

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### LINCOLN.

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

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

## Foreign Intelligence.

#### CALCUTTA.

(Continued from page 533, last year.)

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

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

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

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

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

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

#### *Specimen of social Life.*

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

\* The greatest degradation imaginable is connected with this idea.

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

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

#### CUTWA.

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

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

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

## BENCOOLEN.

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

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

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

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

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

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

### SEBOLGA.

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

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

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

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

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

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

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

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

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

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

#### KINGSTON.

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

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

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

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

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

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

FOR THE MISSION.

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

36 17 4

	£	s.	d.
Boston, Collected by Miss F. Wright .....	6	0	4
Loughton, Missionary Association, by Rev. S. Brown.....	6	17	0
Journey into Lincolnshire, &c. by Rev. Messrs. Blundell & Leslie*			
Boston .....	4	1	0
Bridlington .....	20	0	0
Collingham.....	13	6	0
Hunmanby .....	2	12	0
Lincoln .....	31	13	4
Newark .....	21	8	0
	<u>92</u>	0	4
Road, (Northampton) Penny Society, by Rev. T. Blundell...	6	5	6
Northampton, Sundry Subscriptions, by Ditto .....	3	13	0
Mrs. Edwards, by Messrs. Smith, <i>Houndsditch</i> , Life Subscription	10	10	0
Rev. W. Bosworth, <i>Stafford</i> , by Chapman Barber, Esq.....	10	0	0
Hants and Wilts Society, by Rev. John Saffery :*			
Batramsey ..	9	2	0
Blandford ...	2	2	0
Brighton ....	4	4	0
Broughton ...	16	2	0
Chelwood....	0	12	3½
Crockerton... 12	19	11½	
Downton ...	3	7	6
East Knoyle .	4	16	7
Hartley Row .	2	0	6
Horsington ..	3	10	0
Lockerly....	5	18	0
Odiham and vicinity ...	8	3	6
Poole .....	4	0	0
Ringwood.....	2	15	6
Romsey.....	10	5	1
Salisbury and vicinity, (in addition to £28 2s. remitted before)....	101	19	9
Shrewton .....	1	16	10½
Warminster .....	2	9	9½
Wellow .....	1	7	1
Whitchurch .....	18	12	8
Wimborne.....	1	17	0
	<u>218</u>	2	1
Collected by Rev. John Mack:			
Evesham ...	12	10	6
Pershere ....	16	0	0
Worcester .....	39	9	0½
Legacy of the late Mr. Daniel Sutcliff, <i>Hedden Bridge</i> , by Rev. John Fawcett.....	67	19	6½
Essex Auxiliary Society, by Rev. J. Wilkinson:	257	17	0
Burnham ....	1	8	0
Colchester ...	13	16	8
Earls Coln... 12	5	7½	
Harlow .....	11	10	0
Langham ....	18	9	0
Loughton .....	6	17	0
Potter Street .....	5	0	0
Rayleigh .....	5	1	0
Saffron Waldren .....	21	15	0
Thorpe.....	1	0	3
	<u>97</u>	2	6½

## TRANSLATIONS

Harlow, Collection, by Rev. T. Finch.....	9	0	0
Paisley, Youth's Society for Religious Purposes, by Mr. Symington.....	10	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy.....	20	0	0

## FEMALE EDUCATION.

Anonymous, by Rev. John Dyer .....	15	0	0
Harlow, Juvenile Society, by Rev. T. Finch.....	2	10	0
'Chatham Union' Female School, by Mrs. Pudner.....	20	0	0

\* Remittances from Hull and Scarborough, on account of this journey, amounting to £146 8s. have already been acknowledged.

† £182 18s. 5½d. previously remitted, will make the amount for the year, already forwarded, £401 0s. 6½d. The contributions from several of the churches are not yet received.

## TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. P. Millard, Bishopsgate-street, for a quantity of Magazines, and other Pamphlets.

Also to Mr. Ward of Bristol, for "Carylon Job," folio, for the Missionary College, Serampore, and to Mr. B. Allen, Leighton Buzzard, for sundry Magazines.

Our Friend at Newark will observe that the £1 kindly transmitted by him is included in the sum, mentioned above, as received there.

Remittances &c. from the Oxfordshire Auxiliary in our next.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### OXFORDSHIRE AUXILIARY.

ON Tuesday, October 14, 1823, the Annual Meeting of the Auxiliary Society for Oxfordshire, and Counties adjacent, was held at Middleton Cheney, Northamptonshire. The Rev. John Mack preached in the morning from John viii. 12; "*I am the light of the world;*" and the Rev. T. Coles in the evening, from Genesis xlix. 10; "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.*" The devotional services were conducted by the Brethren James Hinton, Searle, Philippo, and Gray. The meeting for public business was held in the afternoon; George Davenport, Esq. of Oxford took the Chair. The usual Resolutions were adopted. The Meeting expressed its tender sympathy with the Parent Society in the great loss it had sustained in the death of the beloved Mr. Ward, and especially felt its own afflicted situation in reference to the late removal of the esteemed Mr. Hinton. In his suggestion this Auxiliary originated in the year 1815, and it has uniformly been benefitted by the activity of his labours, and the energy of his zeal. In the midst of these mournful bereavements, it is matter of great encouragement to observe the cause is going forward; the Missionary and the Minister in succession may follow each other to the grave, but the office of both shall be continued and perpetuated; "*because I live, ye shall live also.*" The decease of our ministers, who have taken an active part in the proceedings of the Missionary Society, powerfully enforces the impressive exhortation of

the Saviour, "*While ye have the light, walk in the light, that ye may be the children of light.*"

The congregations were large, serious, and highly interesting, and collections very good.

W. G.

Chipping Norton.

LETTERS have been received from Mr. and Mrs. Leslie, dated Madeira, November 24, which island they had reached three days before. Their voyage so far had been tolerably pleasant, except that on the 14th they had been seriously alarmed by the cry of "fire," and for a little time the whole ship was one scene of confusion and distress. Through the good providence of God, however, the fire, which originated in an accident, was speedily extinguished; had it occurred in the night, all on board might have been, in a few minutes, plunged into eternity!

At Madeira, the whole of the passengers were invited on shore by an English merchant residing there, and treated with the utmost hospitality—but the proofs of Popish superstition which surrounded our young friends on every side, excited their strong commiseration, and served to strengthen their attachment to the great and glorious cause for which they have forsaken the land of their nativity. Both Mr. and Mrs. Leslie are engaged in studying the Hindost'hauee.

## Foreign Intelligence.

### SERAMPORE.

LETTERS have lately been received from Mr. Mack, dated in June last, containing intelligence from different parts of India, much of which is inserted in the present Number. As to the interesting sphere of his own labours, he expresses himself in the following candid manner :

" WITH ourselves, I mean at Serampore, we are praying and labouring for success; but are not at present enjoying it. A few occasional inquirers come to us, but we have no particular hopes respecting any of them. Still the labours of our Native Brethren are highly gratifying, and we have no doubt will be finally crowned with a blessing. Through them the gospel is now preached around Serampore, to an extent and with a regularity unprecedented here; and we endeavour, in the best way we can, to prepare them for the work of preachers. Every Thursday evening we have a conference upon a text of importance, by which means we are enabled to correct and enlarge their ideas, and at the same time become acquainted with their abilities, and the knowledge which they possess, and so understand how far we can confide in them as preachers. Several of them are men of superior abilities and ready utterance. On Saturday evening they meet at my house again, for instruction. Something like a theological lecture is delivered, and then we enter into a free and full conversation on the subject. On these occasions I derive very great assistance from my dear friend, Mr. Williamson. He came to this country as a surgeon of a merchant ship, and settled in Calcutta. He was baptized before I came out, and nearly a year ago he gave up his situation, and devoted himself to the work of God. He has applied to the Bengalee with great assiduity, and has made corresponding proficiency. He is employed as a teacher in the College, and his heart is in his work. Brother De Cruz, who was formerly at Midnapore, is now here, and is also very useful. Brother Douglas left us just after Mr. Ward's death, to superintend an indigo factory, and at the

same time occupy a station as a Missionary. He took with him a promising Native youth, who had been several years employed in the printing-office, and was inquiring after salvation: he had the pleasure of baptizing him the other day."

We have great pleasure in adding the following particulars respecting the progress of *Female Education* in and around Serampore.

WE have established *seventeen* schools, in which there are nearly 300 girls. Five of the schools are in Serampore, and the rest in the adjoining villages. The children generally get on very well, and we have received much encouragement. We have heard of two respectable Natives, who would not send their girls to our schools, but have determined to have them educated in their own houses. One of them took away a very promising girl, the daughter of one of his servants, from one of our oldest schools, to make her his domestic governess; and the other wished to have one of our schools brought into his compound, (or yard,) and then his daughters might attend it. To this we should have readily consented, but he would not allow our young ladies to visit it, and we could not think of paying the expenses of a school which we were not permitted to superintend. However, he has declared he shall have a school of his own; and so much the better.

The sum of £150 was remitted for the assistance of these interesting schools in November last, immediately on receiving accounts of their formation.

### DELHI.

*Extract of a Letter from Mr. Thompson to the Brethren at Serampore, dated*  
10th May, 1823.

THE Moosulmans continue their inquiries, and are still very desirous of every part of our scriptures; in some instances with a view to search into the truth of controverted points, and in others to strengthen themselves from our scriptures in the Mahomedan faith. Two eminent Moulvees have recently purchased from persons who had re-

ceived them gratuitously, parts of our scriptures in Persian, Arabic, and Hindoostance: and one Mahometan seeing an English Bible go off at an auction for a trifle, purchased it, he said, merely because no European would bid for it. Old Abdoollah has, with great care and at his own expense, bound the damaged Arabic Bible I made him a present of, and carries it about in a chintz bag.—At the ghaut and at the chouk, persons have sometimes heard and questioned with great earnestness, entering deeply into the subjects read or discussed. One old man, professing to be an hundred and ten years old, no sooner found himself attacked on the score of his brahminical thread, than he took it off, and notwithstanding the remonstrance of a brahmun, threw it into the river. The Kuveera-pun'thee, who came to me at Hurdwar, has visited me here also; but though he has visited me frequently, I have not been able to prevail on him to stay with me to be patiently instructed in the gospel. The word, however, continues to be preached, both at the ghaut and in the city: and sooner or later we hope the fruit will appear. Anxious that the Hindoos should have the peculiarities of the gospel more particularly explained, and impressed upon their minds, rather than their fooleries discussed in tracts which we publish for them, I have commenced writing several, in which the character of our Lord Jesus Christ as a Saviour is particularly set forth, his death made the foundation of the sinner's acceptance and justification, and the last command to preach the gospel to every creature, strengthened by prophecies, insisted upon.

---

### DINAGEPORE.

---

UNDER date of 27th May last, Mr. Fernandez writes thus;

"I HAVE much pleasure in informing you, that through the Divine blessing, twelve persons were baptized on the Lord's-day, the 4th instant, in the Tangan river at Sadamuhul, in the presence of a large number of the village people, many of whom appeared greatly affected with the solemnity of the occasion; and that on the same day fifty-six members sat down there at the Lord's Supper.

"Since my last letter to dear bro-

ther Ward, in which I gave him a sketch of the state of the church here, three members have died; the remainder, with the twelve newly baptized ones, now amount to ninety-seven persons, from which, however, nine are excluded.

"I have a great deal of business to attend to the whole of the day; I, however, constantly spend the evenings of the week-days in instructing the people. The Native Christians have three prayer-meetings in their own houses, by rotation, every week, viz. on Tuesday and Friday evenings, and the women, among themselves on Wednesday morning. Nidhee-ram spends the greater part of his time at Sadamuhul, and goes out to preach in the neighbouring villages and markets twice or thrice a week. Divine service on the Lord's-days, both in the morning and afternoon, is well attended. My school continues to prosper. The scholars are making pretty good progress in their reading, writing, &c. Many of them can recite the Ten Commandments and some of the Tracts by heart. They are now seventy in number; but between fifty and sixty only daily attend the school.

"The whole of the Tracts I had from Serampore, two years ago, having been given away, I shall be glad to have a fresh supply sent up by the return of the first boat that may be dispatched hence to Calcutta."

---

### AJIMERE.

---

A LETTER received from Mr. Jabez Carey, dated 3rd May, reports, that he had formed five Schools, at as many different towns or villages, and that the whole number of pupils is 261. These schools have been placed under his care by the British Government, with a view to improve the condition of the people in that newly acquired territory.

---

### SEBOLGA.

---

AGREEABLY with the intimation in our last Number, we give some extracts from a communi-

cation from Mr. Burton, dated 30th January last.

I MENTIONED in my last to Dr. Ryland, that we found the Battak language very similar to the Malay. A more intimate acquaintance proves this similarity to be greater than we then supposed; so that in acquiring the Battak, our knowledge of Malay turns to excellent account. It would be impossible indeed to do any thing without a considerable acquaintance with the Malay; for no European having previously acquired the Battak, nor any Battak man the English, the only channel to it is through a Malay interpreter. Nor have we been able to meet with more than one person who can read and write both Malay and Battak well. This is a Malay priest, who lives about ten miles from Sebolga, a very able man, thoroughly acquainted with the Battak laws, customs, &c. and capable of affording us much aid; but being a merchant as well as a priest, and residing at such a distance from us, we have not been able to prevail upon him to spend more than four or five days in the month with us, for which we pay him ten dollars.

My first object was to collect a number of the most common words, and form for my own use an English and Battak Vocabulary. This collection now consists of about 1500 words, or rather roots, alphabetically arranged; and the Battaks and Malays observing the same rules in the formation of their derivatives, and the prefixes and affixes being mostly the same in both languages, I can form from these many hundreds more. Thus furnished, I have begun translating portions of scripture, which I hope another day to have printed, and to circulate in the form of small tracts. "The History of the Creation," including the first chapter of Genesis, and the first six verses of the second chapter is finished. But though I have bestowed considerable attention and care upon it, having corrected it many times, and written it all out thrice, yet I shall, no doubt, be able to improve it much twelve months hence. It is pleasing to know, however, that the natives understand it in its present imperfect state; an evidence of which we have in the interest it has excited in the mind of our Rajah. He came to visit us when it was about half finished, and read this part over twice

with much attention, asking many questions upon it, and about the book, of which it was a part. The next time he visited us he said, 'The people at home say, I am deranged.' Why? 'What I read here the other day, so got into my head that I could not help repeating it aloud all the day long, and also at night in my sleep, so that the women say I am mad.' When finished, (proceeds Mr. B.) I took it to the onun, or market, which is held here every fourth day, and endeavoured to read it to the people assembled; but I soon found this was impossible. It was such a novel thing to hear an European read Battak, that my voice was quickly drowned in the din of shouts and laughter; and I thought it best to retire, not doubting that they would be more composed another day. The Rajah requested that when any of the Toba people came down from the mountains, I would lend it to him, to shew them. Two days since he came to request me to make him a copy, that he might read it to his people in the dusum (or market house) in the evening.

A second Tract may include the remainder of the second chapter of Genesis, and be entitled "An Account of Man's Happy State;" and a third Tract the third chapter, "The Fall of Man." These may be followed by a Translation of the Commandments, and a Tract on the Way of Salvation, &c.

It is a very pleasing and encouraging circumstance, that so many of these people are able to read; yet in twenty cases to one, as far as our observation goes, it is in such a pitiable way, that it only excites surprise that they can understand any thing of what they read. Their alphabet is peculiarly simple, which may account for so many of them learning it; but their knowledge of letters is in a great majority of instances limited to this acquisition. Their books are all small, written on the bark of a tree, and most that we have yet met with, treating of lucky and unlucky days, and means for making an attack upon an enemy, or frustrating his plans; miserably destitute, of course, of every thing calculated to improve the mind, or give to the youth a relish for reading. A book, therefore, of larger dimensions than the Tracts named above, would not, I think, be read by these people in their present state—certainly not till they become in some measure familiar with the most pro-

minent of the important ideas, so totally new to them, which we wish to communicate.

Our friends in England can form but a faint idea how thick and gross the darkness is, with which these people are emphatically covered. It is really surprising with what perfect ignorance of every thing beyond the mere vicinity of their birth-place, they can pass through the world; and as to another world, their minds present a perfect blank. To our questions upon this subject, we have usually received such answers as the following—"When we die, there is an end of us, perhaps our souls become jins, (devils) and fly about in the air for a time, and then perish! who knows? The earth for any thing we know, will exist for ever." I cannot yet discover that they offer sacrifices to any class of beings. They invoke all the jins in a body, and the spirits of their ancestors—of departed teachers or conjurers—of Naga, the fabled serpent of the Hindoos—and of all the rich men in the world, dead and living, to assist them in seeking gold, rice, clothes, &c. A funeral is always welcomed for the good things attending it; as it is a time of great feasting when the relations of the deceased always kill as many buffaloes, or hogs, as their circumstances will admit, and after the interment, suspend the heads of these animals, with some rice and water, near the grave, that the departed spirit, in visiting the body, may be gratified by seeing the respect done to his memory, and (should it need such elements) take some refreshment. The body is never interred till the feasting is ended; in consequence of which, a Rajah is sometimes preserved above ground three months! They suppose that the spirit may at any time be called to the grave by beat of goug; and accordingly, at certain periods assemble at the grave in great numbers for this purpose. After much dancing, &c. one of the near relations of the deceased supposes, or pretends to suppose, that he is possessed by the spirit of the departed, and being no longer himself, becomes identified with him. In this new character, he tells the multitude that he is come to meet them from his wanderings in the air—that he wants to eat buffalo and rice—to drink arack, and to obtain a new suit of clothes, all of which are immediately given to him! After some time, the spirit departs, and he is left himself. If he be questioned about what passed

in his mind during this possession, he replies, that he had no longer his own thoughts, and that he knows nothing about it. One would think it impossible that so gross a deception as this could be practised with effect upon any but the very young, yet they all pretend to believe it. Though they look upon Satan as the head of their jins, their estimation of his intellect is miserably mean, as may be judged from the ease with which they suppose him to be deceived. When a person becomes exceedingly ill, so that his relations are apprehensive of his death, or, (what in their estimation is the same thing,) that Satan is about to take him, it is common for them to dress up an image, and take it to the door at night, when they suppose the Prince of the Power of the Air is about to enter, and accost him in some such terms as these: "Ah, Satan! are you coming to take away our friend, and distress us? Well, if you will have him—there he is (throwing out the image,) take him away." Should the sick man after this recover, they fully believe that they have thus succeeded in cheating the devil! Alas! they have never been visited by the day-spring from on high; and does not darkness here cover the earth, and gross darkness this people? From seeing what these people do not know, we are strongly reminded how great are our obligations for that blessed gospel which brings "life and immortality to light," and of the duty incumbent upon us—to diffuse, as widely as possible amongst our benighted fellow-men, this glorious light from heaven.

---

#### AMERICAN BAPTIST MISSIONARY SOCIETY.

SOME interesting intelligence respecting the Mission in the Burman Empire, carried on by our American brethren, has lately reached us. It appears very probable, that the removal of Mr. Judson, and Dr. Price to Ava, will be overruled for good. The following particulars are extracted from Mr. Judson's Journals.

The Missionaries left Rangoon on the 28th of August, (1822) and reached Ava on the 27th of September. They were immediately introduced to the king, and Dr. Price was received

very graciously. Though Mr. Judson appeared before him almost every day, the king did not notice him until October 1: on that day, being in the royal presence, the king said to Mr. Judson, "And you, in black, what are you? a medical man, too?" "Not a medical man, but a teacher of religion, your majesty." The king asked him if any had embraced his religion; to which Mr. Judson replied in the affirmative; and the king asked him many questions, on religion, geography, and astronomy. Mr. Judson had further conversation with a royal secretary, and other persons attached to the court; upon the close of which he observes, "Thanks be to God for the encouragement of this day. The monarch of the empire has distinctly understood that some of his subjects have embraced the christian religion, and his wrath has been restrained."

Oct. 4. Prince M. eldest half-brother of the king, sent for Mr. Judson. "He is a fine young man of twenty-eight, but greatly disfigured by a paralytic affection of the arms and legs. Being cut off from the usual sources of amusement, and having associated a little with the Portuguese padres, who have lived at Ava, he has acquired a strong taste for foreign science. My communications interested him very much, and I found it difficult to get away, until brother Price sent expressly for me to go again to the palace."

Mr. Judson had frequent conversations with court officers on religion, some of whom manifested a spirit of candour and free inquiry, which greatly encouraged him. On the 21st he had an hour's uninterrupted conversation with Prince M. "But I am sorry to find, that he is rather amused with the information I give him, than disposed to consider it a matter of personal concern. I presented him with a tract, which he received as a favour; and finally I ventured to ask him, whether Burman subjects, who should consider and embrace the christian religion, would be liable to persecution." He replied, "Not under the reign of my brother. He has a good heart, and wishes all to believe and worship as they please."

23. Had some pleasant conversation with Mounz Z— in the palace, partly in the hearing of the king. At length his majesty came forward, and honoured me with some personal notice for the second time, inquired much about my country, and authorized me to invite American ships to his dominions,

assuring them of protection, and offering every facility for the purposes of trade.

28. Spent the forenoon with Prince M—. He obtained for the first time, (though I have explained it to him many times,) some view of the nature of the atonement, and cried out "good, good." He then proposed a number of objections, which I removed to his apparent satisfaction. Our subsequent conversation turned, as usual, on points of geography and astronomy. He candidly acknowledged that he could not resist any arguments in favour of the Copernican system; and that, if he admitted them; he must also admit that the Boodhist system was overthrown. In the afternoon, visited Prince T—. A hopeless case.

Mr. Judson, on a visit to Prince M—, gave his wife, the Princess T. (own sister to the king) a copy of Mrs. Judson's Burman Catechism, with which she seemed much pleased. They both treated him kindly, and told him to invite his wife to Ava.

From atwenwoon K— and the Tset-kyah-woongyee,\* he received marked attention, and with the former held a conversation on religion. At a second interview with Prince M— and his wife, he made a more full disclosure of the christian religion.

## AMERICA.

An interesting periodical work, published in New York, contains a 'Narrative of the state of religion within the bounds of the Synod of New York and New Jersey,' from which, notwithstanding

\* The woongyees, of which there are four, rank next to the members of the royal family, being *public ministers of state*, and forming the high court of the empire. The atwenwoons, of which there are six or seven, may be termed *private ministers of state*, forming the privy council of the king. Next in rank to the woongyees are the woondouks, *assistants* or *deputies* of the woongyees. The subordinate officers, both of the palace and of the high court, are quite innumerable.

According to the public registers, 40,000 houses have removed from Ah-mah-rah-pore to Ava, the new capital, and that 30,000 remain. The Burmans reckon ten persons, great and small, to a house, which gives 700,000 for the whole population of the metropolis of Burmah.

ing the scantiness of our limits, we shall make an extract for the gratification of our readers.

In several churches under the care of the Presbytery of New York, there are very promising symptoms; especially in the city of New York, the aspect of the churches is peculiarly flattering. In those of Broome-street, Vandewater-street, Rose-street, Corlaer's-Hook, the Bowery, and especially Wall-street, there has been considerable excitement, and encouraging additions have been made to the communion of the church. Spring-street church has experienced an effusion of the Holy Spirit within the last year; and as the fruits and evidences of this good work, the names of fifty-two have been registered among the people of God. The Brick church has witnessed, again, the descent of the Holy Ghost, in his quickening, enlightening, sanctifying, and comforting influences. While Christ's professed disciples have come valiantly, with one accord, to the help of the Lord, more than one hundred from the world have, during the past year, it is supposed, been made willing in the day of his power. The Orange-street church, also, has been favoured with a revival of religion. That afflicted city, chastised as it is by the scourge of heaven, may sing of mercy as well as of judgment. It would seem as if God proclaimed it aloud from heaven, The day of vengeance is in my heart, and the year of my redeemed is come.

Within the limits of the Presbytery of Jersey, the churches of Paterson and Rockaway have each experienced a partial outpouring of the Spirit of God. The church of Chatham, since last November, has shared abundantly in the gracious influence of a gradual and powerful work of God, which has resulted in the increased holiness of God's people, and an addition to their number of seventy-seven new members. Since the opening of spring, the great Head of the church has condescended to visit Morristown in the multitude of his mercies. He spake in power, his disciples heard his awakening voice, and came forth to meet their Lord. The dead also heard and lived; and one hundred and twenty have already been added to the church. "This is the Lord's doing, and it is marvellous in our eyes."

From the reports of the Presbytery of New-Brunswick it appears, that there is among the students of Nassau Hall an increasing spirit of benevolence manifested, in the vigorous operation of their Bible, Tract, and Education Societies—a spirit which the Synod devoutly wish may never decline, and which they cannot too highly commend. The Theological Seminary at Princeton is still in a flourishing state, and the students are generally distinguished by unwearied diligence in the prosecution of their studies, exemplary piety, unexceptionable morals, and a habitual readiness to spend and be spent for Christ and his church.

*Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1823, to January 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.

£ s. d.

Oxfordshire Auxiliary Society, by Rev. W. Gray, viz:—			
Abingdon .....	61	0	5
Alcester .....	9	10	0
Banbury .....	2	12	6
Blockley .....	10	15	6
Bourton .....	18	17	10½
Burford .....	8	15	3
Chipping Norton	30	18	4
Cirencester .....	16	2	10
Coate, Bampton,			
&c. ....	17	2	5
Fairford .....	5	0	0
Faringdon .....	3	19	0
Hosknorton .....	9	9	0
Middleton Cheney ..	24	0	7
Naunton .....	1	0	0
Oxford .....	14	13	0
Shipston .....	3	9	6
Stow .....	2	0	0
Witney .....	2	14	6
		242	0 8½
Nairnshire, Society for propagating the gospel, by Rev. W. Barclay	5	0	0
Newbury, Balance of Collection, &c. by Rev. T. Welsh .....	7	7	6
Weymouth, Subscriptions, by Rev. W. Hawkins .....	7	6	8
Northampton, Auxiliary Missionary Society, (including £1 5s. from a few Young Persons) .....	20	0	0
West Yorkshire Assistant Society, by Michael Thackrey, Esq.			
Bramley .....	9	0	0
Horsforth .....	2	0	0
Leeds .....	54	14	7
		65	14 7

	£	s.	d.
Clipston, Collection, by Rev. John Mack .....	20	0	0
Lockwood, near Huddersfield, Collection and Subscriptions by Rev. James Aston .....	8	11	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper	11	8	6
Birmingham, Auxiliary Society, by Mr. Thomas King:			
Birmingham .....	5	12	6
Cradley .....	5	3	11½
Dudley .....	14	19	4½
Harley Hall .....	6	0	0
	<hr/>		
Edinburgh, Sundries, by Rev. W. Innes .....	24	7	0
Irvine, Sundries, by Rev. George Barclay .....	2	14	0
Shoe-Lane, Sunday-school Boys .....	0	10	8½
A Friend, by Mr. Watson, <i>Cupar Fife</i> .....	30	0	0
Donation			
Rev. Miles Oddy, <i>Howarth</i> .....	10	0	0
Donation			
Aliquis, by Rev. James Hoby .....	1	1	0
Donation			
Glasgow, Auxiliary Society, by Mr. James Deakin:			
Mission .....	93	5	7
Translations .....	212	14	0
Schools .....	24	4	0
College .....	1	1	0
	<hr/>		
	331	8	1

including the following Donations from various Societies:

St. John's Parish, Association, by Mr. P. Falconer .....	13	8	3
Association of Theological Students in the Uni- versity of Glasgow, by Mr. D. Macfarlane	5	0	0
Greenock, Auxiliary Society, by Mr. Ker .....	10	0	0
Greenock, Port Glasgow, and West Renfrew Bible Society, by Mr. R. D. Ker .....	10	0	0
Govan and Partick, Society for Religious Pur- poses, by Mr. Fullarton .....	10	0	0
Glasgow, Female Association for Oriental Translations (Two Donations) .....	41	4	6
Paisley, Auxiliary Bible Society, by Mr. Sym- ington .....	10	0	0
Dumbarton, Auxiliary Bible and Missionary Society, by Mr. Latter .....	5	0	0
Greenock, Female Missionary Association .....	15	0	0
Youth's Bible and Missionary Society, Rev. Mr. Barr's Relief Church, Glasgow .....	7	10	0
Baptist Church, Storie-street, Paisley, by Mr. Watson .....	2	0	0
Penny Association, in Rev. Messrs. Kidstone and Brash's Congregation, Glasgow .....	5	0	0

#### TRANSLATIONS

Berwick on Tweed, Baptist Church, by Rev. W. Innes .....	10	0	0
East Lothian, Bible Society, by Ditto .....	25	0	0
Beith, Auxiliary Society, &c. by Rev. G. Barclay .....	8	0	0
Saltcoats, Female Bible Society, by Ditto .....	5	0	0
Kilwinning, Bible Society, by Ditto .....	3	18	10
Anonymous, to the Secretary, by Two Penny Post (5550) ...	10	0	0
"Thank-offering for Mercies received," by Mrs. B. Shaw .....	2	0	0

#### SCHOOLS.

Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0
--	---	---	---

#### FEMALE EDUCATION.

Lockwood, near Huddersfield, Female Friends, by Mrs. Willott	21	9	0
Edinburgh, Female Friends, by Mrs. Mack .....	7	2	0
Ditto by Mrs. Innes .....	45	7	0



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### CHATHAM.

THE Tenth Anniversary Meeting of the Chatham Juvenile Missionary Society, was held at Chatham, November 21, 1823; when it was unanimously resolved to devote a portion of their funds to the support of a Native Female School at Serampore, to be called "The Chatham Union School." The Meeting was respectably and numerously attended, and much interest was excited by the information given, as to the state of female society in India. Capt. Pudner, Honourable East India Company's Service, was in the Chair. The Rev. Messrs. F. A. Cox, J. Campbell from Kingsland, J. Slatterie, R. Oxlad, together with Major Watson, Lieut. M'Arthur, R.M., Capt. Fabian, R.N., and other gentlemen, addressed the Meeting.

#### *Monument to the Memory of Mr. Ward.*

THE friends connected with the Chapel in George-street, Hull, (where Mr. Ward was baptized,) are very desirous to erect a monument to his memory within their walls. It is supposed that about £30, in addition to what may be raised on the spot, will be sufficient for the purpose, and we have been requested to intimate, that assistance, from the personal friends of Mr. Ward, to that extent, will be gratefully received. The Secretary will readily take charge of any subscriptions for this object, which may be forwarded to the Mission House, No. 6, Fen-court, Fenchurch-street.

VOL. XVI.

## Foreign Intelligence.

### SERAMPORE.

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

*July 18, 1823.*

YOU have long ere this heard of the death of Brother Ward: his end was honourable to the gospel he professed, but we severely feel his loss. Sister Ward and his two daughters are well. The death of my son Felix was, and still is, much felt by me. He was highly useful in correcting several versions of the scriptures, and getting them through the press. The whole of that, in addition to my former labours, now falls on me; I have also engaged to correct and publish the labours of the late Rev. Mr. Schroeter, who was employed as a Missionary by the Church Missionary Society. His manuscripts consist of materials for a Grammar and Dictionary of the Bhote or Thibet language. The Grammar I must write from his materials, and the interpretations of the words in the Dictionary being in the Italian language, I shall have to translate. My Bengalee Dictionary will take fully another year before it is printed off; and to add to my labours, I received yesterday from Government an appointment to a new office, in addition to that of Professor; viz. that of Translator of the Regulations of the Governor-General in Council into the Bengalee language. I have just received from England information of my being elected a Fellow of the Linnæan Society of London, and a member of the Geological Society; and a Diploma, constituting me a corresponding member of the Horticultural Society of London. I bless God, that though nearly sixty-two years of age, I enjoy nearly as good health as I ever did, and get through as much work as ever.

I have reason to think the work of conversion goes on and prevails gra-

dually among the natives. I received a letter from Monghyr\* a few weeks ago, giving an account of the baptism of several persons. Sister Chamberlain says, "What happiness would it have given my late husband to have witnessed what I have since seen." A letter received yesterday from Brother Thompson of Delhi, mentions a number of highly encouraging circumstances. One received from my son William, a fortnight ago, informs me that his encouragement lately has been more than for a long time past. Brother Fernandez has baptized nearly twenty persons within the past year; and Brother Fink has baptized some of the Mugs or Arakanese, and soon expects to baptize more.

Schools for the education of native female children have been successful beyond all expectation. There are a great number of large schools in Calcutta, raised by Mrs. Wilson (formerly Miss Cooke). I think we have twelve, or more, at Serampore and its neighbourhood, which are regularly visited by our young ladies every day; and I am happy to see the lively interest they take in this department. At the late festival of drawing the Car of Jugurnath, which, by the bye, ends this day, I think our brethren dispersed 8000 pamphlets in the Bengalee language. Brother Mack was highly gratified by seeing one man mounted on the Car near the wooden horses securing a tract with the utmost care. We trust some of this seed will spring up; at any rate the gospel is more and more known and read among the natives of India.

