

MISSIONARY HERALD.

BAPTIST MISSION.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

FOREIGN INTELLIGENCE.

CALCUTTA.

THE following extract of a letter from Mr. Yates, to Mr. Eustace Carey, dated, Calcutta, May 19th, is encouraging.

The death of Mr. Lawson has been a severe, an inexpressibly severe affliction, but I am happy to say it has been a sanctified one; it has been greatly sanctified to the Church and congregation in the Circular Road. This you will understand when I tell you that we had the pleasure of receiving fifteen persons into the Church in less than six months after brother Lawson's death, and I think it is not too much to say, that we have ten more desirous of coming forward to join us. Several of those who have been received were well known to you. At Howrah, brother Statham is labouring as usual; his school is now very large, and he has Mr. Brunsdon as an assistant; his native schools promise to be useful. He has lately begun a prayer meeting which is well attended; at our next Church meeting we are to give him and some others a letter of dismission to form a Church at Howrah. There are two inquirers there now, and we hope this will be the means of bringing others forward. A few weeks since I attended the Annual Meeting of the Auxiliary Society at Howrah; it was well attended, and I think promises fairer to be useful this year than it has done on former occasions.

Brother Trawin has lately met with great success in his missionary labours; three or four respectable natives have lately cast out their idols, and have pulled down the temple in which they were, and are now building a place of worship with the materials. The Deputation of the London Missionary Society have been here two or three weeks now,

and the accounts they have given us of the South Sea Isles, together with the success of brother Trawin, convince us of the necessity of perseverance: "in due time we shall reap if we faint not." I trust the Society will listen to our request about sending us some assistance. Messrs. Wade and Boardman, the American Missionaries, have assisted us by preaching once a fortnight, or once a week alternately, leaving me two services in the week; but they are expecting to depart, now the Burmah war is finished.

BURMAH.

AFTER our last number was in the printer's hands, we received a copy of Mrs. Judson's letter therein mentioned; the gentleman to whom it belongs having been induced to give it, through the medium of the press, that publicity it so justly deserves. Its length being such as to render it impossible to comprise it within the limits of one *Herald*, we had thought, on that account, of abridging it; but the narrative is altogether so full of interest, that we are persuaded our readers will be better pleased at having the whole. It will be divided, therefore, between this and the following number.

The letter was addressed to the late Joseph Butterworth, Esq. and dated on board the Irrawaddy gunboat, sixty miles above Prome, 12th March last.

"I will not attempt to describe the joyful sensations produced, by finding myself once

more in a situation to write to you, after an interval of two years. Yes, two years of suffering and privation; the very recollection of which often chills our feelings, and sickens our hearts. Though unbelief has often prompted us to say, that our afflictions were greater than we could bear or deserved; yet our better feelings have triumphed in the sovereign government of God, assured that He would do all things well; and, if his pleasure, could easily lessen our sufferings. Nor have we been disappointed in our hopes; for, in His own time and way, we have been extricated from all our difficulties, and are now safe and happy under British protection.

Knowing your interest in the Burman Mission, and assured of personal sympathy and regard, I will endeavour, in my usual way, to give you a general relation of events for the last two years.

In my last to you, I mentioned that every thing had a warlike appearance. The Burman Government, however, had no idea that the English were in earnest in their communications; consequently, they heard the report that Rangoon was taken with surprise and amazement. No preparations had been made at that port for the reception of strangers, and even the Viceroy was absent. An army was immediately raised, and ordered to march, under the command of Kyeewoongyee, (Kee-woongee), who was to be joined on his way down by Sekayabwoon-gyee, having been recently appointed Viceroy of Rangoon. The only fear and anxiety which the King and Government then manifested or expressed was, that the English at Rangoon should hear of their approach, and, precipitately leaving the country, deprive the Burmese grantees of the pleasure of employing in their service as slaves, a few of the "white strangers." "Send to me," said one of the ladies of a Woon-gyee, "four kalapyoos, (white strangers,) to manage the affairs of my household, as I hear they are trustworthy." "And to me," said a gay young sprig of the palace, "six stout men to row my boat." The army, in their gayest attire, danced and sung down the river, but few, if any, ever danced back again; and the Kyeewoon-gyee found other commissions to execute than those just given him.

As soon as the first force was despatched, the Government had leisure to look around, and inquire into the cause of Rangoon's being taken, and the probable instruments of the arrival of those strangers. It was at once concluded that spies were in the country, who had communicated the state of things, and invited the foreigners over: and who so likely to be spies, as the three Englishmen, Rogers, Gougèr, and Laird, who, under the garb of merchants, had plotted so

much evil? They were all three accordingly arrested, and put in confinement. We now began, more than ever, to tremble for ourselves, and lived in the hourly expectation of some dreadful scene. In examining the accounts of Mr. Gouger, it was found that Mr. Judson and Dr. Price had taken money of him, which circumstance, to the unformed mind of a Burman, was sufficient evidence that they were also spies, and in the employ of the English Government, as they received their supplies from an Englishman. The King had before been advised to put the Missionaries in confinement, but his reply had been, "they are true men, let them remain." He was now, however, informed of the above-mentioned circumstance, and, in an angry tone, issued an order for the immediate arrest of Dr. Price and Mr. Judson; and now commenced a series of oppressive acts, which we should before have thought human nature incapable of committing.

On the 8th of June, a city writer, at the head of a dozen savages, with one, whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. "You are called by the King," said the writer, (a mode of expression, when about to execute the King's orders,) and instantly the small cord was produced by the man with the spotted face, who roughly seized Mr. J., threw him on the floor, and tied his arms behind him. The scene was now dreadful. The little children were screaming with fear; the Burmans in our employ running here and there, endeavouring to escape from the hands of those unfeeling wretches; and the Bengal servants, mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. J., but in vain were my tears or entreaties: they led him away, I knew not where; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away for execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected. But this employment was of short duration. The Magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival at Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, the names of my four little Burman girls, and those of the two Bengalee servants;

then pronounced us all as slaves of the King, and again ordered the guard to watch me closely, and departed. It was now near evening. With what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him! I had then no doubt but I could procure the release of Mr. J., (if he had not been executed,) by getting a petition presented to the Queen. But I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned with the intelligence, that he saw Mr. J. conducted to the court house, thence to the death prison, the gates of which were closed, and he saw no more. What a night was now before me! The uncertainty of Mr. Judson's fate, my own unprotected situation, and the savage conduct of the ten Burmans, all conspired to make it the most dreadful night I had ever passed. I barred the doors, and retired with the four Burman children into the inner room. The guard were constantly ordering me to unbar the doors, and come out, as they could not be assured of my safety, if I remained within. They next threatened to go and inform the magistrate that I had secreted myself, and that they must not be blamed if I made my escape. Finding themselves unsuccessful in their demands, they took the two servants, and made their feet fast in the stocks. As I apparently took no notice of this, they ordered the stocks to be raised, which makes the situation of the person confined extremely painful. This I could not bear to see, and promised them all a present in the morning, if they would release the servants.

