

Missionary Herald.

BAPTIST MISSION.

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

Home Proceedings.

OXFORDSHIRE.

ON Thursday, October 7th, the Annual Meeting of the Auxiliary Missionary Society for Oxfordshire, and places adjacent, was held at Chipping Norton. Rev. S. Sutton (late Missionary,) preached in the morning, from Psalm lxxiv. 20; "*Have respect unto the covenant, for the dark places of the earth are full of the habitations of cruelty.*" Rev. T. Morgan, of Birmingham, preached in the evening, from Isa. ix. 4; "*For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.*" The devotional services were conducted by the brethren Page of Worcester; Price, of Alcester; Wright, of Blockley; Jayne, of Campden, and Coles, of Bourton. The Meeting for public business was held in the afternoon, at which Mr. S. Huckvale, Junior, presided, and was rendered deeply interesting by the statement given by our friend and brother Mr. Sutton; and it is hoped the affecting details were not in vain. But, as stated in the Report, how little has yet been done! A few grains of dust removed from the mountain of guilt; a few drops

of water taken from the ocean of depravity; a few souls saved out of a world that lieth in wickedness! By millions upon millions Satan reckons his subjects, and holds them fast bound in the chains of ignorance, superstition, and sin; his iron sceptre reaches from continent to continent, from island to island, from sea to sea; his lawless empire comprises the chief part of the population of the world. Under these circumstances, and amidst these facts, duty calls upon us to arise for the help of the cause; neutrality would be criminal, excuses must not be pleaded, no delay must be permitted, no despondency indulged; rather let us buckle on the whole armour of truth, and go forth to the help of the Lord against the mighty!

W. G.

Yorkshire West Riding Assistant Baptist Missionary Society.

ON the 23rd and 24th of November, the second Anniversary of this Auxiliary was celebrated in Leeds. In the evening of the 23rd, and the afternoon of the 24th, the Rev. S. Sutton, lately returned from Moorsheadabad, preached, on the latter occasion, in the Rev. R. W. Hamilton's

chapel, (Independent) kindly lent for the purpose. On the morning of the 24th, the Rev. Dr. Steadman, of Bradford, preached; and in the evening, the Public Meeting was held. Owing to the lateness of the season, and the unusual humidity of the atmosphere, the previous services were but thinly attended. The last, however, was numerously frequented, and from the lateness to which it was protracted, without any appearance of impatience, weariness, or inattention, in the auditory, was confessedly interesting. The different resolutions were moved and seconded by the Rev. B. Godwin, of Bradford, and B. Goodman, Esq. of Leeds; Rev. Dr. Steadman, of Bradford, and Rev. J. Foster, of Farsley; Rev. R. W. Hamilton, (Independent) of Leeds, and Rev. W. Scarlett, of Gildersome; Rev. T. Scales (Independent), of Leeds, and Rev. W. Bottomley, of Bingley; Rev. S. Sutton, and Rev. M. Saunders, of Haworth; Rev. W. Trickett, of Bramley, Mr. G. Wilson, of Leeds, and Rev. James Acworth, M. A. Ditto. As it is intended to hold the next Anniversary earlier than this, which a variety of circumstances, particularly the decease of the Rev. Thomas Langdon, late co-pastor of the Baptist Church, Leeds, unavoidably postponed beyond the regular period, it is expected that the attendance will be much better.

Income of the Society, during the past year, including a legacy by Mr. D. Sutcliff, late of Hebden Bridge, £790 11s. 8d. J. A.

DEATH OF MR. GODDEN.

MR. Godden, who returned from his station at Spanish Town, in Jamaica, on account of ill health, about a twelve-month ago, and who has been gradually declining ever since, expired at Lawrence Hill, near Bristol, on Tuesday, November 23. We have received no particulars as to his last hours, but understand that throughout his affliction, his mind appears to have been calm and happy, neither expecting life, nor dreading death. Mrs. Godden, it will be recollected, died in Jamaica; one orphan is left behind, a little boy about five years of age.

Departure of Mr. Wm. Knibb.

EARLY in November, sailed, by the Ocean, Captain Whittle, Mr. and Mrs. Wm. Knibb, for Kingston, in Jamaica,

Mr. K. is gone to occupy the post in the free-school belonging to Mr. Coultart's congregation, which had become vacant by the lamented decease of his brother, Mr. Thomas Knibb. They had not cleared the Channel, when the late destructive gales came on, and narrowly escaped going ashore on the rocks near Beachy Head; but when every effort to escape seemed unavailing, the wind suddenly veered round, and wafted them from the scene of danger. This seasonable deliverance seems to have made a suitable impression on their minds, and calls on the friends of the Society to offer thanksgivings to God on their behalf.

WE are happy to state, that intelligence has this morning (December 13,) reached us, that the Factor, in which Mr. and Mrs. Eustace Carey left Calcutta, on the 25th of July, reached Philadelphia in safety on the 9th ultimo.

Foreign Intelligence.

CALCUTTA.

WE briefly mentioned in our last, the arrival of Mr. and Mrs. Leslie at this station. The following letter from Mr. L. to a friend in Bristol, communicates some particulars which, we doubt not, will be found interesting.

Calcutta, June 7, 1824.

MY DEAR SIR,

The last time I wrote you, we were in Table Bay, in front of Cape Town, from which we sailed for Madras on the 16th of February, 1824, and arrived there on the 17th of April. We had often been informed, before we arrived at the Cape, that the sea off that place was the most stormy in the world, and so we found it. About a week after we set sail, the gales commenced, and we had two of three days and three nights' continuance each. Although all the horrors we endured on our first leaving England were renewed, yet being at open sea, we were not in so much danger; and, by the goodness of God, we were safely carried through. At Madras we were received into the house of Mr. Crisp, a relative of your dear Mr. Crisp, and one of the London Missionaries, by whom, and his excellent wife, we were entertained with the greatest hospitality. We had now arrived in India, and to us it had a

woful appearance. All that we had ever read of its degradation, fell far short of what we actually saw on our first landing. Tens of thousands of human beings, in every direction, almost naked,—idol temples on every hand,—and women in the most enslaved state. Much good, however, is doing at Madras, although it is far from being apparent, amidst the thousands that are there. At one of the stations of the Church Missionaries, there has been a great out-pouring of the Spirit, so that, even in one school, there are no less than twenty-three out of thirty youths, who give evidence of sincere conversion. We attended a monthly meeting of all the Missionaries in the place, and heard them give their several accounts of the state of religion at their various stations; and no meeting, to me, was ever more interesting. Eleven were present; three from the Church Missionary, two from the Society for promoting Christian Knowledge, two from the Wesleyan, two from the London Society, one from the American Board, and myself. All stated that idolatry is beginning to sit very loosely upon the people. Many of the converts have suffered great persecution for Christ's sake; and, in some places, even Christian villages exist. The people themselves are beginning to dispute with the Brahmins on the absurdities of Hindooism,—and, on one occasion, a Brahmin was so confounded with some questions of the people concerning God, that he had to confess his ignorance; at which they, (in number about four or five hundred,) called to a Missionary, who was standing by, to come and teach them concerning the Deity. This we heard from the Missionary himself.

From Madras we sailed on the 30th of April, and reached Calcutta on the 12th of May: thus completing a voyage of six months and thirteen days. Nothing occurred of any consequence during this part of our voyage; the winds were in general favourable, and the weather good. At Madras we took on board with us Christian David, a native preacher, and who had been brought to the knowledge of the truth by the venerable Swartz. He is a most interesting man—full of piety and soul—about fifty-two years of age—has preached the gospel twenty-three—and has been thirty-three years a Christian. It is delightful to hear him talk of Swartz. We were prepared, before we reached Calcutta, (by a letter that met us at the mouth of the river, from Miss Pearce to Mrs. Leslie,) to be the witnesses of some heart-rending scenes among the Missionaries at that place. Eustace Carey, who had very lately been deprived

of a son and daughter, exhibited to our eyes a spectacle of the most distressing nature; deprived of health himself, he appeared like a walking ghost—so ill that his medical attendant told him, that he must leave the country; which he intends doing by way of America, this month. Mr. Yates and Mr. Pearce, particularly the former, with constitutions much broken. Mr. Sutton, in ruined health, had gone from his station to England. Mr. Rowe, of Digah, had died; and what added to the gloominess of the scene, we had to be the witnesses, about a week after our arrival, of the interment of one of the sons of Mr. Yates. Dreary prospect! Truly we have come into the land of disease and death. The Chief Justice, Sir Christopher Puller, who arrived from England about three weeks before us, is since dead. And the lady of a Lieut. Elderton, who came out to Madras in the same ship with us, has also been carried to her long home.

As it regards the state of the Mission in Calcutta, I feel incompetent to write. Things appear to go on steadily, though slowly. The heat at this time is so intense (for this is the hot season,) and the health of the Missionaries is so bad, that they can do little out of doors. The native preachers, however, are very laborious. I have been several times with them, and have perceived that they are heard with considerable attention.

At Serampore, where we all were last week, much good appears to be done. Dr. Carey, who has been very ill, is quite recovered, and bids fair to live many years;—and as for Dr. Marshman, he has never known what ill health is, during the whole period of his residence in India. They are both active to a degree which you would think impossible in such a country. Dr. Carey is a very equable and cheerful old man, in countenance very like the engraving of him with his pundit, though not so robust as he appears to be there. Next to his translations, Botany is his grand study. He has collected every plant and tree in his garden, that will possibly grow in India,—and is so scientific withal, that he calls every thing by its classical name. If, therefore, I should at any time blunder out the word *Geranium*, he would say *Pelargonium*, and perhaps accuse me of ignorance, or blame me for vulgarity. We had the pleasure of hearing him preach from Rom. vii. 13, when he gave us an excellent sermon. In manner he is very animated, and in style very methodical. Indeed, he carries method into every thing he does; classification is his grand hobby, and wherever any thing can

be classified, there you find Dr. Carey; not only does he classify and arrange the roots of plants and words; but visit his dwelling, and you find he has fitted up and classified shelves full of minerals, stones, shells, &c. and cages full of birds. He is of very easy access, and great familiarity. His attachments are strong, and extend not merely to persons, but places. About a year ago, so much of the house in which he had lived, ever since he had been at Serampore, fell down, that he had to leave it,—at which he wept bitterly. One morning, at breakfast, he was relating to us an anecdote of the generosity of the late excellent John Thornton, at the remembrance of whom the big tear filled his eye. Though it is an affecting sight to see the venerable man weep; yet it is a sight which greatly interests you,—as there is a manliness in his tears—something far removed from the crying of a child.

Serampore is a most beautiful place; built quite on the banks of a river, the air is pleasant and healthy, and the scene is enlivened by the plying up and down of numerous boats. Much harmony and Christian spirit prevails among the Mission family: and their kindness to all who visit them, is the most abundant. The breach made there by the death of Mr. Ward, is still most deeply felt, and is not likely to be filled up. Our good friend Mack is as good as ever, and is well and active. The schools at Serampore, (Miss Ward told me,) owe much of their prosperity to him. At present he is tenfold more of the Missionary, than the professor. Indeed, he attends very little at the College, but is chiefly employed in superintending the concerns of the Mission.

Calcutta is a very grand place; when you enter it, you have quite the idea of a city of palaces. However, it is far from being pleasant; from the number of houses, and people, and roads, the dust and heat are almost insupportable. We have been much alarmed for some time past, lest the Burmese should come and take the city. But our fears have now almost subsided, as the news of last week were, that our army had taken Rangoon, which, there is little doubt, will stop the Burmese, who had come so nearly to Calcutta as Ramoo, which is a little way from Chittagong. Nothing has been heard in this place from Mr. and Mrs. Judson, and Dr. Price, who are at Ava; but when our army took Rangoon, they found Messrs. Wade and Hough, American Missionaries, fast bound in chains.

The following particulars are

taken from a letter from Mrs. Leslie to her parents.

“We have been at Serampore rather more than a week, and have received much kindness from every member of the Mission family here. We have been staying at Dr. Marshman's, but Dr. and Mrs. Carey, and Mr. and Mrs. Mack, and Mrs. Ward and her daughters, live so near, that we can be with any of them in two or three minutes. Dr. Marshman has never yet had a day's serious illness, and, as well as Mrs. Marshman, is active to a degree seldom equalled even in England. They are both up generally an hour before the sun, and with the exception of about half an hour in the middle of the day, are laboriously occupied till ten at night. They have both of them large schools under their care, the proceeds of which are devoted to the support of the stations connected with Serampore. Dr. Carey is a vigorous old man, very much like the portraits in England, only that he looks rather older. He had a fall several months ago, which occasioned him a very serious illness, and has left him lame; but still every step he takes, and every sentence he utters, denote such vigour and activity, as are truly surprising in a man that has been so many years in India. Europeans resident here are generally listless to a degree of which you can form no idea. The first Sabbath we spent in Serampore, Mr. Leslie preached in the morning, and Dr. Carey in the evening. The good Dr. was exceedingly animated and methodical; it was the best sermon I have heard since I left England. Yesterday morning Mr. Leslie went with Mr. Mack to Calcutta, to preach. In the morning Dr. Marshman preached here, and in the evening Dr. Carey administered the Lord's supper, to Bengalees and English together. He began with an address in English, and then in Bengalee. About twenty-five natives sat down with us, but they have, I understand, nearly sixty members here—an equal number of men and women. Last night the women sat on the ground, and the men on benches with the English. There are also several native girls' schools here, which appear to be flourishing under the superintendence of Miss Marshman and Miss Ward. I went to see one of them this morning, and was much delighted with hearing the children read and spell. Some of them are really clever, and learn very fast. They, and their parents too, seem to imagine that they are bestowing a favour by coming to learn to read. Miss Marshman asked them, if they should like to learn

to work, and they nearly all said, that if she taught them to work, they would not come to read. One of the girls I saw this morning, about eleven years old, had been married *some time*. Most of the schools are taught by men, as it is very seldom a woman can be found who can tell a letter, and besides, they are so degraded, that the children will not pay any attention to them. We have repeatedly seen them hard at work in building houses, while their husbands are sitting in their miserable straw huts, eating rice, or smoking. The houses, or rather huts, in which the natives live, are built of straw, and just high enough to stand upright in. They consist merely of one room; the floor of earth, and generally not a single article of furniture in them. Indeed they have no use for furniture, as they always sit by day, and sleep by night on the ground, and the very richest of them eat their rice and curry with their hands. Apathy, as you have constantly heard, is their prevailing characteristic, and it is indeed exhibited in every thing around us. As soon as they have finished any thing they have in hand, they lie down to sleep, and if not called up, would lie all day, except at the time of eating rice. Alas! how hopeless does it seem to attempt to alarm such people with the terrors of the law, or allure them with the invitations of the gospel. However, our sufficiency is not of ourselves; our trust is in him, who has the hearts of all men in his hands, who has been pleased already to bless the preaching of the gospel among them, and will go on to bless not only the preaching of the gospel, but other attempts, however feeble they may be, to turn them from dumb idols to serve the living and true God." G

SUMATRA.

NEARLY a twelvemonth has elapsed since any direct intelligence arrived from Mr. Burton. This naturally excited some uneasiness; but the following letter from Mr. N. M. Ward to the Secretary, dated in June last, conveys satisfactory information nearly up to that date.

Padang, June 3, 1824.

MY DEAR SIR,
By favour of an American Captain, who proposes to touch at Cowes on his way to Holland, I have the pleasure to inform you, that I am now on my return from a

pleasant and highly satisfactory trip to Padang and the Batta country. My original intention was to penetrate into the interior of Padang, to ascertain the extent of the population, the state of society, and the nature of the language, recent information, and the favourable change in Mr. Evans's situation in regard to the government, having led us to consider it of importance, as the object of a separate Mission at some future period. I found Mrs. Burton at Padang for the benefit of her health, perfectly restored, and ready to return to Tappanuly, and Mr. Evans's engagements being too pressing to admit of his absence, and a favourable opportunity occurring for that place, I left Padang in company with Mrs. Burton, after a visit of ten days. We reached Tappanuly in less than a week, and four days afterwards, Mr. Burton and myself commenced an excursion into the Batta country, which proved pleasing and satisfactory beyond our expectations. The population is far greater than was supposed, and the character of the people altogether different. We were entertained, all the time of our visit, with every mark of hospitality and respect; and on explaining the object of Mr. Burton's Mission, an assembly of the chiefs expressed themselves unanimously willing to promote his views, and invited him cordially to go and settle amongst them. We were the first *white men* who had appeared in the country, and the novelty produced amongst them marks of the utmost astonishment. Three or four thousand people graced our first reception, with conduct which strongly reminded us of what is related of the first appearance of Europeans in America; and on a subsequent occasion, not less than 6,000 assembled to see us. We explained at leisure to them the chief doctrines of Christianity, and they discovered a considerable degree of interest, particularly in the resurrection and final judgment, which drew forth many expressions of surprise. But as we are preparing a Report on the subject for government, a copy of which will be forwarded, I need say the less for the present. Another object at Tappanuly was, to bring the language into the press, the necessary measures for which have been taken. Schools also were not forgotten, and Mr. Burton will immediately apply himself to forming one for the Battas, and another for the Malays. It was my design to call and establish a school at Natal, but Mr. Prince informed me at Padang, that hostilities with the Padrees would render it impracticable for the present. Two men had been prepared for this service in the school at Marl-

borough, one of whom will be retained at Natal, and the other placed at Mr. Burton's disposal at Tappanuly. Mr. Evans is erecting a school room for the reception of two hundred Malay children, and has under his direction, the education of the lower classes of the halfcasts, which are rather numerous. I expect to embark for Bencoolen in the course of a week, and will endeavour to prepare information for you as early afterwards as possible.

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American Baptist Mission.

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BURMAN EMPIRE.

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THE war between our Indian Government and the Emperor of Burmah has exposed our American Missionary brethren in that country to great hazard. From Mr. and Mrs. Judson no intelligence, that we are aware of, has reached this country since the commencement of hostilities. The public despatches have referred to the danger in which Messrs. Wade and Hough, the Missionaries at Rangoon, were placed when the British fleet took possession of that town. The following letter from Mrs. Hough to her daughter at school in Calcutta, written at the very time, will be perused with much interest and sympathy.

Rangoon, May 14, 1824.

My beloved Child,

The English have taken Rangoon, and we, through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would be an orphan. Monday, 10, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon; but we could not believe it: not that we thought it impossible, but we had been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansago's (a Spanish gentleman) garden, and before they had finished their dinner, they were conveyed to the king's Godown, and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with about twelve men, escort-

ed them to the Godown, and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moungh-shwa-ba (one of the converts) kept by us and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two; but they were not permitted to write. I wrote to Mr. Sarkies, (an American gentleman,) begging him to use his influence with the government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied, that he feared for himself; that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moungh-shwa-ba thought we should either be seized, or not permitted to enter the Godown. About ten o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and ran. The English prisoners had each an executioner over him, who was ordered to strike off their heads when the first English gun was fired; but they were so frightened that they curled down in one corner of the room, expecting the whole roof to fall upon them; and the third fire made them force the door and run. They, however, fastened it upon the outside. Not long after, the prisoners were taken out to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran, dragging the poor chained prisoners after them. Your papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons. (Mr. Wade's shirt was taken from him.) Not even their hats were left. Their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them, from the window of a little hut to which we had fled, expecting every moment to be found and treated in the same way. George ran out and called after your papa, who sent him back. The prisoners were taken about half way to the great pagoda, when they released your papa, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the commodore, on board H.M.S.

Liffey, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. Your papa went back with his message, but could not find the Yay-woon, or the English prisoners. He returned, and in the evening I saw him for the first time after he left the house Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing but imprisonment and death, and the scene in the verandah of the Portuguese church, to which we first fled, was beyond all description. Mrs. T. Mrs. S. and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on, Burman cloaths, and mingled with the rest. When the English landed

we went out, and put ourselves under their protection. They treated us with pity and affection, and took us into town with them, where we met your papa in the evening, and on Wednesday returned to the Mission House, where we found every thing as we left it. A few things were stolen from the cook-house, our horses were gone, and our cows we expect to lose, as they have not yet returned to our house. I have given you some idea of what we suffered. We expected to find our house plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived. This is written in the greatest hurry, and goes by the Liffey to Madras. Love to all Mr. Lawson's family. Ever, ever your affectionate mother,

P. HOUGH.

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

FOR THE MISSION.

£ s. d.

Legacy of Mrs. Cuninghame, late of Kilmarnock, by John Deans, Esq.....	50	0	0				
Duty and Expenses..	6	4	1				
				43	15	11	
*Maze Pond, Auxiliary Society, by Mr. W. Beddome.....				35	2	0	
*Ilford, *Missionary Association, by Rev. James Smith.....				15	0	0	
Oxfordshire Auxiliary Society, by Mr. S. Huckvale, Treasurer:							
Abingdon	69	14	0	Cirencester	15	13	9
Alcester	6	5	0	Coate and Bampton	17	0	0
Haselor	1	10	0	Ensham	4	5	3
Astwood	6	0	0	Fairford	3	17	3
Banbury	2	11	6	Faringdon	2	4	7
Blockley	15	8	8	Hook Norton	8	8	1
Bloxham	1	5	0	Lechlade	1	11	7 $\frac{1}{2}$
Bourton	18	4	0 $\frac{1}{2}$	Middleton Cheney ..	10	1	7 $\frac{1}{2}$
Burford	5	9	3 $\frac{1}{4}$	Naunton	3	8	7 $\frac{1}{2}$
Campden	2	14	3	Oxford	35	3	6
Chipping Norton ...	42	3	6				
Brechin, Society for Missions, Tracts, & Schools, by Rev. D. Blackadder					272	19	7
Essex Auxiliary, Langham, Subscriptions, &c.					9	0	0
Newbury, Collection and Subscriptions, by Rev. Thomas Welsh....					18	1	4
Lewes, Auxiliary Society, one Moiety, by Rev. J. Denham					44	9	4
Cheltenham, Subscriptions, by Rev. Jenkin Thomas					8	10	0
Half of Collection, from the Associated Ministers of the Isle of Ely, met at Streatham, Oct. 6					28	18	4
Henley on Thames, Society in Aid of Missions, by Mr. Fletcher....					2	1	0
Road (Northampton), Pennŷ Society, by Mrs. Longstaff					5	5	0
Batramsey, Collection and Subscription, by Rev. W. Mursell					5	13	1
Phipps Bridge, Mitcham, collected by Mrs. Pratt					9	2	0
Suffolk, collected by Messrs. Upton and Dyer:					2	2	0
Bergholt	1	0	0	Otley	8	5	10
Bury	9	9	0	Stowmarket	11	6	0
Grundisburgh	3	0	0	Sudbury	6	12	0
Hadley	1	11	6	Walton	6	0	0
Ipswich	52	19	2	West Row	3	15	0
Manningtree	1	10	0	Woodbridge	5	7	9
NeedhamMarket(Tr.)	3	0	0				
					113	16	3

* These sums should have been acknowledged in the October Herald, but were overlooked, having been paid at the Banking House.

£. s. d.

Yorkshire, West Riding Auxiliary, by M. Thackrey, Esq. Treasurer:									
Barnoldswick	4	8	0	Hebden Bridge	9	12	1		
Bedale	4	0	0	Long Preston & Hellifield	7	12	6		
Blackley	5	0	0	Ditto & Tossett	6	8	6		
Bradford	21	10	4	Leeds	47	0	11		
Bramley	6	16	6	Otley	5	12	0		
Daisy Hill	1	9	0	Richmond	1	0	10		
Gildersome	4	4	0	Salendine Nook	21	1	0		
Horsforth	2	0	0	Tingley House	1	1	0		
							148	16	8
Edinburgh, Sundries, by Rev. W. Innes						64	2	0	
Western District, Auxiliary Society, by Rev. R. Horsey:									
Bridgewater	5	2	3½	Putnam	1	0	0		
Chard	5	6	0	Prescot	6	0	0		
Hatch	4	8	0	Stogumber	2	10	0		
Honiton	2	0	0	St. Hill	0	16	0		
Isle Abbotts	2	5	6½	Upottery	1	3	3		
Loughwood	1	0	0	Yeovil	4	7	4		
Martock	0	10	6				36	8	11
Elizabeth Fry, Tunbridge Wells	Donation					10	10	0	
Collected by the Rev. J. Saffery:									
Dorsetshire—Beaminster			1	13	8				
Blandford and its Vicinity			19	18	7				
Bridport			7	1	3½				
Cerne Abbas and Vicinity			13	2	9				
Dorchester, &c.			16	9	0				
Swanage, &c.			7	5	0				
Sydling			3	0	0				
Wareham			5	7	0				
Weymouth, &c.			22	2	9				
Hampshire—Broughton			15	2	8				
Fordingbridge and Ringwood			2	10	6				
Romsey			10	0	6				
Wiltshire—Chippenham			2	0	0				
Chittern			1	10	4				
Crockerton			4	1	3¼				
Devizes			37	19	0				
Downton			8	8	0				
Melksham			5	11	8				
Salisbury and Vicinity			89	2	0½				
Shrewton			4	2	9				
Warminster and Vicinity			3	1	5¼				
Westbury			3	1	0				
						282	11	3	
Birmingham Auxiliary.—Bridgenorth, by Rev. J. Morgan			18	5	0				
Arley Hall, by Mr. Mowbray			5	0	0				
						23	5		

TRANSLATIONS.

Edinburgh, Sundries, by Rev. W. Innes	131	13	6
Elizabeth Fry, Tunbridge Wells	10	10	0

FEMALE EDUCATION.

Cheltenham, for a Female School in India, by Rev. J. Thomas	15	0	0
Leith, Juvenile Bible and Missionary Society, by Rev. W. Innes	5	0	0
Elizabeth Fry, Tunbridge Wells	5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to the Rev. J. H. Hopkins, Linton, for Twelve Copies Vincent's Spirit of Prayer; and to a Friend at Chipping Norton, by Mr. Gray, for Magazines, &c. for the Mission.

ERRATUM.—In the Contributions from the Hull and East Riding Auxiliary, inserted last Month, after Hull, for £83 11 2, read £90 13 8, making the whole sum £164.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WOOLWICH.

IN this populous town, an Auxiliary Society to the Baptist Mission has long existed, having been formed in the year 1813, principally through the exertions of the Rev. S. Davis, now of Clonmel in Ireland, but then a resident of Woolwich. As, however, its sphere of operation was but limited, and the amount of annual contributions much less than it was supposed it would be, if greater publicity were given to the object, the friends of the cause arranged for a public meeting with this end in view. With a liberality and kindness truly honourable, the spacious Wesleyan Chapel was lent on the occasion; and the meeting took place on Wednesday evening, Jan. 12. Olinthus Gregory, LL.D. Professor of Mathematics in the Royal Military College, in the Chair. The attendance was large and respectable; the sum of £14 8s. 11½d. was collected, and among the speakers, whose names we subjoin, were members of no less than six different denominations of professing Christians. Prayer was offered at the commencement by the Rev. R. Davis, of Walworth: the various resolutions were proposed and seconded by the Rev. Drs. Warren and Brown (of Edinburgh); Messrs. Ivimey, Young, Dyer, Sutton, Timson, Pritchard, James, Adams, and Lucy, and Dr. Parker.

Foreign Intelligence.

CALCUTTA.

Extracts from Mr. Carey's Journal at the Doorgapore Station.

Nov. 26, 1824.—Paunchoo and I went this morning to Ballee, a very extensive village on the other side the river. We obtained a very good congregation, from

50 to 100 forming a circle about us. Paunchoo commenced in prayer, after which I read a portion of scripture, and addressed them; brother Paunchoo then taking up the subject, and giving them a short, but very consistent and clear account of our Redeemer's birth, miracles, doctrines, and then relating the manner of his death, resurrection, and ascension. He then discoursed particularly of the manner of becoming interested in Christ, shewing the necessity of repentance and faith; then describing some of the principal blessings resulting from faith in Jesus, and the effect which would follow upon the moral character of the believer; he concluded by exhorting them to lay the subject to heart, and disregard the consequences which would result from their former companions; reminding them, it was not change of caste, of food, of raiment, or any of the indifferent customs of civil life, but only a change of heart, and a renouncing of sin for holiness—the whole occupying from two to three hours. Little interruption was experienced during the whole time, more than a little occasional noise by a number of rude boys. At last, as though the effect of the whole was to be done away in a moment, a Brahmun put in a foolish objection, and was so confident and boisterous, that he was at once victorious, and we yielded to his clamour. This unexpected turn prevented our giving away any books; for all, especially the young people, began to turn into ridicule what they had been hearing with seeming attention. So extreme is the levity of the native character, that it is almost impossible to decide with any tolerable accuracy of the effect a religious discourse produces. After a full hour's promising attention, when you begin to indulge a hope the minds of your hearers are at least somewhat solemnized, the folly of one single person destroys the attention of fifty, and sends you hopeless away. However, the common people would be able to gather something, and we must leave the result with him who sent us. In the afternoon, we came down to Sulkea, and obtained a very fair and attentive number of hearers, with whom we continued until dusk.

Sabbath, Nov. 30.—Went to Baranagore this morning with Paunchoo and the old man Comesh. People but few for

most of the time; but increased toward the close of the service. The only objector was a Brahmun of some apparent respectability. He was a little boisterous, and fully intended to do what harm he could by disturbing the attention of the people; but being met with rather more mildness than he expected, and being answered respectfully, he was ashamed to do his worst. After making use of some reproachful language, and stating some common-place objections, as that we were outcasts, *eaters of flesh*, &c. &c. he turned off suddenly, and gave utterance to some awful oaths and blasphemies in English, very shocking indeed to hear. A gentleman in conversation last evening expressed his conviction, that the loose conduct of Europeans was one of the greatest apparent obstructions to the spread of the gospel in these parts—here was a sad proof of it. This man could not have come to the knowledge of such imprecations, if he had not heard them from some one who probably may have employed him as a Sirkar. Oh! that our countrymen, if they will not help, would cease to hinder, and thus procure to themselves an aggravated damnation. “*Whosoever falleth upon this stone shall be broken; but upon whomsoever it shall fall, he shall be broken to powder.*”

December.—Under a large tree on the Chitpore Road, we were able to collect a tolerable congregation, who heard with pleasing attention: some few remained nearly all the time, and objected not a word. A person whom we have met before, attempted to break the attention of the people, but was disappointed, they disregarding all he attempted to say. But a want of interest on my own part in the things I attempted to utter, and an absence of tender affection, seemed to render all I said quite spiritless and dry. In proportion to the congeniality of the frame of our own hearts with the truths we deliver, is our comfort in speaking; and the want of this, though we wear out our bodies in the service of the gospel, deprives the soul of all comfort, and makes missionary work as unsavoury to the mind as the basest drudgery. Nevertheless we must not slacken our exertions on this account, and speak only when we have reason for contentment with the temper of our own spirits, else we might be tempted scarcely ever to speak at all. Besides, sometimes it is felt, that getting into action warms the spirit, and assimilates the temper to the truths we are discussing, and then there is a blessed reward in the work itself. But when a service is begun and ended with but little love to Christ, or con-

passion to the souls of men, we feel as though no progress was made, and that we made work for repentance, instead of that joy and thankfulness which were felt by Paul when he said, “To me, who am less than the least of all saints, is this grace given, that I should preach among the gentiles the *unsearchable riches of Christ.*” After all, let our feelings at the time be what they may, “a necessity is laid upon us; and woe unto us if we preach not the gospel:” but oh! that we may do it *willingly*, and receive “a reward.”

This evening we obtained but few people, and they very unwilling to hear. No one admitted sin to be his sin. But it was inseparable from the present dispensation, or *Kallee Joog*. It was fate. It was God. He was the author of all things, and therefore the author of sin. “*Who am I? I speak not, he speaks in me; our conduct, and our condition, and all things, are of him.*”

Yet, after all, there was a decent looking man, who, stopping to the last, says, “I have something to say another time about these things.” He had a tract with him that he received several days ago. I am always delighted when any thing comes to light connected with the reading of tracts; for as a multitude of them must have reached the different parts of the country, where Missionaries have never perhaps had an opportunity of preaching, there is reason to hope some good may be effecting by the silent operation of truth, to an extent vastly beyond what we actually know; and in the absence of many known conversions, it is consoling to hope, that by education, and by these silent messengers, penetrating into different parts of the country, where the voice of a preacher had never been heard, God may be silently working, and effectually preparing the way for the more decided and extended reception of the blessed gospel.

OUR female friends, in different parts of the country, who have shewn such a lively interest in the cause of Female Education in India, will be gratified to peruse the following pleasing intelligence contained in a letter, lately received by a friend in Bristol, from Miss Pearce, in reference to the ‘Broadmead’ School, lately established there.

Doorgapore, May 22, 1824.

I have this morning been to visit the Broadmead School with Mrs. Colman, the general superintendant of our Schools, and much did I wish that you and all the friends who kindly support it, could have accompanied us;—the sight would have filled your hearts with joy, zeal, and gratitude. The School was established the 16th of last June, not quite a twelve-month ago; there are thirty-one children from the ages of four to fourteen. The children in the first class can read and spell very well, from a book entitled, "Conversation between a Mother and Daughter," in the concluding part of which idolatry is decidedly opposed. Mrs. Colman has found great difficulty in introducing this book into many of the Schools, but at the Broadmead it was admitted without opposition: this, we would hope, is a token for good. Many of the children repeat considerable portions from this book; it thus forms a kind of Catechism: after they have read a portion, they write the same on their plantain leaves, and thus it is impressed on their memories. The order maintained is very great, considering the habits of the poor little pupils. The School-house looks like a neat barn; it has a mud-floor spread with mats at regular distances for the children to sit upon, for the natives never think of occupying a raised seat; parallel with each mat there is a desk raised a very little way from the ground, on which their books are placed—their plantain leaves they hold in their hand while writing, and use a reed for their pen. The children meet at six in the morning, and stay till ten; assemble again at four in the afternoon, and remain till six. Needle-work has not at present been introduced into the Broadmead School. Mrs. C. likes to have them read and write well before they attend to this. I wish you could see them; the sight is very affecting, and encouraging likewise—the countenances of some secure an interest in the kindly feelings of the spectators, while we cannot but hope the knowledge they are now acquiring, may be productive of a harvest, which shall be reaped with joy in an eternity of bliss.

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BENCOOLEN.

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OUR number for December contained an extract from the last quarterly letter received from this station,

describing the state of the Native Schools established there. We now add the remainder of the letter, in which our brethren give an account of the other branches of their missionary operations. That all should not be equally successful, will occasion no surprise; but our readers will see how necessary it is that fervent prayer should ascend on behalf of those who are toiling to communicate to heathen nations those blessings which, as yet, they are quite unable to appreciate.

WE now take our leave of schools, and beg to call your attention to another subject, of not less importance, that of the translation and dissemination of the scriptures. It has already been stated, that the new version of the gospel of John is finished, with the exception of two chapters. At a meeting of the Bible Society here, in August last, six chapters, all that had then issued from the press, were laid before them; these chapters being considered a fair specimen of the whole. A special committee, consisting of several gentlemen who were considered well skilled in the language, was appointed to examine them, and report upon the character of the new version. The points to which the attention of this committee was principally directed were, the three following: 1st, Whether the version is a faithful one, conveying the true sense of the original. 2nd, Whether it is idiomatic, and quite intelligible, to the natives. 3rd, Whether it deserves, in any respects, to be preferred to the old version. The report of the committee on each of these points is very favourable. They have pointed out several passages, the rendering of which, they think, might be improved; but they state in general, that on a comparison of the new version with the old one, the opinion of the natives was given, nineteen times out of twenty, in favour of the former; and they strenuously recommend, that we should be engaged to make a new version of the whole Bible. Hence you will conclude, that we have not laboured wholly in vain, as it respects the attainment of this most difficult language. We have indeed learned enough to know that we have a great deal more to learn; and that our future progress will be attended with almost insuperable difficulties. Having advanced, we suppose, as far as most Europeans who have studied this language, we have no longer any beaten track before us. We must for

the future make discoveries for ourselves, but we cannot, as travellers commonly do, avail ourselves of a native guide. No native, with whom we are acquainted, is capable of giving us precisely that information which we require. We want to ascertain the grammatical principles of the language, but with these the natives themselves are unacquainted, so far, at least, as to know nothing of system. They speak by instinct rather than by rule; and the study of their own language would be to them the most novel of all studies.

We expect another meeting of the Bible Society in a few days, when the report of the special committee will be read, and resolutions formed upon it. At this meeting, we intend to propose a new version of Genesis to be undertaken previously to that of the whole New Testament. As we feel the necessity of proceeding with diffidence, we should like to make an experiment on the Old Testament as well as on the New, before we commence a new version of both. The book of Genesis will, there is reason to believe, prove very acceptable to the natives. They are already partially acquainted with its interesting contents; and as they will meet with nothing in it to give a severe shock to their Mahummedan prejudices, they will, we hope, read it with avidity.

We continue to distribute copies of the old version of the New Testament, and of the revised version printed in Bengal, which does not differ essentially from the other, but, we confess with much less interest than formerly. Aware that the contents will be but little understood, we dare not anticipate any great benefit from their distribution; on the contrary, we are not without apprehension, that the great ambiguity, which so generally prevails, together with the erroneous sense which some passages will certainly convey, may be productive of evil. The attempt to prepare a new version has led to a more critical examination of the old one; and the result is by no means agreeable to our feelings, as Missionaries. It is indeed a painful reflection, that we are destitute of that most important auxiliary to missionary efforts, an intelligible translation of the Bible. We would gladly avail ourselves of the labours of others, and hope we have no wish to depreciate what they have done, but it is a fact, that instead of having only to raise the superstructure, we have, in a great measure, to relay the foundation. It will require years of labour before the Malays can, in reality, enjoy those facilities for becoming acquainted with the gospel which it has been long thought they enjoyed already; and we scarcely dare to hope, that we

shall live to see the completion of that most desirable work, an intelligible version of the whole Bible in Malay. Under these circumstances we cannot but regret that so much money should have been expended in multiplying copies of the old version, especially in the Arabic character, seeing they can be of little service. Among the native Christians who use the Roman character, the case is somewhat different; they have the Dutch Bible at hand, and also living teachers to give them the true sense of the scriptures. We are aware that these remarks will probably appear invidious, but conscious that they are just, we are little anxious about the light in which they may be viewed at present. The truth must sooner or later become apparent.