---

### HOWRAH,

*In the Neighbourhood of Calcutta.*

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

*June, 1823.*

THANKS to the Father of mercies, my health has been wonderfully preserved this year; so that I have not been under the necessity of deferring a single service I have had to perform. Our new chapel at Howrah is finished, and was opened on the 27th April. The place is a very neat and commodious one; it has cost altogether about 10,000 rupees—most of which I have the pleasure to say, has been

\* g must always be sounded hard in Indian words.

collected, as a debt of 700 only remains; and if all the subscriptions are collected, we shall have enough, and to spare. How wonderfully we have been blessed in our efforts! Three years ago this place was without a gleam of gospel light, except when any of our brethren came to the house of a friend, and spoke to a few individuals that could be collected together: now we have the happiness of witnessing nearly all the inhabitants assemble on the Lord's-day, to visit the sanctuary! O that the Spirit may breathe on the dry bones, and that it may be said of our new chapel, This and that man was born there!

I am pleased to add, that on consulting one or two of my friends, we have determined to build a Native place of worship on a plan more likely to gain the attendance of the Natives than any yet built; the expense to be defrayed by these individuals. Brother Carey was here the other day to consult with us. May the Lord approve and prosper the work of our hands! I find a greater willingness in the Natives to receive tracts than formerly. I visited a family of Brahmins of high caste some months ago, who would not touch a tract. I left a few at a Banyan's shop close by; by that means they got a sight of them, and the last time I went there (it is about six miles distant,) I was agreeably surprised by an application from them for some tracts, I had plenty—I gave liberally. Last week a boatman called upon me, to whom, about nine months ago, I had given some Gospel Magazines in Bengalee. He had made a voyage up the river to Bankipore; he said his friends there were so interested with the books, they had begged him to bring more: I supplied him. O that these crumbs of bread cast on the waters may be seen many days hence. I to-day have had an interesting conversation with a rich Baboo, which, D. V. shall be related in my next. I have much pleasing duty to perform, in consequence of being Minute Secretary to the Calcutta Bible Association. The Word of Life has been freely dispensed, and many interesting scenes have been developed. I do consider that the friends of Missions may indeed rejoice in present prospects!

---

### MOORSHEBAD.

SEVERAL Letters have lately reached us from our friend Mr.

Sutton, who has been as diligently employed in the Missionary labour, as the state of his health will permit. We are much concerned to add, that the last accounts from him, were much less favourable on this head, than we could wish.

Under date of April 16th, he mentions an interview by a brother Missionary, at one of the large assemblies so common in Bengal.

LAST week I met Mr. William Carey of Cutwa, at a large assembly of natives at Augurdeep, where we found numerous and attentive congregations, who heard with gladness, and received books and tracts with greediness. The dust, noise, and heat of these assemblies, are trying; but the consideration of our having done our utmost to make known the riches of the gospel, is more than a compensation for all our trouble, and indeed I think I may say, that like our late brother Chamberlain, the more I do the better my health is. Brother Carey was mentioning to me several instances of the slow, but yet sure workings of the truth: one old man lately came to Cutwa from Beerboom, and declared his desire to embrace Christ, for he said he had heard the gospel for eighteen years, and had often spoken to his family on the absurdity of idolatry, but as he could not persuade them to follow him, he had determined to give himself up to that religion which he knew to be the only true one. Another instance was also mentioned, brother Carey preaches on the Thursday evenings near the river, and lately several native females sent for one of the native christians, begging to be instructed more about Christ, for they said they had for a long time attended secretly at or near the place where brother Carey preached, in order that they might hear the gospel, but they were afraid to send to bring any one to speak more fully on the subject till then.

A second communication, dated in May, describes another visit to a similar concourse of people, near Berhampore. Before the close of that month, he took another excursion with the same view, of which the following ac-

count is given, under date of July 8th.

MY journey in May to the assembly at Jungypore, was both interesting and profitable, and with the assistance of Pran-krishna, the gospel was made known to many. The preaching of Pran-krishna, appeared to please the natives greatly; his illustrations were apt, and such as they could all fully understand! Our method of proceeding was this, namely: We attended early in the morning, and continued till the sun was hot; and afterwards in the evening, till dark. Upon our arrival among the people we took our station in some prominent place, where I first commenced and continued speaking for fifteen or twenty minutes in Bengalee. Pran-krishna then followed for about half an hour, after which we distributed tracts and copies of the scriptures, and proceeded to a second place in the fair, where we did likewise, and so on to a third, and this we continued in the morning and evening for three days.

I have one native inquirer, he was a Musselman, and has thrown away his caste. I cannot say much concerning him at present, he appears desirous of instruction.

During the last week, I had two men at my house, who informed me they had received some tracts from me at several fairs, and they wished for more, as they would be attentively read in the village in which they lived. It would be vain for me to say any thing concerning the progress which the gospel is making in general, through India, for we are liable to so much misconstruction; but I am often led to hope it is greater than outward appearances would lead us to suppose.

We feel we have very many difficulties to encounter, but greater is he who is for us, than all who can be against us. *The mountain of the Lord's house must be exalted above the hills, and all nations shall flow unto it.*

#### DIGAH.

*Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, April 23, 1823.*

OUR native brethren are pretty active in their daily labours of love among their countrymen, but still without any apparent success. The other evening they accompanied me

on a visit to one of our native schools in a neighbouring village. On the way we passed several thrashing floors, on which numbers of oxen were treading out the corn, and numbers of people were employed in separating the chaff from the corn, by winnowing in a high wind. The season, and employments of these labourers, naturally suggested a very important subject on which to commence a conversation, the harvest of the great day. Those present appeared to be greatly interested in the comparison which was drawn between their present employments, and what is to take place in the day of the Lord Jesus. After we had drawn the comparison, and all appeared much interested in the subject, the all-important question was proposed: Shall I then be found among the chaff or the wheat? The question was first put personally to an intelligent brahmun who had taken a leading part in the conversation. He said in reply: "This is a very weighty question, and I confess I am not able to give an answer." We endeavoured to show him what was necessary ere our minds could be satisfied on a point so momentous. When we had closed, the brahmun addressing himself to his countrymen, said: "Brothers! what excellent words these are: these words are truth." I could not help being affected to see a man so near the kingdom of God, and yet, when pressed to receive the truth, shrink back at the consequences, as they related to his temporal concerns.

On another occasion we met with a brahmun of a very different character. Out of this man we could get nothing that was at all rational. He obstinately maintained that he was not a sinner. Being pressed too close respecting the nature of his thoughts and actions, he endeavoured to support his former declaration, by asserting that these referred only to men, and that transgressions against men, were not sins against God. His attention was directed to sins which had an immediate reference to God. This produced no concession. An appeal was made to the bystanders, all of whom gave it against him. He still obstinately persisted in the denial. It was then suggested that he had, at least in part, lost his reason, and he was advised to apply for leave to enter the insane hospital. This mortified him a great deal, so that he gave up his foolish argument, and listened with some attention to what was afterwards said.

The native schools, male and female, are much as usual, except the school for girls at Dinagepore. This has of late declined, but we have not yet been able to ascertain the cause. The children are getting on, all things considered, as well as we can expect. Mrs. Carpenter has four native girls in her school, and she embraces every opportunity that offers, of conversing with native females respecting the gospel.

At the same time Mr. Rowe transmitted an account of the "Lyme Female School," under the charge of Mrs. Rowe, to the friends in that town by whom it is supported, from which we have been favoured with the following extract.

"THERE is a native woman at Dinagepore, who is very persevering amidst many difficulties, in her endeavours to improve her mind. She is what is called a paun Walee, viz. a seller of paun, a spicy hot leaf, much used by the Natives. Herewith you will receive a specimen of her writing. It is a copy of a spelling exercise of words of two syllables, taken from the Hindoo Spelling-book. The book is printed in the Nagree character, and she copies it in the Kytsee, which is the character commonly used in writing. Her husband opposed her for some time, and would not allow her even to receive instruction at her own house. During that period she was necessitated to make what improvement she could at short intervals, when her husband was from home on business. At the same time she had a son in one of our Native Schools, and she used frequently to go to the school, under cover of taking sweetmeats to her son, and while there on this ostensible errand, she would get a lesson from the master, and request him to solve any difficulties she met with in her endeavours to learn to read at home in the absence of her husband. He has at length given up his opposition, and allows her to read and write as much as she pleases. It is truly pleasing to see her improvement, though her progress has been rather slow; and more especially so, when it is considered that she has no inducement but her own inclination. Let us hope and pray that hereafter she may obtain that knowledge that shall make her wise unto salvation.

"We have reason to hope that two of our Native school-mistresses are

converted, and we confidently hope that God, in thus blessing them, intends to make them a blessing. These women, and even the paun Wales, who, we fear, is still in heathen darkness, appear to great advantage, contrasted with those who have never attempted to gain instruction. I was much struck with this circumstance while observing the difference between the situation of one of these school-mistresses, who is the wife of our Native brother Hurree Das, and that of one of the neighbours. She appears in her house with all the independence of a European woman, while her neighbour is kept in the greatest degree of servile subjection. The husband of the latter considers himself so immaculate, that if his own wife were to touch the food he was about to eat, it would be rendered unfit for his use; and she is so deplorably ignorant as to think this is in reality the case: yet even this man and woman have consented to let their daughter attend one of our schools. To overcome the prejudices of the Natives, and obtain the object which lies so near our hearts, must be a work of time and perseverance; and God often sees fit to exercise our faith and patience, for the purpose of proving our sincerity. We shall assuredly reap, if we faint not. Indeed we have already seen the fruit of our labour. If we look at detached parts of the work, we shall perhaps feel discouraged at the little which has been apparently effected; but if we take a view of all our efforts combined, we shall be constrained to say God has done great things for us. How many have been stirred up to promote this object, how many Native females are instructed in different parts of this country, what success has already attended these first efforts!—We have reason to bless God and take courage.”

—♦—

### COLOMBO. (Ceylon.)

A LETTER, lately received from Mr. Chater, conveys the gratifying intelligence of the completion of the important work in which he has been, for several years, engaged, in connexion with two Missionaries of another denomination. “The whole of the Bible is now translated into Singhalese, and an edition of 1000 copies is printed off.”

### BENCOOLEN.

IN the quarterly letter from this station, dated in Jan. 1823, there is a paragraph, which will interest many of our readers, as tending to shew the gradual effects of the establishment of a Malayan press, and as introducing a very favorable specimen of their ethical compositions.

SOME of the Natives seem desirous of employing the press in printing some of their favourite books. Proposals are now in circulation for printing, by subscription, a very popular native work, called “The Crown of all Kings.” It is in reality a translation from the Arabic; but it is one of the best books, both in point of style and morality, which the Malays have among them; and it would, we believe, be helping them to advance a step in civilization to print it for them, if a sufficient number of subscribers can be procured. The proposal originated with the natives, and is one of those slight indications of improvement, which we cannot behold without pleasure. That you may form some idea of the kind of morality contained in this work, we will subjoin a few extracts for your perusal.

*Extracts from a Malay Book called  
The Crown of all Kings.*

“The vehicle of human life never stops; it is always moving, but man does not know it. Every breath of man is like a step in his journey; every day is like passing a valley; every month is like a mile; and every year is like a league.

“Every breath that is emitted from the body of man, is like a stone broken down from the house of his life; for every breath diminishes the time which he has to live. By another mode of reckoning, every breath is like a step, by which we recede farther from the world, and approach nearer to eternity.

“This world is in truth like a temporary bridge in the road to eternity, and whoever erects a dwelling on this bridge, for the sake of enjoying pleasure, is ignorant and foolish. If a wise man erects a building on this bridge, he considers that he must soon leave it; and he does not encumber himself with ornaments and luxuries; but his mind is set on making preparations for

his journey to another world; a journey which is both long and difficult. He does not wish to load himself with useless burdens, for the more the business of life, the more thought, anxiety, and trouble while he lives, and at death, impatience and regret that he must resign his life, and leave his property to another. If his property has been lawfully obtained, it causes him trouble while he lives, and impatience and regret at death; and if it has been obtained unlawfully, it causes anxiety in this world, grief at the hour of death, and exposes him to punishment in the world to come.

"Some wise men have said: 'This world is like a dream, and all the inhabitants of the world are like persons asleep; and when they awake, they find that nothing remains of all those things about which they have been dreaming.'

"Some wise men have said: 'This world is like lightning; as soon as it is seen it disappears.'

"Some wise men have said: 'This world is like an old woman, profusely ornamented, and arrayed in beautifully coloured garments; seen at a distance her appearance is captivating, and those who do not know her are enamoured with her, but those who know her, despise her.'

"Some wise men have said: 'This world is like an inn on the road, with two doors; those who come to this inn to-day, enter at one door, and to-morrow when they leave, go out at the other.'

(To be continued.)



### PADANG.

THE last letters received from Mr. Evans, by the Secretary, were dated in May, 1823, at which time his health continued so delicate as to lead him to fear that he may be under the necessity of taking a voyage, "a remedy," he adds, "which nothing but immediate risk of life would reconcile my mind to."

From this cause, and others to which we have had previous occasion to allude, Mr. Evans's exertions had been, of necessity, confined within narrow limits. The Malays had greatly pained

him by their extreme apathy, and from the Europeans nothing like aid or co-operation was to be looked for. Amidst all these discouraging circumstances, however, he had met with one little incident adapted to sustain and cheer his mind with the hope that he had not been directed thither in vain. We give the account in his own words:

"Soon after our removal from the town we became acquainted with the widow of a respectable European, who, like many of the ladies born here, could speak little but Malay. We used frequently to see her, and were much pleased by the willingness, and sometimes even anxiety, which she manifested to learn more of religion than she knew. A few months after we knew her, she became sick, and was confined to her house, where we frequently went to see her, and I read and talked with her on the best things, with which she always seemed well pleased. As she grew worse, our visits were more frequent, and I sometimes prayed with her, for which she expressed herself thankful. At length it pleased the Lord to call her hence. During the last few days of her life I often called upon her, and conversed with her, and from all I could gather, felt a strong hope that she died in the Lord. Her knowledge was limited indeed, but as far as she knew, her heart seemed rightly disposed. She perceived herself to be a sinner, and professed to hope for mercy only, through the Redeemer, and surely those who trust in him shall never be confounded?"

WE have this morning, (February 19,) been favoured by a friend of Mrs. Evans, with an extract of a letter from her, dated so late as September last, which, we rejoice to perceive, gives a more encouraging statement of affairs at Padang.

THE government permits us to pursue our way without either molesting us, or appearing to give any sanction to our proceedings. Mr. Evans is out most evenings, distributing books and preaching, or rather talking to the people. Last evening I accompanied him: I think he must have had thirty,

hearers, they were very attentive, and received some books with much pleasure. Some who had previously received books, will go so far as to say, that what they contain is unquestionably true, but they give no reason when asked—why are not their principles adopted? In general, I fear their remarks are only complimentary. It is a difficult matter to ascertain the real sentiments of a Malay. Mr. E. has lately sent in another petition to the Governor General respecting the schools. The petition is going through the hands of a gentleman, who is expected to return to this place in a few months as Lieutenant Governor. He is now Colonel of the forces, a character with whom we are highly pleased, and from whom we have received many polite attentions. He has promised to exert all his influence and interest on our behalf. We have lately received so many attentions from persons in power, that we cannot help thinking it is all a token for good. I hope it is our earnest wish that every thing may tend for the furtherance of the blessed gospel.

You will be pleased to hear that Mr. Evans a few months since, baptized an English gentleman, which excited a great deal of emotion, though I fear not much interest, for alas! the European inhabitants are for the most part, so much immersed in the concerns of the world, as to leave far behind all thoughts of God, and anxiety for their eternal welfare, &c.

### KINGSTON.

WE have the pleasure of announcing the safe arrival of our friends, Messrs. Phillipps and Phillippo, with their wives, at Kingston, on the 21st of Decem-

ber, after a very pleasant and favourable passage of seven weeks. They landed at Port Morant, on the 19th, and were most kindly and hospitably treated by the owner of the estate there. On Saturday they proceeded by water to Port Royal (the wind not being favourable for Kingston,) where they experienced a most cordial welcome from the friend at whose house the ministers from Kingston are accommodated; and on the Sabbath morning, at sunrise, reached Kingston, to the great delight of the numerous friends there.

A subsequent letter from Mr. Phillipps, (dated so lately as the 12th of January,) states, that on the last Sabbath in the year (1823) he commenced his work by baptizing, in the new chapel, one hundred and forty-eight persons, whose characters had previously undergone the strictest scrutiny, and who, we were led to believe, had, through grace, been made pure by the blood of the Lamb. On the same day, an addition of one hundred and one persons was made to the second church, under the care of Mr. Tinson.

Mr. Coultart, whose arrival in England with Mrs. Coultart was noticed in our Number for January, has re-embarked for his important station at Kingston.

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

		FOR THE MISSION.		£	s.	d.	
North of England, Auxiliary Society, by J. L. Angus, Esq. Treasurer*							
North Shields ..	8	15	2½	Broughton .....	16	7	6
Sunderland ....	23	15	6	Collections and			
Hamsterley ....	7	8	0	Donations in the			
Rowley .....	3	3	0	Eastern Dis-			
Hindley .....	3	0	8	trict of this So-			
Newcastle .....	13	2	0	ciety, by Mr.			
Do. by Miss Angus	15	0	0	J. A. Haldane..	117	1	11½
Do. Juvenile ...	8	1	4				
Maryport .....	7	7	5		226	2	7

\* A portion of the above sums is placed to the Translation fund as directed.

	£	s.	d.
Burdley, Collection, &c. by Rev. G. Brooks.....	3	0	0
Eltham, Missionary Box, by Mr. J. Williams .....	1	0	0
Montrose, Society for Mission, Schools and Tracts, by Mr. Dow	10	0	0
Western Association, South Wales, by Rev. D. Evans .....	30	0	0
Hull and East Riding, Auxiliary Society, by John Thornton, Esq. *			
Hull .....	88	4	6
Cottingham .....	5	0	0
Bishop Burton .....	6	10	11
Driffield.....	3	0	0
Beverley.....	22	1	8
	<hr/>		
	124	17	1
Previously Acknowledged	100	0	0
	<hr/>		
	24	17	1
East Dereham, Collection and Subscriptions by Rev. J. Williams	17	7	6
Hemel Hempsted, Penny Society, Half Year	10	0	4
Missionary Box	0	9	6
	<hr/>		
	10	9	10
Kent, Auxiliary Society,			
Margate, Collection, &c. by Rev. G. Atkinson .....	22	5	8
Sundry Friends by Ditto.....	15	9	0
Edinburgh, Auxiliary Missionary Society, by Mr. Yule .....	20	0	0
Shoe Lane, Auxiliary Society, by Rev. J. Elvey.....	10	5	0
Leicester, &c. by Mr. John Carryer:			
Collections, by Rev. R. Hall .....	51	17	0
Penny Society.....	45	15	7
Independent Church, <i>Lutterworth</i> .....	4	0	0
Donations and Subscriptions .....	9	7	0
	<hr/>		
	110	19	7
Worsted, Collection and Penny Society, by Rev. Richard Clark	14	15	6
Diss, (Norfolk) Annual Subscriptions, &c. by Mrs. Ward ....	9	3	8
Ingham, Collection and Penny Society, by Rev. J. Kinghorn..	12	8	0
Norwich, Sundries, by Ditto.....	21	12	0
Dartmouth, Auxiliary Society, by Mr. Larwell.....	6	13	4
Olney, Subscriptions, by Mr. Wilson ..	6	0	0
Reading, Collection and Subscriptions, by Rev. J. H. Hinton	97	0	0
Loughton, Missionary Association and Subscriptions, by Rev.			
S. Brawn .....	7	15	7

## TRANSLATIONS.

Robert Haldane, Esq. of <i>Auchingray</i> , by Rev. C. Anderson ...	100	0	0
Perthshire, Bible Society, by Ditto.....	50	0	0
E. by Mr. Burls.....	5	0	0

## FEMALE EDUCATION.

Rye, (Sussex), Friends, by Rev. A. Smith .....	5	0	0
Birmingham, Young Ladies, by Rev. J. Morgan .....	23	17	0

## TO CORRESPONDENTS.

THE thanks of the Committee are presented to Mrs. Davis, of Reading, for a parcel of Magazines, and other Books.

An unknown friend has left at the Mission House, Two Seals, &c. for the benefit of the Society, for which he will accept thanks. The Secretary, however, begs to remark, that it would be better for individuals, intending to devote articles of this description to the cause, to dispose of them *themselves*, as he is apprehensive the donors may be disappointed in the amount obtained for them.

Our friend at Rochester is informed that the remittance of £17:7:6, on account of the Chatham Juvenile Society, by Mr. Charles Davies, Jun, Treasurer, has been duly received.

\* A portion of the above sums is placed to the Translation fund as directed.



# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

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

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

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

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

*Doorgapore Station.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### *Heathen Notion of Prayer.*

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

#### *Remarks by Paunchoo.*

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

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

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

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

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

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

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

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

#### *Interruptions in Worship.*

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

#### CUTWA.

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

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

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

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

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

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

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

---

### DIGAH.

---

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

*Digah, Jan. 2, 1823.*

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

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

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

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

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

## TRANSLATIONS.

Mrs. King, Birmingham.....	Donation	20	0	0
----------------------------	----------	----	---	---

## SCHOOLS.

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

## FEMALE EDUCATION.

Dundee, Penny Society, Westport District, by Mr. Eason....	10	0	0
--	----	---	---

## TO CORRESPONDENTS.

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

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

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

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

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



# Missionary Herald.

## NOTICE.

*The Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced, to the Secretary, No. 6, Fen-court, Fenchurch street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.*

## BAPTIST MISSION.

### Home Proceedings.

#### SEVENOAKS.

THE Annual Public Meeting in this town, on behalf of the Society, was held at Mr. Shirley's meeting, on Wednesday, March 17. Mr. Dyer, Secretary to the Parent Society, preached in the afternoon; and the meeting for business was held in the evening, when Thomas Chapman, Esq. presided with his usual kindness and ability. The Rev. Messrs. Moore and Munro, Independent ministers at Tonbridge; Chapman of Dorman's Land, Rogers of Farningham, Morris of Borough Green, Harris of Sevenoaks, with the minister of the place, took part in the business of the evening, and materially contributed, by their appropriate addresses, to the interest excited. The sum collected was upwards of £20; among which we noticed, with peculiar pleasure, the contents of several 'Missionary Boxes,' which had been distributed, some time in the preceding year, among several of the juvenile friends in the congregation. Such a mode of enabling our youthful friends to show their attachment to the cause of Missions, must approve itself to those who duly estimate the importance of that cause, and the powerful

VOL. XVI.

influence of habits formed in early life; and the Committee will rejoice to aid it, to the utmost of their power, by supplying boxes to such friends as may be disposed to adopt the plan in the circle of their connexions.

## BEDFORDSHIRE.

THE Third Anniversary of the Bedfordshire Auxiliary Missionary Society was held at Houghton-Regis and Dunstable, on Thursday, April 8. In the morning, at Houghton, the Rev. T. Middelitch, one of the Secretaries, commenced the service by reading the scriptures and prayer: the Rev. S. Hillyard, the other Secretary, then briefly stated the objects of the Society, which is to promote the general cause of Missions; and John Foster, Esq. the Treasurer, announced the receipts for the past year. On the motion of C. J. Metcalfe, Esq. seconded by the Rev. W. Anderson, the Officers of the Society were requested to continue their services for the present year. The Rev. T. C. Edmonds, M. A. of Cambridge, preached a very excellent sermon upon the Effusion of the Holy Spirit on the Day of Pentecost, from Acts ii. 1-4; and the Rev. G. Browne, of St. Albans, concluded. In the evening, the Rev. Rowland Hill, M. A. preached to a very crowded auditory at Dunstable, from Psalm ii. 8. A great number of persons be-

Y

ing unable to get into the meeting, the Rev. S. Hillyard preached at the same time in another place—and the services were truly interesting.

Previous to the separation of the meeting,

It was resolved unanimously,

That this meeting sincerely and deeply sympathizes with the Directors of the London Missionary Society, on the death of their excellent Missionary, the late Rev. John Smith, of Demerara, who doubtless conducted himself in every respect as became a good subject of the British government, as well as a faithful servant of Jesus Christ: and while the conduct pursued by the Directors on this occasion is heartily approved, it is earnestly hoped that the melancholy event will further the interests of this Society, as well as the general cause of Missions.

---

### GREAT MISSENDEN.

ON Monday, April 19, was held the Annual Meeting of the Missionary Association, instituted, two years ago, in this highly favoured village. In the absence of James Stephen, Esq. Master in Chancery, who was unexpectedly detained in town, the Chair was taken by the Rev. Richard Marks, the pious Vicar of the parish. A brief report of the proceedings of the last year was read by the Rev. S. R. Allom, one of the Secretaries, from which it appeared that, in the preceding fifteen months, more than £64. had been raised by the kind and persevering exertions of the Christian females by whom this society is conducted. In proposing the various Resolutions, suitable addresses were delivered by the Rev. W. Stephen, Vicar of Bledlow; Tomlin and Hall of Chesham, Cooper and May of Amersham, Dyer of London, and others. A sermon was delivered in the evening, at the Baptist Meeting, by Mr. Dyer, from Matt. vi. 10.

---

### ANNUAL SERMONS.

THE Committee are happy to state, that their esteemed brethren, the Rev. CHRISTOPHER ANDERSON of Edinburgh, and the Rev. THOMAS MORGAN of Birmingham, are expected to preach the sermons at the next Anniversary of the Society. Particulars of the respective services will be published, as usual, in our next Number.

## Foreign Intelligence.

### SERAMPORE.

MANY of our readers, we doubt not, perused, with grateful joy, the statement inserted in our Number for March, from the pen of the excellent Dr. Carey, of the continued good health with which he had been favoured. It has pleased God, however, since that letter was written, to visit his servant with an affliction, which brought his life for a season, into imminent danger, and from the effects of which it is feared he will never fully recover. The illness to which we allude was brought on by an accident. In the month of October last, as the Doctor was stepping out of a boat at Calcutta, which our readers will recollect lies on the opposite side of the river from Serampore, he fell, and received a local injury, which terminated in fever. Some further particulars are contained in the following account from the Doctor's nephew, Mr. Eustace Carey; and though the letter containing it was not intended for publication, we feel that the general esteem in which the eminent individual referred to is held throughout the whole Christian church, demands its insertion in our pages. It is dated Nov. 20, 1823.

“You will be much pained to hear of the severe illness of my beloved uncle. A fall, which occasioned a violent contusion in one of the principal ligaments which hold the thigh bone in the socket, was the means of bringing on a fever, from which no one expected his recovery. But God mercifully heard prayer on his behalf. Three or four medical gentlemen were daily intent about his case, amongst whom was his old scientific friend, Dr. Wallich of the Company's Gardens. My Lord and Lady Amherst also, were constant in the most affectionate inquiries, and sent over their own pri-

vite surgeon, Dr. Abel, a very kind man, so that no aid was wanting. He is convalescent, but very weak,—goes with crutches, and, we fear, will never again be very strong. However, his spirit is unbroken. ‘God,’ he says, ‘will continue me in this world as long as he has any thing for me to do; and why should I wish to live longer?’ A few days since, I had a most pleasing interview with him, and was much delighted with his discourse. So free from all anxiety as to his spiritual state, and yet so simple and so self-abased! ‘I have none of that joyful experience some speak of; all I plead for is mercy. I soar no higher. When I am dead, I wish no one to say a word about me, in my praise. All my life has been sin, full of sin. Whoever preaches my funeral sermon, I had made choice of these words:—“*Be merciful unto me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions: wash me thoroughly from mine iniquity, and cleanse me from my sin, &c.*”’ Tears gushing from his eyes while repeating over and over again the above expressions. He appears to me more lovely and venerable than ever. Never, perhaps, was such general and affectionate interest excited about an individual, of comparatively private character, as was entertained by all classes during his illness. The public papers daily contained a notice respecting him, forwarded, I believe, by Dr. Wallich.”

We are gratified to be able to add, that a letter, dated seven days later than the preceding, informs us that “Dr. Carey is still mending.” It is impossible, however, to avoid the conclusion, however afflicting it may be, that this eminent servant of God is approaching the period in which he shall have accomplished the work given him to do, and enter upon the nobler engagements of a better world. Oh that, in mercy to the church and the world, a double portion of his spirit may be poured out upon many; and that the cause of the gospel in India, weakened as it is by the removals of some, and growing infirmities of others, who have been engaged in it, may receive a speedy

accession of men whose hearts God has touched with the right motives, and furnished with the necessary qualifications, for service therein!

### HOWRAH.

*Extract of a Letter from Mr. Statham, dated Howrah, Oct. 24, 1823.*

WE have experienced a terrible inundation at Howrah in consequence of the bunds, or embankments, of the large river, which runs about twenty miles to the west of us, giving way, so that the waters rushing into all the country round, swept all before them. In my compound the waters rose three feet in six hours; we were obliged to get boats and flee for our lives. The roads were crowded with the poor natives, with their few moveables upon their heads, wading through the water breast high, and uttering the most pitiful cries. I think above five thousand passed my door in two days in this state. On speaking to them on the probable cause, some said, it was Krishna again assuming the shape of a fish, and with his tail lashing the waters; others said, the celebrated fakeer, who lives beneath a banian tree in our neighbourhood, had caused it, because he had been abused and injured by some coolies; but most of them said, it was Fate. I endeavoured to convince them that none can perform such operations but God, and that a God far different from their gods; exhibiting the contrast as forcibly as I possibly could. I was obliged to take a house, and remove my family and goods by boats, about two miles up the river. In a few days the waters subsided, and owing to the exertions of the magistrates in cutting drains, &c. the country is now dry. I took a boat and went into the jungles, thinking some poor creatures might be left behind. It was so; for as we approached a thick clump of bamboos we heard a feeble voice calling for help. It was an old man, who, with his wife, were up to the chin in water, and as they could not swim, were afraid to stir from the top of their thatched roof; the house, like all others of the same materials (viz. mud) having fallen, we took them into the boat, and so exhausted were they that it was with difficulty they were restored to any thing like animation. We found a young man in the same manner upon his fallen roof; but no intreaties would

induce him to get into the boat, as he said beneath all his property lay, consisting of two bottles or skins of oil, and a box with a few clothes, and he had rather lose his life than them. Opposite to my dwelling the Mussulmans have a small mosque, and about fifty of them surrounded it up to their waists in water, crying out incessantly for six hours, Allah, Allah. How did this remind me of the words of Christ, "Use not vain repetitions, as the heathen do, who think they shall be heard for their much speaking." On their quitting their mosque, I sent a number of tracts to them; some received them, others seeming very angry that the waters had not subsided, rejected them. When the waters had retired, it was a mournful sight that presented itself. Hundreds of habitations swept away, and the country deserted. They are now returning, and have nearly rebuilt all. Calcutta being the other side of the Hooghly, escaped. My native schools are full, and the scriptures are now the only books read in them. Two native chapels are in progress, and this morning an old brahmin came to my house and begged I would give him one of our shasters, declaring that he was dissatisfied with his own. He appeared very sincere in his declaration. I gave him a Bengalee New Testament and an English one, as he reads and speaks English fluently; and he has promised to come every day, as he lives but about half a mile from me. I called yesterday to see an old native sister, who is very ill, but who enjoys the greatest consolation from the gospel. She is a widow of about seventy years, and has ever since her conversion walked worthy of the vocation wherewith she was called. In conversing with her, she expressed a wish to depart and be with Christ, and this for reasons the most pleasing—that she might be delivered from sin and temptation, and (to use her own words) ever and ever thank him for saving such a sinner as she was. Her experience is of a nature to edify the most humble Christian, for she is the humblest of the humble. Oh that the Lord would send more labourers! If your dear brethren and sisters could but see what I see, I am convinced they would, if possible, send us help.

---

#### MOORSIEDABAD.

OUR active brother Sutton has

at length been compelled to suspend his exertions for a season; and to re-visit his native land as the only remaining expedient that can be employed with a view to his recovery. This intelligence, painful, though not unexpected, is contained in a letter, dated 21st October last, of which the following is an extract.

"Since I last wrote I have been brought very near to the gates of death by a severe fever, and after the fever left me I was attacked with a liver complaint, under which I am now suffering. But, blessed be God! I am in some measure recovered, and am enabled to move about and call upon my friends; yet I am not able to preach, and am so debilitated, and have had so many attacks of severe illness during the last two years, that all my friends, and the medical gentlemen I have consulted, are fully of opinion that my only hope of restoration to health is to try my native country. I am, therefore, preparing for my return to England by the first opportunity, and shall probably leave Calcutta in November or December. I am grieved beyond measure at the necessity of my return; and if the Lord of the harvest would give me strength to continue in this part of his vineyard, I should be happy; but I have now adopted every method to gain strength in vain. I am often fearful I shall never be able again to labour much for my blessed Master, and am distressed at the idea; but all my concerns are guided by him, and I wish to feel a full reliance upon his goodness, and submission to his dispensations. This I know, that hitherto all his dispensations towards me have been full of mercy and truth; and happiness from divine consolation has been mixed with all my woe. I received, a few days since, your welcome letter of February, in which you mention the approbation of the Committee to my returning, if necessary, for which I feel thankful; but at the same time I can say, I should be far happier in staying, if there was a probability of my having strength to labour for the good of the heathen."