The next morning I sent Moug Ing with a piece of silver, in order to gain admittance to the prison, to ascertain the real situation of Mr. Judson. He soon returned with the information, that Mr. J., Dr. P., and the three Englishmen, were all confined in the inner prison, each with three pair of iron fetters, and fastened to a long pole. My only concern now was, how to get to the Governor of the city, who has the entire direction of prison affairs, in order to obtain, at least, a mitigation of the sufferings of the Missionaries. I sent a request to the Governor to allow me to visit him with a present. The next day I received an order, which was most readily obeyed, to visit him. My present gained me a favourable reception, and after listening attentively to my relation of the brutal manner of Mr. J.'s arrest, and his present horrid situation, he manifested considerable feeling, severely reprimanded the writer, who allowed such treatment, and then assured me he would make the situation of the teachers more comfortable. He told me, however, that I must consult with his head writer respecting the means, and immediately called, and introduced him to me.

I shuddered to look at the creature, for a more forbidding countenance was never before seen. All the evil passions of human nature seemed to have united in forming his face, and each seemed to be striving to gain the ascendancy. I found, to my sorrow, that, under the Governor, he had much to do with the prison, and had power to make us suffer much. He took me aside, told me, if I wished to make the situation of the Missionaries more tolerable, I must bring him two hundred tickals, and two pieces of fine cloth, on the reception of which, he would release Dr. Price and Mr. Judson from the pole, and put them in another building, where I should be allowed to send them pillows and mats to sleep on, and their daily food. At the same time, I obtained an order from the Governor for an interview with Mr. J., and, for the first time in my life, looked into the interior of a Burman prison. The wretched and ghastly appearance of the Missionaries produced feelings indescribable, and forbade a moment's hesitation in producing the sum demanded for temporary relief. Mr. J. was allowed to hobble to the door of the prison, and after five minutes' conversation, I was ordered to depart, by a voice and manner to which I had been unaccustomed, and which convinced me, that those underlings felt that we were entirely in their power. Our house was two miles from the prison; and knowing that nothing could be done without money, I had provided myself with a considerable sum in the morning, which enabled me to pay the two hundred tickals without delay, and the same evening I had the consolation of hearing that Mr. J. and Dr. P. were in a better prison than I had found them. My next object was to get a petition presented to the Queen, the brother of whom is by far the most powerful man in the empire. Our situation as prisoners rendered a personal interview with the Queen impossible: I was obliged, therefore, to address her through the medium of her brother's wife, who, as are all the relations of the Queen, is of low origin, and consequently proud, haughty, and ambitious. I had visited her in better days, and received distinguished marks of her favour. But now the scene was changed, Mr. J. was in irons, and I in distress, which were reasons sufficient for a frigid reception. I took with me a valuable present, consisting of a gold-wrought mantle, and other little trappings. Her ladyship was lolling in state, and hardly deigned to raise her eyes, on my entrance into her splendid hall. I took my seat, not at a respectful distance, nor at her bidding, but as near as I could well approach, that she might not lose a syllable of what I had to communicate. I waited not for the question usually asked, "what do you want?" grief made me bold—I at once began a re-

lation of our wrongs. I stated to her that Dr. Price and Mr. Judson were Americans, that they were ministers of religion, that they had nothing to do with war or politics, and that she well knew that even their residence in Ava was in consequence of the King's command. In vain I strove to work on her hardened feelings, by requesting her to imagine herself in my situation, a stranger in a foreign land, and deprived of the protection of an only friend, who, without any alleged crime, was thrown into prison and fetters. She unfolded the present, and coolly said, "your case is not singular, the other white prisoners suffer equally with your husband; I will, however, present your petition to her Majesty, the Queen: come again to-morrow." I went from her with a little hope, and faint as it was, I endeavoured to communicate the same to Mr. J., but my admittance was strictly forbidden by the writer to whom I had given the two hundred ticks, and to whom we, in future, gave the name of shark. The next morning I saw three of the King's officers pass, and was informed they had gone to take possession of Mr. Gouger's property, and that on the morrow our houses would be searched. I spent the day, therefore, in making preparations to receive them, arranging and secreting as many articles as possible, knowing that we should be in a state of starvation unless some of our property could be preserved. I again endeavoured to gain admittance to Mr. Judson, but was refused. The three officers who had taken possession, the day before, of Mr. Gouger's property, now came to take an account of ours. Among the three was one named Koung-tong-myoo-tsa, who seemed to take an interest in my forlorn situation, and who prevented the others from taking many articles, which were afterwards, during our long trial, of the greatest use. They first demanded my silver, gold, and jewels. I replied, "that gold I had none, jewels I had never worn since my residence in their country, but here was the key of a trunk which contained the silver; open and look for themselves." They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. "Have you no more?" said one of them. "Search for yourselves," replied I, "the house is at your disposal.—"Have you not deposited money and jewels in the hands of others?"—"I have no friends in this country: with whom should I deposit treasure?"—"Where is your watch?" I produced an old one of Mr.

J.'s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. "Where are your goods, your pieces of muslin, handkerchiefs, &c."—"Mr. Judson is no merchant, neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who offered the money you have just taken to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?" (priest). "It is contrary to our wishes," said Koung-tong, "but we act in obedience to the King's command." Our trunks of wearing apparel were then examined. I begged they would not take them, as they could be of no use to the King, but to us they were invaluable. They said, a list only should be taken, and presented to his Majesty, when, if he gave no further order, they should remain. They did the same with regard to the books, medicine, and most of the furniture, and on presenting the list to the King, he gave an order that these articles should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea, and begged the royal treasurer to intercede for the release of Mr. Judson. After their departure, I had an opportunity of going again to the Queen's sister-in-law, who informed me, that she had presented my petition to the Queen, and that her reply was, "he is not to be executed, let him remain where he is."—I felt now ready to sink down in despair, as there was then no hope of Mr. J.'s release from any other quarter; but a recollection of the Judge in the parable, who, though he feared not God, nor regarded man, was moved by the importunities of a widow, induced me to resolve to continue my visits, until the object was obtained. But here, also, I was disappointed; for after my entreating her many times to use her influence in obtaining the release of the Missionaries, she became so irritated at my perseverance, that she refused to answer my questions, and told me by her looks and motions, that it would be dangerous to make any further effort.

(To be concluded in our next.)

JAMAICA.

By referring to the list of Contributions at the close of our present number, it will be seen that the amount which was solicited towards the expence of fitting up the premises at Montego Bay, so as to render them convenient for public worship, has been sub-

scribed. Indeed, the prompt and liberal generosity of our Christian Friends, has gone somewhat beyond the sum we ventured to ask; and this trifling excess will of course, by so much, lessen the amount to be raised by the negro congregation, for whom it will be a very severe exertion to furnish the remainder.

