedanism. We must, if you will assist us, make a strenuous effort to establish schools; we must go all round the country, where the Malay language is spoken, and preach and disperse religious tracts. Other tracts must be written; school-books, and books containing the first principles of useful knowledge, must be prepared and circulated; and, in short, every effort must be made to enlighten the public mind, and to prepare the way of the Lord. Muhammedanism is, I believe, Satan’s strongest fort; and our post seems to be on the most impregnable side of that fort. We must not expect an easy victory; the siege will be long, and success will long appear doubtful; some of us shall most likely die in the attempt, but others will live to hear the shout of victory.”

In describing the manner in which he has lately been occupied, he modestly remarks:

“What I have done during the last three months will not appear much, though I have been constantly employed. I commenced writing a short dissertation on Malay orthography, but as the subject was an exceedingly difficult one, I could proceed but slowly; however, I have collected a few rough materials, and I must, after a time, think of shaping and arranging them. Something of this kind is very necessary, in order to elucidate, to our Missionary brethren, the principles of this very difficult orthography: for it is to

be regretted, that there is no work extant, which is sufficiently full on the subject. While writing remarks for this dissertation, I discovered many errors in my Spelling Book, though I had really bestowed much labour upon it, so that I have been obliged to revise and correct the whole, and have it re-copied. I have also made a rough, and rather free, translation, of the Muhammedan History of Abraham, from Malay into English. This I intend to revise and forward to the Society. It is a childish story, but it may perhaps be of some little service in the hands of the Society. A few extracts from the Muhammedan History of David, also translated from the Malay, finish the productions of my pen for the last quarter. These extracts I shall inclose in the present letter, leaving it to the discretion of the Society to dispose of them as they think proper.

"I apprehend that extracts from Malay Books may be useful, and therefore intend to turn my attention a little to that subject.

"I have continued to preach as usual, without any interruption from sickness, though I cannot boast of good health. On the subject of success I can say but little: one or two incidents, however, may be worth mentioning. A young man of hopeful piety has joined our praying friends. About a year ago, he lived without any serious thoughts of religion, and did not even attend worship. We have now seven persons, besides myself, who engage in prayer at our prayer-meetings, in regular turn. The Chinaman mentioned in my letter to Dr. Ryland, of April last, who burnt the appendages of his paper god, now lies very ill, and is not likely to recover. Previously to his illness, he had for sometime absented himself from worship; but one Sabbath-day, being taken suddenly ill, he became quite alarmed, and sent for The'an to visit him. The'an and Mr. Diering went the same day, and I called on him the day following, and have continued to visit him once, twice, or three times a week ever since. I am in doubt as to the state of his soul, but am not destitute of hope. I pray with him every time I visit him, and he seems desirous of obtaining mercy, and believing on Christ. He says, and I really believe him, that he has not the least confidence in any of the Chinese idols. He tells me that he prays, and I have no doubt that he attempts it; but still his mind appears very dark, and I fear he has no correct ideas of the deceitfulness of his own heart; it is however affecting, and a little encouraging, to hear a poor idolater, while lying on a sick bed, in prospect of

death, say, 'I know that none but Jesus can save me; I pray to him, and I will die under his feet.'

"An old Portuguese woman died lately in Batavia, of whose conversion I have but little doubt. She lived till old age in sin and ignorance, but began, something less than a year ago, to attend Malay worship, when, there is reason to hope, the Lord opened her eyes, and taught her to flee from the wrath to come. From the time of her first attending she was a constant hearer, till she was confined at home by her last illness. Asking her one day whether she was afraid to die, she replied, "I have been a great sinner, and when I think of my sins, I am afraid; but when I think of the death of Jesus, I have hope." An old man, who has been my host at Tugoooh, during the six years that I have been in the habit of visiting that village, now lies ill, and probably will soon go the way of all living. I visited him yesterday; he talks like a Christian, and I hope that he does depend on Jesus Christ alone for salvation. An old Chinawoman has lately expressed a wish for instruction; and as she is ill, and not able to attend worship constantly, I have appointed every Friday evening to go and instruct her at her own house. She seems to have no faith in the Chinese gods; and to tell the truth, I fear she has no serious concern about her soul; but I intend to visit her a little longer, in hopes of doing her good."

The following summary view is given of the visible effects which have resulted from his labours during his residence at Batavia. Our readers will feel the force of the interrogation with which it concludes.

"We have now, at Batavia, four members, who have been baptized in Java; and we have besides them, five men of hopeful piety, who pray in turn at our prayer-meetings. There are also a few women, who seem to be pious; and two persons, if no more, appear to have died in the Lord; to say nothing of a poor Chinaman, who says he will die under the feet of Jesus. Add these together, and you will find them more than ten, the number for which Sodom might have been saved; and shall Java then be rejected?"

The following extract from the Mahommedan history of David, mentioned by Mr. Robinson, will

give our readers some idea of this curious Oriental production.

One day the children of Israel came to David, to request him to show them how the judgment will be conducted on the day of resurrection. David said, "Very good! come to me at some festival, and I will show you." About this time a very difficult cause was brought before David. A woman was accused of stealing an ox, and killing it for food. The woman pleaded, that she was ready to die with hunger, and that the ox came to her of his own accord, and said, "Kill me, and eat me, for I shall make excellent food for you." David seemed satisfied with this apology; but the owner of the ox was not; and he strenuously demanded justice. At this time Gabriel appeared to David, and said: "Command all the children of Israel to assemble to-morrow on the plain, that they may see a specimen of the judgment, which will take place at the day of resurrection." Accordingly the people assembled on the next day, when David ascended a pulpit, and the woman, with the owner of the ox, were brought before him. In the first place David read a verse from one of his Psalms, which produced universal silence; all listening to his voice. He then addressed the owner of the ox, saying, "Do you remember, that on the day you left \*Sham for † Mesir, you entered into the service of a chief, who was travelling with five hundred loaded camels, and that you drove the camels into a plain, where you murdered their owner, and buried him in the sand; and that you proceeded into Mesir with the camels and merchandize, where you remained forty days, and afterwards returned to Sham, and told the children of Israel, that the property which you brought with you was all your own? Thus you made yourself a great man in the earth; and your riches have continued to increase until this day. Now the man whom you murdered was the husband of this woman, and the father of her two children." When the owner of the ox heard this speech, he denied the charge, saying, "I never murdered a man in my whole life, nor did I ever take any one's property." His hands immediately cried out, "O prophet of God! on that day we cut the man's throat;" and his feet said, "O prophet of God! we buried him in the sand." Thus his limbs bare testimony against him, and his mouth could say nothing more in his defence. In this manner will God judge men in the day of resurrection, when their mouths will be shut, and their hands and their feet testify concerning their deeds. David

then ordered the robber's head to be struck off, and stuck upon a pole, and all his property to be given to the woman whose husband he had murdered.

### SAMARANG.

THIS station, which affords much greater facilities than Batavia for intercourse with the original inhabitants of Java, has acquired a mournful interest in the history of our Society, as being the spot on which one faithful Missionary resigned his life in the service of his Lord and Master; and another became so enfeebled by sickness, as to be compelled to relinquish the work in which his heart delighted, and return to die in his native land. Mr. Bruckner, our surviving Missionary there, has deeply felt these bereaving Providences, but steadily perseveres in his efforts to make known to these poor benighted heathen and bigoted Musselmans, the way of salvation. Besides the translation of the New Testament, which, it appears, has advanced to the end of Colossians, he is constantly engaged in visiting the surrounding villages, to converse with the inhabitants. We have lately received his Journals for June, July, and August last, which furnish some interesting particulars respecting these labours. Our readers will kindly make allowance for Mr. Bruckner's want of thorough acquaintance with our English idioms.

July 4.—The other day I went to the town of the Chinese, among whom I had formerly distributed a number of books; such as New Testament Tracts, Catechisms, &c. I went into several houses, to have conversation with them on religion. I came to some place where I heard dreadful groanings, like a person under the heaviest burden of affliction; but those who were near to it, were not at all concerned about it. I asked them what it was; and was informed that there was a dead person in the house, who was bewailed by those groans. I embraced the opportu-

\* Syria.

† Egypt.

nity to remind them of their own death; but as this matter did not seem worth their attention, I began to speak about the resurrection of the dead. This was matter of laughter for such wise people as they imagined themselves to be. I asked them whether they thought it impossible for such a mighty God, who had made heaven and earth, and all in it, to raise the bodies of the dead. By this they were quite silenced. I spoke farther on the Gospel truths to them, and they seemed to listen with attention. Shortly after, I went into some Javanese village. The head man of it appeared soon to bid me welcome. I soon began to turn the conversation on religion, especially as I observed his fasting. I soon came with him on Jesus Christ, and the redemption by him. I asked him whether he and his people would like to know and hear something more of the Gospel. He told me, that old and steady people did not like to hear of Jesus; yet I did not hesitate to tell him who Jesus was, and that salvation was to be had in no other than alone in him; yet he took all I mentioned to him in good humour.

A short time ago I went up the country, about three miles distant. Entering a small village, I met several persons. I began immediately to address them on the subject of religion; this seemed rather strange to them, that a European should have such a discourse to them. They listened with so much attention, as if they would swallow my words. I told them, that God thus loved the world, that he had given his only begotten Son, &c. &c. By and by arrived a Chinaman, who lived in the same village, who by his always living among the Javans, had some clear notions about the only and true God; neither did he seem to be guilty of idolatry. I spoke especially to him of the way of salvation by Jesus Christ: all was new and strange to him, and matter of astonishment. He asked me several questions in the presence of the others, which I answered and resolved to him with the greater pleasure, as I saw their attention. Night drawing near, I was obliged to bid them farewell for the present; they thanked me very heartily for the conversation with them.

Further: I went into another village in the neighbourhood of Samarang; after conversing with a man who seemed to be very rigid in his religious tenets, I went farther on to some other house. There I found a man, who listened very attentive to that I told him of God's way of saving sinners who believe in Jesus. As he was a Musselman, he had certainly heard of Jesus's name; but that remission of sin and God's grace were obtained by faith in

him, was strange matter to him. He expressed himself, that he felt the truth in his heart of that I had told him, that he was willing to follow my words, and very anxious to know more about it. Knowing these eastern deceitful assertions, I reminded him of God's omniscience, who penetrated, with his all-seeing eye into our hearts, and that the sincerity of our hearts was very pleasing to him. He asked me several things about his religious ceremonies, such as fasting, (which he just kept,) &c. which I answered with the utmost caution, not to give any offence or raise prejudice, told him merely, that it hardly could be called fasting to abstain from food and sleep at day, time, and to indulge at night as much as they liked. I visited him shortly after a second time, though he did not appear so anxious to me as the first time about the way of salvation; yet he maintained that he was very willing to listen, approving at the same time all I said to him.

Another day I went to some village, where I intended to converse with the inhabitants on the Gospel. After they had related to me a number of things respecting their lands and houses, &c. I told them that it was not merely necessary to care for the body, but especially for the soul; and in order to bring it more home upon them, and to introduce the Gospel to them, I asked what they thought would become of their souls hereafter. They replied, this question was too deep for them, as they never had troubled their minds with such things. I expressed that I pitied them very much. In the mean time some had gone to call the priest of the village, who soon arrived: he was an old venerable looking man. I asked him whether he could read and write? He replied, he could read a little, but write he could not. I entered in a conversation with him on religion, in the presence of the people, who were staring at us, as if they heard something quite new. I spent a very pleasant hour with them. I hope to visit them as often I can. I must observe that the people higher up the country are far less acquainted with the particular tenets of the Mahometan religion, though they are called Musselmans, than the people along the sea-shore, and are therefore the fittest subjects for the Gospel, as their prejudices are less. Thus I might entertain you with a number of things of that kind; but I fear I have been already too prolix.

On Sundays I have regular preaching in Malay to a few poor people, who profess themselves Christians. Though I see that the number of hearers does not increase, I will not give it up as long as there are two or three. An old man amongst them,

who had regularly attended, was sick, that he could not come; I visited him in his house, reminding him that of which I had spoken repeatedly to them, namely, of our salvation in Jesus Christ, as we were all miserable and lost sinners without him. He replied to me with tears in his eyes, that he was *no sinner*. You may suppose that I would rather have heard such a language with tears without that *no*. Though I suppose he had lived all his life-time in whoredom, he was still so self-righteous. I asked him whether he was not called a Christian. Yes, he said. Now, I said, if you, being called a Christian, have not loved Jesus Christ with all your heart, and expressed this love by living according to his precepts, then you are a great sinner, though you, perhaps, have not committed murder and theft. This put him to silence. After recommending him to think about these things I had spoken to him about, and to pray to God for light and assistance, I left him this time.

With my attempt of translating the New Testament into Javanese, I am come to the end of Paul's Epistle to the Colossians. I have also begun the revision of the Gospel of Matthew, to adapt it more for the use of the natives. I wish some part of it could be printed for the distribution among the Javans; but before this can be done some time will elapse, as the types not yet have been cut. I had lately a short visit by Mr. Ward from Bencoolen, and he has taken several copies of the Javanese character with him in order to cut them there in case the Society at home have not yet done any thing in it. I suppose that work could be done in Bencoolen as well and even as cheap as at home, provided Mr. Ward is supplied with materials for it; these I think he has requested from the Society. I hope his request may be granted, that we might get a fount of Javanese types; though it is doubtful whether a printing-press will here be permitted, as my request to government for it has not yet been answered.

### SUMATRA.

THE expectation expressed in our last Number, has been realized, and we have now the pleasure of laying before our readers a connected statement of the proceedings of our friends on this island, from the period of their leaving St. Helena, till the month of October last.

*A joint Letter from Messrs. Evans and Burton, to the Committee, dated Bencoolen, June 24, gives the following Account of their arrival.*

You are, no doubt, acquainted with every thing necessary to be communicated relative to our voyage as far as St. Helena, through the medium of letters addressed by us to Dr. Ryland and Mr. Dyer. It now remains for us to inform you, that we sailed from that port the 12th of April, after having experienced great kindness from several of the inhabitants, especially Mr. and Mrs. Vernon. Our passage from St. Helena to Bencoolen has been very pleasant, though somewhat longer than we expected: but in taking a retrospect of the manner in which we spent the time, we hope it was not altogether lost. Through the tender mercy of our heavenly Father the health of our dear wives was much better than during the former part of our voyage, so that we had more time at our disposal. This was principally employed in going among the sailors—talking to them respecting their eternal interests, and distributing tracts—and teaching in our cabins those who could not read. There were not, we believe, more than three or four unable to read that did not come to be instructed, and two of these were foreigners, who could read the Word of God in their own language, but had it not. We have the satisfaction to state, that the progress made by these men was pleasing and rapid; and we have the authority of some of the officers to say, that there was an evident alteration in their deportment; and from our own observation we can assert, that reading the Bible and religious books was much more frequent, and swearing much less common throughout the ship's company. We wish it were in our power to say more than this, but it is not, though of some we would fain hope well. The respect and kindness of the captain and officers were uniform through the voyage; and from two gentlemen in the civil department of the company's service, who were passengers from St. Helena, we received much friendly attention.

We came to an anchor in Bencoolen roads the 9th inst. and by a boat which came on shore the same afternoon, sent our letters of introduction to the Governor and the Rev. Mr. Winter (the Chaplain), but were disappointed in hearing that Mr. Ward was not here. The next morning we received an intimation from Sir T. S. Raffles, that he would be glad to see us on shore as early as convenient, assuring us that preparation was made for our immediate accommodation. Shortly after, Mr. Winter came on board to see us and invite us to his house, until we

could comfortably remove to a permanent residence. He informed us that Mr. Ward had left for Batavia several months ago, with the intention of returning very soon, but that nothing had been heard of him since; that he had purchased a large house before his departure with a view to a Mission establishment; that the press was there, and that the Governor had given directions for the house to be prepared for our reception.

We all left the ship with Mr. Winter as soon as our baggage could be got ready, and landed about four o'clock, when we proceeded to his house, where we met with the truest hospitality, and received the kindest and most christian attentions from himself and Mrs. W.

On the morning of Monday, the 12th inst. we accompanied Mr. Winter to Government House, when he introduced us to Sir T. S. Raffles, with whom we had a short, but pleasant, interview. He received us in the most friendly manner; welcomed us to the settlement, and told us our exertions were much needed; that there was a wide field of usefulness open before us, and that he would facilitate our endeavours as much as possible.

We have seen Sir Stamford twice since we first waited upon him; and understanding that Mr. Ward had written to England by his request, respecting Missionaries for this place, and being informed that he said one would be sufficient, we ventured to ask the opinion of his Excellency, under an apprehension that we might receive instructions to separate. We were induced to do this to prevent incurring any unnecessary expence in our establishment. He was pleased to express a hope that neither of us would remove, and said he had written to Dr. Ryland, requesting him to send as many

as he could; adding, that there should not be less than two or three at any place to render their labours effective, much less at Sumatra, where there are no fewer than three millions of souls perishing in the vortex of ignorance and misery, while none of them are stringly prejudiced in favour of their false religion, and by far the greater part of them entirely destitute of all ideas respecting any. He informed us, that the inhabitants of a small island near the coast, called Pulo Nias, to the number of a hundred thousand, had very recently sent to him to inquire of what religion they should be. He referred us to the Native School already established here, in which eighty children are instructed in reading and writing the Malayan language, and said he wished them to be universal in the island. In fact, Gentlemen, the prospect he opened before us, and the work which he laid out for us to do, were such as gladdened our hearts, and would, we hope, those of any Missionaries of Jesus Christ.

With respect to the climate, it is certainly as healthy as any in India; and though Fort Marlbro' lies low and near the sea, it is continually refreshed by the sea and land breezes, which render the heat very tolerable in the house during the day, and out of doors it is quite pleasant in the morning and evening.

Our brethren then proceed to express their concern at finding that every article of provision and wearing apparel is exorbitantly dear, and to suggest that the expence might be considerably lessened, by occasional supplies being sent out from this country.

(To be continued.)

Contributions to the Baptist Missionary Society, from February 1, to March 14, 1821,  
(not including individual Subscriptions.)

| FOR THE MISSION.  |       | £   | s. | d. |
|---|-------|-----|----|----|
| Little Wild-street, Female Auxiliary Society, by Miss Gale                        | ..... | 16  | 9  | 1  |
| Aillie-Street, Female Auxiliary Society, by Rev. W. Shenstone                     | ..... | 5   | 0  | 0  |
| Kent Auxiliary Society, by T. Brindley, Esq. Treasurer                            | ..... | 81  | 11 | 6  |
| Worsted, Collection, by Rev. R. Clark   | ..... | 18  | 18 | 9  |
| Northern District of the South East Welsh Baptist Association, by Rev. John Evans | ..... | 10  | 14 | 0  |
| Newcastle Auxiliary Society, by Mr. J. L. Angus                                   | ..... | 156 | 4  | 9  |
| Hemel Hempstead, Female Auxiliary Society, by Rev. J. Clark                       | ..... | 10  | 12 | 2  |
| Clapton, Pædobaptist Friends at, by Mr. S. Conder                                 | ..... | 4   | 4  | 0  |
| Shipley, Subscriptions, by Rev. I. Mann   | ..... | 7   | 10 | 6  |
| Dunfermline, N. B. Ditto by Mr. Dewar   | ..... | 6   | 18 | 6  |
| Lyndhurst, Collection, by Rev. J. Saffery   | ..... | 4   | 4  | 3  |
| Frenchmore, Ditto by Ditto  | ..... | 1   | 17 | 6  |
| Produce of 100 Pocket Books, presented by a Female Friend in Ireland              | ..... | 11  | 11 | 3  |
| Sussex, Baptist Association, by Mr. Dicker  | ..... | 5   | 0  | 0  |
| William Baldock, Esq. Mallings, near Lewes  | ..... | 5   | 5  | 0  |

## FOR NATIVE SCHOOLS.

|   |        |          |         |
|---|--------|----------|---------|
| Lyme, Half-years Subscription, for a Female Hindoo School, on the<br>British and Foreign System, conducted by Mrs. Rowe,<br>at Digah..... | 7 10 0 | } 10 0 0 | £ s. d. |
| A Friend.....   | 2 10 0 |          |         |

## EXTRA COLLECTIONS AND DONATIONS.

|  |         |   |           |
|--|---------|---|-----------|
| Lion-street, Walworth, Rev.<br>John Chin.....  | 9 6 4½  | Rye.....  | 11 0 0    |
| Eagle-street, Rev. Joseph Ivimey,<br>Two-thirds of a Collection,<br>one-third being appropri-<br>ated to the Irish Society | 20 16 0 | Sandhurst.....  | 11 14 7½  |
| Addition to the Collection at<br>Barton-street, by Rev. John<br>Edwards.....   | 0 12 0  | Smarden, Mr. Coppins..                                      | 5 0 0     |
| John Gurney, Esq.....  | 10 10 0 | Ditto, Bell Chapel...                                       | 2 4 6     |
| William Sabine, Esq. <i>Islington</i>  | 10 10 0 | St. Peter's.....  | 5 0 1     |
| Joseph Bradney, Esq. <i>Clapham</i>  | 10 10 0 | Tenterden.....  | 6 6 0     |
| E. C. <i>Enfield</i> .....   | 15 0 0  | Wadhurst.....   | 2 5 0     |
| Mr. John Cowell, <i>Ware</i> .....   | 5 0 0   |   | 158 14 1½ |
| Bromsgrove, Collections, by<br>Messrs. Scroton & Thomas  | 9 0 0   | West Kent, by Rev. G. Atkinson, J. Exall,<br>and W. Groser: |           |
| Newark, Collection, (with Sub-<br>scriptions, £3 1s.).....   | 12 13 6 | Bessels Green.....  | 12 0 0    |
| East Kent, by Rev. W. Giles & T. Shirley:  |         | Boro Green.....   | 2 8 1     |
| Ashford.....   | 8 10 7  | Chatham.....  | 40 5 0    |
| Bethersden.....  | 3 10 0  | Crayford.....   | 5 0 0     |
| Broadstairs.....   | 7 1 0   | Dartford.....   | 8 17 0    |
| Canterbury.....  | 16 19 0 | Eynsford and Foot's Cray                                    | 33 0 4    |
| Cranbrook.....   | 9 3 4   | Greenwich and Deptford                                      | 29 7 0    |
| Deal.....  | 6 2 6   | Lenham.....   | 4 2 0     |
| Dover.....   | 5 10 0  | Lesness Heath.....  | 3 0 0     |
| Eyethorn.....  | 13 0 6  | Maidstone.....  | 20 8 0    |
| Folkstone.....   | 6 0 0   | Milton.....   | 3 0 0     |
| Lamberhurst.....   | 6 6 4   | Queenborough.....   | 3 2 4     |
| Marden.....  | 6 5 8   | *Sevenoaks.....   | 20 2 6    |
| Margate.....   | 17 0 0  | Ditto, General Baptists                                     | 2 3 10    |
| Ditto, Gleanings by Mrs.<br>Atkinson.....  | 5 0 0   | Sheerness.....  | 9 3 2½    |
| Ramsgate.....  | 4 15 0  | Tonbridge.....  | 1 5 0     |
|  |         | Tonbridge Wells.....  | 10 0 7½   |
|  |         | Woolwich.....   | 12 0 2½   |
|  |         | West Kent.....  | 219 5 1½  |
|  |         | East Kent.....  | 158 14 1½ |
|  |         | Total for Kent..  | 377 19 3  |

\* This sum was noticed in the Herald for last month, but forms a part of the money collected in the County on this occasion.

\*\* We are obliged to content ourselves, for the present, with the above general notice of these very liberal Collections. The names of individual Subscribers will duly appear in the next Annual Report.

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mrs. Westland, of Boston, for nine Volumes of the Baptist Magazine, and Vol. II. of the Periodical Accounts, conveyed by Mr. S. Marston.

Our friends in North Wilts and Gloucestershire are respectfully informed, that the Collections made by Mr. Saffery, a few months ago, are included in the amount published in the last Herald, as received from the Hants and Wilts Society. In future, it is intended to acknowledge the Collections as they respectively come to hand.

The donation of £10, entered last month, as from a Friend by Dr. Stuart, was presented, as we have since been informed, by Mr. Paxton, Berwick on Tweed. The Subscription accompanying it will be duly noticed in the Report.

The Editor gratefully acknowledges the kindness of several friends in different parts of the Country, who have furnished him with copies of No. VIII. of the Periodical Accounts, in consequence of the notice in the last Herald. He begs, at the same time, to repeat his request, that letters on Mission business may be addressed, not to his residence at Battersea, but to the Society's House, 9, Wardrobe-place, Doctors' commons.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### BEDFORDSHIRE.

ACCORDING to the notice which appeared in our Number for March, a meeting was held at the Old Meeting house, Bedford, on Wednesday, the 21st of March, to form an Auxiliary Missionary Society for the County.

In the morning of that day, after prayer by the Rev. John Dyer, Secretary of the Baptist Missionary Society, an excellent discourse was preached by the Rev. Robert Hall of Leicester, from John i. 35, 36, *Again the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God!* Mr. Hall also closed the service in prayer.

Met again in the afternoon, when the Society was formed, not exclusively in aid of any one denomination, but on the catholic principle which has, for many years, been adopted by our brethren in this county, in promoting itinerant labours in their own neighbourhood. To secure, however, to every contributor, the most entire freedom of choice as to the appropriation of his contribution, it is judiciously enacted, by one of the rules, that, on the payment of each subscription and collection, it shall be distinctly specified to which of the various Missionary Institutions the same shall be applied. At this meeting the chair was ably filled by John Foster, Esq. of Biggleswade; and the various resolutions were moved and seconded by the following ministers: the Rev. W. Anderson of Dunstable, Hillyard of Bedford, Morall of St. Neots, Simmonds of Olney, Bull of Newport Pagnel, Knight of Great Staughton, Dyer of

Battersea, Hobson of Maldon, Cuttriss of Ridgmount, Seckerson (Wesleyan) of Bedford, Manning of Gamlingay, Hindes of Sharnbrook, Hemming of Kimbolton, West of Harrold, Daniel of Luton, Anthony of Bedford, and Middleditch of Biggleswade.

The worthy Chairman was requested to accept the office of Treasurer to the Society, and Messrs. Hillyard and Middleditch were appointed Secretaries.

The evening service was commenced in prayer by the Rev. A. B. Seckerson, of the Wesleyan denomination, after which a very appropriate sermon was delivered by the Rev. S. Hillyard, minister of the place, from Psalm xcvi. 10—13, *Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth.* Rev. E. Daniel concluded in prayer.

We believe that we express the general sentiment when we say that the whole of these services were, in a high degree, pleasing and edifying; and calculated, under a divine blessing, to diffuse a lively interest in the sacred cause they were designed to promote. Several of the ministering brethren, with a frankness which did them honour, acknowledged that they had not been sufficiently attentive to the claims of the heathen world, and avowed their determination to aid the Society to the utmost of their power. Besides several handsome subscriptions and donations, the sum of £42 7s. was collected at the doors; which was presented to the Baptist Missionary Society, in kind consideration of the present low state of its funds.

## REV. MR. WARD.

WE feel great pleasure in announcing that Mr. Ward arrived safely at Liverpool on Saturday evening, the 14th inst. (April), after a passage of nineteen days from New York. The friends of religion in the United States have shewn him great kindness, and contributed about 8000 dollars towards the College at Serampore. Mr. Ward was mercifully preserved in good health, though, at one period, the cold was so intense as to freeze his breath on his pillow. It is his intention, without delay, to make the necessary arrangements for returning to Bengal with Mrs. Marshman and her family; and it is probable that they will leave England some time in the month of June.

OUR readers will observe with pleasure, that the Society has been aided by some very liberal donations in the course of last month; and among these, they will notice, with peculiar gratification, the generous contributions of some distinguished members of the established Church. It is merely an act of justice to state, that the condescending kindness and promptitude with which the application of the Secretary was honoured by the individuals alluded to, added not a little to the value of their donations.

### Foreign Intelligence.

#### SERAMPORE.

FROM his early years the venerable Dr. Carey has been strongly attached to the cultivation of a garden, and, since his residence in India, is well known to have acquired considerable ce-

lebrity as a botanist. By the following extract from a recent communication to Dr. Ryland, (23d of October last,) it will be seen that his fondness for this pleasing branch of science has led to results, which will probably promote, in no small degree, the future welfare of the inhabitants of India.

"I bless God, I am as healthy as I ever remember to have been. I have for some time back had much at heart the formation of an Agricultural Society in India. Some months ago I had a conversation with Lady Hastings on the subject, who encouraged me to make an attempt; in consequence of which I published a prospectus, and circulated it throughout India. The result is, that on the 14th of September, an Agricultural and Horticultural Society was formed, which consists already of about fifty members. By desire of the Society I wrote to Lord Hastings, requesting him to become its Patron, to which he acceded. Several of the most opulent natives have joined it; and I hope it will ultimately be of great benefit to the country, and contribute to prepare its inhabitants for the time when 'they shall beat their swords into plowshares, and their spears into pruninghooks.'"

THE following interesting account of the progress of the College at Serampore is extracted from a Letter, lately received from Dr. Marshman, by a Gentleman in Liverpool,

"The College is in an advancing state, and we have strong reason to hope it will prove an extensive blessing to the cause of God in India. The buildings appear to us a most important part, as without them a single step cannot be taken in a place where there are none to be hired for the purpose as in England; and when these are completed I have little doubt that the College will be fully supported. We have been hitherto exceedingly favoured of Providence in the steps we have taken herein. We have been enabled, by purchasing five or six parcels of ground, to obtain confessedly the best situation for the College in the Presidency of Fort William, and perhaps in India, when the retired situation of Serampore, and yet its vicinity to the capital, are considered. It is a fine open spot on the banks of the river, and precisely opposite the country residence of the Governor General of In-

gia, from which the river parts it, which is there about 600 yards wide. But what renders it of the greatest value to us is, that it is contiguous to the premises on which we live, so that the thorough and perpetual superintendance of the College is thereby secured, it being improbable that an institution, in which we so much delight, should not be watchfully superintended when it is next door to us. On this spot it appeared desirable to erect a building sufficiently spacious to contain the natives, who will naturally assemble there from all parts of the country, when the examinations and disputations are held in their own language, a measure which will carry the savour of the truths discussed there from year to year throughout the country. On this, therefore, we have nearly completed a building which contains a library and museum below, a hall for examination, &c. above, and a suite of rooms above and below on each side, amounting to twelve, six on each side. The hall, above which is the chief room, will be 66 feet wide, and 95 long, terminating in a bow of a semicircular form, 31 feet in diameter, and having seven windows to throw light through the hall. These windows terminate in a semicircle, and are 15 feet in height. The hall will be supported by two rows of pillars of the Ionic order. The extent of the front is 131 feet, the plinth is 4 feet, the library 20 in height, and the hall will be 24. The whole height will be nearly 60 feet. The entrance will contain a veranda, supported by six pillars of the Doric order, 5 feet at the base. The number of doors and windows in the whole building will be 132; they are in general 12 feet by 5. The expense of this building, and suites of rooms separate from it for four professors, we intend to meet ourselves, unless prevented by the liberality of the public. We at first intended to devote thereto 20,000 rupees, but on carefully weighing the case, and the vast importance of the object to the enlightening of India, we determined, if it appeared necessary, to meet the whole, though it should be 80,000 or £10,000, which we expect will cover the whole of the buildings. After this, we trust the Lord will stir up the public to support it, and if not, bless and enable us to meet all deficiencies. The unoccupied rooms can be occupied by students till we can obtain four able professors. The whole of the College premises will, I think, include *eight acres*, which leaves abundant room for the erection of rooms for the students, numerous as they may be, and the principal buildings being finished, the cost of these will be a trifle."