The arrival of Mr. Sutton may be daily expected.

---

## DIGAH.

MR. Joshua Rowe, our Missionary at this station, has finished his course, and been called to enter into the joy of his Lord! Information of this painful event has reached us, from Mr. Statham, at Howrah, under date of October 24. It occurred on the 11th of that month, and is attributed to a cold caught in returning at night from the neighbouring village of Bankipore, where he had been to preach. No additional particulars from the spot have yet reached us.

By the death of Mr. Rowe, the Society has been deprived of an able and diligent coadjutor, who has been labouring for many years to promote the gospel in the East. His time of life was such as to afford a reasonable hope of prolonged activity; as he was only forty-two years of age, twenty of which had been passed in India. But *God seeth not as man seeth*; by such dispensations as these he teaches us the great lesson of submission to his righteous and sovereign will, and calls us, in an impressive voice, to fix our hopes and expectations on Himself alone!

Mr. Rowe was married, a second time, about six years since, to Mrs. Susanna White, who went out in the Missionary service from our Sister Society in the United States. She survives to mourn his loss, with three small children, besides three sons of Mr. Rowe's by his former marriage. Mrs. Rowe, as our readers are aware, has been eminently useful in the school department at Digah, and we trust will be disposed to remain at the station with a view of continuing her exertions in that much needed work. The friends of the Society will not, we are persuaded, withhold their sympathy from this family, thus unexpectedly deprived of their earthly head and protector!

We must be permitted to add, that events such as those it has become, in this number, our mournful duty to record, have a voice especially directed to those servants of God whom he has qualified for Missionary employments. Our Careys, our Wards, our Chamberlains, our Rowes, are receding, one after another, from the field of honourable labour. Who will succeed them? Where are the humble, patient, zealous, self-denying men, prompted by love to Christ, and compassion for the heathen, to reply, *Herc are we, send us?* We are well aware, that it is not every Christian, nor every minister,

who is fitted for this especial service; and those must peruse Missionary accounts with a very unobservant eye, who do not perceive that, in India especially, a Missionary requires endowments, intellectual as well as spiritual, which are not very generally bestowed. But He who has so evidently prompted his servants to begin the great work, will provide the suitable instruments for carrying it on; and we cannot, for a moment, doubt that such are, even now, here and there, among our churches, like the modest proto-monarch of Israel, *hid among the stuff*. 1 Sam. x. 22. Our ministers will perform a service acceptable to God and their brethren, by looking around them to discover individuals of this description, who may be encouraged at least to address themselves to the inquiry, whether, to them, the admonition may not be justly applied, *Arise, for this matter belongeth unto thee*. Ezra x. 4.

---

 PADANG.

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

*Padang, Sept. 11, 1823.*

SINCE my last I have been mercifully restored to health, so far as to be able to pursue my engagements without interruption. I still feel at times powerful symptoms of my complaint, which convinces me it is not eradicated; but I trust it will be kept under, and that I shall not be again laid up. During these last three months I have been among the Malays a great deal, preaching, or rather talking, to large and attentive congregations. They do not seem unwilling to learn, but they will not receive the truth into their hearts; apart from divine influence they are the most unlikely people to believe the gospel. Those who have the least information tell us they believe in Jesus Christ, are acquainted with his history, and revere him as one of the great prophets, but cannot admit as true for a moment any thing respecting him not to be found in their own books. I have indeed met with some who say, that all of the New Testament, (*i. e.* as far as they have read or heard,) is true, but will have it, at the same time, that the Koran, and all their books, are true likewise, notwithstanding in the most essential parts they are as opposite to each other as light to darkness. With my own Moonshet I have had

repeated conversations upon the great question. He cannot controvert any doctrine of the gospel; when I state them he says they are true, with one exception, viz. our incapacity of doing any thing to recommend ourselves to God. He will persist in the efficacy of his five daily prayers, yet I am not without hope that He who commands light to shine out of darkness will shine into his heart. Brother Robinson has lately published a tract on the way of salvation—very good. I have now in hand, what I fear will be rather a long work, *A Compendious History of the Bible*. The Malays are so fond of asking questions respecting the patriarchs and prophets, and the principal events recorded in the scriptures, which, distorted and mutilated, have found their way into their books, that I thought something of that kind would be very useful. I have sent nine sheets to Bencoolen for Mr. Robinson's opinion, but fear they cannot afford to print it, should it appear desirable. I have lately (*i. e.* within three months) distributed 9 Bibles, 46 Testaments, 55 Gospels of Matthew, 53 Robinson's Hymns, and of various tracts which he has written, 501. Many of these I have given away to persons who have come to my house requesting them, but by far the greater part in the public bazars. I cannot help looking upon all this as seed sown. May the good Lord of the harvest water it, and render it abundantly fruitful!

### MONTEGO BAY. (*Jamaica.*)

SINCE our last publication we have had the pleasure to hear of the safe arrival of our friends, Mr. and Mrs. Burchell, at Montego Bay. They reached this port about the middle of January, after a voyage of nine weeks. Mr. Burchell speaks in the highest terms of the kind and friendly attentions of Capt. Pengilly, of the *Garland Grove*, and of the orderly and moral conduct of the crew.

Mr. Burchell was received, with much courtesy, by the gentleman on whose estate Mr. Tripp resided, while in Jamaica; and commenced his labours at Flamstead on Lord's-day, January 25, by preaching from Luke ii. 10, *Behold, I bring you good tidings of great joy*. His future course of operations is not definitively settled; but it is probable that he will reside in Montego Bay, a town of very considerable population, and visit Flam-

stead once a fortnight. His reception at the former place was highly encouraging; and contrary to the expectations of many, he succeeded in obtaining a license at the quarter sessions, which were held a few days after his arrival.

The necessity of fixing a Missionary at Montego Bay has long been felt, but the expense has deterred the Committee from the attempt hitherto. It is now undertaken, with a humble reliance on the divine blessing, and the firm expectation that the friends of the Society will not be backward to supply the requisite means.

### MOSQUITO SHORE.

WE stated, some time ago, the intention of the Committee to commence a Mission in this new quarter,—a design which they were encouraged to form by the liberality of a friend, who has been a previous benefactor of several hundred pounds to the Society, and generously proposes to defray the expense of attending the equipment of a Missionary and his wife for the station. We have now to inform our friends that Mr. John Fleming, who has been for some time usefully employed as an itinerant minister in Wiltshire, has offered himself for this service, and been accepted. He is now engaged in acquiring a knowledge of the British system of education, and some acquaintance with the Spanish language, and will probably sail in a few weeks for his destination. Messrs. G. F. Angas and Co. to whom the Society are already under such considerable obligations for conveying their Missionaries free of expense to the Western world, have most cheerfully renewed their kindness in this instance also.

### *London Missionary Society.*

#### DEMERARA.

THE painful events which have transpired at this station, arising from the late partial insurrection among the slaves in the colony, and the attempts to implicate Mr. Smith, one of the Missionaries of the London Missionary Society, in the guilt and penal consequences of that rebellion, are matters of such notoriety, that we presume few, if any, of our readers, can be ignorant of them.

That, in Demerara, the treatment

of the slave population has been distinguished by peculiar severity—and that, long previously to the disturbances we have referred to, a most determined spirit of scornful hostility against Christian Missionaries had been discovered in the colony, are facts which no one, we apprehend, will be found to deny. That the former should, at length, produce something in the nature of reaction on the part of the sufferers, is not surprising: that the latter should have issued in attempts to destroy an innocent man there seemed, at first, too much reason to fear—and a careful perusal of the documents which have been made public respecting this melancholy transaction, will not tend to counteract this impression.

Though we are not aware that, up to the time of our writing, the Officers of the Society have received any direct information of the death of Mr. Smith, there can be no doubt that the statement, which originally appeared in a Barbadoes paper, is substantially correct. As little can it be questioned that the confinement of a man, of infirm health, for more than six months, in a colonial gaol, in the torrid zone, served to hasten his dissolution.—To himself, we feel assured, the change was unspeakably delightful; and that he found himself at once introduced into that serene and blissful state, where *the wicked cease from troubling, and the weary are at rest*; but this consideration does not at all affect the case as far as his adversaries are concerned. If they were guilty of *seeking his life*, (with which they are distinctly charged by an impartial witness on the spot,) the awful termination of the process only serves to invest the crime with a deeper shade of atrocity, and to call more loudly for a thorough and impartial revision of the whole proceedings.

Such an investigation is demanded, alike, by justice to the memory of a much injured servant of Christ—by a due regard to the safety of all other Missionaries, who, like him, are willing to go through evil report and good report in attempts to seek and to save them that are lost—and, we hesitate not to add, by the solicitude we cherish for the welfare of our native land. When a deputation of the Society of Friends waited on Charles II. in consequence of the execution of some of their body in New England, and told his majesty, that a vein of innocent blood had been opened in that distant part of his dominions, that monarch,

profligate as he was, instantly felt the appeal, and assured them it should soon be stopped. God forbid that a suspicion of this kind should be suffered to rest, without due inquiry, upon any, the most subordinate part of that government, under which it is our privilege to live!

Viewing the subject in immediate connexion with that divine hand by which all events are governed, we cannot doubt that it will, ultimately, be over-ruled for much good. Measures have been taken to bring it under review in the British Parliament;—and thus an opportunity will be afforded for examining into the real causes of the late rebellion—the genuine effects of religious instruction on the minds of the slaves—the nature of the evidence on which Mr. Smith was condemned by the court martial, and various other points of great importance to the Missionary cause; which, but for such an investigation, may have been shrouded in perpetual mystery.

The steps which have been already taken by the Directors of the Society, must commend themselves to the judgment of every impartial observer; and constitute an ample pledge of the wisdom and firmness of their future proceedings. May the God, whose gospel they disseminate, grant his blessing on all their widely extended labours, and preserve our beloved Missionary brethren, of every name, equally from the lawless aggressions of uncivilized barbarians, and from the more insidious opposition of those, who, having the name of Christians, reject the gospel, and *hate the light* it conveys, *because their deeds are evil!*

### BENCOOLEN.

*Extracts from a Malay Book called  
The Crown of all Kings.*

(Concluded from Page 138.)

“ There are two sorts of men in the world. Some men seek after wealth, and ardently love the world, and wish to live a long time, that they may augment their riches, but they have little wisdom, and they increase in ignorance, and do not reflect upon their last breath at the hour of dissolution. Others who are wise, fortunate, and happy, know that this world is transitory and not eternal, and that the termination of life is death; they do not ardently love the world, and are always thinking of their last breath.

“ Some wise men say, ‘ This world

is like an elegantly built house, which pleases every one who beholds it. It is ornamented with gold, silver, and precious stones, and adorned with carpets and hangings; it contains an abundance of suitable clothes, and is supplied with thousands of luxuries for eating and drinking. The owner of this house is a rich liberal nobleman. Guests are continually coming to his house, which is full of the most valuable treasures, and the most pleasant dainties. Those that are wise and prudent among the guests, know that the house is not theirs, and that none of the property which it contains is theirs, and that they are only guests, who are not to remain long, but are soon to leave the house, without being permitted to take any of the property with them when they depart. Now these wise men, by the favour of the owner of the house, eat of the dainties which the house affords; and wear the clothes, and also take with them such a portion of the dainties as they need, as provisions for their journey. When they depart, the owner of the house shows his approbation of their conduct; he is pleased with them, and they with him, and they go in peace. But the unwise, ignorant, and foolish guests, think that the house with all its ornaments, property, and dainties, has been given to them, and that they shall possess the house, and all that it con-

tains, for ever. They therefore sit down for a long time in ignorance and idleness, without eating of the dainties which the house affords, or putting on any of the clothes, as they are allowed to do by the owner of the house; erroneously thinking, that the house, and all that it contains, are theirs, and that they can do with them as they please. Now, while they are living in this house, and unwilling to leave it, those who have the care of the house, order them to depart; but they refuse, and when they are not allowed to remain, and force is used to expel them, they wish to take with them all the property which the house contains. But those who have the charge of the house will not allow them to take any thing; they again refuse to depart; and all present laugh at their want of wisdom. They are then expelled by force, and having no means of helping themselves, they leave the house, with all the property and dainties which it contains, with sorrow and concern; weeping and regretting that they did neither eat of the dainties, nor take with them any provision for the way. The owner of the house is also angry with them, for their folly and impudence, and the fools depart hungry, sick, oppressed with a thousand griefs, and quite empty-handed; not being able to take with them any of those things which they thought their own."

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

FOR THE MISSION.		£	s.	d.
Legacy of Mr. John Bult, late of Wignore-street, . . . . .	£100			
(half for Translations)	Duty 10			
		90	0	0
Flint and Deubigh Auxiliary Society, by Dr. Ryland . . . . .		40	0	0
Wick and Pulteney, N. B. Missionary Society, by Mr. Caldwell		7	10	0
Rugby, Female Association, by Rev. E. Fall . . . . .		4	0	0
Newport Pagnel, Penny Society, by Rev. G Fosket . . . . .		2	0	0
Trowbridge, Collection and Subscriptions, by Mr. Wearing . . . .		26	1	4
Whitehaven, Auxiliary Missionary Society, by Rev. A. Jack . . . .		5	0	0
Norfolk & Norwich Society in Aid of Missions, by T. Brightwell, Esq.		10	0	0
Accrington, Collection and Subscriptions, by Rev. J. Edwards		10	13	6
Calton, Association for Religious Purposes, by Mr. Clugston . .		10	0	0
Great Missenden, Missionary Association, by Mr. Potter, Treasurer		23	18	2½
Dundee, Auxiliary Society, by Mr. Gourlay . . . . .		30	0	0
Thomas Key, Esq. <i>Water Fulford</i> . . . . . Donation		100	0	0
Mr. Benjamin Rutt, <i>Clapton (since deceased)</i> . . . . . Donation		10	0	0
Rev. T. Howes, <i>Street, near Petersfield</i> , by Rev. T. C. Mileham, Do.		1	0	0
SCHOOLS.				
Banff, Association, by Rev. J. Gibb, Secretary . . . . .		7	10	0
FEMALE EDUCATION.				
Friend, at the Mission House . . . . .	Donation	1	0	0
TO CORRESPONDENTS.				

The Secretary begs to remind the friends of the Mission, that Copies of the following Numbers of the Periodical Accounts would be highly acceptable at the Mission House, as they are wanted to complete sets, Nos. 6, 7, 8, 9, 18, 19.



# 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 22.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

### WEDNESDAY, JUNE 23.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. CHRISTOPHER ANDERSON of Edinburgh.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS MORGAN of Birmingham.

### THURSDAY, JUNE 24.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields; Benjamin Shaw, Esq. in the Chair.

## Home Proceedings.

### KENT.

THE Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held on Tuesday and Wednesday, the 20th and 21st of April, at Cranbrook. Excellent sermons were preached on the occasion, by the Rev. J. M. Cramp of London, and the Rev. J. Slattey of Chatham; the latter of whom kindly presided on the Wednesday evening, when the public business of the Society was transacted. The

Treasurer, Thomas Brindley, Esq. of Frindsbury, and the Secretaries, the Rev. Messrs. Giles of Chatham, and Groser of Maidstone, were re-chosen to their respective offices. Mr. Cramp gave a very lucid and interesting view of the operations of our brethren in the East, and animating addresses were delivered by Messrs. Shirley, Exall, Bentlif, Giles, and Groser. It was determined that the next meeting should be held at Maidstone, the Wednesday before the full moon in April, 1825, and that the Rev. John Dyer, Secretary of the Parent Society, should be invited to preach on the occasion.

Maidstone. W. G.

P.S. A Female Association in aid of the Baptist Missionary Society, was formed, March 17, 1824, at Dover. The Rev. W. Groser of Maidstone preached, and the Rev. Messrs. Giles of Chatham, Pethbridge of Dover, and Clark and Belcher of Folkstone, delivered suitable addresses to an attentive audience. The spirit evinced by both minister and people, authorizes us to hope that this infant institution will grow and prosper.

---

### WESTERN DISTRICT.

THE Fourth Anniversary of the Auxiliary Society, for Part of the Western District, was held on Wednesday, the 21st of April, at Yeovil. On the preceding evening a very impressive sermon was delivered by the Rev. J. Baynes of Wellington, from John x. 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* From this appropriate passage the preacher strikingly exhibited the boundless compassion of the benevolent Saviour—the certain accomplishment of his merciful plans—the happy results of his victorious grace—and the blissful issue of his unparalleled love—in a strain of manly and pious eloquence, that deeply interested the feelings of his audience in favour of Missionary exertions. The introductory prayer was offered by Mr. Wayland of Lyme.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Singleton, when the Rev. S. Saunders of Frome preached a very superior sermon from Psalm xliii. 3. *O send out thy light and thy truth.* The beautiful propriety of this prayer, so admirably adapted to the circumstances of the persons, whose moral degradation engaged the enlightened sympathy of its pious author, was urged with great strength of argument, as still necessary, from the total inadequacy of every system, but the one embodied in the gospel, to lessen the misery, and improve the condition of man. The Rev. Mr. Durant, Independent, concluded with prayer.

Mr. Elliott, Home Missionary, occupying an important station in the vicinity of Minehead, preached in the afternoon.

In the evening, a Public Meeting

was held in the Independent chapel, which was kindly lent on the occasion. The Rev. S. Saunders, who presided, explained the object of the meeting, after which the Secretary read the report. Several resolutions were proposed and seconded by Messrs. Viney, Jukes (Independent minister in the town), Wayland, Price, Chapman, Elliott, Humphrey, Clarke, Gabriel, Baynes, and Crook. The service was commenced by the Rev. Mr. Jukes, and closed by the Rev. R. Horsey with prayer. Thus terminated these interesting solemnities, which may be justly regarded as a delightful pledge of the happy period when there shall be one fold, and one shepherd. The impressive appeals made on the behalf of the dark places of the earth, full of the habitations of cruelty, excited a deep feeling of commiseration, which we hope will not be permitted to subside until the general diffusion of the everlasting gospel harmonizes with the extended commission of the compassionate Redeemer, who required that it should be published to every creature.

Tiverton.

J. S.

---

### Designation of a Missionary.

ON Thursday evening, May 6, Mr. John Fleming was set apart to Missionary service, at Mr. Upton's meeting house, Church-street, Blackfriars. The service commenced with reading the scriptures and prayer, by Mr. Dyer; the introductory discourse was delivered by Mr. Copley of Watford; Mr. Ivimey offered the ordination prayer, and a charge was addressed to the Missionary by Mr. Griffin of Prescott-street, who also closed the meeting in prayer.

It has already been stated, that Mr. Fleming was destined to commence a Mission at the Mosquito shore, in connexion with that which has already been established at Belize, in the Bay of Honduras. For this last named port he set sail on the 12th instant, with Mrs. F. and their infant child, having embarked on the Ocean, Capt. Whittle, the vessel by which several other of the Society's Missionaries have previously been granted a free passage. We trust the time is not far distant, when owners of a like spirit shall be found in other directions, and ambassadors to the heathen be conveyed, free of charge, to every region of the globe!

## Foreign Intelligence.

HOWRAH (near Calcutta.)

THE following Letters from Mr. Statham, the active Missionary at this station, dated in November last, contain pleasing evidence of the gradual progress of Christian dispositions and exertions on the one hand, and affecting proof on the other, of the fatal tendency of idolatry to harden the heart, and extinguish every social and benevolent feeling.

I AM happy to say, that since I wrote last our venerable brother Dr. Carey has been recovering health; although it is feared his fall and subsequent fever have so reduced him that he will no longer be able to perform his various duties as heretofore—but we rejoice that he is spared a little longer. On Friday last the Bethel lodging house for seamen was opened under very pleasing circumstances. Many seamen had expressed their willingness to avail themselves of the opportunity of retiring from the scenes of dissipation and wretchedness that the houses open for their reception in Calcutta continually presented; and it was truly gratifying on the night before mentioned, to behold a goodly number assembled to join in the devotional services with which the house was opened. Several captains of ships were present, who expressed their hearty concurrence in the measure; and most of the brethren of the different denominations were also there. I gave out a hymn; brother Warden prayed; brother Mack, in a very suitable address, explained the origin of Bethel meetings, and the necessity of not only having a place of prayer for seamen, but also suitable lodgings, where the impressions gained by attendance on public means might be strengthened by religious conversation, family worship, &c.; brother Travin then prayed, and I endeavoured, in a final address, to promote the same feelings. It was a delightful season, and all seemed to gain strength and courage.

It is very encouraging to the friends of Missions, to observe many impediments to the reception of the gospel daily removed. Some little time ago no native of rank would hear of tui-

tion to the female part of his household; but in many instances this prejudice is removed, as several *baboos* (native gentlemen) are now employing young women, who have been educated in the schools established by the various Missionary Societies, to teach their wives and daughters. Who can tell how this little leaven may spread? The day of small things is not to be despised. I am happy to say, that amongst nominal Christians in this place, there seems to be a great concern about religious things. When I first came to Howrah, three years ago, I preached in a small bungalow to a few friends; then a *puckah* house was rented; this became too small: it was proposed to build a chapel—by the blessing of God it was built: it contains with ease one hundred and eighty persons: last Sabbath night it was too small to contain the congregation assembled. This station is most admirably calculated for Missionary exertions, as natives from all parts of this vast empire are continually passing and repassing. I have endeavoured, amidst the many and important duties which are devolved upon me since the decease of brother Harle, to neglect none if possible. Tracts I give to all (who can read them). I preach four sermons a week in English; attend the native schools, which are on the increase rapidly—but want help.

You, who have never witnessed scenes such as I am daily called to see, cannot form an adequate idea of the extreme apathy of the Hindoos to the misfortunes of their fellow-creatures. Some writers have called them mild, inoffensive, and peaceable: but, alas! if ever there was a nation which needed the influences of the gospel to establish *peace* and *mildness* among them, it is the Hindoo nation. Love either to their gods or to man they know nothing of. I will relate a scene I was called to witness the other evening, which I am sure will fully corroborate these remarks. A small native hut had taken fire about half a mile from where I live, and as it was to windward of the village, consisting of about twenty thatched huts, they were in great danger of being all burnt. The fire was very brilliant from the nature of the materials, *bamboos*, straw, and mats. I perceived it from the *virandah* where I was sitting, mounted my horse and rode down immediately. Before I got there

about five dwellings were totally consumed, and two others were on fire. It was astonishing to see the apparent and total want of sympathy in the minds of the natives present. Though above a thousand of them were assembled from the neighbouring large village of Sulkea, not one would assist in extinguishing the flames, but seemed to enjoy the bonfire. No means were adopted to stay the flames except by those poor wretched creatures whose huts were on fire. On my remonstrating with them and entreating them to lend a helping hand to their neighbours, these were the answers: My house is not on fire—Who will give me pay?—What power have I over fire?—To be burnt will be worse than to see fire. Thus they suffered the flames to spread, until they had now consumed nearly half the place, and from one of the huts which had just taken fire a dreadful screaming and lamentation issued. On inquiry, I found it was from a poor old decrepit woman: I urged them to fly to her rescue. Oh the horrid feelings they evinced: She is not my mother—She is too old to gain salt—Her time is come—We shall see a suttee. I offered them *bukshes* (gifts) if they would go into the house with me and bring her out. The name of rupees has something of an electric charm upon them, for no sooner was this heard than so many ran to her relief, that they could not all touch even the cot on which she lay. However the poor creature was saved (for that time); but none but those of the lowest caste dared, even for *lucre's* sake, to carry a sick person. The lofty Brahmins stood unconcerned spectators, and reprobated the conduct of some Lascars from the ships whom I had prevailed on to endeavour to extinguish the flames, which was soon effected by pulling down a small hut that was in the line of communication to the others. With regard to the poor woman thus saved, she had been so terrified that her illness was increased, and the merciless sons she had borne conveyed her to the river side to die. There I found her, three days after, just able to speak once, but no more: she died in about half an hour—it was evident that mud had been put into her mouth. Oh, when, when shall we behold the glorious day of deliverance approach! Nothing but the gospel's rays can dispel such horrid clouds of superstition! The other day I sent a poor man, who had met

with a sad accident, over to Calcutta to the native hospital: I sent one of my native Christian servants with him. In a short time the man returned, saying, no boatman would carry him over because he was sick. I went immediately and found the poor man lying at the ghaut (or landing place), surrounded by a multitude who laughed and joked at his groans. I took him in my arms and placed him in the first boat I came to, and got in myself; but no promises or threats would induce the men to come in to row, till I fortunately remembered the poor sick man was a Brahmin of their caste. I told them this, and at length they rowed us over, as it is lawful to attend on a sick Brahmin. When we got over the water we were just in the same dilemma with the palanquin bearers; however, by the powerful assistance of an extra rupee, they carried him.

### CALCUTTA.

*Extract from the Journal of one of the Junior brethren at this Station.*

On the 5th of May, being Lord's day, I took a ride early in the morning towards Govindpore, a village lying to the east side of Rada'antopore, taking with me a small parcel of Bengalee Tracts, which I distributed among the heathens, who gladly received them, and requested that I should read to them a chapter from the Bengalee Testament which I had with me; and being happy to gratify their request, I expounded to them a chapter as well as I could. Some of them, during the whole time, paid great attention, and asked several questions, which, by the assistance of God, I endeavoured to answer. After I had concluded, they entreated me to call on them again at some convenient time. I now took my leave of them, and returned home.

On the following day, I took another ride towards an open meadow, about the distance of five or six miles from my dwelling. Through this open and extensive meadow runs a delightful rivulet, upon whose banks stand an ancient Hindoo temple, which is partly built of stone, and partly of brick; but it is in a ruinous state, through age and neglect. Near this place is a statue, respecting which I made inquiries, that I might learn something of this ancient temple. Here is a workshop adjoining the temple, where idols are carved, and frames are made. One of

the priests informed me that the statue was Moha Dabe, (great or sovereign deity), and was erected nearly two centuries ago by one of the celebrated Rajahs of that time, whose name he did not know. Having heard these particulars, I entered the temple while no body was within. Some part of the floor and of the roof was ingeniously worked with marble; amidst which stood this monstrous statue, made of black polished stone, having five heads and four hands; and on the forehead of the principal head is engraved the following inscription in Bengalee, "Sree Sree Moha Dabe." I could not examine the image so closely as I wished; for, on seeing three brahmins approaching I retired. They were about to pay their devotions to the idol; and each of them had an earthen plate containing mollified rice, peeled plantains, and various sorts of odoriferous flowers. On seeing me, they politely saluted me with Salams, and enquired from whence I came and whither I was going.—I told them that I came from Calcutta; and as I had heard much talk of their temple from some of the villagers, I wished to satisfy my curiosity by coming to see it. I told them that I was desirous to learn from them the reason of their making this offering to the idol, and what benefit they were led to expect from such worship. They replied, that it was a general custom, descended to them from their forefathers, and strictly to follow which, they would reap great holiness. I did not stop here, for whilst they were conversing with me on these subjects, I felt an irresistible impulse to speak to them something respecting the Gospel of our Saviour. I was extremely happy in not losing this opportunity of speaking to them; for I perceived that I gradually gained upon their attention, and for the basis of my subject I selected that passage from Heb. x. 4. *For it is not possible that the blood of bulls and of goats should take away sins*, with the view of shewing the insufficiency of any offering to make expiation for sins, except the blood of Christ, whose mission to the world I briefly explained. After declaring the death of Christ as the only atonement for sin, they objected by saying, "Sir, if we forsake our Hindoo religion, and follow the Christian religion, what shall we gain by it?" I replied by saying, Sirs, if you follow Christ, you will enjoy the highest felicity in this world and in the world to come, by receiving a crown of glory which never

fadeth away; and not only this, but if you repent, and believe in the Lord Jesus Christ, he is able to pardon your sins; for he is now highly exalted, and he is seated at the right hand of God. I then spoke of the vanity of the world, by saying, "What profit hath a man if he gain the whole world, and at last lose his own immortal soul?" They replied, "Nothing." I added, Nothing can profit your souls which is of a worldly nature; and again, "He that names the name of Jesus, must depart from iniquity." By hearing me, I have every reason to believe that they were affected at my message, for a long pause ensued before any one spoke. At last one of them confessed, that "What master says is true and right words of 'Dhurmo Poostuk, the Bible.'" When about to leave them, I entreated them to walk in the light, and to forsake their idols, the works of men's hands, and the works and ways of darkness.

---

### HONDURAS.

LETTERS have been received from Mr. Bourne, dated January 19 and February 24, which contain an encouraging account of his progress. After various difficulties, he had succeeded in purchasing an eligible plot of ground for the erection of a chapel and dwelling house, towards the expense of which he expected considerable help from the inhabitants of the settlement. His congregations are at all times good; and occasionally crowded. Four persons had come forward as candidates for baptism, and about ten others, by their steady attendance and consistent conduct, encourage Mr. Bourne to hope that they have not heard in vain. Of the Sunday school attached to his place of worship, Mr. Bourne writes: "Our school goes on well; it has gradually increased, and there appears considerable interest excited, on the part both of the children and adults. Last Sabbath there were above sixty present, and about the same number the Sabbath before. The improvement made by some of the pupils is truly encouraging. One girl who, not twelve months ago, was spelling words of three and four letters, can now read pretty correctly in the Testament. We have about twenty adults in the school, six of whom read in the Testament. The greatest difficulty we find at present is to maintain proper order.

This arises chiefly from the habits and dulness of the materials we have to work upon; but we must go forward with patience and perseverance, and that, in due time, will be accomplished.

### BURMAH.

By the kindness of an esteemed correspondent in the United States, we are enabled to present our readers with the following, comparatively recent, letter from Dr. (late Mr.) Judson, to President Chaplin, of Waterville College.

*Rangoon, August 4, 1823.*

ABOUT two months ago I finished the New Testament, a work which had occupied me closely for eighteen months, not including five or six months spent in the last journey to Ava: and not being able, in view of my speedy removal thither, to go on with the Old Testament at present; I concluded to give the Burmans an epitome, as introductory to an illustration of the New Testament. This is now done in twelve sections, entitled thus: "Adam, Noah, Abraham, Moses, David, Psalms, consisting of prophecies concerning the Messiah, Kings, Isaiah, consisting of extracts from Isaiah and contemporary prophets, Jonah, Babylonish captivity; Daniel, consisting of the whole of the eight first chapters, and extracts from the four last; after the captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of Palestine, the government and religious sects at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration." The whole epitome would make a small pamphlet only; and yet it has cost me more labour than any part of the preceding work. But I am amply rewarded in perceiving that the converts receive it with eagerness, and find it peculiarly interesting and instructive.

One Burman only has been brought in since my return from Ava. He has not yet professed religion, but I hope he has received the grace of Christ. Two or three others might be mentioned, but they are still at a distance.

I sincerely wish that two or three good young men would come out immediately. The fate of Wheelock and

Colman ought not to discourage any. Wheelock died of a consumption which was seated in his constitution before he left America; and Colman lost his life in attempting to remain at Cox's Bazar during the rainy season, contrary to the advice of all his friends, and his own deliberate judgment and previous intention—a measure which has proved fatal to every European who has attempted it. Burmah is certainly a healthy part of the east. The liver complaint, that scourge of India, which has swept away I know not how many missionaries, men and women, is almost unknown in Burmah. Mrs. Judson is the only case that I have heard of among the foreigners who have settled here. And since our last journey to Ava, there is considerable prospect of toleration. On the whole, I do not know a spot on the globe where a young man can devote his life with a fairer prospect of essential service for his Saviour.

I am now getting ready to leave this as soon as Mrs. J. arrives, whom I am daily expecting, though I have not yet heard of her leaving America. I entreat you to pray for me, that a wide door may be opened; that utterance may be given; and that in the time of trial I may not fail, but by the prospect of the crown, may be enabled to say I have fought the good fight, &c.

### AMERICA.

WE do not remember noticing the subjoined account in any publication in this country, and feel persuaded it will highly gratify all who rejoice to hear of the enlargement of Zion's kingdom. We copy it from 'The Auxiliary Missionary Herald,' published by our brethren in Calcutta.