The Committee feel themselves bound, on this gratifying occasion, to renew the tender of their cordial and respectful thanks to those numerous individuals, both in and out of their immediate connexion, who have taken part in this good work. May this freewill offering (for such it has eminently been) be graciously accepted by our common Lord, and in its results, greatly promote his glory!

In the course of correspondence on this subject, some generous fellow-labourers, remarking the peculiar interest felt in many quarters for the West India branch of our mission, have suggested the propriety of opening a fund *specifically for that object*. Other Jamaica stations, it has been justly said, need places of worship, nearly, if not quite as much as Montego Bay; and several most promising scenes of labour are now before the Committee, where missionaries have long been most urgently solicited, but hitherto in vain. The Committee are fully sensible of the force of these observations, and have felt much concern that prior, and very important claims in the Eastern world have rendered it impossible for them to follow up, more closely, the footsteps of Providence in regard to the West. Whatever, from the fund for general purposes, they could do, they have always most cheerfully done: but this is very inadequate to the wants of Jamaica, and therefore they announce most readily their compliance with the suggestions with which they have been favoured, and their willingness to receive any contributions which donors may feel inclined to make specifically for the "West India Fund."

They do this, in the full persuasion that their friends will not allow such a notice to interfere with Contributions to the General Fund, already pledged to an extent equal to, if not beyond its amount. The "West India Fund" will be considered applicable, in the first instance, to the purpose of aiding in the erection of Chapels, which in several places are most urgently needed; and then, generally, to the increase of our stations in that quarter.

Exchequer bills to the amount of £900 have already been purchased on account of Montego Bay; and a quantity of bricks are now in course of shipment, for which freight has been secured on very advantageous terms; an arrangement which will effect a material diminution of expense.

HOME PROCEEDINGS.

BATH AND BRISTOL

Auxiliary Baptist Missionary Society.

THE Eighth Annual Meeting of this Society was held in Bristol, on Tuesday, the 31st of October, and three following days.

On Tuesday Evening, the Rev. John Dyer, Secretary, of the Parent Society, delivered a Discourse from Isaiah xl. 4, 5.

On Wednesday Evening, November the 1st, the Rev. Dr. Cox, of Hackney, preached a Sermon, at Broadmead, from Luke ix. 56, "For the son of man is not come to destroy men's lives, but to save them." In which, after referring to the origin, and tracing the progress of Polytheism and Mahomedanism, the Doctor drew a very lively and striking contrast, between the horrid degradation and destruction of life temporal and spiritual by which those systems have ever been attended, and the peaceful, benevolent, and elevating precepts of that gospel, by which life and immortality have been brought to light; concluding with a strong and animated appeal to his audience as men and as christians: calling upon them to exert themselves as fellow labourers with him who came to seek and to save that which was lost, and who finally died that we might live.

On Thursday Morning, December the 2nd, the Rev. Robert Hall, preached at the Rev. Mr. Cowan's Chapel, Great George Street, from Isaiah ii. 18, "The idols he shall utterly abolish." The principal scope of this masterly discourse was to exhibit the foul enormity of idol worship, both as an offence against the majesty of Heaven, and as inflicting the most dreadful injuries on mankind; and we think it may safely be affirmed that no individual who listened to the preacher would refuse to acknowledge that, familiar as the subject may be thought, he never had so vivid a conception before of the nature and extent of this giant evil, and of the consequent felicity which will ensue when the prediction shall be fully verified.

The same Evening, the Public Meeting of the Society was held at the Baptist Chapel in King Street, John Phillips, Esq. of Melksbam, in the Chair. The meeting was most numerously attended, and perhaps more interesting than any former one. The usual Resolutions were moved and seconded by the following ministers;—Rev. Dr. Cox, Rev. Messrs. W. Harvard, from Ceylon; Lucy, of Bristol; H. Townley and Eustace Carey, from Calcutta; Dr. Marshman, from

Serampore; Dyer, Secretary of the Parent Society; Leifchild and Cowan, of Bristol.

On Friday Evening, the Rev. Dr. Marshman preached at King Street Meeting, from Psalm lxxvii. 1, 2; and on Sunday afternoon, November 5th, Dr. Cox again preached at Broadmead, from Luke x. 20, which closed the anniversary in Bristol. The attendance at all the meetings was very cheering, and the collections were very liberal.

On Monday, Tuesday, and Wednesday in the following week, similar meetings were held in Bath. The Rev. Dr. Marshman, Rev. R. Hall, and Rev. E. Carey preached; and the Rev. T. Roberts filled the chair at the public meeting. The meetings at this place were likewise equally interesting and unanimous.

Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Hackleton, Collections and Donations, by the Rev. W. Knowles	5	0	4
Belfast, Juvenile Society, by Mr. Houston,	10	0	0
Yarmouth, (Norfolk) Collection, by the Rev. E. Goymer	5	0	0
Boston, Subscriptions, &c., by Mr. Millhouse	10	0	9
Olney, ditto, by Mr. Wilson	9	0	0
Portsea, Auxiliary Society, Collections, &c., by Mr. Ellyett, Treasurer....	108	10	6
Broughton, (Hants) Collection, by the Rev. H. Russell,	13	15	8
* Essex, Auxiliary Society, by the Rev. J. Wilkinson :			
Langham	16	10	0
Halstead	3	10	2
Burnham	1	0	2
Earl's Coln	13	3	0
Potter Street	4	0	0
Saffron Walden	17	2	10
Harlow, (acknowledged last month)	17	14	0
		73	0
Bath and Bristol, Auxiliary Society, by Mr. John Daniell, junr.	200	0	0
Huntingdonshire Society, in Aid of Missions, by Mr. W. Foster	66	17	11
Weymouth, Subscriptions, by the Rev. James Hoby	11	16	0
Western District, by the Rev. Richard Horsey :			
Chard	9	0	1
Isle Abbotts	2	2	0
Lyme	4	1	2
North Curry	1	2	6
Taunton	7	9	0
Wellington	5	13	6
Watchett	2	0	0
		31	5
Hull and East Riding, Auxiliary, by John Thornton, Esq. Treasurer :			
Hull	62	0	1
Cottingham	6	0	0
Bishop Burton	8	0	2
Bridlington	29	3	4
		105	5
Ross, Subscriptions, &c., by Mr. J. Lewis	10	11	4
Exeter, ditto, and Auxiliary Society, by the Rev. S. Kilpin.	10	18	1
Tetbury, Collection, &c., by Miss M. Overbury	5	0	0
Bromyard, Collected by Miss A. C. Hopkins	1	15	3
Dunstable and Iloughton, Penny Society, by Mr. Watts	6	13	6
Shortwood, near Nailsworth, Collection and Subscription, by Mr. Heskins	20	0	0
Stewarton, (N. B.) Town House Sabbath School, by W. Cuninghame, Esq.	4	10	9

* These sums would have been remitted before, but the Treasurer has been waiting for other contributions which have not yet been received.