If this statement is correct, and that it is, few competent judges will, we think, deny, it follows, that the little success which has hitherto attended the distribution of the scriptures in Malay, can neither excite surprise, nor be considered a just ground of discouragement. The best version of the scriptures would certainly be ineffectual without a divine blessing, but we cannot reasonably expect a blessing to attend what the people do not understand. The gift of tongues is a sufficient proof, how absolutely necessary it is, that divine truth should be conveyed in an intelligible form in order to its becoming beneficial.

On the subject of religious tracts, we have not many particulars to state. The only tract of this description which we possess at present, is that on the "Way of Salvation," of the completion of which we informed you in our last communication. This has been circulated rather extensively, not only along the coast of this island, but also on Java; and some have been seen sent to our Missionary brethren at Penang, or Prince of Wales's island. Mr. Diering states, that at Batavia it was received with great readiness, and he has written for a new supply. At Bencoolen it has not been so well received as some of our other publications, nor is this at all wonderful; it contains truths which are not relished by the unrenewed heart in any country. We intend to prepare another tract or two as soon as we can command sufficient leisure, but time must be allowed for sowing the seed, as well as for its growth after it is sown. Our means of doing good must necessarily accumulate slowly; but the close of every year sees us stand on higher ground than we occupied at its commencement. In writing and printing, patience and perseverance will insure a measure of success; but here human

effort ends. We can sow the seed, but cannot cause it to grow; we can launch the vessel, but cannot insure it a prosperous voyage. How needful is prayer, persevering prayer; and how difficult to abound in prayer in circumstances like ours! A Missionary ought, above all men, to be a man of prayer; but he generally breathes an atmosphere which is almost death to prayer.

We must now call your attention to another part of our Missionary work, that of preaching the gospel; and this, we are sorry to say, is precisely that part in which we meet with the least encouragement. The attendance on public worship in English is very thin, and our prayer-meetings are nearly abandoned. Hitherto, the strong armed man has not only retained possession of his palace, but has, with a few exceptions, kept his goods in peace. There are but a few who seem susceptible of serious impressions; and, with respect to these few, we are constrained to allow that transient impressions are not conversion. The fetters of sin are exceedingly strong, where men form such connexions as almost exclude the possibility of their salvation. They may reform, and become much less abandoned than formerly; but to relinquish all known sin, and to aim at Christian purity, they find too hard a task. Those who constantly attend become more enlightened; conscience in them is more awake; death and eternity excite more alarm. Formerly, persons died here without fear or concern; but we have lately witnessed a very different scene. An aged gentleman, who had lived a very loose life, became, in some degree, an altered man a few months before his death. He regularly attended both English and Malay preaching, but still there was one sin which he could not relinquish. In his last illness he was the subject of better regret, and of considerable alarm. "The lusts of the flesh," said he, "have ruined me." He was sensible of his danger, was desirous of religious conversation, and said, if he should recover, he would purge his house and attend every meeting, but in a few hours after he expired. Whether he was a true penitent or not, we pretend not to decide; but his case forms the first instance of regret and alarm on a death-bed which we have seen in this place. We have better hopes of a young man who has been ill for several weeks, and who appears to be gradually approaching the gates of the grave. There seems in him some evidence of a change. His fixed attention the last few times he was able to attend public worship, shewed the in-

terest he felt in what he was hearing; and the deep sense of sin which he has since expressed, united with his earnest desires to be found in Christ, encourage us to hope that a work of grace is begun on his heart. This is all our success in English, and in the Malay department things are still worse. With the exception of one poor woman who attends regularly, and who has occasionally manifested some little concern about her soul, there is not a symptom of any thing like conversion. In the markets, and other public places, the natives seem tired of hearing us. Their curiosity is now gratified, and having no desire after salvation, they would rather we should be silent than speak to them on so uninteresting a subject.

SALATIGA, (*Java*.)

SINCE our last number was printed, we have received, through the medium of an esteemed correspondent in Holland, a letter from Mr. Brückner. Our readers will know how to appreciate the spirit of humility and patient zeal with which this good man is pursuing his important, but unostentatious labours.

IN the month of September, I received a letter from the Bible Society of Batavia, to this effect;—that I should subject my translation to the examination of one or two able men in the Javan tongue, and, after a favourable report should have been made respecting it, it should be printed at the expense of that society. The persons who are called for this work, are the interpreter to the court of justice of Samarang, and another citizen who understands the Javanese language well too. By this examination, the translation is improved; for those gentlemen make remarks on it, and if these remarks have foundation, or are real improvements, the translation must give way; and we are now busy to write out a fair copy of the translation in order, after it is finished, to present it to the Bible Society of Batavia. This process, I own, appears rather humbling to me, but I do not care for that, if the work is but improved by it, and the spread of the gospel facilitated among this people. We are now advanced with this examination to the end of the epistle to the Romans. The Bible Society of Bencoolen had also come to a resolution,

to print, at least, a part of my translation ; and had, for that purpose, ordered 500 rupees for putting in order the press there, for the same end. These resolutions I received, I think, two days after the letter, from the Batavian Bible Society. I have communicated the reasons which induced me to work together with the Batavian Bible Society, to the society of Bencoolen, and they have been received there as entirely satisfactory ; thus I have been led to give no offence to either party. The Bible Society of Batavia have written for a lithographic press, in order to effect their purpose. They have proposed to me, when all should be ready, that I should come to Batavia, to have the translation printed under my own eyes ; but this is a difficult point to be attended to on my part, which I have not as yet discussed with them. I should be inclined to consider all this as so many beams of light penetrating a thick dark cloud which has surrounded me hither, for which the Lord is to be praised, and which we may consider as a token for good of our future progress in our mission on this island.

Respecting the real effect of my preaching and talking to the natives, little can be said ; some, even of them, seem to have receded, who seemed, when at first hearing the gospel, to be inclined for it ; but, this is a disappointment, how grievous it ever may be, for which each Missionary ought to be prepared ; for when the carnal mind begins to perceive, that the love of sin, and practising all manner of injustice, will not agree with the demands of the gospel, it must feel an aversion against it ; and the more it is urged upon them, the greater the enmity will be. Others seem to have become inclined for the gospel ; but a Javan is little to be depended on, either as to his sayings, or to his steadiness. The almighty power of the Holy Ghost alone is able to raise the feelings of their brutal minds, to that degree which is required to perceive the excellence of the gospel. When these effectual workings shall take place in a more visible degree than hitherto on the minds of these natives, is hidden in the secret counsels of God, into which secrets no human eye can penetrate. That a time of visitation shall come for this brutish race of men also, we are sure, by the divine promises. Our business is to work and pray for it. How I am going on, I hope, will appear sufficiently clear to you from my journals. Sometimes I feel myself happy in my call, without seeing any of the long wished-for effects of the gospel.

JAMAICA.

SEVERAL letters have lately reached us from our brethren in this island, and the intelligence they communicate is, on the whole, as satisfactory, as, in the present state of the colony, could be expected.

Mr. Coultart had been induced, by a concurrence of favourable circumstances, to purchase some premises that were for sale at a place called Mount Charles, around which were many persons anxious to hear the gospel, and who have shewn their interest in the cause, by subscribing towards the purchase. At Kingston, eighty-eight persons were baptized, and added to Mr. C.'s church in October last.

Mr. Philippo has at length received permission from the chief magistrate, at Spanish Town, to renew his public labours there ; and it is expected that no further impediment will occur, at the next Quarter Sessions, to the regular confirmation of his license. The premises belonging to the Society at Spanish Town are, however, in a very dilapidated state, and a considerable sum will be required to render them at all eligible for the purposes of public worship.

Mr. Phillips, at Anotta Bay, has experienced less opposition and hostility than our other friends have had to encounter ; and his prospects, it will be seen from the following extract, are encouraging.

Our attendance of every class is still good, which is rather an unusual circumstance for the whites. I have heard from respectable sources, (and I partly believe it) that there is already a surprising alteration in the morals of the people here. No place could possibly be more heathenish than this, before we came here : there was no observance of the sabbath, no worship of God at all, but rioting and drunkenness, and every evil work : one of the resident gentlemen told me, that he had been here 21 years, and had only been twice to church in all that period : it is, (besides the want of inclination) so for-



midable to travel long distances in the sun in this hot climate. But I hope more positive good has been effected, than merely improving the morals of the people. This is only like clearing away the rubbish: but we have been instrumental in "planting in the wilderness the cedar;" though, "not unto us, O Lord, not unto us, but unto thy name be the glory." On the first sabbath in this month, we formed ourselves into a Christian church; our number was about forty, who had all been previously baptized by different persons, and of all, I have reason to entertain pleasing expectations. Our church is principally composed of negroes; many more would gladly have come, but I wished to wait a little longer, as I have exercised the strictest scrutiny, and the closest personal investigation. Our or-

dinance was a solemn scene, many were in tears: I felt quite happy in my own mind, and quite at home in my master's work."

At Montego Bay, Mrs. Burchell was safely delivered of a son, about the end of September; but, we are sorry to add, that her health, which has always been delicate, appeared to decline from the period of her confinement, and, at the date of Mr. B.'s letter, (Oct. 11th) her situation was very critical and alarming.

Our Missionaries in Jamaica have peculiar reason to exclaim to their Christian friends in Britain, "Brethren, pray for us!"



Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1824, to January 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Clipston, Collections after Sermons, by the Rev. Messrs. Hall, Page, and Franklin	40	0	0
Cardiff, collected at the English Baptist Meeting, by Rev. T. Hopkins	8	17	4
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barclay	4	0	0
Nairn, Juvenile Missionary Society,..... by Ditto	1	0	0
Towcester, Subscriptions by Mr. Barker and Mr. Allen	2	0	0
Devonport, Pembroke-street, Collection and Subscriptions, by Rev. J. Wilcox	44	17	0
Huntingdonshire, Society in Aid of Missions, by W. Foster, Esq.	39	13	2
Monk's Kirby, Collection, by Rev. S. Sutton.....	3	5	0
Sutton in the Elms, Ditto, by Ditto	9	0	0
Gloucester, Auxiliary Society, by Mr. G. E. Drayton	4	0	0
Dundee, Auxiliary Society, by Mr. Gourlay, Treasurer	29	11	6
Inverkeithing, Bible and Missionary Society	3	0	0
Devizes, Collection at Rev. J. Biggs's, by Rev. S. Sutton.....	12	0	0
Bratton, by the Rev. R. Edminson :			
Subscriptions	14	2	0
Collection	3	9	7
Weekly Subscriptions	8	17	9
Imber.....	1	8	0
Lacerton	7	10	6
	35	7	10
Devonshire-square Auxiliary Society, (Mr. E. Smith, Treasurer)....	11	0	0
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq.	20	0	0
Reading, Annual Contributions, by Rev. J. H. Hinton 97 3 6	97	3	6
Penny Subscriptions, by Mrs. Wayland... 5 0 0	5	0	0
Collection at New-street, Henley, by Rev. S. Sutton	5	0	1
	107	3	7

	£	s.	d.
Glasgow, Auxiliary Society, by James Deakin, Esq. :—			
Mission	138	2	0
Translations	389	11	6
Schools	43	15	6
College	1	1	0
	572	10	0

Including the following Legacies, Donations from Societies, &c.

Collection in the Burgher Church, Lanark, by Rev. A. Harper	4	16	9
Monthly Prayer Meeting, Inverkep, by Rev. Mr. Law	1	0	0
St. John's Parish, Glasgow, Association, by Mr. Falconer	8	5	0
Kirkintulloch Missionary Society, by Mr. Baird, Jan. 5, 1824	3	0	0
Ditto	3	0	0
Ditto	3	0	0
Balmano-street, Glasgow, Association, by Mr. J. Wilson, Jun.	1	0	0
Glasgow Youths' Auxiliary Missionary Society, by Ditto, Ditto	20	0	0
Hutchinson Town Relief Congregation Auxiliary Bible and Missionary Society, by Mr. M'Cane	10	6	0
Part of a Legacy of the late Mrs. Halyburton, Glasgow, by Mr. R. Duncan	125	0	0
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. R. D. Kerr	10	0	0
Glasgow Female Association for Oriental Translations of the Scriptures, by Mrs. Deakin	36	18	0
Paisley Auxiliary Bible Society, by Mr. R. D. Symington	10	0	0
Campsie Bible and Missionary Society	8	0	0
Greenock Female Missionary Association, by Mr. John Kerr	15	0	0
Legacy of the late Mr. Hugh Wilson, Duntochen Cotton Mills, (Duty deducted), by Mr. Duncan	72	0	0
Legacy of the late Mr. Gibson, Stewarton, by the Rev. Mr. Douglas	40	0	0
Bible and Missionary Society Relief Congregation, by Rev. Mr. Barr, Glasgow	5	0	0
Hamilton Bible and Missionary Association, by Mr. Mather	4	0	0
Penny-a-Week Association, Rev. Messrs. Kidston and Brash's Congregation, Glasgow, by Mr. Thomson	5	0	0
Thomas Ellis, Esq. <i>Sandhurst</i> ,	10	10	0
Mrs. Ellis,	10	10	0
Mrs. Ware, <i>Clapham Common</i> ,	10	10	0
Samuel Pope, Esq. The late, by T. Bickham, Esq.	10	0	0
Anonymous	10	0	0
Robert Prance, Esq.	10	0	0
Mr. Scoones, <i>East Malling</i> , by Rev. J. Upton	2	0	0

TRANSLATIONS.

Dundee, Auxiliary Society, by Mr. Gourlay	4	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy	20	0	0
Mrs. Hall; <i>Cheltenham</i> , by Rev. Dr. Ryland	10	0	0

FEMALE EDUCATION.

Glasgow, Female Education Society, by Mrs. Buchan, Treasurer, for Schools at Serampore	100	0	0
Cardiff, Female Society, for "Cardiff School," by Mrs. Hopkins	15	0	0
Dundee, Auxiliary Society, by Mr. Gourlay	0	8	6

TO CORRESPONDENTS.

The thanks of the Committee are presented to a Friend at Dudley, for several Volumes of the Evangelical Magazine, and other pamphlets, forwarded by the Rev. C. Hardcastle; and for similar parcels, to Mrs. Taylor of Shacklewell, and Mr. Avery, Benham.

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

THE following extracts from the journal of the Missionary brethren, stationed at Doorgapore, in the month of December, 1823, contain some very vivid representations of the native manners and customs, and certainly present ground of encouragement as to the ultimate effect of labours of the kind here described.

December 9, 1823.—Our attendance at the place of worship by the road side continued pretty good for about two hours; and many remained most of the time, and heard attentively. The steadiness with which they heard was very encouraging, and my strength for speaking much better than it frequently is. I never expected to be able to speak so long with such little fatigue. What great reason for thankfulness have I and my dear brethren, who have been so often, and so severely afflicted, that our lives should yet be spared, and our general health as good as it was two or three years ago! May our lives, thus literally "redeemed from destruction," be devoted with increasing zeal and thankfulness to the service of "the glorious gospel of the blessed God."

December 10th.—These two or three days past we have had good congregations, though nothing worthy of remark has occurred. I am happy to observe the disposition to hear the word of God is not in any degree less than it was five or six

years ago. And there is this evident advantage in favour of the spread of the gospel, that, generally speaking, especially in these parts, there is some acquaintance with its general contents; so that the meaning of the Missionary is apprehended with considerable facility. This is perceivable by the way in which they sometimes frame their objections. If, for instance, a discourse is commenced by negative remarks, such as, that salvation is impossible by the worship of idols, ab-lutions, pilgrimages, and numerous au-sterities, you will not unfrequently hear it objected: "Well, Sir, granted: you say that salvation is to be obtained by Christ:—where is your proof of this?"—"He was born in such a country, after such a manner, of such a person:—you say he died, and that now he is in heaven," &c.—"We do not want a salvation by faith, we want what we can see,—something present, not future," &c. &c. Often there is a painful degree of levity, and sometimes blasphemy, mixed with what they advance, yet the materials will be supplied more from what they have heard or read, than from the present subject of discourse, which frequently proves, beyond a doubt, that *Truth* is on the march. (The gracious Lord accelerate its progress!) If we go to a village where little or nothing is known of the truths of the gospel, as the effect of school exertions, or former preaching, the trouble of making the people comprehend your object, is, at least, twice or thrice as great. The people in such places are often exceedingly attentive; but after the utmost silence has continued, it may be for near an hour together, a person would be grieved and astonished to perceive how very little has been effected. You perhaps inquire of one of the most attentive of your hearers: "Well, my brother, what have you been hearing now,—what do you think of these things we have been speaking of?"—"Who knows, Sir? God only knows. As he has made us, and placed us in the world, so we are,

and so we must be: let his will be done. He will do with us what he likes, whether it be to send us to heaven, or to hell."—"But, are you not a sinner, and do you not need salvation?"—"Aye, who can deny that?"—"Well, how will you be saved?"—"We, ignorant people, how can we know that? Ask them who know how to write and read, they will tell. Good and evil, sin and holiness, are all from him,—who can obstruct his purpose?"—"Can you alter day and night, and change the seasons?" says another, "that you come here turning people's minds?" One says, "What have you done by it all? You never will do it."—(A more moderate one:) "It may be, but not now."—"They say nothing that is wrong, no one can deny it; but it will not speed as yet, nothing goes down now but sin."

At Sulkeah this afternoon, I saw a fair picture of Hindoo comfort. A poor old woman, probably not less than ninety years of age, unable to stand or sit, was brought and laid upon the cold ground, by the side of the river, to die. An old filthy rag was her covering, that we should hardly throw over a dog. A strong healthy fellow stood by her, a relative I suppose, well clothed, to attend upon her, if it could be called attending, as unconcerned as though it had been a beast lying at his feet.—Why don't you take care of the poor creature, and not treat her as a beast?—"Take care of her, what's that to do? her time is come, all is up with her now: what more can be done?—We have brought her to Gunga—what more?" Her forehead was thickly plastered over with the mud of the river. A small vessel with water, with a little cockle-shell for a spoon, was all the apparatus for nursing! The cold and fog of the night may be expected to accomplish the desire of those who conveyed her there.

About two or three steps off, sat a being, who once might have been human, all but absolutely naked, covered with a coat of ashes from his head nearly to his feet. "Who are you?" said I.—"A god," was the reply.

This was the place where, as I was able, I attempted to make known the gospel. But, as is too commonly the case with me, with but little effect, I fear. An old Brahmun, whom we met last week when we were in the same neighbourhood, was very loquacious and troublesome. He was very deaf, and talked much louder than I could possibly do. I could only be patient, and beg him to finish as soon as he could. He would deem it a pollution to hear or touch our

books.—A thousand sins in a moment were done away by "calling upon Hurry!"—"How, then, do you Hindoos remain such sinners?"—"Hold, I tell you how it is: the sin that is passed, that is atoned for; but then it comes again, as the mind is unclean and unsteady; therefore we constantly call upon Hurry." Being alone, and having but little strength to spare in disputing, I tried to set others, who were standing by, to quiet him, and endeavoured to utter what I was able about the doctrines of the gospel, especially the atonement, and regeneration, as being indispensably necessary to human salvation, and yet unprovided for in the Hindoo system. My antagonist happened to say, that a lie was a sin, for which there was no atonement. I replied, that as they were in no common degree addicted to lying, certainly they, the Hindoos, must, according to his own words, be in a very forlorn condition.

In the morning also, our number of hearers was tolerably good, as it has been for several days past.

16th.—While Paunchoo was gone to Calcutta, I occupied the place of worship upon the road side: and though the number of people was not great, yet their attention was pleasing, and continued unbroken for nearly an hour together. The questions were such as rather subserved the truth than otherwise, being put in a temperate manner, and being of a nature that led not to strife, but afforded an opportunity to state divine truth more fully, and with better prospect of success.

17th.—The people heard with some degree of attention, especially some of the poorer sort of them. Among others, three Coolin Brahmuns came up, and remained some time. These men have a number of women in different places, whom they marry, (if marrying it may be called,) leave with their own parents and friends, visiting them now and then, as they happen to be favourites, or to be so circumstanced as to afford the hope of their being well remunerated for a day or two's residence with them. The Coolin Brahmuns, therefore, are among some of the most lazy and debauched of all the natives. A Brahmun of another cast joining our little company, behaved so insolently, and vociferated with so much violence, as to leave little hope of silencing him by any thing I could say. "You go about in this way preaching Christ,—have you seen him? How do you know men can be saved by him at all?—Have you ever seen any people who have obtained salvation?—Who are they?—Where are they? It is all a lie, and you are abo-

minable for going about destroying people's cast, and turning things upside down;" and much more to the same effect; and all spoken with so much rapidity and abuse, as hardly to deserve a reply, or indeed to admit of one: yet such a man mars the fairest opportunity often of speaking to others, who, but for him, would hear with pleasure. Yet to pass their observations without attempting to say something, is supposed to proceed from pride or anger. The great point to be gained at such a time is to secure the attention of the people; and if this can be done, the less the factious objector is noticed, the better, as his pride is gratified if he can succeed in diverting the Missionary from his object, and the people from a desire of hearing. The former may be done in more ways than one. If you are altogether patient, and continue silent, his design is accomplished: if you follow the objector, and answer *all objections*, you are led too far out of your way, and the return to the subject is difficult. Besides, in that case, the ears of the people are occupied with what is false and injurious, but pleasing to their minds, vitiated as they are. To call them back again, therefore, to attend to the gospel, is not easy: as you return to the subject of discourse, they turn off, and with a significant throw, stroking their long black hair, and with a jerk of the left arm, bringing their cloth into closer contact with the neck and chin, exclaim, "O, its late! we can hear no more, let us go."—In going over the water this afternoon to preach at Sulkeah, we fell in company, at the ghaut, with Gunga Ram, a man of Barahnagore. He has been noticed in former journals. He is a man of no common shrewdness; but being formerly a man of loose habits, he has reduced himself almost to poverty by gambling, a vice to which the natives are very strongly and generally addicted, perhaps owing to the quantity of time upon their hands. Gunga Ram was, five years ago, a strong opposer. Now he always either hears with silence, or advocates our cause. His brother, who died last year, was still more favourably affected towards the gospel, and there is some reason to believe he felt, in some degree, its power. For some time previous to his decease, he came frequently to converse with Paunchoo. The last time he came, a few days only before he died, he inquired if it was possible for him to be saved, if he believed, and was not baptized, and publicly professed Christ, as he was very ill, and might not be baptized; but that he believed in Christ, &c.

He was told, that faith was the only absolute requisite to salvation; that baptism was the profession of that faith; but where the opportunity was wanting of making that profession, the Lord nevertheless accepted us. We trust that this was the case with him.

HOWRAH (near Calcutta.)

THE following letter, from Mr. Statham to Mr. Dyer, contains some pleasing information of the progress of the gospel at the station occupied by him. The joyful experience of the poor woman, apparently on a dying bed, affords an additional proof of the value of that "Bengallee Bible," which some have been so eager to decry, as grossly erroneous, and even unintelligible.

Howrah, May 26, 1824.

DEATH has been making great ravages among the European population of Calcutta, but all the labourers in the Lord's vineyard have been mercifully spared.

The public mind is much agitated in consequence of the war with Burmah; a large expedition from the three presidencies has sailed. Perhaps the termination may be a door opened for the gospel. We have been much in anxiety respecting the Missionaries there, but we now believe they are all safe. Whatsoever the enemies of Missions may say, it is my firm belief that never was there so bright a prospect of the fulfilment of that promise, which says, "The heathen shall be given unto thee," as at the present moment. A vast deal of superstition and prejudice has vanished—much anxiety is manifested to hear the word, and the most respectful attention paid whilst it is preached. We had a very encouraging scene here lately. I have built a neat Bungalow chapel in the high Benares road, near the spot where the native schools are, and on the day it was opened, (5th of May,) brethren Yates and Pearce came over to my house, with our native brethren Paunchoo and Bhagshee: and a very large congregation assembled. Two sermons were preached; after which brother Yates baptized a Mussulman mounshee in the Ganges, before my door; it was a most delightful day, we all felt

cheered, and much refreshed. Ho (the convert) appears indeed to be a new creature; he possesses the spirit of humility in a great degree. He came to my house constantly prior to his baptism, as well as attended the brethren in Calcutta, and Paunchoo at Doorgapore. I cannot describe the looks and amazement of the Mussulmans, who crowded the water side, when they beheld one of their teachers come down to the water to be baptized. They expected it was an Hindoo. It has caused a great deal of inquiry amongst them since, and I hope this will be the first fruits of a plentiful harvest. I am now building another native chapel at the back of the English chapel here, for the convenience of the natives in this part of the village, as Howrah and Sulkeah extend more than two miles in a line, and contain a crowded population; but this latter place of worship will be peculiarly suited to the accommodation of a number of Portuguese females, who can speak only Bengallee, and who are averse to mixing with our English congregation. There are some amongst them with whom I am peculiarly pleased. One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, "It will be a happy change for me." I asked the grounds of such a hope. She clasped her Bengallee Bible, which lay by her cot, and said, "I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will;"—and then she prayed so sweetly, that I could not forbear crying out, "Oh that my latter end may be like hers!" She has since, however, been mercifully restored, and is now able to attend worship on the Lord's-day; she said, as she had no friends or relatives living, she wished to make her will, to prevent the little property she had from falling into the hands of the Zemindar, and wished to leave it to me. I told her, as that was the case, and she felt so much of the value of the gospel, it would be well if she would bequeath it for the purpose of aiding in the spread of that gospel. She was much pleased with this, and gave directions accordingly to leave it to the Baptist Missionary Society. My English congregation is very encouraging—many appear to be seeking the way to him—others appear under conviction; three have been baptized. Blessed be God for the won-

derful things he hath done for me, whereof I have reason to be glad!

I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first aroused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road, and one of the boys, about fifteen years of age, carried it home. They read it—came for more;—I gave them the four gospels—and I do hope that time will shew it has not been in vain.

KINGSTON, (*Jamaica.*)

A letter lately received from Mr. Coultart mentions that one hundred and thirty-three persons were baptized and added to the church under his care, on the 25th of December last. He was then in hopes of being soon permitted to resume the weekly service in his chapel, which had been forbidden for some months, during the late period of agitation and alarm in the colony.

Mrs. Elizabeth Knibb, widow of our late friend Mr. Thomas Knibb, died at Northampton on the 31st of January last. In her last hours she felt the value and sweetness of those truths which the gospel only reveals. One little orphan, not yet a twelvemonth old, survives; to receive that care and instruction from others, which, in the mysterious providence of God, his parents have not been permitted to afford him.

We add to this brief notice a slight sketch of the character of the late Mr. Knibb, as given in a letter to a friend in Bristol; not merely as an act of justice to a departed servant of Christ, but as it suggests some useful cautions to others who

may be engaged, now or hereafter, in the same honourable labours.

“There are some important bequests left by the pious dead on their ascent to glory, as a common right to survivors, especially to those who accompany them to the place of their departure; they, I think, should be anxious to obtain the descending blessings, and exemplify their power. If I could say the departed spirit of the deceased had fallen upon me, and rendered me an equal savour of God in Christ, I should be glad: his Christian temper, his strong attachment to his Maker, his entire devotedness to his cause, and his unwearied zeal and great humility, I would esteem more highly than all terrestrial things. I feel how much it is my duty to be in earnest with God until I be clothed with the same mind, and glow with the same fervour, and illustrate the Divine example in an equal, and if possible, in a still greater degree than the deceased.

Mr. Knibb arrived here in the beginning of January, 1823. We were total strangers but for a few minutes: during his residence with us, I was delighted and benefitted by his example. I feel justified in saying, I never saw a more amiable Christian or a man with fewer faults. I always felt grateful to God for sending him among us, and I fear I shall regret his removal as long as I occupy this station.

The school and the duties of the church, which for some time devolved entirely upon him, required a very peculiar character; and every one who knew the deceased, allowed that he had been formed by the Divine prescience for his last important occupations. The school prospered under his superintending care, although made up of such rough and tangled materials; and no wonder, for he nourished it with his own life, and nursed it with holy and incessant solicitude and prayer. His affection for his numerous little culprits was too strong to allow him to inflict any severe punishment upon their bodies; he aimed to effect a reformation in their souls; and though perfectly inaccessible, except from above, though formidably maled in sin, yet these difficulties only acted upon him, as they should act upon all others, as excitements to more frequent prayer and unremitting labour. - It was a pleasure to see him in the school; no one could suppose his labours, though excessively fatiguing, were irksome to him; he was performing no task, all was delight; all full of bliss to him. It was obvious that

most, or all of the children, loved him greatly; they met around the bed before his remains were placed in the coffin, and wept over his altered face as though their hearts had turned to tears. They brought to mind that affecting lament of the favoured prophet's disciple, “My Father, my father! the chariots of Israel, and the horsemen thereof!”

His impression in the pulpit was evidently (I must please myself with his image which is still before me) that of a man who had left the world behind him, eternity full in view, his spirit ready for its flight, but longing and pleading like Abraham for a guilty population.

When he arrived here he was in excellent health; his mind had acquired new vigour and his zeal new energy, from the change of country, and from the scenes which were presented to his view. He perceived the condition of the people, their moral condition I mean, and wished, and hoped, that the whole of what was necessary to enlighten and evangelize them, could be speedily set on foot at least; if not so speedily accomplished.

His benevolence misled him. He was induced to under take too much; consequently his energies were detached to the setting on foot and carrying on of too many things at once. Thus he destroyed his strength by dividing it, created too many sources of care, and when debility came upon him, was additionally fretted by being compelled to relinquish a great portion of the labour he had undertaken. No doubt in all he did he aimed at the glory of God. God grant us such another, a better I think we cannot have.”

American Baptist Mission.

BURMAN EMPIRE.

OUR readers will have observed, by the interesting letter from Mrs. Hough, inserted in our number for January, that she and her companion in tribulation were comforted by the attachment and piety of Moun-shwa-ba, one of the Burman converts; whose name is familiar to all who have read Mrs. Judson's

valuable account of that Mission. From an American publication which has lately reached us, we insert the following letter, addressed by this intelligent disciple to the venerable Dr. Baldwin of Boston. From the date at the close it will be seen, that it was written some months previous to the commencement of hostilities.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah; one who adheres to the religion of Christ, and has been baptized—who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God, affectionately addresses the great teacher, BALDWIN, a superintendent of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER.—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Yoodthan, (Judson) who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end; and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things: and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And, without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly

desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an un-failing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatenings of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their

false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some

will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Mounng Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N.B. Translated from the Burman original, Sept. 23, 1823.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. Wm. Smith, late of Shrewsbury, by John Tagg, Esq. Executor (£100 late Navy 5 per Cents. Duty deducted).....	101	11	6
Legacy of William Creighton, Esq. late of Kilwinning, by Rev. George Barclay	50	0	0
Legacy of Miss Child, late of Blandford-street, London, by Miss Child	47	10	0
Legacy of the late Mrs. Anna Maria Cooper, by Mrs. Balfour, Dublin (£20 Irish)	18	5	5
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	12	1	3
Shortwood, Provisional Fund, by Mr. Blackwell, 1823 and 1824.....	20	0	0
Essex Auxiliary Society, viz.—			
Loughton Association, Midsummer	5	6	10
Christmas	5	10	3
	10	17	1
Harlow, Collection, by Rev. S. Sutton £18			
Juvenile Society for Schools	2		
	20	0	0
	30	17	1
Martham, Baptist Church, by Rev. George Gibbs.....	1	3	7
Dartmouth, Auxiliary Society, by Mr. Larwill	7	10	0
Coleford, Collection and Subscriptions, by Mr. R. Winterbotham....	19	0	0
Bluntisham, Donations, by Rev. Samuel Green.....	4	0	0
West York Assistant Society, by Michael Thackrey, Esq.:			
Bramley	9	9	7
Leeds	39	14	6
Ditto (for Female Schools)	11	3	7
	60	7	8

North of England Auxiliary Society, per J. L. Angas, Esq. Newcastle, Treasurer:

		£	s.	d.
Broughton,	by Rev. S. Rustan.....	17	14	4
Rowley,	by Mr. T. Angas.....	3	7	6
Broomley,	by Rev. W. Fisher.....	4	8	0
Hamsterly,	by Rev. D. Douglas.....	9	16	0
North Shields,	by Mr. Rennison.....	8	5	0
Tottlebank,	by Mr. E. Harbottle.....	10	2	2
Maryport,	by Rev. C. Kitchen.....	9	15	7
Sunderland,	by Mr. A. Wilson.....	24	0	0
Newcastle, at Rev. R. Pengilly's:				
Annual Subscribers, &c.	11 14 6			
Missionary Prayer Meetings....	2 11 1			
Penny-a-week Society, by Miss Angas	14 0 0			
		28	5	7
		115	15	4

Of the above Sums, £26 12s. is in aid of the Translations.

TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Williamson, of Sharnbrook, and Friends by him, for two Boxes of Books and Pamphlets; and to Mr. Hepburn, Senior, of Long Lane, for a number of Magazines, &c. for the use of the Mission.

The friends who enquire, with so much Christian kindness, after the Missionaries at *Ava*, are respectfully informed, that no intelligence has reached us of a later date than Mr. Statham's letter, inserted in the present Number.

Mr. Mann's letter from Shipley has been duly received, but it is presumed the local Treasurer's account was made up, previous to the payment mentioned therein.

The sum of £2 15s. from Evesham, will be regularly acknowledged with the other contributions from thence and its neighbourhood.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Death of the Rev. John Saffery.

It is now our painful duty to record the death of a valuable minister, who has for many years taken a very deep and lively interest in the affairs of the Baptist Mission, and to whose successful exertions in collecting on its behalf, in various parts of Great Britain, our pages have often borne witness. We allude to the Rev. John Saffery, of Salisbury, who expired on Wednesday, the 9th of March, in the sixty-third year of his age.

Mr. Saffery was a native of Hythe, near Southampton, and originally a member of the church in Portsea, under the care of the late Rev. Joseph Horsey. Soon after he was called by his brethren to the work of the ministry, he visited the church at Salisbury, then recently deprived by death of its pastor, the Rev. Henry Phillips; and after supplying them some time on probation, was chosen as his successor. The connection, thus happily formed, has subsisted from that time to the present—a period of five-and-thirty years—with undiminished harmony and confidence. Under his care, and by the divine blessing resting upon his labours, the church has greatly increased in numbers, and afforded many pleasing indications of spiritual prosperity. Few instances have occurred in which the expressions of deep solicitude during severe illness, and of unaffected sorrow at its fatal termination, have been more general; and it is honourable alike to the deceased and the parties concerned, to add, that these have not been confined to the church and congregation over whom he presided. They have been shared by

the other dissenting congregations, and by many of the respectable inhabitants of the city, who were connected with him by no religious tie.

The athletic frame and general health of Mr. Saffery might have been thought to promise the continuance of his life and usefulness for many years to come; but an accident, which occurred to him some months since, in being thrown with violence from a gig, while collecting for the Mission in Dorsetshire, brought on a general debility, if it did not occasion an internal injury, from which he never fully recovered.

By the advice of his physician, he went to Bath at the commencement of the year, in the hope that the waters might be found restorative. While in that city as an invalid, he could not be inactive; he procured a Directory, and endeavoured to learn who, among the opulent inhabitants and visitors of that celebrated watering-place, were likely to countenance his applications on behalf of the Mission; but his labours for the cause of God were ended: his strength gradually declined, and after spending a few days, in a state of great languor and exhaustion, at the house of his much esteemed friend and relative, Mr. Whitaker of Bratton, he returned, on the 14th of February, to die among his own people, and surrounded by his beloved family.

Although the writer intended nothing more than a passing notice of the departure of a friend, endeared to himself by recollections extending backwards to his early childhood, and highly esteemed by very many who will honour this page with a perusal, on account of his zealous and indefatigable exertions on behalf of the Baptist Missionary Society, he feels it incumbent upon him to add, that the closing scenes of Mr. Saffery's life were eminently peaceful and happy. Amidst excruciating pain, his mind was stayed upon God—he took leave of his beloved family, and of the deacons of the church, with calm and heavenly composure, and

seemed to have something appropriate to address to all who approached his dying bed. During his waking hours, prayer and supplication almost incessantly proceeded from his lips, and even on the very brink of dissolution, that concern for the enlargement of the Redeemer's kingdom, which had distinguished him so long, prompted him to exclaim, "Lord, hear my prayers for the spread of thy gospel." As to his personal feelings, he cheerfully avowed, in reply to an inquiry on the subject, that "he was as happy as he could be,"—and more than once vented his grateful joy in the beautiful apostrophe of the holy Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

At length, fatigued by the painful and long-continued struggle, "the weary pulse of life stood still," and the disencumbered spirit entered into rest, about five o'clock in the morning of the day above mentioned.

The funeral took place on Monday, the 14th, when an address was delivered by the Rev. J. E. Good, minister of the Independent Congregation in Endless-street, Salisbury, and the funeral discourse delivered to a very numerous and deeply affected auditory, by the Rev. John Dyer, from John vi. 37; a passage which had been selected by his deceased friend, because, to use his own expression, it exhibited the foundation of his personal hope towards God—the theme of his public ministry—and the spring of all his exertions for the cause of the Saviour at home and abroad.

NOTICE.

THE fourth Anniversary of the Bedfordshire Missionary Society will be held at Leighton Buzzard, on Thursday, April 14th. Rev. William Reeve, Missionary from Bellary, and Rev. Edward Steane, of Camberwell, are engaged to preach.

Foreign Intelligence.

A LETTER has been received from Mr. Eustace Carey, dated Philadelphia, January 28th, which gives an encouraging account of the effect produced upon his health by the voyage and change of climate. It was hoped that the strength of Mrs. Carey, (who has lately been con-

finied,) would be so far recovered by the month of April, as to allow them to leave about that time for England.

CUTWA.

DURING the last month, a letter has been received from Mr. Wm. Carey, dated July 18th last, enclosing journals of the native preachers under his care, which we give entire, assured that the plain unvarnished accounts of these humble labourers in the great field will be acceptable to many. Mr. Carey mentions that, since his previous letter, two of his members had been removed by the cholera morbus, nearly at the same time, having been ill only nine hours; and that he had baptized three persons, all belonging to the families of the Native Christians, who had given a very satisfactory account of the grounds of their faith and hope at their admission into the church.