"Our College will be open to all; and no Pædobaptist, or Episcopalian, or Calvinist, or Arminian, or even Roman Catholic will ever be constrained to attend a lecture which would offend his conscience. We humbly trust that it will be made a blessing to the cause; every pious youth, who can make known the truth in English, may here receive what instruction he needs; every pious Native youth, whose heart is toward the service of the sanctuary, will, we trust, be thoroughly furnished; every Native youth of talents, Christian by mere profession, may here receive that Indian classical education, which will raise him in literature above the generality of the Brahmans, while he is also instructed in the scriptures, and enable him to defend and do honour to Christianity, whether he serve society in a legal, medical, or literary capacity, or be engaged in commerce: and from all these we may reasonably hope, that a body of Native Translators will be formed, which will improve the Translations in their own languages, far beyond what any foreigner will soon be able to do; and, finally, every ingenuous heathen youth, who loves knowledge, and is able to support himself, may attend the lectures in the College, and live out of it, according to his own ideas of cast, as long as he complies with its rules in point of morality and diligent attendance. It is his business to guard his mind against that light which will shine around him on every side."

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## SUMATRA.

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(Continued from Page 183.)

**MESSRS. Evans and Burton, in a postscript to their letter, dated the 28th of June, add:**

"The above is a copy of a letter which we forwarded by the Honourable Company's ship London, which sailed on the morning of the 25th. The evening of the same day brought us the agreeable intelligence of the arrival of Mr. Ward, in a ship from Batavia. Since he has been on shore, we have been much occupied in consulting upon the best means of furthering our grand object. From a deliberate consideration of all the circumstances with which we are at present acquainted, it appears that the most probable means of promoting the Saviour's cause among the benighted inhabitants of this island, is the establishment of another station, at a little distance, upon the same side of the coast. This the Governor thinks very

desirable, and recommends Tapinuli or Natal, where there is immediate access to the Battas, a numerous set of people, and but little known; though from what information has been collected, their total ignorance, and abject condition, call loudly upon the benevolence of those who love the Redeemer. Brother Burton has expressed his willingness to attempt the arduous undertaking, should further inquiries encourage it, and we think the first expense will not be increased, while the plan of operations will be much enlarged; and we trust that the blessing of God upon our separate exertions, will render them, in the greatest possible degree, instrumental in acquainting the *wretched Sumatrans* with the blessed Jesus, who came into the world to save sinners. We most earnestly entreat your prayers to the Father of mercies, and God of all grace, that he will pour out upon us the influences of his Holy Spirit, that our hearts may be filled with love to him, and to the Saviour, and to immortal souls—that he will guide us in all our ways—that he will strengthen us in all our difficulties and in all our efforts, and that he will keep us from *all evil*.”

In a letter from Mr. N. Ward to Mr. Dyer, dated June 28, he specifies a variety of employment for the printing press, which he has in prospect, not merely for Sumatra, but for our Missionaries in Java also. The request with which he closes this communication is one in which, we believe, every pious Missionary will unite:—

“And now, my dear Sir, pray for us. We are placed in a land where all around tends to freeze the affections, to destroy spirituality, to deceive the mind, to separate us from our God. May the Spirit of the Lord move upon the face of the great chaotic deep in these parts, and breathe into it the breathe of eternal life!”

The Committee have further been gratified by a communication from his Excellency Sir T. S. Raffles, dated July 17, 1820, the sentiments of which are so honourable, both to the distinguished writer, and to the Missionaries, that we cannot forbear inserting an extract.

“It affords me much gratification to find, that the Society has directed its attention to this hitherto untrodden field, and

selected Missionaries, whose habits, manners, and education, peculiarly qualify them to do credit to the cause, and to fulfil the expectations of those who selected them. They are the first Missionaries who have trod on Sumatran ground; and if they do not do much themselves, they will doubtless pave the way for others. The Society must not expect immediate results: the general standard of society on this island is too low to admit of rapid advancement; but they will be able to give you much valuable and highly-interesting information, and to train up the rising generation in habits of humility and discipline.

“Mr. and Mrs. Evans, with the assistance of Mr. Ward, propose the establishment of a seminary at Marlborough; and I have been happy to aid the undertaking, by transferring to them the children of our free school. On this point they will doubtless be able to inform you more fully themselves. Mr. Ward proposes to retain the press, in the hope that it may eventually contribute to assist the funds of the Mission.

“Mr. Burton purposes proceeding to the Northward, and establishing himself in the Batta Country, where an entirely new and peculiarly interesting prospect will lie before him. I do not estimate the population of these people at much less than a million. Pulo Nias, an island containing a very extensive population, and lying off the west coast of Sumatra, will also attract his attention. None of these people have yet embraced Mahometanism, neither are they Hindoos; and it is doubtful if they have any religion at all.

“I hope the Society will not think of withdrawing either of these useful men from Sumatra; the field is sufficiently extensive for many more. and though their progress may be slow at first, it may be expected to increase in an accelerated ratio as they proceed. If they do not do much, it will be owing to the want of further aid, and not the want of subjects to work upon.

“I beg the Society will be assured, that I shall be most happy to extend to these gentlemen, and to the views of the Society in general, the full measure of my patronage and support: convinced of the high importance of the cause in which they are engaged, and of the benefits of their labours in promoting civilization, and extending the sphere of useful knowledge.”

We have been favoured with the perusal of another letter from Governor Raffles to a friend in England, written on the same day, which contains some further

intelligence respecting the people among whom Mr. Burton proposes to reside. After mentioning Mr. Burton's intention, he proceeds :

"The field for his exertions is new and interesting, and I hope he will have energy and courage enough to explore it. The world knows so little of these people, and their habits and customs are so peculiar, that all the information he collects will be useful. You are of course aware that they are Cannibals. The population of the Batta country does not fall short of a million, and throughout the country it is the invariable law, not only that prisoners taken in war should be eaten, but that capital punishment should also be inflicted for the five great crimes, by eating the prisoner ALIVE. You may rely upon the fact, that eating alive is as common with them as hanging in England. I have lately passed some part of my time in this part of the country, and can vouch for the correctness of what I state."

Are not "*the dark places of the earth full of the habitations of cruelty?*"

On the 27th of the same month (July,) Mr. Evans writes Dr. Ryland; and, after adverting to the proposal of establishing a new station in the northern part of the island, he mentions that, with a view of lightening the expenses of the Mission, he and Mr. Ward had acceded to a plan, kindly suggested by the Governor, to establish a seminary at Bencoolen; and that the pupils of an Orphan School, previously established, were to be transferred to their care. He adds, that they intended to procure a young man from Bengal as an assistant, in order that this new engagement may not interfere with the time sacred to employment more directly of a missionary nature.

Mr. Burton's letter to Mr. Dyer, after they had resolved on the important step of a removal, presents an interesting specimen of a Missionary taking up his cross to follow the Redeemer.

"When Sir Thomas mentioned that

there was no medical man at either of the stations, it seemed at once to put a total negative upon the removal of either brother Evans or myself, and of course brother (Nathaniel) Ward could not leave the press. But, after thinking the subject over last evening, my dear Mary and I came to the resolution to offer ourselves as Missionaries to the poor Battas, if the other brethren approved of our going. We proposed it to them this morning, and all are of opinion that it appears the most effectual measure that can be adopted for the furtherance of the great object of our Mission. We have therefore determined, in the strength of our Divine Master, to devote ourselves to it. We shall certainly have some difficulties to encounter, and much self-denial to practise, in a country where the inhabitants are Cannibals, and where our intercourse with European society will most probably be limited to one or two individuals; but we trust that He who has hitherto made 'darkness light before us, crooked things straight, and rough places smooth,' will not fail us in attempting to give the words of eternal life to those who are perishing for lack of knowledge; but, on the contrary, while humbly dependent on his aid, 'will supply all our need according to his riches in glory by Christ Jesus.'

"Did our friends know how much humility, zeal, knowledge, love, wisdom, and devotedness of heart, are essential to form a good Missionary of Jesus Christ, they would ever bear us on their hearts with great affection at a throne of grace."

Of the interruption which took place, subsequently, in consequence of Mr. Burton's dangerous illness, our readers have already been informed. He had, however, so far recovered, as to be able, on the 29th of September, to sail for Tappanooli and Natal, with a view to discover which would be the more eligible station of the two. We shall look for further information with much anxiety.

#### KINGSTON.

THE Herald for December last contained some accounts of the large additions made to the church in this place. In answer to some inquiries respecting the statements that are given by these converts, when applying for the

privileges of Christian communion, Mr. Coultart says :

" Their words are few in general ; their looks and gestures, which give great effect, without art or design, must be wanting in any relation given you : and if their own expressive language be conveyed to you, you might try to make the Chinese understood with as much effect.

" I asked a female negro whether she felt any sin, now her heart was changed. Her reply was, ' It trouble me too much—it tick to me, Massa, as close as de clothes to me back.' To another poor woman, who was complaining much of the discouragements she meets with, I said, ' Well, how do you think to get through them all to heaven ? You say, you are weak.' ' Yes, me weak for true, Massa—but me hang on him arm—Jesus can help—an, Massa, him promise.' "

In a letter, dated 10th of October, Mr. Coultart gives the following account of a visit he had recently paid, in consequence of a pressing invitation, to a friend in the parish of Manchineel.

" Manchineel is sixty-three long miles from Kingston. The road is remarkably rough, and in many parts interestingly dangerous to a good and well mounted rider. The passes in Jamaica must be much like those in Scotland, which Sir Walter Scott so interestingly describes. The way I travelled commands, at irregular distances, an extensive view of the sea, with a variety of bays and ports, which contain but few English vessels at this season of the year. The estates are numerous, and the cane fields rich in their appearance, as the time of harvest is near. I had for miles of my way, not more than a few inches to spare between me and a precipice of five hundred feet ! Towards the interior the view is, in general, very limited, though at intervals the most varied and delightful prospects start upon you. I should think that the aspect in general of this country, is the most original and striking of any in the world.

" Set out on Friday from Yallahs, twenty miles from Kingston, which I rode on the Thursday evening. Reached Morant Bay on the same morning, about six, and remained there during the heat of the day. This place is pleasantly situated, and has a small fort, with guns of very heavy calibre. Port Morant is the next place of any consequence ; has but few houses compared with the latter, and no chapel or church near, that I could hear of. Bath is the next stage ; but though a neat

and elegant little village, has no place for the accommodation of travellers. I could not beg nor buy food for my horses, (for I was obliged to borrow a horse in addition to my own, for the heavy journey.) Had no time to look at the springs which have given such celebrity to this village. The cotton trees about this place seemed decorated with ten thousand living lamps, perpetually shifting their position, and now and then dancing, in fairy-like confusion, among the thick green foliage. A stranger, brought from your side of the Atlantic, not having heard of these earthly luminaries, might have deemed himself travelling among the stars. The way to catch as many as you please, is to take a fiery stick, and blow upon it, making a kind of intermitting light, like that which the flies themselves keep up. By the time I had reached the top of a very high mountain, at the most easterly part of the island, the sun was just rising, amidst the inexpressible grandeur of a Western sky, and illuminating with his first rays the unbroken bosom of the sea. Whilst waiting beneath a tree, to shelter myself a little from a heavy shower, I saw, to my great astonishment, a company of those beetles called Hercules, rolling some ponderous balls of goats' dung before them up the hill. The rapidity of their march is amazing, considering the large size of the ball they rolled on before them, and the clay too it had accumulated in passing over the wet ground. I arrived at Miss C.'s to breakfast, the termination of my journey, and truly a fatiguing one. You will, perhaps, think a journey of that distance may be undertaken often, until I inform you that it took me nearly three days, and cost me for tea, with bad bread and butter, and bed, £1 2s. 1d. ; for breakfast next morning for myself and boy, 13s. 4d ; grass and corn for horses, 10s. They charge at the rate of a penny per pound for green wet grass, and 10d. per quart for corn. Dinner for myself and boy, £1 13s. 4d. ; and for horses, 11s. 8d. &c. ; but the poor people I went to visit, were so generous, as to make the lady of the house in which I stopped, slip sufficient to pay my expences into the portmanteau."

### SPANISH TOWN.

WE have had several letters from our friend Mr. Godden, and are concerned to state that his eyes continue still in a very weak state. He has been kindly invited to spend a little time at the

residence of a friend, who lives in the country, about sixteen miles from Spanish-town, and he purposes to accept it. He mentions one anecdote, which affords an affecting proof of the strong attachment felt by the negro Christians towards their instructors.

"In the night of the fire, a poor young

woman, a slave, whom I had previously baptized, exerted herself much in carrying water from the river, &c. and when nearly exhausted, she inquired of the by-standers, 'Where my minister?' A person answered, 'He is burnt in his bed.' The poor thing inquiring, fell down, and expired immediately, without uttering another word. She was a good woman; I rejoice in the hope of meeting her in bliss."

*Contributions to the Baptist Missionary Society, from March 14, to April 14, 1821.  
(not including Individual Subscriptions.)*

| FOR THE MISSION.  |          | £   | s. | d. |   |
|---|----------|-----|----|----|---|
| Penzance, "School Union Missionary Society," by the Young Gentlemen of Mr. Spasshatt's Academy.....         |          | 1   | 6  | 8  |   |
| Paulton, Penny Society, by Rev. Mr. Townsend.....   |          | 8   | 10 | 0  |   |
| Keynsham, Collection, &c. by Rev. James Ayres.....  |          | 10  | 0  | 0  |   |
| Jersey, by Rev. Thomas Jarvis,<br>St. John's, Rev. J. De Grouchy.....                                       | £2       | 15  | 0  |    |   |
| Longville, Rev. John Cane.....  |          | 1   | 12 | 0  |   |
| Albion Chapel, St. Helier's, Rev. R. Oxlad.....   |          | 6   | 13 | 0  |   |
|   |          |     | 11 | 0  | 0 |
| One-thirteenth Share of the Residue of the Estate of the late George Creed, Esq. by Thomas Wilson, Esq..... |          | 8   | 13 | 9  |   |
| Tewksbury, a Friend, by Rev. Dr. Trotman.....   | Donation | 5   | 0  | 0  |   |
| Hitchin, collected by Miss Bradley.....   |          | 8   | 0  | 0  |   |
| Norwich, by Rev. Joseph Kinghorn.....   |          | 17  | 17 | 7  |   |
| Derby, Penny-a-week Society, &c. by Rev. C. Birt.....   |          | 7   | 15 | 6  |   |
| Birmingham, Collections and Subscriptions, by Mr. King.....   |          | 182 | 9  | 7½ |   |
| Rugby, Female Penny Society, by Rev. E. Fall.....   |          | 6   | 12 | 0  |   |

#### FOR THE TRANSLATIONS.

|  |     |   |   |
|--|-----|---|---|
| Donation from the Netherlands Bible Society, by Mr. Jacob Dankerts, Amsterdam, 4000 guilders, or sterling..... | 321 | 5 | 9 |
| Stirling, North Britain, Female Bible Society.....   | 13  | 0 | 0 |

#### FOR THE SCHOOLS.

|   |    |   |   |
|---|----|---|---|
| Ladies' Society, Liverpool, for a fourth Female School in India, to be under the Direction of Mr. W. H. Pearce..... | 15 | 0 | 0 |
|---|----|---|---|

#### EXTRA COLLECTIONS AND DONATIONS.

|   |    |    |   |
|---|----|----|---|
| Shouldham street, Mary-le-bone, Rev. John George..... | 8  | 10 | 0 |
| Dean-street, J. M. Cramp.....                         | 10 | 18 | 1 |
| Church-street, Blackfriars, James Upton.....          | 15 | 0  | 0 |

|   |     |    |   |
|---|-----|----|---|
| Hon. and Rt. Rev. the LORD BISHOP of DURHAM, by Rev. J. Dyer..... | 59  | 10 | 0 |
| Right Hon. Earl Spencer.....                                      | 50  | 0  | 0 |
| Right Hon. Nicholas Vansittart, M. P. ....                        | 50  | 0  | 0 |
| Miss Vansittart.....  | 20  | 0  | 0 |
| Hon. Thomas Windsor.....  | 10  | 10 | 0 |
| Mrs. Holland, Bristol.....  | 100 | 0  | 0 |
| Miss Lunell, Ditto.....   | 50  | 0  | 0 |
| Mrs. Coad, Camberwell.....  | 10  | 10 | 0 |
| Mr. John Martin, Chilton, near Hungerford, by Rev. T. Welsh.....  | 10  | 0  | 0 |

|   | £   | s. | d.        |
|---|-----|----|-----------|
| John Deacon, Esq. Clapham Common .....                          | 31  | 10 | 0         |
| — Gray, Esq. Clapham Road .....                                 | 5   | 0  | 0         |
| John Broadley Wilson, Esq. ....                                 | 100 | 0  | 0         |
| Thomas Key, Esq. Water Fulford, near York.....                  | 200 | 0  | 0         |
| Bedfordshire, by John Foster, Esq. Biggleswade,                 |     |    |           |
| Bedford, Collections and Donations.....                         | £63 | 2  | 0         |
| Biggleswade, Ditto Ditto .....                                  | 44  | 5  | 6         |
| Carlton, Friends at, by Rev. C. Vorley.....                     | 3   | 15 | 0         |
| Keysoe, Friends at.....   | 1   | 0  | 0         |
| Luton, Collection and Subscriptions, by Rev.<br>E. Daniel ..... | 29  | 0  | 6         |
| Sharnbrook, Collection, by Rev. Joseph Hindes                   | 2   | 1  | 1½        |
| Staughton, Rev. J. Knight and Friends.....                      | 5   | 11 | 0         |
|   |     |    | <hr/>     |
|   |     |    | 148 15 1½ |
| Hertfordshire, &c. by Rev. James Upton,                         |     |    |           |
| Ware .....  | 3   | 16 | 4         |
| Buntingford .....   | 5   | 1  | 8         |
| Royston.....  | 5   | 12 | 6         |
| Hertford.....   | 7   | 2  | 8         |
| Potter's Bar .....  | 2   | 0  | 3         |
| St. Alban's .....   | 6   | 2  | 6         |
| Tring .....   | 6   | 13 | 7½        |
| Chesham .....   | 19  | 2  | 0         |
| Chenies.....  | 2   | 7  | 6         |
|   |     |    | <hr/>     |
|   |     |    | 71 7 1    |

P.S. The Committee beg their friends in this district will accept their sincere thanks for the Christian kindness with which their brother Upton was received. Particulars of the above Collections, &c. will appear in the next Annual Report.

#### TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mr. J. L. Angus, Newcastle, for Dr. Gill's Exposition of the Bible, nine Vols. royal quarto; to Rev. Charles Whitfield, Hamsterly, for Poole's Synopsis, Poole's Annotations, Buxtorf's Hebrew Concordance, and other learned Works, for the College at Serampore; to Mrs. Buckley, Highgate, for Gell's Remains, folio; to Mr. James Rusher, Reading, for 500 Watts's First Catechism; and to Mr. R. Rhodes, Twyford, for seven Volumes of the Missionary Register. The kind Donation from W. N. Tweedmouth, was received in due course.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.



# Missionary Herald.

## BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement :

### TUESDAY, JUNE 19,

MORNING, 11.—A Meeting of the General Committee, at the Society's Rooms, 9, Wardrobe Place, Doctors' Commons.

### WEDNESDAY, JUNE 20,

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. THOMAS STEFFE CRISP, one of the Tutors of the Baptist Academy, Bristol.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. JOSEPH IVIMEY of London.

### THURSDAY, JUNE 21,

MORNING, 9.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held [See the Magazine List,] when the Report will be read, and the Annual Business of the Society transacted.

## Home Proceedings.

AUXILIARY MISSION SOCIETY,

FOR

Part of the Western District.

Tiverton, May 15, 1821.

DEAR SIR,

From the interest that was excited at the first Half-yearly Meeting of the above Society, it is with no ordinary pleasure I inform you, it was held in Taunton on Wednesday, April the 25th : a day that will be cherished in the affectionate remembrance of those that were present, as calling forth those enlightened and powerful sympathies, which the moral degradation of so large a portion of the human race required ; and as imparting a new and holy impulse to those sacred feelings

that intermingle themselves with the operations of truth. These delightful services were introduced on the preceding Tuesday evening, by the Rev. S. Kilpin of Exeter, in a very appropriate discourse, from John xvii. 20, *Neither pray I for these alone, but for them also which shall believe on me through their word.* The devotional parts of the service were conducted by the Rev. T. Claypole of Yeovil. and the Rev. J. Viney of Bridgewater.

Met the following day at eleven. The Rev. J. Baynes of Wellington commenced by reading and prayer ; the Rev. B. Thomas of Prescott followed with prayer ; after which, the Rev. Dr. Ryland, who kindly lent his assistance on this occasion, delivered an excellent sermon, from Psalm lxxii. 18, 19 ; the Rev. T. Golding of Poundsford Park, concluded in prayer. In the evening, the Society held a public meeting for business, which was numerously attended. After entreating the Divine benediction, the Rev. Dr. Ryland was

unanimously requested to take the chair. The business of the meeting was opened by the worthy chairman, who, in addressing the assembly in explanation of its object, gave a very luminous statement of the operations of the Parent Society, after which the Secretary read the Report. Various animated resolutions were successively moved, seconded, and carried unanimously, when the following ministers and gentlemen addressed the meeting in a very lively and interesting manner. The Rev. Messrs. Claypole, Buck, (Independent,) Baynes, Collier, (Wesleyan,) Kilpin, Viney, Humphry, Thomas, Horsey; Messrs. Wilkinson, Whitby, and Horsey, Junior.

We cannot but hope that this attempt to unite the churches in our own immediate neighbourhood, in the cause of Missions, will be accompanied with no less beneficial consequences to them, than we expect will rise from it in favour of more distant objects. The concentration of talent, of piety, and zeal, in a cause that blends itself with the purposes of God, the object of the Saviour's incarnation, and the future happiness of beings formed for eternal duration, cannot fail to give new energy to every amiable and holy principle. Warmed and animated by the benevolence of others, we shall carry into our own immediate connexions the fire that has been kindled in our own bosoms on these public occasions, and thus happily contribute to spread and perpetuate those sacred emotions that were drawn forth by the prospect of conveying light and life to the enslaved population of idolatrous India.

The contributions of this Auxiliary at large will be transmitted, as soon as fully completed, to the Treasurer of the Parent Society. I am,

Very respectfully yours,

JOHN SINGLETON.

### SERAMPORE COLLEGE.

From the Rev. W. Ward to the Rev. Mr. Dyer.

London, May 18, 1821.

MY DEAR BROTHER,

You will much oblige me by informing the friends of the Serampore College, through the Missionary Herald, that the monies collected by myself in England and Scotland for this Institution, amount to about £3,700. The English donations are about to be invested in the Government funds, in the names of Trustees resident in England; and the

Scotch donations will be carried by myself to India, and appropriated to the object for which they were granted, and the appropriation specifically accounted for. The sum since collected in the United States, amounting to nearly 10,000 dollars, I left, to be invested in the American funds, in the hands of Robert Ralston, Esq. Divie Bethune, Esq. Rev. Dr. Staughton, and Mr. W. Colgate. A list of the English donations is now in the press; and I hope that the Rev. Christopher Anderson, and James Deakin, Esq. will kindly publish those so generously contributed in Scotland. To James Douglas, Esq. for £500; to Mr. Butcher of Frome for £200; to an unknown gentleman in Scotland for £100; to J. Warner, Esq. of Edmonton, for £300, (to support a native preacher in the field for ever;) and to R. Davies, Esq. of Walthamstow, for £100; and to many other large contributors, as well as to every person bestowing smaller sums, I wish to convey my unfeigned thanks. The following donations have been recently received:

|                                     | £  | s. | d. |
|-------------------------------------|----|----|----|
| Mrs. W. B. Gurney                   | 10 | 10 | 0  |
| Mr. Martin                          | 5  | 0  | 0  |
| Miss Fox, Market Harborough         | 5  | 0  | 0  |
| Mrs. Short, Ditto                   | 2  | 0  | 0  |
| A Yorkshire Friend                  | 5  | 0  | 0  |
| Miss Hope, Bucklow-hill             | 1  | 0  | 0  |
| Mr. Turner, Derby                   | 1  | 0  | 0  |
| Mr. Blaine, Hull                    | 1  | 0  | 0  |
| Mr. Parkinson, Draycott, near Derby | 1  | 1  | 0  |

I remain, my dear brother,

Very truly yours,

W. WARD.

### REV. WILLIAM WARD.

On Friday evening, May 18th, a public service was held at Eagle-street Meeting, for the special purpose of commending to the Divine protection and blessing our dear brother Mr. Ward, Mrs. Marshall and her family, and Mr. and Mrs. Mack, who are about to proceed to India by the Abberlon, Captain Gilpin. On this interesting occasion, prayer was offered in succession by Mr. Dyer, Junior Secretary to the Mission, Mr. Mack, Mr. Micah Thomas of Abergavenny, Dr. Ryland, Mr. Ward, and Mr. J. A. Haldane of Edinburgh. A very affectionate address was also delivered by Dr. Ryland, founded on Isa. lxii. 6, 7; and Mr. Ward took leave of the assembly in a very appropriate and feeling manner. Suitable hymns were read by Mr. Ivimey and Dr. Rippon. The service lasted about three hours; but

we believe it may be safely affirmed that none present thought it too long. It was felt by many to be a season of refreshing, and we indulge the cheerful hope that the fervent petitions which were then mutually offered, will descend in showers of blessings, upon the Society at home, our dear friends now about to leave us, and all our Missionary brethren and sisters abroad. A similar meeting was fixed to be held at Dr. Rippon's, Carter-lane, on Tuesday evening, the 22d.

## Foreign Intelligence.

### SERAMPORE.

*Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool, dated Serampore, Oct. 30, 1820.*

I REJOICE to say, that the cause of our Lord is still on the increase, and that not only in our connexions, but among all denominations of Christians in India, a divine blessing attends the means used. It is twenty-seven years the 12th of November next, since I landed in India; when I compare present things with that time, I am constrained to say, "What hath God wrought?" Then all was infidelity, profaneness, and profligacy. To introduce religion at any one's table was deemed an insult; and among the natives all was pitchy darkness. Now, it is true, the millions are on the side of idolatry and sin; and the few, the very few, on the side of Christ: yet there are a few. There is indeed a good number of preachers, and these not despicable ones, among the natives themselves. The School-book Society brings them nearer to Europeans—a very desirable thing. They also unite with us in the School Society, and much is done to favour education. The Chief Justice, in a public speech, a week or two ago, observed, that even a whisper about improving the moral condition of the natives, was considered a crime when he first came here, (about seven years ago,) but now the Governor General patronizes, and all the chief officers of Government unite to promote this object.

*Extract of a Letter from Dr. Marshman to Mr. Burls.*

Dec. 2, 1820.

THROUGH mercy we are all well. Dr. Carey says he is better than he has been any winter for years. In other respects,

too, we have abundant reason for gratitude. We have, I think, baptized twelve at Serampore alone in the course of this year, and two more are before the church there. The number added to our church at Calcutta and Serampore in these last two years, amounts to nearly fifty; a greater number by far than was added in the former three years. The last baptized at Serampore was a Mug pundit, or priest, whose simple experience quite delighted Dr. Carey.

### Death of Mr. Peacock.

Meanwhile God has, in his mysterious providence, removed our dear brother Peacock, by a fever of eight days continuance. He died in Calcutta, while waiting to proceed to his charge at Chittagong. Since his death, however, though only six days ago, a steady, pious young man, with his wife, members of the church in Calcutta, has declared his determination to go immediately and supply his place among the Mug brethren, live among them, and learn their language. This is our young brother Johannes, who was brought up in our school at Calcutta, under brethren Leonard, Peacock, and Penney, successively. He is already on his way to Chittagong, to take charge of the schools there. Thus the Lord appears in the midst of distress; and we verily trust that he will appear and never fail or forsake us.

### CALCUTTA.

A VARIETY of information from other quarters has compelled us to suspend, for some time, the publication of intelligence from this metropolis of the East. We now extract a few articles from the journals which have lately arrived.

On the 2d of July Mr. Penney writes:

"Five natives, Hindoos, came to-day to our house, to make inquiries respecting the way of salvation: they came from the district of Jessore, and profess to be farmers. They had obtained a copy of the Gospel of St. Matthew, and the Life of Futtick, a memoir of a native Christian. In our inquiries as to their motives in coming thus far to understand the way of salvation, instead of going to the Missionary (brother Thomas,) who is in the district, we could obtain no better reply, than

that it had been impressed upon the mind of one of them in a dream, that they must come to Calcutta. They were apparently very ignorant, but gave no satisfactory evidence of being in earnest about their eternal welfare. We invited them to come every afternoon for instruction. In leaving the house, they asked our native brother if they had any thing to pay: he told them, 'in becoming Christians they would have neither to give any thing, nor to receive any thing.' They had taken great care of the copy of the Gospel, and the tract they had preserved with the utmost care."

*Singular anomaly in the existing code of Indian law.*

"While I was with Baboo Ram Mohun Roy to-day, in his own house, one of his followers, a respectable-looking man, came in. It appeared that he had a suit pending in the supreme court, and that in the course of the proceedings he was called upon to give his oath. The usual practice in the courts of judicature in this country is, that a Christian swear by the Bible, a Mussulman by the Koran, and a Hindoo by the waters of the Ganges. The person referred to, although not a Christian, has renounced idolatry; and as a consistent reformer, felt it his duty to decline taking an oath which implied that any regard was due to the watery goddess; but as a believer in the Vedas, offered to swear by them, or by that one God who is revealed in them. His oath, however, was not taken. The number of persons of this description is very rapidly increasing, principally, I believe, among the middling classes of Hindoos; but what an anomaly in the history of law, that the relinquishment of error should form a disqualification for giving evidence! In the present state of things, if a Hindoo or Mussulman become a Christian, independently of other disadvantages, he is disqualified, however exemplary his conduct as a subject may be, from giving evidence in a court of justice, even on the most trivial occasions. If oaths are either necessary or useful, how desirable to substitute, for the present forms, those which shall embrace all kinds of belief, by laying hold of those broad features of religious opinion which are almost universally recognized, that there is one great Being who knows every thing, and to whom all others are subordinate."

*Pleasing instance of gratitude in a Hindoo boy.*

"Gratitude is so uncommon in the Hindoo character, that it is even denied they have a word in their language to express

it. A very pleasing instance occurred yesterday at the Benevolent Institution. A native youth, who has attended with me for more than eight months, and by a degree of diligence has acquired a tolerable knowledge of the English language, being about to remove to a distance, came to return the books belonging to the Institution, and to return thanks for the attention he conceived I had paid him: this he did with tears. As it was the first instance of native gratitude I ever saw in the school, I was delighted, and overcome with joy to find I had succeeded in gaining his affection. It has always been common for native children to remain as long as it suited them, and then depart with all they have in their possession, without saying a word. I gave him all the books which he came to return, for which he seemed most thankful: they consisted of an English Bible, a Grammar, Rickett's Irregular Verbs, and the Digdarshun, (a work in Bengalee,) and also a New Testament in Bengalee, which he promised to read."