*Extract of a Letter from the Rev. William Allen, President of Brunswick College, in the State of Maine (North America), dated Oct. 27, 1821.*

My only remaining brother, Jonathan Allen, Esq. of Pittsfield, was a few weeks ago received as a member of the church in that dear place of my nativity. I had the happiness, through the divine favour, of being present on that occasion, though Pittsfield is distant from Brunswick nearly 300 miles; and I then witnessed a scene more so-

lemon, more joyful, and more heavenly, than any which I have ever witnessed on the earth. It was the admission, on the same day, of eighty new converts to the religion of our Lord and Saviour Jesus Christ. This accession to the church was the fruit of one of those remarkable revivals of religion which of late years have shed holiness and joy over many portions of this country. During the last year, it pleased God to send down his Spirit to impart heavenly blessings to the inhabitants of Pittsfield. I believe that fifty or sixty were in the course of the year added to the church. But in the present year there have been still more wonderful displays of the power and mercy of God. In the spring and summer, there was a gradual but steady progress of triumphant grace, till in September, eighty were registered as, in the judgment of charity, trophies of redeeming mercy, and were numbered with the followers of Jesus Christ. It is probable that before the end of the present year, forty or fifty more will publicly profess their faith in the Redeemer. I will attempt to give some description of the scene, which, in the last month, was to me so joyful and so wonderful. The large meeting house in which my dear father had long ministered in holy things, and in which I also had preached six or seven years, was filled to overflowing.—In the broad aisle were two rows of seats occupied by the new converts, the men on the one side, and the women on the other. Here was an aged sinner, recently abandoned to all wickedness, but now reformed, and amazed at that distinguishing mercy which had snatched him as a brand from the burning. Here was a young man of good education and fine talents, recently a slave to the inebriating cup, but now temperate, and exulting in that grace which had turned away from him the cup of indignation. Here was a man of influence, lately a profane swearer, and an enemy of the gospel, now reverencing the name of Jehovah. Here were those, who were lately habitual gamblers, but now detesting all methods of unjust gain, and wishing to imitate the God of uprightness. Here were those whom I had known to be bitter enemies, now reconciled through the influence of the blood of atonement. Here were many heads of families, who until recently, did not worship God in their houses, but now call upon Him who blesseth the habitations of the just.—Here were the principal men of the town; the high sheriff of the county,

the chief physician, a lawyer, traders, farmers. On them how many eyes were turned! the eyes of kindred beaming with inexpressible gratitude and joy; and the eyes of angels, "for there is joy in the presence of the angels of God over one sinner that repenteth." When they stood up together, after giving their assent to the confession of faith and covenant, and lifted up their voices together in an appropriate hymn, it seemed as though it was an assembly of penitent sinners shouting in heaven the praises of Redeeming love. It is possible that the interesting associations of the place may have given me a deeper feeling than was possessed by many others: but I noticed some older than myself, and not inhabitants of Pittsfield, whose eyes were beaming in tears. Surely not to be melted and delighted at such a scene would indicate a feeble impression of the worth of the soul, and insensibility to that divine love which was displayed upon the cross, and a disregard to the glory of God, which is in the highest degree promoted by the salvation of sinners.

In respect to the means employed in advancing this great work at Pittsfield, there was first, the faithful preaching of the great doctrines of the Gospel. The terrors of the law were displayed to sinners, who were taught, with the greatest plainness and pungency, that they were lost and perishing by nature, and that no arm could save them but the arm of the Almighty; at the same time they were instructed, that the only impediment to their becoming truly pious was to be found in their own hostility to religion, since "they would not come unto Christ, that they might have life." Awakened sinners, the inquiring, the anxious, were invited once a week to a private meeting, opened and closed by prayer, at which there was a solemn silence, the minister conversing with each one successively in a whisper, all the others being left to their meditations. These meetings seemed to produce a vast effect. They were necessary, for it was impossible for the minister to visit 60 or 100 at their houses every few days. There were also weekly meetings for the converts, for those who were rejoicing in the hope of eternal life. There was much preaching. And the whole revival was preceded and accompanied in every stage of it by the fervent prayers of the church.

This is only one instance of the mercy of God to the American Zion. Many towns have been visited in a manner equally wonderful.

Contributions received by the Treasurer of the Baptist Missionary Society, from  
April 20, to May 20, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Bromsgrove, (including £2. from Holy Cross.) by Rev. J. Scropton		20	0	0
Stamford Hill, Young Ladies at Miss Wilson's School	.....	1	10	0
Friends, by Miss Wheeler, <i>Mount Pleasant</i>	.....	2	0	0
Anonymous, at Fen-court, No. 5707, by the Secretary	.....	5	0	0
West Riding of Yorkshire, by Michael Thackrey, Esq. viz.—				
Bramley, Penny-a-Week Society	.....	2	0	0
Ditto, Female Friend, by Mr. Trickett	....	1	0	0
Hebden Bridge, Penny-a-Week Society	....	6	12	1
Ditto, Mr. J. Greenwood, Caris· Donation	.....	1	0	0
Salentine Nook, Female Auxiliary Society	.....	13	14	0
Shipley, Subscriptions, by Mr. Mann	.....	7	5	0
Leeds, Collections at Baptist Chapel, after Two Sermons by Rev. Robert Hall	.....	73	8	6
Ditto, after a Sermon by Mr. Hall, at Mr. Hamilton's (Independent) Chapel	.....	12	16	4
		117	15	11
Walworth, One-third of a Collection, by Rev. G. Clayton	.....	30	0	0
Whitchurch (Salop) Subscriptions, by Mr. Bayley	.....	3	3	0
Bilderston, collected by Mr. Osborn	.....	3	16	0
Hitchin, collected by Miss Bradley	.....	11	6	0
Birmingham Auxiliary—Warwick, Association, by Rev. Mr. Ham		6	5	6
Devonport, Morris-square, Juvenile Society, by Rev. T. Horton		15	0	0
Hants and Wilts Society, by Rev. James Millard—				
Ashley	.....	1	10	0
Beaulieu	.....	1	0	0
Lymington	.....	24	12	8
		27	2	8
Derbyshire, &c. by Rev. J. Jarman—				
Loscoe	.....	2	9	6
Ridding	.....	1	3	0
Sutton in Ashfield	.....	5	2	6
Swanwick	.....	3	2	8
		11	17	8
Eltham, Missionary Box, by Mr. Williams	.....	1	11	6
Watford, Auxiliary Society & Subscriptions, by Rev. W. Copley		12	17	3
Executors of the late A. C. Buckland, Esq. being one-third Part of Profit on "Letters on Early Rising"	.....	13	3	11
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq.		150	0	0
Arnsby, Collection and Subscriptions, by Mr. Humfrey	.....	22	15	0
Bedfordshire Auxiliary Society, by John Foster, Esq.—				
Bedford	.....	15	12	0
Biggleswade	.....	20	5	11
Cardington, Cotton End	.....	7	16	6
Dunstable	.....	37	18	9
Gamlingay	.....	2	11	6
Leighton Buzzard	.....	28	12	9
Luton	.....	45	6	6
Sharnbrook	.....	6	0	0
Staughton	.....	5	18	0
Steventon	.....	4	12	0
Toddington	.....	0	16	6
		175	10	5
NETHERLANDS Auxiliary Society, by Rev. S. Müller	.....	200	0	0
Mr. John Deakin, <i>Birmingham</i> Donation	.....	157	10	0
Greenwich, Friends at, by Mr. Tosswill	.....	19	2	6
Frome, Auxiliary Society, by Francis Allen, Esq.	.....	85	9	3
Kent, Auxiliary Society, by Thomas Brindley, Esq.	.....	119	11	2
Chathan, Female Society, by Mrs. Baldock, Treasurer, (One Moiety)		15	10	5½
Edinburgh, Few Friends (for Support of Native Preachers)	....	10	10	0
		14	19	6
Suffolk, Society in Aid of Missions, by Mr. S. Ray	.....	14	19	6
FEMALE EDUCATION.				
Leeds, by Michael Thackrey, Esq.—				
Female Branch Society	.....	29	12	7
Amicable Society	.....	10	10	0
		40	2	7

TO CORRESPONDENTS.

The Thanks of the Committee are returned to Rev. John Scropton and Friends, and Mr. Harrison, of Bromsgrove, as also to Mr. Livett of Kettering, for sundry Magazines, &c. and to Mr. Charles Dodsworth of Tutbury, Staffordshire, for a Copy of Matthew Henry's Commentary, 3 Vols. Fol. for the Serampore College.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

AWARE that our friends throughout the country are desirous of receiving the earliest possible account of the public services, connected with our Annual Meeting, we hasten to present them with the best statement that the pressing avocations of the week, and the unusually contracted limits of time, will allow.

The open Meeting of the Committee was held, as usual, on Tuesday morning, June 22, at the Missionary House in Fen-court. The number of friends present was sixty, and the Meeting proved as pleasant and agreeable as on any former occasion.\*

On Wednesday morning, the first of the Annual Sermons was preached at Great Queen-street Chapel, by the Rev. Christopher Anderson, of Edinburgh, whose long connexion with, and ardent attachment to, the cause of the Society, are well known to

\* To prevent disappointment, it is proper to state, that this Meeting is intended to afford an opportunity for the members of the General and Corresponding Committees from the country to meet their brethren in town, make the requisite arrangements for the public services, &c. All ministers are requested to attend, but it is obvious that subscribers, and friends in general, cannot be admitted, as in that case no private house would be sufficient to receive them. The Secretary deems it necessary to give this explanation, as he has been informed that several female friends had so far misconceived the nature of the meeting, as to have come from a considerable distance in the expectation of attending it.

VOL. XVI.

many of our readers. The passage selected as the foundation of his discourse, was Matt. vi. 33. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you*; and the object he proposed was, by an easy and natural accommodation of the subject, to delineate the principal features of that spirit, in the agents employed in promoting the kingdom of God, or the propagation of his gospel, which is essential to their success. He argued, that the little comparative success attending such efforts, both at home and abroad, was to be traced, not to the absence of miracles, but to moral causes—and, in a great measure, to the influence of such feelings and principles in the agents themselves, as had a direct tendency to render their exertions abortive. He considered the requisite spirit to include—a sense of our personal unworthiness to be employed in the work of God—a deep impression of our collective inability to accomplish any thing whatever—self-abasement, self-denial, and self-annihilation—strong personal attachment among the respective agents—and a spirit of practical wisdom in behaviour, business, and government. After dwelling at length upon these particulars, he adverted more briefly to the advantages resulting from the presence and operation of this Spirit. Under its influence, he remarked, we shall be scrupulously and systematically watchful against a spirit of vanity and parade—we shall be guarded against the spirit of selfishness and monopoly—and delivered from undue anxiety about pecuniary aid. The sermon was enriched throughout by a perpetual series of most appropriate scriptural illustrations, drawn, for the most part, from the conduct of our Lord towards his disciples and others, while laying the foundation of his spiritual kingdom; and though extended to a length

2 G

somewhat unusual, was listened to, by the numerous and respectable audience, with profound attention.

The hymns were given out by the Rev. James Payne of Ipswich; the scriptures were read by the Rev. Moses Fisher of Liverpool; and prayer was offered by the Rev. Thomas Griffin of Prescott-street, and the Rev. Mr. Gaulter, Wesleyan minister.

In the evening, notwithstanding the very unpropitious state of the weather, a large congregation assembled at Surry Chapel. The Rev. Thomas Shirley of Sevenoaks commenced in prayer, and a very appropriate and instructive discourse was delivered by the Rev. Thomas Morgan of Birmingham, founded on Isa. xl. 9, *O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.* From which the preacher deduced two general ideas. 1. That the church of God has glad tidings to announce to a perishing world. 2. That it behoves her to give to these tidings the utmost degree of publicity. Under the former head he expatiated on the superior excellence of the gospel, especially as adapted to meet and remove the miseries of man; and under the latter, he remarked that—it was the will of Jesus Christ that the gospel should be preached among all nations—it devolves upon the church to execute this high commission—it is indescribably criminal not to use every exertion for this purpose—and finally, that one of the most efficient modes of performing this duty is in the encouragement and support of Missionary Societies.—The Rev. Richard Elliott of Devizes, at present supplying Surry Chapel, concluded in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Le Maire of Norwich, Hawkins of Weymouth, and Saffery of Salisbury, engaged in prayer, and an excellent address was delivered by the Rev. Joseph Kinghorn, from John xv. 4, *Abide in me.*

At the usual hour a numerous and respectable company assembled at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the other business of the Society. The 117th Psalm, Dr. Watts, "From all that dwell below the skies," was sung, and the Divine blessing was implored on the Society, and its proceedings in general, and

especially on the present Meeting, by the Rev. J. Hemmings of Kimbolton. The Chair was then taken by Benjamin Shaw, Esq. the Treasurer.

The Chairman began by remarking, that the Society had abundant cause for gratitude, in being permitted to hold another annual meeting, and in the events of the past year, in the support it had received, and the success with which its efforts had been crowned. "But among the various calls for thankfulness, there is one (said Mr. Shaw,) which appears to me deserving of particular notice;—the preservation of our Missionaries, in their various stations, from all oppression, persecution, or material opposition. We cannot but deeply sympathize with another society in the painful feelings occasioned by the tragical end of one of their Missionaries. Yet, amidst all the sorrow excited by that event, we must also rejoice in the effects which it has produced. It has caused a considerable sensation, not only among persons in the middle and lower classes in this country, but even among the higher orders of the community, and in the senate of the land. In that assembly, many of the members have expressed their sentiments in such a manner as to ensure the future establishment and protection of Christian Missionaries, in every country subject to the power of Britain. One of His Majesty's ministers said, in reference to the West India Colonies, that wherever the authority of this country was paramount to that of the Colonial Legislative Assemblies, the public might depend upon it, that religion and its ministers should be protected in those islands. There are persons who object to meetings of this kind, and express doubts of their propriety; but their propriety and utility have been fully established by a circumstance which took place at a public meeting of a society for a kindred purpose. Some time ago a person of high rank accidentally entered a Bible Meeting. *There* first the truths of that Bible impressed his heart; *there* first he became the subject of genuine religion. Now, amidst the allurements of pleasure, and the calls of ambition, and all the temptations incident to worldly eminence, he regards the cause of Christ as entitled to his principal exertions, and nobly stands forward as the advocate of the gospel, regardless of ridicule or opposition. Changes like this are not effected by human power: men are only instruments in

the hand of the Holy Spirit, and God has promised to give the Holy Spirit to them who ask him. Then let us implore a similar blessing on our Meeting to-day."

The Report was then read by the junior Secretary. It gave an account of the present state of the Society's Missions in various parts of the world, which was heard by the Meeting with the attention and interest which these Reports have never failed to excite.

An account of Receipts and Disbursements was next read by the Chairman, in his capacity of Treasurer. The Subscriptions and Donations for the past year were about £12,500, and there was a balance of £1771 in the hands of the Treasurer.

In moving and seconding the various resolutions, which were all carried unanimously, and which will be given in our next Number, several gentlemen gratified, and we trust we may add, also edified, the Meeting, by their highly interesting addresses.

The Rev. Christopher Anderson, of Edinburgh.—The Report contains matter both pleasing and painful, but on the whole I am inclined to think it more encouraging than on most former occasions. The facts detailed in it are highly satisfactory, because they show that the grand object in view has been promoted. Bibles may be sent out, and may arrive at the place of their destination, or they may be translated and printed there; they may also be circulated and read by the heathen natives; but this is not the ultimate point they are designed to reach, that is, the heart: and the Report contains many instances of this object being happily attained. But there is one circumstance not stated in the Report, to which I feel myself called upon to advert;—the interruption which appears to have taken place in the progress of the translations. Interruptions and persecutions are over-ruled to answer important ends in the Christian church. Heresies also must arise in every age; the gospel must meet with opposition. These things are calculated to draw forth peculiar dispositions on the part of the Christian. This our Lord himself foresaw, and provided for, by directing his followers how to act in such circumstances. When I hear a good man praying for himself, for his family, for his friends, for his connexions, for his country,—all this appears natural: but when I hear him, like dying St. phen, praying for his perse-

cutors; then I see Christianity of the highest order, and adorned with peculiar glory. I have experienced high satisfaction in reading the report of Mr. Smith's trial laid before the House of Commons. It exhibits so much mildness and propriety of conduct that great good may confidently be expected to arise from it. It displays so much excellence of truly Christian character as must give great advantage to future Missionaries, and furnish better opportunities of doing good, especially at Demarara. So the interruption to which I have alluded may be over-ruled for good. It has perhaps been permitted, in order that greater exertions may be made on an appeal to Christian generosity. Of about twenty translations of the whole scriptures begun, five are finished, and only four of the translations of the Old Testament are now going on—eleven translations of the Old Testament are standing still, not for want of ability, or of inclination; but wholly for want of funds. Shall we not feel ourselves roused, as the spirits of Nehemiah and other good men were of old at the interruption of the building of the walls of Jerusalem? Such were their exertions, that when the work was resumed, *it was finished in fifty and two days.* And, the sacred historian says, *when all our enemies heard thereof, and all the heathen that were round about us saw these things, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.* Let us follow their example; let us not only do what duty calls us to do, but do it quickly. Great consequences depend on the manner in which the work may be done, and the time spent in doing it. We cannot expect always to have men of equal experience and critical skill with the venerable Carey, whose precarious state of health is a loud call to activity in this matter, that we may have all the benefit of his services while God is pleased to spare his life.

The West Indies exhibit scenes of peculiar interest. Some time ago I received much information and satisfaction from conversing with a member of one of our churches there. That church consists of about three thousand members, who, though poor slaves, have been made free by the truth: and I was particularly pleased to find that they so well understand pecuniary matters as connected with the obligations of religion. They build their own chapels, support their own

poor, nourish their own sick, bury their own dead; and, on more occasions than one, when one of their members has been advertised for sale, to prevent his removal to a distance, they have purchased him, at an expense of ninety, or from that to one hundred and twenty pounds. Surely many of us might learn a lesson from those poor negroes. I am apprehensive that this subject, of property as connected with religion, is yet but little understood. Every religious system that has been promulgated in the world, has laid some claim to the property of its votaries. Hindooism does, and so does Popery. Judaism did, and so does Christianity. The two latter indeed very differently from all other systems: being of divine origin, they make their claims on right principles; but still they differ from each other. Judaism treated its professors like children, fixing the exact proportion it required: Christianity treats its disciples like men, leaving the proportion to their consciences. Judaism was a local institution, designed to keep up some religion in the world, that it might not be wholly over-run with idolatry; yet its demands on property were large. Christianity is a system for universal propagation, and calls for our exertions to diffuse it through the world. The richest and the poorest among us have alike their property divided into two parts: the first designed for themselves, their families, and their dependents; the second for the benefit of others. Just as the corn which grows out of the earth is partly seed for the sower, partly bread for the eater. The second portion of our property may be compared to seed corn, which must be sown in order to any increase. Now, giving property for a religious purpose, appears to some people the strangest of all ways of disposing of it; but not more strange than the act of sowing seed would appear to a savage, ignorant of its design. There is one point, however, in which these two things materially differ. The temper of him who sows seed has no influence on the crop; but the benefit to be derived from giving to a religious cause, depends wholly on the state of mind from which the gift proceeds. He who sows sparingly in this way, in proportion to his ability, shall reap also sparingly; and that, I believe, even in this life. Many a rich Christian sows sparingly, and reaps also sparingly, in the unhappy state of his

mind and feelings. Do not think this too strong. Let us never forget the claims on the second portion of our property, nor the necessity of giving what we give, from right principles. Something will also be thought and said of us after we are dead. How honourable to the memory of Mr. Wesley, who had £40,000 pass through his hands in the course of a year, that he boarded up nothing for himself, but devoted all to the grand cause in which he was engaged. Let us all be animated with the same spirit as one who desired it to be engraved on his tomb, that, of all the property he had possessed in life, the only part that now remained with him was what he had given away.

Mr. Anderson finished, with a heart-stirring address to pious young men, to devote themselves to this great work, and to fill up some of the vacancies that have taken place among the Missionaries and candidates of this society:—an address which came with peculiar force from one who had first entered on the gospel ministry, with the design of employing himself among the heathen in India; and who had been prevented from executing his purpose only by the decided opinion of medical men, that he could not live many months in that climate.

*Alexander Haldaue, Esq.*—Though incompetent to address the Meeting in a manner worthy of the occasion, I feel myself encouraged by the object for which it is held. That is not to celebrate victories of blood, or political conquests, not to glory in the exaltation of a sect or party, but to record and promote the triumphs of Him who commanded his disciples to go into all the world, preaching the gospel to every creature, and assured them of his presence with them to the end of time. In reviewing the state of Christian Missions throughout the world, I am struck with a circumstance which, I believe, is designed to recal the spirit of love that distinguished the apostolic age. The Divine blessing has descended, not exclusively on any one sect or denomination, but generally on all who have gone forth to spread the knowledge of Christ, and him crucified. The Church Missionary Society in Sierra Leone, the Wesleyan Missionary Society in the West Indies, and the London Missionary Society in the Islands of the South Sea, have succeeded in effecting changes more splendid than poetry has described, and which, a few years ago, not the

boldest imagination could have conceived. Nor is this Society behind the rest. To say nothing of its labours in the West Indies, when I turn to the plains of India, and the Asiatic Islands, I behold it waging a difficult and glorious warfare with idolatry, superstition, and cruelty, in their worst forms, and carrying the triumphs of the cross where the prince of darkness has for many ages held his undivided sway. The religious and moral state of India was long disregarded by Britain, and no improvement was to be expected from the characters of Englishmen who visited and resided in that country. (Here Mr. Haldane read a description of them by the late Mr. Burke.) Now, however, a great change has taken place, and a change that must be attributed chiefly to the exertions of this Society. There is still much to agonize the feeling heart; but there is also many a proof of the advance of civilization, and the progress of Christianity. Many a monument of piety has been raised, which would perpetuate the British name, if our dominion there were subverted, and we were expelled from India tomorrow. Relax not your efforts, then, but persevere in the course you have begun, assured that, through the Divine blessing, your labours shall be crowned with increasing success.

*Joseph Butterworth, Esq. M.P.*—The Resolution which I am about to move is of a melancholy kind; but it is good sometimes to go to the house of mourning. While we remember and mourn over those excellent men who have laboured for the cause of God, we should endeavour to imitate their faith and zeal. When I recollect Mr. Ward, and think of his excellent sermons, his Christian spirit, his exemplary deportment; then I feel that it is indeed good to go to the house of mourning. Oh that many may be excited to follow him in his works of faith and labours of love. I was lately much interested in conversing with a gentleman from Persia. There he had met with some of the opponents of Henry Martyn; some of the Mufis who had controverted his arguments for the truth of Christianity, and endeavoured to defend the system of Mahomet. They now acknowledged, "Truth was on his side, but sophistry on ours." One of them said, "If the spirits of good men go to a happy abode in a better world, he is certainly gone there; let us muse on his character in silence." And silence en-

sued for several minutes. This, my informant said, evidently appeared to be not an empty compliment, but the tribute of the heart to departed worth. And among those excellent men who have been called to their eternal home, I cannot forbear mentioning the late Charles Grant; a man to whom India is perhaps more indebted than to any other man of his time. He did good without talking about it; he never suffered his seed corn to grow musty, but was always sowing, by night and by day. He contributed to the great change which has taken place in European character in India. How different is it now from what it was in Burke's time! The efforts of Europeans are now very much directed to improve both the civil and moral condition of the natives. And it is no doubt for this purpose that God has committed to us the dominion over that empire; that we may impart to them the blessings of Christianity which we enjoy. Let us consider our high privileges, and the correspondent duties which devolve upon us. Among departed worthies also, I cannot forbear adverting to Mr. Smith, late Missionary at Demerara. The discussion which has taken place on that business will be much to the advantage of the Missionary cause. After a careful examination of all the evidence on the case, I feel myself bound to declare my firm belief, that Mr. Smith, in all his conduct, was not only completely innocent, but highly meritorious. The total absence of all proof of impropriety in word or action, during a residence of six years, notwithstanding his private papers were so shamefully seized and ransacked, puts this beyond all doubt. The result must be favourable to Missions in general. We are labouring in different spheres according to our different denominations; but holding, as we all do, the essential doctrines of Christianity, we cannot consider our minor differences as injurious; they are rather beneficial; exciting us to stimulate each other to greater activity in the work of the Lord. The Committee of this Society have certainly done their duty in sending out so many Missionaries during the past year; but we find from the Report that they have only one Missionary candidate now remaining. The subscriptions also are stated to have been less than in the year preceding. It is in consequence of this, perhaps, that God has not stirred up the hearts of so many young men to offer themselves

for the service now as heretofore. I hope this will rouse all the friends of the Mission to increased exertions, that they will be larger than they have ever yet been, and that under a fresh outpouring of the Spirit many more labourers will go forth to occupy the places of those who are removed to a better world, and to set up the standard of the gospel where it has not yet been displayed. Mr. Butterworth concluded by expressing the great acknowledgments that were due to many distinguished individuals in places of eminence in India, and particularly to the Marquis Wellesley and the Marquis of Hastings, for their protection and liberal encouragement of Christian Missionaries, and the cause of Christianity.

The Rev. *Robert Winter*, D.D.—The present resolution, as the honourable mover has remarked, arises out of painful circumstances. We cannot contemplate the ravages of death among labourers in the gospel without pain. But such events are some of the means of disciplining the heart, and ultimately advancing the cause. The death of Ministers and Missionaries furnishes a striking lecture on the inefficacy of human power, and the necessity of the Divine blessing to effect any real good. It sends us to a throne of grace, to supplicate the great Head of the Church, to raise up and send forth other labourers. The Report that has been read, states most important facts; facts that completely falsify all that has been alleged of the impossibility of converting the natives of India, and especially of affecting the heart of a Bramin. The conversion of a Bramin is not to be regarded as an insulated fact. He has a circle of influence, and his Christianity resembles leaven, which cannot but diffuse itself.—I have always regarded with veneration and delight, the silent and majestic progress of the Baptist Missionary Society, and the great change which has been produced in India by the labours of their Missionaries, especially of Carey, Marshman, and Ward. A few years ago I attended a Meeting of an Auxiliary Society connected with another Institution, in the town of Penzance. An aged and respectable officer was in the Chair; and when he heard a person, just returned from Bengal, state what was doing by Missionaries from various societies, and all in harmonious concert, he exclaimed, with tears in his eyes, 'Ah! that reminds me of the

days that are past. I was in India fifty years ago. There was little or no Christianity there then. It is certainly true, though it may now appear scarcely credible, that on one occasion, when we wanted to administer an oath, and wished to do it in the manner used in England, not a Bible was to be found for the purpose!' How different are things there now! I conclude with my most ardent desires and prayers, that still greater success may yet attend this Society, and all others engaged in the same grand cause.

The Rev. *Joseph Kinghorn*, of Norwich.—The impression made by the present Report, I think must be very strong. But there is one thing which has struck me as worthy of particular notice;—the evidence it affords of the general correctness of the Serampore translations of the scriptures. We are aware of the attempts made in this country to disparage them; and especially of late by the Abbe Dubois, a Roman Catholic priest, who, after going out to India, and residing there as a Missionary between twenty and thirty years, has returned to Europe, and tells us that he has done nothing, and therefore takes it upon him to tell all other Missionaries, that they can do nothing. In matters of testimony, it is always important to know the character of the witness. Now this gentleman is a Roman Catholic, who is sure, on one point, at least, to agree with an infidel;—not to promote, but to oppose, the circulation of the scriptures. Can he then be considered as entitled to credit respecting the translations circulating in India? We cannot here go into a detailed discussion of alleged inaccuracies in these versions; but let him recollect the circumstances of the boasted version authorized by his own church, the Vulgate Latin. That was often touched and retouched by different learned men in successive ages: and we would ask, why may not other translators have the liberty of doing the same? I have also been delighted with the circumstance of the aged Bramin, who experiencing the power of the gospel, had vigour of mind, and intensity of feeling enough to make a public profession of his God and Saviour. Is not this a lesson to many among us? Is this the case with all aged people here? My young friends, what have you done? Have you made a profession of faith in Christ, and united yourselves with some Christian society? Or, are you not following

Christ at all; or, like Peter, following him afar off? Look at this Bramin, and learn your own duty. Let us all examine ourselves. God accepts not our works, if he accepts not us. Our business here is to promote the kingdom of God. Every thing should tend to this; but nothing can be effected without Divine aid. Pray for the Committee, who direct the proceedings of this Society. The more pure and simple, the more holy and ardent their efforts are, the more successful they will be. We have reason to indulge the most pleasing hopes. The beautiful vision in the Apocalypse seems now to be realizing, of an *angel flying in the midst of heaven*, high enough to be beyond the reach of human opposition, yet low enough to be distinctly visible, and with a large commission, even to *preach the everlasting gospel to every nation, and kindred, and tongue, and people.*

The Rev. Stephen Sutton, Missionary, just returned from Calcutta, after having spent some years among the heathen, felt great pleasure in being privileged to attend this meeting. He gave some accounts of the miserable condition of the benighted idolaters, of the falsehood and absurdity of their shasters, of the tyranny of their Bramins, and of the folly and cruelty of their ceremonies. He also adverted to the changes which are gradually taking place in the diffusion of general knowledge, and the establishment of printing presses among the natives, owing to European influence and instruction; and in the conversion of many of them to the faith of the gospel. The Missionary means now in operation, he said, were very considerable, and justified the expectation, under the Divine blessing, of great good being accomplished.

The Rev. Ira Chase, professor in the Columbian College, North America, would have preferred enjoying the luxury of this Meeting in silence, but could not refuse to express in a few words the approbation and applause with which the efforts of this Society are regarded on the other side of the Atlantic; and recommended that the same spirit which animated its founders, should animate their successors; that sympathizing with the spiritual wants of mankind, and zealous to relieve them, they should pursue the course they had begun, not discouraged by difficulty or by death.

I. E. Gordon, Esq.—I come forward with some reluctance; not from indiffer-

ence or insensibility to the cause, but from an apprehension of being less able to serve it than many others who are here: I cannot, however, refuse the request to bear my testimony on its behalf. I am not of your denomination, but I consider the Baptists as holding nearly, if not quite, the highest place among Missionary Societies. The conduct, the consistency, the perseverance, the various excellencies, displayed by your Missionaries in India, formed some years ago, in Parliament, a ground of appeal in favour of Missions, that was unanswerable and triumphant. The progress of things in that country towards a better condition has been great, and chiefly owing to this Society. The influence of this Society also, reacting from the compacted front of heathenism, on the European population in India, has produced a most beneficial change. Compare the present state of Europeans in India with what it was in Mr. Burke's days, and the revolution will appear to be really extraordinary. I can speak from my own knowledge of thirty-eight gentlemen, high in civil and military stations in the Company's service, at one place, who meet for reading the scriptures and prayer. This must be ascribed to the direct influence of the prayers and examples of Missionaries. This influence, by sending back to this country so many officers and others truly christianized, has more than repaid all the exertions that have been made for the benefit of India. It has promoted Christianity at home. This is the charity that is twice blessed, both in giving and in receiving; and has brought down many blessings on our native land. It is a cause truly honourable, and worthy of all our energies.

The Rev. F. A. Cox, A. M. would have contented himself with merely moving the resolution he proposed, but could not forbear particularly to express the obligations of the society to the Angas family, for their giving the Missionaries a free passage in their vessels, and for their services to the Society on all occasions. One of them is now on the Continent of Europe, seeking out Christians in obscure corners, who never heard of us, and of whom we never heard, and bringing us into delightful intercourse with each other. Mr. Cox briefly alluded to the pre-eminence of Britain, not only in arms and temporal power, in art and science, but in diffusing Christianity

over the earth; and concluded with the wish that our country might not long be so distinguished, but that every country and every island in the world might be as highly favoured with the blessings of the gospel as ourselves.

The Rev. John Birt, of Manchester, on the motion for appointing the next Annual Meeting, said, he felt the inquiry involuntarily arise in his mind, who will then be here? that he could not but recollect the sudden decease

of one of the early friends of the Mission, Mr. Hinton of Oxford, just after the last annual meeting; and that the removal of the fathers was a loud call on their children and successors to occupy their places, with fresh activity in the Missionary cause.

The various speeches were heard with attention and satisfaction. The Chairman briefly acknowledged the vote of thanks, and the meeting closed, as usual, with a song of praise.

*Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to Jun: 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
West Middlesex, Missionary Union, by Mr. Hanson	101	14	5
Western District, Auxiliary Society, by Rev. N. Horsey	82	10	0
Perthshire, Missionary Society, by Rev. Wm. Orme	30	0	0
Little Ailie-street, Auxiliary and Sunday School, by Rev. W. Shenston	22	1	6
Missionary Box, at Mrs. Key's, Wardrobe-place	1	1	0
Ditto, by Mr. E. S. Meyer	0	15	0
Voluntary Contributions from the Children of the Baptist Free School, Fetter-lane, by Mr. Kendrick	8	18	6
Hamburgh and Altona, Mennonite Church, by H. Roosen, Esq.	57	11	6
Hackney Auxiliary Society, by Mr. Wm. Fox	40	0	0
Camberwell, Female Auxiliary Society, by Miss Gutteridge	31	11	0
Haddenham, Chenies, &c. by Rev. Peter Tyler	22	12	2
New Mill, Aston Abbots, &c. by Mr. Amsden	30	1	11
Chesham, by Rev. W. Tomlin	12	3	0
Exeter Female Auxiliary Society, by Mr. Moxey	15	4	7
Liverpool, Auxiliary Society, by W. Rushton, Esq.	150	0	0
Manchester, Subscriptions, &c. by Mr. Leese	46	3	10
Bedfordshire, Baptist Association, by Mr. R. Saunders	6	16	11
Wallingford, Collection and Subscriptions, by Rev. Joseph Tyso	34	3	2
Sheffield and Wineobank, Collection, &c. by Mr. Wheatley	46	0	0
Loughborough, Association and Subscriptions, by Rev. George Capes	20	1	5
Trowbridge, Female and Juvenile Society, by Mr. Wearing	17	19	4
Gloucestershire Auxiliary Society, by Mr. R. Winterbotham	24	16	8
Norwich, St. Mary's, Auxiliary Society, &c. by Mr. Cozens	45	5	4
Sundries, by Mr. Kinghorn	6	0	6
Newcastle, New Court Chapel Auxiliary, by Mr. Fenwick	61	14	7
Church-street, Auxiliary Society, by Mr. Pontifex	34	13	0
Woolwich, Auxiliary Society, by Mr. Gardner	19	1	0
Wotton-under-Edge, Saudries, by Rev. T. Thomas	5	7	10
Essex Auxiliary Society, by Rev. J. Wilkinson	1	14	2
Eagle-street Auxiliary Society, by George Bagater, Esq.	20	0	0
Wantage, Collection and Subscriptions, by Rev. J. Jackson	6	11	2
Blaby, (Leicestershire) Penny Society, by Rev. B. Evans	5	0	0
Tunstall, Baptist Church, by Rev. I. Wilson	2	10	0
Bow, Auxiliary Society, by Rev. Dr. Newman	22	7	6
Prescot-street Ditto, by George Morris, Esq.	50	0	0
Carter-lane, collected by Mrs. Barber, Mrs. Marten, and Miss Burls	20	16	0
Dover, Female Association, by Mrs. Pothebridge	6	10	0
Nottingham, Collection, Subscriptions, &c. by Mr. Bardsley	140	10	8
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Kitson	60	0	0
Edinburgh, Sundries, by Rev. C. Anderson	120	8	0
Hoyston, Subscriptions, &c. by Mr. Pendered	14	1	0
Rochdale, Collection and Subscriptions	23	7	8
Burtou-street, Auxiliary Society, by Mr. Poole	11	8	2
East-lane, Walworth, Female Auxiliary, by Rev. R. Davis	17	11	7

TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
--	-----	---	---

SCHOOLS.

Hackney, Society for a Native School, by Mr. Hobson	25	0	0
---	----	---	---

FEMALE EDUCATION.

Newcastle and Pottery Female School, by Miss Thompson and Miss Wilson	15	0	0
Mrs. Arnold and Friends, <i>Bankside</i>	8	14	0
Birmingham, Boys' Sunday School at Caunon-street, by Rev. I. Birt	28	0	0

(Farther Contributions in our next.)



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 24, 1824, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. C. Anderson of Edinburgh, seconded by Alexander Haldane, Esq. of Hatcham House,

“That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting gratefully acknowledges the continued protection of Divine Providence afforded to the Missionaries of the Society, and rejoices in the pleasing evidence furnished by the Report, that their labours have not been in vain.”

II. On the motion of Joseph Butterworth, Esq. M.P. seconded by the Rev. Robert Winter, D.D.

“That the removal of some valuable Missionaries by death in the course of the last year, and the serious illness of others, calls for deep sympathy on the part of this Meeting; and for earnest and importunate prayer, that others may be raised up to occupy the vacant stations, and to carry the tidings of salvation where they have not hitherto been heard.”

III. On the motion of the Rev. J. Kinghorn, seconded by the Rev. Stephen Sutton,

“That this Meeting, fully sensible that the general co-operation of the friends of the Society is essential to its prosperity and success, presents cordial thanks to those Ministers and other individuals, who have, in different ways, excited themselves on its behalf; and trusts that increased ef-

forts will be made in the year now commencing.”

IV. Moved by the Rev. Professor Chase, from the United States, seconded by J. E. Gordon, Esq.

“That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. W. Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing.

#### GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.

W. H. Angas, London.

George Atkinson, Margate.

George Barclay, Irvine.

Isaiah Birt, Birmingham.

John Birt, Manchester.

Thomas Blundell, Northampton.

Thomas Coles, Bourton.

F. A. Cox, Hackney.

E. Clarke, Truro.

T. C. Edmonds, Cambridge.

Moses Fisher, Liverpool.

William Giles, Chatham.

W. Gray, Chipping Norton.

Thomas Griffin, London.

Robert Hall, Leicester.

J. H. Hinton, Reading.

James Hoby, London.

Reynold Hogg, Kimbolton.

Richard Horsey, Wellington.

William Innes, Edinburgh.

Joseph Ivimey, London.

John Jarman, Nottingham.

Joseph Kinghorn, Norwich.

Thomas Morgan, Birmingham.

William Nichols, Collingham.

George Pritchard, London.

Henry Page, Worcester.

Thomas Roberts, Bristol.

John Saffery, Salisbury.

W. Steadman, D.D. Bradford.

Micah Thomas, Abergavenny.

James Upton, London.

W. Winterbotham, Horsley.

Messrs. G. F. Angas, Newcastle on Tyne.

Gilbert Blight, London.

William Burls, London.

Messrs. John Deakin, Birmingham.  
 James Deakin, Glasgow.  
 Joseph Dent, Milton.  
 Richard Foster, jun. Cambridge.  
 W. B. Gurney, London.  
 Joseph Gutteridge, London.  
 Joseph Hanson, Hammersmith.  
 Thomas King, Birmingham.  
 James Lomax, Nottingham.  
 John Marshall, London.  
 Thomas Potts, Birmingham.  
 Samuel Salter, London.  
 J. B. Wilson, Clapham.

*Central Committee.*

Rev. Thomas Blundell.  
 F. A. Cox.  
 T. C. Edmonds.  
 William Giles.  
 William Gray.  
 Thomas Griffin.  
 J. H. Hinton.  
 James Hoby.  
 Joseph Ivimey.  
 Joseph Kinghorn.  
 George Pritchard.  
 John Saffery.  
 James Upton.  
 W. Winterbotham.

Messrs. Gilbert Blight.  
 William Burls.  
 W. B. Gurney.  
 Joseph Gutteridge.  
 Joseph Hanson.  
 John Marshall.  
 Samuel Salter.

*Corresponding Committee.*

Rev. J. Acworth, Leeds.  
 O. Clarke, Truro.  
 E. Daniel, Luton.  
 B. H. Draper, Southampton.  
 R. Edminson, Bratton.  
 C. Evans, Anglesea.  
 John Geard, Hitchin.  
 S. Green, Bluntisham.  
 W. Groser, Maidstone.  
 W. Hawkins, Weymouth.  
 J. Hemming, Kimbolton.  
 Mr. C. Hill, Scarborough.  
 Rev. T. Horton, Devonport.  
 J. Kershaw, Abingdon.  
 S. Kilpin, Exeter.  
 C. Larom, Sheffield.  
 John Mack, Clipston.  
 T. Middleditch, Biggleswade.  
 C. T. Mileham, Portsea.  
 James Millard, Lymington.  
 W. H. Murch, Frome.  
 J. Payne, Ipswich.  
 R. Pengilly, Newcastle.  
 Richard Pryce, Coate.  
 H. Russell, Broughton.  
 J. Singleton, Tiverton.  
 Mr. T. Thompson, Newcastle under Linc.  
 Rev. T. Thonger, Hull.  
 T. Tilly, Portsea.

Rev. W. Tomlin, Chesham.  
 T. Waters, Pershore.  
 J. Wilkinson, Saffron Walden."

V. On the motion of the Rev. F. A. Cox of Hackney, seconded by W. B. Gurney, Esq.

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion."

VI. On the motion of the Rev. John Birt of Manchester, seconded by the Rev. Reynold Hogg of Kimbolton,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 23, 1825."

VII. On the motion of Joseph Gutteridge, Esq. seconded by the Rev. William Newman, D.D.

"That the respectful acknowledgments of this Meeting are due, and are hereby presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the Chair this day."

**AUXILIARY SOCIETIES.**

THE Annual Meeting of the Missionary Union for *West Middlesex and its Vicinity*, was held at Brentford, on Wednesday, May 26. A sermon was preached in the morning at the Chapel near the Market-place, by the Rev. F. A. Cox, A. M. of Hackney, from Col. i. 13. *Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son*; and the business of the Society was transacted in the evening at the Wesleyan Chapel, kindly lent for the occasion, when a Report of proceedings for the last year was read, and the following Ministers and Gentlemen addressed the Meeting: Rev. Messrs. Cox of Hackney, Uppadine of Hammersmith, Lewis of Highgate, Coleman of Colnbrook, Pipe (Wesleyan) of Brentford, and Dyer of Battersea; Messrs. Keen, Brown, Ross, Gundry, Wood, and Hanson. The day was a very pleasant one, and we trust that useful impressions were made on the minds of many who were present. The whole amount received by the Union, during the year, was £111 9s. 11d.

The Anniversary of the *Frome* Auxiliary Society was held at the Meeting-house in Badoex-lane, on Wednesday, June 9, Robert Haynes, Esq. of Westbury in the Chair. The usual Reso-

lutions were proposed and seconded by the Rev. T. S. Crisp of Bristol, and James Evill, Esq. of Beckington; Rev. W. Winterbotham of Nailsworth, and Mr. Anstie of Trowbridge; Rev. Dr. Ryland and Rev. John Dyer, Secretaries to the Parent Society; Rev. John Saffery of Salisbury, and Rev. — Davies of Bath; Rev. J. Squance, Wesleyan Missionary from Ceylon, and Rev. Mr. Gough of Westbury Leigh; John Sheppard, Esq. and Rev. W. H. Murch, both of Frome. The Annual Sermon had been previously delivered in Mr. Murch's Chapel by Rev. Mr. Davies from Bath. The attendance was numerous and respectable, and the proceedings of the evening appeared to excite much interest.

On Wednesday, July 7, the Fourth Annual Meeting of the *Essex Auxiliary Society*, was held at Waltham Abbey. The morning service commenced at half-past ten, when the Rev. W. Wilks of Braintree began in prayer; the Rev. F. A. Cox of Hackney preached from Luke x. 29. *But he, willing to justify himself, said unto Jesus, And who is my neighbour?* and the Rev. J. Pilkington of Rayleigh concluded.

Met again in the afternoon at half-past two. The Rev. J. King of Halstead began in prayer. The Report was read by the Secretary, and the various Resolutions were moved and seconded by Messrs. Wilks, King, Keen, Bain, Pilkington, Rabbeth, Dyer (Secretary to the Parent Society), Wilkinson, and Carter.

N.B. Though our limits will not allow us to insert all the Resolutions passed at this Meeting, a copy of which has been kindly handed us by the Secretary, we must not omit the following.

"That this Meeting, strongly convinced of the advantages arising from united efforts, in furthering the design of Missionary Societies, does most earnestly recommend and invite the zealous co-operation of Christian churches in the good work which is more particularly the object of this Auxiliary."

Thanks were then voted to the Treasurer, the Secretary, and the Rev. F. A. Cox, who had been unanimously called to preside on the occasion.

In the evening at six, the Rev. J. Bain of Potter-street, commenced the service by prayer; the Rev. J. Dyer, Secretary to the Parent Society, preached, and the Rev. J. Wilkinson of Saffron Walden concluded.

The following morning at seven, the Rev. J. Pilkington preached 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;* and the various services connected with this Annual Meeting, which, though not numerously attended, owing to a variety of circumstances, were yet unusually interesting and pleasant, were closed.

The Committee have great pleasure in acknowledging the kindness of "The New England Society," incorporated for the purposes of affording religious instruction to the negroes so long ago as the reign of Charles II., by whom a donation of £100 sterling has lately been made in aid of the efforts of this Society in Jamaica, which sum has been equally divided between the stations at Montego Bay and Anotta Bay. The Committee are the more gratified with this act of liberality, because, as several of the leading Gentlemen in the "New England Society" are well acquainted with, and deeply interested in, the island of Jamaica, it forms a decisive proof of the favorable light in which those respectable and intelligent individuals look upon efforts to communicate spiritual instruction to the negro population.

## Foreign Intelligence.

### SERAMPORE.

The following letter from Dr. Carey to Dr. Ryland, containing an account of his late affliction, and merciful recovery, with other intelligence of a more general nature, will be read with great interest.

Serampore, Dec. 22, 1823.

My Dear Brother Ryland,

I once more address you from the land of the living, a mercy, which about two months ago, I had no expectation of, nor did any one else expect it. On the 8th of October I went to Calcutta to preach, and returned with a friend about midnight. When I got out of the boat close to our own premises, my foot slipped, and I fell; my friend also fell in the same place. I, however, perceived that I could not rise, nor even make the smallest effort to rise. The boatmen carried me into the house, and laid me on a couch, and my friend, who was a medical man, examined my hurt. The Danish sur-

geon was called in the mean time, and it was feared that the hip joint had received a violent contusion, if it was not luxated. This, however, proved not to be the case.

The day after the hurt, and the two next days, 110 leeches were applied to the thigh, and, except excruciating agony, all appeared favorable. I had no fever, or other bad symptom, till about the tenth day, when I was seized with a fever which was highly alarming. The pulse 120 in a minute for several days, attended with a violent cough and expectoration. Lord Amherst very kindly sent his own surgeon, Dr. Abel, to report my state of health to him. During this, unexpectedly, and unperceived by all, an abscess was formed, I believe on the liver, and the subsequent discharge of pus, which was very copious, continued for at least a month, with such violence, as often to threaten me with suffocation. From all these afflictions I am, through mercy, restored; I am still very weak, and the injured limb is very painful. I am unable to walk two steps without crutches: yet, my strength is sensibly increasing, and Dr. Mellis, who attended me during the illness, says he has no doubt of my perfect recovery.

During my confinement in October, such a quantity of water came down from the Western Hills, that it laid the whole country, for about 100 miles in length, and the same in breadth, under water. The Ganges was filled by the flood, so as to spread far on every side. Serampore was under water. We had three feet water in our garden for seven or eight days. Almost all the houses of the natives in all that vast extent of country fell. Their cattle were swept away, and the people—men, women, and children. Some gained elevated spots, where the water still rose so high as to threaten them with death. Others climbed trees, and some floated on the roofs of their ruined houses. One of the Church Missionaries, Mr. Jetter, who had accompanied Mr. Thomason and some other gentlemen to Burdwan, to examine the schools there, called on me on his return, and gave me a most distressing account of the fall of houses, the loss of property, and the violent rushing of water, so that none, not even the best swimmers, durst leave the places where they were. He fasted for three days.

This inundation was very destructive to the Mission-house, or rather premises. A slip of the earth took place on the bank of the river, near my

house, and gradually approached it, till only about ten feet were left, and that cracked. At last two fissures appeared in the foundation and wall of the house itself. This was a signal for me to remove, and a house built for a professor in the College being empty, I removed to it, and, through mercy, am now comfortably settled there. During this illness, I received the constant news of the concern of all our religious friends for me. Our younger brethren visited me, as did some of the Independent and Church brethren, and many who make no profession of religion at all.

I have nearly filled my letter with this account, but I must give a little account of the state of my mind, when I could think, and that was generally when excited by an access of fever; at other times I could scarcely speak or think. I concluded, one or two days, that my death was near; I had no joys, nor any fear of death, or reluctance to die: but never was I so sensibly convinced of the value of an atoning Saviour as then. I could only say, "Hangs my helpless soul on thee," and adopt the language of Psal. li. 1, 2, which I desired might be the text for my funeral sermon. A life of faith in Christ, the Lamb of God, who taketh away the sin of the world, appeared more than ordinarily important to my mind, and I expressed these feelings to those about me with freedom and pleasure.

Now, through the gracious providence of God, I am again restored to my work, and daily do a little, as my strength will admit. The printing of the Translations is now going forward, almost as usual: but I have not yet been able to attend to my duties in College, and only one day to those of translator of the Laws and Regulations of the Governor-General in Council: an office to which I was this year appointed.

The affairs of the Mission are more extended, and, I trust, in as prosperous a state as at any former time. There are now many of other denominations employed in missions, and I rejoice to say, that we are all workers together therein. There is no ill-will towards each other: but on every hand a spirit of love and mutual co-operation prevails. The various reports published, will give you a tolerably correct idea of the progress of the gospel. Female Schools have been set up, and much encouraged. I think we have 16, containing 220 children, at Serampore and its neighbourhood, all regularly visited by our young

ladies, viz. brother Ward's two daughters, brother Marshman's daughter, Felix's widow and eldest daughter, and another young lady, a member of the church. The native churches were never in a better state, and the face of the Mission is in every respect encouraging. I have much happiness in my domestic circumstances and relations, and am surrounded with goodness. I received yours from Liverpool a few days ago. My heart cordially unites with yours. Give my love to all who know me.

Very affectionately yours, W. CAREY.

### DIGAH.

THE following extracts are made from the last communications received from our late valuable Missionary, Mr. Rowe. They would have been inserted earlier, but for the press of other matter.

April 17, 1823.

"IN some cases I think I have seen some happy effects of a moral nature produced by the gospel; but this is not conversion to God. The native brethren have again visited some places to the north of the Ganges. The place we appropriate to the accommodation of inquirers, much resembles a Missionary Inn. Travellers are frequently turning in to rest themselves, which affords a favourable opportunity of directing the attention of many strangers, from all parts of the country, to the word of life. Among our recent inquirers there was a young Hindoo, who came from Chuprah, (which is situated about twenty miles above us,) and of his own accord offered to embrace Christianity. On questioning him respecting his motives for wishing to become a Christian, he frankly acknowledged that he was influenced by the hope of being maintained. We endeavoured to explain to him what was necessary to a man's becoming a real Christian, and assured him we had no worldly substance to bestow upon him. After hearing this explanation he resolved to return home. Three pretty well informed men, one of whom was a bramhun, from Nepaul, have lately spent about a week with us in hearing and searching the Scriptures. They ate and drank with our native brethren without the least hesitation, and professed a cordial approbation of what they had heard and read. The bramhun had been here before: I think he called about three years ago. When they felt they took an Hindoost'hane New

Testament, and some tracts with them. The Zemindar of a neighbouring village professes to love Christ, and to worship him, but refuses to renounce his caste. He has visited us several times, and the brethren have visited him in return. We have now an inquirer, a bramhun, who has spent the greater part of his life in visiting the most renowned places of Hindoo worship. He is reading the Hindoost'hane Testament in the Persian character. Of the folly of all he has been doing he says he is fully convinced, and is certain that he will never derive any benefit from such means. May the Spirit of God lead him in the right way!

Our native brother Roopdas is very poorly. Fevers and the cholera morbus are very prevalent around us. Many are daily swept away by these fatal diseases, but through mercy we are all hitherto spared. I have frequent applications for medicines from the poor natives, and I often regret that I possess so little knowledge of the healing art."

July 7, 1823.

"OUR native brethren have been ailing, in consequence of the severity of the weather, and have not therefore been able to itinerate so much as they usually do. Roopdas has been apparently on the point of death. But notwithstanding these indispositions, in addition to their ordinary engagements at home, they have visited a considerable number of villages around; and Roopdas has spent about a week in visiting a number of villages to the north of the Ganges. I could fill sheets with the conversations we have with the natives from day to day, but there is such a sameness in them that they would afford you no particular interest. I will, however, mention a few incidents. As brother Hureedas was one day itinerating along the banks of the Ganges, he met with a Fakeer of a very haughty deportment. He was engaged in worshipping Gunga, and was surrounded by about twenty-five persons, who were witnessing his devotions. Hureedas took his station among them, and opening his Hindoost'hane Testament, read and made his remarks on the VIIIth Chap. of the 1st of Corinthians. The Fakeer exclaimed, 'You despise our gods.' 'Yes, I do,' said Hureedas. 'Then,' said the Fakeer, in reply, 'I will not hear what you have to say.' Referring him to the ten commandments, and particularly to that which forbids the worship of images, Hureedas said, 'If you will not hear me, will you not

obey these commands of God?' to this the Fakcer replied, 'I will not, I obey the laws of no one whom I cannot see.' Some of the spectators here interfered and said to the Fakcer, 'Your words are nothing, but this man's words are true.' The Fakcer then became exceedingly angry, but after some farther conversation said, 'Well, I will call and see your Padree Sahib.' On another occasion, when on his way to a village a few miles off, he met with a native merchant and some others on the road. The merchant observing a book under his arm, said, 'What book have you there?' Hureedas replied, 'The Word of God.' He then opened it and read a portion from one of the Gospels. The merchant said, 'I have one of these books at my house.' Hureedas asked him from whence he had obtained it, to which he replied, 'A Sahib gave it to me;' and added, 'I have read it—it contains good instructions, but there are some things which I do not understand, and I wish you to explain them to me.' This led to a long conversation. At parting, the merchant invited Hureedas to visit him at his house. At another time, he collected about fifty persons in front of a shop, in a populous village, to whom he read and made some remarks on the IXth of Matthew. A man present was much struck with the account of Christ's raising the ruler's daughter from the dead, and asked a number of questions respecting the person who performed this miracle. Hureedas told him that the person who spoke the things and performed the miracles recorded in this chapter, was Jesus the Son of God. A Mussulman opposed him by asserting that he was only a Prophet, and not the Son of God. All the Hindoos present, united in opposing the Mussulman, and expressed their belief that Jesus was more than a prophet: he had performed the works of God, and must therefore be his Son. On taking leave, some of them said, 'What is written in this book is true, and we like to hear it, but we cannot give up our caste to embrace it.' Several invited him to come and see them again, and a man belonging to another village, invited him to come to his village also.

Roopdas was much gratified by the reception he met with at several places on the other side the Ganger. At one place he was kindly received by a number of persons assembled, according to the custom of this country, to partake of a feast occasioned by the death of one of their friends. At another village he took up his abode with

a shopkeeper. Here, after conversing with a number of the villagers, he had worship with the family in the evening, and again the next morning before his departure. A Zemindar solicited that we would set up a school in his village, and said he would let us have a place free of rent. We have had several applications of this nature from over the river, but have no funds to enable us to comply with them. When engaged in conversation with some in a market, a Zemindar asked Roopdas if the book he had was like those which had been distributed at Hajeepore fair. He replied, 'The same.' The Zemindar said, 'They are very good books, but they are not according to our customs.'

THE following particulars respecting the closing scene of brother Rowe's life are extracted from a letter, addressed by his mourning widow to her friends at Serampore.

"During the last fortnight of his illness he often adverted to the period of his decease, which he ever insisted on would shortly take place; and frequently when going to take medicine, would say 'I will take it, but it can do me no real good.' He expressed to me the fear lest I should sink under the approaching event, and to save me all the distress and perplexity in his power, he would engage in his temporal affairs, setting things to rights as much as possible, and at the same time, giving me what counsel he was able, or thought necessary: but my ear being pained and my heart deeply harrowed, I could scarce give it place in my mind; and I now fear I have lost the recollection of many important things.

"It was very grievous to me to hear him utter desponding thoughts of his interest in the Saviour, and a total loss of that blessed hope which had not only sustained him through life, but had enabled him to extend consolation to others. He deeply lamented his being so unprofitable a servant of the living God, and thought there were ways in which he might have served the cause of Christ, more than he had done. Such continued to be his feelings, until last Friday morning, when after a fainting fit, he recovered his former state of mind. I had presence of mind and fortitude given me to improve the moment, and commenced asking him such questions relative to the state of his soul, as occurred to me, most of which have quite escaped my recollection, but his pleasing answers hung on my ear and

dilate my heart with the sweetest feeling of Christian sympathy. 'My dear, I hope the cloud has passed from your mind?' 'O! I have no cloud—my soul rejoices in the glory that shall shortly be revealed to me in Christ Jesus.' 'Can you now say he is precious?' (for when I some days before asked that question he said 'he could say so with his lips, and once thought he could with his heart') 'Oh yes! I am happy in God—my heart glows with the foretaste of the love of Christ and the bliss that awaits me—I am full of bliss.' 'Can you commit us, your wife and children, to the care of God?' 'O! if I had a thousand souls, I could rest them all on Christ.' 'Do you feel any terror now at the prospect of death?' 'I am not afraid to die—Satan is a vanquished enemy, he can do me no more harm: I long to be with Fuller, and Pearce, and Trowt, to drink the new wine with them in heaven.'—Here, seeing us all in tears, he shed a tear, and evidenced a great struggle at heart between natural affection and the state he was in. My mind being relieved, and my heart delighted, as to his state, I left him quiet."—After this, his mind wandered, and he was, for the most part delirious.

#### ◆ ◆ ◆ KINGSTON.

MR. COULTART arrived at Kingston, after an agreeable passage, on the 6th of April, and found our Missionary brethren and their families all well; but within three weeks afterwards had to mourn the very unexpected death of our friend Mr. Knibb, who was taken ill on the 22d, and died on Sabbath evening the 25th. Of this affecting event, Mr. Coultart gives the following impressive account.

ON the Wednesday prior to his death, he came up from Port Royal, where he had remained about eight days for the benefit of the air: he breakfasted with us, and seemed in good spirits and tolerable health. On the same evening he complained of the water disagreeing with him, and had a restless night. Thursday morning I went to see him, and found him much weakened by the pain of the preceding night. The usual apothecary had been with him, and returned while I was there; he pronounced his complaint the colic, a very common and dangerous disease in this country. It was the

third attack he has had within the space of twelve months. All medicine proved ineffectual. I did not see him again until the Sunday evening, being exceedingly busy; but I kept a messenger going pretty often, who brought favourable reports at times, saying the pain had subsided, only his nights had been sleepless. Mr. Tinson called on the Lord's-day evening, on his way home from Mr. Knibb's house, and desired me to step up, as he perceived a great change, and the physician for whom I sent, desired the counsel and aid of another. One of the oldest and most scientific practitioners on the island was called. I was there—he examined his pulse, or rather the place, for the pulse was gone—his legs were cold to the knees—his hands and arms clammy and cold—his features lengthened and sharp—his eyes sunk and indicating intense anxiety; yet he spoke to me with great clearness and strength—told me his mind was fixed on Jesus—he was confident of safety: yet it was not a joyous but a solemn period—Oh, it *was* a solemn period!—he saw his widow and fatherless babe; he had previously taken his leave of them—there was now no cordial embrace, no kind adieu, as might have been expected at a parting like this. The first feelings of eternity had come upon him, and all his wishes and his prayers were fixed on his own immortal soul. The hiccups came on, an unerring symptom of death. The palsied hand and slightly contracted fingers, shewed so obviously and impressively the close of the struggle with the last enemy, that I think I can never forget it. The scene has made a horrible impression on my senses; I seem to burn with revenge against the insatiable monster, who appears to me now stalking round the scene of his conquest, with a grin of triumph on his fleshless face. We shall long feel deeply the loss of so faithful and indefatigable a Christian. May Almighty God sanctify this mysterious dispensation, and direct you to find another to fill the vacancy existing!

Mr. Phillips left Kingston for Annotta Bay, about the time of Mr. Coultart's arrival. He could not immediately obtain a license, as no precedent could be found for granting one in the annals of the parish, but several of the magistrates, and other respectable inhabitants, had received him with very great kindness, and there seems no reason to apprehend any final impediment in the way of his settling there.

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

FOR THE MISSION.		£	s.	d.
Colchester, Auxiliary Society, by Mr. Hardy .....		16	9	6
Bessel's Green, Penny Subscription and Missionary Box .....		3	2	0
Martham, Baptist Church, by Rev. George Gibbs .....		1	0	0
Boston, Friends, by Miss Wright .....		2	18	6
Suffolk, Sundries, by Rev. James Payne .....		2	13	6
Dorman's Land, Collection by Rev. Mr. Chapman .....		10	0	0
Collected by Mrs. Elvey .....		10	10	0
A Lady's Missionary Box .....		2	1	0
Hertford and Ware, by Miss James and Miss Medcalf .....		2	11	7
Irthlingborough, Missionary Prayer Meeting, by Rev. T. Allen		6	7	6½
Amersham, Auxiliary Society and Subscriptions, by Rev. Mr. May		12	4	6
Isleham, Missionary Prayer Meeting, by Rev. J. Reynolds .....		5	16	0
Isle of Ely, Half-year's Collection, Associated Ministers (one				
Moiety) .....		3	5	0
East-lane, Walworth, Female Missionary Society, (one Moiety)				
by Rev. R. Davis .....		17	11	7½
Part of a Collection at Rev. James Upton's, Church-street .....		5	0	0
Baptist Church, Parliament-court, Artillery-street, Bishopgate,				
by Mr. Stennett .....		6	2	6
Chatham, Auxiliary Society, by Mr. Brindley .....		17	2	6
Westerham, Female Association, by Mr. Wearing .....		4	0	0
Bridgnorth, collected by Miss M'Michael .....		7	10	0
Norwich, St. Clement's, Weekly Subscriptions .....		7	0	0
Collection at Great Queen-street, 23d June	£100	13	2	
Surry Chapel .....	84	14	2	
Eagle-street .....	5	0	3	
Annual Meeting .....	84	13	5	
Received since .....	46	0	0	
		321	1	0
Legacy of Mr. Robert Harris, late of Trowbridge .....	£200			
Duty .....	20	150	0	0
Benjamin Shaw, Esq. ....	Donation	25	0	0
Thomas Wontner, Jun. Esq. Islington, by the Secretary, Ditto .....		10	10	2
Mr. Thomas Thompson, Newcastle-under-Line .....		10	0	0
William Manfield, Esq. <i>Denmark Hill</i> .....		10	0	0
F. M. S. by Mr. Burls .....		5	0	0
J. H. L. T. and Mrs. L. T. ....		4	0	0
A Friend, by Rev. Thomas Griffin .....		2	0	0
Rev. Dr. Steinkopff .....		2	0	0
A Lady, by Rev. Stephen Sutton .....		0	10	0

#### TRANSLATIONS.

Legacy of Mrs. Ann Calwell, late of Bath, by Wm. Friend, Esq.				
and A. Maxwell, Esq. Executors .....	1000	0	0	

#### FEMALE EDUCATION.

Ladies at Maze Pond, for a School in Calcutta, by Mrs. Gould-				
smith .....	15	0	0	
Robert Davies, Esq. <i>Wulthamstow</i> , for Serampore Schools .....	40	0	0	
Stone, <i>Staffordshire</i> , collected by Miss Sharp .....	2	0	0	

#### TO CORRESPONDENTS.

The Thanks of the Committee are presented to some female "Friends to Missions" at Frome, for a Quantity of Pincushions, Needle-books, &c. as Rewards for the Female Schools; also to Mr. Moody, *Bristol*, Rev. George Atkinson, *Margate*, and other Friends, for sundry Parcels of Magazines, &c.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### BIRMINGHAM.

THE first Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held at Bond-street Meeting-house, on Tuesday, July 20th. After prayer had been offered by the Rev. Messrs. Franklin of Coventry, and Hammond of Handsworth, Owen Johnson, Esq. the Treasurer was called to the Chair. The Report was read by the Rev. Thomas Morgan, one of the Secretaries, and the various resolutions were proposed and seconded by the Rev. Jenkin Thomas and Professor Chase, from North America; Rev. J. A. James and Rev. W. Thorp of Bristol; Rev. F. A. Cox and Rev. C. Hardcastle; Rev. John Dyer and Rev. John Poole; Rev. Barnabas Beddow and Mr. David Smith.

Sermons were preached, in connexion with this Anniversary, in Birmingham and its neighbourhood, by the Rev. W. Thorp of Bristol, F. A. Cox of Hackney, Jenkin Thomas of Cheltenham, John Dyer, Secretary to the Parent Society, and Thomas Morgan. The spacious chapel in Carr's-lane was kindly lent by Mr. James and his friends on Tuesday evening, when Mr. Thorp preached, as it was foreseen that the meeting-house in Bond-street would prove far too small to contain the audience. The meetings were characterized throughout by a delightful spirit of harmony and cheerful devotion; and have left a pleasing impression, which, it is thought, will not soon subside. The collections were liberal, and we understand, that the whole amount contributed within the sphere of this Auxiliary, since its formation in September last, has somewhat exceeded £1000.

#### CORNWALL.

In this county we have again been

permitted to enjoy the spiritual repast afforded by our annual Missionary meetings. Messrs. Hoby of London, and Nicholson of Plymouth, at the request of the Parent Society, kindly favoured us with their attendance, and by their zealous and efficient labours greatly contributed to the delight and profit of every audience they addressed. Public Meetings of the Associations composing this Auxiliary, were held at Truro, July 27th; at Falmouth, 28th; at Helston, 30th; at Penzance, August 2d; and at Redruth on the 4th. A meeting was also held at St. Just, near Cape Cornwall, August 3d, at which a new society was formed, as a Branch of the Association at Penzance. Besides these public meetings, several sermons were preached for the benefit of the Mission:—eight by Mr. Hoby at Truro, Grampound, St. Day, Helston, Redruth, and Chacewater;—five by Mr. Nicholson at Falmouth, Flushing, Penryn (Independent Chapel,) and Land's-end;—three by Mr. Burchell (supplying at Falmouth,) at Penzance and Marazion;—and three by Mr. Clarke of Truro, at Helston and Portleven.—The fourth Anniversary of the County Auxiliary was held at Redruth, in connexion with the annual meeting of the Branch Association in that town, Thomas Rogers, Esq. of Helston, in the Chair. The business of the Redruth Society having been concluded, the Secretary read the Report; from which it appeared that this year's receipts were likely to exceed those of the former. The resolutions were moved and seconded by Messrs. Burchell and Morcom; Akerman (Methodist minister) and Nicholson; Hoby and Spasshatt; Clarke and Cock.