Kangalee's Journal for December, 1823.

2d.—I went to Dewangunge, and preached at two places; at one place, a Byragee said, that all we did was good, except destroying life. I replied, that Peter was commanded to rise, kill, and eat, and then asked him why they destroyed fish for food, with but little remorse; after this he gave up the point.

7th, Lord's-day.—Had worship three times at home.

8th.—Went to the chapel at the river-side, where many heard the word; in the evening two Musselmen came to my house; one of them inquired whether Christ or Mahomet was to be accounted the first. I said that Christ was first, as it was written in the first chapter of John; I also gave him several other examples from the Prophets, of Christ's being the Saviour of the world, and that he was predicted long before he came into the world; this man remained with me for three days, and heard much about the way of salvation.—13th. Went to the Gunge, where several persons heard the word with attention.—15th. Went to the river-side, where a person said to me, if

he was not to be saved by visiting holy places, how was he to be saved? I spoke to him about Christ, which he heard for some time.—16th. Went to Dewangunge, and preached about the impossibility of any one's being saved, unless they had repentance towards God: numbers were attentive.—17th. Preached in the Gunge, from the fifth of John: many were very attentive.—18th. At the river-side, a person disputed, and said that their shasters were true, and that they did not need to be taught a new way. I told him that there was but one living and true God, and therefore his shasters could not be true, as they hold out more gods.—24th. Spoke from the fourth chapter of Timothy; a Musselman said, We lose our cast by hearing what you say; this brought on a long conversation.—26th. Went to Dewangunge, where I met with many persons collected in one place, to whom I read a tract; one of them said, All you say is true, and will prevail at last; at this place I had some contention, but the people seemed at last satisfied at what was said. (Kangalee has been more or less engaged every day throughout the month.)

Radhamohon's Journal for December, 1823.

3d. I went to the Gunge, where numbers heard the word of life.—5th. Went to the village, where I met with some Byragees, who listened to what I said.—6th. Read the fourth chapter of John, in the Gunge, where numbers heard with attention.—12th. Went to Dewangunge, and spoke to a good number, who heard with much attention.—14th. Spoke with two persons, who came from a place called Chauppra.—18th. Set off for Calcutta, and on the first day had some conversation with a few, who heard well.—The 22d and 23d, I spent at Calcutta, and had conversations with numbers.—24th. Set out on my return to Cutwa again, and had some talk with a fakeer.—25th. Two persons forbade me to proceed on the way I was going, as a debta was there; I said that I was a servant of the living God, and did not fear debtas.—27th. Went to Cutwa Market, where I spoke to numbers.

(Radhamohon has been pretty well engaged, but has had family afflictions which have distressed and retarded him much.)

Porose's Journal for December, 1823.

1st. Went to the chapel at the river-side, and read the fifth chapter of Ephe-

sians, and spoke for some time: the people were very attentive.—5th. Went to Dewangunge, and spoke from the sixteenth of Luke, and was pleased to find the people attentive; no wish for disputing.—11th. Went to Burdwan, and spent seven days there with much comfort.—18th. Left Burdwan, and had much conversation with people on my way home.

(Porose has been much afflicted through the month, which has hindered his being out as often as he otherwise would have been.)

Soroop's journal for December is pretty long, but not so interesting as to be put down; he has been to Calcutta, and has spent nearly a month in hearing and reading the word, and in visiting the brethren at Serampore, Calcutta, and Howrah.

Kangalee's Journal for January, 1824.

2d. Went to the Gunge, where numbers of people heard with attention.—4th. Went to the chapel at the river-side, where a few heard, but I had no disputations.—5th. Went to Dewangunge, and spoke at two places; at one place the Byragees said that I was a murderer, as I destroyed animal life. I replied, it was true that I eat the flesh of animals, but they being Byragees, were the means of destroying the souls of men; after some time they said, that what we preached was true, and would prevail at last.—6th. Spoke in the Gunge, where a person said, that all we said was good, but that we did one great evil, and that was, we eat with Europeans. I told him that the word of God held forth all mankind in the same light, and that the love of Christ brought all Christians together, and filled them with love to each other, so that they made no difference amongst themselves, and accounted all the creation of God as good and useful.

11th. Went to the river-side, and had a good congregation; some few disputed for some time, but at last gave it up, and seemed satisfied with what had been said.—12th. Went to Dewangunge, and spoke at two places about the death and resurrection of our Lord; also about the cast, which they seemed satisfied with.—22d. Went to Dewangunge, where numbers heard the word. One person said that God would do his own work, and added, Why do you take so much trouble on yourself? I told him he had better not plough his fields, and then look for a harvest; he said that it was necessary in worldly affairs. I replied that it was the same in spiritual things also.—26th.

Spoke this day to numbers of men and women, who were very attentive to the word.—30th. Had much conversation with some attentive people, one of them said at last, that he would come over to our new way, if we would give him some money. I replied, that if all his concern was for money and bodily comfort, he would not be happy in heaven if he could get there; and the holy scriptures have said that holiness did not consist in meat and drink, but in doing the will of God; in this way I said a great deal to him, and he seemed to be thoughtful and went away. (Kangalee has been ill for several days in the course of last month.)

Radhamohon has been engaged for several days in the last month, but sickness and other family troubles have kept him back a good deal; the accounts he has given in his journal are pleasing as far as they go.

In the last month Porose has been pretty well engaged in preaching and in instructing some inquirers in reading and writing; he has also been a journey to Beerbhoom, at the same time he went to Bhuree, Dubragepore, Sewery, and Kendoly fair, and was well engaged; many heard the word with pleasing attention. He also had much pleasure and comfort in the company of the brethren while there.—Soroop has been engaged as usual all through the last month, and has found his hearers often very attentive.

Kangalee's Journal for February, 1824.

3d. Went to Dewangunge, and was engaged at two places, where the people heard without replying to any thing that was said.—4th. Went to the Gunge, where we had much dispute; but some said that this will ultimately prevail.—7th. Went to Cutwa Gunge and had some dispute with some Musselmen, but I proved to them that they and the Hindoos were in the same course of rebellion against God.—13th. Went to Dewangunge and Patihaut, where I had numbers of attentive hearers.—15th. Went to a shop in the Gunge; some people there asked me what our method of worship was. I gave them a reply to this question, and spoke much about the death of our Lord.—17th. Went to Dewangunge; a person there asked me, saying, Well, brother, what is the reason of your always coming here? I said that the husbandman cannot be at rest after he has sown his seed, but always goes to see and observe its progress; in this way much was said, and received with attention.—18th. Went to a Byragee's, where

a Brámin Byragee came and said that it was forbidden them in the shasters to hear any thing good from a sooder. I asked him how he came to use the grammar, and got his living by it, as that book was written by a sooder. After saying a good deal in this way, I directed him to Christ, who rejects none, but is merciful to all who call upon him.—24th. Went to a place in the Gunge, where a person came up, and gave me a deal of abuse; but there were three other persons there who prevented my speaking, by telling the man that he was very wrong in abusing such people, as these people spoke the word of God to us, and did not wish to shew themselves off by fine speeches, and they do not fear the face of man, but tell the truth, by which we know that the religion of Christ is true; at which the man began to abuse them. Then I took the dispute up, but at last the man acknowledged his error.—27th. Some people from Suckhanda had a dispute with me for some time.

Porose's Journal for February, 1824.

7th. Went to Byragetollah fair, where I think there must have been five thousand persons at least. I was glad to find that they were not as tumultuous as in former times. They asked us to preach to them, saying, they liked to hear what we said. I suppose we must have given away about six hundred books.—12th. Went to the Gunge, where numbers heard the word of life.—13th. Had a very attentive congregation at Dewangunge, which was very pleasing indeed.

Porose has been to other places, and has had several opportunities of preaching to his countrymen.—Soroop has been out to several places, and has had much conversation with many. He also went to Kobelesher, where great numbers heard the word. He was ill for some time, which has hindered him much.

March, 1824. Kangalee in this month has been well engaged in preaching, reading, and disputing with people at different places. He also went to Auger-deep fair, where great numbers of people (perhaps sixty thousand,) were assembled, amongst whom he had much preaching, and distributed many tracts and books. The people, upon the whole, were attentive to what was said. From thence he went to Bireghanche, where some of our Christian friends reside, and spent two or three pleasant days.

March, 1824. Porose has been well engaged through the last month; he has preached often, has had pleasing conver-

sations, and some disputes; he also went to Augerdeep fair, where he had opportunities of speaking about Christ to many souls; he found them pretty attentive to what was advanced.

March, 1824. Soroop has been out to several places, and has had attentive hearers; at some places they disputed, but at last generally acknowledged their error. He has also been to the Barony fair, where great numbers of people had assembled: many heard the word, and received tracts. He also has had some affliction in his family.

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Kangalee's Journal for April, 1824.

3d. Went to the chapel at the river-side, where numbers of boat people and strangers attended.

5th. Went to Dewungunge, where a person said to me, Why do you constantly come here? you have told us all these things; now leave it to God. I told him that he did not like to hear these things, because it was against his pride and exaltation; some of those present began to ridicule what was said; hearing which, an old woman said, You are wrong in ridiculing what these people say, for it is the word of God, and I can give you a proof of it. I used to abuse them some time back for preaching, but three months had not passed over my guilty head before God afflicted me with the leprosy; after this declaration all present heard with much attention.

After this, Kangalee went to Bireganchee, and stayed there two or three days, had much talk with people thereabouts, who heard with attention; from thence he went to Chappra, where a good number of all casts have collected together, and have thrown off their cast; some time back they invited Kangalee to visit them, and on his arrival they heard what he had to say, and expressed their doubts and fears; they begged Kangalee to stop some time with them; but he told them, that if they were to eat with him, and hear the word, they would all disperse, because they were only bound together by worldly motives; that is, eating and drinking, and therefore as soon as the word of God shewed them their evil ways, and that they must forsake sin, they would all disperse. After having much talk with them for two days, they told Kangalee that he had better return; and that they would, in the mean time, collect their people, and consult about these matters, and send the result to Cutwa. Kangalee has been to other places in the course of last month, from whence he brings pleasing news of

the attention of the people. In April, Porose has been out to several places, but has been much engaged in making a house for himself.

May. Kangalee has been well engaged as long as he was able, in conversing about the way of life, but has been laid up for nearly twenty days.

May. Porose has had conversations with some persons through the month; but has not been able to go out on account of the heat.

May. Soroop has been engaged as usual.

June. Kangalee has been ill all through the month, but has had some conversation with a few who called at his house occasionally.

June. Porose has been well employed all through the last month in visiting markets, and fairs, and villages; his account of these exertions are very pleasing; he generally found the people attentive.

June. Soroop has been to different places, and has had attentive hearers; some disputed, but others were attentive to what was said.

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*American (Congregational) Missionary Society.**

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CEYLON.

AT the various stations in this island, occupied by the Missionaries patronized by this Society, there has been a very remarkable and pleasing display of the power of divine grace, and the triumphs of the gospel. The account is given at length in a letter from Mr. Winslow, one of the Missionaries, to his friends in Boston; but not having seen this, and concluding that its length would render it unsuitable for admission into our pages, we avail ourselves of an abstract of its contents, for which we are indebted to the *New York Observer*, of Jan. 15, 1825.

Tillipally.—On the 18th of January,

* The Editor is aware that he has not given the exact designation of this Society, but he trusts this will be excused, as while preparing this article for the press, he is from home, and at a distance from the means of procuring more precise information.

1824, near the close of the morning service at *Tillipally*, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to *Tillipally* in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding-school. They were assembled together for religious services when he arrived, and the Spirit of God seemed evidently present.

The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls, gave pleasing evidence of a change of character. On the 24th of March, when Mr. Winslow wrote, the revival in that place still continued to prevail.

Oodooville.—Mr. Winslow returned to *Oodooville* impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life on the next Sabbath, he was, himself, favoured with a remarkable tenderness and fervency of spirit. The effect of his preaching upon his hearers he thus describes; "Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day; and at evening, I found that a number of the girls in the Female Central School here, were convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, until no one in the school remained wholly unaffected."

Batticotta.—The monthly prayer meeting was held at this place on the 2nd of February, at which most of the Missionaries of Jaffna district, together with J. N. Mooyart, Esq. and some others were present.—Mr. W. observes:

"It was a day ever to be remembered. The promising appearances around us gave new feeling and hope to all. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother who was leading in prayer

was so much overwhelmed with a sense of the Divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the scriptures, and by singing and weeping. The next morning, also, was set apart for special prayer, and it was a precious season."

Manepy.—The next Sabbath was a new day at *Manepy*. The Holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from *Tillipally*, and the girls from *Oodooville*, were there; also Mr. and Mrs. Winslow. Mr. W. adds:

"During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than thirty expressed a desire to forsake all for Christ. The Lord has since carried on the work, till, in a school consisting of about forty-five boys, many of whom are young, nearly half *profess* themselves to be the Lord's."

Panditeripo.—But a more remarkable visitation was yet to be experienced. This was at *Panditeripo*. There had been some previous attention at that station. But, on the 12th of February, while Dr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley (a native member of the church) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping, as though all were alone. More than thirty were thus engaged in a small garden. The cry was, "What shall I do to be saved;" and, "Lord, send thy Spirit." In about an hour Dr. Scudder returned, and, after waiting a while, rang the bell for the boys to come in. They came, and, with weeping, proposed to him the inquiry, "What shall we do to be saved?" The next day I saw them. They seemed to be earnestly seeking for the salvation of their souls. More than twenty at that place now indulge the hope that they have obtained the forgiveness of their sins. And the Lord is still there.

Central School at Batticotta.—There had yet been, however, no uncommon attention in the Central School at *Batticotta*, in which our feelings were much interested. Prayer was made, and had

been made, almost without ceasing, for that school; and, in two or three instances, some little meetings held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night.

At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there with good effect. The Sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the Missionaries were there with their wives. A meeting, held on the evening of that day, was deeply interesting. About ten of the youths expressed a determination to forsake all for Christ; and scarcely one in the school was altogether unmoved. The good work in this school continued at the time Mr. W. wrote. He remarks:

"The next Thursday was our quarterly meeting and communion, and was such a day as we have never had before. The sermon was from the text, *Bring ye all the tithes into my storehouse*, &c.

Jaffna.—"Since then, an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging.

"Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq, who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island."

Mr. Winslow states, that the number at the different stations who have hopefully experienced a change of heart, is about eighty; but that, as many of them are young, hope should be indulged with trembling.

EUROPE.

SOME of our readers are already familiar with the name of Gossner, a pious ecclesiastic, whom God has recently raised up in Germany, and whose zeal and fidelity have already exposed him to persecution for the cause of Christ. At the moment of

sending this sheet to press, we are favoured with a perusal of a letter from a foreign friend at Leipsig, from which we extract the following paragraph respecting him.

"I do not know whether you have already heard of that truly evangelical preacher, the Rev. John Gossner, a native of Bavaria, and member of the Catholic church, though a decided enemy of Rome and its impostures.

"This highly-gifted man, by whose preaching hundreds have been snatched from the world, and converted to Christ, after having suffered persecution and imprisonment in his own country, was called to St. Petersburg, by the special wish of the Emperor. This is now about five years ago. In St. Petersburg his preaching was uncommonly blessed, and a large congregation gathered, who assembled in a hall hired for the purpose.

"The enemies of the gospel were not a little disappointed by his success, and used all the means they could to destroy his work, and at length they also succeeded so far, that last summer Mr. Gossner was suddenly sent out of the country, by command of the Emperor. His enemies, among whom were many of the Greek and Roman clergy, had insinuated that, in a work which he had written,—a kind of commentary on the New Testament—he had spoken against the Virgin Mary, and the Saints, and preached rebellion against the emperor. The falsehood and wickedness of these assertions, especially of the last—is known to every one who has read the book, which tends only to practical godliness; and has done already much good in Germany. After Mr. Gossner's return to Germany, he first went to Altona, and for the last four months he has been in Leipsig. I had been already connected with him when in Petersburg, and carried on a correspondence with him; and I enjoy now the great privilege of being almost daily in his company—to share in his prayers, and to hear the word expounded by him. He is very far from any thing Roman Catholic, and would long ago have joined the Protestant church, if he did not see it so full of unbelief, and estranged from the truth of the gospel."

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.				£	s.	d.
Legacy of Rev. John Palmer, late of Shrewsbury	10	0	0			
Expenses	0	10	6			
	<hr/>			0	9	6
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0			
Aberdeen, Auxiliary Society, by Mr. Thomson	11	6	0			
Friends at Garmond	2	0	0			
	<hr/>			13	6	0
Olney, Subscriptions, by Mr. Wilson	5	0	0			
Suffolk, by Rev. P. J. Saffery, viz.						
Eye	0	0	0			
Diss	3	0	0			
Stradbrook	3	12	6			
	<hr/>			20	12	6
Montrose, Society in aid of Missions, &c. by Mr. Dow	5	0	0			
Lockwood, near <i>Huddersfield</i> , Collection and Subscriptions by Mr. Willett	12	3	6			
Hemel Hempsted, Missionary Association, by Mr. Howard	8	0	0			
East Dereham, Subscriptions and Collection by Rev. J. Williams ..	15	18	0			
Kent, Auxiliary Society, by Mr. Brindley	42	14	3			
Rugby, Female Penny Society, by Rev. E. Fall	3	13	6			
Broseley, Collection, by Mr. Harvey	3	0	0			
West Yorkshire Auxiliary, by M. Thackrey, Esq. Shipley ..	9	19	3			
Northampton, Small Society, by Rev. T. Blundell	21	0	0			
Norfolk, by Rev. Joseph Kinghorn, viz. Ingham	13	12	0			
Neatishead	1	5	0			
Juvenile Society	0	15	6			
	<hr/>			15	12	6
J. H. by the Secretary	50	0	0			
W. P. Parker, Esq. by Sir John Perring and Co. Ditto	10	10	0			
J. H. and S. by the Secretary	6	6	0			
Richard Bevan, Esq. by Mr. Nisbet	5	0	0			
Mr. Watts, <i>Kislingbury</i> , by Rev. T. Blundell	5	0	0			
Mr. Floyd, by Henry Butterworth, Esq. Ditto	1	1	0			

TRANSLATIONS.

Legacy of Mr. J. M. Colman, late of Norwich, by Rev. Joseph Kinghorn	161	4	6
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SCHOOLS.

Banff Association, by Rev. J. Gibb	5	0	0
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FEMALE EDUCATION.

Lockwood, near <i>Huddersfield</i> , Female Friends, by Mrs. Willett	20	0	0
Dundee, Westport Penny Society	6	0	0
West Yorkshire Auxiliary, —Leeds—by M. Thackrey, Esq.	15	9	7

Mem. In the Acknowledgment of Remittance last month from the North of England Auxiliary Society, there should have been included the Sum of £10 17s. 5d. from the Juvenile Society at Rev. R. Pengilly's, Newcastle.

N.B. The Treasurer of the "West Middlesex Baptist Missionary Union" requests us to state, that he has received the sum of £4 6s. collected at *Staines*, after two Sermons in the Baptist Meeting by the Rev. C Woollacott, together with £2, contributed for the Native Schools, by Dr. Pope and other members of the Society of Friends, in that town.

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.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

BAPTIST MISSION.

Home Proceedings.

GREAT MISSENDEN, BUCKS.

On Easter Monday, April 4, was held the third Anniversary of the Missionary Association formed in this pleasant village; and the very numerous attendance, far exceeding that of any previous meeting, clearly proved what an interest is taken in the great object of sending the gospel to the heathen by the inhabitants of this rural district. The chair was occupied by James Stephen, Esq. Master in Chancery, who has a residence in the immediate neighbourhood, and who opened the business of the day in a most appropriate address. The report of the Association for the preceding year was read by the Rev. Richard Marks, Vicar of the parish, from which it appeared that nearly *Fifty Pounds* had been collected since the last meeting, in small weekly sums, exclusively (we believe) by the agency

of the Female Committee. Of this sum, an equal division was made, as usual, between the Church and the Baptist Missionary Societies. On behalf of the former of these Institutions, there was present the Rev. — Edelman, Secretary of the South Bucks Auxiliary Church Missionary Society, who gratified the meeting with a condensed statement of the operations conducted by our zealous friends in the establishment, and a similar account, in reference to the Baptist Society, was given by the Rev. John Dyer, from London. Several other clergymen and dissenting ministers of various denominations took part in the proceedings of the day; and the whole appeared eminently calculated, not only to serve the Missionary cause abroad; but to promote the feelings of mutual regard and Christian affection at home. Hitherto, we believe, this Institution, as to its peculiar feature of combined effort, stands alone; and we are quite aware that serious objections would arise to its general adoption: but we are inclined to think that few could witness this rural festival of thought and feeling without wishing that the laudable example might be followed wherever practicable.

Foreign Intelligence.

SERAMPORE.

RECENT arrivals from India have brought us a variety of intelligence from this station, and those in immediate connexion with it, a part of which we have the pleasure of presenting to our readers in the present number.

Mr. John Marshman, with his sister and Mr. Albrecht, arrived in safety about the beginning of September. Dr. Carey is said to have been in good health, although somewhat lame from his late accident; Dr. Marshman was recovering from the attack of a fever, which has been almost universal in Calcutta and its neighbourhood, though comparatively few had fallen victims to the disease; the other members of the Mission family were well.

We rejoice to perceive that, while our appeals to the churches at home for suitable candidates to enter the honourable field of missionary toil in the eastern world have produced but little effect, Divine Providence has been raising up those upon the spot who love the souls of the heathen well enough to devote their lives for their benefit. A pleasing instance of this kind has occurred at Calcutta in the person of a Mr. Wm. Kirkpatrick, who has been received as a Missionary by the Committee, at the recommendation of Mr. Yates and our other brethren in that city; and the subjoined letter, from our Serampore friends, conveys a similar application on the behalf of Mr. Williamson, with which the Committee have cheerfully complied.

“ Serampore College, Nov. 6, 1824.

“ Very dear Brethren,

Our highly esteemed Brother Williamson will, by this opportunity, offer himself to you as a Missionary to the heathen in Bengal.

Our long and intimate acquaintance with Brother Williamson enables us to speak decidedly as to his religious character, and literary attainments, and warrants our recommending him as a very proper person to be employed by you in the work upon which his heart is set.

Brother Williamson was brought to a saving knowledge of the truth in this country, and joined the church in the Lal Bazar, Calcutta, about five years ago, since which time his conduct has been highly ornamental to his profession; his gifts are highly respectable, and his love to missionary work has been fully proved by a course of voluntary labours in that department.

He was educated at Edinburgh for the medical profession, and came to this country as the surgeon of a ship. Since he has been in connexion with us he has diligently studied the Bengallee language, and is now so well acquainted with it as to be able to preach with acceptance to the natives, and convey to them that knowledge of divine truth, which, applied by the Holy Spirit, may end in the salvation of many.

Brother Williamson has been employed, for the last two years and upwards, on the establishment of the Serampore College, but having expressed a wish to be employed more directly in the work of preaching the gospel to the heathen, in some part of Bengal, we most cordially recommend him to you, and advise your receiving and employing him for that purpose.”

The Committee will be gratified and thankful, if the publication of this letter should prove the means of inducing any pious youth, suitably qualified by the Great Head of the church, to follow the example of Mr. Williamson, and consecrate himself willingly to the Lord. How earnestly help is desired by the Missionaries on the spot, may be gathered from the following brief appeal from Mr. Yates, in a letter to Dr. Ryland, lately received.

“ Mr. Pearce and I have just returned from a journey into the Jessore district, where we found the natives very attentive to the news of salvation. It is enough to break one's heart to see the field of labour that lies open in this country, and that invites cultivation, and yet no one to enter into it. The old Missionaries going off one or two in a year, and only one fresh one in seven years to supply their place. I do hope the Society will see it their duty to send out more Missionaries.”

Death of a Native Christian.

It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the College. He was a youth of superior abilities, of exemplary diligence in his studies, and, what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long labouring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly-minded, not morose or melancholy. He died almost

suddenly on the 17th of July, and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow-Christians, and accompanied by the brethren of the Mission then at home, as well as by his fellow-students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellence of character, and of his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious Disposer of all events, and not the horrible insult of living sacrifices. Even heathens could not fail to mark the difference between the Christian and the heathen funeral: the one decent and solemn, full of joyful hope, and tender sympathy; the other without hope and without sympathy, the most unfeeling indifference marking the countenances of the few individuals who witness the scene."

CHANDERNAGORE.

WE insert the following extract from the journal of a brother, who labours in connexion with our Calcutta Missionaries, because the incident it records, however trifling in itself, appears clearly to establish the inference the writer draws from it, and shew that no apprehensions whatever need be apprehended from the natives, in case the local authorities were to listen to the voice of humanity and religion, and prohibit the burning of widows as firmly as they have put down less inhuman murders. Is it possible for any of our readers to peruse the dreadful accounts inserted in this number from Pooree, without emotions of indignant shame that such atrocities should be perpetrated within the British dominions?

"June 28, 1824.—This is the festival of the Ruth Jatra, and thousands resort to drag the car of Juggurnath, at a place called Taldanga. The car is kept at Chandernagore, which belongs to the French. A rare circumstance has occurred this year in reference to the Ruth. This huge car used to be dragged along the main road leading to Taldanga, where it used to stand for the space of one week, and was then brought back to its stand near Laldigheeh. This road had lately undergone a thorough repair; and the French authorities sent word to the proprietors of the Ruth, that as the wheels

of the car would tear up the road, they could not suffer it to be dragged over it, unless they consented to pay 500 Rs. for its repair. The owners of the Ruth offered a sum considerably less than what was demanded, in consequence of which the Ruth was not allowed to be drawn, in spite of the earnest entreaties of the Hindoos. To some this circumstance may appear of a trivial nature; but let it be remembered, that the conduct of the French has not caused the people to revolt. One of their most ancient customs has been forcibly laid aside by the peremptory orders of the rulers of Chandernagore, without creating any spirit of rebellion among the Hindoos. A tax has been laid upon Juggernath, and as he could not pay the mulct, and his votaries had not respect sufficient to pay it for him, there he remains, a monument of his impotency and subserviency to the orders of an earthly being! O that the rulers would exercise their authority in abolishing the burning of widows; and that they might do it without causing any stir among the people, the prohibition of the removal of Juggernath's car fully testifies. A circumstance like the above has perhaps never been known before this. I am sorry I could not go to the place this evening, to show to the people what sort of a god they ignorantly worship. How truly comforting is it to reflect, that idolatry is losing its high tone! Alas, poor Hindoos, why will you continue blind to the evident will of God, while he is manifesting in such a plain manner his great power? He is showing you that your gods are no gods, and that he is alone God over all, blessed for evermore."

DINAGEPORE.

Extract of a Letter from Mr. Fernandez, dated June 22, 1824.

I AM happy to inform you, that, through the divine blessing, five persons, viz. four men and a woman, were baptized here on Lord's-day, the 6th instant, on their profession of faith in Christ; and on the same day, thirty-three of us sat down together to commemorate the dying love of our blessed Redeemer, some of the members not being able to attend through illness.

The members of the church here, now amount to ninety-two persons, many of whom, I am glad to say, have given me great pleasure and satisfaction by their christian-like behaviour; this pleasure however has not been unmixed with pain through the misconduct of a few. I have had the misfortune of losing three mem-

bers by death, within these twelve months past. The Christian population now amounts to a hundred and sixty-six persons, of whom ninety reside here, and seventy-six at Sadamah'l. Wherever I may be, here or at Sadamah'l, I always spend every evening of the week days, in instructing them. Six persons are now under probation for baptism.

My school continues to go on pretty well. The scholars are improving fast in their learning, as well as in the doctrine of the gospel; but they are irregular in their attendance, about seventy is their nominal number; between forty and fifty, however, attend, and sometimes less; no more than ten Christian children are included in the above number. I am very desirous of re-establishing a school at Sadamah'l, as there are many Christian children there, as well as those of Hindoo and Mussulman parents, big enough to receive instruction.

I have for several months been ailing with a pain in my stomach, which at times has been very acute. I have, however, through great mercy, been quite free from my usual gouty fits and rheumatism for these eighteen months past, for which I have great cause for thankfulness. I sincerely hope, my dear brother, that you both enjoy good health, and that the dear family at the Mission-house are also very well, to whom please to give my christian love.

We are certain that many will rejoice in the success that still attends the labours of our venerable friend, now within three years of seventy; and that the infirmities of age give so little interruption to his work. Long may he be spared to feed his interesting flock!

DACCA.

Mr. Leonard wrote on the 17th of July, "We have now two candidates for baptism, a brahmun who has been long under instruction, and an Armenian who promises fair to become a truly valuable acquisition to the cause. The latter is a pupil of the Archbishop, lately arrived from Armenia, is about twenty years of age, is conversant with the Persian and Turkish languages, and allowed by the best judges, to be one of the best Armenian scholars in Dacca. He is also endeavouring to attain the English and Hindee, it appears with the design of making himself useful in the work of God, especially among his countrymen, whose ignorance of the truth, and deep depravity, he deploras.

He appears fond of the scriptures, which he makes his daily study, and,

since he requested to be united with us, attends the school about two hours every day to compare select passages of the Armenian version with the English Bible. He was sent to the Christian school about three months since by the Archbishop, to learn English, and although he continued but a short time, I have had much close conversation with him upon the departure of the Armenian communion from 'the faith once delivered to the saints,' in defence of which I found him exceedingly quick and warm, and well acquainted with the letter, although wanting in the spirit of the scriptures. From the above period he began to discover the errors of his profession, which, added to the unblushing corrupt practices of the Armenians, brought him to the determination of quitting them, and to offer himself to us.

It seems he had his principal instructions under the Patriarch of Armenia, and travelled with him through Russia, Prussia, and other parts, as his amanensis: his information, therefore, considering his age, must be extensive.

Our schools and regular congregation continue to increase, and, all things considered, we have no just cause to repine."

BENARES.

Extracts of Letters from Mr. Smith.

May 20, 1824.

"On the 28th ultimo, a woman was burnt alive at Munkurnka Ghaut, with the corpse of her husband, whose name was Boolakee Nagur; and also a Bengalee woman on the 1st instant. Oh may the Lord remove these cruel practices by the light of the gospel!" "On the 11th ultimo the Union Chapel was opened by the Rev. Mr. Adam. On the first Monday of the month, we had a missionary meeting in the Hindoost'hanee Chapel, when the Rev. Mr. Fraser, Rev. T. Morris, Rev. M. T. Adam, Mr. Adlington, and myself, were present. The Rev. T. Morris gave us a very edifying discourse and prayed, and we thensung and prayed alternately, all engaging except the Rev. Mr. Fraser."

1st July. "A poor old Brahmun woman who attended the means of grace every Lord's-day, died last month; some time before her departure she attended Mrs. Smith, with several other women, to hear her read, and expound the scripture immediately after worship; and, on hearing the depraved and ruined state of mankind, she was more affected than any other woman, especially on hearing what Christ had suffered for the sins of the world. One Sabbath, reflecting on the

painful sufferings of our Lord Jesus, she said, with tears, 'I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins like Jesus Christ, and Him only shall I worship.' This poor woman composed in rhymes, 'Christ suffered for sinners,' which she would sing with tears. A short time since, she fell sick with a fever, and the following Sabbath, as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, 'O do not neglect to go and hear the words of Jesus, for he is the only Saviour of the world!' and two days after she breathed her last. The daughter continues to attend."

POOREE.

Suttee.—We earnestly recommend the following tale of horrors (say our Serampore friends) to the admirers of Hindooism, and more earnestly still, to the friends of humanity. Will nothing rouse them to feeling in this cause? Are we waiting till the cry of the blood of these infatuated women reach to heaven, and judgment be required?

"Another of those horrid examples of self-murder called Suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed was the widow of a brahmun who had died the same morning. Their residence was about four coss from this place, and they probably came hither to attend the Rut'h Jattra. The man's age seems to have been about forty, and the woman's thirty, or thirty-five. The brahmun is said to have a father still living, aged about eighty, and the people intimated that he was too infirm to be present. I was likewise told that the deceased had three brothers, two of them younger than himself, and one older; who were all expected to be there. I was further informed that the man had left two children, a son fifteen or sixteen, and a daughter eighteen years old; the daughter, I understood, was not expected to appear; but the son would come 'to give his father and mother fire.' The deceased was a man of little or no property, not more than a hundred rupees; but he provided for these horrid rites, by paying a sufficient sum to one of his friends, before he died. The place where this murder was committed is called Swurgo-dwaro, *the gate of heaven*; and when I reached it, I found the coolies employed in digging the hole.

"It is well known, that, on these occasions, the bodies are frequently burnt on a pile; but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood. This hole or pit was circular, about six feet deep: its diameter at bottom perhaps a little less than its depth, and top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood on his or her head, for several of them were women, and they came twice. I charged all the labourers with being accessory to the crime about to be committed, and the general reply was, in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or levity characterized all the Hindoos on or near the spot. Ten or twelve were playing at some game but a little way off, and one nearer the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with as much apparent indifference, as if he had been about to boil his own rice. When he thought he had broken enough, he proceeded to light a small fire near the pit; but he took care, previously, to light his own cheroot, and he was at once employed in smoking it and kindling the fire. This being done, a small fire was kept up for the purpose, as I supposed, of being ready to kindle the larger one.

"The pit being finished, a quantity of water was mixed with cow dung, and sprinkled on the margin, and about one-third of the way down, in sufficient quantity to turn the sand its own colour; two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos which lay near, I was told that they were to stir the fire, and *turn about the bodies*. The bits of wood prepared for the occasion, were between twelve and eighteen inches long, and, I suppose, on an average, five or six in circumference; a quantity of them were now thrown into the pit, and a man at the bottom proceeded to set them up on their ends, two or three thick round the sides. Upon these he placed a second tier, and on the second a third; he now covered the bottom, perhaps five or six inches thick, so that the pit was two-thirds lined with wood; but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished, the dead man was brought on a rough bier, which might have been constructed by one man, in less than a quarter of an hour. The sides were two bamboos, sufficiently thick for the purpose, and across

them were tied eight smaller ones, some of them about the due length, and some of them considerably too long. The corpse was partially wrapped in a quilt, and a mat, and it was brought, by four brahmuns preceded by a fifth. This leading brahmun carried a bundle of straw, tightly bound up, about the length and thickness of a man's arm, and ignited; in which way the Hindoos often preserve fire for a considerable time. These men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them, relative to the business they were about.

"Soon after this, I received a message which obliged me to go home, and returning as expeditiously as I could, I found that the man had been placed in the pit, in a sitting posture, with his back resting against the side. The fire too, had been lighted, but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession (if it may be called a procession) halting a few hundred yards before me. The crowd was kept off the woman, by a square made of four bits of wood, each five or six feet long; I believe the men who carried it were all brahmuns. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen, humanely employed in persuading the woman not to destroy herself. These gentlemen were Lieut. W. and T. B. Esq. and they gladly accepted my assistance; but alas! we all laboured in vain. I urged the grief which her death would occasion to her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one. I assured her that God would not be pleased, but displeased with her conduct—that she was going the way, not to heaven, but to hell—that the act was not required, even by their own shastras; and, finally, I assured her of a sufficient maintenance if she would consent to live. But it was all of no use; she said that her daughter had a husband and children, and would not be grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money. She was so far from seeming depressed, that she laughed when she replied to what I said. Several times she desired us to allow her to proceed; and when she did proceed, it was with as composed a mien and as firm a step, as any other person there. Unwilling to see

her burn herself, my worthy companions tried, I think, twice more, to prevent the horrid deed; and I lent my feeble assistance, but to no purpose. They halted twenty or thirty yards from the flaming pit, where the last effort was made, and that failing, her infamous co-adjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm. What became of this afterwards I do not know, for in a little time all was confusion, and a scene, the most perfectly hellish that we ever saw, was presented to us. A way was made for the woman to the pit, and its margin was left clear. She advanced to the edge, facing her husband, and two or three times waved her right hand. She then walked hastily round the pit, and in one place I thought the flames caught her legs; having completed the circle, she again waved her hand as before, and then, without either hurry or hesitation, jumped into the fire.

"At this moment, I believe, the drums beat, and a dreadful shout rent the air, but I can scarcely say I know: all was confusion, a dense smoke issued from the pit, intermixed, at intervals, with partial bursts of flame. This was occasioned, I suppose, by powdered resin being thrown into the pit by handfuls, and what was thrown in at one time, popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time, however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it. I think her posture was that of kneeling down, and sitting on her heels, her body was erect and motionless, except that she sometimes moved gently backwards and forwards as if she bowed. The assistant murderers kept throwing a little resin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough to do the dreadful business very quickly.

"The poor creature still kept her erect position, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's left hand. Part of her dark skin was burnt off, and we thought she had lost one hand, but I now believe this was a mistake. The motion of her head, in this new position, indicated pain, and she continued to live for perhaps two or three minutes longer. The other gentlemen then went home, but I staid a little longer, and saw the bodies taken out; for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two dif-

ferent fires. At least that is the case here, and we are told it is done that the son may make sure of some fragment of both his parents, to throw into the Ganges.

"Now the ropes came into use, which, I have said, were wetted with cow dung and water: one of them was doubled, and the middle thrown down to catch the man's chin. I think it was guided to his chin by a bamboo: one or two bamboo levers were then put under his head to raise it, and get the rope round his neck. The rope was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw; but they failed, for the rope slipped off. Another man then attempted to fasten the rope; he succeeded, and they drew up the body, with the exception, I think, of the legs; but it was quite dark, and nothing could be seen but by the light of the fire. As they were not very expeditious, the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck; so they put it on her arm, which projected in such a way as to favour their doing so, and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid that they should lose her again, if they trusted entirely to her arm, so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires, that were to consume the bodies, and I stood perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing. The joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman who was present, 'Did you ever see such a scene before?' to which he replied, 'No, and I will never see such a scene again.' Such are the facts, and I leave them to produce their own effect.

W. BAMPTON."

MONGHYR.

Letter from Mr. Leslie to Mr. Dyer, dated Monghyr, August 18, 1824.

MY DEAR SIR,

I received your very kind and affectionate letter of the 28th of January, and had much pleasure in the information it communicated. We arrived here on the 17th ult. having left Calcutta on the 22nd of June. The first day we arrived at Serampore, where we staid another night with the good people of that place, Dr.