*Prospects of success in educating Hindoo females.*

"We entertain great hopes that our attempts at the education of Hindoo females will eventually succeed. Having at last secured a qualified Hindoo woman as a teacher, we are now building a small school-room for an experiment; and to-day I find she has twelve Hindoo girls as scholars. This may appear to our friends in England but a trifling advance; unless they recollect, that this is the first school for heathen girls established for centuries in this vast city, and, with two exceptions, in this extensive country, containing nine times the population of the British isles; and take into the account the determined prejudice which exists in the minds of the majority of Hindoos on the subject. A school-room built, a mistress found, and twelve scholars collected, who can tell but the progress of female education may yet be rapid?"

That these cheering anticipations were not too sanguine, will appear by an extract from Mr. Pearce, in reference to the same subject, not many days afterward.

"We have just erected a little school-room, for the instruction of Hindoo girls, at the expense of a little Society formed in our Young Ladies' Seminary; and have been so happy as to meet with a Bengalee woman, who can read and write, and who is willing to act as teacher. She has al-

ready eighteen regular scholars, besides nine or ten more, (who attend occasionally at first, till they can overcome the shame which attends being known to go to school,) and nearly twenty under the care of schoolmasters: so that we have already nearly fifty under instruction! At last several Hindoo gentlemen do not scruple to say, that perhaps girls may be able to learn, and that instructing them may be a good thing. We anticipate a considerable extension of our exertions in this department, during the present and succeeding years, and shall be very thankful for any donations or subscriptions with which any of your benevolent friends may be disposed to favour us."

#### *Progress of Religion in the Army.*

"On the 21st of July, (says Mr. Lawson,) at the request of our brethren composing the church in the 17th regiment, I attended their church meeting in the Fort. I staid with them from two o'clock till near five, and our meeting was indeed a pleasant one. Four soldiers, candidates for baptism, gave in their experience. One of them appears to have received his first convictions by attending the annual meeting of our Auxiliary Society at Boitakonnah. He had been notoriously given up to wickedness, and was exceeding fond of gambling. One afternoon, while deeply engaged with one of his comrades with his favourite game, one of the religious soldiers happened to pass by, and clapping him on the shoulder, and calling him by name, said, 'Come, I think you had better leave your gambling, and go with us into Calcutta to attend a Missionary Meeting.' The poor man paused a moment, and then thought within himself, 'Well, I may as well go.' He went, and was deeply struck with the novelty of what he saw and heard: the gospel was new to him. He could not forget the scene he had witnessed, and after struggling two or three days against the shame and fear of persecution and ridicule among his ungodly companions, he was seen amongst those who resort to the cook-room at night for private prayer, and has attended the means of grace ever since. His wicked courses and companions were at once given up, and the brethren bear testimony to his increasing earnestness in the ways of God. I am told, that from two o'clock in the morning till day-break, or gun fire, he is now always to be found on his knees. Another, that gave in his experience, appears to have been a Methodist once on the coast, but fell into sin, and so remained till he heard a funeral sermon preached about a year ago, occasioned by the death of a pious soldier. Another of them dated

his convictions of sin from the same time. These brethren will, it is expected, be baptized next month. I have engaged to attend this monthly church meeting regularly."

#### *Elucidation of Mark iv. 20.*

"In the preparation of the harmony of the four gospels, I came to that parable, (Mark iv. 20,) where Christ describes the influence of his gospel upon the hearts of men, by the simile of seed cast into the ground, which sprung and grew up imperceptibly. This, I thought, was very applicable to the state of things with us in this city; we, together with our fellow-labourers, are casting in the seed—we 'sleep and rise night and day,' but we perceive no effects. We call to repentance, but none seem to obey the call. The natives collect in numbers to hear the word of God proclaimed; they listen sometimes attentively, sometimes they nod assent to what we say, and some appear cordially to approve. At other times they ridicule or oppose with virulence; but the service concludes, the people disperse again, and all seems forgotten. This state of things has now continued for two or three years, and no fruits appear. But are we not encouraged from this parable, 'to hope and patiently wait for the salvation of God?' May there not be in the minds of many of the natives, though quite unknown to us, degrees of light and conviction, struggling with doubt and error, which may finally lead to saving consequences, though the progress may be imperceptible, and the result tediously delayed?"

#### *Philosophy, falsely so called.*

"After the close of the service this morning, a talkative Brahmin, who had attempted to interrupt the brethren in their addresses, was requested to state his inquiries. His design was to prove that there is neither vice nor virtue, sin nor holiness, heaven nor hell: and that therefore sinners have nothing to fear: that as it regards the body, it will be dissolved at death, and therefore cannot suffer punishment—and as it respects the soul, it is a part of God, and therefore God takes the responsibility of all the evil it may commit. Thus do these philosophers, (falsely so called,) commit without remorse every species of vice, and then lay the blame on him, who is of purer eyes than to behold iniquity, and in whose presence the wicked cannot stand. Who can wonder that by such the Gospel of Christ is rejected, since it requires a purity of heart alike opposed to their habits of reasoning, and their corrupt propensities and practices."

*The truth of the Gospel asserted, from its sanctifying efficacy.*

"The service at Mullunga to-day has been interesting. After singing, Mr. Trawin, a brother missionary of the Independent denomination, read a portion of scripture, and prayed. John Peters then addressed, at considerable length, a pretty large congregation, which had been collected. In his discourse he gave an account of the change which had been wrought on his own character and conduct, by a cordial reception of the gospel; and which he affirmed was a true and palpable evidence of the power of Christ to save from the wrath to come. The renewal of the heart, and reformation of the life, as effects of religious principle, and as evidences of the divine authority of the principles which produce such effects, are all, however, to them actually new ideas. Their own religion furnishes them with nothing of the kind. The performance or neglect of the daily ceremonies of their religion, makes a man a good or a bad Hindoo. But the most zealous and rigid attention to them is perfectly consistent with the most flagitious conduct. The only evidence of religion which they will receive are miracles, and these performed in their own presence. They want to see a man raised from the dead, or ascend to heaven. A man with whom I entered into a long conversation, demanded evidence of this kind. On such occasions our great object is to shew the connexion that religion has with morals. I feel that I have a bias to evil, but I cannot by my own pleasure substitute a bias for good; nor can I change the mind either of a friend or an enemy, nor can he change mine: it is God alone that turneth the minds of men whithersoever he willeth. Now, wherever Christianity is cordially received, it changes the heart and life, and thus receives the stamp of his approbation, in whom we live, and move, and have our being. This is an effect which no other religion produces—an evidence to which no other religion lays claim.

*(To be continued)*

### DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

*(Continued from Page 138.)*

#### POHOWA.

Notwithstanding the distance of Po-howa, the dome of the Thaneswur-Mookturba can be seen from a four-storied house.

This is another resort for pilgrims, on

account of the river Suruswatee, which passes near the village, coming sixty or eighty kross from the northern hills. The grand fair is in the month of April, and a less crowded one in the month of October; the gains of which, a hundred and fifty, or two hundred, families of brahmuns, share and subsist upon, having no profession or occupation except that of mattering their silly formularies. Some pundits, and several others, sat with me till night; hearing the words of salvation, though I had but little to give them. Scarcely a Sikh was to be seen here, but at Bhorl, in the mid-way from the last stage, I had the pleasure of presenting Golab-singha, the Sikh sirdar, with a Punjabee New Testament and a "Gospel Messenger," and his attendants with single gospels and tracts.

#### KOORHAM.

Koorham is a grand looking town, but in ruins, and almost without inhabitants. We reached it after a very tedious day's travelling, through paths lying in jungles and beds of rivers, rivulets and swamps. There is a large and costly Musjid here, which suffered about ten years ago from an earthquake: I imagine the same that proved so fatal to the Musjids, Mookurbas, and Durgas, of Lucknow.

The poor villagers surrounding me, I read to them from Matthew's gospel, and afterwards gave a copy of the four gospels to a kayast'ha, who is respected by the people, and has promised to read to them every day. An old gosace visited me with a few grains of rice in his hand, and wished I might have a long life and happiness, as durable as the sun and the stream of the Yumuna. We had a great deal of conversation together about true religion and idle ceremonies: after which, as he could read, I gave him a Punjabee Testament, and some tracts.

#### PATIALA.

A large and populous town, in which the raja Kurim-singha resides. It is full of Sikhs. The shops and markets are not deficient; but the town, within and without, is very dirty, and in some places there are the most unpleasant exhalations. I went about the town, and many Sikhs came to me and gladly took the gospels in their language. One man promised to follow me shortly for further instruction. A vakeel of the raja's appearing well disposed, I gave him a Testament. Here I saw for the first time a lion and a lioness of immense size, and though confined for years in a cage, they were very fierce. The lioness was asleep, but the lion, in a separate cage, made violent springs; and roared louder than the elephant. Chained on the outside were tygers, leopards, and other animals.

## ULLOWAR.

A little mud village, but surrounded by a wall. I got a number of the villagers together, and began to read to them, but soon found it better to converse with them; it seemed to strike them more, and to be the readiest way to their hearts. I had not many Sikhs, as the villagers are Jats; but all use the Punjabee language; they understood my reading and conversation, though I could not well understand them.

In one place I met five Sikhs, who were placed as a guard in the jungle; my conversation and reading seemed to enliven them in their lonely situation. Having no copy of the gospel, I left a tract with one who could read; which seemed to fill them

with pleasing expectations. A little after I quitted them, I heard the Sikh read aloud to his countrymen the "Gospel Messenger" in his own language: I cannot describe how I felt; the strange sounds reached my ears all at once, and filled me with new and delightful sensations.

## ROKNOO.

A very considerable place. Met a large party of Sikhs before we reached the village, most of whom could read; on receiving the gospel, they put it to their heads in token of reverence. The village gosacc (who entertained me) took the gospel, as did some viragees.

(To be continued.)

Contributions to the Baptist Missionary Society, from April 14, to May 14, 1821.  
(not including Individual Subscriptions.)

## FOR THE MISSION.

|   | £  | s. | d. |
|---|----|----|----|
| Lewes, Auxiliary Baptist Missionary Society .....   | 7  | 0  | 0  |
| Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq. ....   | 20 | 0  | 0  |
| Walworth, East-lane Female Society, by Rev. R. Davis, one Moiety of their Funds .....   | 10 | 0  | 0  |
| Eagle-street, Juvenile Auxiliary Society, by Mr. Napier .....   | 21 | 0  | 0  |
| Liverpool, Lime-street Juvenile Society, by E. Cearns, Jun. Esq. ....   | 9  | 9  | 10 |
| Edinburgh, sundry Donations, by the Rev. W. Innes .....   | 60 | 5  | 0  |
| Hackney, Auxiliary Society at Rev. Mr. Cox's, by Mr. W. Fox, Jun. ....  | 54 | 18 | 0  |
| Bow, Auxiliary Society, by the Rev. Dr. Newman .....  | 40 | 0  | 0  |
| Perthshire, Missionary Society, by the Rev. W. Orme .....   | 22 | 0  | 4  |
| Northampton, Small Society, by the Rev. T. Blundell .....   | 19 | 0  | 0  |
| Weston, Friends at, by Mr. Clark, for three Years .....   | 20 | 0  | 0  |
| Legacy of the late Mrs. Vesey Dawson, by Mrs. Balfour, Dublin,<br>£15 Irish, or Sterling  | 15 | 17 | 5  |
| Moiety of the Collection at the Half-yearly Meeting of Baptist and Independent Ministers in the Isle of Ely and its Vicinity, held at Burwell, April 18 ..... | 8  | 5  | 2  |
| Bilderstone, Suffolk, Penny Society, by Mr. D. Carter .....   | 4  | 9  | 9  |
| Frome, Auxiliary Society, by Francis Allen, Esq. ....   | 70 | 12 | 7  |
| Wick and Putney Town Missionary Society, by the Rev. R. Calder ..   | 6  | 10 | 0  |
| Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer .....   | 8  | 0  | 0  |
| Part of the Produce of a Tract by the Rev. Samuel Green, of Bluntingsham, by Mr. Leigh, Earith .....  | 5  | 5  | 0  |
| Great Gransden, Baptist Church, by the Rev. James Upton .....   | 2  | 0  | 0  |
| Dane Hill, Sussex, Friends at, by the Rev. Wm. Roberts .....  | 3  | 10 | 1  |
| Beckington, Collections and Subscriptions, by James Evill, Esq. ....  | 14 | 13 | 0  |
| Friend, by the Rev. Thomas Blundell, Northampton .....  | 5  | 0  | 0  |

## FOR THE TRANSLATIONS.

|  |   |   |   |
|--|---|---|---|
| D. Buchanan, Esq. British Consul at New York ..... | 4 | 3 | 4 |
|--|---|---|---|

## FOR THE SCHOOLS.

|  |   |   |   |
|--|---|---|---|
| For Female Education in Calcutta, by Mrs. Arnold ..... | 3 | 8 | 9 |
| Ditto by Female Friends at Earith, by Mr. Leigh .....  | 4 | 4 | 9 |

## EXTRA COLLECTIONS AND DONATIONS.

|   |     |    |   |
|---|-----|----|---|
| Prescot-street, Rev. Thomas Griffin .....                   | 60  | 0  | 0 |
| Maze-pond, Rev. James Hoby .....                            | 75  | 16 | 0 |
| Carter-lane, Rev. Dr. Rippon .....                          | 111 | 16 | 3 |
| Pembroke-street, Plymouth Dock, Rev. Thomas Willcocks ..... | 7   | 0  | 0 |
| Chipping Norton, Rev. William Gray .....                    | 25  | 4  | 0 |
| Blackley, by Ditto .....                                    | 3   | 10 | 0 |

|  | £   | s. | d. |
|--|-----|----|----|
| Right Hon. Lord Gambier.....                                       | 5   | 0  | 0  |
| Sir Thomas Baring, Bart. M.P.....                                  | 20  | 0  | 0  |
| A Friend to the Cause .....  | 100 | 0  | 0  |
| Friend, at Chipping Norton, by the Rev. W. Gray.....               | 50  | 0  | 0  |
| B. W. Anstie, Esq. Devizes, by Dr. Ryland .....                    | 50  | 0  | 0  |
| Robert Sangster, Esq. Denmark Hill, by Joseph Gutteridge, Esq..... | 10  | 0  | 0  |
| Mrs. Wilsou, Ditto Ditto .....                                     | 10  | 10 | 0  |
| Miss Denner, Tottenham, Ditto .....                                | 10  | 10 | 0  |
| Ebenezer Maitland, Esq. Clapham Common.....                        | 10  | 10 | 0  |
| Joseph Stonard, Esq. Stamford Hill.....                            | 10  | 10 | 0  |
| Rev. Reynold Hogg, Kimbolton .....                                 | 10  | 0  | 0  |

KENT.—Additional Collections since the Amount published in the Herald for April.

|                           | £  | s. | d. |
|---------------------------|----|----|----|
| Bessel's Green.....       | 2  | 0  | 0  |
| Canterbury (omitted)..... | 0  | 2  | 0  |
| Chatham.....              | 0  | 10 | 0  |
| Maidstone.....            | 7  | 13 | 0  |
| Margate.....              | 39 | 7  | 0  |
| Ramsgate .....            | 7  | 18 | 0  |
| Town Sutton.....          | 1  | 16 | 0  |

|                              |     |    |   |
|------------------------------|-----|----|---|
|                              | 59  | 6  | 0 |
| Amount previously advertised | 377 | 19 | 3 |

437 5 3

Making, with £235 12s. 11d. the Annual Subscriptions, &c. to the Auxiliary, £672 18s. 2d.. raised in the District within the last seven months!

N.B. In the List of Collections in Hertfordshire, by the Rev. James Upton, inserted in the Herald for last month, the amount contributed at St. Alban's should have been entered £13 8s. 0½d. and Hemel Hempsted £6 2s. 6d. This will make the whole amount, as stated, £71 7s. 1d.

A small addition has been received to the Collection at Luton, acknowledged in the last Herald. The sum must now stand £29 9s. 6d.

### TO CORRESPONDENTS.

The List from Chatham came too late for insertion this month.

Rev. J. S. of T. has only to inform the Editor through what Booksellers the Herald's may be sent, and he shall be duly supplied.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETINGS.

OUR readers will expect that we should give some account, in this number, of the Annual Meetings, which have just been held in connection with the Mission; and we feel much pleasure in gratifying that expectation, as far as the very limited time allowed for the publication will admit. We believe the season has been found peculiarly interesting by many, and that our friends in general, who favour us with their attendance on these occasions, are increasingly convinced of the great utility of such Meetings in diffusing more widely Missionary intelligence, and exciting more warmly a Missionary spirit.

THE public services connected with the Annual Meeting of the Baptist Missionary Society, were commenced by a sermon at Great Queen-street Chapel, on Wednesday morning, June 20, by the Rev. T. S. Crisp, one of the Tutors of the Bristol Academy. Prayer was offered before the sermon by the Rev. Dr. Newman of Stepney; and at the close by the Rev. George Burder, Secretary to the London Missionary Society. Mr. Crisp's discourse was founded on Zech. iv. 6, 7. "Not by might, nor by power, but by my spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." From which passage he deduced the following general observations: I. That the conversion of the heathen world is a vast and difficult undertaking. II. That it can never be accomplished by human might or power. III. That it peculiarly belongs to the Holy Spirit of God. This very appropriate discourse was heard throughout with profound attention by the numerous auditory; and, since the meeting, Mr. Crisp has been earnestly solicited to allow

its publication; a request with which we trust he will see it his duty to comply.

At Zion Chapel, in the evening, a numerous congregation assembled at the usual hour. The Rev. John Saffery, of Salisbury, read the scriptures and prayed; after which the Rev. Joseph Ivimey delivered an animated discourse on Christian gratitude, from Colossians i. 12, 14. "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. In whom we have redemption through his blood, even the forgiveness of sins." Prayer was offered at the close by the Rev. James Upton of London.

At nine, on Thursday morning, a considerable number of friends to the Mission assembled at Eagle-street Meeting, for the purpose of uniting in prayer on its behalf. The devotional exercises were conducted by Messrs. Puntis of Battle, Tyso of Wallingford, and Miall of Portsea; and an impressive address, founded on the petition, 'Thy kingdom come,' was delivered by the Rev. J. Thomas of Oxford.

An unexpected circumstance having prevented our Wesleyan friends from granting the use of the Chapel in Great Queen-street for the Annual Meeting, it was held at Spa-fields Chapel, in which a very large and respectable auditory assembled, soon after the prayer-meeting had closed. After the Rev. William Gray of Chipping Norton had engaged in prayer, Joseph Gutteridge, Esq. was requested to take the chair. He did so accordingly, and after a few prefatory remarks, in which he feelingly alluded to the fact that some valuable friends, who were present at the last Anniversary, were no longer resident on earth, called on the Secretary to read the Report.

As much interesting intelligence, particularly in reference to the progress of the translations, had recently arrived, it was found necessary to abbreviate the Report considerably, in order that the meeting may not be protracted to an inconvenient length. The parts which were read, occupied nearly an hour in the delivery, and were received with great attention. We understand that arrangements have been made to ensure an early publication of the Report for the information of subscribers.

A statement of accounts was afterwards read by William Burls, Esq. the Treasurer, by which it appeared that the income of the Society had been upwards of £13,000, being considerably more than in any previous year of its existence, but that the expenditure had exceeded £17,000, leaving a balance of about £3,500 due from the Society.

A note was then read from the Rev. George Clayton, of Walworth, apologizing for his absence, and enclosing the sum of £26 12s. part of a collection from the congregation under his pastoral care; and after several other communications of the same nature the first Resolution was moved by the Rev. T. S. Crisp, in the following terms:

In rising to move that the Report be printed and circulated, I am sure I express a feeling that pervades the whole assembly. Such a meeting as this is a meeting of sympathy; a sympathy of souls alive to the same object, and animated by the same desires. Our object is to spread the light of the gospel of Jesus Christ, of which the Saviour himself is the source and the glory; and our desire is, that the diffusion of that gospel may be as wide as those wants which its blessings alone can supply; and those evils which its power alone can overcome. In hearing the details brought forward this morning, we are all ready to say, let the Report which has been given be circulated,

and in all those by whom it is read may it excite fresh and growing ardour; gratitude for the past, and this united with hope that the future may exceed all that has been done in the past!

But there is a still more important topic in the motion in my hand than the printing and circulating the Report—I mean the absolute necessity of the influence of the Holy Spirit—that while we should be thankful for what has been done, we should long to see more and more of the outpouring of the Holy Spirit; and while animated by feelings which the past excites, we should be anxious that the future may open to our view a scene much more verdant and fruitful. We ought to derive gratitude to God from the appearances of our own Society, and of other Societies, whose exertions call on us for still greater zeal. But is this gratitude—is this zeal enough? No, we would say, we desire to obtain more of that of which we can never have enough. We look beyond the circle of Missionary labours, and we see extensive regions over which the darkness of moral death is yet brooding, and through which Satan is yet exerting all his baneful influence, and stretching over it his iron sceptre. What are we then to hope for, to give success to our labours, but a more abundant effusion of that Spirit, whose quickening influence gives vitality to our exertions, and must give vitality to those souls for whose welfare we are labouring; and if nothing else should arise from our meeting; if it should be seen in our minds, and through our Societies in general, that there is a more strong and growing conviction that we stand in need of Divine influence to prosper our best endeavours, and that till that Spirit which first moved over the waters is seen to go abroad, and produce spiritual life in the chaos of the moral world, our exertions will be vain, our meeting will prove a blessing to ourselves and the world. The Christian world will never present a more interesting feature, and never have a greater pledge of success, than when this ardent desire for Divine influence from above is seen in the greatest force. We are thankful that God has promised to give success to the measures we make use of: but we are to use our efforts. To say we are to do nothing, would be practical Antinomianism. Instead of drawing from the gracious promises of God an argument for indolence, we would draw a motive for diligence; for how great is the pleasure to reflect, that we are workers together with him, and become fellow-labourers with God!

The motion was seconded by the Rev.

J. HUNTER, of Battersea, who spoke to the following effect:

If I have evinced any reluctance to speak on this occasion, most assuredly that reluctance has not been produced by indisposition to appreciate our holy and excellent cause. If I am not mistaken, the state of feeling which such a Report, as we have now heard, either finds or produces, furnishes at least a partial test of character. To listen to such a Report with aversion, is to betray the infidel—to listen to it without distinct and deep emotions, and those for the most part of the most delightful kind, is to show that the temperature of our piety approaches at least to the state of ancient Christianity in Laodicea:—but to receive such a Report with the sentiments of this motion in my hand, is to receive it with some good evidence that we ourselves have thrown our hearts into the vital cause of Christianity. I believe I should offer no wrong to our blessed Saviour, whom we profess to serve, if I pronounce him the Prince of Missionaries; a Missionary, who came down to this earth of ours, to circulate those glad tidings which, wherever the heart receives them, become its salvation and its heaven;—a Missionary, whose views of charity were so large, that they are never to be confined by any limits upon earth; and the purposes of his Mission so extensive, that they will never be completed till Jew and Gentile, Barbarian and Scythian, bond and free, shall be brought to the knowledge of the Lord. What was each Apostle but a Missionary, sent forth by the high authority of Ignasuel, who commanded them to go forth into all the world, and preach his gospel to every creature? And surely if that antichristian state of corruption had not succeeded the glory of the primitive age, we should have found, as Mr. Ward has expressed it, in his own pious and striking manner, in every church the seeds and elements of a Missionary Society. Nothing can be more expansive than divine grace; it never enters the heart of an individual, but it inspires that man with the noblest sentiments for the salvation of his fellow-creatures in the East and West, and North and South; it breathes the divinest sentiments of Christian charity, accompanied with the most anxious measures that the glorious and spiritual kingdom of our Lord may comprehend every individual, every family, every people of every nation under heaven. In later days it should seem that that Spirit, for whose continued and augmented influence we are directed to pray by this motion, has been poured out: the lethargy of good men has been shaken off, and where can you now find a

Christian of warm feelings, who does not aim to extend, both in our own country, and to the remotest parts of the earth, the knowledge of the truth as it is in Jesus? The Church of England led the way, by her Societies for preaching the gospel in foreign parts, and for promoting Christian knowledge. In following years this honour has been participated by the Moravians and Wesleyan Methodists;—but later still, a more general sentiment has been excited; and whether the various Institutions bear a more particular or a more general name, one cannot but see that there is a disposition to renounce all animosity, all ungenerous rivalry, and to look on each other as one body, associated for one great cause. This Society, in particular, has received so much encouragement from Christians of every denomination, that if we stood chargeable with any unkindness to our fellow Christians before, I trust that at length the healing balm has been applied, and we shall now press into the foremost ranks of those who say “Grace be with all those who love the Lord Jesus Christ in sincerity.” As far as translations of the scriptures are concerned, I cannot but allude to the kindness with which they are noticed by the British and Foreign School Society. Your Report has mentioned that we have received from them in the last year, or rather in the last few months, the sum of £2000; and I must say, that it was voted with a cordial unanimity, on the part of the Committee of that Society, which convinced me that they live, and move, and have their being in an atmosphere of Christian catholicism. I hope I shall not be considered as taking too great a liberty in stating, that at two separate interviews which I have had with the Bishop of Durham, he has expressed in the most decided manner, the admiration with which he views the proceedings of this Society. I mention this as an additional motive, if an additional motive were wanted, for extending our Christian charity through the whole nation.

After expressing his astonishment at what had been accomplished in the work of translations, Mr. H. proceeded; only think what was the state of this Empire twenty-five or thirty years ago, when it was first thought necessary to send pious Missionaries from hence, to the natives of that country, who were bowing before the bloody idols of superstition. They were obliged to go from hence to some other power to obtain a passage to that country; but now, how changed is the scene! No longer have we to go to some northern power to beg them to supply a vessel by which these excellent men may

be transmitted: every facility which prudence dictates is likely to be afforded to them, by which they may be conveyed to that land to proclaim the knowledge of the Redeemer and promote the salvation of the human race.

Allow me also to express my decided approbation of that part of the motion which carries our hearts from earth up to heaven. It is our happiness to live under a dispensation of the Holy Spirit; and what should we do without such a sanctifier, enlightener, and comforter in the absence of the bodily presence of our Redeemer? What should we do without the guide of the ancient church? But, blessed be God that though the heavens have received the Saviour, the earth has received the Holy Spirit, which is, in my view, the most cheering augury of the success of any work to which we put our hands and hearts. It appears to me that the spirit of these meetings is improved: we have said in effect by our conduct, Away with empty compliments; the colour and complexion of them is gone, and they are withered flowers not worth gathering up. I am glad to see in this and other Societies the friends are now endeavouring to go straight forward without encumbering themselves with any alloy of public vanity; and the language already suggested seems to be our motto. Not unto us O Lord, not unto us, but to thy name give glory!

Rev. JOHN CAMPBELL of Kingsland moved the second Resolution, expressing respect for Mr. Ward, and gratitude for the restoration of his health. "I look, Sir, upon this good man as the means of effecting under God, together with his cotemporaries, a new era in the East Indies. Previous to these brethren going to India you might have advertised for twenty years for ten christians residing in India, and without success; but now I suppose there is not in any part of the world, so great a proportion of the rich population living and acting and contributing so much to the glory of God, and for the benefit of the souls of men. I look upon all this as arising from these Missionaries; you are the John the Baptist to India, and this is acknowledged by all there. It has been the custom for many years for gentlemen in India to come to the Cape of Good Hope for the purpose of bracing their nerves, to be able to bear years longer of residence in India. Almost the whole who come are men of the highest rank in India; and I am happy to say they are all friendly to religion, and many of them feel anxious to attend where the gospel of Jesus Christ is preached, and to contribute to many excellent institutions in

Southern Africa for doing good. I was pleased to hear from your report of the kind treatment shown to your Missionary at St. Helena, especially by that excellent clergyman and his lady whom I visited. I must also mention, that the ship, on board of which I was, came from India, and had touched at St. Helena for water and provisions. We had service on board morning and evening, and there was not a person on board from India but had a Bible; not a servant but had a Bible; nay, there was not even a sailor on board but brought his Testament or Bible to the deck during public worship. I own, in one sense, it is dangerous when religion becomes fashionable; but it is a proof of the value of it when it becomes so generally esteemed. Perhaps you will think it strange for me to notice the apostle's admonition respecting provoking one another to love and to good works; but in this sense I do think that your Society is a very provoking Society. While I have been sitting here I have felt quite provoked; but it was to love you, because God has given you so much zeal and so much success, and that you act as a spur to drive on others in the same cause. I recollect with great pleasure that I had a considerable hand in assisting our dear brethren Mr. Fuller and Mr. Sutcliffe, in their visit to Edinburgh some years ago. I believe I was never away from them, and they got 900 pounds in a few days; and on many other occasions this Society and others have experienced the liberality of my countrymen in the North. Mr. Campbell concluded by referring to the statement, from which it appeared that a large sum was owing by the Society.

Rev. Dr. COLLYER, on seconding the motion, observed, that he was glad of the opportunity of testifying the very sincere regard he had always borne to this denomination, independently of those exertions which they had made in this cause. If, he continued, the Missionary spirit had done nothing in the foreign world, the good that it has done at home is incalculable; for in bringing together Christians of various denominations to look one another in the face, they have learned to look into each others hearts, and they have found nothing there, amidst all the diversity of external forms and different opinions, but the principle of love to our Lord Jesus Christ producing corresponding love to the souls of men. Infidelity has said, You send out a few Missionaries to evangelize the world, but how inadequate is such a means to the purpose; for supposing your principles to be good, how can you expect to accomplish your design without other agency? Now the fact is

we have other agency; we do not expect to do it ourselves, and this agency has been recognized, and I trust shall be more and more recognized in the proceedings of this day. You are not to calculate upon physical strength; you are not to calculate upon human agency to surmount the difficulties which may arise; because all these are yielding before the Omnipotent Power, which promises that every mountain shall be made low, and every valley shall be exalted. This is the motto we will write on the banners of all our Missionary Societies, and it is in vain for the kings of the earth and the rulers to set themselves against it; for if they were as ill disposed as many of them are friendly to this cause, it would be in vain for them to say, Let us break their bands and cast away their cords from us, for he that sitteth in the heavens shall laugh them to scorn. These are the principles on which you are proceeding, and heaven has set its own broad seal of success upon them. Your Missionaries have gone forth to turn men from darkness to light, and from the power of Satan to God; they have gone for this purpose, and God has crowned their labours with such success that they may defy all opposition. In seconding the motion I beg leave to say, that my whole heart goes with every word and syllable of it.