Suffolk, Auxiliary Society, by Mr. Pollard, Treasurer :					
Ipswich, Stoke Green Auxiliary.....	15	2	11		
Collection and Sundry Subscriptions	30	13	2		
					45 16 1
Oxfordshire, Auxiliary, by Mr. S. Huckvale, Treasurer :					
Acknowledged in November Herald.....	104	14	1		
Banbury	1	1	0		
* Bloxham	3	10	3		
Cirencester	9	5	8		
Fairford.....	5	0	0		
* Middleton Cheney	7	12	4		
Oxford	55	17	0		
Bourton	30	6	0		
Alcester	7	1	8		
Astwood.....	6	6	8		
Coate and Bampton	15	14	6		
Witney	5	12	6		
Shipton on Stour	3	2	4		
Chipping Norton	30	8	10		
					285 12 10
P. W. by the Rev. W. Gray, Northampton,	Donation	5	0	0	
TRANSLATIONS.					
Well-wisher to the Spread of the Gospel, Berwick		5	0	0	
G. I., Dumferline,	Donation	10	10	0	
SCHOOLS.					
William Wilberforce, Esq.	Donation	5	0	0	
G. I., Dumferline,	Donation	3	3	0	
Pupils at Madras House, Hackney, by the Rev. Dr. Cox.....		2	2	0	
FEMALE EDUCATION.					
Oxford, Female Society, by Samuel Collingwood, Esq.		18	5	6	
Mr. Benjamin Williams, by the Rev. E. Carey.....	Donation	5	0	6	
MONTEGO BAY.					
Contributions already acknowledged.....	904	9	5		
Friends at Waltham Abbey, by the Rev. Mr. Blakeman	4	16	0		
Friend, Champion Hill	20	0	0		
W. A. Hankey, Esq.	5	0	0		
Thomas Hankey, Esq.	5	0	0		
Mrs. T. Hankey	1	0	0		
Mr. John Hepburn.....	2	2	0		
Mr. Wilson, Olney	1	0	0		
Baptist Church, Berwick on Tweed	5	0	0		
Well-wisher, ditto	5	0	0		
<i>By J. B. Wilson, Esq.</i>					
John Mortlock, Esq.	50	0	0		
Miss M. W. Smith	10	0	0		
John Wilks, Esq.	5	5	0		
Frederick Hewitt, Esq.	3	0	0		
Mrs. Gwennap	1	0	0		
Nicholas Wittwer, Esq.	2	2	0		
<i>By Rev. C. T. Mileham.</i>					
Mr. John Marshall ..	3	3	0		
— John Satchell	1	1	0		
— Samuel Robinson ..	2	0	0		
— W. Bousfield.....	1	1	0		
	7	5	0		
Mr. Bland and Friends, by Mr. Burchell	4	10	0		
Friends, by Miss Greene.....	7	0	0		
Lymington, Friends by Rev. J. Millard	11	0	0		
Friend, Cambridge	3	0	0		
J. W. and Sisters.....	2	0	0		
Thomas Platt, Esq.	2	0	0		
Friend, by Rev. W. Gray	1	0	0		
Friends at Barnstaple, by Rev. G. Aveline	6	1	6		
Great Torrington, ditto, by Miss Wills	1	10	0		
Mr. Olive, Cranbrook.....	1	0	0		
Mrs. Wilson, Denmark Hill ..	5	0	0		
Mr. Lomax, Nottingham	2	0	0		
Mr. Baylis, Ponder's End	5	0	0		
Sutton in Elms, by Rev. C. Burchell.....	5	0	0		
Anonymous by Mr. Jarrold, Norwich	1	0	0		
Rev. James Hoby, Weymouth ..	2	2	0		
Miss C. Ledyard, Road Bridge ..	1	0	0		
Mrs. Holland, Bristol.....	5	0	0		
Laugham, by D. Blyth, Esq. ...	11	6	0		
Plaistow, a family party	2	8	3		
Female Servants, Eagle Street, by Rev. J. Ivimey	5	11	6		
Thrapstone, collected at a prayer meeting, by Rev. S. Greeue..	1	14	0		
<i>Cornwall, by Rev. W. F. Burchell.</i>					
Truro	7	0	0		
Penzance.....	5	0	0		
Helston	1	8	0		
Falmouth	14	9	0		
					27 17 0

* Acknowledged in our last Number.

N. B. We are requested to state that the sum of £11 11s. from Oxford, acknowledged the December Herald, comprised the following Donations.

Henry Goring, Esq.	5	0	0
S. Collingwood, Esq.	5	0	0
Rev. W. Copley	1	1	0
Mr. J. Alden.....	0	10	0
			11 11 0

TO CORRESPONDENTS.

The Editor finds it necessary to remind his friends in various parts of the Country, that the pages of the Herald were never designed to contain more than a *transient* and *general* notice of sums received; all of which are entered, with the requisite particulars, in the *Annual Reports*. With the utmost desire to oblige every correspondent, it will appear at once that the line hitherto adopted cannot be departed from, when it is stated that if contributions were detailed in the manner some appear to wish, nearly one half of the Herald must be occupied with particulars of mere local interest, to the exclusion of that missionary intelligence which all desire to peruse.

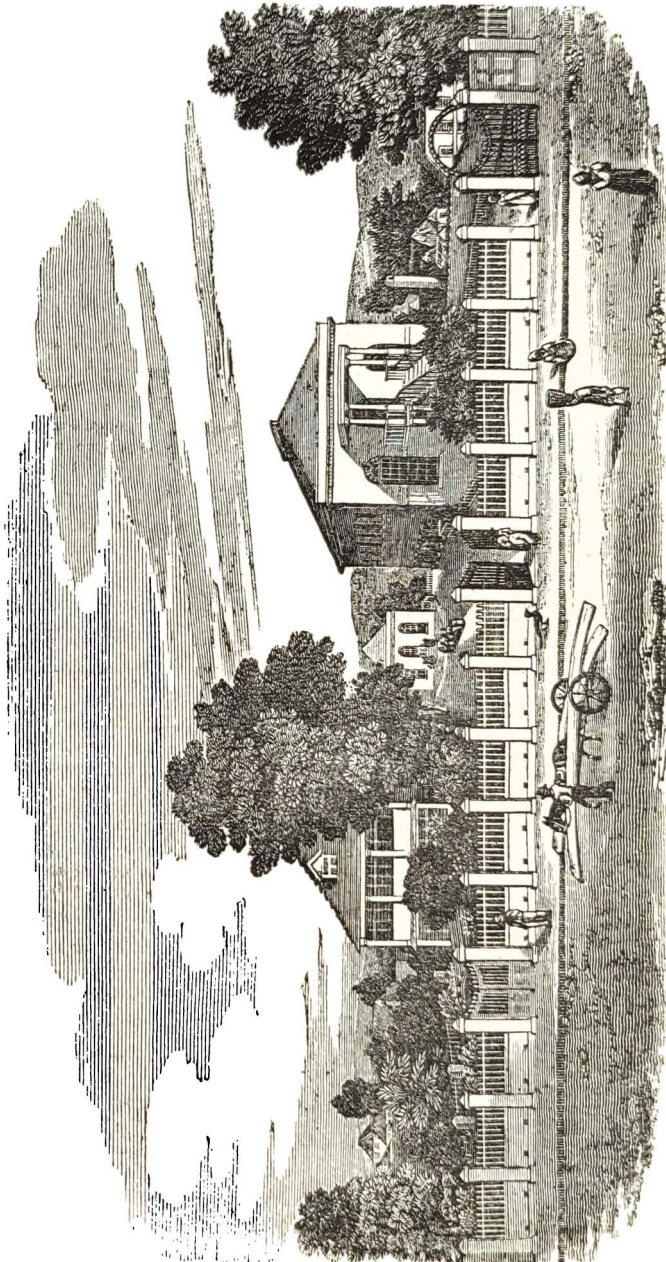
The information from our esteemed friend at Gloucester shall be duly attended to in the next Report.