The attendance on all these services was highly encouraging—in many instances the congregations were crowded. The public meetings were both lively and serious, and the best feelings were throughout well sustained. The Divine presence was evidently enjoyed, and every one appeared to derive fresh zeal and courage in the work of the Lord. May we never be weary in well doing; and if spared to another Anniversary, may it then be

manifest that all have been excited to greater activity and benevolence in favour of the heathen world!

E. C.

---

NOTICE.

WE have been requested to state, that the Annual Meeting of the Auxiliary Baptist Missionary Society for Oxfordshire and its vicinity, will be held at Chipping Norton, on Thursday, the 7th of October. Mr. Morgan of Birmingham is expected to preach one of the sermons.

---

Foreign Intelligence.

---

SERAMPORE.

---

*Annual Examination of the College.*

ON Monday, the 5th of January, the students of Serampore College were examined in the great Hall, in the presence of his Excellency the Honourable Colonel Kresting, and the other gentlemen of the Danish Government. A number of ladies and gentlemen from Barrackpore and Calcutta were also present, as well as Native Pundits and others.

The examination was conducted by Dr. Carey, the President, and commenced with the Sungskrita Grammar classes. Among these there were twenty students, who had made degrees of progress very highly satisfactory. Of this number sixteen are the children of native Christians, and the remainder are respectable Brahmun youths resident in Serampore. The Geographical class was next examined, consisting of sixteen students. They repeated about thirty pages of the Bengalee Introduction to the Newtonian system of Astronomy, and occasionally explained the definitions and propositions. After this, they were exercised upon the map of Asia, and manifested a ready acquaintance with its countries, rivers, principal cities, &c. Several of them also showed their mapping books, which exhibited very considerable neatness and accuracy of drawing. The six students of Hindoo Astronomy were then examined on the same subjects as the others, having this year added the Newtonian system to their own.

Nine students of English were next examined in the New Testament and the English Grammar. The eldest of

the Christian students, who has studied Sungskrita for several years, translated a passage of the Prophecies of Isaiah, selected at the moment from the Sungskrita version, into both Bengalee and English, in a manner exceedingly gratifying. He also translated with great facility from English into Bengalee.

When his Excellency had bestowed the various rewards upon the students, Dr. Carey addressed them in Bengalee, and concluded the interesting employment of the morning by an appropriate prayer in the same language.

---

*Theological Lectures.*

IN December, Dr. Carey commenced a course of Theological Lectures in the Bengalee language, for the benefit of the Christian students in the College, and the Native Brethren residing in Serampore. He has already discussed the evidences of Natural Religion for the existence and unity of God, and also the greater number of the Divine Attributes. They have been listened to with the deepest interest and attention, and, being delivered on the Saturday evening, form a most appropriate introduction to the enjoyments and labours of the Sabbath. We are sorry to add, that a severe cough has compelled the Doctor to suspend them for a short time.

---

CALCUTTA.

---

*Religious Anniversaries.*

ALTHOUGH it is impossible to remember the Christian festivals of Great Britain, without some wish to partake of their enjoyments, yet we have much reason to be thankful, that, even in this distant land, we are not wholly denied similar pleasures. It is true, our assemblies are comparatively small, but there are a multitude of circumstances conspiring to magnify their interest: and we have no doubt that many in the crowded congregations of London last summer, would joyfully have exchanged their seats for a corner amongst us in Calcutta.

On Friday evening, January 2, 1824, the second Anniversary of the *Calcutta Bible Association* was held at the Town Hall. On the motion of the Venerable Archdeacon Corrie, seconded by the Rev. Mr. Statham, J. P. Larkins, Esq. was called to the Chair. The Rev. J. Statham, one of the Secre-

aries, read the Report, from which it appeared that the Committee had collected, during the past year, principally from the less opulent part of the Christian population of Calcutta, the sum of Sicca Rupees 5665, and that they had distributed no less than 5848 Bibles, Testaments, and single portions of the Holy Scriptures, in various languages. The various motions were made and seconded by the Venerable Archdeacon Corrie, the Rev. Dr. Marshman, the Rev. James Brown, (of the church of Scotland,) the Rev. E. Carey, the Chairman, the Rev. J. Mack, the Rev. J. Hill, the Rev. M. Hill, the Rev. G. W. Crawford, the Rev. J. B. Warden, G. Money, Esq. and the Rev. J. Wilson. The vote of thanks to the President, Officers, and Members of the Committee, was acknowledged by the Rev. J. Statham. The meeting proved exceedingly gratifying to all present, amounting, we believe, to nearly three hundred persons.

On Monday, January 5, and the two following days, was held the *Bengal Annual Association of Missionaries and Ministers* of various denominations, the public services of which were as follows: At Lall-Bazar Chapel, on Monday evening, a sermon was preached by the Rev. M. Hill, from Matt. vi. 10, and the devotional services conducted by the Rev. Messrs. J. Hill and D. Schmid.

On Tuesday, two services were conducted in the Bengalee language, one in the morning, at the Bhowanepore Native Chapel, when Mr. C. C. Aratoon prayed, Mr. Ray read the scriptures, and Bagchee, (a converted Brahmun,) and Rev. E. Carey, preached. The other service in the afternoon at Bow-Bazar Native Chapel, where the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached, and the brethren C. C. Aratoon and Bagchee engaged in prayer. The native congregations at both places were numerous and attentive.

On Wednesday morning, a conference for the discussion of Missionary subjects was held at Mr. Lindeman's house, Dhurrumtollah; and in the evening, a public service in English at Union Chapel, when the Rev. J. Statham prayed, and Dr. Marshman preached from Ezekiel xxxvi. 37. Thus terminated this interesting Association for the present year, the services of which, we doubt not, will be recollected with pleasure by all who attended them.

On Thursday evening, Jan. 8th, the Anniversary of the *Serampore and Calcutta Baptist Missionary Society* was held in Lall-Bazar Chapel. The Rev. James Hill preached an excellent sermon from James v. 20, for the benefit of the Society, after which the Report was read by the Rev. J. Mack, the Secretary. It will be published in a few days, and we shall then lay the substance of it before our readers. Several resolutions were briefly proposed by the Rev. Dr. Marshman, which were unanimously adopted. At the close of the service a liberal collection was made.

On Wednesday evening, January 28th, the Anniversary of the *Bengal Auxiliary Missionary Society* was held in Union Chapel. The Rev. S. Trawin was called to the chair; the Report was read by the Rev. James Hill, and the several motions made and seconded by the Rev. W. Yates, the Rev. M. Hill, the Rev. J. Statham, the Rev. J. Lawson, Mr. Edmonds, Mr. Thomas, and the Rev. J. B. Warden. We hope, hereafter, to have an opportunity of noticing the Report of the Society.

Intimately connected with these Anniversaries were several School Examinations at the close of the year. On Friday, December 12, 1823, at the Old Church Rooms, there was an Examination of the *Native Female Schools* under the superintendence of Mrs. Wilson, which was honoured by the presence of Lady Amherst: and on the following Friday, at the school at Gowree Ber, near Calcutta, the schools superintended by Mrs. Colman were examined.

On Tuesday, the 23d December, the children educated by the *Bencroft Institution* were examined by Dr. Marshman, the Secretary, in the presence of a numerous and highly respectable company. After the boys had been examined in reading, writing, arithmetic, grammar, and geography, some of the eldest of them recited various pieces which they had committed to memory; and read a chapter in Beugalee in a manner highly pleasing. A number of them then gave an account of the books they had, in the course of the year, taken for perusal out of the small Juvenile Library provided for the use of the school. Pleased with the improvement made by these youths, and the prospect it presented of their future usefulness in life, the

company then proceeded to the Girl's School Room. Here the table was covered with specimens of their needle-work, which the ladies present appeared to contemplate with peculiar delight, as affording to these poor girls not only the means of rendering them useful in their family circles, but of saving them from destruction, by enabling them to support themselves, should they be left destitute. Their progress in reading and writing, was afterwards examined; and appeared to augment the general satisfaction. Afterwards all the children having assembled in the large school room, they sang the Eighth of "Watts's Songs for Children;" and the Rev. James Hill offered up a highly appropriate prayer for the children, their instructors, and the patrons and supporters of the Institution.

The general appearance of these poor children, about two hundred and fifty in number, of whom between eighty and ninety were girls, was such as highly to gratify the mind. Although they could merely be said to be clothed, their cleanly appearance, particularly that of the girls, which exceeded that of any former year, and the cheerfulness and animation visible in their countenances, seemed almost insensibly to fill the company with pleasure and delight. The lady to whom the children have been indebted this, as well as so many preceding years, for supplies of clothing, honoured the Examination with her company, and manifested a deep interest in the improvement of the children.

On Christmas-day the children were assembled in Lall-Bazar Chapel, when the Rev. J. Statham affectionately addressed them in a sermon suited to the occasion. After sermon, a liberal collection was made on behalf of the Institution.

#### Seamen.

On Monday evening, January 26, a prayer-meeting was held on board the H. C. ship Potton, at the request of the Commander, Capt. Wellbank. The deck, which is very spacious for a ship of her size, was cleared, and carefully enclosed with awnings and flags, and comfortably seated. A number of friends attended from the shore, likewise several officers and seamen, and others connected with the shipping, and the whole of the Potton's officers and crew. Mr. Warden delivered an address, and the devotional services

were conducted by Messrs. Statham, Mack, and Gogerly. It was evidently much enjoyed by all who were present, and was a pleasing novelty in Calcutta. Captain Wellbank earnestly requested it might be repeated, and another commander present very cheerfully offered the use of his ship for the same purpose, but we regret to say that numerous other engagements prevented it.

### CHITTAGONG.

*Extracts of a Letter from Mr. Johannes, dated 20th January, 1824.*

"THE annual examination of my school, and obtaining subscriptions for it, have so much occupied my time, that I could not write to you earlier than this. I mentioned in my last that the Examination was held on the 10th of December. I must now detail other particulars. This year the school was honoured with the presence of the whole English community. They came at nine, and continued till one o'clock. The different portions selected and repeated by the boys were generally interesting. One child, an orphan, attracted particular attention. He repeated his lines with such sensibility, and they were so applicable to his destitute case, that all present manifested strong feelings of regard and affection for him. Several gentlemen gave pecuniary rewards to him, and also to one or two of his companions who most distinguished themselves.

"The gentlemen after the Examination heard the boys sing, and then departed, highly pleased at what they had witnessed. This school has now secured the good opinion of all around. They appear convinced of its utility, and have promised to do every thing in their power to further the interest of such a laudable Institution. Within these few days I have been applied to by different persons for my four monitors.

"A short time ago Mrs. Fink visited one of the Female Schools, and from her account, and what I have seen, I have every reason to believe our Native Female Schools will flourish. She saw sixteen girls in attendance, with their parents, who were willing their children should be instructed, affirming, at the same time, that education was the preliminary step to happiness. No one present manifested any prejudice, but commended the course taken, and

begged that it might be carried into sure effect. Since then the Moulvee has informed me that he expects an increase, and that in addition to the girls already on the list, there are some grown up women who have expressed a wish to learn. A school has been commenced building, in a commodious situation. When finished, there is great likelihood of daily additions of girls to it. The other school for this once neglected sex has had no increase. Nine only are admitted, but when a school-house is erected, many more are likely to apply.

“Respecting my own work, I can say, I feel increasing delight in it every day. Many young souls near me delight to talk of the Saviour, who has done so much for them; and are aware of the privileges they enjoy, while many around them, in better condition, are destitute of them. God, I trust, has begun the good work in their souls, and will he not carry it on to perfection? Yes, my dear pastor, Jesus is the author, and He will ultimately be the finisher of faith.”

#### MONTEGO BAY. (*Jamaica.*)

At this station the congregation has so much increased, that Mr. Burchell has been under the necessity of looking out for another house, in which they might assemble; and, by the kind assistance of some Gentlemen on the spot, he has succeeded in procuring a situation, which is thought to be the most eligible the town could afford. It is a spacious building, with a large yard, in the heart of the town, and in excellent condition; used some years since as the Court-house, and more recently as the Theatre. Considerable expense will attend the occupation and fitting up of this place, but the prospects are so encouraging, that the Committee have felt themselves fully justified in sanctioning Mr. Burchell's proceedings in reference to it, assured that they would be borne out in this by the Society at large.

The great disposition manifested by the negroes and others to hear the Gospel, is not the only encouraging symptom here. Mr. Burchell has had the pleasure of forming a small Christian Church, of which he gives the following account.

“On Sunday, February 29, I formed twelve persons, who had been previously baptized, into a church. Others made application, but not being fully satisfied as to their character, I thought

it best for them to stay a little longer. This was the most interesting and affecting day to my soul I ever remember; and it appeared so to all who were present. Several were deeply affected, and some, I hope, savingly wrought upon. After the morning service, those remained who felt inclined, (nearly all,) when having offered up prayer to the great Head of the Church, I briefly stated the object of the meeting, the nature of a Christian church, and the obligations and duties of those who became members of it, and addressed the candidates from Acts ii. 42. I really think we felt the presence of the Redeemer in the midst of us; nor will the recollection of the day ever be erased from my memory. At the close of the services I was almost overcome with fatigue, for the climate is exceedingly oppressive to a new comer; but to feel as I then felt, and enjoy what I then enjoyed, cheerfully and gladly would I endure equal, or more fatigue, every day of my life. O that this might prove the first fruits of a glorious harvest!”

Mr. Burchell has visited the town of Lucea, about twenty-five miles distant from Montego Bay, and proposed to visit Falmouth also, in the contrary direction,—places in each of which Missionaries are much needed. But it is obvious that the station in which he is more immediately fixed will demand the full exercise of all his powers, mental and bodily. It would much gratify the Committee to have the speedy prospect of sending him a coadjutor, like minded with himself.

#### HAYTI.

In the course of the last year, the Rev. Thomas Paul, a coloured preacher, of Boston, (who is personally known to many of our readers, in consequence of a visit to this country some years ago,) was sent on a missionary tour to the Island of Hayti. The following account of his success and prospects is extracted from a recent number of the American Baptist Magazine.

Mr. P. has lately returned to this country, having fulfilled the object of his immediate destination; and it may be interesting to our readers to be made acquainted with a brief and connected account of the result of his labours.

Mr. P. sailed from Boston on the 31st of May, in the schooner Alert, Captain Lindsey. His passage was gratuitously furnished by the liberality of the Hon. William Gray. Mr. P. had been supplied with French and Spanish tracts by Rev. Mr. Jenks, with Bibles by John Tappan, Esq. Treasurer of the Massachusetts Bible Society, and with several letters of introduction, through the politeness of W. Ropes, Esq. of Boston. The American Bible Society also commissioned him as the bearer of a splendid copy of the Bible to his Excellency President Boyer.

After a very pleasant passage of twenty-two days, during which he received every token of kindness from Capt. Lindsey and crew, Mr. Paul arrived at Cape Haytien. Here he found the officers of the custom-house, and every person to whom his mission became known, eager to receive Bibles. He remained here at this time but a week, being anxious to present his credentials to the President, and solicit permission to preach the gospel of Christ to his countrymen under the protection of the government. He sailed for Port-au-Prince about the 1st, and arrived there on the 4th of July. After some delay, he succeeded in obtaining an audience with the President, and the result of the interview was highly satisfactory. Mr. Paul stated to his Excellency his object, and was allowed freely to urge the importance to the government of a free and full toleration of religion. This subject, a delicate one in a newly organized government, and in a Catholic country, Mr. Paul managed with great judgment and discretion. At the close of the conversation, in which Gen. Inginac acted as interpreter, and to which President Boyer listened with deep attention, Gen. Inginac said to Mr. Paul, "I have the pleasure to inform you that it is the will and pleasure of his Excellency that you be permitted, and you are hereby permitted, to preach the gospel in private houses and halls; but, owing to the present uninformed state of the lower class of the people, from a regard to your own personal safety he wishes you to be prudent in conducting your meetings, especially in the evening. His Excellency hopes that in a few years meeting houses will be erected, and religious privileges enjoyed, as they are in the United States of America." It may be proper here to remark, that at this time, and in subsequent communications, Mr. Paul

was given distinctly to understand, that owing to the state of society, tumult might be excited by incautious methods of religious instruction, and he might be exposed to inconvenience, before the disorders could be quelled; but that the government would do all in its power to protect him, and that in the judicious discharge of his ministry he should be allowed to suffer no molestation.

After spending a few weeks in Port-au-Prince, in which time he visited families, distributed Bibles, and prosecuted the business of his mission, Mr. P. returned in the latter part of August to Cape Haytien. Before his departure he was treated with every mark of respect and regard by Gen. Inginac, and was furnished by him with a very handsome letter to Gen. Magny, the Commander in chief at the Cape. In this letter not only was Mr. P. spoken of with great kindness, but was expressly declared to be under the protection of the government. His passage on this occasion was gratuitously furnished by Capt. Nash, of Boston, who has, on several occasions, rendered to Mr. Paul important services, which the Board would most gratefully acknowledge.

After his arrival at Cape Haytien, a commodious hall was hired and furnished by several gentlemen and natives, for a place of public worship. In this place Mr. Paul commenced preaching, and continued to occupy it for this purpose till his embarkation for the United States. His number of hearers varied, but was on some occasions as many as two hundred. The week days were generally occupied in visiting families and in distributing the scriptures. Applications for Bibles were frequent. He was often solicited to bestow them when passing through the streets, and repeatedly found, after having been absent from his lodgings for a few hours, that five or six applications for Bibles had been made before his return. He found the people universally willing to hear; but as he does not speak French his opportunities of doing good by public teaching among the natives were not so great as he could have wished. It was affecting, he remarks, to observe the eagerness with which the hearers listened, and the regret they manifested at not being able to understand the preacher.

Throughout the whole course of his labors and teachings, in public and in private, not a single case occurred in which he was treated with discre-

spect. On the contrary, every one seemed to wish well to his object, and manifested a desire to further it by all the means in their power. In not a single instance did he meet with the semblance of molestation. On one occasion, doubtless for the first time in the island of St. Domingo, he administered the ordinance of baptism by immersion. The spectators were universally as solemn and respectful as they would have been in any part of the United States.

Before the departure of Mr. P. from Cape Haytien, President Boyer and Gen. Inginac arrived there from Port-au-Prince. Just before the vessel sailed, Mr. P. called on Gen. I. at the Government house, to inform him of his intended return. "On this occasion," says Mr. Paul, "he took me by the hand, and was pleased to say, that he was very sorry that I was about to leave the island; but it was with pleasure he could announce to me, that by my prudent conduct I had merited the implicit confidence of his

Excellency, himself, and the Government; and that they and himself wished me a pleasant passage, and hoped my absence would be short." Gen. Magny expressed at parting the same sentiments. Indeed, the wish for Mr. Paul's speedy return, seems to have been very general.

We may thus consider the great object of Mr. Paul's first destination accomplished. It is now ascertained, that Hayti is a field white for the gospel harvest. It is ascertained, that the government is decidedly favourable to toleration, and is only restrained from the public avowal of its sentiments by a prudent apprehension, that it might, by sudden innovation, alarm the prejudices of an uninformed people. And more than this, it is ascertained, that the gospel may be publicly and statedly preached in the second town in the republic, without exciting any expression of unkindness; nay, with as much security from molestation as in any town in our own country.

—♦—

*Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1824, not including Individual Subscriptions.*

	FOR THE MISSION.	£	s.	d.
<b>Birmingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer :</b>				
<i>Birmingham,</i>				
Collections at the Formation, Sept. 1823	131	13	8	
Sundry Donations, including £100 from Mr. Deakin, for Anotta Bay, Jamaica	311	19	0	
Subscriptions .....	34	12	0	
Ladies' Society, for Female Education . . . .	23	17	0	
Boys at Cannon-st. Sunday-school, for Do.	28	0	0	
Auxiliary Society, Cannon-street . . . . .	47	8	5	
Ditto, . . . . . Bond-street . . . . .	60	0	0	
Ditto, . . . . . Newhall-street . . . . .	55	4	2	
Sunday-school Children, Do. . . . .	4	17	1	
Missionary Box, by Mrs. T. Smith . . . . .	1	1	7	
Collections at the Anniversary, July, 1824	159	12	0	
	858	4	11	
<i>Coventry, Auxiliary Society and Collection . . . . .</i>	44	0	0	
<i>Harley Hall, (Stafford) by Mr. Mowbray . . . . .</i>	6	0	0	
<i>Dudley, Missionary Association and Collection . . . . .</i>	34	17	1	
<i>Cradley, Do. . . . . Do. . . . .</i>	12	18	9	
<i>Bridgnorth, Penny Society, by Miss M'Michael . . . . .</i>	7	10	0	
<i>Warwick, Auxiliary Society, by Rev. Mr. Ham . . . . .</i>	10	1	3	
<i>Burton on Trent, Do. by Mr. Douglas . . . . .</i>	11	3	2	
<i>Coseley, Penny-a-week Society, &amp;c. . . . .</i>	5	17	6	
<i>Appleby, Ditto . . . . . by Mr. Hear . . . . .</i>	1	2	7	
<i>Netherton, Subscriptions and Collections . . . . .</i>	9	16	1	
<i>Bilston, Penny Subscriptions and Collections . . . . .</i>	20	0	0	
	1021	11	4	
Acknowledged before at various Times	454	2	4	

	£	s.	d.
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	30	0	0
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland..	31	10	3
Fishguard, Collection, by Rev. J. Harris .....	8	15	0
Bucks Association, Sundries, by Rev. P. Tyler.....	7	2	1
Eynsford, Collections, &c. by Rev. John Rogers.....	14	17	0
Fenny Stratford, Monthly Subscriptions, by Mr. Harris.....	5	0	0
Hemel Hempsted, Ladies' Penny-a-week Society	9	15	4
Missionary Box .....	0	6	2
	<hr/>		
	10	1	6
Sherborne, Subscriptions, by Benjamin Chandler, Esq. ....	6	5	0
East Lothian Society for Propagating Christianity, by Mr. W. Hunter .....	21	7	6
West Yorkshire Assistant Society, by Michael Thackrey, Esq.:			
Bridge House .....	21	0	0
Spring Head .....	4	4	0
Oxenhope ..	4	4	0
Haworth.....	31	10	7
Leeds .....	1	1	0
Rawdon ( <i>Part for Translations</i> ) ...	7	15	2
	<hr/>		
	69	14	9
Carlton le Moorland, Collection, by Rev. W. H. Newman.....	15	0	0
St. Albans Auxiliary Society, by Rev. W. Upton .....	8	0	0
Benjamin Risdon, Esq. <i>Birmingham</i> ..... Donation	20	0	0
William Stone, Esq. <i>Deptford</i> ..... Donation	3	0	0
Lady, by Miss Kiernan..... Donation	2	0	0
Two Friends, by Miss Jane Burls .....	1	0	0

## TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun...	136	14	6
Swansea, Subscriptions, by Rev. J. Harris .....	2	2	0
Dundee, Westport District Society, by Mr. Eason .....	3	0	0
Richard Phillips, Esq. <i>Swansea</i> , by Mr. Burls .....	5	0	0

## SCHOOLS.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	16	14	0
Richard Phillips, Esq. <i>Swansea</i> , by Mr. Burls.....	5	0	0

## FEMALE EDUCATION.

Broadmead School, <i>Calcutta</i> , by Mr. John Daniell, Jun.....	16	16	8
Dundee, Bottle Work and Lully Bank Penny Society, by Mr. Chalmers .....	2	2	0
Blackcroft, Female Association, by Mrs. Wilson .....	2	0	0
Chapel Shade, Penny Society.....	6	6	0

## COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	6	3	0
---	---	---	---



## TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Friends at Malmsbury, for Magazines, &c.; also, to a Female Friend at Birmingham, for a small Box of Trinkets.

*Just Published,*

The Annual Report of the Baptist Missionary Society for 1824, with an Appendix, comprising an Abridgment of the Ninth Memoir of the Serampore Translations, Sermon by Paunchoo, the Native Preacher, List of Contributions for 1823-4, &c. An Engraving of Krishnoo, the first Hindoo Convert and Preacher, is prefixed to the Report.



# Missionary Herald.

## NOTICE.

THE proprietors of an estate in the West Indies, are desirous of sending out a serious couple, able and willing to instruct the negroes resident thereon. Any person, capable of exercising the trade of Carpenter, Cooper, or Blacksmith, would be particularly eligible. For further particulars, individuals may apply, *through the medium of their respective pastors*, to Rev. John Dyer, 6, Feu-court, Fenchurch-street.

## BAPTIST MISSION.

### Foreign Intelligence.

#### CALCUTTA.

*Extracts from the Missionary Journals.*

*June.*—While Cassee, our native brother, was preaching this evening, a country brahmin interrupted him by starting the common objection, viz. That as we declare God to be a spirit, and consequently invisible, he felt no desire to worship him: moreover he felt it utterly impossible to persuade himself of the existence of such a being, as he could neither hear his voice, nor see his shape; and therefore it was useless for us to be *always*, and in *all places*, preaching up the name of Christ. As for himself, he had come to the determination to worship only what was manifest in shape and form before his eyes. We asked him, Suppose you were blind, and any of us were to bring your children and your wife before you, would you declare you would not know them, because you could not see them? The brahmin seemed greatly confused, and said he should certainly know his family under the circumstances we had mentioned. We told him that there appeared unto us, when we viewed the works of creation and providence, abundant and striking evidences of the existence of a Supreme Being; and that, if he would take the trouble to peruse his own shasters, he would find the fact acknowledged in numerous pages: but particularly would he be both satisfied and delighted with the Bible, (which we strenuously recommended to his attention,) wherein is contained a just description of God, of sin, and of salvation through Jesus Christ.

VOL. XVI.

The brahmin seemed better pleased with us towards the last; and when service was over, he followed our native brethren to their dwellings, to make further inquiries.

We have lately met with several hearers who have heard the gospel in other places. One man gave us an account of Mr. Thompson of Patna; another spoke of having heard the gospel at Jessore. "In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper," &c.

*July 4th.*—We had a pleasing conversation with a youth, who has been for a considerable time under our instruction, and who, from his inquiries and consistent deportment, frequently leads us to hope that the good seed has not been sown in vain. He occasionally attends our Bengalee services, in which he appears to take great delight.

He informed us that all his relatives are Roman Catholics: that to his great joy, he succeeded in persuading them to accompany him to hear the word of life; and from their great professions, he began to hope they would give heed to the things which they had heard: but when persecution arose for the sake of Christ, they were instantly offended, and felt ashamed to walk in a way which is every where spoken against: and, consequently, they used all their endeavours to persuade him that he was deceiving himself, and entreated him not to go any more amongst the Anabaptists, as they were all hypocrites, and were considered the most dangerous sect of all the Protestants for leading people astray. But finding that their persuasion had little or no effect, they began to persecute him, to ridicule him, and even threatened to thrust him out of the house. They particularly insisted that he should go to confession, and obtain pardon from

Q U

the priest. He told them that it was impossible for a man to forgive sins, and took the following method to convince them. Pray how many fingers has the Padre whom you think so much of? They replied, Five. And how many have you? They said, The same, to be sure. Well, and what difference is there between yourselves and the Padre? Notwithstanding, they still insisted that the Padre could forgive sins. I asked them, if he could carry a horse? they replied, No. I told them that it was also impossible for him to sustain a much greater weight, viz. the immense burden of my sins. I found they only despised me the more for these words, which seemed only to increase their anger towards me: and all they could say to me at last was, Go to the Anabaptists, and be dipped; then all will be complete. I told them it was no use whatever to have our bodies baptized, unless our hearts were baptized also with the love of God. I frequently read the Portuguese Bible to them, which I had from the Secretary of the Auxiliary Bible Society; but we find nothing in it about images or altars. I tell them that Christ gave us a new commandment, to "*love one another:*" that in old times it was an eye for an eye, a tooth for a tooth; but Christ commands us to love our enemies, and to bless them who persecute us, and who speak all manner of evil of us *falsely* for the name of Christ.

May we not hope, from the above instance, that there are many who have not bowed the knee to Baal, and who, by reading the scriptures, find that the law of the Lord is perfect, converting the soul?

A NATIVE woman, in the district of Nudeah, a widow, having two sons, was called last month to part with one of them, the elder, about twenty-five years. Going to consign him to Gunga, she took a servant girl with her. Having bewailed his loss in the customary manner, in giving the dead body to the stream, she thrust herself in also, and died with it. As she was descending, she called to the servant to witness and testify her deed. The surviving son, a money-changer, being engaged in business in Calcutta, came to my Pundit to be instructed in the requisite ceremonies to be performed. He informed the young man, that if his mother had given herself to the goddess, as a *devotional act*, the ordinary rites and expenses would have sufficed; but as it was *mere carnal*, or

natural *sorrow*, and no regard to God that induced the parent to drown herself, a *sacrifice* on her account was necessary, before the common rites could be accepted. This, according to the Shastra, was sixteen cows; or, if unable to present them, a commutation in cowries to the amount, (8 Rs. \*) or about that sum was requisite, and then he might proceed to perform Shradha, or the funeral rites. *Five rupees* was the sum demanded by the Pundit for the important information. *One rupee* was what the young man offered, under the pretence of poverty; but this would not do for the Pundit. It is incredible how cheap human life is in this country. This anecdote was related with the same degree of gravity and unconcern, with which a rude boy would have spoken of the drowning of a cat.

I know not a worse feature in the native character than their *unfeelingness*. Error, how multiform soever, may be combated; and though it yield to the force of truth but in the smallest proportion, yet there is hope of its ultimate expulsion: prejudice, however deeply rooted, and though held with all the pertinacity that attaches to what is professedly sacred, yet, by the persevering and affectionate reiteration of moral instruction, we naturally expect its dislodgment from the heart; but when there is a total absence of *feeling*, we then sigh over human nature, view it as in its ultimate degree of depravity, and, following the despondent feelings of our own minds, give it up as *reprobate*.

Upon this principle, we are sometimes led to think of the people among whom we live as the least hopeful of the human race. A totally uncivilized people will *foam* and *rage*, and destroy, and then eat whom they murder; yet their very extravagance proves their actions spontaneous; but our neighbours are what they are by almost eternal habit, and while they affect to spare an ant or a worm, will look upon the utmost sufferings of humanity with more than stoical indifference.

The same unfeelingness is equally, or, if possible, to a greater degree felt respecting what is spiritual and eternal. Whether there be a supreme Judge,

\* That sixteen cows should be commuted at so very small a sum, may seem remarkable; but it must be remembered, the calculation is made according to the value of money in those early times, when it was as sixteen to one, or nearly so; so that one anna then was as valuable as a rupee now.

who will award punishments and rewards hereafter, is of no moment with them—"all will be as it is to be; who can alter it!" The discouragement of Missionaries, therefore, does not arise from the opposition that is made to truth by natives, so much as from a total unconcern as to all religious truth, and a cold and stubborn indifference to all future and eternal consequences. Yet, while we have the promise of the Spirit, we look forward with certain anticipations of a successful issue to Missionary labour. The influence of the Spirit appears to bear much the same relation to the gospel dispensation as the doctrine of particular providence to the government of the world. The idea of a supreme and sovereign agency in creating all things, and settling the general laws by which the course of nature is maintained, is easily admitted, and yet little comfort derived to the mind: but when the doctrine of *particular providence* is reflected upon, the mind finds a source of comfort open to it, suitable to the feebleness and exigence of its present condition. "By faith we understand that the worlds were made by the word of God, so that things which are seen were not made of things which do appear." By "*faith*" we understand also that God pervades with such discriminating knowledge and directive wisdom, all the affairs of this wretched world, that not a *sparrow falls to the ground without his notice*, and the *hairs of our head are all numbered*. In the various and apparently conflicting experience we are called to pass through in this vale of tears, by the revelation of a particular providence, and the innumerable promises which bear upon it in almost every part of the word of God, the mind feels itself sufficiently solaced, and can patiently submit to the disposal of a watchful and almighty Parent; and what at present seems most inexplicable, only serves the more effectually to bow the will to filial submission, or to ripen it with joyful anticipations for the more ample light and purer joys of eternity.