Rev. JOHN BIRT.—I have enjoyed an expressible pleasure in having been preceded in seconding the motion by the gentleman you have just heard; but as my attention had been directed to this subject, I will express my cordial concurrence in what has been delivered, and my gratitude to those gentlemen who, though of different denominations, made this motion. I think there was much propriety in putting this motion into the hand of the Rev. J. Campbell, because he is, perhaps more than any other individual here present, acquainted with the danger and difficulties of Missionary labours. While our friend was speaking of Mr. Ward, I could not but be impressed with the thought, that probably at the very moment in which we were speaking of him, he is thinking of us; and though far distant in bodily presence, is present with us in heart. He knows that on this day we are to meet together, and at the very moment his name is passing my lips, and reaching your ears, he may be thinking that we are engaged in these exercises. Indeed we must be struck with the union which exists between the Societies at home and the Missionaries abroad in this respect; they know of the very day and hour (according to the difference of time in those distant places,) on which we assemble;

their spirits are with us, and they are assured that at this very moment there are friends in England devising plans for their support, for the increase of their numbers, and above all, imploring on their behalf those influences, without which all their labours must be in vain. It is delightful to see our brethren of different denominations thus brought together; and I cannot but allude to that Society, under whose auspices Mr. Campbell has twice visited the shores of Africa. I am not going to offer praise to that Society, but I am only giving vent to my feelings at seeing the Secretaries of that Society both present here, and I conceive that this and similar instances prove, that after all there is no such thing as schism in the body of Christ; there may be a difference of external form and appearance, but not that schism which would rend asunder the bond of Christian charity, by which the Church of Christ is held together. I rejoice that at every anniversary of this Society, as well as of others, there is always enough to lead us to thank God, and to take courage. My friend Mr. Crisp has said, that we ought not to be satisfied with the progress we have hitherto made; but we ought to be thankful for what we see. There is a spirit of inquiry for places where new stations may be formed; and this spirit has not been disappointed. This very day we have heard of a people, of whom very few of us knew any thing before: a people, the depth of whose degradation is shown by the manner in which they treat those who have fallen into their hands. We shudder at such depravity, but let us recollect that in our own country practices nearly similar once existed. At the same time the spirit of harmony increases: the spirit of zeal and cordial co-operation is growing; and, above all, a devout reference to the influence of the Holy Spirit is every day more and more felt; and I think this augurs better than any other circumstance of the present day. It is not our cause, it is the cause of God. The plan is going into operation; such means and implements and agency are employed, that the mountain of the Lord's house shall be established in the top of the mountains; and the time surely is not far distant, when every heart shall bow to the authority of the Saviour, and every tongue shall speak his praise.

The resolution of thanks to the Treasurers, William Burls and Thomas King, Esqrs. and requesting Benjamin Shaw, Esq. to undertake this office, on the resignation of these Gentlemen, was moved by the Rev. J. Ivimey, who, after observing that the motion was completely in

unison with the best feelings of his heart, proceeded as follows :

"The custom of proposing votes of thanks at these religious meetings, has led to a great deal of conversation, and I believe too much fastidiousness has been felt. I was going to say, from my soul I loathe all affectation, and every thing that would indicate it, and perhaps there have been instances when votes of thanks have been voted to those who have not deserved them. But the motion now in my hand is expressed in the words of truth and soberness ; indeed, had it been expressed more strongly than it is, I do not think it could have been considered as fulsome adulation on this occasion. I apprehend I am acting in the strictest accordance with the spirit of the Christian religion in what I now say, for is it not said, Honour to whom honour is due? Is it not commanded to be courteous? Did not Luke the beloved physician say, Most excellent Theophilus? Does not the beloved John talk about the well-beloved Gaius? and Paul tells us, that He that has used the office of a deacon well is worthy of double honour : but how can that be conferred on any one according to the constitution of the church of Christ, except by votes like this in my hand? I trust I shall not be suspected of using the language of adulation, when I say of both these gentlemen, that they have in every respect proved themselves the humble servants of Jesus Christ, and of this institution, whose concerns they have so much promoted. I am not so much acquainted with Mr. King as I am with Mr. Burls. He has now served the Society upwards of twenty years. If such services had been performed for his king, they would have had some signal mark of distinction ; and shall not we, now he is about to retire from office—not because he does not love the Society, or is not willing to do all in his power for it—but on account of his health, and other circumstances which call for his attention, express our esteem for him in the most decided manner. I hope Mr. Burls will feel, what I am sure he ought, that not with fleshly wisdom, but with simplicity and godly sincerity, he has had his conversation among us.—With respect to the gentleman who is to succeed him, I conceive it a very gratifying thing indeed, that Mr. Shaw is willing to undertake such a service, and if you should live to this day twelvemonth, I am sure some person with as much honesty, and with a great deal more ability, will tell you, that Mr. Shaw is well entitled to your respect and confidence."

Rev. GEORGE MARSDEN, (one of the

Treasurers of the Wesleyan Missionary Society,) observed, that he derived comfort from the statement laid before the meeting, on account of the similarity of circumstances between the Baptist Missionary Society, and that with which he was more intimately connected. We have (said he) not only expended all our money, but have been forced to borrow very large sums. Still we have hoped, and we have gone on paying and borrowing—paying and borrowing till we are now between four and five thousand pounds in arrears. I have sometimes thought we have done wrong ; but I am glad to find this day that we have the example of your excellent Society to support us. I rejoice not only in this, but in the success that God has given to this Society. Sometimes when travellers are going along a spacious and comfortable road, they forget the men by whom this road has been prepared ; but I hope we shall never forget the Baptist Missionaries. When our Missionaries are travelling along the high road prepared for them by the circulation of the scriptures, we shall not forget Carey, Ward, and others, who, at the expense of much toil and labour, and some of them of life itself, have cast up this high way for future Missionaries. After expressing his satisfaction at the reference which had been made to the necessity of Divine influence, Mr. M. proceeded.—There is one feature not yet touched upon ; I mean, the very remarkable fact, that God seems to have inclined the heathen world to come and meet the help offered to them in this kingdom. Persons from different parts of the heathen world have actually visited Great Britain, to obtain information and religion. Not long ago, a Prince from Tartary came for Christian instruction ; a little after, two priests came from Ceylon ; last year, Shungbee, a chief of New Zealand came, partly, I allow, for commercial purposes, but partly to request that Christian Missionaries might go to that part of the world ; and at the late meeting of the London Missionary Society, it was highly gratifying to see a Prince from Madagascar coming for two objects, perhaps the two best in the world,—the one to apply to our King to stop the horrors of slavery, and the other to request that Christian Missionaries may be sent to that island. We rejoice to see the Spirit of God thus going forth, and moving all parts of the world. God would never have called forth these excellent men to disappoint their hopes !

(To be concluded in our next.)

List of Contributions received by the Treasurer of the Baptist Missionary Society, from May 14, to June 24, 1821, including the various Sums received during the Annual Meetings.

## FOR THE MISSION.

|   | £   | s. | d. |
|---|-----|----|----|
| Bristol and Bath Auxiliary Society, by Mr. J. Daniel  | 100 | 0  | 0  |
| Clipstone, Collection, by Rev. J. Mack  | 31  | 10 | 8  |
| Leighton Buzzard, Collection, by Mr. Saunders   | 21  | 12 | 5  |
| Legacy of J. J. Smith, Esq. late of Watford, £100, Duty £10   | 90  | 0  | 0  |
| Society in aid of Missions, at Harborough, Leicestershire, by Mr. Grundy  | 10  | 0  | 0  |
| Kent Auxiliary Baptist Missionary Society, by Mr. Brindley  | 95  | 14 | 6  |
| Anonymous, for supporting a Native Preacher, by Rev. F. A. Cox  | 15  | 0  | 0  |
| Ditto Ditto Second Year   | 15  | 0  | 0  |
| Auxiliary Society in Goswell-street, by Mr. Bolton  | 15  | 0  | 0  |
| Ditto, Goodman's-fields, by G. Morris, Esq. Treasurer   | 35  | 0  | 0  |
| Fakenham Church and Congregation, by Mr. Fyson  | 16  | 6  | 6  |
| Uffculme, Devon, Collection   | £2  | 10 | 9  |
| Mr. Hill and Family   | 5   | 0  | 0  |
| Buxton, Norfolk, by Rev. Mr. Cooper   | 3   | 6  | 0  |
| Wymondham, Norfolk, by Mr. Hewitt   | 1   | 1  | 0  |
| Canterbury, Juvenile Missionary Society, Union Chapel, by Rev. J. Blomfield   | 11  | 0  | 0  |
| Exeter, Female Auxiliary Society, &c. by Mr. Moxey  | 6   | 0  | 0  |
| Hackleton, Northamptonshire, Collection, by Rev. W. Knowles   | 3   | 2  | 4  |
| Amersham, Friends at, by Rev. J. Upton  | 4   | 1  | 6  |
| Watford, Collection at, by Ditto  | 8   | 2  | 3  |
| ———— Auxiliary Society at, by Ditto   | 5   | 8  | 6  |
| Wycmb, Friends at, by Ditto   | 1   | 1  | 0  |
| Aberdeen, several Sums, by Mr. W. Thomson   | 21  | 19 | 3  |
| ———— Friend at, Donation, by Rev. John Dyer   | 5   | 0  | 0  |
| Woolwich, Auxiliary Society, by Rev. A. Freeman   | 24  | 5  | 2  |
| Wantage, Collection and Subscriptions, by Rev. John Jackson   | 4   | 16 | 6  |
| Dereham, Ditto, by Rev. Thomas Griffiths  | 21  | 10 | 0  |
| Bluntisham, Female Friends at, by Mr. W. Asplan   | 6   | 0  | 0  |
| Dorman's Land, Collection, by Rev. Mr. Chapman  | 17  | 10 | 0  |
| Mr. Raymond, collected from his Shopmates, by Rev. W. Shenston  | 4   | 0  | 0  |
| Donations and Subscriptions, by Mrs. Elvey  | 12  | 0  | 0  |
| Amersham, Collection, &c. by Rev. J. Cooper   | 19  | 2  | 6  |
| Eythorne, Subscriptions, by Rev. John Giles   | 5   | 15 | 6  |
| Braybrook, Collection, by Rev. Thomas Blundell  | 2   | 0  | 0  |
| Barton, Ditto, by Ditto   | 2   | 15 | 0  |
| Walgrave, Ditto, by Ditto   | 2   | 4  | 6  |
| Husband Bosworth, Do. by Ditto  | 1   | 9  | 0  |
| Sheffield, Juvenile Auxiliary Society, by Mr. W. Atkinson   | 23  | 11 | 0  |
| Collection at Queen-street Chapel   | 182 | 10 | 6  |
| Sion Chapel   | 105 | 0  | 4  |
| Eagle-street  | 11  | 16 | 8  |
| Spa Fields  | 95  | 0  | 0  |
|   | 394 | 7  | 6  |
| Westerham, small Society, by Rev. Mr. Shirley   | 4   | 8  | 6  |
| Francis Paynter, Esq. Denmark Hill  | 10  | 10 | 0  |
| Lock's Field's, Walworth, by the Rev. George Clayton  | 26  | 12 | 0  |
| A Friend, by B. Shaw, Esq.  | 1   | 0  | 0  |
| Part of a Collection at Rev. Mr. Upton's  | 5   | 0  | 0  |
| Auxiliary Society at Dr. Rippon's, Carter-lane, a Moiety of Amount collected by Miss J. Burls, Mrs. Barber, and Mrs. Martin | 16  | 10 | 5  |
| Edinburgh, sundry Friends at, by Dr. Stuart   | 7   | 18 | 0  |
| Hammersmith, a Friend at, by Rev. John Saffery, (collected by the Exhibition of Idols)                                      | 2   | 0  | 0  |
| Thomas Walker, Esq. Piccadilly  | £10 | 10 | 0  |
| Subscription  | 1   | 1  | 0  |
| William Brownlow, Esq. 18, Highbury Place   | 5   | 0  | 0  |
| Proceed. of old Coins   | 0   | 12 | 0  |
| F. H. Stroud, Esq.  | 5   | 0  | 0  |

|   | £  | s. | d.     |
|---|----|----|--------|
| Q in the Corner,  |    |    |        |
| For Translations .....  | 0  | 5  | 0      |
| Schools .....   | 0  | 5  | 0      |
| General Purposes .....  | 0  | 5  | 0      |
|   |    |    | 0 15 0 |
| Hammersmith, collected by Miss Otridge, on showing some Oriental Drawings, representing the Cruelties of Hindoo Superstitions ..... |    | 5  | 5 0    |
| F. M. S. ....   |    | 5  | 0 0    |
| Henry Weymouth, Esq. .... Donation  | 10 | 0  | 0      |

Besides several individual Subscriptions, which we have not room particularly to enumerate.

#### FOR THE TRANSLATIONS.

|  |     |    |   |
|--|-----|----|---|
| Greenock, Port Glasgow, and West Renfrewshire Bible Society, by R. D. Ker, Esq. .... | 20  | 0  | 0 |
| Robert Haldane, Esq. Edinburgh .... Donation   | 200 | 0  | 0 |
| Independent Congregations in Suffolk, by Mr. Ray, viz.                               |     |    |   |
| Hadleigh, Rev. J. H. Cox .....   | 2   | 2  | 0 |
| Ipswich, Rev. C. Atkinson .....  | 6   | 5  | 4 |
| Needham-Market, Rev. A. Bromiley .....   | 1   | 0  | 0 |
| Stowmarket, Rev. W. Ward .....   | 3   | 18 | 3 |

#### FOR FEMALE EDUCATION.

|   |    |   |   |
|---|----|---|---|
| Society in aid of Missions, at Harborough, Leicestershire, for Female Education in India, by Mr. Grundy ..... | 10 | 0 | 0 |
| Collected at Edinburgh, for Female Education in India, by Mrs. Anderson, Mrs. Innes, and other Ladies .....   | 54 | 0 | 0 |
| For Female Education in Calcutta, by the Ladies of Rev. James Hoby's Congregation, Maze Pond .....            | 20 | 0 | 0 |

#### EXTRA COLLECTIONS AND DONATIONS.

|  |    |    |    |
|--|----|----|----|
| Little Alie-street, Rev. William Shenstone ..... | 11 | 0  | 6  |
| Unicorn-yard .....                               | 22 | 10 | 6  |
| Walthamstow .....                                | 45 | 18 | 10 |
| Woolwich, Rev. Mr. Culver's, by Mr. Rogers ..... | 4  | 15 | 0  |

J. BARFIELD, Printer, 91, Wardour-Street, Soho.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 21, 1821, at Spa Fields Chapel: Joseph Gutteridge, Esq. in the Chair:

I. On the motion of the Rev. T. S. Crisp of Bristol, seconded by the Rev. Joseph Hughes of Battersea;

"That the Report now read be received and printed, under the direction of the Committee; and that while this Meeting would acknowledge, with humble gratitude, every proof of the divine favour and blessing attending the labours of the Society, it recognizes, with growing conviction, the absolute need of a more general effusion of the Holy Spirit, at home and abroad, to give full effect to Missionary exertions."

II. On the motion of the Rev. John Campbell of Kingsland, seconded by the Rev. W. B. Collyer, D.D. and supported by the Rev. John Birt of Manchester;

"That this Meeting convinced of the important services rendered to the cause of Missions in general, and of Missions to India in particular, by their much esteemed friend the Rev. William Ward, during his late visit to this country, desire to record their grateful sense of the divine goodness in restoring and confirming his health, and their most affectionate good wishes and prayers that he may be safely conducted back to his family and friends in Bengal; and continued for many years as a burning and shining light in that idolatrous region."

III. Moved by the Rev. Joseph Ivimey of London, and seconded by the Rev. G. Marsden (one of the General Treasurers to the Wesleyan Missionary Society,)

"That the cordial thanks of this Meeting be presented to Thomas King and William Burls, Esqrs. Treasurers to this

Society, for their invaluable services in the execution of this office, as well as for their zealous and disinterested exertions on behalf of the Society almost from the period of its formation; and that, as they have signified their wish to decline a reelection, Benjamin Shaw, Esq. be requested to act as Treasurer to the Society for the ensuing year."

IV. Moved by the Rev. John Arundel, Home Secretary to the London Missionary Society, and seconded by Nathaniel Roberts, Esq. of London,

"That this Meeting is duly sensible of the services rendered to the Society, during the past year, by the Committee, Secretaries, and Auditors; and requests that the Secretaries, Dr. Ryland and Mr. Dyer, will resume their office—that Henry Waymouth, Esq. Mr. William Beddome, and Mr. Joseph Hanson will be the Auditors—and that the following Gentlemen will act as the Committee for the year ensuing." (See the next page.)

V. Moved by the Rev. F. A. Cox of Hackney, and seconded by the Rev. Thomas Blundell of Northampton,

"That the Meeting cordially acknowledges the kindness of many friends, both in town and country, who, by their contributions and their influence, have materially augmented the funds of the Society during the past year; and has heard, with particular satisfaction, of the formation of an Auxiliary Society among their fellow christians in Holland; and earnestly recommends that Societies of this description, from which such important aid has been already derived, may be formed as generally as possible, so that the Society may be relieved from its present difficulties, and enabled to extend its operations abroad."

VI. On the motion of the Rev. Jenkin Thomas of Oxford, seconded by the Rev. James Upton of London,

"That the respectful thanks of this Meeting be presented to the Trustees of Great Queen-street, Zion, and Spa-fields Chapels, for their kindness in accommodating us with the use of their chapels on the present occasion; and that we hail, with unfeigned satisfaction, every proof

of increasing mutual regard among christians of different denominations."

VII. Moved by the Rev. Jenkin Thomas, seconded by the Rev. James Upton, "That the next Annual Meeting of the Society be held in London, on Thursday, June 20, 1822."

VIII. On the motion of the Rev. John Saffery of Salisbury, seconded by the Rev. James Hoby of London,

"That the thanks of this Meeting be presented to Joseph Gutteridge, Esq. for his able conduct in the chair this day."

#### COMMITTEE.

Rev. Christopher Anderson, Edinburgh.

George Atkinson, Margate.

George Barclay, Irvine.

Isaiah Birt, Birmingham.

John Birt, Manchester.

Thomas Blundell, Northampton.

Thomas Coles, Bourton.

F. A. Cox, Hackney.

T. S. Crisp, Bristol.

Thomas Edmonds, Cambridge.

Moses Fisher, Liverpool.

William Giles, Chatham.

Thomas Griffin, London.

Robert Hall, Leicester.

James Hinton, Oxford.

James Hoby, London.

Reynold Hogg, Kimbolton.

Richard Horsey, Taunton.

Joseph Hughes, Battersca.

William Innes, Edinburgh.

Joseph Ivimey, London.

John Jarman, Nottingham.

Joseph Kinghorn, Norwich.

Thomas Morgan, Birmingham.

William Nicholls, Collingham.

Henry Page, Worcester.

John Saffery, Salisbury.

Wm. Steadman, D.D. Bradford.

Micah Thomas, Abergavenny.

Wm. Winterbotham, Horsley.

Messrs. W. H. Angus, London.

William Burls, London.

John Deakin, Birmingham.

James Deacon, Glasgow.

Joseph Dent, Milton.

Richard Foster, Jun. Cambridge.

W. B. Gurney, London.

Joseph Gutteridge, London.

Joseph Hall, Northampton.

Joseph Hanson, Hammersmith.

John Hart, Bristol.

Thomas King, Birmingham.

James Lomax, Nottingham.

John Marshall, London.

Thomas Potts, Birmingham.

Edward Phillips, Melksham.

William Prance, Plymouth.

John Sheppard, Frome.

Dr. Stock, Bristol.

Mr. J. B. Wilson, Clapham.

#### CENTRAL COMMITTEE.

Rev. Thomas Blundell.

Thomas Coles.

F. A. Cox.

Thomas Edmonds.

William Giles.

Thomas Griffin.

Robert Hall.

James Hoby.

Joseph Hughes.

Joseph Ivimey.

Joseph Kinghorn.

John Saffery.

Wm. Winterbotham.

Messrs. W. H. Angus.

William Burls.

W. B. Gurney.

Joseph Gutteridge.

Joseph Hanson.

John Marshall.

J. B. Wilson.

(Account of Proceedings concluded from Page 526.)

Mr. BURLS, after gratefully acknowledging, both on his own part and on that of his friend Mr. King, the kind manner in which their services had been noticed, said, Had it been practicable for me to have attended to the concerns of this Society—if I had time and strength to do so—I have known the service too long, and loved it too well, to have retired, unless necessity had been laid upon me; but I am sure our friend Mr. Shaw will fulfil the expectations you have formed, and I hope another year he will have to tell you that the present debt is discharged, and that we have money in hand to carry on our operations to a greater extent.

Mr. SHAW could not be silent after the resolution just passed, without bearing his humble testimony to that excellent person who had just retired from the office of Treasurer to the Society. I fully accord, he continued, with the general sentiment just laid down, that, while we should avoid flattery, honour should be given where honour is due, and I feel that it is due where it has now been bestowed. I cannot enter on the office without feeling my inadequacy to fulfil it as my predecessors have done, but I have relied rather on the judgment of my friends than on my own, and am convinced I shall receive all necessary assistance from the Committee, especially from my worthy friend in the chair, from whom the religious world in general, and our Society in particular, have for so many years derived so much benefit. With respect to this Society, I would say, that if I can be at all useful to it, though but as a hewer of wood, or a drawer of water, it is so dear to my feelings, that I shall do it with pleasure.

Rev. JOHN ARUNDEL (Home Secretary of the London Missionary Society,) would have been happy to continue a silent hearer of the interesting details brought before this assembly, but his attachment to the Missionary cause at large would not permit him. "I feel gratified in every opportunity of showing my attachment to your Society—your Society, did I say? I call back the expression; it is not more yours than ours. We may indeed enter the field at different times, and blessed are they who are first in the kingdom of God;—we may occupy different parts of the field—may wear different uniforms—but we are all amenable to the same Master, engaged in the same cause, and contemplate the same result: and therefore I would say to your Society, and all similar Societies, We bless you in the name of the Lord, and bail you as our fellow-workers in the truth. When I look at that spirit of brotherly love which is in operation, as it is on this platform, and at the prevailing recognition in various Societies of that important doctrine—the necessity of divine influence to second our operations—when I listen to the prayers at Missionary meetings for the outpouring of the Spirit, I am constrained to hope that God is about to make bare his holy arm, and to display his salvation. However various our operations are, there is need of them all. Our exertions are not bounded by the Russian empire, or the Burman empire, or any other empire: the field is the world, and the salvation of every soul under heaven is the fond hope of our Societies. Go forward, therefore, in your labours with joy, and the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree, and it shall be to the Lord for a name, and for an everlasting sign that shall not be cut off."

The resolution of thanks to the Committee and Secretaries, as moved by Mr. Arundel, having been briefly seconded by Nathaniel Roberts, Esq. was acknowledged, in a few words, by the Rev. John Dyer.

The Rev. Mr. Cox, in moving thanks to the Auxiliary Societies, &c. observed, that on occasions like the present, there was great danger lest we should blend the spirit of self-sufficiency with those pure emotions which are otherwise rising in our hearts. "If we regard iniquity in our hearts, the Lord will not hear us;" and if feelings of this description are combined with those sentiments we express for suffering humanity in the world at large, we

may expect, however strenuous our efforts may be, that they will fail of success. It is a pleasing feature in the present times, that so many young persons and children are combining together in Societies for promoting the Missionary cause, and advancing the kingdom of our Lord Jesus Christ; and while we express our feelings in this motion to Societies of this nature, let others be stimulated to exertions of a similar kind, to accomplish the objects of this Institution. I hope this Society will soon have to rejoice in a large family of children uniting in her cause. One cannot but notice the expanding influence of the disposition which Christianity inspires. Under the Jewish dispensation, their prejudices and feelings seem not to have travelled beyond their own nation; but now Christianity comprehends in its charitable feelings every individual on the surface of the globe; and Christian Societies, feeling that the field is the world, are aiming to advance the period when there shall not be a single cottage on the earth but shall be possessed of the Bible, and not a heart but shall feel its influence.

The motion was seconded by the Rev. Thomas Blundell of Northampton.

The time being now far advanced, the two next resolutions were proposed together by the Rev. JENKIN THOMAS of Oxford, who felt inclined to add a few words, expressive of his hearty concurrence in the sentiments which had been brought before the meeting; for he thought that the recital of such statements had a tendency to confirm our belief in the general utility and beneficial effects of that Institution which aims to convey a rich donative of light, and purity and happiness on those who are involved in darkness, degraded by vice, and exposed to all the direful consequences of sin. There is, (said Mr. T.) a strong and an active curiosity in the human mind to investigate the rise, and ascertain the progress of whatever has acquired a sufficient degree of importance to excite the astonishment and command the admiration of succeeding ages—and if the truth of this remark in general be admitted, how pre-eminently interesting must it be to trace the origin and mark the progressive operations of that religion which has seen empires rise and fall, which has survived all the oppositions that have attempted to impede its course, and which is yet destined to irradiate a dark and hless a dying world! We are now assembled to celebrate the twenty-ninth anniversary of a Society, first formed by men whose ardour was not kindled by the breath of fame, and whose fidelity required no recompense of human glory; and dangerous as it may be in

some cases to infer the goodness of a cause from the extent of its operations, and the success with which it is attended, we may yet be permitted to observe, that when we behold an effect produced, between which and its apparent cause no penetration can trace any probable proportion, it becomes necessary to acknowledge, that in the hand of God we find the only adequate and the only efficient cause. It has been frequently observed, that our settlements in India occupy a far greater extent than the whole of the British Empire in Europe, and the relation of a connected government, like that of a common country, is a tie which nature has formed, and which should never be violated or forgotten; and let it be remembered, that it is a refined species of mockery to hold forth the blessings of a free, mild, and equitable government, to those who are too ignorant to understand them, too languid to enjoy them, and too depraved to improve them. It is true, that some rays of light have been scattered over the dark and pestilential gloom—that some partial triumphs have been achieved—that some attempts have been made to bless them with that gospel which accords with all their moral wants, and with all their anticipations of everlasting existence; but still millions of the inhabitants wander in darkness and in error; some deluded by the Mahomedan imposture, and others bigotted to the more ancient superstition of Brama, and entertaining opinions fostered by ignorance, and others influenced by prejudices grown inveterate by time; but the rod of Jehovah's strength shall break the magic spell, and the gospel of peace shall prove the instrument of their spiritual emancipation. Do we want motives to stimulate our compassion, and to bring it into the play of rich and vigorous action? Let the eye of benevolence take a view of the moral condition of mankind, for the world at large presents to our observation a scene of moral disorder, which no man of a serious and reflective mind can contemplate without distinct emotions of profound and pensive melancholy. Do we need encouragements to proceed in our career of beneficence? Let us look at the apostles, the first Missionaries, who, like angels of mercy, went forth in all directions, to scatter the blessings of salvation to the ruined race of man. Every thing around them wore an aspect dangerous to their persons, repugnant to their cause, hostile to their designs. They had to encounter the deep rooted prejudices and the formidable vices of a corrupted age; and though instructed by no art but that of heavenly wisdom, and though support-

ed by no power but that of an invisible hand, they triumphed over the tyranny of the magistrate, and the subtlety of the philosopher; the prejudices of the Jews and the bigotry of the Gentiles. Judging by the events that have already occurred, and from the present aspect of the world, the attentive observer is led to believe, that the great predictive intimations of the Bible are approaching their fulfilment; for which all things are in motion here below; the stream of divine knowledge is advancing with a deep and noiseless flow, producing, wherever it touches in its progress, the fruit and the beauty of moral vegetation.

The Rev. James Upton seconded the motion, which was put, and carried unanimously.

Thanks to the Chairman were moved by the Rev. JOHN SAFFERY of Salisbury, who expressed his earnest hope that all the ministers present would exert themselves in their respective stations, for the benefit of the Society, and recommended them to call on the Secretary, at the Society's rooms, for a supply of the various papers provided for their assistance.

Mr. Saffery's motion was seconded by the Rev. James Hoby, and having passed with the hearty concurrence of the meeting,

JOSEPH GUTTERIDGE, Esq. replied in a few words of respectful acknowledgment, in which he remarked, that the evident progress of the kingdom of Christ in so many parts of the world ought to quicken our exertions, especially when connected with the thought, that to himself and others around him, the time was peculiarly short—they were called upon to work while it is day, remembering that the night cometh, when no man can work. It is probable, added he, that many of us shall never meet on earth again; may it be our earnest prayer to meet in that better state, where parting shall be known no more!

The meeting was closed with singing "Praise God from whom all blessings flow;" and broke up at three o'clock, the whole assembly having been highly gratified by the proceedings of the day.

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### REV. WILLIAM WARD.

OUR Missionary brother Mr. Ward, Mrs. Marshman and her daughter, and Mr. and Mrs. Mack, together with Miss Cooke, sent out with a view to promote

Female Education in India, by the British and Foreign School Society, and two Missionaries and their wives from the Society lately formed among our General Baptist friends, embarked on board the Abberton, off Gravesend, on Monday, May 28, and dropped down the river at midnight on the 29th.

In the interval which elapsed previous to their last farewell of the English shores, several brief notes were received from Mr. Ward by Mr. Burls and Mr. Dyer, both of whom "accompanied him to the ship," extracts from which we doubt not will gratify our readers.

"May 31.—Twenty miles below Gravesend.—We proceeded very little indeed yesterday, and lay to all night. The wind is still contrary. We have worship, singing, reading, and prayer, morning and evening. Last night I preached my first sermon to my brethren and sisters, from Acts xx. 24: all seem very happy; and I trust God will be in the midst of us, and bless us. Don't forget us in your prayers."

"Off Margate, June 1, 1821.—All is well. My brethren and sisters appear content and cheerful. They have acquired the Bengalee letters, and on Monday I hope they will begin to read Bengalee words.

"We have worship, and the language supplies employment; and thus we go, assisted by your prayers. May we have much of Christ in us, and much of Christ with us; then we shall not go in vain."

"June 8, off the Lizard.—We have had no wind, or a contrary one to this time, and hence we are still hovering over Old England."

"We are upon the whole very comfortable; our meetings are truly refreshing ones, and we have them twice a day, and some of the passengers join us. The captain is quite kind; and this ship rings with the praises of the Redeemer more than twice a day. Mr. Mack and Mr. Bampton have begun to read the Bengalee Testament."

The winds having been almost uninterruptedly fair from the date of the last note, our friends are probably by this time far advanced on their voyage.

## Foreign Intelligence.

### CALCUTTA.

(Concluded from Page 274.)

#### Heathen Youth instructed in the Scriptures.

Thursday, 26. Went to the boys' school at Intalee, and was highly gratified. The first class, consisting of two Mussulmen and three Hindoo boys, repeated by heart several passages of scripture they had learnt about the future judgment, the design of Christ to seek and save that which was lost, &c. Teaching the scriptures in our schools renders them doubly interesting, and to a Missionary's mind gives a satisfaction in their superintendance which is inexpressible.

#### Deaths of Missionaries.

Heard to-day that brother Schroeter, a Missionary of the Church Society, is dead. He had been long labouring at Tiliya, on the borders of Thibet, to acquire the language of that country in order to translate the scriptures into it, and just as he was becoming competent to the task, he is removed. How mysterious are the ways of God! Ten days since we heard of the death of brother Pritchett, Missionary of the London Society, just as he had completed the New Testament in Teloogoo, and was going on with the Old. To them we may add brother Donaldson at Bombay, brother Wheelock of Rangoon, and brother Randal at Serampore, removed to another world out of the little band of Missionaries in this country, since we were united together at Calcutta. What repeated calls to diligence and zeal! May we be enabled to obey them!

#### Testimony to the late pleasing Events in Otaheite.

Friday 27. A gentleman called upon us to-day, with whom the conversation turned on the wonderful and pleasing events which have lately taken place at Otaheite. He told us that he was lately in company with a gentleman, who had called at that island a few months ago in the ship Lord Lynedoch. He said, that when he visited it, a few years ago, the natives were all thieves—but that now they went through all the cabins, where there were many things they might have stolen, but that no one belonging to the ship missed a single article;—that their behaviour was modest, and their minds evidently serious and devout, so that they were quite a pattern in the whole of their conduct for all professing Christians. O that God may still continue his goodness

to the brethren there, and refresh us also by causing us to see the manifestation of his glory here.