Our Correspondent at Lyme, is informed that no letters have lately been received from Mr. S. The vessel, for aught that is known to the contrary, arrived safely at her destination.

A box of Magazines, &c. has been received from a friend who gives us neither name nor address; as also various articles for the Female Schools from Miss Jones, of Liverpool, and Miss Meyer, of Hackney.

We are desired to mention, for the information of those ladies who may be kindly employing themselves for the benefit of the native Female Schools at Calcutta, in consequence of the intimation in our Herald for November last, that, in addition to the articles then enumerated, Drawings, Nett Shoes for infants, &c. 'comfortables' (to be worn round the neck) will be acceptable. Ornaments made of *white paste-board* are not it seems, liable to the objection apprehended by some.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



BAPTIST CHAPEL AND PREMISES, EAST QUEEN STREET, KINGSTON.

CHRISTIAN FRIENDS,

More than three years ago (in Oct. 1823) we gave in our Quarterly Paper, No. 8, a drawing of the Chapel occupied by Mr. Coultart's congregation in East Queen Street, Kingston. Since then the Society have been kindly presented by Mr. Coultart with paintings of the whole premises there, of which an exact representation is given on the preceding page. On the left is the Missionary dwelling-house, surrounded by a garden, from which there is a communication, not visible in the picture, with the chapel-yard. At the upper end of this yard stands the school-house, where upwards of 200 children receive daily instruction on the British system. It is conducted by Mr. and Mrs. Knibb, and the expense, which is considerable, is defrayed by the church and congregation under the care of Mr. Coultart.

The larger building, more in front, is the chapel, which is capable of holding 2000 persons, or more, and which was erected, in great part, by contributions raised on the spot. The whole of the premises are regularly vested in trustees, for the uses to which they are now devoted; and we trust they will long continue to be eminently beneficial to the numerous population of the city in which they stand.

The following communication from a minister, in relation to a female negro, belonging to this congregation, providentially thrown in his way, will be considered a pleasing proof that instructions given there have not been in vain.

"Some few years since I was preaching at Plymouth, when a request was sent to the pulpit to this effect:—'The thanksgivings of this congregation are desired to Almighty God, by the captain, passengers, and crew of the ———, West Indiaman, for their merciful escape from shipwreck during the late awful tempest.'

"The following day I went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—'Oh, Sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress, Ellen, during the dreadful storm. When we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would

break over the vessel and entomb us all, my mind was in a horrible state—I was afraid to die—I could not think of appearing before God but in dread dismay—Ellen would come to me and say, with all possible composure, 'Never mine, Missee, look to Jesu Christ—he gave—he rule de sea—be prepared to die.'

"'And when, Sir, we neared the shore, and were at a loss to know on what part of the coast we were got, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state—I feared to die—I knew nothing of religion,—poor Ellen, with the same composure as before, came to me and said, 'Don't be fear, Missee, look to Jesu Christ—he de rock—no shipwreck on dat rock—he save to the utmost—don't be fear, Missee, look to Jesu Christ.' I determined, I hope in Divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negro in the midst of such dreadful circumstances.'

"Of course (continued the minister) I wished to see this poor, yet rich, African. She was called to the cabin, but as I wished our conversation to be heard by the sailors, I desired her to go on deck, which she did, and we followed.

"Minister—Well, Ellen, I am glad to find that you know something of Jesus Christ.

"Ellen—'Jesu Christ, Massa—oh, he be very good to my soul:—Jesu Christ—oh, he very dear to me.'

"Minister—How long is it, Ellen, since you first knew the Saviour, who is so precious to you?

"Ellen—'Why, Massa, some time ago me hear Massa Kitching* preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world; he pity we poor sinners. We die or he die—he die dat we no die—he suffer on de cross—he spill precious blood for we poor sinners. Me feel me sinner—me cry—me pray to Jesu, and he save me by precious blood. Oh! Jesu Christ very good, he save me.'

"Minister—And when did you see Mr. Kitching last, Ellen?

"Ellen—'Missee Kitching, Sir, de fever take him—he lie bed—he call we black peoples his children—he say, come round de bed, my children;—he

* Mr. Christopher Kitching, who died at Kingston, Dec. 18, 1819.

den say, my children, I go to God, meet me before my God—I go to God, meet me before my God, and den he fall asleep.'

"Minister—Oh then, Ellen, Mr. Kitching is dead, is he?"

"Ellen—'Dead, Sir; oh no, Massa Kitching no die; he fell asleep, and he sleep till de trumpet of the archangel wake him, and den he go to God. Yes, de trumpet of the archangel wake him, and den he go up to God—Massa Kitching no die, he fall asleep.'

"Enviably Christian! which enables a poor African to regard death as a sleep, from which the archangel's trump will awake, and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, I hope we love!"

In our last number, we mentioned that intelligence might soon be expected from Mr. and Mrs. Judson and their Missionary companions, in the Burman empire. That anticipation has been fulfilled; a very interesting letter has come to hand from Mrs. J., occupied with a relation of the sufferings they had endured for the two years in which the Burmese government and our own were at war. The whole letter is much too long for insertion, but we give an extract or two, which will serve to shew what dangers our Missionary friends are exposed to, in their endeavours to introduce the gospel into such a country, and to awaken sentiments of gratitude towards Him who so remarkably preserved them.

Soon after the war commenced, all the Europeans in Ava were arrested, and put into close confinement. Mrs. Judson gives the following account of the seizure of her excellent husband.