The doctrine of divine influence seems to be of a nature equally consolatory and important in the economy of redemption. It is no insuperable task for a mind, with some degree of candour, to recognize, in the plan of salvation, an adaptation to the predicament of a condemned and depraved creature; nor is it difficult to trace the grand outline of God's moral character, as therein exhibited: but though all this, and much more, were con-

ceded, and the *bent* of the heart not changed, nothing is effected toward the end which the gospel contemplates. The following and similar passages are very emphatic: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." Here then the dispensation of the divine Spirit to render the mercy of God effectual, by disposing the heart to receive it, comes in to our relief. Men are "*dead in trespasses and sins*;" but here is an *almighty, vivifying energy*, ascertained by sovereign appointment, to quicken and sanctify. Men are naturally too strongly disposed to unbelief, or self-righteous security, or scornful contempt of eternal judgment, to receive thankfully the glad tidings of salvation, though announced "*by the Lord himself, and confirmed unto them by those that heard him*." Yet the Spirit of truth is promised: "And when he, *i. e.* the Spirit of truth, is come, he shall convince the world of sin, and of righteousness, and of judgment" to come. Here then, though we contemplate with horror the deep and extended gloom which overshadows this pagan world, we look forward with joyful and certain expectation to the time when "*darkness and the shadows of death*" shall yield to the light of the gospel.

A BRAHMUN started up, and stated, as an objection to his being a follower of Jesus Christ, that he could not be convinced of the reality of his religion, unless he observed some transformation on the bodies of those by whom it had been embraced; such as the addition of two hands to those which they before possessed. To this it was answered, that it was unreasonable to demand such proofs of the truth of the gospel as were never required in support of any other testimony. That by their requiring such things, they in effect made themselves wiser than God, who had not seen fit to grant any such marks for the confirmation of our doubts; and to do this; was to blaspheme against 'the only wise God,' 1 Tim. i. 15. That if he believed not on such evidence as was sufficient, 'neither would he be persuaded though one rose from the dead,' Luke xvi. 31.

"It was then observed by Baghee: While I was in heathenism; and of the

Brahmun east, if I stole, or practised any such evil, my brethren, instead of excluding me from their society, concealed my wickedness, and maintained me to the utmost of their ability. But now, when I have abandoned the way of iniquity by following that of truth, instead of holding the same intercourse with me as formerly, they renounce me as an outcast. On the other hand, the society to which I have joined myself would, if ever I indulged in such practices, immediately expel me from amongst them.' Here the Brahmun and his followers, determining to hear no more, left the place.

"After hearing attentively for some time, 'Sir,' said a short and rather old man, 'will you permit me to put you a question? Having been desired to wait till the conclusion of the discourse, he was now requested to advance his objection. Upon which he began with great formality the following dialogue.

*Querist.* Have all your countrymen received the gospel?

*Answer.* Yes, with the exception of such as loved their sins more than the truth.

*Q.* Many, then, have?

*A.* The fact is evident.

*Q.* And some have died in the faith?

*A.* Many, certainly.

*Q.* You believe that they have entered into their rest?

*A.* The word of God leads us to such a conclusion.

*Q.* Does not Hindooism and Mahomedanism extend the assurance of a like privilege to their followers? Why then should we embrace a strange religion, to attain the end attainable by continuing in our own?

*A.* True: they equally offer you the hope of heaven; but ought not your judgment to choose that which gives the most sure ground for the foundation of such hopes? On the one hand, you are assured of salvation, by bathing in the Ganges, and on the other, by believing on Mahomed:—while we give you certainly more reasonable hope, in preaching to you Christ crucified for our salvation; the question being, not how a holy man, but how a sinner, may go to heaven. They offer you heaven through sin and wickedness; we, through holiness. And you know that as the tree lieth as it falleth, so they who had been, while on earth, in a state of preparation for it are the surest to enjoy heaven.

*Q.* But is not the faith of the Hindoo being equally strong with that of the Christian, a proof that his religion is equally true?

*A.* I deny that: I have never observed one Hindoo meet death joyfully, while thousands of Christians have 'desired to depart, and to be with Christ?'

*Q.* But yet how can I leave my religion to follow yours, without having experienced the nature of the hope it affords?

*A.* How do you, not finding some articles in one bazar, leave it, and proceed to another in quest of them, not being certain, at the time, of finding them there? Further, how do you leave the service of a bad master, without knowing whether he with whom you are about to engage will be a better?

"Having appealed to the crowd in vain for assistance, he was unwilling to proceed further with the argument, urging the lateness of the evening in excuse."

### HOWRAH (near Calcutta).

*Letter from Mr. Statham to Mr. Dyor, dated February 15, 1824.*

I HAVE the pleasure to say, that all our brethren and sisters are, I believe, through mercy, well, which is rather an unusual circumstance. We have had several interesting public meetings during the last month or two.—The Missionary Annual Association—The Calcutta Auxiliary Bible Society—Bible Association—and London Missionary Society, have all held their public meetings, which have been well attended, and a great spirit of love and zeal has been elicited. That dreadfully false and inimical work of the Abbe Dubois has made a great stir in Calcutta. It has delighted those who *have been*, and *still are*, enemies to the cause of Missions, and yet the statements are so glaringly false and invidious, that even *they* are obliged to palliate and apologize for them. It is a sign, in my opinion, that the great Head of the church is about to fulfil some of his ancient predictions with regard to the extension of Messiah's kingdom; for, whenever he has been graciously pleased either to *extend* or *establish*, *scoffing*, *persecution*, and *railing*, have been the precursors. I suppose that Dr. Marshman will wield the pen in defence of Serampore—and never could the Doctor stand on better ground. Yes, blessed be God, there are *many living witnesses* that the conversion of the Hindoos is *not impossible*. What! shall the word of Him, who is *truth* itself, fail? Who then can stay his purposes—"God is not man, that

he should lie; nor the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numb. xxiii. 19. But I believe the real cause of such opposition is the probable success of Missionary efforts. There is, and none can deny it, who know anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos, than ever presented itself before. I well remember the time when if I offered a tract or gospel to a rich Baboo, he would reject it in scorn; and now the same character is continually inquiring for *more books*. Not two years ago female education was looked upon by the rich natives as a thing derogatory to their caste; now they are desirous to get female teachers for their wives and daughters. I recollect, when in Sulkea Bazaar, the natives would not let myself and the native with me, get a place to preach in; now they say, come often—tell us more about these things. I have at this moment thirty-six boys, the sons of natives of good estate, reading the scriptures in my verandah, who some time ago were afraid to touch a book. Depend on it, my dear brother, that the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will be soon refreshed by intelligence of the most pleasing description. I am astonished at the rapid progress the gospel has made since the time Dr. Carey landed on India's shores. When we contemplate the vast extent of country over which it has been circulated, and the numerous little churches that are scattered here and there, which the world knows nothing of, we must acknowledge that the kingdom of heaven cometh not by observation; and if from so small beginning so much has been done, what will not our hopes anticipate? Excuse my dwelling so much on this subject: *I do believe* that amidst the discouraging circumstances we have to contend with, the prospect of success in evangelizing the heathen is greater than ever. Only pray, oh let us pray for the outpouring of the Holy Spirit!

---

#### ALLAHABAD.

From Mr. Mackintosh, Dec. 31, 1823.

I AM sorry that I have no increase by baptism, although many still at-

tend the preaching of the Word of Life at my house, from my Hindoo neighbours. There are three of us of the family who are members, and three of the brethren in the fort—where I have assisted in carrying on the means of grace for some months past, twice in the week: I have also dispensed the word of God at the Sergeant Major's in the two sepoy lines, once in the week, amongst a few who have attended the meetings. At these stated places I have been greatly and kindly assisted by my friend, Mr. T. C.—who is so good as to take me in his huggy to them, and bears an active part in conducting worship alternately with me. My regular course round the neighbourhood is commonly in the mornings and evenings, endeavouring to excite concern in the minds of my fellow mortals for the salvation of their souls, and pointing out the absurdity of idol worship, by visiting the ghauts, temples, bazars, the chook, and at times near the Collectors's court, or at the sepoy guard. At evening prayers I have the pleasure of three of my Christian neighbours joining me regularly. Since my last to you, a few natives have called for conversation and books. I have had as many as twelve little girls learning the alphabet; but only ten regularly attend at present for a few hours at my house. They are taught by me and Mrs. M. and, being poor people's children, they are greatly stimulated by a few pice we give them at times. At present there is plenty of employment for the boys and girls of the poor classes, on the new embankment of the Jumna, opposite or near to where I reside. The four Hindoo boys are getting on well in reading the New Testament in Hindee. I am sorry to say that the parents of the Mahomedan children learning Persian, have taken alarm by the introduction of the New Testament among them, not willing that the children should read it. Our meeting in the fort will be thin now, as the company is just going to march to Benares for the practice. I am in expectation of brother Smith from Benares, and brother Bowley from Chunar, for the annual melah, which will commence in about twelve days hence.

---

#### FUTTYGHUR.

From Mr. Richards, Dec. 30, 1823.

YOUR affectionate letter came to hand yesterday as I was conversing

with a Hindoo man, with whom I have had conversations for this year past at different times, but the word seems to have become effectual at last, for he confessed that this is the way of salvation, and he has promised that he would come and join us with his wife; and he is therefore gone to bring her. Let me send you another piece of good news, that God has turned the heart of another Hindoo, named Thakor-dass. After he heard the word, he broke the chain of his cast, and threw away the beads he had on his neck. Now he is living with us, and says that the Lord has looked on him at last, for he has been seeking him these nine years, and now seems to be quite happy.— This morning as I went out towards the river, I conversed with a brahmun who was making earthen images; and as I was talking with him, a Mus-sulman from behind, an old man, came and saluted me, and began to converse with me; saying, "I have been seeking God for these many years, in my own religion, and in the Hindoo religion; but I cannot find him; therefore I would wish to know your religion." I answered, "I am very happy that you are seeking the true God, and if you are seeking him with a true heart you will find him, as he says in the gospel "seek and you shall find." So we conversed for a long time. At last he took leave, and went home saying, that he would come to me to my house, and hear me more on this point. After I came home, as I was worshipping with my family in *Hindee*, he came in and seated himself and heard with great attention; after worship we had a very long conversation. He seems to see his errors, and has promised to come again, and hear more on this subject. May the Lord turn the hearts of all those people, so that they may see the want of a Saviour, and flee to the Lamb who taketh away the sins of the world. Pray for this church, as this is one of the least and poorest of the churches of Christ. I again intreat you, pray for it, my dear brother.

---

### CUTWA.

FROM a communication lately received from Mr. W. Carey at Cutwa, we insert the following specimens of the journals kept by the native itinerants under his direction.

*Raddhu Mohun's Journal for Sept. 1823.*

2d. Went to Dewangunge and had many, but not very attentive; I read to them part of a pamphlet, called Dabe-Saba, from which I endeavoured to point out to them the sinful conduct of their gods, and that if such acts were to be done now a days, they would be driven from the society of men. Afterwards I endeavoured to point out to them the way of salvation by Jesus Christ, and that it was requisite for them to repent and forsake their evil ways. 3d. Went to the Gunge and began by reading the first chapter of John, from which I endeavoured to point out Christ as the light of the world, and that all who come to him must forsake sin, and will obtain purity of heart, and live a new life; but that it is not so with their gods, they are not the light of the world; had they been sinless; then the blessed Son of God would not have come on earth; he has paid the debt of sinners, therefore those who believe will be saved, but those who disbelieve him will perish. 5th. Went to Dewangunge market, but the people being taken up by their occupations I was obliged to return; on the way I went to a Byragy's place, where several persons were collected; one of them asked me what I had in my hand; I replied, the word of life; and read the 19th chapter of Matthew, and said, that a city set on a hill cannot be hid, but all their ways were like dams made of sand, which cannot stand the force of water. That forsaking a wife and taking the wife of another, is a great sin, but practised by them. They professed to embrace a religion that is mild and free from defilement, but it was not the case, the religion of Christ alone possessed these qualifications. 6th. Went to a Durbas-Fukeer, where numbers were collected. I began by telling them that their religion was propagated by the sword, and thus I went on to declare salvation by Christ alone. One of them said, that then their religion was false; another asked us whether we had any objection to go to a feast if invited; we said, no, unless it were in honour of some false religion. 9th. A young Musselman asked for a Persian book, which I got and gave him; he then read some of it; I told him that I did not understand Persian, pray what have you read? He said, about the day of judgment. I then thus began: I see that Mahomed was a murderer, and that all the Hindoo

gods were impure, and therefore it was in vain to hope for salvation by them; but Jesus Christ was the true Saviour, and he alone could help them. 10th. Went to the place of the Byragees and read a portion of the word of God. One said it was hard to follow such just rules. I said it was; but if any one asked a favour from man, it may be obtained; then surely if you ask a favour from the all-merciful God, will it not be granted? ask of him and he will instruct you. The rest of the month was very rainy and wet, which prevented his going out.

*Kangalee's Journal for October, 1823.*

ON the 2d discoursed from 2 Thess. iv. which was heard with some attention by many to the last; after singing and prayer we left them. 3d. Read the sixth of Matthew on the high way; many stood round, to whom I spoke much; some attempted to refute the word, but after I had answered them they appeared satisfied. 4th. In the new Gunge, under a large tree, I stood, seeing which, many strangers from boats and other places, attended; some began to disperse, at which time a Byragee came and reproved them, saying, you had better not dispute with this man, for he is all along establishing the one only true God, and this way will ultimately prevail. 5th. Was sitting in a shop, and some people being there, I said, you are very anxious about the affairs of this life, but not about eternal things. They said, God was the director of all things; I said, that is true, but you must seek, and that now, or else you will not find the great object if you delay. 15th. Went to the house of a merchant and spoke of Christ; he asked whether we could show him some sign? I said, Do you wish to see four hands and feet? He said, Yes. I then pointed him to a cow, and told him, that what God had appointed, was right and good; but all that man did, or could do, was folly: should a person be able to walk over the river, I should ascribe it to the power of the evil spirit. 22d. Went in the village, where many attended; I disputed about their shasters, and said, that one of their writers declared all I have written is but the shadow of things, and not the reality, for who can describe that? and then went on to show them the true way of salvation. 26. Spoke to a Bramhun, who asked me what I thought of Ram

Mohun Roy's way; I said that he was like a man who shows me a fine house in the jungles, but cannot point out the way or door to it. Ram Mohun Roy points out one God, but does not point out the way to him, and so his instructions can be of no use to me; Christ is the door, and none can go to God but by him. Kangalee went to Burdwan, on his way to Serampore, and had many disputes and conversations on the way, too long to be taken down.

NAGPORE.

*Extract of a Letter to the Brethren at Calcutta, dated July 10, 1823.*

I SHALL be most happy to make you acquainted with any information that I may be able to give you, respecting the advancement of the kingdom of our adorable Saviour in this dark and heathen land, as well as of the little exertions I may be enabled to make among my poor perishing neighbours. I have no doubt that were a Missionary to come into this country, he would find a large field open for him to work, and he would meet with great encouragement to promulgate the gospel amongst the inhabitants here, as this is a very extensive province, and it stands much in need of a good and faithful minister, to point out to the natives the true way of salvation, and to bring them to their right senses, and to the knowledge of the holy scriptures, and to shew them their depraved and sinful state, both by nature and by practice. May the Lord soon raise up one, who may be the means of dispelling the darkness from their minds, and of setting them at liberty from the bonds of Satan, though believing in the name of Jesus Christ our Lord. I have not much time to spare, so as to do much among the heathen; but the little I have, I endeavour to devote it to the service of the Lord. Occasionally, as I have opportunity, I read some portions out of the Bible to my native friends, and to people of my own class, and explain to them the necessity of a Saviour, as far as my weak and imperfect knowledge in the word permits.

At present I have two or three Hindoo boys learning the English language with me; and once a day, at a stated time, I introduce myself to them with the gospel message. They are under twenty years of age, possess a good understanding, and can read a little in English now; but the scriptures are read to them in their own language, to learn which they also ap-

near to be very desirous. I have several irregular visitors, natives, in the same line of employment with myself, who seem anxious to hear the word of God, and listen with great attention when it is read to them. I find great consolation in the society of the pious people of the European regiment here,

and I trust they will be the means of doing much good, and of saving many souls among their fellow soldiers. I hope, in the course of a short time, I shall be able to furnish you with some further account of this quarter. My hopes are great; but the Lord knows what is best to be done.

*Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Legacy of Mr. Thomas Berridge, late of Northampton, by Michael Smith, Esq. Executor .....	643	5	5	
Oakingham, &c. Collections and Subscriptions .....	15	8	0	
Ensham, Weekly Collection, &c. by Rev. F. A. Cox .....	3	0	0	
Haworth, Subscriptions, by Rev. M. Oddy .....	22	0	0	
Chesterfield and Swanwick, by Rev. J. Jarman .....	11	3	2	
Tewkesbury, Collection and Subscriptions, by Rev. D. Trotman .....	63	4	7	
Plymouth, Subscriptions, &c. by Mr. Prance .....	26	6	1	
Cambridge, Auxiliary Society, by Edward Randall, Esq. ....	89	12	5	
Scarborough, Collections and Subscriptions, by Rev. J. Dyer ..	52	10	0	
Clapham, Society in Aid of Missions, by Rev. George Browne ..	10	0	0	
Liverpool, Auxiliary Society, on Account, by W. Rushton, Esq. ..	100	0	0	
Michael Smith, Esq. Northampton .....	5	0	0	
Friend, who was absent from the Annual Meetings....Ditto...	9	9	0	
Mr. Harmer, by Rev. W. Shenston .....	1	0	0	
South Wales, Western Association, by Rev. D. Evans .....	50	0	0	
South-east Welsh Baptist Association, by Rev. J. Evans .....	10	0	0	

#### SCHOOLS.

Lyme, Half-year's Subscription for the Female School at Digah, conducted by Mrs. Rowe, by Rev. J. Saffery .....

10	0	0
----	---	---

In addition to the Sums above mentioned, the Treasurer has received this Month a liberal Donation of ONE THOUSAND POUNDS from a Christian Friend, who wishes it to be entered as from "An Unprofitable Servant."

#### TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Stanger, of *Bessel's Green*, for 14 Volumes of the Evangelical Magazine; to Mrs. Bousfield, of *Peckham*, for 219 Numbers Ditto; and 35 Numbers of the Baptist; and to Mr. Saunders, of *Whitchurch*, for Calvin on Isaiah, for the Serampore College.

The Secretary begs to state, that a Supply of the Annual Reports has been forwarded to all the places, where monthly parcels are sent from the Society, as well as to several not included in that list. He is induced to mention this, lest any delay should occur in the conveyance of these parcels to their respective destinations.

*Speedily will be Published,*

THE CHRISTIAN SPIRIT which is essential to the Triumph of the Kingdom of God: a SERMON delivered in Great Queen-street Chapel, Lincoln's Inn Fields, London, at the Annual Meeting of the Baptist Missionary Society, on 16th June, 1824. By CHRISTOPHER ANDERSON, Edinburgh.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### *Anniversary of the Bath and Bristol Auxiliary Society.*

THE services connected with this Anniversary commenced on Tuesday evening, August 3, with a sermon at Counterslip Meeting-house, by the Rev. Jenkin Thomas, of Cheltenham, from John xiii. 34; "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." The Public Meeting was held on Thursday morning, at King-street Chapel, Rev. J. P. Smith, D. D. of Homerton, in the Chair. After the reading of the Report by the Rev. T. S. Crisp, various Resolutions, embracing the different objects included in the Society's operations, were proposed and seconded by the Rev. Dr. Rippon and Joseph Whittuck, Esq.; Rev. Jenkin Thomas and Rev. Thomas Winter; Rev. G. B. Drayton and Rev. J. Fry; Rev. Stephen Sutton and Dr. Stock; Rev. Mr. Wooldridge and Rev. Mr. Wood; Rev. Dr. Ryland and Rev. Thomas Roberts. In the evening of the same day, Dr. Smith advocated the cause of the Society at the same chapel, from Isa. xlix. 7; "Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee;" and on Friday morning, the Rev. Robert Hall preached at Broadmead Chapel, from 2 Cor. vi. 13; "Be ye also enlarged." The meetings throughout were highly interesting—the collections amounted to upwards of £300; and the whole receipts of the year preceding were £752 15s. 11d.

VOL. XVI.

## GLOUCESTERSHIRE.

Gloucester, Oct. 12, 1824.

MY DEAR SIR,

Through some mistake, I believe, you were not officially acquainted with the particulars of the Annual Meeting of the Gloucester Auxiliary, held last year at Shortwood. A meeting which, as you may well recollect, imparted great pleasure to all who were present, and was distinguished by the liberality of the church and congregation assembling there, and the collections made in the neighbouring churches.

This year, local circumstances have prevented us from holding our Anniversary before the 6th instant, when we met at Ross, in Herefordshire, by special invitation from the friends of the cause who reside in that town.

The services consisted of a sermon in the morning, and a public meeting in the evening, held, by special permission, at the Town-hall, which was well filled with a respectable audience. The sermon was preached by Mr. Trotman, of Tewkesbury, from John iv. 35—38; who also presided in the evening.

The impressions produced by his discourse, and the addresses of the several speakers, there is reason to believe, will not easily be effaced. At all events, we may conclude, that some gratification was experienced, as a wish was expressed by many, that they might have such a meeting annually; and I hope we shall not disappoint them in this respect.

The collections amounted to £13 13s. 10d. exclusive of annual subscriptions, and other contributions.

The gentlemen, for whose assistance we are indebted, and would acknowledge, were, Nathaniel Morgan, Esq. Messrs. Thomas, Trotter, Smith, and the Rev. Messrs. Fry, of Hatch, Williams, Wright, and others.

Every address may be said to have produced some good effect; but your Annual Reports furnished us with the

S A

most powerful appeals. The assembly were grieved at the hindrance experienced in the Translations for want of funds, and deeply affected with the good which had been produced by the preaching of the gospel, and the distribution of the word of God—in the different military stations—the conversion of Brahmins, and others—the living and dying testimonies of the negroes in the West Indies—and the exposition of the ten commandments, as reported by Mr. Burton.

The sum of £1 13s. 6d. was presented, to be applied in support of *Female Education* in India, collected by a little girl, only eleven years old; the idea originated with her, and the amount was made up of contributions of an half-penny per week among her school-fellows and companions.

G. B. D.

---

### AUXILIARY SOCIETY

FOR

*Part of the Western District.*

---

THE Baptist Auxiliary Society, for Part of the Western District, held its Eighth Half-yearly Meeting, on Wednesday, September 8th, at Prescott, Devon. The services were commenced with reading the scriptures and prayer, by Mr. Horsey, of Wellington, and Mr. Clarke, of Taunton. Mr. Singleton, of Tiverton, delivered a discourse on "The excellency of the knowledge of Christ Jesus," from Phil. iii. 8. Mr. Fry, of Hatch, concluded with prayer.

A public meeting of the Society was held in the afternoon. The Rev. R. Horsey, who presided on the occasion, explained the object of the meeting, in a brief statement of the Parent Society's principal operations. Several important Resolutions were then proposed and seconded by the Rev. Messrs. Claypole, Williams (Independent), Sharp, Fry, Humphrey, Wood, Clarke, Lush, Hawkins, Thomas, Singleton, and Mr. T. Horsey. The Rev. Mr. Williams concluded with prayer.

The zeal and benevolence exhibited by the friends in whose Meeting-house these services were conducted, deserve great praise. Prescott, and its immediate vicinity, once the seat of trade and comfort, continue to rank among the chief sufferers that have been affected, in this part of the country, by the removal of its commerce.

Reduced in its population and its means, it was peculiarly gratifying to find, that an ardent attachment to the cause of Missions, assisted them to surmount those local difficulties that, in ordinary cases, paralyze exertion. If the feelings roused into action by such meetings, were the short-lived offspring of temporary excitement, there would be but little cause for gratulation. But there is good reason to conclude this is not the case, as those Societies, as well as individuals, that have done most to promote the cause of the adorable Mediator, have generally excelled in all the graces that flow from distinguished spirituality. Whilst these pledges of the Saviour's approbation are continued, nothing more is required to prove that the imperative duty of the friends of Missions is to "go forward."

J. S.

---

### Foreign Intelligence.

SERAMPORE.

---

A LETTER from Dr. Carey, to Mr. Dyer, dated Calcutta, March 18th, has been lately received, by which we learn, with grateful pleasure, that he has, in some degree, recovered from the effects of his late painful accident. After describing the nature of the injury he had received, and the illness which followed, in terms nearly similar to the account already published, he proceeds.

By the 1st of January, I was able to resume my duties at College again. I was, however, for more than another month unable to read or study any thing which required application. My mind was confused and weak, and my recollection almost extinguished. Through the same mercy, I still survive, and am now nearly as well as usual, except my lameness. For some months I could not raise my foot from the ground, when I sat in a chair, nor move a step without crutches. I can now walk, or rather limp, the length of my room without them, though I find it necessary to use them in going any longer distances. I also suffer much from pain in the limb. I have reason

for thankfulness that I not only had the best medical attendance from the gentleman (Dr. Mellin,) who attended me, but several medical gentlemen of my acquaintance repeatedly visited me. The constant and affectionate nursing which I experienced from my dear wife, and the kind care and sympathy of a large circle of friends, did much towards alleviating my affliction.

During the heaviest part of my affliction, I had scarcely any mental exercises, unless excited by a tendency to delirium: for one or two days I concluded my end to be near; I had no fear of death, nor any exalted joys. The language of David, in the 1st and 2nd verses of Psalm li. was the language of my heart, and I requested these verses might be improved in a funeral sermon for the good of others. I could rise no higher than "A guilty, weak, and helpless worm, on thy kind arms I fall;" or, "Hangs my helpless soul on thee;" but that afforded me a calm, which, in that important season, was of the highest value. I have since more closely examined the grounds on which my soul then rested, and find them, so far as I am able to judge, to be substantial. I began a month ago, to give lectures to the students in Serampore College upon Theology, and once or twice attempted to preach in English, sitting all the time. A violent cold and cough obliged me to desist; but being now restored from the cough, I last week resumed the lectures, and preached in English last Lord's-day evening. I hope I shall be enabled to continue these labours.

---

### NAGPORE.

---

THE following letter, from this station, was written by the same friend who penned that inserted in our last Number. The appeal contained in it, we trust, will not be entirely lost on that class of our readers to whom it refers.

If a person for a moment considers the immense population of this part of the Honourable Company's dominions, ignorant of Christ and his salvation, and numbers of them dying daily without hope of future happiness, that

person, if he has the feelings of a man, must weep for their deplorable condition. If we again consider the number of Europeans that reside in and about Nagpore, to the amount of two thousand five hundred, and upwards, according to calculation, men, women, and children, and that these are left without a gospel ambassador, occasioned by the death of the Rev. T. Kirchhoffer, in whom they lost their great friend, and the cause of Christ a warm advocate, and that out of the above number, during the last nine months, death has, on an average, carried off two or three per week, (and surely the lives of our own countrymen are of as great value as those of the heathen,) should a Missionary be sent, whose piety and ability would enable him to labour among Europeans and natives, there is not a doubt remains but he would see the fruit of his labour, and have reason to thank God that his lot was cast in this place. *If my voice would reach to my own country, that land which abounds with Bibles and gospel ministers, I would shout in the ears of those young men whom God has blest with a good education, and grace in the soul, "Why stand ye here all the day idle? there is much work for you in the east; fear no danger, forsake all that is dear to you by the ties of nature or friendship, bring an handful of corn to sow on the plains of Hindoostan."*

Thank God, there is one encouragement, the work is the Lord's: the gold, the silver, and the cattle on a thousand hills belong to him; the government of all things is on his shoulders, and in his own good time, he will send such labourers as will not be ashamed of their work.

It will be pleasing to you to be informed, that our native school commenced on Monday, September 21st. We engaged a schoolmaster at six rupees per month, to teach the Marhatta language. We have now sixteen scholars: and when it is publicly known that the school will be free of expense, I believe six times the number will come forward and request instruction.

Previous to my conclusion on this subject, I wish to mention a circumstance which came under my notice a short time since. While taking my usual walk one starlight evening, contemplating the beauty of creation, my attention was suddenly arrested by a large concourse of natives, beating drums, and shouting, as if they had gained a great victory. As I drew near, to my astonish-

ment I saw twelve men and boys suffering exquisite tortures: some of them had iron spikes through their tongues, the flesh of their arms, thighs, and legs, while others had the blades of knives through their wrists and thighs: but what particularly affected me was, a little boy about eight years of age, with one of the cruel instruments of destruction through his infant tongue, and his mother attending him with a drink of water, in order to give him, when the person appointed to punish had set him at liberty. Alas! alas! it is astonishing what lengths of superstition and idolatry is man fallen into. Well might the poet exclaim:

“Haste, sov'reign mercy, and transform  
Their cruelty to love;  
Soften the lion to a lamb,  
The vulture to a dove.”

But what is more astonishing, these miserable sufferers are servants belonging to our own regiment. A person would think, from what they have seen from the manners and customs of Europeans, their understandings should be more enlightened.

---

### SALATIGA, (Java.)

---

*Extracts from Mr. Bruckner's Journal,  
lately received.*

1823. Nov. 11.—I was able, on account of a little better weather, to go to a village. I found there a goodly number, to whom I found an opportunity to speak the word. One said, “I have long been desirous to come to you for instruction, but being sickly I cannot come.” He listened eagerly to all I told him of Christ's willingness to save him. Returning homeward, I passed through another small village. I spoke to a few people on God's love in Christ.

18th.—I heard of a case to-day, that a native, whose wife had run away from him, declared, that he would have run a muck, if he had not been taught by me. He did not tell this to me himself, but he expressed himself to one of his friends. “While I was going along after my wife, my eyes were continually fixed on my kris (dagger), and I would have drawn it to kill her, had I not had in my recollection the good doctrines I had heard of that European teacher.” Thus we cannot

know, though our efforts are not always at once attended with entire conversion of souls, how far many a one may be kept back, by the power of divine truth, from gross sins; and even this is a motive for every preacher of the word not to sow sparingly.

19th.—Having entered a village, I came near a house, where I perceived by the noise that there were many people in it; I entered, and found a number of people performing the ceremony over a dead body, which lay next them on a bench. The ceremony itself consisted in pronouncing a prayer by a priest on an offering, which consisted in meat and rice, which they ate up at the side of the dead corpse, whilst they laughed and played. I endeavoured to speak a word to them, reminding them of their own death, and that they must be converted to God, should they be happy after death; but I found little hearing. They made also haste to carry the body to the grave. After this, I went about in search of more people. I found a few, to whom I preached the gospel. Leaving this place, I entered another, in which I had not yet been. I began a little talk with two men, who stood there, and as I turned the conversation on divine things, they became more attentive; in the mean time several more came and stood round me. One asked, what was to be done in order to obtain pardon with God? I read then the passage, John iii. 16, and preached the gospel to them from it. They wondered that I could read their language, and still more at the word they heard.

26th.—According to my custom, I went to a village in which I had found a priest, who seemed to be willing to receive the gospel. I went on a good way in the place, but no people; therefore, at last, I entered to the priest's. He told me, that he prayed to Jesus. He read me, also, some parts of a book of his own, about which he asked my opinion. The passages he read, contained some truths about God, and his perfections. But I observed to him, that such a knowledge of God was of no use to us, if we did not seek his favour and obtain pardon, and making this proposition to appear a truth, he agreed to it. Having spent some time with him, I went to another place, where I found an opportunity for preaching the gospel to another family.

28th.—Entered again a village; I passed by a number of houses, but I

met no people to whom I could have spoken. Passing farther to and fro, I met at last a man, who once had been with me, and who invited me to his house. He was now sickly, and he told me, that he prayed in his circumstances to Jesus; "because (added he of his own accord,) Mohamed can help me nothing, for he is still in the grave." He brought me afterwards to the priest's, not far from his house. I met him at home, and found an opportunity to preach Christ to him, as the only help for a poor sinner. He said, "I mean it, however, sincere in my way." I said, "Though you ever meant so sincere to go to Samarang, and you entered a wrong road, and instead of going in the road to Samarang, you entered the road to Surakarta, you, after all your sincerity, would not arrive at Samarang." I made this applicable to his way of worship, and he seemed to feel the truth of what I had said. He did not, however, show the least rancour towards me. After this, I found again another opportunity to preach the gospel to another family.

Dec. 16th. Went out, and found two men standing before a house. I asked one of them whether he knew God? as his reply was in the negative, I endeavoured to make God known to him, and his will towards sinful man, and especially as revealed in Christ. They heard a good length of time with patience and attention, approving of the truth they heard; though I could not observe that any particular impressions were made on them. Having left these, I found two other men sitting beneath a shed, and I made known the gospel to them. After they had heard for some time, they began to talk among themselves of other things, and I left them. I went about in search of some more people, but found none. I entered then the head man's house, who was at home. He requested me to sit down, which I did. After this I spoke as much as I could on the will and word of God to man; but I could not engage his attention in a proper manner.

17th.—Went to a village, where I entered into a blacksmith's shop, and endeavoured to speak of the gospel to those present; however, the greater part paid little attention, except one or two. I went, after this, further on in the place, and I saw a man sitting in his fore-house. I asked him, whether he knew God? I then made known the gospel to him. He seemed to be much pleased with what he had learn-

ed from me. He told me also, that he had read a tract which I had given to one of the villagers; from which he had learned something of the Divine will. After this, I went about in the village, and addressed several people more, whom I found in various huts, and who did not seem to despise the word.