*Obstinacy and Blindness of the Brahmans.*

19. Among those who attended to-day was a Brahmun, who was very anxious for some time to interrupt, but was not able except by putting in a word now and then. When we asked him what he had to say, he replied, that "he would sooner cut his throat than believe in Christ;" and went away.

28. Met with one man, a Brahmun, to-day, of uncommon hardness of heart, who affirmed that the paper in his hand was God, and that there was no other, because it was by paper that every thing about religion was known; and firmly maintained, that there was no other state of reward or punishment besides the present world. Fain would I remove from the minds of this people this gross darkness;

"But feeble my compassion proves,  
And can but weep where most it loves."  
May He pity them who has power to save!

*Anniversary of the Bible and Missionary Society.*

Last week was held in one of the barracks, the Anniversary of the Bible and Missionary Society, which is formed amongst the soldiers. Between 3 and 400 soldiers attended. Lieut. Peevor was chairman. Mr. Adam, independent Missionary, commenced with prayer; the chairman read a report; Rev. Mr. Corrie (church minister) delivered an interesting address; this was followed by addresses from J. Lawson, Mr. Edmonds, Mr. E. Carey, Mr. Harle, and Mr. Keith. Mr. Corrie then concluded with extempore prayer.

*New Chapel.*

The chapel is coming on well. Our expectations respecting the situation selected, are abundantly realized. A committee for the improvement of Calcutta have purchased 250 bigahs of land immediately in the neighbourhood of the new chapel. It is to be occupied with houses for Europeans, and in a few years time this neighbourhood will be thronged with the European population.

◆◆◆  
**MOORSBEDABAD.**

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

*Moorsbedabad, October 18, 1820.*

My work for the last three months has not been so much as usual on account of

its being the rainy season, and the water frequently pouring down in torrents for days together, and to this I may add, that during the month of September I took a journey to Calcutta and Serampore to see my child, with Mrs. Ward and the brethren and friends at these places; and I am happy to say in general, they are well, and all engaged as far as in them lies, for the promotion of the cause of God. The new Baptist chapel at Calcutta will be a very handsome small chapel, and on account of its situation I have little doubt a congregation will be collected without its interfering with the congregation at the old chapel. The native places of worship also appear well attended at Calcutta, and the gospel must have been widely preached in that large city. I cannot speak of the success which has attended it, but I know in the whole eastern world we feel more and more the necessity of divine influence to water and fertilize the parched plains around us, and to make them blossom and bud like the rose. We hope we see now and then something of the power of the Holy Spirit in convincing and converting the natives to a knowledge of the gospel; yet the lineaments of the christian character are not impressed in that strong manner in which we see them in Brainerd's converts, neither is there by any means a general spirit of inquiry among the Hindoos. We see so much of the marks of idolatry on their foreheads, in their houses, in their streets, in their work, in their songs, in their conversations, and in every act and circumstance of life, as well as in their books and temples, and this thousand-headed monster meeting us continually, at times almost destroys our faith in the divine promises; and to this it may be added, that there is such a lightness respecting every thing serious in the character of the Hindoo, such a departure from truth and principle, and such an opposition to spirituality of soul and to the pure gospel of Christ, that we are ready to cry out, The time to build the Lord's house is not yet come. But this is a feeling of impatience and unbelief, and must never be encouraged; we must labour in good report and evil report, knowing that it is a cause which must finally triumph over every idol and false religion on the face of the earth: but in the mean time let us all pray more constantly and fervently for the influences of the Holy Spirit, and when these arrive, our words will carry conviction to the soul, and the gospel will have free course, run, and be glorified. Since I last wrote to you I have baptized five more soldiers, who appear humble followers of the Lamb, and

have restored four backsliders, so that the church at Berhampore is large and flourishing, and the members give me much pleasure by their walk and conversation. I have not now to report the addition of any more natives to the church, but I hope I shall in my next. The cold season is fast approaching when I can proceed out at all times of the day, and I intend to make some extensive excursions to the adjacent parts; for souls are perishing, missionaries dying, and time hurrying every thing down to the vast ocean of eternity; consequently what we do we must do quickly, and work while it is day, for the night cometh when no man can work. My schools are in nearly the same state they were when I last wrote. I have about 220 children; but several of the subscribers to them are removed, and I am rather straitened for money to support them. I am in the habit of receiving supplies of tracts from Serampore and Calcutta, so that all my wants in this respect are supplied. I have lately formed among the females at Berhampore a small society for the support of native female schools; and I hope this will not only be a blessing to the native females, but will lead the subscribers to think of the blessings which the gospel has bestowed upon them. I do not know that I shall be enabled to establish a school of this description on account of being alone, but I shall see, and if not, the proceeds can be remitted to schools that are established.

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### DELHI.

*Account of a Journey by Mr. Thompson from Delhi to Loodiana.*

(Concluded from Page 275)

#### BOANEE.

The road not bad, though in some places we had water, and in others mire. This too is a small mud village with few inhabitants. To a gosacee who teaches twenty children, I gave a Testament, and to some others a few gospels and tracts. An aged Mahometan was thankful for the Psalms in Persian; others desired the same, but I had none to spare.

This village I left early on the 24th of December, and reached Loodiana in the afternoon, after a journey of sixteen days, where I found the most friendly reception from the gentlemen to whom I had been introduced.

Loodiana is a small town, situated five miles south of the river Sutlej, and two hundred and ten N. W. of Delhi, containing about 3000 inhabitants, chiefly Hindoos of the kshatrec tribe. The town was

founded by the Lodi-patans, whence the name. It afterwards fell into the hands of the Billochees. Revolutions in after years included it in the possession of Ray-kullán, a Moosulman Rajpoot, whose relative, Ray-Elias, is particularly mentioned in Franklin's Life of George Thomas. George Thomas relieved the small fort of Loodiana from the thralldom of Bedeesahib-singha, and delivered it to Ray-Elias, who was then a boy, his mother acting as Regent. Ray-Elias was killed by a fall from his horse when in pursuit of a deer: his sword cut a large artery in his thigh, and before assistance could be procured, he bled to death. After the return of Lord Lake and Holkar to Hindoosthan from the Punjab, in 1806, Ranjeet-singha crossed the river Sutlej, and wrested the whole of the deceased Ray's possessions from his family, leaving them one small place called Ray-kote, west of Loodiana, in which the Ray's afflicted widow now dwells. The Ray's country, Runjeet-singha divided betwixt Futteh-singha Allooalee, a powerful chieftain, whose residence is at Kupoor-tula, in the Punjab; Gooroodut-singha, of Ladwa, whose son, a boy thirteen years old, enjoys the patrimony of his deceased parent, and resides at the small town of Ladwa, forty miles north east of Kurnal, and Raja Baghi-singha, of Jeendh, to whom Loodiana fell, and in whose possession it now remains.

I have visited the native part of the town, and have had people to visit me; they always listened attentively to the exposition of the word in Hindi, and understood the reading of it in Punjabee perfectly. As there were not many that could read, a few copies only of the gospels were distributed, but they were received with joy and thankfulness. On going to the house of the Mhant of the Sikhs, I found him sitting with his disciples, about to read and expound Baba Nanuka's Grunthia. A chair was ordered, and I obtained a good hearing; the old man was thankful for a set of the gospels. I regretted for his sake, and for others, that I had no Testament left. Sikhs and gosacees of the neighbouring villages visited me for the scriptures, and for religious conversation.

Before I commenced my present tour among the Sikhs, I made myself acquainted with the Gooroo-Mookhee character, and began to read the Punjabee Testament, and as I found it not difficult to acquire the language, I thought of treasuring up the words I gained in my daily reading of the Testament, and accordingly formed a small Vocabulary before I left home of six or seven hundred words.

J. T. THOMPSON.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 14, 1821, not including Individual Subscriptions.

| FOR THE MISSION.  |    | £  | s  | d.  |
|---|----|----|----|-----|
| Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer  |    | 60 | 0  | 0   |
| Legacy of the late Mrs. Lucy Davis, by Messrs. Hall and Edmonds, Executors  |    | 5  | 0  | 0   |
| Chilton and Swindon, Friends at, by Rev. Thomas Welsh   |    | 5  | 0  | 0   |
| Cambridge, by Rev. T. Edmonds,—   |    |    |    |     |
| Rev. Charles Simeon, M.A.   | £5 | 0  | 0  |     |
| Rev. Thomas Tall, Swavesey  | 10 | 0  | 0  |     |
| Rev. W. Mandell, B.D. Tutor of Queen's College  | 2  | 0  | 0  |     |
| Rev. W. Bull, Basingbourne  | 0  | 10 | 6  |     |
| A Friend at Cambridge   | 10 | 0  | 0  |     |
| Edward Martin, Esq.   | 5  | 0  | 0  |     |
| Collection at Haddenham   | 5  | 2  | 7½ |     |
| Ditto at Streatham  | 6  | 10 | 0  |     |
|   |    | 44 | 3  | 1½  |
| Hemel Hempsted, Female Missionary Society, by Rev. J. Clark   |    | 11 | 10 | 1½  |
| Missionary Box, collected after the Monthly Prayer Meetings held at Mrs. Hobson's, Boxmoor, (one of Dr. Carey's own Sisters) by Do. |    | 1  | 9  | 10½ |
| Islchiam, near Mildenhall, Suffolk, collected at a Missionary Prayer Meeting, by Rev. R. Compton                                    |    | 20 | 10 | 1   |
| Norton St. Philip, Collection at Rev. H. Cuzner's   |    | 7  | 0  | 0   |
| Trowbridge, 52 Weeks, at 3d. per Week, by Mr. Blake   | 0  | 13 | 0  |     |
| Sale of Fruit, by Ditto   | 1  | 0  | 0  |     |
|   |    | 1  | 13 | 0   |
| Enford, Collection at the Baptist Meeting   |    | 3  | 18 | 0   |
| Exeter, Subscriptions by Mr. W. Moxey   |    | 9  | 4  | 0   |
| Baptist Free School, Fetter-lane, by Mr. Kendrick   |    | 6  | 16 | 8   |
| Iford, Missionary Association, by Rev. John Smith   |    | 24 | 0  | 0   |
| Wm. Cuninghame, Esq. Lainshaw, by Rev. Geo. Barclay, Donation   |    | 21 | 0  | 0   |
| Miss Jane Flodger, London, by Rev. John Dyer, Donation  |    | 10 | 0  | 0   |
| Mrs. Savage, Kingston, Surrey, by Rev. S. W. Gandy, Donation  |    | 2  | 0  | 0   |
| FOR THE SCHOOLS.  |    |    |    |     |
| Lyme, Half Year's Subscription to the School for educating Females, by Mrs. Rowe, at Digah  |    | 7  | 10 | 0   |
| A Friend, for Ditto   |    | 2  | 10 | 0   |
|   |    | 10 | 0  | 0   |
| J. Gorst, Esq. Somers Town  |    | 2  | 0  | 0   |

#### TO CORRESPONDENTS.

THE Thanks of the Committee are presented to the Sabbath School Teachers, connected with the church and congregation at Stevenage, Bedfordshire, for a parcel of books for the Missionaries, forwarded by their esteemed pastor, Mr. Joseph Such.

The Seventh Memoir of the Translations, conducted by the Brethren at Serampore, dated December, 1820, is just published, and may be had on application at 9, Wardrobe Place, Doctors' Commons; or of Holdsworth, St. Paul's Church-yard, Whittemore and Hamilton, Paternoster-row. Price, to Non-subscribers, One Shilling.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.



# Missionary Herald.

*N.B. Remittances for the Treasurer of the Baptist Missionary Society may be addressed, " Benjamin Shaw, Esq. 9, Wardrobe-Place, Doctors' Commons, London."*

## BAPTIST MISSION.

### Home Proceedings.

#### COLLECTIONS FOR THE MISSION.

IN the course of the last month, our brethren Hoby of London, and Gray of Chipping Norton, have visited Lincolnshire and the eastern part of Yorkshire, on behalf of the Society. They speak in warm terms of the kindness shown them by the ministers and churches of our own denomination, and of the affectionate readiness with which they were admitted into the pulpits of our Independent, Methodist, and General Baptist friends. Several clergymen, too, with whom they had private interviews, received them with the greatest cordiality, and expressed their high approbation of the object and proceedings of the Society. While our friends were at Hull, a Special Missionary Prayer-meeting was held at George-street Chapel, in which several ministers of different denominations took a part, and which was found to be a season of spiritual refreshment by many. Sermons were preached, in the course of this journey, at Oakham, Louth, Partney, Gainsborough, Boston, Lincoln, Collingham, Sutton on Trent, Hull, Cottingham, Bishop-Burton, Beverley,

Driffield, Kilham, Hunmanby, Sheffield, Bridlington, and Scarborough. The collections amounted to about £280.

The Cornwall Auxiliary Society have availed themselves, at their annual meeting, of the kind assistance of Mr. Winterbotham, who was supplying the church at the Square, Plymouth Dock; where, also, and at the other churches in those towns, the cause of the Society has been pleaded by the same zealous friend. Mr. Edmunds of Cambridge has visited the extensive district connected with the Auxiliary Society of Newcastle-upon-Tyne; and the York and Lancashire Assistant Society have held their Anniversary at Bradford; but no particulars of these respective services have as yet reached us.

## SERAMPORE COLLEGE.

THE following Donations for this object have been received in the course of the last month.

|  | £  | s. | d. |
|--|----|----|----|
| Anthony Thorp, Esq. York ...                                     | 10 | 0  | 0  |
| Wm. Comer, Esq. Liverpool..                                      | 5  | 0  | 0  |
| William Hope, Esq. Ditto...                                      | 10 | 10 | 0  |
| Samuel Hope, Esq. Ditto...                                       | 10 | 10 | 0  |
| Mr. Wm. Hope, Jun. Ditto...                                      | 3  | 3  | 0  |
| Messrs. R. Jones & Sons, Ditto                                   | 10 | 10 | 0  |
| Mr. William Rushton, Ditto..                                     | 2  | 2  | 0  |
| James Heyworth, Esq. Ditto                                       | 1  | 1  | 0  |
| Ormerod Heyworth, Esq. Do.                                       | 1  | 1  | 0  |
| Collection at Otley, by Mr. M <sup>r</sup> Turk and Miss Weir... | 2  | 7  | 1  |
| Rev. James Hoby, London...                                       | 5  | 3  | 0  |

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### MISSIONARY MEETING, SOMERSET.

ON Wednesday, July 25, the Auxiliary Missionary Society for part of the Western District held their Second Meeting at Wellington, Somerset. The service commenced at eleven. The devotional parts were conducted with great solemnity and feeling in favour of the immediate object of Missionary exertions by Mr. Viney of Bridgewater and Mr. Burchell. A most excellent sermon, and admirably adapted to the occasion, was then delivered by Mr. Winterbotham, founded on John xvii. 15. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The wisdom and benevolence of this important request, were unfolded with great strength of argument from the ends to be obtained by the continuance of good men in this life, and from the means usually adopted by the Deity, in the execution of his purposes, which the preacher successfully applied to the necessity of Missionary efforts. At the close of the sermon, Mr. Kilpin rose, and with great animation addressed the meeting on behalf of the heathen, whose humiliating situation he affectionately urged, as the most powerful of motives to increased and strenuous exertion, the practicability of which he demonstrated by the relation of some interesting facts. Mr. Winterbotham concluded with prayer.

The evening services, which commenced at six, were introduced by Mr. Cross, student, who read the scriptures and prayed. A peculiarly appropriate and impressive discourse, was then delivered by Dr. Ryland, from Isaiah ix. 2. "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." An affecting appeal was made through the medium of this sermon, to the benevolent feelings of an enlightened public on behalf of "the people walking in darkness," whose spiritual maladies were strikingly described, and the entire impracticability of their obtaining relief demonstrated, independent of that "Gospel which brought life and immortality to light." This statement was ably supported from the past and the present state of the heathen world, particularly from the immolations and self-tortures practised in Indostan. The efficacy and adaptation of the gospel to remove this moral gloom, to change the character of the most desperate and degraded members of society, were clearly proved from its triumphs on the day of Pentecost, at the Reformation, and

in the present day. Mr. Gardiner (Independent) closed the services, by a solemn and truly appropriate prayer.

In withdrawing from these scenes of mental enjoyment, it is a grateful task to record the unanimity, zeal, and liberality manifested by the friends of the Redeemer on this occasion. The cause of the Mediator became the visible point of attraction, where the shade of party distinctions was absorbed in the splendour of Christian charity: to extend its interests and aid in the support required to ensure its conquests, were, we hope, deeply felt as the indispensable duty of those "upon whom the light hath shined." Cherished by the promises of truth, faith unfolded to our hopes the happy period, when the moral waste would no longer lie uncultivated, when the habitable places of the earth would cease to be distinguished as seats of cruelty, and when the "incorruptible seed" would vegetate and bloom in all the beauty of moral verdure for ever and ever. Whilst every heart yielded to the impression, that the time is rapidly advancing when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," every voice appeared to respond to the accents of hope, saying, "Amen. Even so, come, Lord Jesus." J. S.

## Foreign Intelligence,

### SERAMPORE.

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

*Serampore, January 3, 1821.*

THROUGH Divine mercy I am as well as I ever was in my life. I trust the cause of our Lord is still gaining ground in this country. We are seldom a month without some being added to the church by baptism. I regret to say, that, as you will see by the Report lately sent to England,\* we have been obliged to re-

\* The Seventh Memoir of the Translations, a most important document, which we earnestly recommend to the perusal of all who feel interested in the stupendous undertaking in which the venerable writer and his coadjutors have been so long engaged. Surely British Christians will not allow their posterity to have to say, while narrating the unparalleled achievements of Dr. Carey in Oriental Translations, "More he could, and would have done, but he solicited in vain for the requisite pecuniary support!" *Editor.*

linguish several of the versions of the Bible at present, for want of funds. To me this is a very distressing thing; but I trust God will appear and find ways and means by which that very, very important work may be carried on to its completion.

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### CALCUTTA.

In a letter lately received by Mr. Dyer from Mr. Yates, dated December 6, 1820, after mentioning with deep regret, the ravages which had been lately made by death in the removal of Mr. Hampson, a Missionary from the London Society; Mr. Ellerton of Malda, who, though not a Missionary, had rendered much service to the cause of the Redeemer in India; Mr. Peacock and Mrs. Johns, who were immediately in connexion with themselves—he proceeds:

"This week we have had our Missionary Association; we have had two sermons in English, two in Bengalee, and two Conference Meetings, one public and the other private. Our congregations, both Native and European, were tolerably good: I trust that the Divine presence was in the midst of us, and that these meetings will be blessed to the good of many. Rather more than a month ago, brother Pearce and myself went up the river as far as Berhampore, where we had the pleasure of seeing our brother Sutton; we preached at the villages on our way up, and were heard with great attention at several places by a considerable number of people. Brother Pearce is now living with us at Boitakhaneh, while their house on the Circular road is repairing, and a place fitting up for a printing-office.

"We have lately invited Mr. Statham to join us in our Missionary work, subject to such regulations as you have before sent us out, and you may expect soon after this to receive from us an official letter on the subject. He has since had an invitation from the people at Howrah on the opposite side of the river, to preach to them regularly, and this will enable us to do what will be equivalent to forming another station."

The letter referred to, in the

above extract, has not yet arrived; but another, from Mr. Statham himself, has come to hand, containing a full account of his previous history, extracts from which, we doubt not, will be gratifying to our readers.

"I was born at Amersham, in the county of Bucks, on the 14th of March, 1791, at which place my parents (if spared,) now reside; my dear mother is a member of the Baptist church under the pastoral care of the Rev. J. Cooper. In passing over the days of my infancy, I must declare that I have abundant reason to bless the Father of all mercies, that I was placed at a seminary, the conductor of which feared God, and endeavoured to train up the youth committed to his care, not only so as to fit them for the social duties of this life, but also to lead their tender minds to a knowledge of things pertaining to salvation. Beneath his paternal solicitude I received such impressions of mind as never could be eradicated or shaken off during my aftercourse of sin and folly. Often have I been restrained from rushing into sin, by the recollection of some salutary lesson I there learned. After I left school, I was apprenticed to a pious tradesman, to learn the business of a linen draper and wool merchant; here also I enjoyed the privilege of attending the preaching of the Gospel, and have reason gratefully to acknowledge the kind concern my respected master ever manifested for my eternal welfare. When out of my time I went to —, to reside as assistant to a linen-draper there, and during that time formed an attachment to my present beloved wife. Soon after this, at the commencement of the year 1814, I entered into business at — as linen-draper, lace and wool merchant, and shortly after married. I carried on an extensive concern there for some time, but in consequence of some severe losses I experienced, and the sudden depression in value of both lace and wool, of which articles I had a large stock on hand, I was obliged to relinquish business and come up to London, where I again started, as auctioneer, appraiser, and house-agent. For a length of time preceding this, I had engaged in the pursuit of worldly pleasures, and entirely neglected the means of grace. I was hastening with rapid strides down the broad road that leads to destruction; having formed an intimacy with several young men of dissipated habits, and relinquishing the society of my beloved wife, to spend my time with them in every

vain and foolish amusement. Often did my dear wife remonstrate with me on the impropriety of my conduct, in the most tender and affectionate manner, and as often did I resolve to amend my course of life—but alas, vain resolve! again I returned to my old associates, and forgot all resolutions, reproofs, and every thing else of a moral nature. Yet I could never enter into sin with that avidity and delight my companions did. Full oft did the precepts of my tender mother, and affectionate tutor, rush across my mind, and vibrate in my ears: dreadful were my feelings, and in order to drown them and hush the cries of conscience, I sinned the more. In consequence of thus neglecting business, and my disregard of all economy, I again became embarrassed; so that after I had satisfied the claims made upon me, I had little left. It was at this juncture my dear wife went down to ——— to spend a week or two with her relatives. In the interim, my mind having become irritated at the delay occasioned in the settlement of the affairs of my wife's father deceased, and by the base ingratitude of those whom before I had considered my friends, and also touched with a feeling of remorse at the way in which I treated my beloved wife, and the trouble I had brought on my dear parents, I came to the strange resolution of banishing myself from my native land. Actuated by the impulse of the moment, I hurried down to Chatham, and enlisted into the service of the Honourable East India Company. A detachment of recruits was about to sail for Bengal; with a great deal of trouble and expense I prevailed on one whose name was entered on the embarkation list, (with the permission of the commanding-officer,) to exchange situations with me. Thus without any time afforded for reflection, I embarked the next day on board the ship Fame, Capt. Remington, and sailed for Calcutta. I wrote to my wife, and told her I had obtained a situation to go a voyage, without disclosing the real situation I was placed in, and led her to conclude our separation would be of short duration. I soon became disgusted with the horrid oaths and imprecations of my companions, most of them being of the lowest and vilest description: and having now no means of drowning reflection, my past life, with all its sins and follies, came before me in dreadful array. I tried very hard to persuade myself that all would be right at last, and that if I continued to abstain from those open sins I had before indulged in, I should eventually be happy;—but I cried peace, when there was no peace—all within was confusion,

horror, and dismay. It was now that I was to experience those convictions of sin which were as the dividing asunder of soul and spirit. Secluding myself from my companions, who were so disgusting to me, I employed my time when off duty in reading. The Bible, so long neglected, was again perused. One Sabbath morning, whilst reading the 10th chapter of Hebrews, the 31st verse was applied with such force to my mind that I could not proceed; 'It is a fearful thing to fall into the hands of the living God,' echoed in my heart. I laid by the Bible, and took a Magazine, but all in vain; still in every page I read the same words. I became dreadfully alarmed, and for nights together, when off duty, in my hammock, passed the night in tears and prayer. The Bible became my constant study, yet I could find no peace of conscience; I viewed myself as one who had been highly favoured with the instruction of pious friends and tutors, and the preaching of the glorious gospel of Jesus, and yet had despised them all. Surely, thought I, a wretch like me can never find mercy!—I had no person on board to whom I could communicate my feelings, and thus became almost plunged in total despair. In this state of mind I landed at Fort William, and immediately made inquiry for those who loved and served the Lord their God, that I might converse with them. Several of the brethren in the 21st Regiment of Light Dragoons were quartered in the same barrack with me; I went with them to hear our brother Lawson, who stately laboured amongst them in the Fort. Beneath his ministry I felt the power of divine grace, and was enabled to behold the Lamb of God who taketh away the sins of the world, and by faith to lay hold of the hope set before me in the gospel. Shortly after this, I proceeded up the country, to Dinapore, close to Digah, the station occupied by brethren Moore and Rowe. Here I made a public profession of my faith in, and love to Christ, and was baptized by brother Rowe, and admitted into Church-fellowship. Were I to enumerate all the kindness shown to me by these brethren, I must write a volume: suffice it to say, that being often in their company, I enjoyed all the pleasures of religion. In process of time, I was called to exercise my talents by preaching, and shortly after, by the unanimous voice of the church in the Hon. Company's European Regiment, called to the pastoral office, in conjunction with brother J. Smith. We now, by proper application to the commanding-officer, &c. introduced preaching into the hospital, and this proved the

most interesting part of our duty. Just after we had obtained this privilege, I was summoned down to Calcutta, to sign certain documents relative to the estate of my deceased father-in-law. In my journey down the river, it was my happiness to receive much christian love and affection from the different brethren, on whom I called. At Berhampore I preached three times, and on my arrival at Calcutta I was also engaged in the delightful work, in the prosecution of which it was my felicity to become acquainted with the brethren of the Mission, and after having received various and affectionate proofs of their kind regard, I experienced a still greater in the invitation to join them in Missionary labours."

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### DIGAH.

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

*Digah, Jan. 4, 1821.*

ALAS! your kind wishes respecting brother Stewart will never be realized. "He shall return no more to his house, neither shall his place know him any more." He died at Buxar on the 28th of October last. When he left us I did not expect to see him again in the flesh; and I should have objected to his leaving home, had he not been exceedingly anxious to accept a kind invitation from brother Edwards, of Buxar, hoping a change of air would be beneficial to his health. I have not yet heard many particulars relative to his death. Brother Edwards writes me as follows: "Since he has lived with me his whole conversation has been heavenward. In the evening before he died we read a chapter in the Hindoostanee together. His conversation ran much on the joy we should experience in heaven, and when thus talking his eyes shone with delight, so as to attract our particular attention. At the time we did not think him so near entering into glory. The next morning he spoke to me when I was going out, and on my arrival at home, which was in about half an hour, I found him speechless, which continued till he left us to join the spirits of the just made perfect, of whom we had been talking over night." Brother Smith, pastor of the church in the Honourable Company's European regiment, who was at Buxar a few days after his death, writes thus on the subject: "Brother Stewart's death appears to have been rather sudden, without a struggle or a groan. Brother and sister

Edwards say, they shall never forget his example, his patience, his resignation, and his love to the cause of Christ. They seem to be much affected; they say, more than ever they were affected before." He had made considerable progress in the Hindoostanee language, and evidently had his heart set upon doing good to the natives around. We had formed some Missionary plans, which were to have been executed during the present vacation, but the wise Disposer of all events has seen fit to frustrate our designs. I feel the loss, but I am persuaded my loss is his gain.

Please to present our warmest thanks to the kind friends at Lyme, who have so generously supplied us with pecuniary means to enable Mrs. Rowe more efficiently to prosecute the object of native female education. They will, no doubt, follow these means with their earnest prayers, and I hope time will prove that they have not bestowed their silver and their gold in vain. It appears to be the wish of some of those friends that we should have a girls' school, denominated "Lyme School." It is our desire to meet their wishes in every possible way, and we should long ago have done this, could we have established a girls' school sufficiently large and settled, but this has not been the case. The object is new, and consequently creates many suspicions, besides that of its having to combat with so many deep-rooted prejudices. I hope, however, perseverance, under the divine blessing, will conquer these, and that we shall ere long see things in a more encouraging state. I am persuaded my present communications will lead you to form the same opinion. The girls' school, under the care of a native school-mistress, respecting which I wrote you in my last, has been broken up. I believe the principal causes of this were, Charlotte's not being able to give so much time to it as was necessary, in consequence of which the mistress became negligent; and a number of foolish reports having been circulated, by some evil disposed persons, relative to her motives. According to their account of the business, as soon as the girls had received a competent education, they were to be kidnapped, tied up in bags, and shipped for England! The girls fled as if a bugh (a tiger) had been pursuing them. After this disaster, Charlotte's resource was that of encouraging the master of her boys' school to instruct girls as well as boys. By this means a great deal of the novelty attached to a native school mistress was taken away, and we find this method of pursuing the object to answer much better

than the former. We are adopting the same plan in several other schools, and think it will succeed beyond our expectations. We have thought the establishment of a school on this plan would meet the approbation of our Lyme friends, and in October last we put our native school at Daoodpore, a populous village on the banks of the Ganges, about two miles above Digah, on this foundation, and have given it the name of "Lyme School." This school now contains about forty boys and four girls. The man of whom we rent the school-room is building a separate apartment for the girls, for which he is to receive extra rent. He and the school-master confidently affirm, that when this apartment is ready, many more females will come for instruction. Charlotte is writing to Lyme, I shall not therefore enlarge on this subject. We have, of course, adopted this plan conditionally. Should it meet the approbation of our friends, we shall continue it; but if not, we shall discontinue it, and follow any other they may direct. We shall feel much pleasure in sending a regular account of the progress of the school.

In a former letter I think I mentioned a lala (native school-master), who was clever in his profession, but violently opposed to native female education. When brother Richards, of Benares, was here, on his way to Serampore, we went to visit this man's school. On our arrival a number of natives flocked around us, and after asking a few complimentary questions respecting their occupations, health, places of abode, &c. &c. we desired them to sit down. The school-master brought out his charpoy (the cot on which he sleeps) and we seated ourselves in the midst of them. We then commenced a conversation on the advantages of learning. In this group there were four natives who took an active part in the subject of conversation. I do not know the names of all of them, but for distinction sake we will call them, going from left to right, *Ramhurry* (a hindoo), *Lal Mahomet* (a mussulman), *Seeb Narion* (a hindoo, and owner of the school-room), and *Lala* (the school-master). We asked *Lal Mahomet* if it were not the Mubarram, to which he replied, "Yes." "Do you know who Hasan and Husain were?" said brother Richards. *Lal Mahomet*: "I have never read any account of them myself, and therefore I cannot answer you." Richards: "Do you not know that it is a great sin to make these taziya," (a representation of the tomb of Hasan and Husain, which is carried about in procession at the Muharrum,) "and to sing hymns respecting them?" *Lal Mahomet*: "Yes." Rich-

ards: "Why do you follow them?" *Lal Mahomet*: "Because others do it. There is a learned Mussulman in this neighbourhood who thinks it wrong to visit these processions, and to avoid them keeps himself at home during the ten days, and from him I have heard that what you say is right." Here the conversation was interrupted by the coming of *Seeb Narion*. I asked him to sit down and take a part in our conversation. He then seated himself between the mussulman and school-master. I then asked him if he had thought any more respecting the female school I wished him to commence in his village. He said, he had not succeeded. Richards, to *Seeb Narion*: "What is the reason you have such an aversion to teaching girls?" *Seeb Narion*: "In this part of the country such a thing has never been done." Richards, to the Mussulman: "Don't you know that up the country the women in the Zunana" (female apartments) "read, write, and perform their worship, as well as the men do in the Mirdana" (male apartments)? To which he replied, "Yes, the females up the country are learned; they even give instructions to their male relatives." Richards, to *Seeb Narion*: "Well, I hope you are now convinced of the truth of what I said relative to the learning of females up the country? If you were to educate your daughters there would not be so much sin committed among them as there is now. It is through their ignorance that so much murder is committed among them, both with respect to themselves and their offspring." Here *Ramhurry* interrupted, by exclaiming in an elevated tone: "Indeed, this is very true; they are often creating disputes among the men, and among themselves." Then, addressing himself to *Seeb Narion*: "Why do you not exert yourself to set up a school for girls? By it you would be doing much good. What Sahib has been saying is very true." *Seeb Narion* replied: "What you and Sahib say is very right, but there is a report that all girls that are educated will be sent to England." Richards observed: "If it were the wish of government to do any thing of this kind, they could do it by force, and you could not prevent it; but you know they have no such intention, and we can do nothing without their permission." All exclaimed, "True, true words." I then said to *Seeb Narion*: "If you will erect a school-room for girls in a private place; behind that for boys, I will rent it of you for that purpose." *Seeb Narion* replied: "Let us first succeed in getting a few girls, and then we can soon erect a school-room." *Ramhurry*, ad-

dressing me, said: "People are convinced that learning is good for females, but no one will agree to send his daughters, because it is contrary to the custom of this country. You may try to get a few, and instruct them for three or four months. When people see that no evil arises from it, they will be induced to send others." Richards replied: "Three or four of you make up your minds at once, and in defiance of others, send your daughters to be educated. Many will speak against it, but since it is a good thing, you should shut your ears. If you set the example, others will follow it." Seeb Narion, jogging Lala with his elbow, said: "Speak, and answer what has been said." To this Lala replied: "What can I say? See you to it." Ramhurry then called out: "The Sahib says, very good. Why do you not do it?" Seeb Narion answered: "I am willing if others will do it." Richards: "If you are willing, set the example." Seeb Narion, turning to the Musalman: "What can you say now?" adding, "we will get some neighbours together and talk about it, and give Sahib an answer." We then took leave, but some of them followed us a little way in conversation.