Carey, Dr. Marshman, and Mr. Mack, and left them amidst their prayers and blessings. We were accompanied as far as Cutwa by Mr. Yates, who, at that time, was in a very ill state of health. We left all our Calcutta friends well, but since then they have been heavily afflicted by the epidemic rheumatic fever. We left Calcutta just in time to escape, and have reason for gratitude, as well as for the many other signal deliverances we have experienced since we left England.

At Cutwa we saw W. Carey, and were rejoiced to find him blessed with success in his labours; for on the following Sabbath he was to add four more Hindoos to the number who already surround him. We stopped also at Moorshedabad, and were truly affected with the destitute state of that station. O could you and the people in England see the thousands and tens of thousands who are there, without a soul to point them to the Lamb of God, you would weep day and night on their behalf before God! I never saw, or contemplated seeing, such a scene in all my wanderings of life. I went and saw Mr. Sutton's house; but him I saw not. I looked at the house, and then around me on the people, and retired to my boat with an aching heart.

About two days before we arrived at Monghyr, we were met at a place called Bhaugulpore, by one of the native preachers here, who was so overjoyed at hearing we were on the river, that he could not wait at home till we arrived. Being detained at Bhaugulpore a day by a contrary wind, I went with him to the bazar, and stood by him whilst he preached to a very disputatious audience. Some of them were very vociferous in their arguments, and from the anger evinced by several, I began to be a little afraid lest we might fare somewhat badly. However, many heard with great attention.

The people at Monghyr gave us a thrice hearty welcome. In the course of an hour after we arrived, the native converts were around us, expressing their pleasure at our arrival, and sat down before us and sung a hymn, and afterwards joined in prayer. Mrs. Chamberlain has been accustomed, all along, to have them at her house every morning, to conduct Hindoostanee worship, when the servants, and any others who choose, may have an opportunity of attending. The number of converts is ten, and the congregation of natives on Sabbath is sometimes very great. On the part of the people generally in Monghyr, there is a considerable disposition evinced to hear the gospel. When our native brethren enter the bazar, they are frequently called in to the shops, to explain to the people the word

of God. The European congregation is generally about sixty, which is a large proportion of the residents of the station, and the church consists of fourteen members. The schools amount to seven, and the progress of the scholars is as much as could be expected.

Eliza and myself are studying the language as well as we can do with a moon-shee who does not understand a sentence of English. And I am glad to tell you

that she has made as much progress as myself:—indeed, in the speaking department, she has made much more, as she is more in the habit of speaking to the servants and the people around her. Her grand object is to acquire as much of the language as will enable her to meet with the native Christian women, to instruct them, as she will be able to say many things to them which ought to be said, and which I cannot say.

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*Contributions received by the Treasurer of the Baptist Missionary Society, from
March 20, to April 20, 1825, not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Trowbridge, Collection and Subscriptions, by Mr. Wearing		23	8	0
Bilderston, collected by Mr. Osborn		3	0	0
Wick and Pultney, Missionary Society, by Mr. Cauldwell		9	0	0
Worcester, Collection and Subscription, by Rev. Henry Page		34	3	0
Evesham, Ditto Ditto, by Ditto		24	16	1
Norwich, Baptist Chapel, Union-place, by Rev. Mr. Lemare		0	10	0
Great Missenden Missionary Association, one Moiety, by Mr. Potter		24	7	0
Chesham, Collected at Rev. W. Tomlin's	7 16 1	}	8	16 1
Mrs. Hall's Young Ladies	1 0 0			
Leicester, &c. by Mr. John Carryer:				
Collections, by Rev. R. Hall	57 12 0			
Penny Society	33 14 0			
Sunday School Children	1 10 9			
Independent Church, Lutterworth	9 0 0			
Thurnby, a few Friends, by Miss Wait ..	2 15 0			
Subscriptions and Donations	3 11 0			
		108	2	9
Norfolk and Norwich Society in Aid of Missions, by T. Brightwell, Esq.		10	0	0
Penzance, Missionary School Union, by Mr. Spasshatt		2	9	4
Kettering, Baptist Meeting Society in Aid of Missions	15 18 6			
Subscriptions	3 13 0			
		19	11	6
Birmingham Auxiliary; viz.				
Warwick	2 0 0			
New Hall-street	18 0 0			
Cosely	13 0 0			
Upton	3 0 0			
Bridgnorth	18 5 0			
Harley Hall	5 0 0			
Cradley	7 4 7			
Dudley	17 9 6			
Sundries, Birmingham ..	5 16 11			
		89	16	0
Arnsby and Husband's Bosworth, Collections, &c. by Mr. Carter		28	0	6
Garway, &c. Contributions, by Rev. Mr. Williams		4	12	3
Lymington, Collection, and Subscriptions, by Rev. James Millard ..		24	10	7
Shoe-lane Auxiliary, by Rev. James Elvey		10	0	0
Hitchin, collected by Miss Bradley		12	15	4
Miss Davies, Walthamstow, by the Secretary	Life Donation	10	10	0

TRANSLATIONS.

Mr. Biddle, Penzance, by Rev. James Upton	5 0 0	0	0
Sorn & Catrine, Association for Religious Purposes, by Rev. G. Barclay ..	5 0 0	0	0
Saltcoats, Female Auxiliary Bible Society, by Ditto	5 0 0	0	0
Edinburgh, a few Friends, by Mr. Frazer	10 10 0	0	0

FEMALE EDUCATION.

Dublin, Female Education Society, by Miss Gardiner	9 10 6
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It is particularly requested that Friends who may have Magazines, &c. to send from the Country, will retain them till some opportunity offers of *gratuitous* conveyance.

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 21.

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 22.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta. (Should Mr. Carey, who is expected to arrive from America in a few days, not reach London in time, or be otherwise prevented, the Rev. SAMUEL SAUNDERS, of Frome, has kindly complied with the wish of the Committee to supply his place.)

EVENING, 8.—Sermon for the Baptist Missionary Society, at Surry Chapel, Blackfriars-road, by the Rev. THOMAS GRIFFIN, of Prescott-street, London.

THURSDAY, JUNE 23.

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.

SEVENOAKS.

THE Annual Public Meeting, on behalf of the Mission, was held at Mr. Shirley's place of worship, on Monday, April 25, Thomas Chapman, Esq. of Ightham, in the chair. The lamented illness of the worthy pastor, which prevented his attendance, could not fail to excite feelings of concern and sympathy; but, inde-

pendently of this circumstance, the meeting was, emphatically, a pleasant one; and the contributions for the past year, amounting to nearly £40, afforded decisive evidence that the cause of God among the heathen was regarded with the same liberal cordiality as heretofore. The Rev. Messrs. Moore of Tonbridge, Morris of Boro Green, Davis of Bessel's Green, Hannam of Sevenoaks, and Thatcher of London, with the Secretary of the Parent Society, and Mr. Sutton, lately returned from Bengal, took part in the business of the evening.

Foreign Intelligence.

SERAMPORE.

SEVERAL letters have lately been received from Dr. Carey, which state that his general health appears to be completely restored, and that he has, for some time, been able to resume the labours in which he has been called to engage—labours so numerous and diversified, as that they would seem amply sufficient to engross all the energies of a very powerful mind, though they are all kept in due subservience to his noblest employ—the translation of the Holy Scriptures. Of these, no less than fourteen versions are now advancing towards a termination, each of which is under his personal superintendence, and the several proof-sheets pass three or four times under his revision, before they are finally committed to the press. Some other particulars, on the same subject, will be found in the following Extract of a letter, addressed to Samuel Hope, Esq. at Liverpool, and dated Serampore, November 25, 1824.

THROUGH the great mercy of God, myself and all the members of the Mission family are well, as are also the Brethren at Calcutta; I may say of all denominations, except the Rev. Mr. Jetter, of the Church Missionary Society, who is about to sail for Liverpool in the Princess Charlotte, on account of ill health. My nephew, Eustace Carey, was also, with his wife, obliged from the same cause to leave this country, in an American ship, a few months ago, and will probably be in England before this reaches you. These are severe losses to the cause of God, as they were both very active and useful men; but the ways of God, though inscrutable to us, are infinitely wise, and I have no doubt but the things which appear to us dark and discouraging, will in due time be so ordered in his wise providence, as to occasion much greater good to the interests of religion, than any other arrangement, however favourable to our wishes, would have done.

The general interests of the kingdom of our Lord Jesus are evidently gaining

ground. Our brethren of the Church Missionary Society are labouring with considerable success, especially in the department of Schools. Our Independent brethren are not behind them; and our Junior Brethren in Calcutta are doing what we can, and I rejoice to say, that some success attends our labours in all the three departments of Missionary exertion, viz. Education, the translation of the Scriptures, and the spread of the gospel by preaching. There are at least ten schools for females at Serampore, and in its neighbourhood, I believe all in a flourishing state. In the College we are doing all we can, and I certainly anticipate very considerable advantage from it in time. In printing the versions of the Bible, we may go to the very extremity of our funds; the New Testament will soon be published in at least *thirty-four languages*, and the Old Testament in eight, besides versions in three varieties of the Hindoostanee New Testament. These varieties excepted, I have translated several of the above, and superintended, with as much care as I could exercise, the translation and printing of them all. The Chinese Bible, which Brother Marshman translated and conducted through the press, is not included in the above number. I am fully conscious that there must be many imperfections in these versions; but I have done my best, and I believe the faults and imperfections will, when party rivalry ceases, be found to be much fewer than might be supposed; I think I can speak with some confidence of them, and yet I am not disposed to magnify my own labours. The other department of the Mission, viz. the spread of the gospel by preaching, though gradual in its operation, has been considerably blessed, and the reports from the different stations are such as to call for much thankfulness to God.

It is probable that a circumstantial detail of the numbers at each will soon be published; and as I may, merely writing from recollection, differ from it, I forbear to say any thing specific on that head.

CALCUTTA.

THE following extract of a letter from Mrs. Jonathan Carey to a female correspondent in Bristol, will be perused with interest by those ladies who are so laudably active in promoting the great work of educating their own sex in India.

Calcutta, Oct. 19, 1824.

The schools have in general been in a prosperous state until the last two or three months. About the beginning of July, a most distressing epidemic fever raged in Calcutta and its suburbs, not only among Europeans, but as generally among the natives; hardly half a dozen people in the population have we heard of, who escaped. It was mercifully short in its duration, although severe in its attack, and in no instance fatal, I believe, except with children; but the debility it produced was extreme, and it required a long time to recruit the strength afterwards: no business was transacted, the public offices closed; and, I do assure you, I never witnessed any thing more melancholy. We had no school for three weeks, and the Native Female Schools were alike destitute of teachers and pupils. Scarcely had these latter resumed their attendance, when the principal Mussulman religious festival began, and this was quickly succeeded by the grand Hindoo poojah, and during the celebration of these abominable rites, it was in vain to attempt keeping either the children or their instructors away, for they seem mad after their idols. The scenes of idolatrous infatuation are, however, now over for a season, and order is again resuming her influence, and we trust, improve the condition of the Broadmead School is at present the most flourishing we have in Calcutta; needle-work has been lately introduced into it; thirty pupils stand on the list. Poor Mrs. Mundy, the wife of the Independent Missionary at Chinsurah, had, before her death, raised a very flourishing Female School at Chinsurah, supported by Mr. J. Deakin, and called the Deakin School. You have probably heard of her sudden death. The school contained thirty-five girls. Mr. M. has undertaken its superintendance since he lost his wife, and the number of pupils has increased to sixty. The master of our Whitchurch School died lately, and at present we have not succeeded in getting another. I hope the time will soon come when we shall be able to procure female teachers from among the elder girls; at present we have met with very few women who can read. By the same ship which will take this letter, I hope to send a packet of printed appeals to British ladies, on behalf of our schools. We have been printing some, addressed to the British ladies residing in Bengal, and others to the ladies in America, of which latter Mr. and Mrs. E. Carey kindly took charge. We hope these measures will contribute to increase our funds, and enable us to extend our

efforts to the degree in which they are needed. I wish I could inform my dear friend of many, or indeed of few of those who have received instruction in these schools, made wise unto salvation; but we are at present only permitted to sow in hope, it will be the privilege of others, I have no doubt, to reap in joy; the period is hastening on when those who sow and those who shall reap, shall rejoice together.

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MONGHYR.

SINCE our last, several letters have arrived from Mr. and Mrs. Leslie. Among other particulars, they mention the death of Hingham Misser, a converted native, whose name is familiar to many of our readers. Mr. Leslie gives the following account of this good man, in writing Dr. Ryland, under date of December 9th, last.

We have sustained a great loss in the death of Hingham Misser, our native preacher, and the first convert of Monghyr. He was a Brahmin of very respectable talents and sound judgment, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him, when he went away, saying, if he would only wait a little longer they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

A part of his family followed him to the side of the river, and as soon as they saw him baptized, they tore their hair,

and beat their breasts, and wept, and cried out, saying, "their father was now dead;" and then, with his wife, and the remainder of the family, disowned and forsook him. However, about two years after, his wife and one child returned to him, who still remain to lament his loss. She, we trust, is now beginning to feel her need of Christ. She called on us a few days ago, saying, that she was lying in the dust of sin from day to day, and wished to know him who was the only Saviour. She has even come so far as to desire to be baptized. We cannot but hope that the death of her husband has been greatly sanctified to her.

About two years ago, Hingham Misser had to leave this place to attend upon a law-suit that was pending in the court at Moorsheadabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often persuaded him to give up Christianity, and return to Hinduism, where he would receive abundance of support, as a Brahmin, yet he declared to them that he would rather die than forsake Christ.

The Missionary Herald (Jan. 1925)

A short time ago, hearing of his distress at Moorsheadabad, we sent to him, requesting him to give up his law-suit, and return to this place, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in our house every morning. One of these addresses I shall never forget,—the solemnity, and the pathos, and the fervour of it, exceeded all I had ever heard amongst the natives; particularly a part of it in which he described the sorrow of the wicked when they found themselves, at last, rejected by Christ. In his appearance and manner, he was quite heavenly, and though we did not, in the least, anticipate so sudden a removal, yet there was a something about him which seemed to indicate that he would be but a little while longer an inhabitant of earth. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer. Whilst so engaged, his spirit took its flight, and he

fell asleep in Jesus, without a sigh, a groan, or a struggle.

Such was the end of this good man—a man who literally suffered the loss of all things; wife, and children, and subsistence—for the sake of Christ, and who counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He was a man of so much information, and of such gentleness of character, that he was universally beloved. Wherever he went, he carried his Bible with him, and was ready at all times to make known the way of salvation. After his death, I found a number of hymns among his papers, of his own composing, which will make a valuable addition to our selection, as all his compositions are of a superior kind. I found, also, the book of Genesis translated into the pure Hinduwee. His Bible I keep as a memorial of himself, which is beautifully written in the Kayti character. I do not know his age exactly; but he appeared to be about forty.

Since the death of Hingham Misser, a man who was formerly employed as a schoolmaster, has, after long hesitation, been led openly to declare himself a Christian, by renouncing caste, and by coming entirely out from idolaters. His friends have been making a sad outcry about him. On the day on which he renounced his caste, they were to be seen crying, and striking their breasts, and making doleful lamentation. All the native Christians appear quite satisfied of his piety; but I have purposed delaying his baptism for a month or two until we see how he endures being deserted by his friends; and, also, to see if he be willing to labour for his subsistence, as he is of a caste that only employ themselves as lalals or teachers. The great grievance of all the Missionaries in this quarter has been, that the native Christians are unwilling to do any thing for their support, excepting in the way in which they have been accustomed to work; and as we are doubtful whether we can get children to attend a Christian teacher, I have resolved, if we fail in this, not to baptize him until he will condescend to engage in some other employment to support himself. We have proof that it is practicable for the native Christians to earn a livelihood among their idolatrous countrymen, because we have one native member who has opened a shop for the sale of wood and other things, and has succeeded beyond his most sanguine expectation.



COLOMBO (*Ceylon.*)

WE are happy to find that Mr. Chater, who has been long labouring at this station with but slender encouragement, has been cheered, of late, by a considerable addition to the little church under his care. The following particulars are copied from a letter just received, and dated

Colombo, Oct. 4, 1824.

I have, I am happy to say, on the present occasion, some information to send you concerning this mission, that I have no doubt will be welcome. On the first Sabbath of the last month our little church received an increase of eight members, one by restoration, and seven by baptism. One of our new members is a Singhalese female, the wife of my servant, who was baptized about three years ago. Her mind has been long under serious impressions, and I cannot but look upon her as one who has experienced that blessed change, without which no one can see the kingdom of God. The poor man who, as I informed you, predicted so much success to my labours, was another of the persons baptized. I have learned lately that he wishes to conform to the views of the ordinance, and wished to join us; but when he spoke to me on the subject I misunderstood his meaning. He is of Dutch extraction. I believe there was scarcely a dry eye in the place when he related his experience. The next I have to mention is, the Dalbogama school-master. He was formerly a Boodhist priest in the Kandyan country. There is much in him that reminds me of our brother Theophilus; who, you will probably recollect, in life and death gave us pleasing proofs that he was an Israelite indeed, in whom there was no guile. The other three are all young persons. One of them, Wm. Whyto, is our English and Malabar school-master at Mattackooly; for which situation, as to English, he was prepared in our Grand Pass school. His life and conduct have been uniformly pleasing; and the account he gave of his views and feelings with regard to the gospel was highly satisfactory. He has long been a constant hearer of the word, and I believe he has not heard in vain. His parents are Malabar heathens. Another of these three is Cornelius, a Singhalese youth, of about thirteen or fourteen. He is the son of our friends at Degambode, who are both of them members of the Harwell branch of our church.

When I was last at that village, I ascertained that he had a great desire to come to Colombo for education; and observing him to be a fine interesting lad, I thought that his desire of knowledge should be encouraged. His parents said they were not able to support him in Colombo, but were heartily willing, if I would board him, that he should come. I desired, therefore, he might be sent down. Hitherto every expectation entertained of him has been more than realized; and that he has so soon been brought under the influence of religion affords me much pleasure. I entertain the hope that he may be intended, by Providence, as an instrument of doing good to souls in his native island. If in addition to piety it should appear to us that he possesses talents for the christian ministry, he will probably be the first from Ceylon who will enjoy the advantages of the Serampore College. It is by such persons, as I hope this youth in future may become, that we may expect the cause of God and religion will be best promoted in this country: persons who will have free access to the rich stores of knowledge our language contains, and to whom the medium of communicating instruction to others will be their mother tongue. The other who was baptized is a servant boy of nearly the same age as Cornelius. He is of Malabar extraction, and was a heathen of Malabar extraction. The knowledge he possesses, the manner in which religion appears to affect his heart, and the very appropriate answers he returned to every question we could propose to him at the church-meeting, excited the astonishment of all present. He does not like to retain his heathen name, which was Kamsamy, and has therefore assumed that of Samuel. O that he may be a Samuel for piety; then it will signify but little by what name he is distinguished among men. We had a numerous attendance to hear the sermons on this occasion, and to witness the administration of the solemn rite. I preached in English, and brother Siers in Singhalese. And in administering the ordinance I had to make use of three languages; English, Singhalese, and Portuguese. Three or four more wish to be baptized, two of whom will soon be admitted. In a country like this, where so few can be prevailed upon to pay any attention to the concerns of a future and eternal state, it is encouraging to see a small number become decided and in earnest in the ways of religion. O may this little number prove the first fruits of a plentiful harvest!



SEBOLGA (*Sumatra*.)

AFTER a long suspension of direct intelligence from this remote station, we have had the pleasure of receiving a letter from Mr. Burton, dated so far back as March 29, 1824. We are aware that subsequently to that date he and Mr. N. Ward accomplished the journey into the interior to which he refers, though no particulars of the excursion have as yet reached us.

In the letter now received, after adverting to other particulars of less general interest, Mr. B. proceeds.

With regard to the subject nearest your heart, I may say, that the attention paid by the poor Bataks to the message of salvation is very encouraging. I have not yet had the unspeakable pleasure of seeing any seriously concerned to obtain an interest in Christ; but I do not despair. I believe that God will work upon their hearts in his own good time. Much preparatory work is necessary amongst a people who have hitherto been ignorant almost of the existence of their souls, and totally so of a resurrection of the dead, and a future state of rewards and punishments. The veil of the covering cast over this nation for so many ages must be broken, and life and immortality in some measure brought to light by the gospel, before we can expect to see the poor Bataks pressing to enter the kingdom of heaven. Since I wrote you last I have prepared a tract, chiefly scriptural, on the Resurrection, which I hope will excite some inquiry. When reading it about a fortnight ago to upwards of a hundred persons, who came down from Toba on political business, they expressed great surprise at such a new doctrine, and said one to another, "What! shall we then really meet our relations and ancestors another day, who are dead and buried?" I endeavoured to open to them the "glad tidings" which the great God has sent from heaven to sinful man, (my constant theme,) and warned them of the danger of neglecting "so great salvation." They heard with great attention, and asked many questions, amongst which was the following: "Since you know so much, not only of this world, but respecting another to come, can you always determine, when a Raja dies, who is the proper person to succeed him?" So grovelling is man! "They mind earthly things!" In my last I informed you that

I was beginning a translation of John. For the reasons stated above, my progress has been slow; but I proceed with care, and have much pleasure in the work. The first six chapters are finished, and I have read them to most of the Batak people who reside near us, and those of our village have several times asked me to lend them the manuscript. May He command a blessing!

I have often been invited by the Rajas of the great Batak District of Toba, which is about eight days' journey inland from this place, to visit them, and have been desirous of complying, with a view to making known the blessed gospel to its teeming population, and engaging them (according to Brainerd's expression) to be friendly to Christianity. But three obstacles have presented themselves. First, my imperfect acquaintance with the language. It seemed very desirable to delay such an excursion till I could converse freely with the people, particularly on divine subjects, without an interpreter. This I cannot yet do nearly to my satisfaction, but am now so far advanced that such a trip would tend greatly to my improvement in the language. The second obstacle has been the expense that must necessarily be incurred, particularly in presents to the Rajas, which is a kind of tax they expect for permission to pass through their districts. This difficulty, however, has been removed in a very unexpected manner. Before leaving Bencoolen, Sir Stamford earnestly requested me to cross the hills into Toba, and accompanied his request with an order to draw from government a deputation allowance of five rupees per diem, during my absence, on condition of my furnishing government with a journal, embodying all the information I can collect. But the third, and by far the greatest obstacle in the way of this undertaking is, that it will oblige me to be two months absent from my family, which I could not be without the greatest anxiety of mind for their safety, and an apprehension that such conduct was not justifiable. From our Batak neighbours we have always received the most respectful, and even kind treatment; but we have a number of vagabond Malays in our neighbourhood, who have once broken open our washerman's house, and stolen a number of our clothes, and from whom we have to fear consequently very different conduct. Besides, separate from such considerations, I could not leave Mrs. B. in the sole care of so large a family, with no earthly friend to whom she could apply in case of necessity. To obviate this difficulty, we have some hope

that Mrs. Evans may be able to return with Mrs. Burton, and remain here during my absence. Unless in this way, I know not how we can avail ourselves of the assistance Sir Stamford has so kindly proffered.

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KINGSTON.

A letter from Mr. W. Knibb to a friend in Bristol, dated Feb. 19, gives the following account of his arrival, and the state in which he found the school:

THROUGH the merciful care of our heavenly Father, we arrived in safety at Port Morant, on Saturday, the 12th; and on the Wednesday following, reached the spot which is to be the scene of our future labours. At Port Morant, we were treated with the greatest kindness by a gentleman named F. On the Sabbath, we saw about fifty slaves who had walked sixteen miles in a burning sun to hear a sermon, many of whom do not have anything to eat the whole day. As soon as we passed Port Royal, a canoe came to us, which we had no sooner entered, than—"Please massa, you massa Knibb?" "Yes," I thought, "I shall be like your brother; me be glad to see you, we thought you drowned; we hab been looking for you dis month." On landing another hailed us, "O! massa preacher come! Me must carry something, me be so glad." We procured a wherry, and reached Kingston in less than an hour, where we met with a hearty reception. The next morning I visited the school. The children leaped for joy—indeed, they could not refrain from dancing, for a negro must express his joy. Their writing is excellent, and they appear to improve greatly. Could you visit the school, you would say my dear brother has not run in vain, neither laboured in vain. Some of the children have excellent capacities, and retentive memories. One little girl repeated several chapters of the Bible, and the whole of Dr. Watts's Divine Songs, at one time.

It will afford you sincere pleasure, to learn that Mr. Coultart has obtained permission to preach by candle-light, (or, rather, oil-light,) which he does every Thursday evening. Last Thursday the

chapel was filled, and nearly three thousand joined in singing, "Praise God, from whom all blessings flow, &c."

In a letter, written by Mr. Coultart to Dr. Ryland, about the same time, after mentioning that at the close of 1824, he had baptized one hundred and thirty persons, making a total during the year, of four hundred and fifty; he proceeds to narrate the following affecting incident:

I called, the other evening, upon one of our poor members that was supposed to be dying. I asked him how his mind was; What his thoughts of death—Quite happy, was his reply, and ready to go. I said, Take care, don't deceive yourself, you have been a vile sinner, a sad worthless creature, both to God and his church; take care, don't build on the sand. He seemed astonished for a minute or two and was silent, then, as if he had collected all his energy, and freed himself from the hand of death, he sprang up on his bed saying, "No minister, no, I am not deceived; you are clear of my blood." I said, Let that be to me, your time is short, ask God to forgive you for Christ's sake now, cry to him till you feel his love. I prayed with him, and left him. In a day or two, some one came again and said he was dying. I hastened to his bed-side. There stood his friends, and his weeping companion sat by him on the bed. He was dreadfully convulsed, and when he opened his eyes and saw me, he cried out very loud, Minister, bless you, I am safe, Jesus Christ has not forgotten a poor wicked, worthless sinner. No, I am a dying man, but thank thee, O Saviour, for the gospel, for thyself; come and take poor me. "Come Lord Jesus, come quickly." My heart leaped for joy to see this poor black brand plucked out of the fire. I never saw such extacy in death before—looked on him in his last agony in amazement, and said, surely the blood of Christ speaketh better things than that of Abel. I thank God I crossed the Atlantic to see this, to receive the blessing and the delightful testimony of this poor descendant of Canaan, going where there is no more curse.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.				£	s.	d.	
Greenock, Auxiliary Missionary Society, by Mr.				10	0	0	
Poole, Subscriptions, by Rev. John Shoveller				6	6	0	
Stroud, Ditto, by Mr. Hawkins, Jun.				9	0	0	
Haddington and Dunbar, by Mr. W. Hunter				10	0	0	
South Wales, Baptist Western Association, by Rev. D. D. Evans ..				15	0	0	
Sevenoaks, Subscriptions, Collection, &c. by Mr. Comfort.....				38	7	2	
Watford, Auxiliary Society, and Subscriptions, by Rev. W. Copley ..				17	10	6	
Fenny Stratford, Collected by Miss Jackson				6	10	0	
Frome, Auxiliary Society, by Francis Allen, Esq.....				92	0	10	
Thomas Key, Esq. <i>Water Fulford</i>			Donation	150	0	0	
Liverpool, Auxiliary Society :							
For the Mission.....	93	3	4	Serampore College.	40	0	0
Translations.....	30	16	6	Miss Ward's Female			
Female Schools.....	30	19	0	Schools.....	27	13	2
Boys Ditto.....	8	8	0				
					240	0	0
Western District, by Rev. Richard Horsey :							
Bradninch.....	6	10	0	Lyme.....	3	8	5
Bishops Hull.....	5	0	0	Loughwood.....	2	4	2
Bridgwater.....	2	14	5	Taunton.....	4	4	0
Collumpton.....	5	11	0	Tiverton.....	10	0	0
Crewkerne.....	3	7	6	Wellington, (Mis-			
Chard.....	1	1	0	sionary Association)	26	1	0
Exeter.....	26	14	6	Yeovil.....	3	12	6
Honiton.....	5	12	8				
					106	1	2
West York Assistant Society, by Michael Thackrey, Esq. :							
Faraley.....	13	4	1	Leeds, Ladies So-			
Snaith.....	5	0	0	ciety, &c.	10	13	4
					29	2	5
Keynsham, Collection and Subscriptions, by Rev. James Ayres					10	0	0
Eitham, Missionary Society, by James Williams (Jan. 1825).					3	5	0
Brasted, Missionary Society, by Mr. J. Buckingham.....					9	11	6
Bromsgrove, Collected by Miss Carpenter, Rev. J. Scroton, &c....					12	5	0
Holycross, Subscriptions, by Mr. Pearsall.....					2	0	0
Greenwich, Friends of the Baptist Church, by Mr. Tosswill					23	6	7

TRANSLATIONS.

Lieut.-Colonel M'Donall, <i>Stranraer</i> , N. B.	Life Subscription	10	10	0
Thomas Key, Esq. <i>Water Fulford</i>	Donation.....	50	0	0

FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott, Treasurer	20	0	0
Birmingham, Young Ladies at, for Birmingham School, Calcutta, by Mrs. Blakemore	17	14	6
Reading, Friends, by Mrs. Hinton	13	0	0

CORRESPONDENTS.

We are requested to state, that the £8, acknowledged in our April number, from Diss, was collected at Mr. Ward's Meeting.

The thanks of the Committee are presented to a Friend, by Rev. J. H. Hinton, for a number of Evangelical Magazines, Missionary Registers, &c.

It is particularly requested, that our friends, in sending remittances, will not forward *local notes*, payable only in the places where they are issued. The inconveniences resulting from such a practice are so obvious, that, it is hoped, the bare mention of it will prevent its recurrence.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy another of our annual Christian festivals, we hasten to discharge the pleasing duty of communicating to our numerous friends in different parts of the country, such particulars as we are able to furnish for the press in the very short interval allowed for that purpose.

On Tuesday morning, June 21, the open Committee Meeting was held as usual at the Mission House in Fen-court. About sixty friends, chiefly ministers, were present; when various matters of business were arranged, and information was given of the proceedings of the Committee. It should be observed, that on these occasions, the Committee hope for the company of their ministering brethren generally, whether resident in town or country, together with that of any other friends, who are accustomed, in connection with Auxiliary Societies, or otherwise, to take an active part in promoting the interests of the Society. They would be happy, if their accommodations were sufficiently extensive, to include their female friends in the invitation; but this, for the reason alluded to, they are obliged to decline.

Among other documents read at this meeting, was a letter received a day or two before from the Missiouaries at Serampore, describing more particularly the injury done to the Mission premises there by an inundation of the Ganges, which had taken place about fifteen months before, and of which an interesting statement, from the pen of Dr. Carey, was inserted in the Herald for August, 1824. This is mentioned the rather, because some friend of the cause, evidently supposing the event to be recent, had, unknown to the Committee, inserted a paragraph with the intelligence in the Times newspaper of the same morning, which had excited considerable alarm; and which it is probable may be copied into

the provincial papers, and create undue uneasiness among the supporters of the Mission.*

The first of the Annual Sermons was preached at Great Queen-street Chapel, on Wednesday morning, by the Rev. Samuel Saunders, of Frome, who had most kindly undertaken the service, when it became doubtful whether Mr. Eustace Carey would reach this country in time from America. The text was from John xvii. 17, *Thy word is truth*; a passage which the preacher proposed, in the first instance, to explain and illustrate; and then to shew what use should be made of the sentiment. After remarking that all men are actuated by what appears to them to be the truth, even those who are under the impulse of base and unworthy passions, he argued, with much force, the consequent importance of an acquaintance with immutable truth. This he proceeded to shew, was contained in the word of God, and there alone—since this divine revelation had all the features of truth—without any mixture of error—or any deficiency. These various particulars were advantageously illustrated by a reference to the Hindoo mythology and philosophy. In applying the subject Mr. S. remarked, that the privilege of having free access to the truth of God was unspeakably great—that as a nation, Britain had derived great advantages from possessing it—that it became us to be very careful to form our characters by the word of God—and to be very solicitous in our efforts to diffuse it. In concluding his discourse, which we are very conscious we have most imperfectly reported, the preacher adverted to the operations of the Baptist Missionaries in translating and circulating the scriptures,

* It may be allowed us to suggest, that previously to circulating intelligence, derived from private sources, it would be advisable to inquire, at the Mission House, as to its authenticity, especially when it is of an unfavourable nature. Some weeks since, we understand, it was currently reported, in some parts of the country, that Dr. Carey was dead; and it was apprehended that, in some places, funeral sermons had been preached for him!

and to the loss which the Society had sustained by the recent decease of some of its earliest and most zealous friends.

Prayer was offered at the commencement of the service by the Rev. Dr. Steadman, of Bradford, and at the close by the Rev. Joseph Ivimey. The scriptures were read by the Rev. James Payne, of Ipswich, and the hymns given out by the Rev. Moses Fisher, late of Liverpool.

In the evening, the second sermon was delivered, (after prayer by the Rev. Moses Fisher) by the Rev. Thomas Griffin; who selected for the basis of this discourse, the words of David to the princes of Israel, as recorded in 1 Chron. xxii. 19. *Arise, and build ye the sanctuary of the Lord God.* After some general remarks on the veracity of the divine promises, and the obligation of the divine commands, with a contrast between the material fabric to which David referred, and the spiritual temple now to be erected; Mr. G. proceeded to speak, 1. Of the grounds on which such an exhortation rested, and 2. The reasons why it should be regarded. Under the former head he remarked, that—God is righteous, and expects a suitable return for the gifts he has bestowed on man—all men have neglected these claims, especially the heathen—means perfectly efficient are prepared, and committed to us—we have considerable power over these means, and should employ it in the service of God. The reasons that might be urged to enforce the exhortation, were taken from a consideration of—the misery of the heathen without the gospel, and the lamentations they might employ—the fact that the divine power was equal to the salvation of the pagan world—that in this life only can the attempt be made—that awful punishment awaits all who neglect it—that nothing more effectually promotes the spiritual interests of Christians themselves, than engagements on behalf of others—closing with a reference to the love of Christ for us. The hymns were given out by the Rev. Josiah Wilkinson, of Saffron Walden; and the Rev. W. Copley, of Watford, closed in prayer.

At the prayer-meeting at Eagle-street, on Thursday-morning, the address was delivered by the Rev. Thomas Middle-ditch, of Biggleswade, from Luke xv. 10. *Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.* The Rev. Messrs. Bain, of Potter-street; King, of Halstead; and Slatterie, of Chatham; led the devotions of the assembly.

At eleven o'clock in the forenoon the Annual Meeting for transacting the business of the Society, was held at the Chapel in Great Queen-street; when

the attendance was as numerous and respectable as in any former year. The Meeting was opened by a hymn of praise, after which prayer for the divine blessing was offered by the Rev. E. Steane of Cambridge. The Treasurer of the Society, Benjamin Shaw, Esq., then took the chair, and proceeded to the business of the day.

"It is highly gratifying," said Mr. Shaw, "to every Christian mind, to observe the prosperous circumstances of the various societies that have recently held their public meetings; to witness the continuance and enlargement of their resources, and the considerable additions that have been made to their annual income: but it is still more gratifying to hear of the religious success that has attended their efforts, and the great good that has been effected by their means. But though last, yet with us not the least in estimation or importance, is the Anniversary of the Baptist Missionary Society, which we are this day assembled to celebrate. Our means are not equal to theirs. They have many talents, and if we have but one, for that, and for that only, are we responsible: be it our care rightly to occupy that which we have, and then who shall presume to say what, with the blessing of God, may be our ultimate success? Let no one imagine that contributions to Missions abroad, will diminish exertions at home; zeal for Foreign Missions will always be accompanied by correspondent zeal for Home Service. Our sun shines upon us with no diminished ray, because it shines also upon Eastern countries: the waters of the Atlantic are not less beneficial to us, because they wash also the shores of the Western world. Let us not forget the injunction of our ascending Saviour; 'Go ye, teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost;' and then we may depend on his faithfulness to his promise, 'Lo, I am with you always, even unto the end of the world.' I cannot forbear remarking the vast chasm which has lately been made among the active agents of our Society. Not only have we lost the aged, who might be expected soon to terminate their career of service; but we have suddenly been bereaved of some who were in the midst of their days, and from whom we hoped for much future usefulness. Besides the names mentioned in the Report, we mourn the loss of one, whose zeal in the cause, combined with activity of character, extensive legal knowledge, and considerable general talents, rendered his exertions for the Society at all times peculiarly valuable. Let us hope and pray, that others may be raised up to supply their

places. May the descending mantle of our departed brethren and fathers, rest upon their successors." The Chairman concluded, by calling on the Secretary to read the Report.

After the Report had been read, the Chairman, as Treasurer, read a statement of the Receipts and Disbursements for the past year. The receipts, including several considerable legacies, were £15,684; being an advance of nearly *four thousand pounds* on the year preceding. This the Treasurer considered as an indication of the growing prosperity of the country, and of a growing interest in Missions; and as affording the friends of the Society abundant cause for gratitude. They might well adopt the thankful and admiring language of David on surveying the contributions towards the building of the temple: "Who am I, O Lord, our God, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee."

The various resolutions, which will be given in our next number, were then moved and seconded, and carried unanimously; and many interesting addresses were delivered, to the great satisfaction of the meeting.