"On the 8th of June, a city writer, at the head of a dozen savages, with one, whose marked face denoted him an executioner, rushed into the house, and demanded Mr. Judson. 'You are called by the King,' said the writer, (a mode of expression, when about to execute the King's orders,) and instantly the small cord was produced by the man with the spotted face, who roughly seized Mr. J., threw him on the floor, and tied his arms behind him. The scene was now dreadful. The little children were screaming with fear; the Burmans in our employ running here and there, endeavouring to escape from the hands of

those unfeeling wretches; and the Bengal servants, mute with amazement and horror at the situation in which they saw their master. I offered money to the executioner, and entreated him to untie Mr. J., but in vain were my tears or entreaties: they led him away, I knew not where; and I was left guarded by ten men, who had received strict orders to confine me close, and let no one go in or out. I retired to my room, and attempted to pour out my soul to Him, who, for our sakes, was bound and led away for execution; and, even in that dreadful moment, I experienced a degree of consolation hardly to be expected. But this employment was of short duration. The magistrate of that part of Ava in which we lived, was in the verandah, continually calling me to come out, and submit to his examination. Supposing that all our letters and writings would be examined, and feeling conscious of having noted down every occurrence since my arrival in Ava, I instantly destroyed every thing of the kind, having no time to make a selection; and then went out to receive the officer. This writer was ordered to write down my name, age, and country, the names of my four little Burman girls, and those of the two Bengalee servants, then pronounced us *all* as slaves of the King, and again ordered the guard to watch me closely, and departed. It was now near evening. With what anxiety I waited the return of our faithful Moug Ing, who had followed Mr. Judson at a short distance, to see what became of him. I had then no doubt but I could procure the release of Mr. J., (if he had not been executed), by getting a petition presented to the Queen. But I was also a prisoner, and could not move out of the house. After dark, Moug Ing returned with the intelligence, that he saw Mr. J. conducted to the court house, thence to the death prison, the gates of which were closed, and he saw no more."

In the inner part of this horrid ahode, Mrs. Judson discovered the next morning that her husband, Dr. Price, and three English gentlemen were confined, each with three pair of iron fetters, and fastened with a long pole. By means of a present of money and fine cloth, their situation was rendered somewhat more comfortable, but all her efforts to procure their liberation, by personal entreaties with ladies at court, who had formerly shewed her

much favour, were completely invaluable. The next day, three of the King's officers came to the Mission House to take an account of their property.

"They first demanded my silver, gold, and jewels. I replied, 'that gold I had none, jewels I had never worn since my residence in their country, but here was a key of a trunk which contained the silver, open and look for themselves.'" They seemed pleased with my offering them the key, requested I would open the trunk, and that only one person should be allowed to enter my inner-room to take an account of the property. And here justice obliges me to say, that the conduct of these Burman officers in this transaction, was more humane and civilized than any other we witnessed while in Ava. The silver was weighed and laid aside. 'Have you no more!' said one of them. 'Search for yourselves,' replied I, 'the house is at your disposal.' Have you not deposited money and jewels in the hands of others?'—'I have no friend in this country: with whom should I deposit treasure?'—'Where is your watch?' I produced an old one of Mr. J.'s, which had been out of use for a long time, but which answered their purpose just as well, and was the means of preserving a good one I had then about me. 'Where are your goods, your pieces of muslin, handkerchiefs, &c.'—'Mr. Judson is no merchant, he neither buys nor sells, but subsists on the free offerings of the disciples of Christ, who collected the money you have just taken to build a church for the preaching of the Gospel. Is it suitable to take the property of a Pongyee?' (priest). 'It is contrary to our wishes,' said Kong-tong, 'but we act in obedience to our king's command.' Our trunks of wearing apparel were then examined. I begged they would not take them, as they could be of no use to the king, but to us they were invaluable. They said, a list only should be taken, and presented to his majesty, when, if he gave no further order, they should remain.

They did the same with regard to the books, medicine and most of the furniture; and on presenting the list to the king, he gave an order that these articles should not be taken at present. These gentlemen, however, took every thing new or curious, and whatever to them seemed valuable. When they had finished, I gave them tea, and begged the royal treasurer to intercede for the release of Mr. Judson. After their departure, I had an opportunity of going to the queen's sister-in-law, who informed me, that she had presented my petition to the queen, and that her reply was, '*he is not to be executed, let him remain where he is.*'"

Such a reply as this was almost enough to induce despair. Still Mrs. Judson persevered in making application to the various members of government—among others, to the celebrated Bundoolah, the chief general of the Burmese army, but all in vain. The hot season had now commenced, which in that country is dreadfully severe, and the white prisoners were all put inside of the common prison, in five pair of irons each, amidst such a crowd of native thieves and robbers, that they had not room enough to lie down. Near a hundred prisoners were confined in one room without a window or hole for the admittance of air, and the door kept closed. No one will wonder that the poor sufferers lost all appetite, and looked more like corpses than living men. Mr. Judson was taken in a high fever, and it seemed too probable that death would soon terminate his sufferings.

We had marked another extract for insertion, but our limits will not allow. We can merely say, that after a dreary period of suffering, painful to contemplate, deliverance was at length afforded at the peremptory requisition of the brave and generous Sir Archibald Campbell. "May God reward him an hundred fold," exclaims Mrs. Judson, in the grateful warmth of her feelings, "and prepare him for the future enjoyment of heaven."

N.B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Such friends as are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

DIGAH.

EXTRACT of a letter from Mr. Burton to the Secretary, dated

Digah, May 3d 1826.

MY VERY DEAR SIR,

THE second day after dear Mary's departure, I was attacked with a severe bilious fever, which soon gave alarm to those around me, and Mrs. Rowe fearing the result, wrote to brother Leslie to come up to her assistance without delay. On the day we expected him, a letter from Mrs. Chamberlain informed us of the death of his beloved Eliza! The particulars of this sad event will reach you before this sheet. It is our greatest consolation under these heavy trials, that those who have left us have finished their course with joy, and on the arrival of their Lord were "found so doing," exerting every nerve for the glory of his name, and the prosperity of his cause!

It was twelve months yesterday, since the Lord took to himself my little Phœbe, a stroke to her dear mother which she never fully recovered, and at the recollection of which my heart yet bleeds. On the 1st of October, the day before we left Serampore, our dear little Richard softly expired in the arms of his mother, whilst we were in a boat on the Ganges, returning from consulting a medical man at Barrackpore. She hid him under her cloak, as if he were still banging on her breast, with an eye almost tearless, lest the boatman should discover what had happened! Again I am smitten—thrice so smitten in one short year. But be still, my soul; the Lord has done it, and blessed be his name! He does not willingly afflict. He saw that every stroke was needed, much needed, before he lifted his hand. The blow was attended too with the consoling assu-

rance, "my grace is sufficient for thee, my strength is made perfect in weakness." If by any means I may be made "a partaker of his holiness," I shall have abundant cause for gratitude. May this be the blessed result of my present trials! I have many mercies in reserve, and in possession. I cannot be sufficiently thankful that this last heavy affliction did not befall me whilst alone at Sibolga,—without medical aid,—without a friend to console. I have to be grateful for my own restoration to comparative strength; and in the health of my two dear children it becomes me to rejoice. My little girl attained her fourth year on the first of last month, the day on which her mother "fell asleep," and my little boy will be three on the first of July next. They are a great comfort to me in my loneliness. I will not at present attempt to say much of my doings or prospects here. I wait with some anxiety to hear what the Committee have thought of my removal to this place. I trust it will appear that it was "of the Lord."