The above-mentioned Lala has at last condescended to instruct females. He and his son have charge of two of our native schools, and they have about forty boys in each of them. In one of these schools, which is established at great Digah, he has eight girls. Charlotte is this moment returned from a visit to this school, and I will take down her account of the visit for you. "Most of the girls in this school had never been so near a Beebee Sahib before, and were much terrified. One little girl was so much so, that it required all the solaces of her grandmother to pacify her. I gave her a trifle to get some sweetmeats, which being sent for, made her easy again. The girls sat in the sun-shine, parted from the boys by a mat partition. The grandmothers, mothers, aunts, &c. &c. of the girls flocked together on the other side of a low mud wall. The Lala provided me with a seat, and one of my bearers held a large umbrella over me. I then heard them, one by one, repeat the letters of the alphabet, which were written before each of them, with chalk, upon the ground, made smooth and hard for the purpose. I had to give much praise to the girls, especially to those who had come from a village a mile from that in which the school is kept, to be instructed. The Lala then brought a boy to me, to read in the New Testament. Finding he met with some difficulty in pronouncing

some long names, I gave him the Hindee Spelling-book to read in, which being easy, and containing juvenile stories adapted to this country, pleased all parties. I promised to supply them with these books when they arrive from Calcutta. The day growing warm, made me think of returning. Having seated myself in the Tonjon to depart, I noticed among the boys two young men, who appeared to be learning the Nagree alphabet. I inquired if they were learning to read. The Lala replied in the affirmative. To prevent their feeling ashamed, I observed, that in my country, old people come to school to learn to read, who had not had the opportunity of learning when young. The Lala then informed me that one of them was a Christian. I asked, 'What sort of a Christian?' A third person urged the young man to define his belief. He said he was a Roman Catholic. The Lala said, he was like a Hindoo. 'Why,' said I, 'because he worships the image and picture of Jesus, and the Virgin Mary?' 'Yes,' replied the Lala. 'I told him the Holy Book did not teach that.' 'But,' said the young man, 'my Padree does so, and teaches me to do so.' 'If your Padree would read the Holy Book to you, (said I,) you would see that both he and you were wrong.' 'He reads in the Latin language,' said the young man, 'and I do not understand him.' 'Then' said I, 'you ought to read the Bible, and judge for yourself. You would then see that God has forbidden us to worship him in any visible form. No man can approach God but by Jesus Christ; he is the only medium of access.' I told him the Virgin Mary was a sinner, and stood in need of that salvation which her Son Jesus came to bestow upon a guilty world. I endeavoured to convince them that Jesus was God, though clothed in flesh, by being born of a woman. The Lala observed, that 'seed sown in the earth, springs up in its own kind again, and men eat it, but they do not eat the earth:' meaning, that Mary was not to be worshipped because she gave birth to the Son of God."

There are eight girls in another of our boys' schools, and the zemindar of the village has promised to send his daughters, as soon as a proper place is provided for the reception of girls. He gives the school-room rent free, and has offered a piece of ground for an apartment for girls. In all our schools, we have now about 280 boys, and 27 girls, and one woman, under instruction. We shall need pecuniary aid.

List of Contributions received by the Treasurer of the Baptist Missionary Society, from July 14, to August 14, 1821, not including Individual Subscriptions.

| FOR THE MISSION.  |     | £   | s.  | d. |
|---|-----|-----|-----|----|
| Colchester, Auxiliary Society, by Mr. Patmore, Treasurer.....       |     | 10  | 0   | 0  |
| ———— Collections and Subscriptions, by Rev. John Dyer.....          |     | 38  | 0   | 6  |
| Bluntisham, Remainder of the Produce of a Tract, by Rev. S. Green   |     | 1   | 8   | 8  |
| Isle of Wight, Contributions, by Rev. John Saffery.....             |     | 65  | 12  | 6  |
| Yerk and Lancashire Auxiliary Society, by William Hope, Esq.....    |     | 201 | 1   | 6  |
| Barnold-wick, Collection, by Rev. J. Mann.....                      |     | 6   | 16  | 6  |
| Cambridge, Auxiliary Society, by Edward Randall, Esq. ....          |     | 80  | 9   | 0  |
| Loughton, Auxiliary Society, by Rev. Samuel Brawn.....              |     | 6   | 12  | 6  |
| Accrington, Subscriptions and Collection, by Mr. Kenyon.....        |     | 16  | 1   | 0  |
| Dunfermline, Missionary Society, by Mr. Dewar.....                  |     | 12  | 0   | 0  |
| Journey of Messrs. Gray and Hoby into Yorkshire, &c.                |     |     |     |    |
| Collected at Sheffield.....   | 9   | 11  | 6   |    |
| Oakham.....   | 5   | 13  | 3   |    |
| Scarborough.....  | 47  | 6   | 7   |    |
| Bridlington.....  | 17  | 2   | 9   |    |
| Hull.....   | £84 | 17  | 2   |    |
| Additional Donation.....  | 5   | 5   | 0   |    |
|   | 90  | 2   | 2   |    |
| Cottingham.....   | 9   | 2   | 2   |    |
| Bishop Burton.....  | 5   | 8   | 0   |    |
| Beverley.....   | 13  | 1   | 3½  |    |
| Derby.....  | 5   | 0   | 0   |    |
| Collingham and Sutton on Trent.....                                 | 20  | 0   | 0   |    |
| Boston.....   | 9   | 10  | 10½ |    |
| Lincoln.....  | 26  | 4   | 3   |    |
| Parney.....   | 1   | 10  | 0   |    |
| Louth.....  | 2   | 10  | 9   |    |
| Gainsborough.....   | 8   | 14  | 3   |    |
| Driffeld.....   | 4   | 10  | 0   |    |
| Kilham.....   | 1   | 11  | 0   |    |
| Hunmanby.....   | 2   | 3   | 0   |    |
|   | 279 | 1   | 10  |    |
| Joseph Wilson, Esq. Milk-street, by J. B. Wilson, Esq. Donation.... | 20  | 0   | 0   |    |

#### FOR FEMALE EDUCATION.

|  |   |    |   |
|--|---|----|---|
| Montrose, Friends in, by Rev. John Marshall..... | 1 | 15 | 0 |
| ———— Sabbath-school Children, by Ditto.....      | 0 | 15 | 0 |
|  | 2 | 10 | 0 |

N.B. A sum of £33 18s. 3d. was paid, on account of the Society, into the Banking house of Sir John Perring and Co. on 30th July, but as no memorandum was given of the parties by whom it was contributed, it is particularly requested that the particulars may be sent, without delay, to the Secretary, 9, Wardrobe-place, Doctors'-commons.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### AUXILIARY SOCIETIES.

##### YORK AND LANCASTER.

ON Wednesday, August 1, 1821, was held at Bradford, the Annual Meeting of the York and Lancaster Assistant Baptist Missionary Society. Sermons were preached by the Rev. John Birt, Secretary to the Assistant Society, the Rev. Jenkin Thomas of Oxford, and the Rev. W. Gray of Chipping Norton. The Meeting for business, at which G. Rawson, Esq. of Leeds presided, was very numerously attended, and the resolutions moved and seconded by different ministers and gentlemen, passed unanimously. Liberal collections in aid of the Parent Society were made after the services. We are extremely sorry to find that William Hope, Esq. of Liverpool, who has been the Treasurer of the Assistant Society from its commencement, is constrained by bodily illness to withdraw from his official situation. We have great pleasure in recording the following resolution of the Annual Meeting on this occasion, viz.

"That this Meeting receives with great pain the resignation on the part of William Hope, Esq. of his office as Treasurer to the York and Lancaster Assistant Baptist Missionary Society: and deeply lamenting that bodily illness which occasions his retirement, presents its grateful acknowledgments for the invaluable services rendered by him to this Society."

M. Thackray, Esq. of Leeds was elected Treasurer, in the room of Mr. Hope. Owing principally to the vast extent of country occupied by this Society, it has not yet been found practicable to form with convenience a Committee to represent the general body, and to conduct its affairs in the intervals of the Annual Meetings. The usefulness and propriety of forming an

Assistant Society for each of these large counties have consequently been suggested, and this step will probably be found necessary.

The communication officially made by the Secretary to the Meeting, related principally to Female Associations, which had been introduced among the churches connected with that Society during the past year. It appeared that the plan had encountered the difficulties usually presented to those things which are new; but that the experiment had been tried in three of the churches. At first it was conceived that the scheme was almost or entirely hopeless, because it was apprehended that few could be prevailed on to contribute, and if they were, that subscriptions at the low rate of one penny per week would produce very little. The success of the experiment, however, has been such as to produce among them a very different feeling, and to stimulate others by their example. It is true, the sums raised in the first year are not large, nor could this be expected; but the practicability and productiveness of the plan are now beyond doubt. Thus a great point is gained, and auspicious indications are presented of the future. Other churches in this Society are preparing to adopt the same plan, and it may be hoped that it will become general in the denomination. Wherever it is tried it will be found simple, easy of practice, light in its operation, calculated for permanency, and far more productive than could be commonly anticipated.

J. B.

##### CORNWALL.

THE services of the first Anniversary of the Cornwall Auxiliary to the Baptist Mission were held in June and July last; at which Mr. Winterbotham of Horsley, then supplying at Plymouth Dock, kindly afforded his assistance. On the afternoon of June 26, Mr. Winterbotham preached an excellent discourse at Redruth, from Psalm cxxxiii. 3. A public meeting of the

Redruth Branch Association was held the same evening; on which occasion, as well as on others, we received the truly christian support of our Methodist brethren, who contributed not a little to the pleasure of a most happy and impressive service, which was numerously attended. On the 27th, Mr. Clarke of Truro preached in the afternoon at Gwinear, from Nehemiah iv. 6; and a public meeting was held there in the evening, at which a Branch Society was established for that place and its vicinity. The meeting of the Helston Branch was held on the following evening at the Town-hall, and very fully attended by an audience, whose feelings harmonized with the energetic addresses of Mr. Winterbotham, Mr. Smith of Penzance, and other ministers and friends who spoke on the occasion. On the 29th, Mr. Winterbotham preached at Penzance, where, on account of local circumstances, the Annual Meeting of the Branch Society for that town had been held on the 19th of June, on which occasion Mr. Green of Falmouth preached in the morning an eloquent missionary sermon, from Daniel ii. 44; and a meeting was held in the evening, at which several interesting speeches were delivered. On Lord's-day afternoon, July 1, Mr. Winterbotham preached from Luke xix. 13, at the Pit near St. Day, where, notwithstanding the unfavourable state of the weather, five or six thousand people were assembled. In the evening Mr. Winterbotham preached at Falmouth. On Monday evening, at the Methodist Chapel, Flushing, Mr. Winterbotham again pleaded the cause of the Mission, from Isaiah liii. 10.

The Public Meeting of the Falmouth Branch was held on the 3d, and was very fully attended; J. D. Trévoso, Esq. in the Chair. Many important addresses were delivered on the occasion. On the evening of the 4th, Mr. Winterbotham preached at Grampond, from John xviii. 15. On the morning of the 5th, Mr. Winterbotham delivered an impressive discourse at Truro, from Matt. ix. 36—38. In the evening, the General Meeting of the Cornwall Missionary Society in aid of the Baptist Mission was held, in connexion with the meeting of the Truro Branch. Mr. Allen of Hackney took the Chair. The Report was read by Mr. Clarke, the Secretary, which stated that the subscriptions and collections of the different Branch Associations amounted, during the ten months of their existence, to nearly £140. The resolutions were moved and seconded by Messrs. Winterbotham, Read, Green, Rogers, Lane, Morcom, Bond, Croggon, Frankland (Methodist), and Clark.

Thus terminated a series of meetings, in which the Divine presence was eminently enjoyed, and which have stimulated the zeal of the friends of Missions to persevere in serving so good a cause. May that cause go forward till the ends of the earth shall see the salvation of God!

E. C.

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### REV. W. WARD.

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THE numerous friends of Mr. Ward will be gratified to hear, that advice has been received of the safe arrival of the Abber-ton at Madeira. The letters, which came by a circuitous and tedious route, were dated on the 18th June, at which time all were well.

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### Foreign Intelligence.

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#### CALCUTTA.

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WE select a few of the most striking particulars contained in the Journal, kept by our brethren at this station, during the month of August last.

Under date of the 8th of that month, one of them writes as follows:

Conversed to-day at one of the places of worship with an old man, who mournfully discovered the strength of early prejudices, and the pernicious tendency of the Hindoo system. What is sin? A trifle. A single enunciation of the name of Ram will take away 'he sin of a whole life spent in the service of the devil, and leave the pardoned offender as much in love with sin as before. How opposed to the holy character of the Divine Being is this mode of obtaining the pardon of sin! and how consistent with that character is the plan of redemption revealed in the gospel, by which hatred against sin is excited, while its pardon is secured. Yet this is an argument of which a Hindoo, persuaded of the truth of his own system, cannot perceive the force, since it is a primary article of his creed, that God is destitute of all qualities whatever. His character is a simple negation of all attributes, whether good or bad. Indeed, nothing surprises me more than to find how extremely limited are the points of agreement between a believer in the Hindoo,

and a believer in the Christian system—how extremely few of the articles, even of natural religion, can be adduced without contradiction.

12th.—A few days ago, Sarah Robinson, one of the daughters of brother Robinson, died of a typhus fever at Scram-pore. Dr. Marshman calling on us the ensuing Sabbath-day, related some pleasing particulars respecting her preparation for death and eternity.

13th, Sabbath day.—Spent this day at Doorgapore with brother Yates. At Baranagore we had a very attentive audience during the whole of the time. Our native brother Panchoo addressed the congregation at some length, by contrasting the gospel with Hinduism. He observed, that we all had *one* thing to tell them—that we preached *one* gospel, recommended *one* saviour, *one* cast, &c. On the other hand, their system was full of confusion, with many shasters, totally disagreeing with each other—casts many, and gods many. A few received books with seeming indifference.

An old man, who listened the whole of the time, came home with Panchoo, to hear more of *this* way, as he called it. He said he was delighted with what he heard at Baranagore, and that it was quite a new and strange sound to his ears. He said he would willingly embrace Christianity, if it was more ancient, or had more followers. Panchoo told him it was not a new religion, and that the followers of Christ were scattered all over the world.

#### *Affecting interview with a dying Infidel.*

A gentleman of my acquaintance informed me, that he had been kept up the preceding night, in drawing out the will of a person who was considered in extreme danger, through a bilious fever. The disease had been induced through anxiety respecting a law-suit in which he had endeavoured to resist a fraud that had been practised on him to a considerable amount. I called upon him twice, and found him able to understand what was said—willing to hear, and to make many concessions respecting the wickedness and carelessness of his past conduct, but hitherto wholly ignorant of the power of religion, and even but little acquainted with the leading facts of revelation. He is captain of a ship, and I have been informed, has been a noted duellist, having shot three men in his time. His circumstances are very affecting, and yet he is only one of many who suffer from injustice, tyranny, and fraud—only one of many, who, groaning under the stings of conscience, and the disappointments of life, do not have recourse to the balm of

Gilead, the cure for every wound—the solace of every grief.

14th.—This evening brother — and I called upon Captain —, but were received in a very different manner from what my former conversation with him had given me reason to expect. We were met at the door by a young man, whom I had seen there before, and who assured us that Captain — was at present quite insensible, and, consequently unable to understand any thing we might say to him. We, however, entered, and found him very ill, but not worse than he had been the day before. After a short pause, gasping for breath, and scarcely able to articulate his words, he assured us that he was determined not to change his religious views, and begged us to say nothing to him respecting religion, observing, that if he listened to us, we should hurry him to the grave; and that our religion was not sufficiently mild for him. We asked, what religion could be more mild than that which held out to view a Saviour full of compassion and love, who had given his life for his enemies, and was willing to receive them into his favour, even after a life spent in opposition to his will. He said it was of no use to talk. We asked, if he would permit us to pray with him—he declined it; or to call again—he thought we had better not. Unhappy man! my heart bleeds over him. We were both much affected at this unexpected reception, and felt deeply grieved that an immortal being should, to all appearance, be so near eternity, and yet so unprepared for the change. (He died two days after.)

#### *Native Female Education.*

19th.—As we were going to Doorgapore this evening, Mrs. — and myself called at the newly-erected school for Bengalee girls. As our visit was entirely unexpected, we were the more gratified with finding fifteen scholars diligently employed in writing the alphabet, figures, compound letters, &c. None of them appeared alarmed, as we had anticipated, by a European entering the school, but on the contrary, seemed highly gratified by the attention paid to them.

#### *Missionary Prayer Meeting.*

At our social Monthly Missionary Prayer Meeting, our brethren from the Church Missionary Society, who arrived from Europe yesterday, assembled with us. Brethren Hampson, Judson, and Townley engaged in prayer. Fourteen Missionaries, either residing in the city, or passing through it to their destination, made up the party.

*Mahomedan Objections to the Gospel.*

21st.—Went this afternoon to the chapel for the natives in Bow Bazar, and collected a tolerably large congregation. The attention was very encouraging; but at the close, a Mussulman encountered me with considerable confidence and asperity. What seemed most to offend him, was the divinity and atonement of Christ. He would hear me expose the wickedness of idolatry, and the entire inefficiency of ceremonies, without discovering any uneasiness whatever; but when the name of Christ came up, then his displeasure kindled in a moment. He affirmed that Christ was no more than a prophet, and that his being divine and dying could never be reconciled. I attempted to show in what sense Christ died, and the end to be answered by it. He objected that such a course was altogether unnecessary, for an almighty being could forgive sin, and put an end to it in a moment. I told him that I admitted God could do it, but it became him to do what was wise and just, as well as merciful; but neither Mussulmans nor Hindoos have any knowledge of the moral character of God, I closed in prayer, but before I had concluded my adversary left me.

*Death of Mrs. Johns.*

23d—This evening our highly valued friend Mrs. Johns, after a fortnight's illness, departed to a better world. Several of our family had the mournful satisfaction of seeing her breathe her last. The following was amongst the last connected expressions which she uttered:

“The dying thief rejoiced to see  
That fountain in his day;  
O may I there, though vile as he,  
Wash all my sins away.”

And then she added, “Lord, manifest thyself unto me.”

May God support the deeply afflicted heart of our dear brother Johns, now left a disconsolate widower, with three children. On Saturday last, another Christian friend of Mr. Thomason's congregation was also removed, so that, of the few Christian friends we have in this country, two have been removed within a few days of each other. How should these events excite to renewed prayer and diligence, that we may be found ready, and acknowledged faithful, when our great Master shall call us to give up our account.

*Instances of Success in preaching the Gospel.*

26th.—To-day an elderly gentleman called upon one of our brethren, to thank

him for visiting him lately when he was dangerously ill. There is an evident change in his character, and great reason to hope that the affliction, and the exhortations and prayers of the brethren, have been blessed to his conversion. What a pleasing contrast does this present, to the lamentable issue of similar visits, as mentioned in the 13th and 14th of this Journal.

He communicated the following pleasing intelligence. When our brother Chamberlain was on board his vessel for his health, last cold season, two of his mates were much impressed with his addresses; and ever since there has been, from all appearance, a decided change. One of them, I was before informed, had lately joined the church of our Independent brethren. It is a great mercy that while God is pleased to try our faith in our native work, he does not leave himself without witnesses amongst Europeans,

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## MOORSHEDABAD.

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*Extracts from the Diary of Mr. Sutton, towards the close of 1820.*

Oct. 21, 1820. To-day had a very narrow escape from death when on my way to Berhampore to preach. The vehicle in which I was riding was overturned, and I was dragged under it for some distance; but through the great kindness of God I escaped with only a bruised leg. I felt exceedingly thankful for this wonderful deliverance, and hope it will be treasured up amongst the many mercies of my existence in my memory. Oh, bless the Lord, who delivereth me in every difficulty, and will yet deliver.

26. The cholera still rages, I have been informed that nearly 100 have died to-day. What a passing from time to eternity! But the population is so great that their loss is not observed. Two years since the cholera was so dreadful, that in some families out of seventeen persons sixteen died; as fast as one was carried out another expired. And this is a remark which may be made here. Instead of any great national calamity driving Hindoos to the worship of the true God, it makes them more earnest in the adoration of their idols, and frequently gives rise to new idols: they think this particular calamity to be a god, and from this crude notion they give it a form, and endeavour to appease its anger by prostrations and offerings.

28. In reading Hindoostanee to-day with my Moonshce, when we had arrived

at the third chapter of John, thirty-sixth verse, he remarked, if this passage was true the Mahomedah system must be false: this brought on a farther conversation, in which my Moonshee told me, that five months since a messenger came from Mecca with an account that one of the priests in the temple there had a revelation from heaven, in which God complained that all the true Mussulmen were forsaking the faith; and my Moonshee added, he had no doubt the time for the triumph of Christianity was approaching.

Nov. 13. Spent a part of the day with the Rev. Mr. Morrice, who is going to Benares on account of the Church Missionary Society. He appears a holy man of God, and I was much pleased with my interview with him. On my return from Mr. Morrice, being in a small boat, at about half-past eight o'clock in the evening, I saw at a distance a large fire, which I at first supposed to be a house in flames, but on a nearer approach I plainly saw they were burning a widow with the corpse of her husband. I wish those who speak of the innocency and mildness of the Hindoos could have witnessed this sight, and they would hold their peace; or, I wish that both the friends and enemies of Missionary exertions could have beheld it, and I think it would have caused the enmity of the one to cease, and the exertions of the other to increase tenfold. The darkness of the night, the clamour of voices, the raging of the flames, and the looks of the people, appeared all in unison; namely, as if they were performing a deed which originated in hell. The deed was done, the murder was completed before I arrived, consequently the noise was too great to speak with any success; but yet I conversed with some on the heinousness of the crime: the only answer they made was, it was through her own desire, and no doubt there was great merit attached to such a deed.

24. This morning took an excursion near the mountains of Rajmal; this is a range of mountains which constitutes the boundary of Bengal. The sight of these hills caused peculiar pleasure in my mind, for they are the first I have seen since my arrival in India, and strongly reminded me of departed scenes in Britain. These hills are inhabited by a people very distinct from those of the plains, and they are much behind them in civilization. They are also different in language and in objects of worship, and have no caste. When viewing their cultivated spots and villages upon the hills through a telescope, I almost wished to go and spend my life among them rather than in the plains of Bengal; for it is probable that

as they are destitute of caste, and as their religion is not formed into such a compact system as the other Hindoos, that they would be more likely to receive the true word of God. I also visited a place peculiarly revered by the Hindoos situated in a jungle. Upon my arrival at it, I only found a few stones with an aperture between, and upon inquiry why this place was esteemed above others, I was informed it was impossible to fill this aperture with water, and on this account it was honoured as peculiarly holy. In the evening visited the village of Serasing, when many of the people collected, made their objections to the gospel, and heard the answers to their objections, and the reasons and evidences of the truth of the word of God.

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### DIGAH.

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IN a late Communication from Mr. Rowe, he transcribes an account which he had received, a little before, from Nainsook, one of the Native Itinerants, of a visit he had lately paid to Burtpore, a large City and Fort belonging to a Native Rajah;

"WHEN I endeavoured to enter Burtpore, (says this Hindoo convert,) I was challenged by a sentinel." *Sentinel*: "From whence did you come?" *Nainsook*: "From Vrindabund." *Sentinel*: "Whither are you going?" *Nainsook*: "To Burtpore." *Sentinel*: (observing a man with him, loaded with something,) "What have you got with you?" *Nainsook*: "I have about four hundred books with me." *Sentinel*: "What kind of books?" *Nainsook*: "These books are about the Son of God, who came into the world to save sinners." *Sentinel*: "Where was he born?" *Nainsook*: "At Jerusalem." I then opened the gospel by Matthew, and commenced reading the 5th chapter to the sentinel. Whilst thus engaged, we were interrupted by a Mussulman who was passing that way. *Mussulman*: "This is a christian, do not hear his words." Then addressing me, he said, "Hence, begone!" After which, turning to the sentinel, he said, "It is not right that this man should be admitted into the city. If the Rajah hears of him, he will have him put to death." *Nainsook*: "Hear, brother! Examine what is written in this book." *Mussulman*: "Have you thrown away your caste for gain?" *Nainsook*: "No,

not for worldly gain, but for salvation. I know but of two castes, the righteous and wicked." By this time about twenty persons had collected around me, and influenced by the Mussulman, all united in exclaiming "Jow! Jow! (begone! begone!) you shall not pass this way." Nainsook then returned, and passed through a jungle till he came to another gate, which was about a mile from the former. Near this gate he met with the house of a Byragee, and went up to it. This Byragee had seen Nainsook somewhere before, and had taken some tracts from him. *Byragee*: "You shall have no lodging here. Be off from this. There is a village two miles off, go to that, you shall not enter the city." *Nainsook*: "You give your buffaloes and bullocks lodgings, but will not give me, a man, any. This is very hard!" *Byragee*: "You have corrupted your own mind, and you want to corrupt the minds of others. Wherever you stand you pollute seven cubits of ground around you." *Nainsook*: "Brother! look at your heart, that is polluted, and not the ground on which I stand." The Byragee then vented a great deal of abuse, and Nainsook went on a little farther, where he found a native inn. Here he met with about twenty-five persons, and had worship before them. All of them took books from him. Early in the morning he also performed worship before them, and then went on to the gate of the city. Here he met with the porter. *Porter*: "Who are you?" *Nainsook*: "What do you see?" *Porter*: "A native merchant." *Nainsook*: "I am a great merchant." *Porter*: "Come hither and take a seat." About a hundred and fifty persons then collected around him. He pointed out to them the way of life, and distributed about forty books among them. The porter then gave him something to eat and drink. After refreshing himself, he entered the city, where he remained three days, almost constantly employed in making known the gospel. Many heard him attentively, and took some of his books. He met with a man who had received a book of him at Vrindabund. This man showed much kindness towards him. A number of Pundits invited him to come and tell them what he had to say. He went, and they heard him with attention, but would not then receive any of his books. He visited them again the next day, when they accepted some books. Some of these Pundits had access to the Rajah, from which we may hope the gospel message reached the royal ears through them. Nainsook seems greatly pleased with the result of this visit.

In October last, (continues Mr. Rowe,) I visited a populous village on the other side the Ganges, accompanied by brother Richards, of Benares. On our arrival at the Ghaut, we set off for the house of a Zemindar, whom I had visited several times before. Here we found the Zemindar, and a number of natives, sitting in his veranda, busily employed in making bargains with some cloth merchants. After saluting each other, we commenced a conversation on ordinary concerns, and then made a transition to things spiritual. This transition was effected by the Zemindar, who stiffly maintained that we were gods. Brother Richards, who has an admirable Hindoost'hane tongue, undertook the task of proving that we were no gods. The Zemindar first grounded his argument on the circumstance of the English being in possession of this country. Brother Richards admitted they were in possession of the country, but denied that this constituted them gods. The Zemindar then grounded an argument on the learning and other superior qualifications of Europeans, and insisted that none but gods possessed such qualifications. Brother Richards replied, "We receive all our learning from God, how then can we be gods? Like you, we are made of dust;—like you, we must die;—and like you, we must give an account to God: how then can we be gods? You can never call a thief an honest man?" "No," said the Zemindar. "How then," said Richards, "can you call us, who are sinners, gods?" The old Zemindar bawled out, looking around him, "Speak, brothers! what answer can you give?" *Richards*: "God has made you different from the brutes, he has given you knowledge, and yet instead of worshipping the true God, you worship other objects." To this the Zemindar replied, "Two sahibs were just now at our Ghaut; and they were using force with the people; are not they of the same country as yourselves?—How can you say we possess knowledge from God, when they had none?" By this reply he meant to exonerate himself from accountability to God. Brother Richards told them, they were indeed destitute of that knowledge which would make them wise unto salvation; adding, "we are come to impart this knowledge to you. Suppose you wanted to go to Calcutta," said Richards, "and you were to mistake your road and go towards Nepal; then, on your right there may be a well, on your left a quagmire, and before you a tiger; now, if I saw you in such a situation, it would be my duty to warn you of your danger." An universal exclamation then prevailed: "Who can

answer this!" The old Zemindar, who in his ordinary conversation spoke as if he had been all deaf, vociferated, "Silence! silence! silence!" When he had commanded silence, he said, that if a certain pundit were present, he would be able to answer the sahib. Another of the party replied, if he were here, he would be so puzzled that he would not know what to say. Silence then prevailed for a short time. Brother Richards then commenced a discourse on the incarnation, miracles, death, &c. of our Lord. When he had finished, the old man gave no reply. I then introduced the subject of setting up a school in the village, which is an object I have long endeavoured to effect to no purpose. I mentioned the places in which we have schools, on the other side the river. They said they had heard of several of them. As usual, they then agreed to consult about it, and let us know the result of their deliberations.