The Rev. John Birt felt great pleasure in moving the adoption of the Report, and especially of *such* a Report. "I might safely," said he, "read the resolution, and leave it without adding a word to recommend it, as ample reasons for its adoption are already before you. This, however, would not be respectful to the Meeting, but I shall confine myself to a few of its leading features. The present Report is substantially the same as former ones. Whatever changes have occurred, every Report has been predominantly pleasing; we have always had more cause for joy than for sorrow. All the Reports have been very satisfactory, but this is pre-eminently so. It is highly gratifying to observe the attention that has been paid by those who have drawn it up, to the grand end of all Missionary labours. The first questions that a Christian would ask, are—Have sinners been converted? Have transgressors been turned from the error of their ways? Have any of the heathen been brought to the knowledge of the truth as it is in Jesus? These questions are answered in the Report before us. Many have relinquished the worship of dumb idols, for the service of the living and true God; and have exchanged the abominations and impurities of paganism, for the purity and holiness of the religion of Christ. Every instance

of conversion from the heathen world, is peculiarly important. The value of a soul in England is the same as in India; but the conversion of a heathen possesses far more relative importance than the conversion of an individual among us who had before been only a nominal Christian. Consider the previous circumstances in which every heathen had been placed, the mighty barriers that opposed any departure from the superstitions of his fathers, the total want of every thing like congeniality of feeling with the professors of Christianity, the immense sacrifices he must incur by renouncing idolatry, and then contemplate the splendid triumph achieved by the gospel in the conversion of every Hindoo. Some scriptures, it must be acknowledged, seem to have lost much of their original force, when connected with instances of conversion in this country; but things are very different in India. Our Lord directs,—“If any man will come after me, let him deny himself, and take up his cross, and follow me;” and describes his followers as “leaving houses, and brethren, and sisters, and father, and mother, and wife, and children, for his name’s sake.” These passages, and such as these, which require considerable explanation to make them applicable in most cases here, are perfectly intelligible and applicable there. Every single Bramin that embraces Christianity, sacrifices more than any of us, perhaps more than all who are now assembled put together. He renounces all his emoluments and honours, and rank in society, and literally becomes an outcast. He can enter, by experience, into the full meaning of the apostle, who described himself and his brethren as accounted “the offscouring of all things.” No wonder that, on a view of these difficulties, ungodly men say, You cannot convert a Hindoo. But what is impossible with men, is possible with God; this is the Lord’s doing, and it is marvellous in our eyes. The beneficial effects of the conversion of one heathen are not easily to be estimated. The contrast between his former and his present state is most decided and apparent; it is a deduction from the ranks of idolatry, and an addition to the cause of Christ; it is an enemy become a friend. Nor must we consider ourselves as come to the end of our prospects. As God said to Abraham, “I will bless thee, and make thee a blessing,” so we have reason to expect he will act towards those who are made partakers of his faith, that every converted pagan will be made a blessing to those around him. This is more especially applicable to the native

preachers; and if any country is to be generally christianized, it must be by native preachers. This has been the course of the Divine Providence in every age. So in India, foreigners have been necessary to begin the work, and how long they may be wanted to carry it on, we know not; but the general extension of the cause requires natives, who can be prepared and sent forth at less expense, and who are liable to fewer disasters. It is matter of thankfulness, that many native preachers have already been raised up, and that the number is still increasing.—We derive great satisfaction from the lively and growing interest which is displayed, in reference to the Translations of the Scriptures into the languages of the East. It affords us great pleasure to know that Carey is still persevering in the important work, in the face of every difficulty and objection, and complaint, and calumny. The voice of complaint against him and his coadjutors has lately been lifted up in this country. Upon this subject I will only ask from whom do the complaints come? From the friends of Missions, or from enemies? From the lovers of the Bible, or from those who are indifferent to it? From persons who exert themselves to circulate it through the world, or from those who are inactive in the cause? From those who are concerned for the honour of Christ, and the peculiar doctrines of the gospel; or from those who are labouring to lessen that honour, and to fritter away all those distinguishing doctrines? But what said the good woman mentioned in the Report? “I find Christ here, [in the Bible] Christ is in my heart.” While converted sinners find Christ there, this more than outweighs all the complaints of persons who find him no where; this proves the efficiency of the translation, and is, of itself, an answer to all objectors.—Another circumstance, which affords us peculiar pleasure, is the progress of Education, especially among the female part of the rising population. Small as the number of children now under instruction is, compared with the extent of the country, and the multitudes of its inhabitants, yet the system is advancing; indeed, it already exhibits an immense change, and the results are incalculable. We know not how many of the children educated in these schools will become real Christians; but the instruction they are receiving in Astronomy and Geography, in Natural Philosophy and the various elements of general knowledge, must destroy their belief in the absurdities and superstitions of heathenism. Boys educated there, though not truly converted, will never

take their aged parents to the banks of the Ganges, there to perish in comfortless misery; they will never carry fire-brands to kindle a fire to consume a living mother, with the dead body of a father. Girls educated there, will never abandon their infants, or cast them into the Ganges. The education they are there receiving, will be a cure for many of the evils to which the inhabitants of India have been exposed; and every real convert will do something to improve the general state of society.—We are gratified by the augmentation of our funds, which we trust will go on to increase. But I cannot conclude without noticing our recent losses. When, at our last Anniversary, it fell to my lot to move the resolution for the next Meeting, I remember I said, But who of us will meet? and some, who, from age, and health, and strength, were as likely to meet again as any, are now no more on earth. Let their removal to a better world stimulate us to fresh activity; let us remember their characters, and imitate their works of faith, and labours of love.

Richard Foster, Jun. Esq. observed, that the motto of this Society had been—*Attempt great things; expect great things.* The Society has attempted great things, and great things have been effected. The greatness of the undertaking may be estimated by the value of the human soul, and it has been justly remarked, that the eternal salvation of one soul is of greater importance than the temporal good of a whole nation for ten thousand ages; for that there will arrive a point in eternity when the happiness or misery of one soul will have exceeded all that could be enjoyed or suffered by all the individuals of a nation for ten thousand ages, and there would still remain an endless duration of bliss or woe. From united, though small, efforts, great things may be hoped for. The place in which we meet, particularly impresses this idea. On my inquiring of a friend, who belongs to the Wesleyan Missionary Society, how, with their apparently small means, they had been able to accomplish so much; he answered, We are all at work, and we are always at work. Now, we envy not their success; we rejoice at it all, and at all the success of every other kindred Institution: but we would take a lesson from their management. If it is right to learn from an enemy, certainly it must be right to learn from our friends. The great attempts of this Society were begun by a few individuals, with only twelve or fifteen pounds in their treasury, and now the receipts in one year have risen to twelve or fifteen thousand. It was a great attempt to

rouse the slumbering energies of the churches of our Denomination: now most of them have imbibed the Missionary spirit, and are active in the cause, and we hope this will soon be the case with them all. It was a great attempt to erect the standard of the Cross on the Continent of India, and to oppose the gigantic superstitions which have prevailed there for so many ages: now we have many Missionary stations, numerous schools, and various churches planted among the natives. It was a great attempt to evangelize the negroes in Jamaica; but considerable success has been obtained, and multitudes have been turned from darkness to light, and are now enjoying the blessings of the gospel. It is gratifying to witness the efforts of benevolence for the improvement of their outward condition.—We may derive great encouragement from the success which has crowned the exertions of other Societies; of the Church Missionary Society on the Western Coast of Africa; of the Wesleyan Missionary Society in the West Indies; of the London Missionary Society in the islands of the South Sea, where we behold a nation, as it were, born in a day. Shall we not then go forward, in dependence on the Divine aid, and in expectation of the Divine blessing?

The *Rev. Dr. Steadman*.—I appear before you with mingled sensations of pleasure and pain. Many things are highly gratifying; but the resolution I am to move, refers to those valuable persons who have been removed from us by death—Saffery and Ryland and Dore and Barber. Allow me to refer to another individual peculiarly dear to myself, having lived in my immediate neighbourhood, though little known elsewhere; a man destitute of early education, but amiable in his disposition, diligent in his ministerial labours, and an ardent friend to the Mission, three weeks ago in full health, but now a corpse; I mean John Trickett of Bramley. And may I not mention another person, yet indeed on this side heaven, but on whom God has laid his afflicting hand? It is scarcely necessary for me to name the excellent Mr. Burls; may he be spared to be yet useful to the cause he has long loved and served! But let us not give way to despondency. None of these deaths will be the death of the cause, or will in any material degree retard it. Yet serious lessons ought to be learned from these events. We may, perhaps, have laid too much on the shoulders of these good men. We were willing that they should be always at work: may we not inquire, Have we been all at work, and always at work? I presume

not to say what the answer must be to this question; but let us learn a lesson of diligence for the future. Have we not placed too great dependence upon them? Have we neither overvalued nor undervalued them? We are in great danger of one or other of those errors, and can seldom hit the exact point. Not to esteem such men very highly in love for their work's sake, would be ungrateful to God, and dishonourable to Christ. But we should never idolize them, or think that the cause cannot go on without them. Ryland and Saffery we well knew, and loved them: they were lovely and pleasant in their lives, and in their deaths can scarcely be said to have been divided. We have taken sweet counsel, we have lived, we have prayed, we have mourned, we have rejoiced with them; and when we reflect on our communion with them, we regret that it can no more be repeated. But they are gone to heaven, and are there waiting our arrival. They would each say, Weep not for me—and in the midst of our sorrow we feel delight in anticipating the happy day when we shall be reunited. Our loss is great, but Christ lives, and this is enough to keep us from all despondency. The church in past ages has sustained greater losses than those which we have now sustained. There is reason to believe, that nearly all the apostles died within a few years of each other; and they were men favoured with immediate inspiration, and not to be equalled by any successors. Yet their work still went on, in spite of the most virulent opposition and persecution, for more than two centuries, that human enmity was capable of raising. Jesus is alive for evermore, and the Holy Spirit is promised to his church. I shall never forget the seriousness and earnestness of our dear brother Ward on this point. We have, perhaps, more encouragement to ask the fulfilment of this than of any other promise; the effusion of the Spirit can do all that we want; and we have much cause for gratitude to the Redeemer, who has given so much success to the Society in other respects, as to counterbalance the serious losses it has sustained.

The *Rev. G. Burder*, Senior Secretary to the London Missionary Society.—The Psalmist could sing of mercy and of judgment, and we live in a world where we must expect to meet with prosperity and adversity, with occasions of joy and of sorrow. You are now called to both. The greater part of the Report must have filled your hearts with pleasure, in which we all unite. And we all sympathize in the sorrow you feel at the removal of

those who have long laboured in the cause. For Dr. Ryland no one had a more profound respect than myself. I always regarded him as a learned, pious, judicious, zealous, and candid man; and this last quality I believe he was an instrument of diffusing among others. May it more and more prevail among us all! Many of us remember Pearce, Sutcliffe, Fuller, and others; but though they are gone to their reward, yet in this Society, as in others, many of their valuable companions are still living, and it affords us pleasure to see many excellent young men rising up, and treading in their footsteps, so that the cause still lives. When our blessed Lord sent forth the seventy disciples, he said, "The harvest is great, but the labourers are few; pray ye, therefore, the Lord of the harvest, that he would send forth labourers into his harvest." If they were few for so small a country as Judea, how much smaller, in comparison, must be the number of Missionaries in India! Indeed, the number of Missionaries at large is very small; not one Missionary to every million of heathens throughout the world. Let us pray for their increase. Forget not the exhortation of good Mr. Ward, when he was here, to implore a greater outpouring of the Spirit. I hope your churches, and all our churches, are reaping the benefit of it. Let us pray for a more copious effusion, and expect the fulfilment of the Divine promises.

The Rev. Joseph Kinghorn.—Among the circumstances which call our attention this day, allusion has been made to certain charges against us, insinuating that our Missionary undertakings are altogether a system of deception. Aspersions were thrown out at a late dinner of the Unitarian Fund, which seriously affect the character of Dr. Carey and his coadjutors, and the translations in which they have been engaged; and, as these statements have since been circulated in the newspapers, it seems proper to take some notice of them on the present occasion.—Their versions are charged with misrepresenting and destroying the sense of the scriptures.—Matter of accusation has been drawn from the various revisions and corrections to which they have been submitted. They pass, it is said, "through so many filtrations," that little of the real meaning of the sacred volume can be discovered.—Every proof sheet has certainly been revised three or four or more times over, and then it has received the final correction of Dr. Carey. But we never should have thought of a public censure being founded on the very means that were employed in order to attain the

greatest possible accuracy.—One charge against Dr. Carey is, that he translates from the *English* into the *Bengalce*. This we positively deny. That he makes use of the *English* version and many other versions, is readily admitted; and that man can know nothing of translation who would blame a translator for availing himself of every assistance to be derived from the labours of any or all who had gone before him. But the text which Dr. Carey uses as the basis of his translations, is what is commonly called the *Received Text* of the originals, the same that has been used by all the churches and translators of the western world.—This, however, constitutes another charge; though the two charges are not quite consistent with each other,—that Dr. Carey has not taken Griesbach's text of the *New Testament*, but has followed the *Received Text*. To this we answer, that when Dr. Carey commenced his career of translating, the labours of Griesbach were but just beginning to be made public to the world; and literature is a republic which is slow in its decisions. Is Dr. Carey to be blamed for not taking upon him to decide a question which the literati of Europe had not decided? And even now they are far from being agreed respecting Griesbach's emendations. Besides, Griesbach's text contains only two or three serious variations from the *Received Text*; and consequently its rejection or adoption can but very little affect the general value of any translation. Again, an old story has been brought forward, and it has been affirmed, that in the *Serampore* version of *Matthew* in *Hindoosthance*, the language employed in the first verse of the seventh chapter conveys to a *Hindoo* the same idea as an *Englishman* would receive if it were rendered in *English*—Do no justice, that justice may not be done to you. Now I must confess I should not think it matter of any great wonder, or the translators worthy of any great blame, if there had been a few such errors. But in order to obtain all the satisfaction we can in this instance, we have submitted the accused translation to Dr. Gilchrist, who, in his reply to our Secretary, says—"I have examined the first and second verses of the seventh chapter by *Saint Matthew* into *Hindoosthance*, in the *Naguree* character by the *Baptist Missionaries* at *Serampore*, and, I cannot detect any thing like a *false* or *unfaithful* translation from either the *Greek* or *English*. The severe accusation, brought against the translators of the two verses in question, seems *entirely groundless*." To a subsequent inquiry by our Secretary, whether we were at liberty

to make public use of this opinion, Dr. Gilchrist politely replies: "I give yourself and the very respectable Society, of which you are Secretary, full permission to use my communication to you *wherever and whenever* you please; for TRUTH cannot change by time and place. On the present charge by the Unitarians, it seems to me *entirely* on the side of the Baptist Missionaries." Dr. Gilchrist proceeds to speak of Dr. Carey in terms of warm regard, as his old friend and colleague in the Calcutta College, a real Christian, an honest man, and an indefatigable Orientalist. Would Dr. Gilchrist have given this character of Dr. Carey, if he had not known him to be both able and disposed to execute with faithfulness the work he has undertaken? Another charge is, that the Baptist Missionaries have brought forward a translation into a language that never existed, that was never spoken by any people upon earth. Really, if Dr. Carey and his associates had possessed ingenuity enough to invent a new language, and to do all that this charge insinuates, they must be men of far greater ability than we have ever yet taken them to be. But seriously, this charge also must be met by a positive denial. People have come forward who have spoken this language from their infancy, and to whom the version alluded to is perfectly intelligible. Another charge is, that the Bible is translated in such a way that men laugh at it. But need we go far, even in this country, to find persons who laugh at all that is sacred; in too many instances, we fear, to their own destruction? But does it follow from this, that the Bible is not the word of God? Wicked men often laugh where Satan trembles. A considerable check upon mistranslation must have been furnished by the Bible Society in their offer of Five Hundred Pounds for a version, on condition of its undergoing such an examination as to give satisfactory proof of its accuracy. It is easy to find fault with every translation. The first translation ever made of the Old Testament was the Septuagint; every one who knows any thing of the matter, knows, that many difficulties have arisen in reference to it, and that many objections to it have been made. Jerome made many attempts at correction when he published the Latin version, commonly called the Vulgate. There have been many variations in all our successive English translations; and modern criticism has pointed out many advantages to be gained by a revision of the best of all translations, our authorized English version. For this I would only refer to that eminent scholar, formerly Bishop of London,

Dr. Lowth. The demands in India for the Bengalee Bible have taken off several editions. Now was ever a work in English called for, and repeated editions taken off, unless it was esteemed interesting in its style and matter? We really wish those who object to our translators, would endeavour to do better themselves, and in more accurate and classical language. But while we recognize the free rights of liberty, yet we sincerely regret that the objections have been made, which we fear originate in the system adopted by the objectors. Unitarianism tends to lower the feelings of men with respect to the dignity of Christ, the benefits derived from him, and our obligations to him, it lowers in their minds the importance of conversion, and brings them into the frigid zone of religion. This is not the time or place for a dissertation on the tendency of system, but I cannot forbear making one remark here. They object to our speculations, as they call them; as if the doctrines which we believe and they reject were mere points of speculation: but I contend that there is no doctrine more practical than that of the dignity and atonement of Christ. If his authority be supreme, our obligation to implicit obedience is clear. If he was merely a human messenger from heaven, he must be too much on a level with ourselves to command our entire devotion to him. The most effective lever that can be placed under the human heart is the evangelical motive arising from the dignity, the atonement, and the glory of the Saviour. There is a circumstance connected with the present subject, which furnishes some confirmation of our remarks. The charges against our translators have been professedly founded on the Answers of Mr. William Adam, of Calcutta, to certain Questions proposed by Dr. Henry Ware, Professor of Divinity in Harvard College at Cambridge, in North America. Now in the American edition of these Queries and Replies, there is also the following question, proposed likewise by Dr. Ware, to be submitted to Ram Mohun Roy, an eminent Hindoo, whom I know not how to designate. It seems hardly fair to call him a heathen, and I know not whether he can be said to have embraced Christianity. The question is this: "With the complete knowledge which you possess of the character both of the Hindoo and of the Christian Theology, and of their moral influence and tendency, do you think it desirable that the inhabitants of India should be converted to Christianity,—in what degree desirable, and for what reasons?" Does not this ques-

tion sufficiently exhibit the frigid character of Unitarianism? Would any of us,—would any man with a heart influenced by the love of Christ, submissive to his authority, and zealous for his glory, put such a question?—But to return to the motion. Let all the friends of the Society exert themselves for the increase of its funds; but while you give us your money, grant us also your prayers, that the Holy Spirit may be poured out upon us, without which we can have no success.

The Rev. John Dyer added some further particulars respecting the charges that had been mentioned. "When the statements, reflecting on Dr. Carey, and the translations, which had been made at the Anniversary Dinner of the Unitarian Fund, by the Rev. W. J. Fox, Secretary to that body, appeared in the public papers, I wrote to that gentleman, requesting him to specify the authority on which he had hazarded the assertions in question. In answer, he referred me to a pamphlet, which he sent me, and which I had seen before; containing replies by the Rev. W. Adam, of Calcutta, to a number of queries proposed to him by Dr. Ware of Cambridge, in America. Now Mr. Adam acknowledges, that much of his information is derived from hearsay; and distinctly avows to his American correspondent, that he 'does not profess to have full information respecting the mode in which the Serampore translations are executed.' Why, with such a concession before him, Mr. Fox should have prefaced his attack on the translators, by affirming that 'he spoke advisedly, and from the fullest information,' thus plainly contradicting the very testimony on which he relies,—must be left for himself to explain."

The Rev. Joseph Slatterie would not have come forward if he had not been warmly attached to the Society, but he could not forbear urging its claims upon all who were present, particularly upon all Ministers and Deacons, to act in their respective spheres; and upon those who were advanced in years, to do all they could for it while their lives should be spared. "After the able remarks that

have been made on the subject of the translations," said Mr. Slatterie, "I would add but a word or two. We have an old proverb, that it is easier to find fault than to mend. This, however, has been attempted. There is a Unitarian translation of the New Testament in English; they call it an Improved Version. But what effects has it produced? It was first published seventeen years ago, and the second edition has not yet been called for. Yet those who have murdered the word of God themselves, presume to charge you with mutilating it."

The Rev. Spedding Curwen expressed himself charmed with the catholicity of the Meeting. "Though not a Baptist myself, I love the Baptist Missionary Society, because I see in it the spirit of that Redeemer, who left a charge to his disciples to go into all the world and preach the gospel to every creature. A few years ago this Society hesitated to hold such meetings; it was considered that the cause was known, and that this was enough to call forth the requisite aid. But I am glad that you have adopted the present method. I rejoice in the success that has attended you, and trust you will never find a want of interest in so noble an undertaking. I cordially sympathize in your sorrow for the removal of those holy men who have been taken from you by death. But your and our loss is their gain. They have fallen in the warfare, but they have fallen nobly, with their bosoms bare to the foe. They are gone, but I rejoice that their posts are occupied by kindred spirits, and that more are baptized for the dead."

The time being far advanced the remaining resolutions were briefly moved and seconded by the Rev. Thomas Finch, of Harlow; the Rev. J. J. Wilkinson, of Saffron Walden; the Rev. John Edwards, of London; R. B. Sherring, Esq. of Bristol; the Rev. James Upton, of London; the Rev. F. A. Cox, of Hackney; and the Rev. John Shoveller, of Poole. After a few words from the Chairman, the Meeting was closed by singing, "Praise God, from whom all blessings flow."

The collections after the different services amounted to £280.

(Contributions are unavoidably postponed till the next month.)



Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 23, 1825, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

On the motion of the Rev. John Birt, of Manchester, seconded by Richard Foster, Jun. Esq. of Cambridge,

It was resolved unanimously,

I. "That the Report now read be adopted and circulated; and that the success with which it has pleased God to follow the efforts of this and other Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion."

On the motion of the Rev. William Steadman, D.D. of Bradford, Yorkshire, seconded by the Rev. George Burder, Secretary to the London Missionary Society,

It was resolved unanimously,

II. "That this Meeting contemplates, with deep regret, the removal by death of the justly revered Dr. Ryland, Senior Secretary to the Society, and other active and zealous friends of the Mission: events which call for earnest prayer that God would raise up and qualify others for active service, and grant larger measures of that divine influence which is essential to the success of all Missionary labours."

It was moved by the Rev. Joseph Kinghorn, of Norwich, seconded by the Rev. Joseph Slatterie, of Chatham, and

Resolved unanimously,

III. "That this Meeting has heard

with pleasure that the funds of the Society have considerably increased during the past year; and thankfully acknowledges the kindness of those Christian friends, to whose exertions that increase is owing—especially of those Ministers who have travelled to collect for the Society, and of the Ladies who have interested themselves in the sacred cause."

On the motion of the Rev. Spedding Curwen, of London, seconded by the Rev. Thomas Finch, of Harlow,

It was resolved unanimously,

IV. "That the sincere thanks of this Meeting be presented to those Gentlemen who have conducted the affairs of the Society during the past year—that the Treasurer and Secretary be requested to continue in their offices—that Mr. John Danford, Mr. Joseph Hanson, and Mr. William Burls, Jun. be the Auditors—and that the following be the list of the Committees for the year ensuing.

GENERAL COMMITTEE.

Rev. C. Anderson, Edinburgh.
 W. H. Angus,
 George Barclay, Irving.
 Isaiah Birt, Birmingham.
 John Birt, Manchester.
 Thomas Blundell, Luton.
 John Chin, Walworth.
 Thomas Coles, Bourton.
 F. A. Cox, Hackney.
 Edmund Clarke, Truro.
 T. C. Edmonds, Cambridge.
 William Giles, Chatham.
 William 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.
 James Lister, Liverpool.
 Thomas Morgan, Birmingham.

Rev. William Nichols, Collingham,
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
William Steadman, D.D. Bradford.
Micah Thomas, Abergavenny.
James Upton, London.
William Winterbotham, Horsley.
Messrs. William Ashlin, London.
William Beddome, London.
Gilbert Blight, London.
Newton Bosworth, London.
William Burls, Edmonton.
John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
John Foster, Biggleswade.
Richard Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
J. B. Wilson, Clapham.

Central Committee.

Rev. John Chin.
F. A. Cox.
T. C. Edmonds.
William Gray.
William Giles.
Thomas Griffin.
J. H. Hinton.
Joseph Ivimey.
Joseph Kinghorn.
George Pritchard.
James Upton.
William Winterbotham.
Messrs. William Ashlin.
William Beddome.
Gilbert Blight.
N. Bosworth.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.
J. B. Wilson.

Corresponding Committee.

Rev. J. Acworth, Leeds.
O. Clarke, Taunton.
W. Copley, Watford.
E. Daniel, Luton.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
J. Geard, Hitchin.
S. Green, Bluntisham.
W. Groser, Maidstone.
C. Hardcastle, Dudley.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.

Rev. T. Horton, Devonport.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
C. Laron, Sheffield.
J. Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Portsea.
J. Millard, Lymington.
W. H. Murch, Frome.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
R. Pryce, Coate.
H. Russell, Broughton.
P. J. Saffery, Eye.
J. Singleton, Tiverton.
Mr. T. Thompson, Newcastle under Line.
Rev. T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden."

On the motion of the Rev. J. Wilkinson, of Saffron Walden, seconded by the Rev. John Edwards, of London,

It was resolved unanimously,

V. "That the cordial 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 accommodating us with their places of worship on the present occasion."

It was moved by the Rev. James Upton, of London, seconded by R. B. Sherring, Esq. of Bristol, and

Resolved unanimously,

VI. "That the next Annual Meeting of the Society be held in London, on Thursday, June 22, 1826."

On the motion of the Rev. F. A. Cox, A.M. of Hackney, seconded by the Rev. John Shoveller, of Poole,

It was resolved unanimously,

VII. "That this Meeting respectfully acknowledges the kind and able services of Benjamin Shaw, Esq. Treasurer, as Chairman this day."

Foreign Intelligence.

DIGAH.

Extract of a Letter from Mrs. Rowe, dated Digah, Oct. 1824.

THE word of God bids us cast our bread upon the waters, and after many

days we shall receive it again. I would apply this to native female instruction for the encouragement of all, by stating that out of the nine or ten of every age collected, whom we commenced with in 1817, seven learned to sew, and have since learned to read; and five have embraced Christianity. Amongst the latter only one discovered early fruits, and she died five years ago, in the full faith of entering into the immediate presence of her Saviour Jesus Christ. The others came forth in the Christian life, like wheat in cold climates after a winter's frost upon it. One of these teaches the Female School in the Nabob's compound, to which I now attach the name of Lady Town's School, as she furnished means to erect it. The other three live at Monghir. If half of every school should thus become converts, through Christian instruction, how great would be the rewards of those who extend it to them! Although amongst the sixty girls who were taught to read in 1821, 1822, and 1823, no fruits have as yet appeared unto Christ, still, I trust, the seeds of instruction will, like the sown wheat in frigid climes, gain a state of preparation by lying concealed (under the fetters of Hindoo prejudice), to spring forth vigorously, when the Sun of Righteousness shall shine over these sown fields. There are now fifty-five native girls, Hindoo and Mussulman, under tuition in the Digah Mission Schools; five girls of whom are of the former schools. This number will probably be increased in the cool weather. Thus one hundred and twenty native girls, and several women at their homes, have, since the commencement, been under instruction in this district. Half as many more I do not reckon, as they have acted more like spectators than scholars. The whole number of boys now learning is one hundred and sixty-four. I purpose having a public examination every year at least, if not every six months: the European inhabitants else will never believe that schools exist; and it is of importance to excite their interest in favour of them. As that which took place on Saturday last was a new thing, and I had every thing to arrange, I invited only a few persons to be spectators; and those were much surprised to see such a number of native children brought under order, and having made pleasing progress. There were thirty-five in one syllable; twenty-five in two syllables; fifteen in three and four syllables, and in grammar and full reading; twenty-two in Watts's Catechism and the ten commandments; twenty in writing on paper, fifty in writing on

boards with chalk water; all the rest in the alphabet and writing on the earth with chalk, and nearly all in Hindoo arithmetic. The similar classes in each school were formed into one, and brought into the room, examined and dismissed alternately, and all done quietly. The girls presented their needle-work, and gained much praise, as well for that as their other performances, for they wrote, and read in print before the ladies and gentlemen. After the work of examination, the children were all called into the rooms, and brother Roop Das read to them a few verses from scripture, and explained them very clearly, respecting what really defiled a man, and that knowledge which was necessary to their enjoyment, both in this world and that which is to come. And having sung a native hymn, in which many joined, brother Hurree Das closed with prayer. The children were then dismissed, with the trifling reward of two pice, or a penny each, to get themselves a morsel to eat on their way home, as many had come six miles.

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SUMATRA.

RECENT arrivals from this island have brought us the particulars of a journey into the interior of the Battak Country, undertaken, with the sanction of the government, by Mr. Burton and Mr. R. Ward. The official report of this expedition extends to forty-four folio pages, and comprises much information on a variety of points connected with the civil and political condition of the people. The following is extracted from Mr. Ward's account:

"We had to pass a mountainous district, about fifty miles wide, covered with wood, ere we came to the chief population. This distance must have been more than half doubled by the crookedness of the way. The road was too rugged to admit of the use of horses, and we therefore performed the journey on foot, chiefly without shoes and stockings. The fifth day after our departure, we entered the district of Silindung, whence we were obliged to return eventually without penetrating farther. During our stay here, we were daily attended from morning till night by crowds of people from every

quarter. They were universally civil, and appeared to form a high idea of our character. A disposition to avarice, however, discovered itself with much shallow cunning and artifice. They displayed great simplicity as it respects an advanced stage of society, but were extremely inquisitive. Every article we carried with us became an object of their anxious curiosity. We were asked by some, if we were not invulnerable; by others, if we should ever die, &c.

“On our first arrival we were so much pressed by the crowd, that it became necessary to take shelter in the house of the chief. We afterwards exhibited ourselves for several hours from an elevated loft at the end of the house, answering such questions as the multitude chose to put. At night the house was filled to excess, and Mr. Burton read some of his tracts, especially the ten commandments, with which they were much gratified. He then opened to them the great truths of Christianity; and when he came to speak of the resurrection, the future judgment, and a final state of immortality, no words can express the interest excited, the astonishment painted in every countenance. For a moment all was profound silence, every one looking on his neighbour, not knowing what to say or what to think. We were ourselves as much at a loss to see the unexampled effect of these wonderful truths on their first revelation. The scene at Athens, when St. Paul preached on the same subjects, occurred as precisely the same, except that ‘certain men clave unto him and believed.’ This practice of reading and conversing with the multitudes, who resorted to us in the evenings, was continued all the time we remained, and the gospel was received generally as the most interesting subject we could introduce.

“A considerable portion of the second day was consumed in a public bechara, or consultation, attended by the chiefs of the neighbouring villages, and about two thousand people. It was held in the open street, and the chief, our host, took a seat, as a kind of president, on a stone placed in the front of his own door. The multitudes seated themselves in a large semicircle around him. The conference commenced by a public declaration, that we had arrived on a friendly visit, and intended to proceed in a few days on our journey to the great Lake of Toba, the residence of the principal chief of the Bataks, whom we wished to see—that we had brought with us certain books, revealed by the only true God, a knowledge of which was of the utmost import-

ance to all men—that we wished to acquaint them with the contents of these, and if they should be approved, send up supplies, free of expense, after our return to the coast—that these books would teach all men to be happy—that if any person embraced their instructions, and conformed his life to their precepts, he would lose all the dread of Bogus, and Saitans, and every evil spirit, by which they were so perpetually harassed, and be placed under the immediate protection of the one great God. In fact, that they would be made happy in this life, and happy for ever after death. Mr. Burton then stood forth, and read with a loud voice the ten commandments, commenting as he proceeded. A Batak man succeeded him, reading another tract, I think, a portion of the gospel. After this, the Bechara proceeded, with a good deal of order, each speaker standing up as he spoke. Speeches were made from various parts of the circle, affording interesting specimens of savage eloquence. Some spoke with great fluency, some with great bodily action, and some with much warmth, wit, and sarcasm, endeavouring to move the feelings of the audience. Some maintained that they ought not to allow us to pass on to the lake without first ascertaining the will of Singa Manga Raja, the great chief. One very aged man arose, and leaning on his staff, declared that he had lived a long time, and had ever found their ‘*Adat*,’ their laws and usages good, and that they ought not to change them;—that if we wished to introduce any thing affecting these, they ought to reject it; but if we could teach them any thing that would make them more rich or happy, they ought to embrace it cordially. This speech excited much applause; and after assuring them that what we wished to teach, would not interfere with their laws, they expressed themselves much pleased, and showed great willingness to receive the books.

“After this we exhibited and explained the use of a telescope, a mariner’s compass, and such articles as we had with us, all of which were carried round for particular inspection, no one being suffered to leave his place. The telescope and the compass excited much wonder: with the former, one asked us to spy out his enemies, another to discover the evil thoughts of any bad person in the assembly, and so forth. It was the general opinion respecting the compass, that it enclosed a spirit, which moved the card to whatever place we wished to discover.

"Finally, our host arose, and declared that since the gods had sent us to visit them in peace, and with good intentions, they ought to receive us in friendship, and treat us with kindness, and return thanks to the gods, by a feast, in honour of the messengers whom they had thus sent, and with this the assembly dispersed.

"Two days afterwards the feast was celebrated, and occupied a space of nearly six hours. About seven thousand people were present. A pig, fowls, and a variety of sweetmeats, were prepared. The ceremonies consisted in a succession of dances, devoted to some particular object, or person, or spirit, to which the leader generally made some appropriate address. They had a band of music, consisting of drums of various sizes, gongs and cymbals, and a pipe somewhat like the clarionet, but small and without keys. We were seated on an elevated stage, erected for the purpose of exhibiting us. The English flag was suspended from a pole projecting over the street. The manner of dancing was either by a slow motion of the feet without moving from the spot, or by one in which they advanced about half a foot at a time. The hands were employed in supporting the offerings presented to the objects of their respect. Our host led the way, accompanied by his younger brother, both bearing dishes of sweetmeats. They were successively joined in new dances by his uncle, the aged orator, by his two sons, his wife, his two daughters, and ultimately by all his kindred. Afterwards the chiefs and respectable people engaged, making perhaps twenty separate dances, in companies of from three to a dozen each, bearing presents, and distributing them at the close to the spectators. One man using more activity than the rest, soon found himself possessed by a spirit, and falling down senseless was carried away. Towards the conclusion, the chief deputy of Singa Manga Raja in Silindung, stepped forth and performed a dance singly, addressing first the gods, then the English flag with much respect and at considerable length, and then ourselves. In one of the dances the ten commandments were borne round and presented to the gods, with an appropriate speech. In conclusion, a pig was killed, and served to feast the particular friends of our host. I forgot to mention, that in the midst of these festivities the cry of 'the enemy' was given out, when all who had arms in their hands, ran promiscuously out of the village to meet them, but it happened to be a false alarm.

"After the feast we were occupied in visiting various parts of the district, and in viewing the face of the country, but for further particulars I must beg to refer you to the Report itself.

"This journey will immediately answer one important object, and, I trust, will eventually lead to a wide and effectual entrance for the gospel, which, notwithstanding the unspeakable debasement of the Bataks, can make them wise to salvation, and meet to be partakers of the inheritance with the saints in light. From mistaken notions of their character and dispositions, occasioned by their cruel practice of cannibalism, and by their aversion to visiting the sea, there had existed an inseparable barrier to every kind of direct intercourse with them. We commenced the journey partially under the general apprehension, but confidence in the great Being, in whom are all our ways, enabled us to surmount every obstacle, and so to conduct ourselves as to leave the most favorable impression of the European character wherever we went. We were frequently invited to take up our abode in Silindang, and become their instructors; and although the number who can read is so small, that the demand for books will not be very extensive at present, we have the satisfaction to learn, that those who can read will receive books cordially, and that the way has been opened for mutual confidence and a free communication, without which nothing could have been effected.

"From the various particulars thus laid before you, I think you will readily draw the following conclusions:—That from the extreme ignorance and intellectual debasement of the people, an effective system of general education is of the utmost importance.—That besides preaching and oral instruction, which should never be neglected, the cultivation of the language and a version of the scriptures are indispensably necessary.—That the Batak Mission is of a most arduous nature, and if any thing permanent is expected, should be supplied with more labourers.

"Relative to our affairs at Bencoolen, I have a mixture of good and evil to mention; although we should remember that all events, whatever aspects they may assume in our distorted sight, are in the hand of Him whose appointed designs of mercy *must* be accomplished, and whose own unsuffering kingdom still must come.

"The new version of St. John in Malay you will have heard, has been completed and printed; and I have now to commu-

nicate, that the edition has been almost exhausted, and that I am about to reprint it in a larger type. About a thousand copies of a new scripture catechism have been printed and disposed of, and the work reprinted on English paper. A small edition of eight short sermons, making forty pages, translated freely, and adapted to the state of the Malays, from the excellent little tract, No. 33, second series, of the Religious Tract Society, has been printed, and nearly all distributed.—I am now about to revise and reprint a larger edition of it. A school book, of one hundred and seventy pages, called Selections from the Crown of all Kings, a translation from an Arabic work, of a moral nature, in great request, is just completed. I have continued to go out amongst the natives for conversation and the distribution of books as usual, and have generally met with as much attention and success as could be expected. The circulation of books, as well as the influence of the schools, evidently tends to increase the demand, numbers being thus enabled to improve themselves in the art of reading, which is seldom unaccompanied by a growing thirst for knowledge.

“So far all is encouraging. You will observe from what I have said respecting the school system and the general plan for translations, that our objects have been gradually increasing in magnitude and importance, and it is hoped would have eventually extended to every recess of the island. It is most distressing to me, in the midst of these, to have to advert to the necessity of brother Robinson's removal to Bengal. I inclose a letter from himself, which, I trust, will satisfy the Committee of the propriety of the step he has been obliged to take, and

I beg further to offer my own opinion, if it can be of any service.

“You are aware that he was troubled with an affection of the head before he left Java, which sometimes disqualified him for labour: this he ascribed to the united influence of fever and hard study. During the former part of his residence here, his avocations were more light and desultory, and he recovered his strength and spirits; afterwards, when he came to be engaged in the work on orthography, and the new version of St. John, which required more mental exercise, the morbid tendency to the head returned with greater violence than ever, and he was frequently obliged to resort to the means requisite for preventing apoplexy.—He was then directed by his medical attendants to adopt a vegetable regimen, from which he found much benefit, as long as he abstained from study; but this course appears to have induced such a state of general debility, that an attack of fever a few months ago almost carried him off. From this, however, he was mercifully recovered, but his mental powers remained in a state of great imbecility, and it became vain to hope he would be again serviceable without a change.

“This result, added to his experience at Batavia, afforded him sufficient evidence that he was not qualified for a life of mental application; and, from my own acquaintance with him, I am satisfied his conclusion was just. As this course of life is the only one in which he could be truly useful here, I have not hesitated to approve his proposal to remove to Bengal, where the climate and his knowledge of the language, will render him almost immediately useful in that particular line, which alone he is able to occupy with advantage.”