(To be continued.)

## PADANG.

*Extracts from a Letter from Mr. Econs to Mr. Dyer, dated*

*Padang, March 20, 1824.*

IN a letter already forwarded, I mentioned to you, that I had received from the Supreme Government, provisional permission to proceed in the work of the Mission, and was expecting to be very actively engaged, among other things, in establishing and superintending Native Schools: to which object the permission had a particular reference. I shall now state, for your information, what has transpired, and how things now stand, that you may judge what may be expected.

A few months ago I mentioned to you, that all foreigners were obliged to renew their applications for permission to remain, and that I had done so. I likewise informed you, that I had taken the liberty of requesting Colonel R. who was going to Java, previous to his final settlement here, to mention to the Supreme Government, the state of suspense in which I had been kept, by receiving no reply to my former applications; and that I had furnished him with a brief statement of my views and wishes, in settling on the island, referring more particularly to the establishment of schools. The Colonel kindly remembered the request, and procured for me the permission already mentioned. Of this permission I received an official communication on the 16th of January, with a request to lay before the Resident the plans I wished to carry into execution. This request I immediately complied with in a few Remarks upon the establishment of Native Schools in Padang, a copy of which I hope to send you with this. The Resident was pleased to express his approbation of the plan proposed, and desired an estimate of the expense which would be incurred by its adoption. I sent it in, and was gratified by receiving directions to

draw up a prospectus for a general contribution towards the object.

Nearly 700 rupees were thus collected, which, with 227, the remaining balance of what had previously been subscribed, was sufficient to commence with upon a respectable scale.

There is a school here, supported by the Government, for the instruction of the descendants of Europeans in the Dutch language. The school-master is a country-born man, but very unequal to his task. The Resident requested me to undertake the superintendence of this school, which I willingly did, but knowing very little of the language, can do nothing more than attend to the general regulations, &c. The hours of this school are from eight to eleven, A.M.; after which the room is appropriated to the use of the Chinese and Nias. The few children that were previously instructed at my house now attend there regularly, with a few others we have since collected. This is the commencement of our Native Schools, under the sanction of the Government. The room will contain seventy or eighty children, but we have not yet more than twenty-four. The parents are very unwilling to send their children. Some trifling excuse is always at hand. The authority of the Resident has but little influence; but this is a difficulty to be overcome by perseverance.

For the Malays, we are going to erect a school-room in the large Bazar, which will contain two hundred children. The ground is selected, and we wait only for materials.

I am doing all I can in the way of preparation, and trust to have strength imparted to persevere through every difficulty.

I have been doing every thing in my power to collect a Malayan congregation, or rather a congregation of the country-born, to attend a service in the chapel, in the Malayan language, the only language with which they are at all acquainted; and last Sabbath had the happiness to see a tolerably good number; but I fear to indulge a hope that they will attend regularly. You cannot have the least idea of the difficulty these poor people make to come to a place of worship. The veriest trifle is to them a sufficient reason for not attending; and not a few of them boldly declare, that the worship of God is a thing of secondary consequence, and must always give way both to the business and pleasures of the world. If proofs were wanting of

the aversion of the human heart from God and divine things, the inhabitants of this place would furnish an abundance. Nor is this aversion much concealed. I have heard avowals of hostility to the Divine Being from persons in every condition of life. The depravity of the people is most deplorable. Scarce do I think that the tone of moral feeling will ever be raised by any thing short of that influence which is necessary to regenerate the dead.

## HONDURAS.

THE arrival of the Ocean, Captain Whittle, from this settlement, has brought us accounts from Mr. Bourn, dated the 10th of August. He had, a little while before, been laid aside from his work by an attack of the fever and ague, brought on by over-exertion and exposure in superintending the erection of a new building, comprising both a dwelling-house and chapel, the framework of which had been procured from the United States, at an expense very far below what it would have cost on the spot. He was, however, recovering, at the date of his letter, and states, that he is not without encouragement in his labours. One person had been baptized, and there were ten or twelve others of whom he hoped well.

Some further particulars will be found in the following letter from Mr. Fleming, to the Secretary, dated August 9th.

I AM happy to inform you of our safe arrival here, after a most delightful passage of seven weeks. The night we arrived, Mr. P— and Brother Bourn came on board, and received us with marks of the greatest friendship. We stayed for a few days at Mr. P—'s, until we could obtain a house. Every thing is excessively dear; for our house, which contains a sitting-room and bed-chamber, together not larger than one of the rooms in the Mission-house, and in a very

bad situation, we pay four pounds a month. For a servant they charge from ten to twenty shillings per week. We all feel the effects of the change of climate; I was unable to put on or take off my clothes for three weeks, owing to the numerous boils on my hands. Blessed be God! I am now getting better; had it not been for this, I should have transcribed my Journal for your perusal.

Never did I feel so much of a Missionary spirit, as since our arrival; the scenes of wickedness, ignorance, and idleness, abound in every part of the settlement. The Sabbath is ushered in with a market of meat, vegetables, and fruits; the other parts of the day are spent by the free negroes, some at the grog shops, until intoxicated, others washing their clothes, and the slaves are frequently cutting the timber the whole day. We have been disturbed several nights with jumbus, or wakes, which are held at the death of those negroes who made no profession of Christianity. One was held a few nights since near our house, for an old woman who died. The negroes commenced by lighting a fire, and drinking rum; the boys and girls ran to and fro through the flames: afterwards they beat their paddles (by which they row their boats,) one against another, others were beating drums; some were crying, others laughing, and some singing—they appeared all in confusion. About four o'clock, P. M. one man sung a song; after every three or four words, he struck the paddles against each other; and all joined in the chorus; the assembly then broke up. I asked the reason of their making merry when one of their fellow-creatures died? They replied, that she was gone back to the coast of Guinea, to her relations and friends. Twelve months after death, they visit the grave with provisions and drink, and ask the dead how they do? I looked to England, and blessed God that I was born in that highly-favoured land, where the gospel sounds from time to time, and prayed that these poor creatures may be led into the truth, as it is in the Saviour, by the Spirit of God. Brother Bourn's prospects are truly encouraging; many appear to be "inquiring the way to Zion, with their faces thitherward;"

he baptized one negro since our arrival; the poor man is willing to give his all for the cause of God; indeed, he offered to live in a small out-house, for us to live in his house, if we would accept it, which we thought proper to refuse. There are as many as twelve or fourteen more, who have desired to be baptized; and of whose interest in the Saviour there is no reason to doubt. Last evening some of us received the ordinance of the Lord's Supper; it was a solemn, and I trust profitable season to our souls; after which, I endeavoured to show the nature and benefit of this ordinance, to a large assembly. The building of the new chapel goes on well; it is much needed, as the present place is so confined and warm; my clothes on the past night were, after preaching, as wet as they would have been if I had been plunged into a river. Brother Bourn has acted, I think, with the greatest economy in the erection of it. Many of the people here say, that if he had not paid so much attention to it, the expenses would have been more than double. He is frequently at the building from six in the morning until four in the afternoon; very few of the carpenters here work for less than twenty shillings a day. We expect it will be fit for worship in the course of a month, or six weeks. Mr. Bourn proposed his first going to the Shore, to make due arrangements, which proposition we acquiesce in; he expects to leave the latter part of this week, or the commencement of next. Two Mosquito men came, and sat here for some time, last week; they were pleased in being in our company, said that a large house was provided for us on the Shore, and desired to know when we were going. One of them is called Captain Dundee; he spoke English sufficiently plain for us to understand him. I wished to hire him, to get some acquaintance with the language; he engaged to return from the Shore in the course of three weeks. They are a well built handsome race, quite different from the negroes; they have long black hair, cut in different ways, I should suppose, as marks of their different titles and employments. I hope, in some future letter, to give you a more particular account of them.

*Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1824, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Norwich, Collections and Subscriptions, by Rev. James Upton	152	15	6	
Bristol and Bath, Auxiliary Society, by Mr. John Daniell	200	0	0	
Cornwall Auxiliary Society, by Rev. Edmund Clarke :—				
Falmouth	43	15	1	
(besides £10. previously acknowledged)				
Helston	22	13	11	
Penzance	42	15	7	
Redruth	31	8	6	
Truro	43	15	5	
		184	8	6
Colchester, Collections and Subscriptions, by Rev. J. Hargreaves	19	7	4	
Thrapston, Ditto Ditto by Mr. J. J. Stevenson	22	10	0	
Quarterly Subscriptions at Fen-court, by Mr. Mundy	1	7	10	
Sodbury, Collection, by Rev. W. Southwood	3	6	3	
Monmouthshire, Auxiliary Society, by Rev. M. Thomas	73	8	9	
Crayford, Female Association, by Mrs. Smith	5	5	0	
Chalford, Collection, by Rev. James Deane	2	6	0	
Worstead, Collection and Penny Subscription, by Rev. Joseph Kinghorn	14	0	0	
Lincolnshire, &c. by Messrs. M'Pherson and Sutton :—				
Gainsborough	5	12	2½	
Boston	13	6	6	
Lincoln	20	15	2	
Collingham	13	8	10½	
Newark	26	7	6	
		79	10	3
Dunfermline, Association for the Support of Native Preachers, by Mr. Dewar	10	10	0	
Gloucestershire, Auxiliary Society, by Mr. R. Winterbotham	35	0	0	
Mrs. Copeland, <i>Waterford</i> , by Rev. T. Clarke	4	11	8	
Rev. H. Clark, Navenby, Lincoln, by Rev. W. Nichols, Ditto	5	0	0	
TRANSLATIONS.				
E. . . . . by Mr. Burls	5	0	0	
N.B. We are requested to state, that the Treasurer of the Auxiliary has received as under :—				Birmingham
<i>Cosely</i> , Collection	13	0	0	
<i>Upton</i> , Penny-a-week Society	3	0	0	
T. B. for the Translations	5	0	0	

FEMALE EDUCATION.

Nailsworth, Female School, by Miss Ryland	15	0	0
---	----	---	---



TO CORRESPONDENTS.

We have been informed that the Sums acknowledged in our September Number, from the West Yorkshire Assistant Society, as from Bridge House, Spring Head, Oxenhope, and Haworth, should have appeared in one Sum, thus,

Haworth, 2d Church Branch Society . . . . . £60 18s. 7d.





# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

BOSTON,  
LINCOLNSHIRE.

ON Thursday, September 23, 1824, a meeting was held in the Baptist Chapel, Liquorpond-street, Boston, for the purpose of forming an Auxiliary Society, in aid of the parent institution. An introductory discourse was preached the preceding evening, by Mr. S. Sutton, Missionary from the East Indies, from Psalm lxxiv. 20; "*Have respect to the Covenant, for the dark places of the earth are full of the habitations of cruelty.*" He gave an affecting description of the degraded state of the heathen. The public meeting commenced at two o'clock on Thursday, when appropriate and interesting addresses were given, by the Rev. Messrs. Wilbourn and Ratcliff, Methodists; Rev. Messrs. Taylor, Bissell, Everett, and Yeats, General Baptists; and Messrs. Sutton and Macpherson; in moving and seconding the resolutions connected with the object of the meeting, which were unanimously adopted. Mr. Macpherson, of Hull, preached in the evening an impressive sermon from Luke xiv. 23; "*Go into the highways and hedges, and compel them to come in, that my house may be filled.*"

Much Christian feeling seemed to pervade our assemblies on this occasion; and an elevated tone of pious feeling greatly promoted. The collection amounted to £10, and nearly the same sum was obtained by subscriptions.

J. H.

## Foreign Intelligence.

### SERAMPORE.

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

*Serampore, 9th June, 1824.*

BEFORE the last distressing inundation we had seventeen schools, in and about Serampore; but since that period we have had only thirteen. We are now about to erect a new one, which is to be called the Chatham Union School. We assembled eleven little girls upon the spot early this morning, where we intend erecting the school. It is to us one of the most astonishing circumstances we have ever met with in this country, that the children are so willing to learn, and their parents so willing to let them. What we had been striving at, (but in vain) for twenty-two years, is now effected with but little trouble. Surely, it is the Lord's doing, and it is marvellous in our eyes; and He shall have all the praise, for it is due to Him alone.

You will be happy to hear that Dr. Carey is quite recovered, and preaches just as delightfully as he did before his long and severe illness.

### CALCUTTA.

WE are happy to find, by recent arrivals from this station, that Mr. and Mrs. Leslie reached Bengal in safety, after a voyage of nearly seven months' duration, in the latter end of May. They were received with great kindness, both at Calcutta and Serampore; but it appeared doubtful, at the date of these letters, whether Mr.

Leslie should be fixed at Monghyr, or at Digah, as it appeared that the latter station, which, our readers will recollect, became vacant by the death of Mr. Rowe, in October, 1823, required his services yet more urgently than the former.

We are grieved to add, that the health, both of Mr. and Mrs. Eustace Carey has been so much impaired, that the physicians have recommended a return to Europe, as the only probable means of their restoration. At the very period of this decision, and after, at Mr. Carey's request, his brethren had met specially to pray for direction on his behalf, an American vessel was in the port, the supercargo of which being a pious man, had attended their worship at the Circular Road Chapel, bringing the Captain, and other officers with him. When these gentlemen knew that it was determined that Mr. Carey should leave India, they proposed his taking Philadelphia in his way, and agreed to convey him and Mrs. Carey for about half the usual sum. It is probable, therefore, that Mr. Carey has arrived, by this time, in the United States; and, if it should please God to grant him strength sufficient for the voyage, he may shortly be expected in England.

In the letter which communicates this intelligence, Mr. Carey takes occasion, also, to advert, in the following terms, to the progress of Female Education.

THE female department of the Benevolent Christian School Society is prosperous. Mrs. Colman is a steady devoted superintendant, and the Society has been highly favoured in being able to avail itself of her services. Ten schools are now in motion, and we hope more will be formed as soon as funds can be realized, and suitable places and situations found out. We trust for some small portion of your

interest in favour of this important work. It is, indeed, a most important and delightful feature in the present state of Missionary works in Bengal. It is a demonstration that the labours of these past thirty years have not been in vain; but that, over and above the actual conversion of the natives, much is doing; yea, much has already been achieved in favour of the great object for which Mission Societies exist. The way of the Lord is preparing, mountains and hills of prejudices are levelling, and valleys of ignorance are filling up with speed. We need, dear Sir, to reflect upon these things, that we may take heart.

---

### SALATIGA, (*Java.*)

---

*Extracts from Mr. Bruckner's Journal,  
lately received.*

(Concluded from page 497.)

DECEMBER 18, 1823.—Walked about two miles to a small village, in which I had been once before, and then found the priest inclined towards the gospel. I met him to-day again, and found him sick; but when he saw me, he was glad and sat up. I preached the gospel once more to him. In the mean time I heard him several times sigh, "O God Jesus! pardon all my sins." His son, who was present, and heard with attention, was exhorted by the old priest to mind well, and lay it in his heart, what he heard of me. Walking after this a little about in the village, in search of more people, but I found none at this time: then I entered to the head-man's, whom I found at home. He asked me what he had to do, if he should be converted? In answer to his question, I opened the gospel to him, and enjoined on him to believe in, and pray to Jesus, who was most willing to receive sinners. He seemed as if he were willing to receive the gospel. Finding no farther occasion to make the gospel known to more persons in this village, I returned homeward, and in my way had to pass through another village; but found no opportunity in it for preaching the gospel, as I saw no people.

January 9, 1824.—I went to a village, in which I spoke in four or five houses the word, until I felt my lungs sore. The people seemed to understand a little more of the gospel. One

said to his fellow, after I had left the room, "The words of that gentleman are excellent." Another said to me, "I have been very desirous to come to you to be taught farther in the ways of God; but I have always so much work, that I cannot spare an hour for the good cause." I said to him on this occasion what was necessary, which he took very well.

13th.—Went to a village; being entered, I perceived an old man enter his hut. I followed him, and two natives more came in after they had seen me, probably from curiosity, wishing to know what I had to do here. I asked the old man, what he thought would become of him, if he died? He replied, "Earth." I endeavoured to make him understand that there was a future state of happiness and misery; but he appeared as senseless as wood. The others, who had come in, after they had listened a few minutes, went away, though I bid them to stay and listen, for they appeared as ignorant as the old man. After I had talked for some time to him, without apparently gaining the least on him, I went to another part of the place, where I met a few men together, who seemed willing to listen to my message; then I went to the priest, who told me that he prayed to God for mercy, in the name of Jesus.

15th.—Went out, when I happened to meet with a few men, one of whom I asked, whether he knew God? "No," (replied he,) "I am very ignorant." Some others more came around me. I began to tell them of God's love in Christ. This seemed to arrest their attention, and they seemed to understand. Having talked to them a certain length in this strain, and applying the truth more particularly to themselves, they expressed their gratitude, saying, "We thank you much for coming hither, to tell us of these things." Then I entered a room where I heard some persons at work. I began to talk to them present of divine things; but they were very loquacious, so that I could do very little now.

February 19th.—I spent a few pleasant hours in a village; I talked in the beginning but to one, but after a few minutes several of the neighbours came around me, who expressed a desire for hearing the word. I spoke then, and read to them from the New Testament; and they paid proper attention to it; they expressed a great wish for a book from me, that they

might be able to read themselves, what I had been telling of the way to salvation. But I told them this was the only book of the kind I had. One said, "Then copy but a few pages from it for me." In the mean time I recollected that I still had a copy more of the Gospel of St. John at home, which I promised to give them: of this they were very glad. Thus, it would seem, as if there would come a little hunger after the word among these people; and if this be the case, we may hope that the hour of the Lord is at hand, for his visiting this nation in his infinite mercy.

---

### BENCOOLEN.

---

A QUARTERLY letter, dated January 15, 1824, has been lately received from our Missionaries at this station. We can, at present, only extract that part of it which refers to the Native Schools.

"OUR native schools are in a truly flourishing state. Opposition has, in a great measure ceased, and people begin to suspect that educating their children may possibly be attended with benefit. You have already been informed that all the schools in and about the town have been removed to the Mission premises. Here a most gratifying sight is every day exhibited, of a hundred and fifty, or more, wild little fellows, subjected to the regular discipline of a Lancasterian school, and improving in useful knowledge. The boys are taught to read, write, and spell; they are also instructed in Arithmetic, the principles of the orthography of their own language, and in a few of the most simple truths in Astronomy. Geography, History, Chronology, and some other useful branches of knowledge are still wanting, which our utmost efforts have not yet been able to supply. A large school-room, capable of containing two hundred and fifty boys, is in a state of considerable forwardness, and when finished, will, we hope, soon be filled with scholars.

Two public examinations have been held in the Court-house, that containing the largest room in the settlement; the one in August last, the other on New-year's-day. On both occasions, the scene exhibited was nearly the same. The boys went through the manual discipline with their slates,

pencils, &c. produced specimens of their writing, repeated lessons written from dictation, and worked sums in Arabic figures. It was truly amusing to see the little monitors, with sticks in their hands, walking up and down the ranks, with all the gravity and sternness of drill sergeants, while the different classes under their care obeyed the word of command with a promptitude and correctness that were truly gratifying; and to some of the spectators not a little surprising. The Lieutenant-Governor, and the gentlemen of the settlement, were present on each occasion; and, on New-year's-day, Lady Raffles, and several of the ladies, honoured the examination with their presence. The impression on the European inhabitants here is most favourable; they consider the school-system as the dawn of civilization and good morals. Sir Stamford seemed both surprised and delighted to see the little savages, as he pleasantly termed them; reduced to such regular discipline, and exhibiting such unequivocal proofs of advancement in knowledge. A little boy having spelt very correctly a few words proposed to him, Sir Stamford caused a petty chief to be placed by the side of the boy, and required him to spell the words which the poor boy had just spelt; but though a man of nearly sixty years of age, he could not spell one of them. His fruitless attempts to match a little boy, raised a general laugh, and taught the Malays to expect that the next generation will far excel the present. Many of the best boys were rewarded with valuable presents, at the expense of government; some of them receiving not less than a complete suit of clothes. These rewards for improvement were all-delivered in the presence of Sir Stamford, who condescended to speak to the boys himself, and to excite them to future exertions. At the examination on New-year's-day, there were more than three hundred boys present; the number having been augmented since the examination in August. We regret that we are so soon to lose Sir Stamford; he has been the friend of Missions in these countries, and has manifested no small degree of concern for the moral improvement of the Malays, but his state of health imperiously requires his return to Europe, where we most sincerely wish him every blessing. He will cause the allowance which we have hitherto received for the support of the schools, to be continued; but who his successor will be,

and whether he will feel the same interest in promoting missionary objects, we cannot tell. We would be thankful for the assistance and support we have enjoyed, and look above for future help.

We propose forming an Arabic class in the school on the Mission premises; and a sort of Grammar, with a Malay translation, such as is used by the natives themselves, is now being copied for the purpose. Such a step will be gratifying to the Malays, who are much prejudiced in favour of the Arabic language; it will give the boys a few new ideas on language in general, while it will dissolve the charm that surrounds a few vain and ignorant persons, who are considered prodigies of learning, because they can pronounce a few Arabic words, with the meaning of which they are commonly but little acquainted.

A gentleman of the civil service here, has lately visited the southern districts, in his official capacity, and amongst other instructions received from the Lieutenant-Governor, he was directed to inquire into the practicability of establishing native schools. He took a few of our books with him for distribution, and one of the chiefs there, when he saw the books, expressed an earnest desire to send his son to us for instruction. This gentleman, since his return, has presented a report to government on the subject of schools; from which it appears that a great number of schools might be formed, comprising a grand total of two thousand boys. As such an establishment would be attended with a very considerable expense, the Lieutenant-Governor has not authorized it, but will, before his departure, write to the Supreme Government in Bengal, recommending it.

## HONDURAS.

OUR last Number contained a letter from Mr. Fleming, acquainting us with various particulars in relation to the station he expected to occupy at the Mosquito Shore, and expressing his intention of writing, at greater length, by some future opportunity. This anticipation, alas! will never be realized; for ere this devoted young man could enter upon his work, he has been called to quit the scenes of mortality for ever. Nor can we stop here: a

few days after his decease, his affectionate partner was called to follow him into the world of spirits; and they now rest together, till the resurrection morn, in the land which, only two short months before, they had entered as the messengers of salvation! Since the death of Mr. Grant, who, in 1799, expired at Serampore, eighteen days after he landed in India, the Society has not been called to mourn the removal of a Missionary under circumstances so painfully solemn and impressive. Under bereavements so unexpected and awful, our only resource is in the conviction of the holiness and goodness of the great Arbitrer of life and death. May believing contemplations on his character, assuage the grief of those respected friends and relatives of the deceased, who feel most tenderly interested in the sad event!

Mr. Bourn's letter, which is dated September 14, contains only the statement of Mr. Fleming's death, which took place the preceding day, after an illness of five days only. Mrs. Fleming was then ill, but nothing serious was apprehended. From another quarter, however, we have since derived the afflicting intelligence respecting her, which we have already given. May wisdom be given us rightly to interpret these mysterious dispensations of Divine Providence!

---

### TARTARY.

---

OUR readers will recollect the account given of Mr. Daniel Schlatter in our Number for November 1823. We have now to present them with the translation of a letter from that highly interesting man to our much-esteemed friend, Mr. W. H. Angas. It will be seen that he declines the proposal made to him by the Committee, *immediately* to leave his present situation, and employ himself solely in Missionary labour: but, we trust, it will not be long before he will have acquired that thorough knowledge of the Tartar habits and customs, which he deems a necessary prerequisite for these engagements.

*Ohrlhoff, on the Moltchna,  
April 27, 1824.*

DEAR AND BELOVED FRIEND,

I received your dear and important letter of March 9, through means of my dear mother, under date of April the 17th, old style. Praise and thanksgiving be ascribed to my heavenly Father and our Lord Jesus Christ, who, out of his love and mercy, strengthens me in so great and so gracious a variety of ways, and now again, through your letter, and by the lively interest the dear friends in England have taken on my behalf. Receive my grateful salutations, much beloved, even all this way from the High Table lands of Tartary. So much has the Lord done for me, temporally and spiritually, that my heart is full; and in answer to the question, Have ye lacked any thing? I reply, with a mixture of gratitude and shame, No, Lord, nothing! But O, how lifeless, and thoughtless, and satisfied with myself, do I at times feel! But to complain of myself, there would be no end; I will rather praise God on account of his fulness, which we have in Christ, even grace for grace. My mother and dear friends have informed me of many things, which you have communicated to them; and how much they have been rejoiced at your faith and love. Your address to the Mennonites (calculated to produce in them both joy and shame) has been much read, and sought after by the settlers here. How much can God bring to pass through human means! How little have I done as yet for my brethren, after the flesh, which indeed are all mankind! How much have the English brethren done, and how little during twenty years past, have the Mennonites done, towards extending the kingdom of God among the Tartars in these parts! They are at present, however, beginning to make a stir among some, (though these are not many, God knows,) whilst others, opposed to the gospel under the garb of a humble piety, lead astray the simple and inexperienced, who, for want of knowing better, will hear of nothing new, and readily believe that Missionary efforts are opposed to the principles of their church, and, consequently, any interest taken in such efforts are regarded in the same light. They imagine, also, that such things would tend to produce a change of sentiment among the churches, as well as endanger the privileges which they already hold from the emperor. But as

to the latter of these two suppositions, the reverse is more likely to be the case, as the emperor and his council exhort their subjects, and encourage them to forward the good work, as a thing both praiseworthy and beneficial. It is my wish, as well as that of Mr. Cornies and other friends to humanity, that you would pay this colony a visit: so that, under a blessing, you might be a rod to the untoward, an instructor to the ignorant, a strengthener of the weak, and to confirm those still more who stand. To this desirable end we will not cease to pray, that the Lord may grant you health of body, as well as disposition of mind, to direct your steps hitherward. From what, indeed, you have said to my mother, we have great hopes on this wise. God grant it.

But in reply to the contents of your letter, I must necessarily be short, as I have very little leisure at present. My Tartar (whom I serve) having much for me to do, I beg you will bear with my brevity. I have God to praise and thank for a good state of health, and a hardy constitution; and having been accustomed, from long use, to little food and clothing, as well as hardships of different kinds, I have not felt a great want of bodily comfort; but, as I am not far enough advanced in the Tartar manner of field work, and managing stock, and consequently as yet but a learner, I serve only for my food. For what Tartar clothing I have needed, together with other little wants, in which is comprised chiefly postages of letters, the Lord has provided through other friends, and the amount has never exceeded above ten pounds sterling a year. For the exceeding kind offer made me, I tender my very warmest thanks, and accept of it, for this time, the more willingly, as I am aware how much it will contribute to calm the anxious heart of a dear mother, too anxious about the welfare of her children. O how great an encouragement to her, how great a support to her faith has your letter been to me, and the aid therein offered me. The Lord will surely reward my good friends, to whom once more I express my most grateful acknowledgments. I take now the liberty of drawing the sum of £50 sterling, which I will lodge in the hands of our dear friend, Cornies, to be ready in case I should require to make use of it, and that will be when the Lord convinces me that I ought no longer to remain in

my present situation of a menial servant to a Tartar, but devote myself altogether to proclaiming the word of God, by journeying among this race of people. But for the present, I cannot see it my duty, and therefore do not as yet feel the disposition to leave my post. For the present, therefore, I prefer to live in this more retired way, praying fervently that the Lord would grant me to become a light to these heathen, so that through me our Father which is in heaven may be glorified. And, O how great a task! But as I seem in small things so far from being faithful, how shall I be faithful over the much greater things which would be required of me, in so much larger a sphere? Beloved friends, support me by your prayers; and should I even not be united to your Society as your Missionary, still to be united with you in spirit would be, no doubt, my greatest joy. With regard to a correspondence, I have in general so little leisure time, that I am seldom able to write to any friends but my mother, and my acquaintance being pretty extensive, I am a great many letters in debt. Unfortunately I have promised too much, so that I fear I shall appear to many a deceiver. How then shall I make fresh promises? Should the Lord, however, grant me time, I shall have great pleasure in writing to you. I must beg of you, however, on your part, not to cease writing my mother and self, for the encouragement of us both. Not having always the means sufficient for paying postages, is another reason added to my lack of time, why I have written less frequently. The sum offered me by the Society is, therefore, the more acceptable. Respecting the establishing a Missionary Station in these parts, I doubt much if it would be allowed; though to this I cannot speak decidedly.

Finally, may the Lord (good and faithful) grant you, together with all other good friends, his blessing. Pray for me, that I may have given me faith, love, and hope, in good measure. I beg my cordial regards to all friends composing your Missionary Society; and Mr. Cornies, who is at present at Petersburg, desired his very cordial regards to you, as well as to all the friends in London, before his departure.

The mercy of God, and the love and peace that are in Christ, abide with you and your loving grateful friend,

DANIEL SCHLATTER.

*Moravian Missionary Society.*

SOME of our readers may, probably, have seen, in the public papers, a copy of an Address by the Rev. C. F. Berg, Moravian Missionary in Barbadoes, to the House of Assembly, in which, while requesting permission to occupy a new station, he refers, in language of pointed censure, to the proceedings

of Missionaries of other denominations. It is but justice to the respectable body to which that individual belongs, to state that their Secretary, the Rev. C. J. Latrobe, has written an official letter to the Secretaries of each of the other Missionary Societies, declaring, in the most explicit manner, their decided disapprobation of the step taken by Mr. Berg, who, it is added, will shortly be removed from Barbadoes.

*Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1821, not including Individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. J. M. Harris, late of Trowbridge .. 200	0	0	
Duty .....	20	0	0
(Messrs. S. B. Clift & J. Wilkins, Executors) .....	180	0	0
Uley, and Westbury Leigh, by Rev. W. Winterbotham .....	22	8	9
Portsea, Portsmouth, &c. Subscriptions and Collections, by Rev. W. Gray and Mr. Ellyett .....	86	19	0
Foxton, Subscriptions, &c. by Rev. Joshua Burton .....	6	0	0
Goawell-street, Auxiliary Society, by Rev. J. Peacock .....	17	0	0
Keppel-street Ditto, by Mr. Marshall .....	35	0	0
Chatham, Juvenile Society, by Capt. Pudner .....	20	0	0
Olney, Subscriptions, by Mr. W. Wilson .....	15	0	0
Modbury, Ditto, by Rev. Samuel Nicholson .....	2	13	0
Birmingham Auxiliary, Coventry, Baptist Church, by Mr. Oswin	20	0	0
Yarmouth, Collection, by Rev. Edward Guymer .....	5	19	0
Devonport, Morris-square, Auxiliary Society, and Sundries, by Rev. T. Horton .....	24	3	6
Southampton, Collection & Subscriptions, by Rev. B. H. Draper	12	1	6
Whitchurch, (Hants,) Ditto by Rev. P. Davies .....	17	13	10
Bromyard, collected by Miss Hopkins .....	1	16	9
Danzig, and other Mennonite Churches in Prussia, by Mr. J. Bachdach .....	90	0	0
<b>Hull &amp; East Riding Auxiliary, by J. Thornton, Esq. Treasurer :</b>			
Beverley .....	23	15	0
Bishop Burton .....	7	1	1
Bridlington .....	19	1	3
Cottingham .....	7	3	0
Driffeld .....	4	6	0
Hull .....	83	11	2
Hunmanby .....	2	0	0
	146	17	6
<b>East Lancashire Auxiliary Society, by Jos. Leese, Esq. Treasurer :</b>			
Accrington .....	9	4	1
Bacup .....	39	18	6
Colne .....	10	0	0
	59	2	7

	£	s.	d.
Essex, Auxiliary Society, by Rev. J. Wilkinson :*			
Braintree .....	3	15	0
Earls Colne .....	10	0	0
Potter-street .....	4	0	0
Rayleigh .....	4	15	6
Saffron Walden .....	14	9	3
Ditto, for Translations .....	4	4	0
Waltham Abbey .....	6	8	1
	47	11	10

---

#### TRANSLATIONS.

Paisley and East Renfrew Bible Society, by Rev. R. Burns...	30	0	0
—— Youth's Society for Religious Purposes .....	10	0	0
Dublin, Mrs. Gardiner .....	1	17	0

---

#### FEMALE EDUCATION.

Monmouthshire, Female Society, by Mrs. Conway .....	40	0	0
Dublin, Baptist Female Education Society, by Mrs. Parkes...	5	9	11

\* Those Churches in this Auxiliary, which have not yet remitted their Contributions, are respectfully solicited to forward them without delay.

---

#### TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mrs. Davis, of Reading; and Mr. Coles, 227, Tottenham-court-road, for sundry Magazines, &c. for the Mission.

Any Friends, who may have Reports, Missionary Heralds, or Quarterly Papers, lying by them not wanted, will oblige the Secretary by sending them to the Mission House.

The list of Contributions, &c. from the Oxfordshire Auxiliary, arrived too late. The sum from *Ensham* will appear in its proper place next month.