At Digah school, I one day met with three Brahmins, who were on their way from Tirhoot to Benares. On saluting them, one of them told me they were Padrees. I told him I also was a Padree, and I should like to have some conversation with them on the subject of salvation. I begged them in the first place to tell me how I could obtain the forgiveness of my sins. One of them, fixing his eyes upon me, said, "God will do good for you, but it will be in another birth. Your soul will hereafter inhabit the body of a

dog, or some other animal; after which you will obtain salvation." I asked him if he could produce any evidence to convince me of the truth of what he said, "The body," I observed, "is nothing but dust; and the soul is evidently the source of all our moral actions. I have seen many dogs, in different parts of the world, but never met with one that appeared to be influenced by the soul of a man." I asked him if he had ever seen one that acted under such an influence, or whether he really believed such a thing to be possible. He replied, No, but so it is written in our books. I then asked him how he could propagate such falsehoods, to deceive the ignorant? To this he was silent. One of them then said he had watered the toolsce-tree eleven years, to obtain salvation. What fruit have you received? I have had three children since I began. But these are temporal things, I am asking you about spiritual blessings. Has there been any change in your moral conduct? Have you left off your evil practices? Or are you no better, in a moral point of view, than you were when you commenced? He said he was the same in these respects. I told him that without holiness no man can see the Lord, and hence it was evident, that he was not preparing for the kingdom of heaven. He acknowledged his ignorance of the way of salvation, and said I was the man of wisdom. I then endeavoured to point out to him the gospel method.

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from August 14, to Sept. 14, 1821, not including Individual Subscriptions.*

| FOR THE MISSION.  |     | £  | s. | d.        |
|---|-----|----|----|-----------|
| Maze Pond, Auxiliary Society, by Mr. William Beddome, Treasurer.....  | 45  | 0  | 0  |           |
| Tewkesbury, Collection and Subscriptions, by Mr. Samuel Jones.....  | 58  | 18 | 4  |           |
| Bedworth, Baptist Church, by Mr. Congreve.....  | 2   | 0  | 0  |           |
| Oakingham, Collection and Subscriptions, by Mr. Heelas.....   | 7   | 8  | 0  |           |
| Newcastle-on-Tyne, Auxiliary Society, by Mr. J. L. Angas.....   | 142 | 6  | 0  |           |
| Yorkshire and Lancashire Auxiliary Society, by William Hoop, Esq. . . . .   | 250 | 9  | 9  |           |
| Bucks, Auxiliary Society, by Rev. Peter Tyler; viz.   |     |    |    |           |
| Aston Abbots.....   | £1  | 7  | 6  |           |
| Chesham.....  | 4   | 9  | 0  |           |
| Crendon.....  | 1   | 3  | 8  |           |
| Haddenham.....  | 4   | 10 | 0  |           |
| Ivinghoe.....   | 1   | 0  | 6  |           |
| Princes Risborough, Society in aid of Foreign Missions, assisted by a Collection at Bledlow Church, Rev. Wm: Stephen, Vicar, One-half of Annual Produce.. | 11  | 18 | 0  |           |
| Swanbourn.....  | 0   | 14 | 0  |           |
| Quainton.....   | 2   | 3  | 0  |           |
| Tring.....  | 14  | 3  | 0  |           |
| Waddesdon Hill.....   | 9   | 0  | 8  |           |
| Wingrave.....   | 5   | 7  | 7½ |           |
|   |     |    |    |           |
|   |     |    |    | 55 16 11½ |

\* We are desired to notice, that this Collection was, by mistake, omitted in the Circular Letter.

|   | £  | s. | d.  | £   | s. | d. |
|---|----|----|-----|-----|----|----|
| Essex, Auxiliary Society, by Rev. J. Wilkinson :  |    |    |     |     |    |    |
| Braintree .....   | 8  | 0  | 0   |     |    |    |
| Earl's Colne .....  | 6  | 0  | 0   |     |    |    |
| Halstead .....  | 2  | 15 | 0   |     |    |    |
| Langham, Subscriptions .....  | 20 | 3  | 0   |     |    |    |
| Collection, 12th instant .....  | 18 | 3  | 1   |     |    |    |
| Potter-street .....   | 6  | 0  | 0   |     |    |    |
| Saffron Walden .....  | 21 | 0  | 3½  |     |    |    |
| Thorpe .....  | 3  | 0  | 8½  |     |    |    |
|   |    |    |     | 88  | 2  | 0½ |
| Cornwall, Auxiliary Society, by Rev. Edmund Clarke, Secretary :   |    |    |     |     |    |    |
| Truro Branch .....  | 35 | 9  | 10½ |     |    |    |
| Falmouth Branch .....   | 31 | 0  | 2½  |     |    |    |
| Helston Branch .....  | 21 | 1  | 3   |     |    |    |
| Redruth Branch .....  | 25 | 18 | 8½  |     |    |    |
| Penzance Branch .....   | 22 | 6  | 0   |     |    |    |
| Gwinear Branch (Collection) .....   | 1  | 14 | 0   |     |    |    |
|   |    |    |     | 137 | 10 | 6½ |
| Greenock, Female Missionary Association, by Mr. William Tarbet .....  |    |    |     | 15  | 0  | 0  |
| Mr. John Deakin, Birmingham, for the Promotion of the Gospel among<br>the Heathen, in and around Calcutta ..... | 50 | 0  | 0   |     |    |    |
| Mr. Joseph Saunders, Whitechurch .....  | 10 | 0  | 0   |     |    |    |

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FOR FEMALE EDUCATION.

|   |   |    |   |
|---|---|----|---|
| Sutton and Mepal, Isle of Ely, Female Friends, by Rev. S. Green ..... | 4 | 12 | 0 |
|---|---|----|---|

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SERAMPORE COLLEGE.

|   |    |   |   |
|---|----|---|---|
| Mr. John Warner, Edmonton, by William Manfield, Esq. .... | 20 | 0 | 0 |
|---|----|---|---|

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JUST PUBLISHED,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting, June 21, 1821; together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.

ALSO,

The Insufficiency of Human Efforts contrasted with the All-sufficiency of Divine Power in Evangelizing the Heathen World. A Sermon delivered at Great Queen-street Chapel, Lincoln's-inn-fields, on June 22, 1821, at the Anniversary of the Baptist Missionary Society, by the Rev. Thomas Steffe Crisp, of Bristol. Published by special request. Price 1s. The profits, if any, to be given to the Society. May be had at the Society's Room, 9, Wardrobe-place, Doctors'-commons; or of Holdsworth, St. Paul's Church-yard; Offer, New gate-street; or Whittemore, and Hamilton, Paternoster-row. Where also may be had, Price, to Non-Subscribers, 1s. The Seventh Memoir of the Translations of the Holy Scriptures, carrying on by the Missionaries at Serampore, containing a particular Account of their Progress up to December 1820.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### AUXILIARY SOCIETIES.

##### ESSEX.

On Wednesday, September 12, 1821, the second annual meeting of the Baptist Auxiliary Missionary Society for the above county was held at Langham. The public service commenced at eleven o'clock, when the Rev. J. King of Halstead began by reading and prayer. An appropriate sermon was then delivered by the Rev. J. Dyer, from Prov. iii. 27; the Rev. J. Payne of Ipswich offered the concluding prayer. The hymns were given out by the Rev. J. Wilkinson of Saffron Walden, Secretary to the Society.

At three o'clock in the afternoon was held the meeting for business. Daniel Blyth, Esq. was called to the Chair, and various resolutions, expressive of the interest which the meeting took in the welfare of the Mission,—the conviction it had of the necessity and importance of Divine influence for its continued prosperity,—the wish it cherished for the success of similar institutions among other denominations of professing Christians,—the sense it felt of the advantages derived from the exertions of its friends in various parts of the county,—and the desire it expressed for the continuance of the Treasurer and Secretary in office for the ensuing year, were moved and seconded by the Rev. Messrs. Dyer, Miller, Payne, King, and Miles, as well as by S. Jackson, Blyth Foster, and William Foster, Esqrs. and the whole was summed up and concluded by the Secretary, with a vote of thanks to the Chairman, and to the Secretary of the Parent Institution, for their presence and conduct on this occasion.

It was a truly delightful meeting, and, we earnestly hope, will be productive of

increasing regard and support to the objects of the Parent Society, until the light of divine truth shall spread its cheering and heavenly influence over those extensive regions to which its attention is directed.

Collections were made at the close of each service, and subscriptions received from the representatives of the various churches belonging to the Auxiliary, who were present, amounting to £38 2s. 0 $\frac{1}{2}$ d. which, added to the other sums sent to the London Treasurer from different parts of the county since the last annual meeting, and what yet remains to be received, makes a total of nearly £200. W.

Saffron Walden, Sept. 18.

##### EXETER.

THE friends of the Baptist Denomination at Exeter formed themselves into an Auxiliary Society in the year 1812; but though they have sent to the Parent Society upon an average £28 per annum for nine years, and though the Female Auxiliary Society has been regular in its operations, yet they thought it necessary to have an extraordinary meeting, to rally the energies of the friends of the Baptist Missions, prior to their regular union with the Western Auxiliary Missionary Society. With this view, the friends met in the Chapel, South-street, on Thursday, September the 6th, and having entered into several resolutions of a local nature, finally resolved, that after the next general meeting, the funds of their different Societies should be paid into the hand of the Treasurer of the Western Auxiliary Society, by their Treasurer, Mr. William Morey.

The general meeting was held on Tuesday and Wednesday, September 11th and 12th, in the following order. On Tuesday evening, the Rev. Joseph Baynes of Wellington preached an interesting sermon from Rev. i. 18, in the Chapel, St. Sidwell's, to a crowded and serious congregation, and a collection was made at the doors.

Wednesday morning, eight o'clock, the Rev. Samuel Kilpin addressed a congregation of 200 children in the same place of worship, and exhibited to them the follies of the heathen in some of their idols. There was no intention of collecting at this meeting, but the anxiety of the children was very manifest, and those prepared threw in their halfpence, and these unprovided honourably brought their free-will offerings the next morning. A desire was here expressed to establish a school among the Hindoos; and this morning congregation, connected with a Daily School of Industry of more than ninety girls, held in the same place, instantly entered their names, as weekly subscribers of one halfpenny. A cry was heard, "the Irish, the Irish, we must have a school for the Irish also." This was seconded by the children and young friends in South-street Chapel, and we doubt not but our Irish neighbours will have a blessing, as well as the children of the East. At eleven o'clock, the Rev. T. S. Crisp of Bristol preached an admirable Missionary Sermon in the Chapel, South-street, nearly a mile distant from the Chapel in St. Sidwell's: collections were made at the doors. In the evening at six o'clock, a more public and general meeting was held in the Egyptian Hall, Congdon's Hotel, which, in a little time, was filled to the stairs. The Rev. Thomas Roberts of Bristol having been requested to give an account of the origin and progress of the Society, occupied a large portion of the time with his usual animation and ability. Several ministers of different denominations addressed the meeting, and many were prevented from delivering their sentiments by the lateness of the hour. A goodly number of the brethren belonging to the district were present, as were also most of the Dissenting Ministers of the city; and this Missionary treat passed over, exhibiting the true spirit of union and benevolence.\*

S. K.

\* With a view to remove the difficulties that some of our friends may feel on account of the supposed expense of these meetings, allow me to add, that the ministers and other friends, thirty-eight in number, dined at my house, and from Tuesday evening to Thursday evening, seventy-two persons dined, drank tea, or supped there, and the whole expense did not amount to three guineas and a half.

S. K.

## OXFORDSHIRE.

ON Wednesday, the 26th of September, 1821, was held at Cirencester the sixth Anniversary of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity. On the preceding evening, the Rev. J. Thomas of Oxford read and prayed; the Rev. W. Gray of Chipping Norton (the Secretary,) preached from Job ix. 2, and closed in prayer.

Wednesday morning met at eleven: the Rev. T. Coles of Bourton read and prayed; Rev. W. Winterbotham of Nailsworth, (in the absence of Dr. Ryland, who was prevented by indisposition,) preached from Isaiah xxxii. 16, and concluded in prayer. In the evening, the Rev. W. Walton of Cheltenham read and prayed; the Rev. J. Thomas preached from Isaiah xl. 4, 5; Rev. W. Phillips of Chedworth (Independent) closed in prayer. The meeting for public business was held in the Chapel in the afternoon. R. Pelley, Esq. of Nailsworth presided. The Report was read by the Secretary, and several ministers and other gentlemen moved and seconded the resolutions, which were unanimously adopted. It is stated with much pleasure, that a spirit of great seriousness pervaded the very respectable congregations which were assembled. Much regret was felt at the depressed state of the funds of the Parent Society, and the determination formed, and the pledge given, to renew and multiplied exertion. The meeting felt the cause of the Baptist Mission was their own, or rather it was the cause of their Divine Master, and therefore claimed their sympathy, their prayers, and their liberality. In several of the churches weekly contributions, under the direction of pious females, have been added to subscriptions and collections, and it is not doubted, but by the general adoption of this plan, pecuniary supplies would be amply and easily imparted. In one or two cases, the Sunday school has lent its aid, and particularly at Blockley, where, during the past year, the weekly gift of a penny or a halfpenny amounted to £1 14s. 7d. It is affectionately recommended to our ministers, to be active and diligent in the good cause. They are expected to originate plans of benevolence, and to suggest counsel and advice as to the best method of attaining the object; nor can it be questioned but the greatest blessing which can be imparted to the churches will be a thorough Missionary Spirit. "He that watereth others, shall be watered himself."

W. G.

N.B. The List of Contributions will appear in the next Herald.

## Foreign Intelligence.

### CALCUTTA.

WE have lately received a continuation of the Journals at this station, from which we shall, in future numbers, present extracts for the information of our readers. We insert, for this month, an account of an itinerating excursion, by our brethren Yates and Pearce, as far as Moorshedabad, undertaken in October last.

LEAVING home on Wednesday morning, October 11, and attending an interesting Anniversary of the Calcutta School-book Society, we proceeded to our boat, kindly lent us for the trip by a friend; and having called in our way at Doorgapore for our native brother Paunchoo, who was engaged to accompany us, we went with the tide to Serampore, where we arrived in the evening. Here we called on the brethren, and heard an excellent sermon from Dr. Carey; and late at night started for Chinsurah.

Thursday, Oct. 12.—We arrived at Chinsurah about seven, and immediately proceeded to brother Pearson's to breakfast. Here we met with brethren Townley, Trawin, and Mundy, and we all united in social prayer for the Divine blessing on our Missionary engagements. As soon as the tide favoured us, we proceeded on our journey, and arrived in the evening at Trivinee, where there is a celebrated Mussulman mausoleum, formerly a Hindoo temple. We collected a few Mussulmans, to whom one of us spoke a few words about the way of salvation, in Hindoostanee.

On Friday morning we reached Sooksaugur, (where our late brother Petumber Singh laboured several years ago,) and after breakfast went into a public part of the town, where we soon collected a good congregation. We found, however, that there was a considerable difference between Calcutta and the country, as scarcely one of our hearers, although they appeared above the common sort, was able to make out a tract; while in Calcutta, amongst a congregation equally numerous, many would have been found able to read with fluency any thing we might have given them. The capacity of deriving instruction from printed books, possessed by so many of the inhabitants of the metropolis, appears to give it a decided advantage as a Missionary station over every other part of the country. In-

dependent of the more general knowledge of reading and writing we might expect to find in a large city, this improvement may be attributed to the introduction of printed books into almost all the native schools in Calcutta, through the exertions of the School Society, and to the extensive distribution of tracts by our independent brethren and ourselves, at our places of worship, during the last two years. Hearing there was a celebrated pundit in the town, we walked nearly a mile in the sun to see him. He was very respectful and pleased till we told him our message, but this seemed to awake all his prejudice; we, however, prevailed on him to take a Sanscrit tract, which we saw he could understand, and then took our leave. Having reached our boat, we proceeded on our voyage till the evening, when we landed, with the hope of getting a congregation, but were disappointed.

Saturday, 14th.—We reached Santipore, a large town, this morning to breakfast, and having proceeded to the marketplace, collected a larger congregation than yesterday; they were very attentive, and many by their nods and smiles expressed their approbation of what we said. Many were very eager to obtain our books, but very few able to read them. We pursued our voyage till evening, when we anchored at a distance from any town.

On Sabbath morning, at breakfast time, we reached a small village, where we went ashore. Here, under a large tree, we found a poor woman, about fifty years old, brought to die by the side of Gunga. She complained of no pain, but seemed labouring under great weakness. Having unfortunately no medicine, we gave her a little brandy and water, and dispatched her relations into the village, to make her some gruel. At this time was brought to the same spot, an interesting young woman, about twenty years old; and on the other side we found lying on the ground, deserted by her friends, a third, about twenty-five. All these could speak without difficulty, were free from pain, and would probably in a short time have perfectly recovered if properly attended; but yet we fear are doomed to perish, through the neglect and superstitious cruelty of their relatives. We got a promise of nutritious food for them all from their relatives, and having no medicine with us, after giving the two latter likewise a little brandy and water, (which they would take, although given by us, as medicine,) left them with a heavy heart. Well may it be said, that the dark places of the earth are full of the habitations of cruelty! Continuing our voyage, we reached Soojunpore, the residence of our friend Mr.

Johnson, about eleven o'clock, but finding him at his brother's, we followed him thither, and returned with him to worship in the evening.

On Thursday we went with Mr. Johnson to a market held in the village, from whose inhabitants brother Lawson procured the original of his *Bruhma*,\* which, with his two companions, we saw laid at the foot of a large tree. We had here a good congregation, and instead of giving a tract only to such as could read, (which is our usual practice,) we gave one to each grown up person in the assembly. We did so, as they came from many surrounding villages, and promised that they would get them read to them by some person in their neighbourhoods.

On Wednesday we left the hospitable abode of our friend Mr. Johnson, and proceeded on our journey, spending the whole of Thursday with Mr. R. while our boat was getting round an immense bend of the river.

Friday, 20th, in the afternoon we reached Cutwa, and immediately proceeded to brother W. Carey's, where we found all well. We then accompanied him to the town, where, at one end of the bazar, we found a very neat Bengalee place of worship, built of brick, with pillars, at the expense of the Calcutta Baptist Missionary Society. Brother Carey himself preached from the parable of the money hid in the field, to a large congregation, who were very attentive. On our return to his house, we passed through the bazar, in the heart of which we had the pleasure of seeing another place of worship. In the evening we returned to our boat.

Saturday.—This morning early we left Cutwa, and at breakfast time arrived at a small village, where we recommended to a few people the way of life. About noon we landed again, to go to a larger village; but finding scarcely any body in the bazar, it not being market-day, we did not attempt to collect a congregation, but dispatched a Sunscrit tract each to five celebrated pundits residing in the village.

Lord's-day, 22d.—This morning about ten we arrived at a large village, called Kobileeshur, and understanding it was market-day, immediately proceeded some distance to the place where it was held. We found, however, that the people would not assemble till one, and therefore returned to our boat till that time; we then visited the bazar again, and obtained a good congregation, whom we addressed, and amongst whom we distri-

buted many books, which they appeared anxious to receive. After travelling all day on Monday, on Tuesday morning at breakfast time we reached Moorshedabad, and proceeded to brother Sutton's. He soon reached home from Berhampore, where he had spent the preceding day, in addition to the Sabbath, as several European soldiers of the church in the 59th regiment were going home as invalids. We went with him through the principal streets of Moorshedabad, the late capital of Bengal. Having reached the limit of our journey, and being confined as to time, we were obliged to make arrangements for our return, and brother Sutton agreed to accompany us as far as Berhampore. Here we were kindly received by Quarter-master Franklin, of his Majesty's 59th regiment, with whom we spent the evening, and at night returned to our boat.

Wednesday, 25th October.—Left Berhampore late last night, and passing Cutwa arrived in the evening at Dewangunj, a large town. We went into the market-place, and procured a good congregation, who received us very readily.

Thursday, October 26th.—Left Dewangunj this morning early, and arrived at Nuddeah in the afternoon about four. This is the great seat of native literature in Bengal; and to give the learned men an opportunity of becoming acquainted with the gospel, by means of the Sunscrit language, (which they well understand, and to which they are very much attached,) was one great object of our journey. We had, for this reason, just before our leaving home, printed a Sunscrit translation of the first part of the True Durshun, containing some remarks on the importance of divine knowledge, the necessity of a revelation from God to acquire it, and some general recommendations of the scriptures as suited to supply this need. This little work, with one we had previously published, being more direct proofs of the truth of Christianity, are, we believe, almost the first attempts made to communicate a knowledge of Christianity by means of *tracts in Sunscrit*. In order to distribute them with effect, we wished to address a packet, containing these two tracts, to each of the principal pundits of the place; and, therefore, on our arrival sent a person into the town to ascertain their names. We were, however, in a short time agreeably surprised by seeing twelve or thirteen pundits, who came to see what we had to dispose of. We conversed with them for some time, shewed them our tracts, and were highly gratified at the ease with which they read and understood them; evidencing an acquaint-

\* See the *Missionary Herald* for August, 1819.

once with Sanscrit very superior to that of any whom we had met with except in Calcutta. They appeared much pleased with our visiting them, and all of them well disposed to receive and read our publications: but being very near the bed of the river, through a superstitious idea inculcated in the shasters, requested they might have them given them at a little greater distance; with this we complied, and sent a person to a prescribed distance, who very readily distributed all he had. We would hope and pray that this introduction of the gospel into the only university of Bengal by means of publications in the Latin of the East, may be productive of lasting and beneficial effects.

Leaving Nuddeah we made the best of our way to the residence of our friend Mr. Johnson, where we arrived at a late hour in the evening, and the next morning proceeded to Calcutta, in order to arrive there before the Sabbath, which object we were just able to accomplish.

### DIGAH.

THE following interesting narrative, given by one of the native itinerants at this station, is extracted from a communication recently received from Mr. Rowe.

When one day deploring the little success attending our labours among the heathen, Roopdas quoted the words of our Lord: "For judgment I am come into this world; that they which see not might see, and that they which see might be made blind." I asked him how his eyes came to be opened. To this he replied, by giving me the following account of his past experience. "My parents," said he, "were worshippers of idols, and for this purpose always kept them in one corner of the house. When I was a boy, and without wisdom, I used to imitate others in the external acts of idol-worship, such as bowing to the idol, saying this is my god, &c.; but my heart had nothing to do with these things. My parents would frequently say, 'You must bow to the god,' and I followed their advice; but the whole of my worship then amounted to nothing more than repeating what I heard others say in their addresses to the idol. When I was about fifteen years of age, I felt a strong desire to know what was right, my mind became more enlightened, and I rejected idol worship. I also threw away every thing that was connected with the worship of idols. These convictions were first pro-

duced by reading attentively some of the Hindoo shasters, in which the worshipping images made of wood and stone was forbidden. In these shasters it was also said, that God had sent his Son into the world to teach men the way of righteousness. The way exhibited was an entire system of good works, and there was not a word respecting Christ or his atonement. I resolved upon adopting this system in the most rigid manner, and to live, what was pointed out in the shasters to be, a life of holiness. I abstained from flesh, liquors, and all sensual indulgences; adhered to truth in all I said; and was particularly cautious not to inflict pain of any description upon any living being. I sent my wife to her relations, left my father's house, and became a Fakcer. I travelled a great deal, in hope of gaining more knowledge respecting God, and the way of salvation. I was then in the habit of regularly praying to God, two or three times a day. As a preliminary to this exercise, I used to turn my face to the north, take off my turban, and place it on the ground by my side, spread my upper garment on the ground before me, and bow three times. The substance of my prayer was: 'Great God! I am a sinner! I am helpless! I repent of my sins. Give me food. Give me raiment. Keep me from evil. Keep me in health. Forgive my sins. Deliver me from sin. Take me to heaven.' For about twelve years I was tolerably satisfied with this system of good works. At this period I was led to think more on what I was about to obtain salvation, and I had many misgivings of mind on the subject; and the more I thought, the more my mind became unsettled. While in this state of mind, I had the following dream. I thought I saw a person come to me clothed in white, and saying: 'Go to some of the English people, and inquire of them respecting the way of salvation.' The person then disappeared. When I awoke I related this dream to some of my friends, and said I would certainly go. They ridiculed me much, and told me I was gone mad. After this I took a journey to Calcutta, to visit some of my friends, and returned in about a year. I then repeated my determination to go to some sahib to inquire respecting the way of salvation. My friends treated me as before, with the exception of one (Saebdas, who was afterwards baptized,) who agreed to accompany me. With this object in view, we proceeded to Dinapore, without knowing any thing about the Missionaries at Digah. When we arrived opposite the Mission premises, I walked backwards and forwards in the public road, thinking within myself, 'here are many sahibs, to

which house shall I go?" While revolving this over in my mind, the native schoolmaster, seeing I was a Fakcer, came to me, made his salam, and asked me to go into his school. After asking me from whence I came, whither I was going, &c. he told me to sit down. Soon after, Seebdas took up the Hindoostanee New Testament, and read part of our Lord's sermon on the Mount. I then asked, "What kind of a book is this?" The schoolmaster replied, "This is the word of God, for every one to hear." I told him this was the very thing I came to inquire about. Brethren Brindaband and Kureem, who had been out publishing the gospel, now returned and entered into conversation with me. The next day was Lord's-day, and I attended Hindoostanee worship. What I heard and read came home to my heart. I renounced my cast, eat and drank with the brethren, and resolved to become a disciple of the Lord Jesus Christ. Seebdas also did the same. When all this reached the ears of my friends, many of them came to me, prostrated themselves at my feet, and intreated me with tears to return to them. They promised to obtain my cast again. However, I was determined to become a disciple of Christ, and resisted all their attempts to divert my attention from this object. When they found nothing would induce me to return, they gave me a great deal of abuse, and left me." Since Roodias made an open profession, which is now several years ago, we have had to mourn over some things in his conduct, but I still hope his heart is right with God.

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### GUYAH.

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By a letter from a pious soldier, quartered at Ghazeepore, we have received some little intelligence respecting this distant and infantile station. His words are—

Brother Rughoo-nat'ha from Guyah was here, and tells me he has four men who have given up their cast, and eats with him the same as he does. He wishes to have them baptized; but they do not wish to leave Bacha, as they have some land there. One of the four has been a kind of teacher to the people, and when any one comes now to inquire of him, instead of instructing them as he once used to do, he reads to them a portion of scripture out of the New Testament. He says they have many inquirers at Bacha.

### CAWNPORE.

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Nripot Singha, the native itinerant at this station, expresses himself as follows, when writing the brethren at Serampore—

I am still labouring in the work of the Lord, endeavouring to scatter the seed of life in this dark corner; but no fruit has appeared yet. Some would like to eat of the loaves, but are not willing to bear the cross; but the Lord will give the increase in his own good time, so we have only to strive with full purpose of heart in presenting our petitions to him.

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### COLOMBO.

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THE following extracts from Mr. Chater's letters will show the progress making in his various Missionary labours.

You will, no doubt, wish to know how far we have advanced with our Singhalese translation of the Old Testament. You are aware that the book of Psalms and the Proverbs are completed. The former is printed, and the latter is now going through the press, and the Pentateuch is translated to about the middle of Leviticus. We hope, therefore, to have three of the five books of Moses through our hands before our next anniversary. Nothing affords me more solid satisfaction than the prospect we have of giving the whole of the sacred volume to the natives of this island. My prospects of doing good by preaching are, I think, as favourable as they have been for a long time. All my places of worship are better attended than they have been for some time past, that is, when I preach in Portuguese and Singhalese. For I have but very few hearers in English at present. On a few occasions the number was so small that we turned our public worship into a prayer-meeting. But on one of these occasions a serjeant of the 16th regiment came in to join us who has occasionally heard Mr. Dunlop in Ireland, and he has been the means of bringing eight or ten more. Major A—and Dr. F— of the 16th, (who, with their ladies, were hearers of Mr. Dunlop,) have been twice to our English worship, and I am on very friendly terms with them; and as often as I can, spend an evening at one or the other of their houses, in the

exercises of religion. Family worship in the houses of gentlemen of their line of life in Colombo, is quite a new thing. O that it may prove a blessing, not only to the families where it is conducted, but to many others!

My regular engagements for preaching are still six in the week. In the Fort on Sabbath-day, in Portuguese, at nine, A. M. In English at half-past six in the evening; and immediately after that in Portuguese in the Pettah. On Wednesday evening again in Portuguese in the Pettah. Thursday evening in English in the Fort. Friday in Singhalese at the Grand-pass. I have it in contemplation to add to these one more stated service. I have some time ago mentioned Cotta, one of the villages at which we have a school, as a place to which I was very desirous of paying particular attention; and I have last month got access to another neighbouring village, in which there seems, by going in a regular and stated manner, a probability of collecting a small congregation. These two places I am very anxious to visit if possible, each once a fortnight on a Sabbath day.

Some weeks after he mentions a visit to Hangwell, and the formation of a little christian church in that village.

This day week I went to Hangwell, where I staid till Wednesday morning last. Brother Siers came and preached to my congregations on Sabbath-day. My object in going to Hangwell was to have some conversation with several who have for some time past wished to unite with brother Siers as church members. We saw so much reason to be satisfied with the knowledge, experience, and character of Mrs. Siers and two more, that I did not hesitate to admit them to the solemn ordinance of baptism. It was quite a primitive baptism. A fine river rolls itself so near to our place at Hangwell that we can walk from its banks to brother Siers' house in the clothes with which we have gone down into the water very conveniently.

After baptism this little society formed themselves into a church, choosing brother Siers for their pastor, and Don Carolus, the eldest of the two young men who were baptized, as their deacon. They are two brothers; the other's name is Cornelius. In the afternoon brother Siers administered the Lord's-supper to them, in which I joined them. I hope this is the source of a little stream that may in time become a river.

## SUMATRA.

We have lately received some interesting intelligence from this new station, letters having arrived, dated in March and April last, both from Mr. Burton and Mr. Evans. It appears that the latter found his strength unequal to the combined exertion of conducting the School, and acquiring the native language, and therefore it was arranged, on Mr. Burton's return from Natal, that he should remain at Bencoolen, at least for the present, and Mr. Evans proceed to the northward. As, however, the settlement at Padang is under the Dutch jurisdiction, it was deemed advisable that Mr. Evans should go first alone to request permission to settle there, before removing his wife and child. He sailed consequently from Bencoolen on December 21, 1820 arrived at Padang on the 25th, where he was hospitably received by a Mr. K. a Scotch gentleman residing there, and found the Dutch resident, a Mr. Dupuy, fully disposed to accede to his wishes. Thus encouraged, Mr. Evans engaged a house, which he could not procure for less than 25 dollars per mensem, and after various disappointments in procuring an opportunity of returning, embarked at length with a medical gentleman, in the suite of Sir Stamford Raffles, and reached Bencoolen on the 16th of January. On the 28th of the same month he re-embarked for Padang with Mrs. E. and their infant, and, after a tedious passage, reached this new station on the 12th of February. Soon after his arrival, he was requested by some British and American gentlemen, visiting Padang for commercial purposes, to commence divine worship on the Sabbath; permission for which was readily obtained from the resident, and the attendance was more numerous than could have been expected. Mr. Evans had also explained to the resident his wish to attempt the formation of Schools among the natives, to which he had expressed himself friendly; and Mrs. E. had begun to receive a few children for instruction. From various particulars mentioned in Mr. Evans's letter this appears to be a station of much promise. In our next we hope to insert copious extracts from Mr. Burton's account of his visit there and subsequent return to Bencoolen.

(Some interesting intelligence from Jamaica is unavoidably deferred till next month.)

List of Contributions received by the Treasurer of the Baptist Missionary Society, from September 14, to October 14, 1821, not including Individual Subscriptions.