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20 to July 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Dover, Female Society, by Mrs. Wright	10	0	0
West Middlesex Missionary Union, by Mr. Hanson, Treasurer	100	0	2
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer	138	13	9
Netherlands, Auxiliary Society, by Rev. S. Müller	200	0	0
Wallingford, Collection and Subscriptions, by Mr. Field	33	8	0
Baptist Free School, Took's-court, Castle-street, Holborn, Voluntary Contributions of			
Children, by Mr. Kendrick	9	7	10
Camberwell, Female Missionary Association, Denmark-place Chapel	37	7	0
Ditto, Proceeds of a Sale of Fancy Work	75	0	0
Amount of Pocket Books presented by Miss H. Kiernan	7	12	6
Nottingham, Auxiliary Society, Collection and Subscriptions	131	15	2
Missionary Box at Mr. Arnold's Paper Mill, by Mr. Salmon, Hackney	3	1	10
Woolwich Auxiliary Society, by Rev. Adam Freeman	54	1	3
Dunstable, and Houghton Regis, Penny Society, by Mr. R. Gutteridge, Jun.	5	0	0

	£	s.	d.	
Shrewsbury, Snailbeach, &c. by Mr. Thomas Crumpton		8	19	4
Naseby, Penny-a-Week Society, and Subscriptions, by Rev. John Mack		4	0	0
Hesels Green, Missionary Box, by Mr. Fletcher		1	0	2
Hackney, Auxiliary Society, by Mr. John Dunn, Treasurer		42	0	0
Henrietta-street, Sunday School, Missionary Box		1	8	0
Tring, Wingrave, Aston Abbotts, &c. by Mr. Amsden		23	1	7
Row, collected by a few young Ladies in Dr. Newman's Congregation		17	3	7
St. Alban's, Auxiliary Society, by Rev. W. Upton		12	0	0
Norwich, Auxiliary Society, at Rev. J. Kinghorn's	43	16	2	
Young Gentlemen, at Mr. Brewer's Academy	2	3	0	
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Bedfordshire, Baptist Association, by Rev. J. Hindes		45	19	2
Rochdale, Auxiliary Baptist Missionary Society, by Mr. Kelsall		14	17	0
Eagle-street, Auxiliary Society, by G. Bagster, Esq.		81	4	5
Hebden Bridge, Penny Society, Half-year, by Mrs. Foster, Treasurer		15	0	0
Norton, St. Philip's, collected at Public Meeting, at Rev. Mr. Cramer's		5	5	0
Newcastle on Tyne, New-court Chapel Auxiliary, by Mr. Fenwick		11	4	4
Missionary Box, at Mrs. Key's, Wardrobe-place		48	5	3
Kent, Auxiliary Society, by Mr. Parnell, Treasurer		1	4	6
Royston, Subscriptions, by Mr. John Pendered		109	2	7
Birmingham, Auxiliary, New Hall-street, Subscriptions, by Mr. Johnson		11	19	0
Prescot-street, Auxiliary Society, by George Morris, Esq. Treasurer		20	0	0
Bristol and Bath, Auxiliary Society, by Mr. John Daniell		50	0	0
Loughborough, Subscriptions, &c. by Rev. George Capes		100	0	0
Stoke, Suffolk, Collection, by Rev. S. Squirell		20	0	0
Shropshire, Collected on a Journey, by Rev. Richard Pryce		3	0	0
Westbury Leigh, Collection at Public Meeting, and Subscriptions, by Rev. T. Gough		45	18	0
Carter-lane, Auxiliary Society, Moiety of Funds, by Miss Jane Burls, Treasurer		23	4	0
Chatham, Ladies' Society, at Zoar Chapel, by Mr. Chin		21	4	3
'Dying Bequest of a little Boy, Twelve Years of Age,' by Rev. J. Chin		12	0	3
Leon-street Female Missionary Society, by Mrs. Chin		1	0	0
Sheerness, Friends, by Rev. Mr. Blakeman		60	0	0
Little Alle-street Sunday School Children		0	5	0
Female Auxiliary Society	13	11	0	
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Small Subscriptions at Fen-court, by Mr. Stanger		15	1	0
Collected by Mrs. Evey		1	2	6
Part of a Collection at York-street, Walworth, by Rev. George Clayton		13	0	0
Church-street Auxiliary, by Mr. R. Pontifex		31	0	0
Lady's Missionary Box, by Benjamin Shaw, Esq.		42	16	3
Dormab's Land, Subscriptions, by Rev. Mr. Chapman		1	16	6
Irthingborough, collected at Missionary Prayer Meeting, by Rev. J. Allen		12	0	0
East-street, Walworth, Female Auxiliary, by Rev. R. Davis		3	11	7
Collection at Great Queen street, 23d June	122	17	0	
Surry Chapel	70	0	0	
Eagle-street	3	10	6	
Annual Meeting	84	2	7	
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	280	10	1	
Sheffield, Auxiliary Society, by Mr. Atkinson		55	0	0
Wincobank, Missionary Association (Miss Reads), by Rev. C. Lorum		9	0	0
East Lancashire, Auxiliary Society, by Joseph Leese, Esq.		69	16	0
Shrewsbury, Collection and Subscriptions, by Rev. M. Kent		15	0	0
Bovey Tracey, Collection, by Rev. J. L. Sprague		3	0	0
Diss, Fakenham, Salehouse, &c. by Rev. J. Kinghorn		19	11	0
Bucks Association, by Rev. Peter Tyler, Secretary		52	8	7
Perth, Missionary Society, by Rev. John Newlands		20	0	0
High Wycombe, Subscriptions, by Mrs. Morris		1	17	0
Plymouth, addition to remittance, by Rev. Samuel Nicholson		1	0	6
Salisbury, Sundries, by Mrs. Saffery		2	10	5
Westerham, Ladies' Auxiliary Society, by Mr. S. Wearing		3	0	0
Part of a Collection at Rev. James Upton's		5	0	0
Sunday School Children, by Mr. E. S. Meyer		0	8	0
Norwich, St. Clement's Penny Society, by Rev. J. Puntis		12	6	0
Burton-street, Auxiliary Society, (one third of Funds) by M. Poole, Esq.		12	1	8
Amersham, Penny Society and Subscriptions, by Rev. R. May		18	0	0
Ile of Ely, Half Collection of Associated Ministers at Barton Mills		3	11	6
Isleham, Collection, by Rev. John Reynolds		6	10	0
Edinburgh, Sundries, by Rev. Christopher Anderson		121	6	0
Iford, Missionary Association, by Rev. J. Smith		16	0	0
Colchester, Auxiliary Society, by Mr. Patmore		16	6	5
Carlton le Moorland, Collection, by Rev. W. H. Newman		19	0	0
Hemel Hempsted, Half-year's Missionary Association, by Mr. Howard	7	1	7	
Missionary Box	0	13	1	
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	7	14	8	
Harrold, Young Ladies at Mrs. Worth's School		1	0	0
Stamford Hill, collected by Miss Wilsons		2	4	0
John Deakin, Esq. Birmingham	Donation	100	0	0
Benjamin Risdon, Esq. Burlingham, near Pershore	Donation	10	0	0
David Renton, Esq. Bronchouse Mill, near Edinburgh	Donation	19	0	0
Benjamin Nice, Esq. Colchester	Annual Sub.	21	0	0

	£	s.	d.
William Manfield, Esq. <i>Denmark Hill</i> , by Joseph Gutteridge, Esq.	Donation	10	0 0
William Sabine, Esq.	by the Secretary	10	0 0
William Stone, Esq. and Family, by Ditto	Donation	5	14 0
F. M. S.	by Ditto	5	0 0
Friend,	by Rev. Thomas Griffin	2	0 0
Legacy of Mr. William Bennett, late of Birmingham		90	0 0
Legacy of Mr. Robert Moore, late of Alcombe, Somerset		45	0 0
Legacy of Mrs. Rebecca Hayes, late of Tottenham-court-road		58	14 0
Legacy of Mrs. William Clift, late of Westbury Leigh		5	0 0

TRANSLATIONS.

Edinburgh, Bible Society, by Rev. Christopher Anderson (2 Donations)	600	0	0
Greenock, Port Glasgow, and West Renfrewshire Bible Society	10	0	0
Friend, by Rev. James Upton	1	0	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray	14	9	0

SCHOOLS.

Friend,	by Rev. James Upton	0	10	0
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FEMALE EDUCATION.

Jeha Deakin, Esq. <i>Birmingham</i> , for a Female School	15	0	0
Bessels Green, Sunday Scholars, by Mr. Fletcher	1	0	5
Friends, by Mrs. Arnold, Bankside	10	4	6
Ladies at Maze Pond, by Mrs. Goudsmith, for Maze Pond School	15	0	0
(including 1 <i>l.</i> 15 <i>s.</i> from Sunday School Girls)			
Trowbridge, Ladies' Association, by Mr. R. Wearing	23	10	0
Lyme, Two Half-yearly Payments for School at <i>Digah</i> , by Mrs. Flight	17	0	0
Colchester, Missionary Box in Miss Bennell's Seminary	1	2	7
Newcastle and Pottery, Female School, by the late Miss Thompson and Miss Wilson	15	0	0

COLLEGE.

William Hope, Esq. <i>Liverpool</i>	Donation	10	0	0
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The above list does not include Individual Subscriptions; but should any other payment have been made at the Public Meetings, which does not appear therein, it is requested that notice may be given of it by a line addressed to the Secretary, No. 6, Fen-court, Fenchurch-street.

TO CORRESPONDENTS.

Parcels of Magazines, &c. have been thankfully received from Mr. Samuel Wearing; a Friend, by Mrs. Collins; &c.



Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BIRMINGHAM.

THE second Annual Meeting of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held on Tuesday, July 26, at the spacious Wesleyan Chapel in Cherry-street, which had been kindly lent for the occasion. The chair was filled by the Treasurer, Owen Johnson, Esq.; and the various Resolutions were proposed and seconded by the Rev. Messrs. Hoby, C. Birt, Evans, Dyer, Close, Mack, Poole, and others.

Similar meetings, in connexion with this Auxiliary, were held on Thursday, the 21st July, at Coventry;—on Friday, the 22nd, at Bromsgrove;—and on Monday, the 25th, at Bilston: and sermons on behalf of the Society were preached at each of these, and several other places, and at the different chapels in Birmingham, by the Secretary of the Parent Society, the Rev. James Hoby of London, Rev. John Mack of Clipston, and Rev. C. E. Birt of Derby. A growing interest in the cause of the Society is evidently felt in this very populous district, and we trust that this will be followed by increasing prosperity in the churches at home, as well as by liberal and persevering exertions for the spread of the gospel abroad. The receipts of the Auxiliary for the last year have been upwards of £800.

CORNWALL.

THE Annual Missionary services of this district were held in the beginning of July; when the cause of the Society was most ably advocated by Messrs. Saunders of Frome, Sutton, late of Moorshedabad, and Horton of Devonport. Public Meetings of the Associations, of which this Auxiliary is composed, were held at Penzance on the 5th; at Redruth on the 6th; at Helston on the 8th; at Truro on the 12th; and at Falmouth on the 13th. In

the course of this tour, twenty sermons were preached for the benefit of the Mission:—eight by Mr. Saunders, at Penzance, Helston, Redruth, Gwennap Pit, where six or seven thousand were assembled, Truro, and Falmouth;—seven by Mr. Sutton, at Helston, Camborne, Truro, Grampond, and Chacewater;—and five by Mr. Horton, at St. Day, Falmouth, Flushing, and Penryn, where the use of the Independent Chapel was kindly granted for the occasion.

The fifth Anniversary of the County Auxiliary Society was held at Falmouth, in connexion with the Annual Meeting of the Branch Association in that town. The chair was ably occupied by a respected member of the established church, and magistrate of the district, Thomas Hartley, Esq. of Roscrow, whose liberal donation last year, and whose services on this occasion, justly entitle him to our gratitude and esteem. The business of the Falmouth Association having been disposed of, the Secretary read the Report, from which the following passages are extracted:

“The amount of this year’s subscriptions and collections will be, as your Committee calculate, near £200, so that the whole sum raised by your Auxiliary, during the five years it has existed, will be about £1000. The success which has thus attended the efforts of this Society is, in the opinion of your Committee, very much to be attributed, under the Divine blessing, to the annual visit of our esteemed brethren, and to the enlivening meetings of our respective Associations, which they have favoured with their attendance. No description of public services affords so eligible an opportunity for bringing forward the various details of Missionary enterprise, and for exciting appropriate emotions, as meetings like the present, when properly conducted. Your Committee report, with much pleasure, the recent establishment of an association, in connexion with the Redruth branch, at Chacewater; where, sixty-one years ago, the foundation of the modern Baptist interest in Cornwall was laid, by the exertions of that pious and benevolent man, Mr. Hornblower, whose name will be had in everlasting remembrance.”

The resolutions were moved and seconded by Messrs. Wildbore (Independent)

and Sutton; Hayman (Methodist,) and Saunders; Muscutt (Independent,) and Horton; Thompson (from Peru,) and Dr. Trevosso. The attendance on this, and the other services, was numerous and encouraging. The most lively and zealous feelings were called forth, while the decorum of a religious service was strictly maintained. The Divine presence was manifestly with us. The eloquence of the speakers was worthy of the cause they endeavoured to promote. The statements of Mr. Sutton excited a high degree of interest in this and every other assembly. Mr. Thompson, who had arrived by one of the packets only the day before, added greatly to the delight of the meeting, by a detail, which he was solicited to afford, of his exertions in the circulation of the scriptures, and the establishment of schools, in South America.

May the contributions of the ensuing year demonstrate that these interesting services have brought the cause of the Mission nearer our hearts, and inspired us with greater anxiety for the coming of the kingdom of Christ!

E. C.

Auxiliary Society for Part of the Western District.

To strengthen Missions, and give extended impulse to the world in their favour, are among the most important objects that claim attention. Public Meetings for such purposes have proved eminently useful, in affording opportunity for making known the real state of the Heathen world, and giving publicity to what has already, through Divine favour, been achieved.

We are happy in being able to state, that the ninth Half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, held at Honiton, Wednesday, the 13th of April, was of this description; sermons suitable to the occasion were preached by brethren Chapman of Yeovil, and Humphrey of Cullompton, and a public meeting was held, at which a most gratifying Report was read; resolutions were adopted, and addresses delivered, adapted to promote the interests of the Missionary cause.

Throughout these sacred engagements, a feeling was evinced that appeared to harmonize with those which animated the venerable men whose honour and joy it was to be the founders of the Baptist Mission; like them and their excellent Missionaries, the friends present seemed to say, Our purpose is fixed—the cause

we espouse is the cause of God, and has been already honoured by him in an eminent degree—if I forget the cause of Missions, may my right hand forget her cunning.

A considerable interest appeared to be raised in the town on this occasion, which we trust will, through the Divine favour, be productive of permanent advantages both to the Missions and the church of God in that place.

Affectionate notice was taken of the loss the Mission has sustained by the recent death of one of its warmest friends, the Rev. J. Saffery, with a view to excite to fervent prayer to Almighty God, that he would be pleased to raise up others to repair that loss.

Names of brethren present:—Mr. Horsey, Senior—Thomas—Gill—Crook—Claypole—Chapman—Lush—Humphrey—Clarke—Budd—Granger—Horsey, of Crewkerne—Murch—and Sharp.

C. S.

MR. EUSTACE CAREY.

WE have great pleasure in stating, that Mr. and Mrs. Eustace Carey, with their infant, arrived safely at Liverpool from New York, on Wednesday, August 3d. The health of Mr. C. though far from being restored, has much improved since he left India; and it is very gratifying to add, that, during his stay in America, he experienced much kindness from the Christian friends at Philadelphia, New York, Boston, and other places which he visited; and received many very liberal contributions towards the important object of Female Education in Bengal.

Foreign Intelligence.

CALCUTTA.

FROM the Auxiliary Missionary Herald for January last, we copy the following article, which will doubtless be highly gratifying to the patrons of Female Education.

Examination and Annual Meeting of the Female Department of the Bengal Christian School Society.

ON Tuesday, December 28, 1824, was held the Fifth Annual Examination of the Native Females educated by this Institution, at the residence of W. T. Beeby, Esq. Circular Road, Calcutta. The following is the order of proceedings on the interesting occasion.

The girls about to be examined being seated in classes, in two large rooms adjoining, the Rev. J. Hill was called to the chair, and proceeded to inform the company present, that the schools of the Society in Calcutta and its neighbourhood, amounting to thirteen in number, contained about 250 children. Of the four schools superintended by Mrs. Trawin at and near Kidderpore, however, through her being absent from Calcutta, none could be conveniently brought to be examined:—hence all the pupils present, amounting to 75, that number being as great as it was supposed could be fully examined in the time allotted for that purpose, were selected from the nine schools under the care of Mrs. Colman, containing about 180 girls.

The Chairman remarked also, that in order to enable the examiners and the company present to ascertain more fully the progress of the pupils, without occupying too much time, the children had been arranged in two rooms, where the examination would be going on by different gentlemen at the same time.

At the request of the Chairman, the Rev. J. Wilson of Mirzapore, Rev. W. Yates of Calcutta, and Rev. William Carey of Cutwa, then proceeded to ascertain the improvement made by the children, according to the following order of their attainments:—

The junior class, viz.: the 5th—Read the Picture Alphabet, with the compound consonants and vowels.

4th Class—Read Picture Alphabet and an easy lesson attached—Spelt in Pearson's Spelling-book.

3rd Class—Read Mother and Daughter; repeated the greater part of it—Spelt any part of Pearson's Spelling-book—Read Good Child and another lesson.

2nd Class—Read the Parables—Good Child and reading lesson—Watts's Catechism—Mother and Daughter, and repeated most of it—Spelt and gave the meaning of any words in Pearson's Spelling-book.

1st Class—Read The Sheep and Good Child—Pearce's Geography, and pointed out places on the Map of the World—Defence of Female Education—Parables of our Lord, with commentary—Watts's

Catechism—Read and repeated any part of Mother and Daughter—Read the lessons in Jetter's Spelling-book, and also spelt eight columns, and gave the definition attached—Spelt and gave the meaning of any words in Pearson's Spelling-book.

The decorum manifested by all, and the readiness with which they read and spelt, seemed to afford very general satisfaction—while the promptitude with which the higher classes answered unexpected questions, put to them as to the meaning of the Parables, or other lessons they read, and the situation of different places in the map of the globe they produced, excited astonishment and delight. The examination as to reading and spelling being completed, twenty of the elder scholars, who had been instructed in needle-work, exhibited specimens of their attainments; and each of them was ready with her needle and thread to prove to any spectator, who might desire it, the readiness with which she could handle these instruments of peaceful industry, and domestic comfort. They were then dismissed to another apartment, to receive the small rewards of money, or pin-cushions, needle-cases, &c. with which some benevolent ladies had presented them, while the company present proceeded with the business of the Meeting.

The Chairman then called on the Rev. J. B. Warden, one of the Secretaries of the Bengal Christian School Society, to read the Report. It stated, that the schools connected with the Society during the last eighteen months, had increased from six to twenty, and the pupils educated by it from 160 to 350. After noticing more fully this pleasing extension of the Society's operations in Calcutta, Kidderpore, Chinsurah, and Berhampore, and expressing the obligations of the Committee for the handsome support they had received in this country, (especially from some Native gentlemen,) and from the London and Baptist Missionary Societies in England, the Committee closed the Report with soliciting for their successors in office, (from the consideration that the Society was in debt to its Treasurer, and that its efforts knew no limits but that of the public liberality,) a decided addition to the support they so gratefully acknowledged.

The Report being concluded, the Chairman again rose, and after proposing the appointment of the Officers and Committee for the ensuing year, commented in a very forcible manner on the strength of female influence, and the absolute necessity arising from hence, that that influence should have a right direction. After a

glowing comment on the promise, that the knowledge of the Lord shall one day cover the earth as the waters cover the face of the deep, he commended the Society to the patronage and liberal support of the company, and concluded with earnestly imploring that the Divine blessing might rest upon the Institution.

Having witnessed the very commencement of Native Female Education in this country, with the innumerable and perplexing obstacles which at first impeded it; and having been also privileged to behold its rapid progress, and the delightful spectacle of two public and most satisfactory examinations of native girls within a few days of each other, we cannot but feel thankful to God, encouraged in our hopes, and determined to continue and enlarge our labours. Much has been effected;—but let the friends of Female Education persevere, and they shall see greater things than these. To the early friends of the Society, whose anniversary we are describing, belongs the honour of *commencing exertions so beneficial*:—to its noble coadjutor (the Ladies' Society,) the equal honour of *pursuing them to a still greater extent*. Let a generous emulation continue to animate the conductors of both. Let all who possess the ability contribute to both. Let the success and the occasional failure of the plans of one institution, animate and guard the other. Thus, like twin sisters, shall they walk forth to bless the country:—and like the great lights of heaven, shall they each communicate, though in different directions, an extensive and beneficial influence. But long indeed must it be, ere there be no part of our dominions in the East, where a portion of that influence shall not be felt. While, therefore, we applaud the arduous, benevolent, and successful labours of Mrs. Wilson, Mrs. Colman, and others, the more active friends of Native Female Education, let us all recollect, that we are bound to practise benevolence, as well as to admire it; and that it is a duty from which nothing can exempt us, to do all in our power to aid their efforts. An immense population, in urgent need of instruction, lies before us. Supposing British Hindostan to contain seventy millions, and allowing that there may be altogether two thousand females in this extent of territory, receiving the blessings of Christian education, we have only six in a population of *two hundred thousand*, thus training up for God and glory! What an extensive, and (as shown by experience) what a promising field of exertion is thus presented; and what individual does not desire to share in the

labours and honours of the enterprise! Let Christian females arise, then, to the performance of their duty. By their earnest prayers, their liberal contributions, their influence with others, and, (if acquainted with the language,) by the superintendence of schools, let them aid efforts so important and blessed. "Freely have they received, through the gracious arrangements of Divine Providence, the blessings of education and religious improvement—freely, therefore, may they be inclined, under a grateful sense of their obligations, to give a portion to the ignorant and out of the way; that when He shall come, who from each of us shall require an account of his stewardship, we may render it with joy, and be privileged to witness the entrance into eternal life of some saved by our instrumentality, respecting whom, while prostrating ourselves before the throne, we may exclaim, Here are we, and the children whom thou hast given us!"

DIGAH.

THE following extract of a letter from Mrs. Rowe, will shew how serviceable Christian females may be, when under the influence of a right spirit, in keeping things together at a Missionary station, during a state of bereavement. We think it probable that, long ere now, Mr. Moore has arrived at Digah to supply the place of the late Mr. Rowe.

OUR little church of five members, including myself, being destitute of a pastor, suffer much in our souls. We try to keep up our dejected spirits, by observing the common means of grace, in assembling together, to sing, read the scriptures, and make some remarks upon them, and to take our turns at prayer.

The worship of the true God is held twice at the brethren's place, and twice at my bungalow every Sabbath-day, in Hindee. Besides this, of a Lord's-day afternoon, while they have worship for any who will hear, at the native chapel, I read a chapter or sermon in English, for the benefit of my family, that is, the English part of it. The manner of dividing the Hindee service is as follows. When the weather admits of my exposing myself, I go to the native chapel, where a few native women usually assemble to hear me read a chapter or commentary; after which, one or other of the Christian women prays. This is done before break-

fast. At ten o'clock, native worship is held in my centre room; and every evening in the week, I hold our family worship in Hindee, for the sake of the house servants, who either cannot attend in the day, or do not like to do it. They all attend of an evening, and I am happy to perceive the good effect it has had in so short a time as it has been practised. The cook, in particular, lends an attentive ear, and frequently interrupts me while reading, to inquire into the meaning of certain passages. He seems to enjoy the hearing of the scriptures, and acknowledges, without hesitation, the folly of all Hindoo rites, &c. The old native woman, who lives with me, and teaches the small Digah family native female school, takes her turn alternately at prayer, being, I think, a sincere lover of Jesus.

The two native preachers are attentive to their duty, in going about to preach the gospel; and have many stated places, such as Portuguese houses, Bankipore tan-yard, several of the native schools, besides here and at their chapel on Sabbath-days. They call me their pastoreess, and bring their difficulties to me to be settled. I feel very inadequate to such things, and pray daily for one to be sent here, qualified to do them good, and to administer reproof or instruction to them. I am happy that they have some one to keep them together until such an one arrive.

It is a great source of sorrow to me, that so little of the fruits of the blessed seed sown appears. I still trust in the promises of God respecting the heathen, and fully believe that the time is not far distant, when a harvest will be evident to all. I judge so, from the state of the native mind, which has let go many prejudices, to obtain instruction for youth, both male and female. There is not a school under the management of this station, except that for males and that for females, on our premises, which was not solicited by landholders or village masters, and they offer their best accommodations free of rent, and allow not only the scriptures and Watts's Catechism in their schools, but stated worship once a week of the living God, and great numbers attend. This had never taken place in any instance previous to the decease of Mr. Rowe. I think they feel that a sincere well-wisher and benefactor is taken away. The Lord can bring up the germ, and make it fruitful. May it please him to do so!

Three of our inquirers deserve some notice: the first is a man, who to be holy abjured the use of all meats and grain,

and while hearing brother Roop Das read the 10th chapter of Acts, changed his resolution, and that evening partook with him of his supper. He said he had not eaten flesh or corn for many years, living wholly on fruits and vegetables; but for the future should eat whatever God had given to man. He has gone to his abode, being only a transient visitor. The second is a labourer, who is convinced of the truth, and obtained permission to reside within our gate; but he works for his living elsewhere. The third is a man of more consequence in appearance; he says he is a collector of revenues in Nepal, and has many villages at his disposal. He has visited us at times during seven years; and says he has so long been convinced of the truth as it is in Jesus Christ. He has been with the native brethren this month past, and furnishes his own bread. It must here be observed, that the brethren's wages are only sufficient for their own support, and would not enable them to keep another person constantly. The case with them, therefore, is hard, where a poor inquirer wishes to pass a few days with them. I fear that returns made by inquirers will make them mercenary; and not to have them, may be oppressive. May the Lord help them out of these difficulties!

TARTARY.

THE following Extracts from the correspondence of Mr. Daniel Schlatter, with his friends in Switzerland, (see our numbers for November, 1823, and December, 1824,) will convey some idea of the spirit which animates the exertions of that excellent man, in the distant and self-denying sphere of labour which he has chosen.

Ohrloff, Aug. 1824.

IN these parts there is much good doing, and a spirit of piety prevails little inferior to that among you. Many are looking seriously forward to the things which shall come to pass; among the Germans this is truly a time for sowing the good seed. The Lutherans are in want of the preached gospel, and the Meunonites are too vain of their pious ancestors, as if it were a matter of course that their descendants on that account, deserved the name of Christians. Now, however, there are many who lend an attentive ear to the preaching of the word.

I feel more joy and assurance in my heavenly calling; it is a blessed thing not to see and yet believe. The Lord has given me an evident blessing among our German brethren, many of whose hearts he has opened. Pray for me that I may grow in faith, and continue steadfast to the end; and not become slothful, careless, or lukewarm. I have now been a year at this place, without a passport. I am not looked upon as a mere servant to a Tartar, or I should have received a passport. My manner of life awakens attention, but I am easy. Prince G—, and General I—, told me I might stay, as they would answer for me. However, if I should be removed, I shall go where the Lord leads me, and I am happy every where.

Be not uneasy respecting what you hear from Russia; many important events are occurring in this empire, even within my own experience. Almost insurmountable obstacles are to be overcome by a Christian among Musselmen. No idea can be formed by a person who has but a superficial acquaintance with the doctrines of Islamism, of the fanaticism, ignorance, and pride, as well as peculiar manners of the Tartars. However, I have reason to bless the Lord, that I have been so successful, and live so peacefully.

I should soon have left Ali and gone to live with another Tartar, if he had not altered his conduct towards his wife Tasche, whom he used to beat cruelly. I remonstrated and reasoned, but he told me that the Koran commanded the men to beat their wives; and that he had bought his wife. I endeavoured to give him correct ideas on the subject, but in vain. I then declared that I would not stay with him if he treated his wife so barbarously. At his request, however, I have remained till now; and he has not beat his wife since our conversation. My health is excellent, notwithstanding my diet consists of the flesh of dead or diseased horses. Labour sweetens every thing, and gives an appetite even to the most disgusting viands. A person must be exposed to the cold and wet, and have slept in both, before he can enjoy the miserable abodes of the Tartars; and yet, it would give me great pain to see any of my dear relations or friends in such a situation, among this people, in a barren wild, where frequently, during the burning heat and severe labour, not a drop of good water is to be had.

A violent storm lately raged in this district; many houses, even whole villages, were blown down in the old settlement. The misery this has occasioned is

very great; many families are without a shelter. The hurricane extended to the Dnieper, into which whole herds of cattle were swept by the violence of the tempest, and even the shepherds were drowned. Waggonen laden with corn were overturned, and the corn scattered before the wind.

I am now acquainted with the most familiar things in the Tartar language; and shall proceed to acquire a sufficient knowledge of religious terms in order to speak to them soon about the Saviour, which I greatly long to do; for what is every thing on earth to compare with the excellency of the knowledge of Christ Jesus my Lord? Nothing appears to me more delightful than this truth, that God loveth sinners, and me who am a sinner also. But we must be assured of being freed from sin in Christ, and feel the powerful influence of the divine love within us. We must resign our lives to him, else we cannot find true life in him. Every day I feel more satisfied with my condition, for I am in my Father's house and service.

AMERICA.

THE *Boston Recorder* for March, 1824, contains the following summary of intelligence on the subject of "revivals of religion" in the United States. Have accounts of this nature obtained as much attention in Britain as they ought?

AFTER a careful examination of the papers, from Sept. 1822, to Sept. 1823, for the purpose of ascertaining the number of revivals reported in that period, results have been published, by which it appears, that more than 400 revivals, in which the number of hopeful converts exceeded 27,000, were reported. This is probably a greater number of revivals than the American churches have known in any preceding year. In the Presbyterian church in 1815, there were only three revivals. From this small number there was a regular and rapid increase till the last year, when there were 98. We have not the means of ascertaining that there has been the same, or a similar progress in the other denominations. But we do not recollect that we have ever before been cheered with the intelligence of so many hundred revivals, and so many thousand converts in a single year. The prayer, that converts may be multiplied as the drops of morning dew, seems to be answered.

At the present time, there are revivals of religion in several Baptist Societies in Maine. A letter from the Rev. Mr. Ripley, of Portland, mentions particularly those in Nobleboro', Jefferson, and Sibley. The number who have been admitted to the churches, and who are expected soon to be admitted in these places, exceeds an hundred.

The revivals in New Hampshire and Vermont, of which we find an account published in the month of February, are those in Burke, (Verm.) and Leinster, (N. H.) There is a striking contrast in the intelligence from these states, in relation to revivals at the present time, and at some preceding periods.

In Massachusetts there are revivals in Cambridgeport, near Boston; and in Carver. In the former place it is in the Baptist Society, and is spoken of as a very interesting work; in the latter, it is hoped about 50 are recently converted, and the revivals appear to be extending to some of the societies in the vicinity. No particular intelligence has been published concerning the revivals in Cohasset, Hingham, and Scituate; but they have been spoken of as exhibiting, in a remarkable manner, the power of God; for they advanced against great opposition. There is not in Massachusetts, at the present time, any thing resembling the revivals of former years, when numerous churches in the vicinity of each other, were, at the same time, visited and refreshed by the presence of the Spirit of God.

In Connecticut, there are revivals in Colchester, Lyme, Millington, East Hadam, and in the State's Prison. In Colchester the revival extends to the different denominations, and has been of great power. In the State's Prison, several convicts give evidence of penitence, and others are anxious to secure their salvation. A letter from the Rev. Mr. Nettleton, published within a few weeks, states,

that about twenty towns, within the last eighteen months, in the vicinity of Bolton, in the eastern part of Connecticut, have shared in the gracious influences of the Divine Spirit. In these towns more than 1300 are hopeful converts, of whom 800 have been added to the church.

In New York, there are revivals in Northumberland, Moreau, Sandy Hill, Glenn's Falls, Lenox, and in Dr. Macauley's Society, in New York city. The revival which commenced in Moreau and Northumberland (where about 70 have been added to the church,) has been greatly promoted by Union Prayer-meetings of neighbouring churches. The revival in Dr. Macauley's Society, in New York city, commenced soon after his removal from Schenectady, and has continued from that time to the present. More than 200 persons have been added to the church, of whom 98 are heads of families.

In Sidney and Bridgetown, N. J.; in the Methodist Society in Wilmington, Del.; in several Baptist churches in the vicinity of Orange, Virg. and at Taloney, among the Cherokee Indians, there are revivals. At Taloney, nine Cherokees and one white person have been admitted to the church.

A letter from Edgefield District, South Carolina, states that one minister alone in three churches, has baptized 250 persons in two years, and that there are revivals in several of the churches in that region at the present time.

In Illinois and Missonri, a letter from Rev. J. M. Peck states, the prospects of religion are more favourable than they have been for six months past. In the county of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the churches. In several settlements in Illinois also, the spirit of serious inquiry is increasing.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

Birmingham, Auxiliary Society, by Owen Johnson, Esq. Treasurer.—
Birmingham, Cannon-street, Auxiliary Society and

Collections	61	9	7
Bond-street, Ditto	96	3	7
New Hall-street, Ditto	113	15	0
Sundry Donations, including £100 from Mr. Deakin.....	217	18	7
Ladies' Society, for Female Education..	17	14	6
Collection at the Public Meeting	25	13	5
Subscriptions	45	9	0
Interest of Money, by Mr. King	0	14	5

578 18 1

	£	s.	d.			
Brought forward	578	18	1			
Corentry, Auxillary Society, and Collections.....	46	13	0			
Hurley Hall, Collected by Mr. Mowbray.....	5	0	0			
Dudley, Auxillary Society, and Collection.....	27	1	1			
Cradley, Ditto.....	0	8	1			
Bridgnorth, Collection and Subscriptions.....	18	6	0			
Warwick, Auxillary Society.....	2	0	0			
Burton-on-Trent, Ditto.....	12	8	0			
Cosley, Ditto, and Collection.....	27	11	2			
Appleby, Ditto.....	2	1	2			
Netherton, Ditto, and Collection.....	20	0	0			
Bilston, Ditto, Ditto.....	43	16	6			
Upton-on-Severn, Ditto, for Translations.....	3	0	0			
Bromsgrove, Ditto, and Collection.....	21	18	4			
Holy Cross, Ditto.....	2	0	0			
Kidderminster, Sunday School, for Female Education	2	0	0			
Redditch, Mr. Williams.....	1	1	0			
	823	11	2			
Acknowledged before, at various times.....	363	4	6			
				460	6	8
Weston-by-Weedon, 4 Years' Subscription, by Rev. W. Gray.....	15	0	0			
Haworth, Subscriptions, &c. by Mr. Hartley.....	24	0	0			
Edinburgh, Sundries, by Rev. William Innes.....	30	18	4			
East Lothian Society, by Mr. W. Hunter.....	9	10	0			
Whitehaven, Auxillary Missionary Society, by Rev. Mr. Fairlie....	6	0	0			
Sherborne, Subscriptions, by Benjamin Chandler, Esq.....	5	5	0			
Alnwick, Auxillary Missionary Society, at Rev. Jos. Rates' Chapel.	10	0	0			
Bristol and Bath, Auxillary Society, by Mr. John Daniell, Jun.	100	0	0			

TRANSLATIONS.

Legacy of the Rev. Thomas Arnold, late of Reading, by Robert Hills, Esq. Exor. free of Duty.....	25	0	0
Allerlean, near Berwick, Baptist Church, by Rev. William Innes...	2	0	0
Bristol and Bath, Auxillary Society, by Mr. John Daniell, Jun.	56	5	11

SCHOOLS.

Edinburgh, Sundries, by Rev. William Innes.....	3	2	0
Bristol and Bath, Auxillary Society, by Mr. John Daniell, Jun.....	13	19	0

FEMALE EDUCATION.

Edinburgh, Collected by Mrs. Innes, &c. by Rev. William Innes ...	13	0	0
Dundee, Society in Rev. Mr. Frazer's Congregation.....	2	10	0
Bristol and Bath, Auxillary Society, for "Broadmead School".....	20	0	0

N.B. The Secretary has occasion to renew his *earnest* request, that whenever payments are made, on behalf of the Society, at the Banking-house of Sir John Perring, Shaw, and Co. instead of the Mission-house, information may be forwarded to him by the parties making such payments. It appears, that on the 8th of July, a sum of £30 12s. was received at the Bank, and, on the 22nd of that month, a further sum of £12 9s. 6d. but no clue whatever can be obtained to indicate by whom, or on what account, these payments were made.

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Just Published.

The Annual Report of the Baptist Missionary Society for 1825, with an Appendix, List of Contributions for 1824-5, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Fund for Widows and Orphans.

THE peculiarly trying situation of the families of those Missionary brethren who are removed, in the midst of their labours, by the hand of death, has often attracted the attention and sympathy of the friends of the Gospel. The circumstances of such families are doubly afflictive, since they are far removed from those who, if residing near, may be induced to take a liberal interest in their welfare; and suitable opportunities of exerting themselves for their own support in a foreign land but rarely occur.

Few will be disposed to question the legitimate and equitable claim of widows and orphans, thus situated, to pecuniary assistance from the funds of the Society in connexion with which their husband and parent expended his health and strength; while the ever-growing number of such claims renders it desirable that they may be met and discharged in such a way, as shall affect, as little as possible, the fund appropriated to the sacred purpose of propagating the gospel among the heathen.

Influenced by such considerations, the Committee of the Baptist Missionary Society have long been anxious to follow the example of other similar Institutions, in forming a distinct fund for this object; and it is with feelings of grateful satisfaction that they announced, in the Report which has lately issued from the press, that they had been enabled to appropriate the sum of £1000, as a commencement during the past year. It is intended to make a small annual payment to the fund, on behalf of every Missionary in connexion with the Society; and to refrain from any disbursement, till the annual expenditure for this object, shall have amounted to £500. It may be reasonably expected, that such of our Missionary brethren as have the means, will gladly aid the design by their contributions; but, as

it is obvious that, without further augmentations, it will be long before the fund can be rendered available, it is hoped that many of our friends, who possess the ability of doing so without impairing their exertions for the Mission generally, will shew their affectionate regard to the devoted servants of the Redeemer, by making donations for this object. Those who have relations engaged in Missionary labour will feel, of course, especially interested in this labour of love.