Our two native brethren preach regularly at four places on the Sabbath, and itinerate during the week. They distribute also a great number of Tracts and Testaments. I have much pleasure in them upon the whole, and I trust their labours are blessed. But they do not do to be left alone, they are so defective in judgment. Mrs. Rowe has full employment in superintending six boys' Schools, and one or two for girls. The girls give much trouble. They are difficult to collect, and difficult to keep together, even with handsome rewards. We have one candidate for baptism, who has been with us some months (a Hindoo.) His conduct has hitherto been quite to our satisfaction, and as he has thrown off cast, may soon join us. I have an attentive little congregation at the Chapel at Dinapore, all poor people, to whom I preach on Sabbath Evenings.

Believe me,

My very dear Sir,

Very sincerely yours,

R. BURTON.

JESSORE.

Mr. Fenwick, of Chinsurah, of whom mention was made in our last Report, p. 13, has lately visited Jessore on an itinerating excursion. His journal contains some interesting passages. The following are extracts.

Dec. 11.—Went to Christianpoor, which is at the distance of 16 miles from Sahibgunj. There are about 20 baptised persons here in church communion. They are attentive and hospitable to visitors. Most of them live together in one place, and are in a manner formed into a separate hamlet. I was invited to preach to them, both morning and evening, in the hamlet place of worship; which is a separate building.

13th.—This evening I preached at Sahibgunj Bazar, to a dense multitude of Hindoos and Moosulmaus. They were rather turbulent. They put questions, but had not patience to wait for answers. At the very onset I was asked, What evidence I had to produce in confirmation of the efficacy of the Christian religion? *Ans.* "Can you tell me whether I have eaten food to-day?" *Hindoo.* "No." *Preacher.* "Will you believe me if I tell you that I have?" *Ans.* "No." *Preacher.* "Whether you believe me or no, the truth is, that I have. If you doubt as to-day, I cannot prove it; yet, upon the consideration that none can live that do not eat, you must believe that I am in the habit of eating. I eat; therefore I live. I have eaten, therefore I now live. If you will admit the truth of this, I will tell you, that the efficacy of the religion I bring you is to be ascertained by examining the conduct of true Christians, who live after the commandment of God, and have put away all sin," &c. *Question.* "Do you never commit sin?" *Preacher.* "Will you believe me if I say I do not?" *Hindoo.* "No, I will not." *Preacher.* "Why then ask me to tell you a thing which you are determined not to give credit to? You put it out of my power to convince you of any thing. But you can examine for yourself. Here is the Gospel; prove its merits; find out its defects, and then say whether it is worthy of acceptance, or fit to be rejected. Can you tell me whether your shastras have made any provision for satisfying the just God by a suitable atonement for sins?" *Hindoo.* "If I take the name of God, and abound in charitable deeds, my sins will be forgiven." The impossibility of this was satisfactorily illustrated to him, and he held his peace. Another Hindoo said: "This is a new way, why should we follow it? our old economy

is better." *Preacher.* "Well, that is what I wish you to ascertain properly. Compare Christianity with Hindooism, and follow that which is most excellent. Let me ask you, whether these large and commodious roads which have been made since the country belonged to the English, are not much better than those which were before?" *Hindoo.* "They are much better." *Preacher.* "And do you make any objection to walk in them?" *Hindoo.* "No." *Preacher.* "You see then that new ways are not always the worst. Your objections against the Christian religion, merely because it is new, is of no importance. And your adherence to your old system is a contradiction. You have not only now no objection to travel through these new roads, but you always give them the preference, because you find by experience that they are better. Precisely thus will it be in reference to Christianity: you at present are ignorant of its goodness; but were you once to examine it without prejudice, you would surely give it the decided preference," &c. Much more was said on both sides; and I had the satisfaction to perceive, that nearly the whole of my auditory went away satisfied with the explanations given. It is comfort to reflect that we speak the word of salvation to beings possessed of understanding and a conscience, which in a happy moment the Lord can cause them to use, to the salvation of their souls. Their judgment and conscience, doubtless, at times, must receive truth as truth, though deep-rooted prejudice, and the old fetters of habit, render them for a time indisposed to embrace it. But eventually it must prosper.

15th.—Preached at Kutooa Bazar this evening. The sermon was heard in silence, but much controversy ensued. The impropriety of rejecting an offered thing without previous examination having been insisted upon, I was asked: "If there are five roads to come to a house, shall we not reach it if we go by any of them?" *Answer.* "We should most certainly; but if there was only one road, could any person get to the house unless they went by that?" *Hindoo.* "But God has made several castes, else how could the world go on?" *Answer.* "Very easily, even as easily as the people of Europe, China, and Burmah, conduct the affairs of the world, without there being any diversity of caste among them. Permit me to ask you, in return, whether, if there were nothing but Harees (the lowest caste) in India, in all situations, and would not—could not—the affairs of the world be conducted as now?" *Hindoo.* "They would doubtless. But God has nevertheless given each of us different Shastras, which it is our duty to act according to." *Preacher.* "I think I could prove to you that God could not have given two such contradictory laws as are to be

met with in your Shastras and the Gospel. Now, God peremptorily bids us to abhor idolatry, whereas your Shastras recommend it. Which of us are to go to heaven? can you by any means tell me? remembering that if I commit idolatry I must fall under the condemnation of God; and if you do not commit it, you must fall into the same predicament." This difficulty none could solve, and after a few more desultory questions and answers, I left them.

18th.—Paid a visit to the native Christians at Bakuspal, at the distance of 12 miles. There are five families at this place, of whom Ramsoondor is the elder. He appears to be an unexceptionable man, and has a very perspicuous idea of Christianity. There is a degree of simplicity about him, to be compared with nothing but that of the primitive Christians. Slow to speak, and still more slow to speak ill,—diffident of himself, and possessed of a great portion of equanimity of temper. There are two or three others of the same family, brothers, nearly of the same stamp. The people about them do certainly entertain a favourable opinion of the Christian religion, which I attribute to the consistent conversation of these disciples of the Lord Jesus Christ. At other places this may be wanting. I spent the day in a very gratifying manner. I ate and drank with them, and was comfortably lodged two nights in one of their houses. We had morning and evening worship together, and the best part of the day was passed in religious discourse. Though circumstances are forbidding, yet as it is, the Lord's name seems to be glorified. May God overrule all for the best, and remove every obstacle to the promotion of his good cause in these parts. Oh for a spirit of self-denial, zeal, and love to the perishing Heathen, in the preachers of the tidings of peace!