## FOR THE MISSION.

|   | £  | s. | d. |
|---|----|----|----|
| Donnington, Friends at, by Mr. Noble .....                                      | 4  | 0  | 0  |
| Cloughfold, Collection, by Mr. Heyworth .....                                   | 1  | 0  | 0  |
| Phipps Bridge, Mitcham, Collected by Mrs Pratt .....                            | 3  | 0  | 0  |
| Kingsbridge, Sundries, by Rev. John Nicholson .....                             | 7  | 16 | 0  |
| Portsmouth and Portsea, Collections, &c. by Rev. John Dyer .....                | 94 | 17 | 9  |
| Eye, Quarterly Subscriptions, by Mr. John Branch .....                          | 6  | 5  | 6  |
| Royston, Subscriptions, &c. by Mr. John Pendered .....                          | 9  | 7  | 6  |
| Newport Pagnel, Friends by Rev. G. Fosket .....                                 | 7  | 3  | 6  |
| Guildenborough, Collection, by Rev. John Mack .....                             | 5  | 13 | 6  |
| Wales, Annual Meeting at Cardigan, by Rev. John Reynolds .....                  | 46 | 16 | 6  |
| South East District, by Rev. Micah Thomas .....                                 | 83 | 16 | 6  |
| Foxton, Penny-a-week Subscriptions, by Rev. Joshua Burton .....                 | 8  | 10 | 0  |
| Lutterworth, Independent Church, by Rev. R. Hartley .....                       | 5  | 0  | 0  |
| Bridgnorth, Collection, by Rev. Thomas Morgan .....                             | 7  | 8  | 7½ |
| Fenny Stratford, Collection, by Mr. W. D. Harris .....                          | 5  | 0  | 0  |
| Pill, Produce of a Missionary Box, by Rev. Dr. Ryland .....                     | 2  | 5  | 0  |
| Blakeney, Baptist Church, by Mr. Cotton .....                                   | 1  | 4  | 8  |
| Stirlingshire and its Vicinity, Society in, by Rev. John Smart .....            | 40 | 0  | 0  |
| Frenchay, Subscriptions, by Miss M. A. Maurice .....                            | 17 | 12 | 1  |
| Tetbury, Subscriptions, &c. by Rev. Dr. Ryland .....                            | 11 | 1  | 0  |
| Crayford, Female Auxiliary Society, by Mrs. Smith, Treasurer .....              | 5  | 5  | 0  |
| Exeter, Auxiliary Society, Subscriptions and Collections, by Mr. W. Moxey ..... | 30 | 19 | 4  |
| Robert Wesley Hall, Esq. <i>Itford</i> , by Rev. James Smith .....              | 5  | 0  | 6  |

## FOR THE TRANSLATIONS.

|  |    |    |   |
|--|----|----|---|
| Waterford, Church meeting in Lady Lane, by Messrs. Harris and Bracken .....                            | 9  | 7  | 9 |
| Sliffnal, Collection at, by Mr. Samuel Hollis .....  | 2  | 0  | 0 |
| Paisley and East Renfrew Bible Society, by Rev. Robert Burn, and Mr. James Thompson, Secretaries ..... | 30 | 0  | 0 |
| * Shrewsbury Association, by Mr. T. Crumpton .....   | 42 | 10 | 6 |
| Frenchay, Subscriptions, by Miss M. A. Maurice .....   | 3  | 0  | 0 |
| Richard Phillips, Esq. London, by Mr. Burls .....  | 5  | 0  | 0 |
| E. by Ditto .....  | 5  | 0  | 0 |

## FOR THE SCHOOLS.

|   |   |    |   |
|---|---|----|---|
| Lyme, Seventh half-yearly Subscription of a Penny-a-week Society, for the Support of a Native School, by Mrs. H. Flight ..... | 7 | 10 | 0 |
| Richard Phillips, Esq. London, by Mr. Burls .....   | 5 | 0  | 0 |

## FOR THE COLLEGE.

|   |    |   |   |
|---|----|---|---|
| A few friends by Miss Birmingham, Chelsea, for the education of two Native Preachers for a Year ..... | 21 | 0 | 0 |
|---|----|---|---|

\* This sum would have been acknowledged earlier, but that the remittance was unaccompanied by any directions as to the object to which it was to be applied.



# Missionary Herald.

*The Editor of the Missionary Herald feels it incumbent upon him, at the close of the year, to offer an apology to his readers for having, apparently, lost sight of his original Plan. It was his full intention, as expressed in the title of this little work, to record in its pages the leading transactions of other similar institutions, as well as to give full information respecting our own. But, for the last twelvemonth, the supply of intelligence from our own stations has been so copious, as to preclude the insertion of any particulars respecting the operations of kindred Societies, although several interesting facts have occurred—such as the prosperous commencement of a Mission in Madagascar, by the London Missionary Society, —and in Owhyhee by our American Congregational brethren— which it would have been very gratifying to communicate. Many, however, have had the pleasure of perusing these accounts in other publications; and to others the Editor can only say, that he hopes, in the course of the ensuing year, to be able to conform more strictly to his original design.*

*It is requested that all letters on Mission business, intended for the Treasurer or Secretary, may be addressed to them, respectively, at the Baptist Missionary Rooms, 9, Wardrobe Place, Doctors' Commons.*

## QUARTERLY PAPERS.

FOR the information and encouragement of those numerous friends of the Society, who contribute, by small weekly donations, to its support, it is intended, in future, to publish Quarterly Papers, containing brief notices of the principal events, and illustrated by a wood engraving of a Missionary nature. The first Number will appear on the first of January next, and it is requested that the Secretaries of the various Auxiliary Societies will inform the Secretary, at farthest by the 20th instant, (December,) what number they will require, in order to furnish each Contributor with a Copy. They will, at the same time, have the kindness to mention any alterations that may be found necessary in the number of Heralds supplied for the next year.

## Foreign Intelligence.

### SUMATRA.

Agreeably to the intimation in our last Number, we present our readers with a copious extract from a letter addressed by Mr. Burton to Mr. Dyer, dated

Fort Marlborough, April 12, 1821.

My very dear Sir,

By a letter addressed to my dear pastor Mr. Ivimey, you will have learnt the particulars of my recent illness and partial recovery, as well as my intention of leaving Beucoolen for a few weeks, at the recommendation of our excellent Governor, to visit some of the northern ports on this side the island; particularly Padang, Nattal, Tapanooly, and the small island of Nias, with a view of ascertaining the most eligible place for the formation of another Missionary station. The apparent necessity of extending our exertions beyond this place, I stated to you in my last, and the local information we soon after obtained, rendered it quite obvious.

I sailed a few days after I wrote Mr. Ivimey, in a boat of Mr. Prince, which happened to be here at the time, and through the kindness of that gentleman obtained a free passage to Nattal—a very happy circumstance, as coasting is generally very expensive in these parts.

In our way to Nattal we touched at Padang, which we made in five days. This place was taken by the English during the war, but was given up again to the Dutch by the late treaty. The interior from hence is much superior to any other part of the island, in point of cultivation, population, and traffic. It is the grand entrance to the Mengamcabow country, formerly the seat of the universal government of the island, where the Malayan language is supposed to be spoken by nearly a million of people, and presents, I should suppose, a much more extensive and interesting field for a Malayan Mission than any other part of the Archipelago.

The European population of Padang are principally English, and Dutch persons educated in England. The resident, and most of the civil servants, were under Sir S. Raffles in Java, and shew that they have not attended such a master in vain. There is here a Dutch minister, but as he can only preach in his own language, which few of the people understand, he cannot be very extensively useful. I at-

tended church on the Sabbath, and should have preached after the Dutch service, had we not expected at the time I was asked, to sail early on that morning. I promised to do so on my return, should I be there on a Sunday.

We staid at Padang six days, during which I was more than hospitably entertained at the house of Captain Kemp, a Scotch gentleman, and Madras merchant. I left the place, hoping that a field so apparently "white unto harvest" would not long want an arduous and godly labourer. I endeavoured to obtain the average price of most necessary articles of consumption, and am of opinion that a Missionary might live for half the sum at Padang that he would require at Marlborough.

After leaving Padang, three days delightful sailing brought us to Nattal, the quiet and retired residence of John Prince, Esq. a man whose uprightness, benevolence, misfortunes, and hospitality, have gained him the sympathy and admiration of the East. Here is a small fort similar to those of the other English residences of the coast, in the midst of which stands Mr. Prince's house. Near him are a few Europeans, and descendants of Europeans, whom he has taken under his protection, who, with all the natives in the vicinity, look up to him as their father and best friend. He is now forty-five years of age, and has lived in this seclusion since the age of fifteen, yet he is so much the gentleman in his manners that good judges have said, the first society in Europe could not improve him. I think I mentioned to you before his having translated our Lord's sermon on the Mount, with explanatory notes and some prayers, into the Malayan language. It is certain that his admirable conduct towards the natives, both in his dealings with them as a merchant, and his treatment of those immediately in his service, has been attended with such happy effects, that the Malays of Nattal are much superior to any others. His influence among the chiefs is so great, that when they have disagreed among themselves and declared war, he has often, by bringing them together and mere persuasion, completely reconciled them and left them friends. How important that a Missionary's conduct before the heathen be *blameless and kind!* These happy results of the upright deportment of a single individual have reminded me forcibly of a remark made by my dear friend Mr. Winterbotham, in one of the first sermons I heard him preach. It was to this effect—"I will engage that six private persons, whose lives are fully regulated by the precepts of Christ, will do more towards converting a heathen nation than fifty

preachers, who proclaim them without wholly submitting themselves to their influence."

You will not wonder that from such a man a Missionary should receive a cordial welcome. He entertained me in the kindest manner, and expressed his wish to afford me whatever assistance he could in the formation and prosecution of my plans. I was happy, I trust grateful, in the assurance of the friendship of one so experienced and capable of affording such efficient aid to the Mission.

In a former communication I mentioned to you, that Sir Stamford Raffles recommended us to direct our attention particularly to the Batta people; and Mr. Prince agreed with him and many others, in thinking that they afford a most promising field for Missionary exertions. He thinks them in number about five hundred thousand; and it is certainly a very curious circumstance, and to a Missionary among them a most encouraging fact, that of a people who are fully proved to be *cannibals*, more than one half should be able to *read and write*! With such a door already open, what might not be effected amongst them? At how many quarters, in how many ways, do the strong holds of Satan lay here exposed to our attack! Their alphabet is the most simple I have seen, and will be particularly easy to print.

We were not long in coming to the conclusion, that our future labours must be for the welfare of the Battas; and to fix upon the most suitable place for our residence was the next thing to be thought of. Mr. Prince was of opinion at first that Nattal possessed the greatest advantages; but upon further inquiry, we determined to settle at Tapanooly. This is a small island, about eighty miles north of Nattal, situated just in the mouth of Tapanooly bay, in which it is said all the fleets in the world might ride secure in any weather, and scarcely even be seen from the main land at its entrance. On this island there is a native Bazar, and a house belonging to Mr. Prince, which is now occupied by one of his assistants and this person's sister. Five or six of the Batta rivers flowing from the heart of the country fall into the bay, which are navigable for several miles up, and have many towns and villages situated on their banks, so you may readily conceive the advantages of this place as a Mission station.

Having concluded upon the situation I was unwilling to lose the time that would be required in going to see it, thinking it best to return and bring my dear wife and babe as early as possible. But as Mr. Prince was intending to visit Tapanooly

at that time, and kindly offered to take me with him in his boat and introduce me at once to the native chiefs, I thought it best to comply. This arrangement, however, Providence did not favour. Other plans were laid out for me, whilst I was thus contriving my own movements. When our trunks were on board, and we were all ready to sail, hoping to complete our voyage in two days, a violent gale of wind sprang up, called on this coast a Sumatran, or north wester, which lasted for several days, and rendered it impossible for us to move; and even when the winds did abate, still continuing in the same quarter, it was not improbable but that our voyage might have occupied a month, though the distance was, as I have before mentioned, but eighty miles.

In this uncertainty, Mr. Prince thought it best for me to take the course of the winds, and return to Marlborough by a native boat, which was to sail in a few days, engaging at the same time to make every arrangement for us in his power at Tapanooly. It was necessary the native chiefs should be made acquainted with our object, and their permission obtained for our settlement among them; also that materials should be preparing for the erection of a wooden house; such as the felling of trees, making planks, &c. &c. These Mr. Prince kindly offered to manage for me in consideration of our speedy return. But the chief inducement for my being at Marlborough as early as possible was, that I might get every thing packed and arranged to leave with a brig, which he was intending to send down in about a month, and so accomplish our removal without expense to the Society. The native boat not sailing as early as we expected, he sent me down in one of his own to Padang, not fearing but that I should readily get a passage from that place. I heard afterwards that the boat in which I should have sailed was lost near Bencoolen. O the watchful care of our Heavenly Father! This was not the only instance in which I had distinctly to mark, and with gratitude to record, his immediate interposition on my behalf during my absence from home.

After waiting six days at Padang, impatient to return to my dear wife and babe, and having no prospect of a conveyance, I prevailed upon Captain Kemp to sell me a good sized jolly-boat for 100 dollars, in which I determined (certainly very rashly and ignorantly) if possible, to make Marlbro', a distance of nearly 300 miles. I accordingly procured 5 seamen, plenty of rice and water, a goat and two kids, and put to sea, with no other covering than our atoped shade over the place where I sat at the helm. It happened

that an American vessel was leaving just at the time, to which I was permitted to attach my boat as far as our course was the same. From the hospitable and homely men who formed this ship's company, I received the greatest possible attention and kindness. They took me into their vessel, and treated me with the best afforded, and on parting wished me to say, whatever they had on board which I thought would make me more comfortable, and I should have it. One of them gave me a volume of the Christian Observer. After sailing with them a day and a half, they put me into my boat about four in the afternoon, and we parted with mutual regret, and not without many fears on their part, I am persuaded, for the fate of my poor bark. There was certainly good reason for apprehension, for we were forty miles from land—raining—the wind had blown strong from the n.w. all the day, and the heavens gathered blackness as the night came on—there was nearly as heavy a sea, I think, as we had in any part of our voyage from England—so heavy indeed that it was with the utmost difficulty, after taking in most of the sail, they could bring my boat alongside their vessel. As every thing depended upon the stability of my own mind in these circumstances, I can ascribe it to nothing short of an interposition of a kind Providence, that my courage still held out—but it did, even on being informed, immediately we had left the vessel, that we had no fire in the boat, nor the means of procuring a light for the night. I had not been in the boat many minutes, when I became exceedingly sick, and vomited much, for the first time at sea. I however took my seat at the helm, and steered the whole night; in the morning we saw land, and found that our course had been perfectly correct. The following day pleasant sailing—winds light—but the next night was very alarming. Think of us in an open boat, 18 feet long, close in to a reefy, and consequently a most dangerous shore, carried rapidly along by fearful n.w. squalls, accompanied with heavy rain—our compass broken with the tossing at the beginning of the night, nor any light to see it had it been in order, so dark indeed that we could not see five yards before us, and you will not wonder that *all courage failed*. You may form, perhaps, a faint idea of such a situation, but to enter fully into the feelings we possessed when the storm was hushed and the morning broke, discovering to us the footsteps of *Him* in the deep, who had guided us safely through the horrors of the night, almost in a direct course towards our desired haven, is as impossible as for me to describe them. Through mercy I arri-

ved in peace at Marlborough, on the fourth day from Padang, not a little gratified to find all friends, particularly my dear wife and babe, in good health.

The new arrangements we found it necessary to make on my return, you will have heard of, both from Mr. Evans and Mr. Ward, long before you receive this; it is therefore unnecessary for me now to enter upon a detail of the cause. In about a week after this event, Mr. Ward left Marlborough for Calcutta, putting me in charge of the press. A few days after his departure, Mr. Evans went to Padang, where, as you have most likely heard, he has formed another station.

Since our friends left us, my dear Mary and myself have been fully employed. The first object that claimed our attention was the Native School established here before our arrival from England. This School, for want of proper superintendence, was fast going to decay; we had it therefore removed to our veranda, (which measures about 36 feet by 24,) where we could have it under our own eye, and indeed introduce it to the immediate attention of the whole settlement, who in calling to see us, are obliged to pass through the school to enter the house. I am happy to add, it has since very much revived.

Having set this school in order we began to direct our attention to the surrounding villages, and soon discovered the way was open before us.

The head village in the neighbourhood, situated on the borders of a beautiful lake, and distant from Marlborough about five miles, is called Dusum-bazar, or the great village. This was the first we visited for the purpose of proposing a school. We were received in the kindest manner by the head imum, or priest, who offered us the Balli, or Town-hall, a very spacious room, for a school-room, and gave us the most encouraging promises, which he has since more than fulfilled. He shewed us a Testament that had been given him by a gentleman at Marlborough, which had evidently been very much used. When we questioned him of its contents, he said he *liked* all he understood of it. I have a full conviction (and it is a most encouraging one, whilst engaged in the establishment of schools,) that, when the capacity of reading is given to the Malays, the printed gospel will not want persons to peruse it: nor do I think the preached gospel will want hearers. It is surprising how few, even of the priests themselves, know any thing more than the alphabet.

The necessary tables, sand fornis, &c., being prepared on the 22d of January, the Dusum-bazar School was opened. Sr-

veral gentlemen from Marlborough, and the neighbouring plantations, countenanced our proceedings with their presence. At half-past seven in the morning all the males of the Dumum were assembled in the Balli, and we proceeded to business. Mr. Hewitson, the superintendent of the Marlborough School, arranged the boys into classes, and put down their names in an appropriate book; after which I suggested to the gentlemen present a plan for the future conduct of the school, which met their unanimous approbation. We first thought of selecting the most able of the Imums, and making him the superintendent; but as they proposed that the three persons of that order in the Dumum should take the superintendence of the school in turns, we agreed. I believe I may say, *all* enjoyed the business of the day, and were pleased with the prospect presented of one day ameliorating the spiritual condition of these quiet and hospitable villagers. It would have been strange indeed if my own feelings had not been at a high tone: I will not attempt to describe them—I can only say, I was *happy*. We have since formed three more schools upon the same plan, and find it succeed beyond our expectations. One of these is distant from Marlborough three miles, another four, and one six miles, at the opening of each of which we have not only been honoured with the presence of several gentlemen of the place, but many of the ladies also. It has been a great privation to my dear Mary, that the English Schools have prevented our ever both leaving home at the same time.

It is impossible to speak too highly of the kind attentions of all about us. From the highest to the lowest of the European population here, we have received constant and warm support in all our plans. They all shew us the greatest friendliness. I endeavour to visit each of the schools twice in the month, and some of them much oftener; on which occasions I am often driven out by Mr. W—, Dr. —, or some other gentleman, in his buggy. Captain W—, the Commandant here, told me only a few days ago, that whenever I wanted a horse for the country, his were at my service. I often think how different are our circumstances from those of Dr. Carey on his arrival in India!

These visits to the country schools are generally very interesting, and will be still more so ere long, when I trust to be able to tell among these villagers the wonders of a Saviour's love. They always receive us with great cordiality, and are very ready to enter into conversation, at which they are great masters. An elo-

quent speaker is much respected amongst them, and the more sophistry he introduces into his discourse, the more it is admired. The Dupatty, or head man of a village, is chosen from the best speakers. We can now understand most that is said in common conversation, but are not yet adequate to the communication of religious truth. When we can mix more with the natives, their language will be easily enough obtained. Every child learns it, and why should not we? But the difficulty on a religious subject arises from the paucity of their ideas upon it.

We have never seen any thing like indelicacy in either the males or females. They are very polite—no Malay would think of seating himself in the presence of his superior till the latter had previously sat down. The state of society, religion excepted, quite accords with what we imagine the Patriarchal to have been. The history of Isaac and Rebecca, the whole story of Joseph and his brethren, are recalled vividly to mind by the actual Society here exhibited. Their dress much resembles that of the highlander. The Malay cloth is just the highlander's kilt, and put on in the same way. As the highlander would despise the plaid of a neighbouring clan, so a Malay of Marlborough could not be prevailed on to wear the stripe which is common at the northern parts of this island. The Malay too, taking a long walk, always wears his plaid over his shoulder, the same as the other. But to return to schools.

In Marlborough and its immediate neighbourhood there are six large bazars, or a kind of market streets, numerous inhabited, from which the Europeans are supplied with fruits, &c. and the people of the interior with clothes, &c. In the middle of each of these, by the Governor's order, the people are now erecting a spacious school-room, which is to be finished and opened before the 1st of next month, when Sir Stamford proposes visiting them all in person. We are now more than a little busy in making the necessary preparations. As the children in our veranda are drawn from these several bazars, the establishment of the new schools will necessarily supersede the old one—the "*hau*" of which we shall be sorry to lose. Mrs. Burton will try to supply its place by a girls' school, but I fear will not succeed, as the people are averse to the instruction of their girls. The reason they give is a little ludicrous: they say, "If we teach our girls to write, they will do nothing but write letters to their lovers."

We are honoured with frequent visits from the native Chiefs and Imums. Two days ago seven of them were at our house at once, consulting about the new schools

in the bazars. The head of the Nias people of this place, a venerable old man, reminded me much of the revered Fuller. I was so struck with the resemblance that I brought out Dr. Ryland's "Life," to compare the portrait there given, and on shewing it to the chiefs they were much amused—the old man particularly so, to see something which he was sure very much resembled himself. One of the Imams of Dusum-bazar has just brought my dear Mary a present of four doves.

We are now beginning to expect Mr. Ward by the first vessel from Calcutta, and shall be very glad of his arrival; for with all the schools, and the press fully occupied, we begin to find our time sufficiently engaged. Nothing, however, is so conducive to health in this country as exercise, as long as the sun is avoided; and, through mercy, we are both quite as adequate to that as when we left England. We shall be particularly pleased if Mr. Ward succeeds in procuring us assistance in the English Schools, that we may be able more fully to devote ourselves to the natives. We are much in want too of the Malayan types.

Surrounded as we are at Marlborough with kind friends, whose opinion of us we fear is much better than we deserve, and honoured with the co-operation of persons of the first distinction and respectability, you may suppose that my dear Mary and self have fixed upon this as our permanent residence, and that we now look to the country round Bencoolen as the ultimate field of our future exertions. But this is not the case. Whilst we trust we are not ungrateful for the innumerable favours which our heavenly Father has scattered around our path in this strange land, nor ignorant of the importance of Bencoolen as a Missionary station, we yet have our preference for the northern parts of the island, where we can be almost entirely excluded from European society, and immediately connected with the heathen. We had this preference when we agreed to remain here for a time, and we hope to be heard when we earnestly request you to supply our place, and to permit us to proceed, according to our first plan.

In telling Mr. Prince of the alteration in our arrangements, I expressed a hope that I should still see him in twelve or eighteen months, and wished him to proceed with the house as far as possible, before our arrival. I have heard from him several times since, and from one or two of his letters, which I inclose, you will find what he has done and expended, as well as his sentiments respecting the small island of Nias, which he has visited since I saw him.

We are now of opinion with Mr. Prince, that the people of this island ought to have the preference of the Battas. There are fewer obstacles in the way of their conversion, and not the same ground of apprehension, in trusting ourselves wholly to them. Both, however, are highly interesting stations. I informed you before of the application which the Nias people had made to Sir Stamford, to know of what religion he would wish them to be; and when two hundred and thirty thousand persons say, "Come over and help us," shall they not be heard? What sort of Missionaries should we be, did we not long to live and die, pointing them to "the Lamb of God?"

### JAMAICA.

THE accounts received from our friend Mr. Coultart present many gratifying proofs that the gospel is known and felt in its sanctifying power and influence among the degraded population to whom it is his principal employ to declare it. Some striking instances of this kind will be found in the Report. We subjoin two or three others of a similar description.

Under date of 16th April, Mr. C writes:—"If God should spare me until next Lord's-day, I expect to baptize 80 persons. Of these we have good reason to hope well, though some after the strictest examination deceive us. I think I do not exaggerate when I say, these have been selected from twice that number, who have, even with tears and prayers, intreated us to receive them. I often feel it painful indeed to refuse them immediate admission; but we wish to obtain the consent of their owners, and to have as extensive a knowledge of their characters as possible, before we receive them. Some of them weep when they are told to stop a little longer, and say, 'Massa, suppose dead take me, how me die, when me know dis my duty, an me no do it!' I can only say, I wish to know that it is their duty, and then I shall not object."

Again, June 18.—"A poor female negro called upon me a few days ago from a distance of fifty or sixty miles. Here she is, dressed in a clean little jacket, as they are called in Scotland, and such as servant girls wear there, without stockings or shoes, though in the last stage of pregnancy. 'She has come to hear some word about

Jesus,' she says 'for she has seen no servant of God for eight long years.' She looked at the chapel that was building, she looked at me, and then wept till she had no more power to weep. When she recovered, she told me that she and her husband and small family were sold eight years ago to the person who owns her now, and her residence fixed on the same estate, where 'nothing but badness is to be seen—dere me hear no good word—me see no good work.—O massa, me poor soul quite perish, him quite sick for de word.' When she went first to the estate, her owner asked her if she prayed? Yes, was her reply. 'O that is bad,' he said, 'you will spoil all my negroes. Your religion is a nasty thing—you must not

spread it here!' 'O massa,' she replied, 'religion no a bad ting—if your negro love God in him heart, him find something else to do than tief (steal) your fowl, and your sugar; religion a good ting when neger hab plenty of it.' "

In August, brother Coultart mentions, that an unusual mortality had occurred among his flock—no less than nine of his members having been removed by death in seven or eight days:—an interesting account of one of whom will be given in our next Herald.

*List of Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.*

| FOR THE MISSION.  |     | £  | s.  | d. |
|---|-----|----|-----|----|
| Arnsby, Baptist Church, by Mr. Carter.....  | 20  | 2  | 6   |    |
| Birmingham, New Hall-street, Sunday-School Children.....                              | 1   | 13 | 6   |    |
| A Bequest by the late Miss Hannah Cave, aged 17....                                   | 1   | 0  | 0   |    |
| Cannon-street, Collection .....   | 28  | 11 | 11  |    |
| Bond-street, Auxiliary Society, by Mr. Lowe .....                                     | 18  | 0  | 0   |    |
| Coventry, Baptist Church, by Mr. T. Oswin.....  | 20  | 0  | 0   |    |
| North Staffordshire, Auxiliary Baptist Missionary Society, by Rev. I. Birt            | 45  | 0  | 0   |    |
| Auxiliary Society for Oxfordshire and its Vicinity, by Mr. Thomas Parsons, Treasurer— |     |    |     |    |
| Abingdon.....   | 63  | 3  | 6½  |    |
| Astwood .....   | 7   | 11 | 6   |    |
| Banbury .....   | 2   | 11 | 6   |    |
| Bluckley .....  | 12  | 0  | 0   |    |
| Bloxham .....   | 2   | 0  | 0   |    |
| Bourton .....   | 23  | 0  | 0   |    |
| Burford .....   | 4   | 12 | 10½ |    |
| Campden .....   | 5   | 0  | 0   |    |
| Cheltenham .....  | 2   | 0  | 0   |    |
| Chipping Norton.....  | 32  | 10 | 7   |    |
| Cirencester .....   | 13  | 8  | 0   |    |
| Ensham .....  | 4   | 10 | 8   |    |
| Evesham .....   | 7   | 14 | 0   |    |
| Fairford .....  | 7   | 14 | 1   |    |
| Farrington .....  | 2   | 13 | 0   |    |
| Hooknorton.....   | 12  | 0  | 6   |    |
| Middleton Cheney .....  | 2   | 5  | 0   |    |
| Oxford.....   | 50  | 13 | 0   |    |
| Shipston .....  | 4   | 9  | 7   |    |
| Stow .....  | 1   | 16 | 2   |    |
|   | 266 | 14 | 0   |    |
| Newbury, Collection and Subscriptions, by the Rev. Thomas Welsh                       | 40  | 0  | 0   |    |
| Plymouth Dock, Church at the Square, by Mr. Batten .....                              | 17  | 18 | 0   |    |
| Nottingham, Collection and Subscriptions, by Mr. Lomax.....                           | 93  | 7  | 0   |    |
| Boston, Friends, by Mr. Marston .....   | 5   | 0  | 0   |    |
| Derby, Penny-a-Week Society and Friends.....  | 7   | 11 | 6   |    |
| Isleham, Collection, by the Rev. James Hoby .....                                     | 2   | 18 | 0   |    |
| Suffolk, Collections and Subscriptions, by the Rev. Messrs. Dyer and Upton .....      | 128 | 3  | 0   |    |
| Burton-street, a few Friends in, by the Rev. John Edwards .....                       | 1   | 0  | 0   |    |

|   | £  | s. | d. |
|---|----|----|----|
| Missionary Subscriptions at 9, Wardrobe-place, by Mr. Mundy.....                      | 1  | 4  | 6  |
| Rawdon, Subscriptions, &c. by Rev. J. Mann.....                                       | 7  | 16 | 0  |
| Huntingdonshire Society in Aid of Missions, by R. Foster, Esq. Jun.                   | 79 | 10 | 5  |
| Auxiliary Society for Part of the Western District, by Rev. R. Horsey                 | 48 | 15 | 6  |
| Norwich, Auxiliary Society at Rev. J. Kinghorn's.....                                 | 28 | 7  | 6  |
| St. Clement's Auxiliary Society, for a Native Preacher, by<br>Rev. George Gibbs ..... | 15 | 0  | 0  |
| Church-street, Blackfriars, Auxiliary Society, (July 31).....                         | 33 | 18 | 3  |
| Robert Barclay, Esq. Bury Hill, by the Rev. J. Whitehouse, Donation                   | 20 | 0  | 0  |
| John Wilks, Esq. Finsbury-square.....Donation   | 10 | 10 | 0  |

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FOR THE TRANSLATIONS.

|  |    |   |   |
|--|----|---|---|
| Edinburgh, Baptist Church in the Pleasance, by Mr. W. Braidwood    | 40 | 5 | 2 |
| Hamilton, Bible and Missionary Association, by Mr. James Mather    | 5  | 0 | 0 |
| Paisley, Youth's Society for Religious Purposes, by Mr. A. Moody.. | 10 | 0 | 0 |
| North Staffordshire Auxiliary Society, by Mr. Kennedy .....        | 5  | 0 | 0 |

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FOR THE SCHOOLS.

|  |    |   |   |
|--|----|---|---|
| Hackney, Society for Native Schools, Third Annual Payment, by<br>Mr. Hobson..... | 25 | 0 | 0 |
| James Gorst, Esq. Somers Town.....Donation                                       | 30 | 0 | 0 |
| Norwich, St. Clements, Auxiliary Society, by Rev. George Gibbs...                | 15 | 0 | 0 |

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FOR FEMALE EDUCATION.

|  |    |    |   |
|--|----|----|---|
| Birmingham, Auxiliary to the Calcutta Institution for Female Schools,<br>by Mrs. Blakemore, Treasurer..... | 15 | 0  | 0 |
| Contribution from three Motherless little Girls, by the Rev. J. Upton                                      | 0  | 18 | 0 |

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FOR THE COLLEGE.

|   |   |   |   |
|---|---|---|---|
| Rev. J. M. Longmire, Winkfield, by Dr. Ryland ..... | 5 | 0 | 0 |
| Miss Hassard .....                                  | 1 | 0 | 0 |

*(S)* Whenever our Friends find it more convenient to pay their Contributions at the Banking House of Sir John Perring & Co. than at the Missionary Rooms, they will be pleased to mention by whom and on what account Payment is made. The Sum of £40 was paid there on Account of the Society on the 6th of November, but as no Name was given with it, the Secretary finds himself, of course, unable to acknowledge it till he receives the requisite Information.

N.B. The Committee thankfully acknowledge the Receipt of several Parcels of Magazines, &c. for the Missionaries.