Communications on this subject will be gratefully received by the Secretary at the Mission House, No. 6, Fen-court, Fenchurch-street.

Foreign Intelligence.

SERAMPORE.

A LETTER from Dr. Carey to his late much lamented friend Dr. Ryland, dated 1st of February last, received after the death of the latter, contains the following paragraph:

I HAVE now the pleasure of saying, that I am in a state of as good health as I ever enjoyed, except that I limp a little; it is, however, scarcely perceived by others, though sufficiently so by myself. The goodness of God has very far exceeded my expectations, and those of every one else. I cannot walk to any great distance; and seldom preach to the natives. This is, however, abundantly compensated, as it respects them, by the labours of Brother Mack and Brother Williamson, both of whom are truly excellent men, and much interested in the salvation of the heathen: as it respects myself, I am not so well satisfied, for though I have, for several years, been principally engaged in the translation of the scriptures, still I frequently preached to them till I received the hurt. I take my turns in English preaching, as usual. Next week we have a Mission Association of the Baptist, Independent, and Lutheran ministers employed by the Church Mission Society. I am to preach the English ser-

mon on Tuesday evening, at the Circular Road Chapel. I think of taking this text: Gal. vi. 9, "Let us not be weary in well-doing, for in due season we shall reap if we faint not." I, who have seen the work from the beginning, think that much fruit has been reaped already; but some, who came later to the work, cannot compare two periods so distant from each other, as I can, and, therefore need encouragement in their work.

CUTWA.

THE following brief statement of the exertions of the native preachers under the direction of Mr. William Carey, are sufficient to prove that they are assiduous and constant in declaring the great truths of the Gospel to their countrymen.

In July, Kangalee was laid by, by sickness; however, he had some conversation with different persons who came occasionally to his house.

In July, Radhamohon was some time at Serampore; he went to Maniktola, where great numbers heard the word. On the 2nd, he left Serampore for Cutwa, and on the way had much conversation with numbers of people: he was ill with a fever for several days.

In July, Poros has been pretty well employed in dispensing the word of life to his countrymen, but he had but little dispute, and nothing uncommon occurred to relate; he has also been ill.

In July, Soroop has often been out amongst his countrymen, and has had much talk about the lost state of man, and the alone way of salvation by Jesus Christ; he has also been hindered by sickness.

In August, Kangalee was ill for about fifteen days; but since that he was well employed in different places, and many heard the word of God from him; he found many much pleased with what was said, but some were displeased and went away.

In August, Poros was pretty well employed at Dewangunge; he spoke to a good number about the evil of sin, and about the great necessity of their believing in the death of Christ. The people were very attentive.

On the 12th, he spoke from the 1st chapter of Romans, and enlarged much. The people, upon the whole, were attentive.

In August, Soroop has been out several times, and has had many to hear him.

In September, Kangalee has been well

employed. On the 2nd, he set off for Sewery, in Beerbhoom, and on the way had much conversation; he stopped at Bherry for some days; many hearing of his arrival, came to see and hear him. The conversations and labours that Kangalee went through this month were very pleasing indeed, and show that the people around are not altogether thoughtless about better things.

In September, Poros was well employed at Dewangunge, Cutwa, and other places; numbers heard the word of life from him, and, upon the whole, he found the people attentive to the great truths published to them.

In September, Soroop had many opportunities of publishing the word of truth, and found the people attentive to what was said.

In October, Kangalee returned from Beerbhoom; the few days that he spent of this month there were very pleasing. Numbers of people came to hear the word of life from him, and he found some hopeful persons amongst them. On his way to Cutwa, he had much talk with people who seemed to have a desire to know about these things; he had many questions asked, and many disputes.

October, Poros has been ill for some days; but when he was well, he was pretty well employed, and many heard the word of God from him with pleasing attention.

MONGHYR.

OUR readers will doubtless rejoice with us in the following very pleasing intelligence, contained in a letter from Mr. Leslie to Mr. Dyer, dated

Monghyr, March 21, 1825.

SHORTLY after the death of Hingham Misser, a circumstance which made us hang our harps upon the willows, (for then we saw one of our most valuable native preachers cut down in the prime of his days, and no prospect of his place being filled up) the Lord was pleased to open the heart of a young man belonging to the writer caste, and to lead him openly to declare himself a follower of Christ. He had sometime before been employed by us as a teacher; from which circumstance he was brought not merely into contact with Christians, but was under the necessity of reading the scriptures, which were the principal means in the hand of God in opening his eyes. After long hesitation, and many struggles of mind, he was led to take the decided step of breaking caste, and of taking up his

cross and following Christ. On the day on which this took place his friends were seen beating their breasts, and weeping, and lamenting over him, as if he had given up the ghost; and now they have all forsaken him as if he had been laid in the grave. However, he appears happy and contented, and has opened a woodshop for the support of himself, as now he cannot get any children to teach.

Shortly after he professed Christianity we were visited by the widow of Hingham Misser, who has given us every evidence we could wish of a change of heart. When her husband was baptized, she was so much opposed to the gospel, that she, with all her children, as well as his other relations, left him; and it was not till two years had elapsed, that she was induced with one son to come back. And even after her return she still remained opposed to Christ, and continued to do so till lately, a period of nearly six years. But the Lord appears to have sanctified to her the death of her husband, and made her to feel, as she said herself, "that she was lying in the dust of sin from day to day." A day or two ago she told me that now she prayed night and day that God would bring her children, who are brahmins, to receive Jesus Christ; and only last evening, as I was passing her little hut, I heard her singing, with another woman, a hymn to Christ. Such notes from the lips of such a person were truly reviving in this idolatrous land. We have received many other proofs from her of a change of heart, and great tenderness of conscience.

In a week or two after she applied to us, we were visited by two other women, one a relative of one of our native members, and another a native who had formerly been married to a European. Both of them were known to all the members of our native church, and we have also had from them satisfactory evidences of true conversion. Had our friends in England witnessed in the latter of these cases, the fulness of heart, and the tears that were shed by the poor woman when talking to us of the love of Christ to men, and to her in particular, in having called her, such a miserable sinner, by his grace, they would have felt themselves amply remunerated for all the money they have spent in Missions to the heathen. Such is her love to the cause of Christ, that, though poor, she brings to us a rupee every month to aid us in our schools. A few weeks ago I asked her how often she prayed, and her reply was, five times every day.

On the following week, the wife and son of one of our members came, requesting also to be admitted into the church.

The woman had been for a considerable period the subject of religious impressions, but never could deem it her duty to profess Christianity, because she was often the subject of hastiness of temper. But as she said, the Lord had enabled her to subdue, in a great degree, this propensity; she, therefore, desired to be called by his name, trusting that God would keep her from this besetting sin. Her son, a boy of twelve or thirteen years of age, had been for six months under strong convictions, and had suffered much on account of sin. When I talked to him about himself and Jesus Christ, his tears were profuse; and the views he had of himself were the most lowly. I have him with me a part of every day, giving him a little instruction.

After them, we were visited by a woman who had for some years, known what divine truth was, but had lately had it brought home to her mind by the Spirit of God. She came to one of our native members weeping and owning herself a great sinner, and desiring, as God had now been so kind to her as to show her what she was, and to reveal Jesus Christ to her, to take up the cross and follow him.

After proposing them to the church, and waiting some time, they were all unanimously received; and I had the pleasure of baptizing them in the Ganges, close to a little idol temple. It was a solemn time. The audience on the banks of the river stood with the greatest quietness. Not a word was uttered, nor an irreverent action performed. And when I received the newly baptized members into the church, at the Lord's-table, I addressed them separately; and the place appeared a perfect *Bochim*. I am glad, also, to be able to add, that it is likely, before the time comes for my writing you again, that we shall have another baptizing; as two or three other persons appear to be under serious impressions.



SALATIGA, (Java.)

Extracts from the Journal of Mr. Bruckner.

JULY 3, 1824.—Went up towards the mountains unto a place about five miles distant from this, in which I never had been before. I intended to preach the gospel to any whom I should meet, but saw very few people to-day, although it is a large village. I met the headman, who appeared to be very friendly, and who invited me to his house; I had some conversation with him on the object of my visiting his village, and on the gospel too. He said that he was very glad of my coming, and desired me to come soon

again and spend a whole day with them. He appears to be a sincere musselman, because he prays his five times in the day, which I have not seen among any of the chiefs of villages I have visited hitherto. I should have liked to give him a tract, but he could not read the characters of his own language; but he could read Arabic.

6th.—Visited the village in which an old man lives, who had constantly attended the hearing of the gospel, but who had been absent now several Sundays after each other. I entered his house and found him ill. He said his illness had been the reason of his not coming to my house. After some conversation with him, he said, it was his constant prayer to Jesus for pardon and mercy. Having exhorted him to patience, and looking up to Jesus, I left him in search of other people, that I might speak the word to them. I came before a house, where I saw several men absenting themselves when they saw me approaching; I entered, however, the house, in which I found still several men, who listened with attention to the gospel; among them was an old man who had several times heard the gospel, who told me now that the priests had expressed their doubts about God's having a Son: but when I had now brought forward the evidence of Jesus being the Son of God, he turned to another, saying, "Thus our priests are unbelievers, and all those who doubt of this truth." Having left them, I met another company before a house, of whom one was a priest. I talked to them until I felt sore on my lungs; the priest hearing with the usual coldness of this order, expressing now and then his compliance with my sayings. Another old man expressing his pleasure for what he had heard, said, he would soon come to see me.

9th.—Having passed by many doors in a village on account of seeing no people, I perceived at last a small company together beneath a shed, under which I entered. Here a man lay sick, but seeing me he exerted himself to sit up. I asked the sick man what he thought would become of him in case he should die? He said, he did not know. Then I began to show him, and those present, that we were great sinners, and, therefore, needed a Saviour, and that God's Son was this Saviour, who was most merciful and willing to help every one who would come to him with a sincere heart. The sick man and others present, listened to this message with attention, and seemed to approve of it. After this I addressed a few more in another place.

(To be continued.)

BENCOOLEN.

It has been already stated that Mr. Robinson has been under the painful necessity of removing from this station to Bengal, on account of severe indisposition. The letter which conveyed this information contained also the following notices of familiar conversations with the natives, which took place, after a partial amendment of his health, some months previous to his leaving the island.

The first time we went out together after my recovery, was on Lord's-day, July 11. On this occasion we read the first chapter of the Historical Catechism nearly through, in two different places. This little tract seems to suit the natives very well. The subjects are interesting, and the type is large and legible. It is no saving to use small types, among a people so unaccustomed to read as the Malays; for what is printed in a small type, cannot be read without great difficulty, and for that reason is very likely not to be read at all.

Lord's-day, July 25. This morning we went to old Bencoolen, to the house of a person whom we commonly call, the old man at Bencoolen. We remained with him about three hours, discussing a variety of subjects relative to the christian religion, in a friendly manner. This old man has both the Old and New Testaments in Malay; he seems to have read a good deal of both with considerable attention, and has consequently become very inquisitive. He received from me some time ago a few copies of the Historical Catechism for distribution, and there is reason to hope, that he has made a good use of them among the boys in the school. His grandson, a sharp little boy, apparently about ten years of age, answered a number of questions out of the Catechism, in a way that inclined us to think him well acquainted with its contents. As the Catechism has not been introduced into the school, the little boy must have been induced to read it for his own amusement, or at the instigation of his grandfather. In either case it is a pleasing circumstance, and we may gather from it, that it will be an easy task to make the rising generation acquainted with the historical parts of the scripture.

Lord's-day, August 1. Went to old Bencoolen again to-day, where we distributed a number of gospels, catechisms, and tracts. Some appeared glad to get them; perhaps because they furnish them

with something to read; for native works are scarce and dear, so that numbers who know how to read have but few, if any, books. We fell in with the old man again. He seems very friendly to the native schools, and is much pleased to find that his grandson, in consequence of the education received in one of these schools, can read the Koran; that is, pronounce the words. Another boy, he observed, after he left school, got a good situation, because he could read and write. It is pleasing to see that prejudice begins to subside, and that the benefits of education begin to be appreciated. The old man thought that christians never give alms; but we convinced him of his mistake, by stating a few facts. He then told us, that some time ago, it was proposed to build a mosque, and that he advanced a sum of money for the building, on the faith of a subscription to be made for the purpose, some promising four dollars, and others five, but that they had deceived him, and he had lost the amount which he advanced.

Lord's-day, August 22d. We went today into the Marlbro' Bazar, and spent most of the time in one shop. Here we conversed a long time with a Malim, or learned man, to whom we put a number of questions concerning heaven, hell, the state of separate spirits, and other subjects of a similar nature. He stated, that the soul goes to heaven or hell when the body dies, but that it visits the body on Mondays and Fridays, and that these visits will continue till the resurrection. Speaking of the punishment in the grave, he said, that it continues only forty days, but he did not explain how a dead body can suffer. The good works of men, he said, will, at the resurrection, be weighed against their sins; those whose sins preponderate will be sent to hell; those whose good works outweigh their sins will gain admission into heaven; while those, whose sins and deeds of piety are of equal weight, will go neither to heaven nor hell, but will be placed in a middle state, where they will enjoy some of the pleasures of heaven, and suffer some of the torments of hell. When, by suffering, they are sufficiently purified, they will be admitted into heaven. Those who go to hell, if Musselmans, will also be purified by their sufferings, just as rusty iron is purified by the fire, and at last gain admission into the abodes of blessedness; but infidels, that is, all who do not believe on Muhammed, must suffer the torments of hell for ever. The faithful, after suffering a considerable time in hell, will recollect their prophet, and begin to declare their faith in him. At the

sound of his all-efficacious name, the gates of hell will fly open; his followers will march out, and Muhammed himself will come to conduct them to heaven. Thus every one who believes on Muhammed will be eventually saved. The vilest of wretches, though dying impenitent, will obtain heaven at last by pronouncing the name of their prophet. Who then will fear to sin? When it was objected that punishment, supposing it to atone for sin, could not purify the mind, change the heart, and fit a person for heaven, we found this learned man quite unable to comprehend such ideas as these. Muhammedans know not what a change of heart means. To renounce heathenism, or christianity, or any other religion, and embrace that of Muhammed, is what they call repentance and conversion. Being told that he could perform no good works because his heart was sinful, and that he could not therefore be saved by them, he was much at a loss for a reply, but was happily relieved from his embarrassment by a person calling him away. Another man, on being told, that if he would become a disciple of Christ, he must not lie, nor cheat, nor indulge loose desires, said very simply, and no doubt very truly, "I cannot bear that."

SEBOLGA.

Extract of a Letter from Mr. Burton to the late Dr. Ryland, dated

Sebolga, January 3, 1825.

AFTER more than four years chiefly devoted to the acquirement of the Malayan and Batak languages, I can now express my thoughts on most subjects with tolerable ease in both, though still very far from being a correct speaker in either. This most desirable end can only be attained by long and very familiar habits of intercourse with the people. It is not, however, *essential* to a full and clear exhibition of the glorious gospel of our blessed Saviour; and, therefore, I have not waited its attainment to commence my labours amongst the poor Bataks; but as opportunities have offered, I have endeavoured, according to my ability, to publish to them "the good news of the kingdom." When going amongst them for this purpose, my usual plan is to take with me some tract or portion of scripture that I have recently written or translated. Wherever I meet with a few people disengaged, I sit, or rather *squat* down with them, produce my book, and in familiar conversation endeavour to interest them with its contents—ever aiming, from the subjects that may be start-

ed, to find a ready way of leading them to the Cross. Much patience and perseverance are required, as you may suppose, in teaching a people the importance of caring for their souls, who scarcely know that they possess souls—who are totally ignorant of a future state of rewards and punishments—who are given up to all vile affections—and who are emphatically “led captive by the devil, at his will.” But to these benighted people our blessed Lord has, I trust, sent me to make known unto them his great salvation; and I shall count it an unspeakable mercy should He make me the honoured instrument of gathering from amongst them a people prepared for Himself. The attention they have hitherto paid “to the things spoken,” is by no means discouraging. Though we are not yet permitted to rejoice over any, as savingly converted to God, a good deal of inquiry has been excited, and the Batak priests have begun to invent stories relative to the origin of their present superstition, to fortify the minds of their people; a circumstance I cannot but look upon as auguring well for our cause.

About six weeks ago I assembled the people of the village near us, for the first time, for public worship; which I have continued to hold every Sabbath morning, at six o'clock. The first two Sabbaths the attendance was very good, and they seemed to hear with much attention and interest, particularly during prayer; and though the numbers, as I expected, have since much decreased, I still attend, and have always an opportunity of addressing a few. The circumstances of Sabbath-day, December 4, are thus recorded in my journal, which I quote, as the shortest method of shewing you how my Sabbaths are usually spent.

“At six, A. M. worship at the village. Read the ten commandments—explained them, and after a short address concluded with prayer. About twenty persons present, ten of whom were hill people, intending immediately to return to their homes, distant about two days’ journey. May they carry home a favourable impression, at least, relative to this new way! At eleven, A. M. had worship in the family. Read an excellent sermon of Evans’s, on the Constraining Influence of the Love of Christ. At three, P. M. went to the village, and met three rajas, with about fifty followers, just arrived from the hills. Had a delightful opportunity with them—telling them my errand in their country—who sent me—and his reasons for so doing. I concluded with prayer, during which they were remarkably attentive. May the Lord command the blessing—‘even life for evermore!’

After tea, in the evening, addressed the children of the Orphan School, on the Importance of Prayer, and was enabled to speak closely to their consciences. This has been the happiest Sabbath I have enjoyed in India. The Lord has been pleased ‘to lift up the light of his countenance,’ in some measure, upon my barren soul—an unspeakable mercy, of which I am utterly unworthy. I long to be wholly devoted to Him amongst these poor Bataks. I am never so happy as when setting before them the ‘way of life,’ and pointing them to its open door.”

The following day the Hill Rajas, and several of their followers, visited me. Two of them I found to be good scholars in their own language, and obtained from them much valuable information relative to its orthography, for which I have long sought in vain about our own neighbourhood. They read some of my tracts with ease, and all invited me to visit, and stay a few days with them; which I promised to do, and to bring with me “the Good News.” What a field now opens before me! Thousands of villages are ready “to hear the word,” and I hope soon to speak the language with ease. Pray for me, my dear Sir, that God may give me a devoted heart—and send me, if possible, a fellow-labourer, for what is one to a million and a half of souls?

I informed Mr. Dyer, some time ago, that I had commenced translating the Gospel of John. This will be finished, I hope, by the end of next month. I have also commenced a Dictionary, English, Malay, and Batak, which I trust will be useful both to myself, and those that may follow me. I have not yet formed my plan for having the gospel or tracts printed, but I trust we shall soon be directed to some method; for I have no doubt but that our books will be read with great interest throughout all the Batak Districts. In every village there are a few people that can read, and their own books are so scarce, that every scrap is carefully preserved, and read repeatedly. I suggested to Mr. Dyer whether the Society might send us, if not too costly, a small lithographic press; but the trial Brother Ward has made of that at Bencoolen, has convinced me that it requires a greater nicety and skill in the management than I could command. Should the political changes at present impending, render it proper to remove the Bencoolen press to Padang, (which, I presume, will be the seat of the Netherlands Government on this island,)—this would render the press much more accessible to me;—and having obtained types from the Society or Bengal, I might spend a few months at Padang, to super-

Intend the printing of such tracts as may by that time be prepared. You will observe that this is a mere suggestion.

I have made two or three attempts to establish a school in the Batak village near us, but have hitherto failed from a cause that will appear a little singular to you; viz. the children do not like to attend, and the parents have not sufficient authority over them to *command* their attendance. When books have been circulated amongst them, and they find that solid advantages result from the ability to read, I hope the parents will exert an authority, to the exercise of which they have hitherto been strangers, and in the mean time, our failure in this particular, is the less to be regretted, when we consider that there is not a single book in their language we should wish them to read.

JAMAICA.

SEVERAL letters have recently come to hand from our Missionaries in this island.

At *Kingston*, large additions continue to be made to the church under the care of Mr. Coultart. His health, we regret to add, is somewhat impaired, and that of Mrs. C. still more so. Mr. Coultart is very anxious to obtain a new school-room for the instruction of the pupils under the care of Mr. Knibb, as the old chapel, in which they have hitherto met, is falling into decay; and is, besides, very inconveniently situated, and much too small to admit the numbers who would gladly attend. He expresses a sanguine hope that the friends of education in this country would, if appealed to on the subject, cheerfully aid these poor negro youth, by contributing to the erection of a new school for their reception; and it must be allowed that the peculiarly destitute condition of this part of the population pleads very forcibly in their behalf. Renewed application has been made to him from the friends at *Manchineel* for assistance there; while the committee have not as yet been able to procure a suitable person for the newly formed station at *Mount Charles*. Must these poor, simple-hearted people, implore in vain for a pious, intelligent, prudent, and self-denying teacher from England!

Mr. Phillipo continues to receive much countenance from the chief magistrate at *Spanish Town*, and has probably, by this time, made a commencement in erecting a new chapel, which has long been most urgently required; his own health, if not the lives of the congregation, being seri-

ously endangered, by worshipping on the dilapidated premises belonging to the society, and purchased while Mr. Godden resided there. This undertaking will necessarily involve much expense, but Mr. Phillipo hopes for considerable aid on the spot; and all concur in stating that, if the station is to be maintained at all, the erection is unavoidable. Mr. P. recently announced his intention of opening a school; and in the course of a few days after his advertisement appeared, received numerous applications for admission, among whom, twenty were from *Jewish* parents. There seems every reason to hope, should the health of Mr. Phillipo be mercifully continued, that this station will soon be second in importance to none in the island.*

From *Annato Bay* no particulars have lately reached us. We have reason to believe, however, that Mr. Phillips is slowly recovering from his late illness. Mr. Burchell, at *Montego Bay*, like Mr. Phillipo, is full of anxiety respecting a place of worship capable of holding his still increasing congregation; and whoever can appreciate the amount of suffering sustained by an European, in having to address a congregation of negroes, and persons of colour, in a small place, crowded to excess, under the burning sun of Jamaica, must earnestly wish that this most desirable object may be speedily attained. It must not be concealed, however, that the expense will be great, and that from a variety of causes, little can be expected on the spot. In the mean while, the word of God has free course, and is glorified. Mr. Burchell baptized forty-three persons on Lord's-day, May 1, and his prospects generally are more encouraging than ever before. He most urgently implores further help.

HONDURAS.

AMIDST many circumstances of a trying and perplexing nature, which have occurred in relation to our Mis-

* We add with great pleasure that an official communication has this day (Sept. 15) been received from the Secretary of State for the Colonies, from which it appears, that the representation made to Government of Mr. Phillipo's having been required to serve in the Militia, was immediately forwarded to the highest authority in Jamaica, accompanied with instructions for his relief from military duty. By the existing law of the island, it seems that even clergy of the Established Church are liable to this service!

sion in this quarter, it is encouraging to find that Mr. Bourn is cheered by some instances of success. The following is extracted from the last letter received from him, dated

Belize, May 31, 1825.

God has been pleased in some degree to own my labours, and is still owning them. The man I first baptized, possesses a mind superior to any coloured person I ever met with. His improvement in scriptural knowledge has far exceeded my expectation; he knows the French, and in part the Spanish and Musquito languages, preaches usually in the week, and holds prayer-meetings in different parts of the settlement. He usually attends at a fixed time for religious instruction at my house, and I have such confidence in him, that I should feel no fear in trusting him to defend the cause of religion with any white man in the settlement. I baptized last ordinance day two elderly brown females, who gave very satisfactory evidence of a change of heart; and I am about to baptize to-morrow,

and receive two into the church. I fully expect in another month to baptize several more, of whom I have reason to hope well. The work appears to be going on silently and powerfully, though not rapidly; the congregation is as good, if not better than ever, and so is the Sunday school. Last ordinance day we were twelve in number, including whites, blacks, and browns. I have a young man who has been lodging with me ever since January, who has been in the settlement three years, and sustained during that time a good moral character; he had been brought up among the Friends before he left England, but seldom attended any place of worship here, till he came to reside with me; since then he has constantly attended, and there is good reason to think the word has been blest to his soul. One Sabbath evening, a little while back, in some private conversation on the things of religion which I had with him, the word had such an effect upon his mind, that he wept for about two hours. He has had thoughts of going to live at the shore, and endeavouring to make himself useful, though he is doing well for himself here.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Devonport, Juvenile Missionary Association, by Rev. Thomas Horton	15	0	0
Bradford, (Wilts,) Collection and Subscriptions, by Rev. Joseph Rodway	25	12	4
Norwich, Collected by Ann Thompson, a poor Milk-girl, 9 Years old	0	6	9
Sundries, by Rev. Joseph Kinghorn	3	18	0
Eye, Collected by Three Young Ladies, by Rev. P. Saffery	11	17	6
Scarborough and Bridlington, Collections, &c. by Mr. C. Hill	86	14	1
Lincoln, &c. Collection and Subscriptions, by Rev. J. Jarman	27	2	4
Rev. Thomas Puddicombe, <i>Branscomb</i> , by the Secretary ... Donation	20	0	0
A Friend, <i>Southwark</i> , by Thomas Smith, Esq. Ditto	10	10	0
J. H. L. T. by the Secretary Ditto	2	0	0

TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Weston, for a parcel of Magazines, "Gold Ends," &c. by Rev. John Bain; to the Rev. J. H. Hinton, of Reading, for a Collection of Magazines and other Pamphlets; and to a 'Friend to the Mission' for six volumes of the Evangelical Magazine.

To many Correspondents, anxious to be visited by our much esteemed brother Mr. Eustace Carey, the Secretary has to state, with deep concern, that the health of Mr. C. is so much impaired that he is wholly unequal to the fatigue of much travelling and preaching. Whatever engagements may be found consistent with his strength Mr. Carey will gladly fulfil; but these must, of necessity, be very few for the present.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BRISTOL AND BATH AUXILIARY SOCIETY.

THE Seventh Anniversary of this important Auxiliary was held, as usual, in Bristol, in the first week in August; though from local circumstances, the services at Bath were postponed to the month of November. On Tuesday evening, August 2, the cause of the Society was warmly advocated, by the Rev. S. Kilpin of Exeter, at Counterslip Meeting-house, in a sermon from Haggai ii. 6-9. The public meeting was held on Thursday morning at King-street chapel, when the chair was filled by John Sheppard, Esq. of Frome; and the following ministers and gentlemen took part in the business of the day: Rev. Messrs. Leifchild, Macfarlane, Sutton, Lucy, Winter, Crisp, Dear, and Horsey; and Edward Phillips, and Joseph Whittuck, Esqrs. Mr. Winterbotham of Nailsworth had been engaged to preach at Broadmead in the evening, but being prevented by indisposition, that service was most kindly undertaken by the Rev. Richard Watson, one of the Secretaries of the Wesleyan Missionary Society, who delivered an excellent discourse from 1 Chron. xxix. 10-16; as did the Rev. Richard Elliot of Devizes, the next evening, at King-street, from Exodus xiv. 15. Of the amount collected at the various meetings we have not been informed.

West Middlesex Missionary Union.

THE Third Anniversary of the West Middlesex Missionary Society, was held at Paradise Chapel, Chelsea, on Tuesday, May 24, 1825. An appropriate sermon was delivered in the morning, by the Rev. William Copley of Watford; and the

meeting for business was held in the evening, when the chair was filled by Benjamin Shaw, Esq. Treasurer to the Parent Society; and addresses were delivered in moving and seconding the various resolutions, by the Rev. Messrs. Hutchings, Lewis, Uppadine, Dyer, Brown, Copley, Hawkins, and Woollacott.

WEST YORKSHIRE.

ON Tuesday and Wednesday, the 20th and 21st of September, the Yorkshire West Assistant Baptist Missionary Society, held its Anniversary Meetings in Bradford. The Rev. P. Charrier of Liverpool advocated the claims of the Society in a very appropriate discourse on Tuesday evening, and the Rev. S. Saunders of Frome in two powerfully energetic discourses in the morning and afternoon of the following day. The resolutions passed at the public meeting, which was held in the evening, the Rev. W. Steadman, D.D. in the chair, were moved and seconded by the Rev. J. M'Pherson of Hull, and J. Jackson of Hebden-bridge; S. Saunders of Frome, and J. Mann, M.A. of Shipley; P. Charrier of Liverpool, and B. Godwin of Bradford; J. Acworth, A.M. of Leeds, and W. Scarlett of Gildersome; M. Saunders of Haworth, and — Scott of Colne. The feeling excited by the various addresses which were delivered, will not, it is hoped, speedily subside, but manifest its warmth and activity in more enlarged and better sustained exertions for the dissemination of divine truth among the benighted and perishing heathen. J. A.

Foreign Intelligence.

CALCUTTA.

THE following Extracts are taken from the journal of a friend, connected with our junior brethren, whose residence appears to be at

Chinsurah, whence he makes excursions to carry the gospel to surrounding villages.

October 28, 1824.—Preached at Peepulputtee. At the commencement, I had scarcely three persons to speak to, and might have been obliged to return home without any satisfaction, had not the Moodee on the opposite side of the street asked me to give him a book. I availed myself of this opportunity, and crossing over, entered into an interesting conversation with a brahman who sat in the same shop. This poor brahman was perfectly ignorant of the common attributes of the Creator, and could not give a reasonable answer to the several questions I put to him. My congregation soon assumed a very interesting aspect, and I was enabled to testify "the truth as it is in Christ," to at least fifty hearers. The Moodee started several objections to what I held forth; but as he was a very ignorant man, it was not a difficult matter to answer them. After being foiled in all his attempts to interrupt my discourse, he held his tongue, and enabled me thereby to speak of the love of Jesus to a lost world. It was a season of help. He being very urgent to obtain the gospel I had with me, I put it into his hand, and left him.

Nov. 2.—I made Mulikquasum's hut my stand this evening, and read part of the 11th of Luke. I was soon surrounded by a large assembly of Hindoos and Musulmans. The subject was, "Our Father which art in heaven, &c." I was much gratified to perceive the people pay great attention to my feeble discourse. At the close of it, I had a very interesting conversation with some of my auditory. The following is the purport of what passed between us. *Quest.* "Can you shew me a sign in support of the truth of what you declare?" *Ans.* "Can you shew me a sign of the truth of your Shasters? You cannot: neither can I. But I would have you take notice, that that religion must be the best which brings no dishonour to God. Now judge you whether what I have all this time said reflects any dishonour upon a holy God. Have any of your hearts, while I was speaking, been encouraged in their sinful inclinations? Have you been stimulated by what you have heard to entertain any sinful thoughts? By these words have you been affected with lasciviousness, or any other vile affections?" *Ans.* "No." *Speaker.* "Then it will be no very difficult matter for you to compare the respective merits of your Shasters, and the one out of which I have just now spoken

to you." *Quest.* "But were we all to become good, and were there to remain no distinction of good and evil, Kalee would be destroyed." *Ans.* "True, it would; and would it not be a happy circumstance? The religion of Jesus Christ is expressly calculated to bring this change about—that is, that all should become good, and none remain bad." *Quest.* "How would the world go in that case? The sun and moon would cease to move." *Ans.* "The sun and moon do not, you see, cease to give their light, although you and the whole world are drowned in sin; neither would your becoming good affect them at all."—Alas! poor Hindoos, you have no idea of your state. Your infatuated minds lead you to think, that the moment men become good, God would cease to be gracious, and withdraw the light of the sun by day, and the moon by night. But the grace of God is able to open your eyes. His holy words shall not pass away—though you have forgot him, yet he cannot forget what he has promised, else I would cease preaching to you henceforward.

17th.—At Khakrajal this evening, I soon collected a congregation, and commenced directing their attention to the depravity of the human heart. A respectable looking Musselman listened to my discourse with peculiar interest, and at length left the place with seeming reluctance. I addressed him in the Hindoostance language, and continued my speech to the people in it so long as I found the generality of my auditors could comprehend what I said. I was, however, at length requested to speak in the Bengalee language, when I was soon obliged to enter into conversation with several enquirers or objectors successively. The first person who was attended to, having heard me speak of the depravity of human nature, asked me, "Where heaven was?" *Ans.* "Where God dwells." *Quest.* "What sort of a place is it?" *Ans.* "It is a place entirely free from misery and distress, and full of happiness and peace; and these in consequence of the presence of God." *Quest.* "But God is in me, and I do whatsoever he stimulates me to do." *Ans.* "I deny that; and to prove to you that what you say is incorrect, I must remind you, that as I said in the beginning, God dwells there where no misery or distress is, and where there is perfect happiness and peace. Now if the divinity dwells within you, it must naturally follow that you are free from distress of all kinds, and are perfectly happy. But this you will acknowledge is not the case, consequent-

ly you are labouring under a sad delusion, and which will ultimately involve you in ruin." This man, however, left me with much dissatisfaction.

The next objectors, or rather interrogators, were several lads, who tried all they could to ridicule the gospel, and repeatedly reiterated, "Who is Jesus?" To all which I thought it fruitless to say more than these words, "He is the Saviour—he is the Saviour." My new antagonist was a Musselman youth, who said, "Why should I become a disciple of Jesus Christ, since by adoring the Creator, and performing good works, and doing what he bids me, I shall go to heaven?" *Ans.* "True, this would certainly answer the purpose; but if you recollect, that God has said that 'sinners shall be turned into hell-fire.' He must be faithful to his word; so that when you come to die, and stand before his judgment-seat, and are called upon to answer for your sins, you will not be able to furnish an excuse for yourself, and must inevitably be consigned to everlasting misery. Now by believing in the Lord Jesus Christ, you will escape the judgment of God, which your numerous sins have deserved." He quitted the field, and was succeeded by another Musselman, who pretended to know better and more than his predecessor; but when I asked him who Mahommed had descended from, and who Ishmael was, and whether it was not Isaac that was about to be offered up as a sacrifice by Abraham, he had scarcely any thing to say to the purpose, so that the people laughed at his presumption, and after a few words more, he left the stand with much mortification. He pretended, in the course of our controversy, that his Koran was better than the Shasters of the Hindoos, who, he said, were Békétabe (bookless). I, however, made a comparison between the two, and proceeded to point out to him the inefficacy of either; and told him, that upon this consideration, his Koran could by no means claim any superiority over the Shasters of the Hindoos. I had next to do with a rather reasonable sort of a Hindoo, and entered into a very edifying conversation. He was backed by another, who though he was rather ignorant, and seemed to think, that whatever works he performed were through the influence of the Deity that dwelt within him, yet was anxious, and I might add, almost impatient, to hear me prove that he was mistaken. I used various arguments to drive out this shocking idea from his mind, adding, that the articles which a blacksmith was in the habit of manufacturing could not say that they

were blacksmiths. He was, or rather seemed to be, convinced of the truth of my observations; but said withal, "How then shall I come to a knowledge of the truth?" *Ans.* "Well, now you are reasonable, and I must candidly tell you, that you cannot of yourself attain to that knowledge: it must be God himself that must do it by the influence of his Holy Spirit." *Quest.* "But how can that be? for did not you just now tell me, that God did not influence us to any thing?" *Ans.* "I said that God did not instigate us to perform evil actions, because he not only threatens to punish evil doers, but it is impossible for him to do evil: he is a holy God, and hates even the appearance of evil." *Quest.* "How comes it then that I perform bad actions?" *Ans.* "It is your depravity that causes you to do them. You cannot avoid doing evil, so long as you labour under its influence. Now the word I am sent to preach to you, has the blessed quality of renewing the heart: God gives his Holy Spirit to those that ask him for it, through Jesus the Saviour of mankind. I am persuaded, that were you inclined to follow the precepts of this book, you could not do it of yourself. I would, therefore, recommend it to you to pray to the great God to direct you in your choice, and point out to you whether this book is the true one or your Shastras." It was now quite dark; but as I had a large concourse of people about me, who were eager to listen, I continued to address them. One of my first antagonists now returned, and commenced a fresh controversy by saying, "If I must worship Christ, who has a body, and be saved, why may not I be saved by worshipping my own body?" he meant to say "myself." *Ans.* "Tie a stone to your neck, and cast yourself into the river; and if you can then save yourself from a watery grave, there would be some likelihood of your being able to save your soul. You see how vain it is to argue thus. The Saviour is fully able to save you, which you will perceive to be a faithful assertion, if you will read this book with attention, and compare its merits with those of your Shastras. You have many Shastras, but no Saviour. Will you then lose your soul by persevering in the infatuated persuasion that your Shastras will save you? You are perfectly aware, that none of your Shastras have by a suitable atonement made satisfaction for sin. Now Jesus has. Your objections will avail nothing: I must preach the gospel to you, and if you refuse to come and listen to it on the public roads, I shall go to your houses, and beg of you to believe in Jesus; for so long as I am

satisfied that there is a day approaching when both you and I shall stand before God Almighty, to receive the reward of our demerits, and I see nothing but a fearful prospect of misery to your souls, how can it be possible that I should not feel desirous of your salvation?" The people seemed to be forcibly struck with this home application, and at once became mute; with what feeling I am not able to determine. I hereupon left the stand, after having spoken for nearly two hours without intermission. My last adversary accompanied me part of the way, asking several questions, among which were these, "Who is your Pandit? Have you read the Byakurun? When will you come here again?" adding, "I should like to know how far you have studied the Shastras." To which I made answer, "If your object is to try the extent of my knowledge of the Shastras, and nothing more, I promise you you will be disappointed; for I come not to shew the extent of my acquirements, but to preach the Lord Jesus Christ; and I once more beseech you to keep in mind what I said this evening."

25th.—Preached at Tolaphatuk this evening, from Matt. viii. the healing of the servant of the centurion; from which, when I had collected a few hearers about me, I took occasion to describe the present state of mankind, and insisted on the necessity of an atonement to the justice of God, in order to the induction of a spirit of regeneration. Most of my hearers manifested a strong disposition to listen: and had I strength to have held on, I might in all probability have had a congregation till eight o'clock.—While I was engaged in delivering my message to several respectable Hindoos, whose eagerness to attend to what I said, afforded me no little satisfaction, a person who seemed to be a Brahman approached and said, "What is the use of listening to me? We know that there is a God, and that he is pleased with the worship of mankind, when performed sincerely." I was about to put a question or two to him, when another Brahman said, "You are unreasonable, sir; for we have listened to you all this time, and you won't listen to what this man has to say." I stood corrected, and held my peace. He had, however, not much to say, but only made a remark or two upon what I had said in reference to man's being in a state of sin, compared to a convict who on account of some crime is condemned to wear fetters, and then added, "The convict has no desire to wear chains, nor yet to commit the crime which reduced him to the situation of a culprit; how

comes it that he nevertheless commits it?" *Ans.* "You just now mentioned, that you were acquainted with the nature of the worship God required of man, and that there was no necessity of my speaking or your hearing what I had to say; how comes it that you have put this question to me? Since you know all things, what need is there of my being asked? I will not, therefore, answer you, until you confess that you know not whence it is that a man commits sins against his own inclinations." He demurred, but my right hand hearers forced him either to explain the mystery, or acknowledge his inability to do it. He could not do the former, and was unwilling to confess the latter. Upon which I asked him, "Do you acknowledge that man has two sorts of influence within him, that is, he is both stimulated to do good and evil?" *Ans.* "He has, and this he has from God." *Quest.* "Perhaps you have children; I ask you whether you are in the habit of giving them sweetmeats and poison together? Do you wish to see your children destroyed?" *Ans.* "No." *Quest.* "How then can you venture to say that God, who is the Father of his people, delights to destroy his children? Does he feed and clothe us merely for the purpose of destroying us? How can you suffer such a shocking idea to remain in your heart? My Shastra tells me, that there is a certain wicked and malicious being who delights in the misery of mankind—he is God's enemy too; so that if you attribute the evil actions of men to the instigation of this wicked being, you will be able to understand why it is that man perpetrates things he knows to be bad. What say you?" He held his peace, but the rest of my auditory approved of what I said. I now once more preached to them the love of Christ, and after the interchange of a few words more with an Hindoo who asked me several questions, I left the place. I desire to thank my God that he gave me favour in the sight of the people, and enabled me to silence the objections raised against his holy word. Yes, it is God that will, and only can, give the increase. O! may I ever live to shew forth the love of Jesus. He hath loved us, and loves to see his people do his will. This idea alone is sufficient to stimulate the dulllest heart to go on in the blessed work.

PADANG.

THE following extract from the last letter received from Mr. Evans,

will shew that he is anxious to embrace every opportunity to promote the instruction of the ignorant population around him, and that the acting members of the government at Padang appear favourable to his views.

Our new native school room was opened August 2; but the people evinced no disposition to send their children. It was with the greatest difficulty I could prevail on any of them to do so. As soon, however, as a sufficient number of scholars were obtained to carry on the plan of mutual instruction with any effect, I requested the acting resident to honour the school with a visit, which he did, in company with several other gentlemen. There were but twenty-five children present, but they performed their parts tolerably well, and the visitors expressed themselves much gratified, promising to use their influence to increase the number. In consequence of this the school received one new scholar, and no more, though several fresh names were inserted in the register before the end of the year. Late in December, our new resident, Colonel de Stuers, arrived, and with him two other gentlemen, one of whom is a commissioner to report upon the affairs of the settlement, &c. When I called to pay my respects to the Colonel, he spake of the school, said he had seen the building, and he hoped that its bamboo and rotan (cane) would soon be exchanged for the more substantial materials of brick and mortar. Finding him thus favourably disposed, I took the liberty of proposing an examination of the children on new year's day, and the distribution of rewards according to their merit. To this he readily assented, and condescendingly promised to be present. I endeavoured to get every thing in the best order for the day, when our school-room was honoured by the presence of the President and several other officers and civilians. They examined every thing with manifest interest, listened with attention to the children while going through their exercises, and after the whole plan had been exhibited, the Colonel himself distributed the rewards. When all was over, he was pleased to say, that he would inform his Excellency the Governor General of the great satisfaction he had felt in visiting the school, and recommend it to his particular sanction and support, and likewise assured me that he would do every thing in his power to promote the object of the institution. There were then only twenty-seven children in the school, out

of thirty-six that had from its commencement been admitted—the present number is thirty-four. The government allows fifty rupees per month for its support, and this will be sufficient to cover all expenses when it is completely filled.

The school established for the children of European descent, which, after Mr. H——'s departure, was placed under my superintendence, has, in consequence of the death of the schoolmaster, been shut up. There is not a single person to be found in Padang capable of the situation, and willing to fill it. The government of Java has been applied to for a suitable person, and I trust it will not be long before he arrives. It is impossible, without witnessing it, to form a conception of the deplorable ignorance of the country-born youth in Padang, whose friends have it not in their power to send them away for education. I have recently submitted to the government the outlines of a plan for rendering the institution more efficient, and enlarging its object, which I hope they will be pleased to take into consideration.

SALATIGA, (Java.)

Extracts from the Journal of Mr. Bruckner.

(Continued from Page 452.)

JULY 13, 1824.—Walked into a village, in which I found, in several quarters, an opportunity to declare the love of Christ. At last I had a small company of four or five men around me, one of whom said, "Yes, this is indeed true what we hear of you; if our headmen would follow this doctrine, we should be very glad, and follow too; but as long as they do not embrace it, we can do nothing." Another, who seemed to have much to say among them, endeavoured to explain further to the rest what I had spoken.

15th.—Rode to a place where I not yet had been; the few people I saw in it stared at me as something very new, to see a coolit booti (a white skinned man, as they term Europeans) in their village. When they had long enough been inquisitive after the object of my coming, I began to talk to a few about eternal things. At last came the priest and the headman beneath a tree, and about five or six persons more, who sat all around me on the ground. I spoke then the word to them to a good length. They listened all with great attention. They said to the priest, Ah, could you teach us thus!

20th.—Went to a place in which I never had been before; it consisted of about sixty houses. I saw a few people, whom

I began to address; after that we went to their prayer-house, at which soon a goodly number of people collected from curiosity. I began to put a few questions respecting their mode of worship, which led me to preach to them the gospel. One priest said, that all was very right what I advanced. The head priest, who came in the meantime from his fields, seemed to be a thinking man; and when I spoke of the sinfulness of the human heart, and that it must be purified, he said, "Yes, the body can be washed and purified with water; but how can the heart be purified?" I endeavoured to answer, at some length, his question. At last he said, "It is wonderful what an understanding God gives to the white people that they know all."

30th.—Entered a small village not far from my home; I had nearly passed through it when a man saw me, who invited me into his house. Being entered, there came a few more in, to whom I laid open the way of salvation. It appeared that they were not quite without feelings for the truth. After this I went to another place, mostly inhabited by the burden carriers (hoodjans), who are considered as vagabonds. When they saw me, several came out to listen to me. When I exhorted them to conversion and faith in Christ, one said, "O this is now too late for us."

31st.—Having had an intention some time ago to go to an ancient place, noted for some saints who had resided formerly in the adjacent mountain, I went to-day on horseback thither. I rode about three hours before I arrived at the place. I entered in the place to one of the headmen, who received me with much politeness and very cordially, and I afterwards laid before him the way of obtaining pardon with God. I have hitherto met with hardly any of the natives who understood so quick as he seemed to understand the gospel. I left him a tract, which he promised to peruse carefully. Having spent about three hours with him, I prepared for returning to my home, that I might reach it before night came on. For it is now rather unsafe in the roads on account of robbers, because of the great want and poverty which exist among the poor people; for they are at present greatly oppressed. To this is added this year, that a vast deal of the growing rice has perished for want of rain.

Aug. 4.—Rode to a village, in which I had been once before; I entered to the headman, who received me in a friendly manner. When I had sat a little while, several persons came in. I opened to them the counsel of God towards sinners

in Jesus Christ, and they listened with attention. After that, one began to raise an objection, saying, "That this was all very well, but that they were unable to do so as they had heard now." I endeavoured to beat down this objection with all possible arguments, and which seemed not to be entirely without effect on them.

6th.—Walked to a village; but in the road I found it so exceedingly hot, that I felt quite fatigued when I arrived in the place. The greater number of the inhabitants were from home, in the neighbouring fields, in which there had just been found a dead man whose throat had been cut. I met, however, several people, whom I addressed, and endeavoured to rouse them from their sleep to take care for their immortal souls.

11th.—While walking towards a large village in my neighbourhood, which contains upwards of two hundred houses, a young man met with me in the road, telling me that the headman of this village wished to become acquainted with me. We went then to him, and found him at home. He behaved very civilly to me. While I sat with him, I introduced the gospel, which he heard with pleasure. Going away from him, I perceived a priest building a prayer-house, not far from the house of the headman. The man who build it said to me, "I make this that you in future might sit in it with us and speak to us." I spoke then afterwards to several companies more, of whom some heard with attention.

18th.—Having entered a village, I went to the priest's, whom I asked whether he had sought for pardon of sin with Christ? He replied, "No." Thus I embraced the occasion to urge this once more on him. He heard me patiently, and added, "Yes; if God will deal with us in his justice we shall all be cast into hell." I visited after this a few more, but felt much fatigued. By the by I should here observe, that I had given a copy of St. John's Gospel to a man in this village. The priest observed, that the same man was now ill, and, added he, "Lately, when he lent me that book which you had given him, I became ill, which is strange." These people are so superstitious, that they observe every circumstance as an omen for either good or bad. I had now to defend the book against the aspersion, as if it was the cause of misfortune.

24th.—Being entered a village, I had an opportunity to declare the word of life to a goodly number, by going from house to house; now and then a single one would follow me. The priest was not at

home first when I came, but when it was told him that I was in his house, he came immediately home. I had a good deal of conversation with him on the way of being justified before God. Among other things I said to him, "Though you pray ten times a-day instead of your five times, yea, even a hundred times, you cannot be justified before God by this." He seemed to be struck by this. At last I begged him to acknowledge Jesus as his Lord and Saviour.

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

MONTEGO BAY. (*Jamaica.*)

IT was intimated in our last Number that Mr. Burchell, our Missionary at this station, feels very severely the want of a new place of worship. The following extracts from a late letter speak very forcibly on this subject:

"JULY 17.—My congregation still increases more and more. To-day we knew not where to put them. Many went away for want of a place to stand. Thus I expect it will continue till crop comes on, when I hope to be authorized to pre-

pare them more room. If the whole house were a chapel, there would not be a spot of ground unoccupied, but I can make no more alteration unless the premises are purchased. However, I must raise one objection against the present place, and that a considerable one, viz. the heat. It is really intolerable. I have no thermometer, otherwise I would ascertain what it is. This is felt a great objection by the white and coloured people. I have often thought a chapel of the following kind might be raised at, comparatively, a moderate expense, viz.: Build it with stone or brick walls, sufficiently high for a gallery, about 10 feet, and raise the rest with boards. This I suppose would require a double roof, which would be inconvenient. I do not know whether it could be left without ceiling; if so, that would be a considerable saving also.

August 4.—Last Sunday the attendance at the Bay was greater than I have ever seen it. Three hundred persons were unable to get into the room, whom I was obliged to crowd into our sitting-room, bed-room, room under the chapel, &c. Many, of course, were compelled to go away. I calculated that there were present from 850 to 900, if not more. From six in the morning till six in the evening, I had not more than eighty minutes allowed me for breakfast, changing clothes, dinner, and retirement.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Cambridge, Auxiliary Society, by Edward Randall, Esq.	53	3	0
Thrapston, Collection and Subscriptions, by Mr. Stevenson	22	16	0
Suffolk, collected on a Journey, by Rev. Mr. Chin	82	10	0
Foxton, Collection and Weekly Subscriptions, by Rev. J. Burton....	6	10	0
Goswell-street-road Auxiliary, by R. Cox, Esq.	22	16	10
Olney, Subscriptions, by Mr. Wilson	16	3	0
Bristol and Bath Auxiliary, by Mr. John Daniell	200	0	0
Liverpool Auxiliary, by William Rushton, Esq.	80	0	0
Portsmouth, Portsea, and Gosport, Subscriptions and Collections, by the Secretary	88	3	2
West York Assistant Society, by Michael Thackrey, Esq.:			
Bedale	5	1	6
Bradford	46	4	11
Bramley	1	1	0
Chester	1	1	0
Gildersome	4	2	0
Hebden Bridge	5	9	5
Horsforth	9	2	6
Haworth, Second Church	51	2	7
Leeds, for Female Education	4	0	3
Otley	3	18	0
Salendine Nook	34	7	6

165 10 5

North of England Auxiliary Society, collected by Messrs. Pengilly and Sutton:

Lancaster	3	15	0
Ulverston	3	19	3
Tottlebank	16	3	6
Cockermouth	1	1	6
Broughton	7	14	8
Whitehaven	15	3	7
Maryport	11	3	6
Workington	5	0	0
Wigton	1	2	6
North Shields	10	12	6
South Shields	4	8	6
Hindley	4	12	6
Bromley	3	15	9
Hamsterly	6	15	0
Sunderland	11	15	0
Berwick on Tweed	51	17	2
Alnwick	24	15	5
Newcastle	10	0	0

102 3 9

West of England Auxiliary, by Rev. R. Horsey:

Bath Pool	0	15	1
Chard	1	1	0
Great Torrington	0	12	6
Hatch	4	8	6
Prescott	1	14	7
Tiverton	8	3	7
Uffculm	2	11	6
Wellington	3	3	0
Watchett	0	12	6
Yeovil	3	18	8

27 1 0

"Tithe of Gratitude," by Mr. Nisbet	10	0	0	
Messrs. Ferrer, Pollock, and Co. Dublin	Donation	10	0	0
Richard Bevan, Esq. by Mr. Nisbet	5	0	0	



 TO CORRESPONDENTS.



OUR worthy friend, who dates his letter from "Lyons, near Wrexham," will find the particulars he inquires after stated in their proper place in the Annual Report; where alone, for reasons which have been often stated, can the *details* of contributions be inserted.

The thanks of the Committee are presented to Mr. Joseph Coles, Tottenham-court-road, for a parcel of Baptist and Evangelical Magazines. A similar parcel, without any name, has been received from Ipswich also.

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

Home Proceedings.

DELHI.

HULL.

*Extract of a Letter from Mr. Thomas Sykes,
Secretary of the District, to Mr. Dyer.*

Hull, Oct. 11. 1825.

THE labours of our highly esteemed brethren, the Rev. S. Saunders, of Frome, and the Rev. George Gibbs, of Norwich, have been very acceptable through the whole of the district, and the result of their exertions, when the account is closed, will shew an increase on the last year's amount. The public meeting was held in George-street chapel, Hull, on Monday evening, September 19, which was very well attended considering the wet weather. The Chair was taken by Mr. Rust, and Resolutions expressive of gratitude for the success the God of all grace has already given to the labours of the society, urging it as a motive to perseverance; also the appeal which the deluded and miserable state of the heathen world, as contrasted with the light and blessings which surround us, presents to our sympathies; together with the necessity of divine influence to render our endeavours successful; were moved and seconded by the Rev. John Cockin (Independent) of Holmfirth; Harness, of Burlington; Saunders, of Frome; Boden, (Independent) of Retford; Berry, of Bishops Burton; Thonger, and McPherson, of Hull; and Messrs. Henwood, (Methodist) and Greenwood. Sermons were preached at George-street, Salthouse-lane, and Fish-street chapels, Hull; at Scarborough, Burlington, Hunmanby, Driffeld, Beverley, Bishops Burton, and Cottingham. The Rev. John Cockin, of Holmfirth, assisted at Hull, Beverley, and Bishops Burton.

THE following extracts from Mr. Thompson's letters to the brethren at Scrampore, will give a general idea of the manner in which the gospel is received in that city, and other places occasionally visited by Mr. Thompson.

Delhi, December 31, 1823.

You will be glad to hear that another has been added to the church from among the heathen. The good man mentioned in my last as having returned from Bhurtpore, came before the church last night, and having given an account of his faith in the Lord Jesus Christ, expressed his desire to unite with us in the observance of his Saviour's commands. Believing that he has openly renounced Hindooism, with every thing immoral in conduct and conversation, and committing him to the compassionate Saviour of souls, we cheerfully received him: and repairing this morning to Rajughat with a few christian friends, we had worship in Hindoostanee and English, at the end of which, *Mohun-sing* the Khettree and myself went down into the water, and I baptized him.

In the baptism of this man we see that those labours from which we hope most, are not the first to produce fruit; but that sometimes souls are wrought upon by methods little thought of. The preaching at home, the endeavours used with inquirers, the discussions and preaching abroad, all fail to yield immediate fruit; but an account of what is discussed at the ghat, carried into different parts of the city, induces one to listen to the gospel, works in him a desire to embrace it, and as I happen to pass through his part of the city one day, determines him to follow me for further enquiry. This illustrates what the wise man says, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike

good." Mohun-sing, the Khettree, is a brazier by profession, and about twenty-five years old.

January 1, 1824.

I would mention with gratitude to the Redeemer his having opened a new door of usefulness to me among several christian families, at whose houses I have had worship. Eleven families have been thus visited. In one family the aged head has outlived his three-score years and ten, and has recently suffered from severe sickness; he reads the New Testament, and patiently waits his Lord's coming. In another, God was not thought of, business swallowing up the whole of the heart; but first the affliction and next the death of their only child, made them seek the ways of religion; and they, with others, regularly attend upon the word. Another family, constrained by a sense of the divine goodness to them, seem to be drawn by bands of love. In one individual in the family at least, I hope there is a work of grace begun.

In the beginning of last month I called to see a Mr. S. who, as he owned, after leading a very dissolute life, was, I would hope, called by grace a year and a half ago. He appeared to live near to God, valued the means of grace very much, and had public worship at his house. He seemed greatly to enjoy my last visits, and on the last day of his life, said, that he felt great happiness of mind, "*very great, so great*,"—said he, and could express no more. He said that his faith and hope rested on the *whole word* of God, and that he did not depend upon any thing in himself for acceptance before God, but upon the sufferings and death of Jesus our Lord. During the time of prayer, he often raised his eyes and his clasped hands to heaven. In a few hours afterwards he quietly departed.

About a fortnight ago I was favoured with a visit from Captain ——— from Loodiana. He mentioned that among the property of Rajah Golab Sing of Thaneswur, lately deceased, he saw the Sikh Testament with which I had presented him, and that from the appearance of its leaves it seemed to have been much used. The Rajah died rather suddenly last year. It was in my journey to Loodiana in 1816, that I presented to him the life-giving volume. I lately also discovered a manuscript tract of dear brother Chamberlain's, in excellent order, though ten years old. These are evidences that our books are not *universally*, if in any instance, destroyed.

The last baptism seems to have led the thinking part of the Hindoos to the con-

clusion, that the kingdom of Christ *will increase*.—A native of the Sikh dominions has been frequently with me, hearing and conversing about the salvation of his soul. The man is a wandering viragee, and therefore of all other men the hardest to be made to quit an unsettledness of life, for serious research and fixed habits. However, he attends worship occasionally, which, with the love he manifests for the word, gives me some hope that he may yet become a changed man.—At my suggestion he is learning to read, and says he will not read the Hindoos shastras, but our books.

Another brahmun, who has heard the word for some months and examined various parts of the New Testament with great attention, said to me the other day, with some degree of feeling, "I am grieved, Sir, that you tell me I cannot be saved." This man a few years ago renounced the worship of idols, and got his arm burnt at the instigation of a sunyasee, with a piece of heated silver as big as a rupee, having on it the impression of a *shunk* and a *chukra* or circle. This he considers as his righteousness before God; and the thought that this would avail him nothing, and that after all the disgrace he endured for having burnt his arm, he may be lost, appeared to affect his heart. I was earnest with him, and told him his danger in trusting to any thing short of the atonement made by Christ's death, the only appointed way for sinners.—There are two or three such persons, who appear to be not without convictions of their liability to perish without believing in the Lord Jesus Christ. One of these said to me a few days ago, that my words and prayers filled him with fear. I told him, that the words were God's, and *He* would fulfil both the threatenings and the promises.

Some persons have called and stated, that the distribution of the scriptures, and the Divinity of our Lord, having become the subjects of conversation at a Persian school, this had induced them to come to me to obtain the one and receive satisfaction respecting the other. These discussions, I have reason to believe, are not rare. A Moulovee, who visits me, having been interrogated by one of his Majesty's physicians as to my sentiments on the Divinity of Christ, and being requested to deliver a message to me as a reply containing a quotation from the Koran, he refused to do it verbally; on which the physician wrote it on a piece of paper, and referred me to it as the *Koran decision* on the subject. Not satisfied with this, the physician sent to me privately, desiring a sight of the books

which advance the above doctrine. The books have never been returned. From these and other instances we may hope that something connected with the gospel becomes the subject of discussion in not a few circles of the natives.

At the several melas or religious Hindoo and Mussulman assemblies, at Hurdwar, Gurh-mook-teshwur, Nizam-ooddeen, and within Delhi, I have had opportunities of making known the word extensively. The city itself furnishes constant inquirers after divine truth, and at the melas fixed attention and deep interest are seen. From a Hindoo, who heard the word at Hurdwar, I have since had letters by post and by messengers.

February 2, 1824.

Four persons have manifested an anxious spirit of inquiry; but you will be surprised, perhaps, that *one* makes it a condition of his baptism, that he shall not partake of *the Lord's supper*, because the bread is made by a Musselman, and the cup drank out of by *all*. But this cannot be granted. This is the brahmun that seemed so much concerned about my saying to him, that he could not be saved without believing in the gospel. He says, that he *believes* and *prays*, and what else do I require of him? another, the Punjabee viragee, wishes me to baptize him *privately*, and says, that he will also eat of our food, *privately*, and *openly* unite with the people. Two others have long been inquiring; but call only now and then.—But the most interesting of all is an old grey-headed viragee of the Kubeer-punthees, who came to me a few days ago from a distance of thirty-six miles. His inquiries and spirit are very pleasing, and I hope he may continue; but of this I am not sure, as he talks of going for a time to his village in Anopshur, and returning then to stay entirely.

The Christian drummers here are so anxious for the preaching of the word, that when I, on seeing the room crowded with them and Hindoos and Mussulmans, proposed their raising a subscription among themselves for a small place of worship, they offered each from one to five rupees towards it; and even the Hindoo and Mussulman drummers contributed from four annas to a rupee each. This, with other subscriptions, has raised a fund of fifty rupees for the chapel, and ten more may be wanted. The walls are raised; the roof, the door, window and bench materials are bought; and we hope to have worship in it in a week or ten days.

CEYLON.

THE following extract of a Letter from Mr. Chater, dated the 28th of February last, forcibly depicts some of the numerous obstacles which oppose the progress of the Gospel in that island. How much practical absurdity is involved in the regulations of the Caste!

We are leisnrely going on with a revision of our new translation, but know not when another edition will go to press. Mr. Gogerly is become a very efficient auxiliary in this labour. And though his station is now at Negombo, he has engaged to come to Colombo as often as it is needful for the translators to meet all together. We have scarcely completed the revision of Genesis yet; but whenever it may be required for the press, we pledge ourselves, (if life and health are continued,) to furnish it as fast as it may be required. My Portuguese translation of the substance of Alleine's Alarm, is now going forth in different directions. O that a divine blessing may accompany it! My times and places of preaching have altered but little since last year. I preach stately the same number of times, only in Singhalese, on Lord's-day alternately, at the Grand Pass, and Modera, or New Road. Small as the congregation is at the Grand Pass, I am sorry to have the place shut up a whole Sabbath day. But as there is a better congregation at Modera, and the people earnestly request a service on the Lord's-day, it appeared to me a duty, so far, to comply with their requests, as to give them their turn with the other. Last month three were added to us by baptism. Several others are waiting to follow them, who appear to be earnest in making the important inquiry, "What must we do to be saved?" Thus a little society, though mostly of the poorer class, is gradually forming; some of whom, at least, we may hope, their kind benefactors in England may meet with on the heavenly plains, to the everlasting joy of their hearts, and as proofs that the mission in Ceylon has not been carried on altogether in vain.

As to our schools, I have no very favourable reports to make of their progress. In addition to the difficulty there always is to get the children to attend with regularity; all of them suffered much last year from the wasting sickness, which was more general and destructive than fevers are known to have been in Ceylon in the memory of the oldest inhabitants. On my dismissing the

Singhalese schoolmaster last year, many of the boys left the school, and we have since that had scarcely two-thirds of the number we formerly had in that school. Many of them, however, were of that class, of which I wish to see very few in our school; children, whose parents are well able to pay for their education, but who will not supply them with a copy-book or a pen. We have now thirty-five on the list, who are nearly all of them the children of poor parents, and with children of this class we are now trying to fill up the school. If the Committee approved of our having a native boarding-school, similar to those of our American brethren, I am inclined to think we might obtain as many children for that purpose as we could superintend. The expense, I think, of boarding them, would be about £2 10s. per annum. But till I have a colleague, I cannot take the charge of such an institution upon me, even if the Committee could engage to furnish funds for the purpose. The Kattoo-pellella-watte school keeps up its numbers pretty well: thirty-four is the number now on the lists, and the progress they make is satisfactory. The master of this school was one of the three persons I baptized last month, and his senior pupil, who assists him in his school, another; and a servant in my employ was the other. Kalany school I fear is dwindling to nothing; formerly it contained nearly forty boys, now only twenty-two. It is true this small number are well attended to, but there seems no prospect of the vacancies being filled up. At the last-mentioned school, and at this, no persons besides the children, can be collected to hear preaching. Dalloogama school has also much decreased: the number of children at first collected was more than fifty, at present it is but twenty-four. It is discouraging to discover the different and numerous obstacles that present themselves to a Missionary in every part of his work in this island. Dalloogama is a populous village, and though there is a Roman Catholic church, and many of the inhabitants belong to it, there are many also who call themselves Reformadoes. It was needful, in the commencement, to appoint two schoolmasters. Two qualifications are required to enable a person to establish a school: he must of course be a man of some education; but in addition to that he must be a person of some influence in the village, otherwise he can collect no children. At Dalloogama there was no one who could teach reading and writing, that had any influence in the village to collect scholars. It was needful there-

fore to obtain a person who had been educated, from another place, and to unite with him a person of the village who could afford him some assistance, and who could collect children. The person first chosen for this, though he got a good number of boys together, was so careless and indolent, that it was found needful to dismiss him. Two others were then proposed, and the father of the one who was not accepted, it seems, was displeased that his son was not preferred, and he and those under his influence have in consequence of it, kept their children from the school, and do not come themselves to hear preaching. This is one cause of the school having decreased. Several children of Roman Catholic parents, have also been removed, through fear that they may become (as we say here) reformadoes. The boys that do attend, however, are well instructed; and, probably, when others have opportunity to observe how much better it is for children to possess a little knowledge, than to be brought up in profound ignorance, they may overcome their scruples, and send their children to the school. In some way, I trust, it will appear, that the good resulting from imparting knowledge to such a small number, will extend further than to the children themselves. Whenever I can go to preach at Dalloogama, I have a decent little company of hearers. Last month I had between twenty and thirty females, besides men and boys. The present second schoolmaster's father is an intelligent man, and seems to have considerable influence in the village. With him and several others, I always have some serious and close conversation. Himself and one or two more, felt what I said in this way, on my last visit, so much as to shed tears. At Matakooly I have to encounter another kind of difficulty: many of the children have left the school, and none come to fill up the place; and, it seems, in order to prevent the school from dwindling to nothing, I must dismiss the Singhalese master, not on account of any fault or deficiency, but on account of his caste. He is of the washerman caste, which is a very low one, and none of the higher castes will send their children to him for instruction. Another person in the village, of a higher caste, well qualified to teach, and much respected by the inhabitants of the place, can be obtained; and in order to keep up the school, I expect I shall be obliged to dismiss the present schoolmaster and engage him. He says he can not only collect a good number of boys for the school, but also a congregation to hear preaching. It is

probably not much known in England to what a degree caste exists in Ceylon: there are many of them, and persons of the high castes, would rather lose their lives than have the rights of their castes invaded by persons of a lower caste. Some time ago, at a village near Colombo, some of the washer-caste obtained an order from the collector, to wear some articles of dress or ornament not belonging to their caste: but they paid dear for it. A great number of persons of the higher castes assembled, attacked the procession, and beat some of them in the most unmerciful manner. An action was brought against some of the ringleaders, and they had to pay 400 rix dollars: but that they regarded but very little, and said they would act just the same again if occasion required. I understand that if a rich Modeliar, of what is deemed a low caste, were to invite a poor man of a higher to dine with him, he would bring an action against him for the insult. And among the nominal christians in this island, this regard to caste reigns in its full strength.



SEBOLGA.

OUR readers will perceive, by the following extract from a letter of Mr. Burton's, dated March 30, last, that we have ground to apprehend he may be obliged to quit this interesting station among the Bataks.

About the close of last year I wrote to yourself, Dr. Ryland, and Mr. Ivimey, very fully of our situation and prospects. At that time, things seemed, upon the whole, very encouraging. The word was heard with more than usual attention, and my principal sedentary engagement, the translation of John, was nearly brought to a close. I then suggested, however, that we had many fears, lest the impending political changes should spread a cloud over our future prospects. These changes have not yet been effected, but troubles have arisen from a quarter we little expected, which seem now to threaten our total expulsion from this interesting and important field of labour. Those Mahomedan fanatics, who, for many years, have been desolating the Malayan countries in the interior of Padang, on pretence of reforming the Malays in religious matters, and who, for

the last two years, have been threatening the Company's station at Nattal, obliging the Company to support a large military establishment there, have at length commenced upon the conversion of the Bataks to the faith of the Prophet. Having subdued and stripped the rich Malay country of Raw, they imposed, as a farther penalty upon the inhabitants of that province, the conquest and conversion of the Batak District of Mendaling. Having accomplished this, and levied a heavy fine upon the Bataks, payable in gold dust, the Raws told the people of Mendaling to remunerate themselves, during the following season, from the Ongkolo District. This province was accordingly invaded in January last by the Bataks of Mendaling, headed by a few of the Padri chiefs, and as their previous exploits had spread universal terror, they met with scarcely any opposition. We knew nothing of this last movement till their head-quarters were reported to us as fixed on the banks of the Batang Tara river, (which bounds the Ongkolo District,) not more than two days journey from Sebolga. The Batak chiefs in our neighbourhood told us, that it was their intention to fly to the adjacent islands, as soon as the invaders should cross Batang Tara river, and all the people, for a time, seemed to labour under the most serious apprehensions of approaching ruin. The storm, however, only threatened: for the present it has been mercifully averted. We hear that the body of the invaders have returned from Ongkolo to Mendaling, and here all is again quiet. This, we fear, however, will not last long. There can be no doubt but that the Ongkolo people have come under similar engagements on embracing the faith, as to future conquest, to those their invaders had previously entered into; for this is their invariable policy. Against which of the Batak Provinces their arms may next be directed, is yet uncertain; but we have good reason to fear, that the timid inhabitants of the beautiful District of Toba Silindong, will soon fall a prey to these lawless depredators. When this happens, our Sebolga station will be no longer tenable; for the inhabitants of that District are now fully apprised of our intentions and endeavour to propagate a religion to which they must individually swear enmity, on embracing Mahomedanism. Our expulsion, therefore, will be an act of considerable merit, and recommend them to the favour of their new masters.

We have, therefore, many fears as to what may await us; but we endeavour, by prayer and faith, to cast all our care

upon Him, who careth for us, and loadeth us daily with his benefits. May he incline our hearts to stay his pleasure, to go at his bidding, and wherever we are, to live devoted to his glory! Unbelief is ready to exclaim, "all these things are against us;" but "shall not the Judge of all the earth do right?" We hoped that the happy period had at length arrived, when the "fountain of life" should be opened to the poor Bataks, and that many would soon experience its renovating influence. But *his* thoughts are not as *our* thoughts. Our confidence in the final accomplishment of the word of his promise, however, remains unshaken. Though his ways are mysterious, his intentions are merciful; and in his own good way and time, he will gather them from among the Bataks, too, a people to be formed for his praise.

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 JAMAICA.
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THE last mail from this island brought letters from our Missionary brethren, Coultart, Burchell, and Phillips; containing, as usual, intelligence of a mingled description, awakening, alternately, the emotions of congratulation and sympathy.

In reference to the church under his care at *Kingston*, Mr. Coultart remarks, that "a great work appears to be going on still." He anticipates another addition of members shortly, and states his conviction, that "the knowledge of God's word is increasing, and (what is still more pleasing) the genuine use of that knowledge, and its best influences, are becoming obvious." But while, in this important colony, the fields are evidently "white unto the harvest," it pleases God, in his mysterious and holy providence, to lessen the number of those "few" labourers who had entered upon it. Mr. Coultart informs us of the death of no less than four of our Moravian friends on one estate on the southern side of the island; two of whom, Mr. and Mrs. Hague, had landed at *Kingston* only about a fortnight before! Mr. Hague had preached for Mr. Coultart, and appeared, by his piety and zeal, to be admirably adapted for the work assigned him. We are sorry to add, that the health of Mrs. Coultart has again sensibly declined, and that Mr. C. fears he shall be under the

painful necessity of returning with her to England.—Mr. Burchell is greatly encouraged by the interest that has been awakened at *Montego Bay* by his labours, and the still increasing number of his congregation. So large a concourse assembled on the Sabbath previous to the date of his letter (August 28,) that the premises were seriously endangered by the pressure, and the people were obliged to consult their safety by a precipitate flight. After mentioning this circumstance, Mr. B. subjoins: "I do most sincerely wish our Christian friends in England could but witness our interesting and crowded meetings; it would produce much greater effect than any thing I can say, and I feel confident of three things. 1. They would be so rejoiced, that they would call upon their souls, and all around them, to bless God for the success with which he has crowned their efforts; and would resolve to devote themselves with renewed zeal to the great cause. 2. They would be immediately convinced, from the appearance of the people, of their absolute inability to provide themselves with a suitable house for worship; and, 3. They would instantly resolve a house should be provided, sufficiently large to accommodate the anxious crowd—would contribute their utmost themselves, and exert their influence among their friends to raise the requisite sum." Anxious to encourage the Mission here to the utmost of their power, the Committee have apprized Mr. B. of their willingness to deviate from their ordinary course, by appropriating a considerable sum, the amount of which has been specified, to the purpose he so powerfully urges; but, as that sum falls far short of what will be necessary, it is feared the object cannot be attained, unless some generous individuals shall be disposed to add to their customary benefactions to the Society, a specific donation towards it. Communications on this subject will be thankfully received at the Mission House, No. 6, Fen-court, Fenchurch-street.

At *Anotta Bay*, Mr. Phillips has been restored to such a degree of health, as to be enabled to resume his labours, though all the symptoms attending his illness have not yet been removed. He notices, with gratitude, that the church had been mercifully kept together during the suspension of his labours among them; and that, amidst all the disadvantages of his affliction, its members, during the past year of its existence, had risen from forty to one hundred, and that he expected shortly to baptize fifty more.

HONDURAS.

A LETTER from Mr. Bourn, dated Belize, September 21, has lately been received. He had been seriously unwell, but was then better. A young man from England, who resided in his house, had lately

fallen a victim to the prevailing fever of the country; but Mr. Bourn hopes that he was a subject of Divine grace. Several persons were expected soon to join the church, and "on the whole," remarks Mr. B. "things are going on as well as when I wrote last."

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of Mr. Nicholas Poole, late of Bristol, by John Hart, Esq. . .	50	0	0
Southampton, Collection and Subscriptions, by Rev. B. H. Draper . .	14	5	0
Oakingham, Ditto by Rev. J. Coles	12	4	3
Berwick and Tweedmouth, Association, by Rev. R. Pengelly . . .	12	0	0
Berwick Juvenile Society, by Ditto	2	0	0
Chalford, Collection and Donations, by Rev. James Deane . .	4	13	6
Monmouthshire, Auxiliary Society, by Rev. Micah Thomas	60	0	0
Tewkesbury, Auxiliary, by Rev. D. Trotman	64	0	0
<i>(including £4 14s. 10d. for Translations)</i>			
Olney, Subscriptions, by Mr. W. Wilson	16	0	0
S. Wales, Western Association, by Rev. David D. Evans, Carmarthen	100	0	0
Beech Hill and Sherfield Green, Collection, by Rev. James Rodway	2	16	6
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer	35	0	0
Southwell, Penny Subscription and Collection, by Rev. J. Jarman . .	3	9	0
Road, Weekly Contributions, by Rev. W. Gray	6	0	0
Loughton, Missionary Association, by Rev. Samuel Brawn	5	2	1
Mitcham, Subscriptions, by Mrs. Pratt	2	3	0
Coventry, Baptist Church, by Mr. T. Oswin	20	0	0
Kettering, Collections, by Rev. Robert Hall	44	3	3
Independent Church, by Rev. T. Toller	8	10	9
Market Harborough, Ditto, by Rev. W. Gear	10	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome	27	8	7
Hoxmoor, near Hemel Hempsted, by Mrs. Mary Carey	8	0	0
Sway, (Hants) Collection and Subscription, by Rev. W. Mursell	9	2	0
Yarmouth, Collection, by Rev. E. Goymer	5	0	0
Hull and East Riding, by John Thornton, Esq. Treasurer—			
Beverley	17	13	0
Bishop Burton	7	0	0
Cottingham	6	1	3
Driffield	3	0	0
Hull	84	11	3
	118	5	6

N.B. Contributions from Bridlington and Scarborough have already been acknowledged.

A. B. L. by the Secretary	Donation	40	0	0
Mr. F. Duerden, Bermuda	Ditto	2	0	0

TRANSLATIONS.

Western District of Fife (N. B.) Bible Society, by Lieut. A. Killer,	£	s.	d.
R. N.	20	0	0

FEMALE EDUCATION.

Monmouthshire, Female Society, by Mrs. Conway	40	0	0
Tewkesbury, for a Native Female School	20	0	0
Reading, Ditto.....	15	0	0
Nailsworth, Ditto, by Miss Ryland	15	0	0
William Whitehead, Esq. <i>Minchinhampton</i>Donation	1	0	0


 TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Martin, of Hackney, for a parcel of Magazines by Mr. Blight; and to the Rev. Dr. Chapin, of Woodstock, Vermont, U. S. for a Copy of his Missionary Gazetteer.