22d.—I addressed to-day a large congregation of Moosulmans. The subject was, the inefficacy of the performance of good works, in order to the salvation of sinful men. Suitable arguments were adduced, and the conduct of mankind investigated, to shew that "all are included under sin," and "that there is none righteous, no, not one." Upon which a respectable-looking Moosulman desired to know the nature of Christ's commands. I here detailed the decalogue. He asked again: "These are not opposed to those contained in the Koran; why need we then to abjure it?" *Ans.* "As to obedience to these commandments I must tell you, and you must be aware, that it is not possible, considering the universal depravity of man, for any person to do it; and it is upon this consideration we are induced to believe in the Lord Jesus Christ, who has fulfilled the commandments of God, and estab-

lished a righteousness, which by faith in him we become heirs to." I next related the history of the fall of man, and its deplorable consequences. This interesting and affecting relation rivetted their attention for a while; but it did not endure long, and they soon commenced putting fresh questions. In conclusion I mentioned, that Moosumad could not save himself from death; it would therefore be absurd to hope he could save others. My opponent waived the perplexing application; but two others rebuked him for prevarication, and bid him remember, that what I had said was of vital importance, and required a satisfactory reply. This, however, he could not give, and held his peace. The living Jesus was then finally recommended to his serious notice, and the discourse was closed. I was gratified to find, that upon my leaving the stand, the people continued to speak of what I had suggested.

27th.—Went to the gaol to see a poor man, who has been sentenced to death for killing his wife. Upon entering the cell, in which he was kept a solitary prisoner, I saw him seated on a blanket that had been spread on the ground. As soon as he saw me, he began exclaiming, "Ulah ho Rusool," (O God, and thou his messenger!) until I put a question or two to him. Having gently reminded him of the state he was in, and explained to him the character of that God, before whose judgment seat he would soon appear, with all his sins about him, but especially the one for which he is about to pay the forfeit of his life, I said, "Let me seriously ask you to tell me, whether you experience any comfort or hope of salvation from uttering the name of Rusool?" *Ans.* "None at all, Sir! I have no hope." *Visitor.* "Ah! then what a deplorable state must yours be! Know you not that you have, ere twenty-four hours, to appear before your Creator, whom you have offended all the days of your life? How will you, what will you, reply to the demands of his justice? Tell me again, does your uttering the name of Rusool afford you any hope, that upon appearing before God you will escape eternal wrath?" *Ans.* "Alas! alas! Sir, I receive no manner of comfort or hope by uttering his name!" *Visitor.* Then let me speak to you of Jesus Christ, the only infallible Saviour of the world." *Prisoner.* "Do, Sir, speak, and I will attend." I spoke of the Redeemer's righteousness, power, and love, at some considerable length. How the love of God was manifested in his yielding up the blessed Jesus for our redemption—the just for the unjust—the innocent for the guilty—the holy Son of God for the polluted sons of iniquity, &c. After which I asked him, whether such a Saviour as I had described to him was not capable of imparting

comfort to his despairing soul. *Ans.* It does not clearly appear so to me. How do you prove the truth of what you say? *Visitor.* "Your doubts are reasonable, and your question no less so. I will therefore proceed to shew you why and in what respects Jesus Christ is the only Saviour of the world. Attend, my friend, seriously to my words. You say you have no hope; reflect on the character of the person I will further speak to you of. If you but repent sincerely, and hold him fast as your Mediator, your soul must needs be saved." Having laid before him a variety of the evidences which incontestably establish the truth of the Gospel, and consequently of the superlative excellence of the atonement of the Lamb of God, I was obliged to rest a moment, upon which the wretched man exclaimed, "Speak on, Sir, speak on, of the things you have mentioned—a gleam of hope dawns upon my mind; I wish to hear more of the person you speak of." He was now taught to pronounce the name of Eesaw (Jesus), and recommended to pray to God sincerely through him; to remember his character—what he came for into this world—his death—his resurrection—his intercession—his all-sufficiency, &c. It was with difficulty he could pronounce the name of Jesus; and upon my preparing to quit the place, he asked me how he should pray. *Visitor.* "Pray to God to save you through the Lord Jesus Christ, and for his sake. If you cannot pray, ask God to enable you to pray—tell him that you wish salvation, but don't know how to obtain it, and mention the love and righteousness of Christ. Do this as one ready to perish, and the merciful God will not cast you away."

28th. — On repeating my visit to the poor man this afternoon, I found him again repeating "Ullah ho Rusool," as before, in a state of perfect desperation. I asked him whether he was satisfied that he would be saved through Mohumud—whether he felt the comfort of his sins having been forgiven him? *Ans.* "I have no manner of hope whatsoever. I am lost and undone. I have jeoparded both my temporal and eternal state. Earth is lost, and heaven is lost!" I scarcely knew how to speak to the miserable man. He seemed to be put beside himself through the fear of eternity. "There is no peace for the ungodly." All the affectionate things I attempted to say, in order to impart a knowledge of Jesus to him seemed to be lost. His feelings appeared benumbed. The mention of things never so lovely and excellent could not move them. The language of pity seemed not to reach them. Despair, and dread of eternal punishment, left no room for other things. It seems to me that the current opinion, that "without hope none can live," is perfectly correct.

A hopeless man must perish of himself naturally; he will kill himself, or lose his senses. The poor prisoner borders on the latter. I cannot help contrasting the state of the poor woman who lately sacrificed herself with the corpse of her husband, with the case of the prisoner. The one has been condemned in consequence of imbruing his hands in the blood of his wife:—the other was condemned to die by those who ought to have saved her. The one committed murder, the other was murdered. The one, the victim of the laws of his country, and the law of God; the other, the victim of superstition and barbarity. While the man, in a fit of anger, slew his wife; the woman, in a fit of despair, consumed herself on the pile of her husband. The former has no hope of eternal peace, but despair rather fills his soul:—the other could not give a reason for wishing to die; it was settled that she should die; necessity was her death. In the one case we venerate justice; and in the other we behold cruelty, which we abominate and deprecate.

C. A. F.

BURMAH.

(Conclusion of Mrs. Judson's Letter, from our last Number.)

I find, my dear Sir, in being thus particular, my letter will be stretched to an immoderate length, and must therefore be more general. Suffice it to say, that for the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sisters, and brother, each in their turn, exerted their influence in our favour, but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty. And although my various efforts were useless as to their grand object, yet the hopes they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done. The last person to whom I applied was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers, at Arracan, two hundred of whom he had sent as prisoners to Ava; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court, and every honour, in the power of the King to bestow, was heaped upon him. He daily presided at the Lhoo-dau, had the entire management of affairs, and, in fact, was the *real king* of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson. He listened to the

petition attentively, made some inquiries relative to our coming to Ava, and then said he would reflect on the subject. "Come again to-morrow." My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bandoolah uttered "I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners." The war was now prosecuted with all the energy of which the Burmans are capable; their expectations of complete victory were high, for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the *presumptuous creatures* from their own territories, and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes gain admittance into Mr. J.'s prison, I adopted the Burman dress altogether. Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. J., and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant. But the means we invented for communication, were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but, when dried, perfectly legible. But after some months' experience in the *art of deception*, we found the most convenient, as well as safest mode of writing, was to roll up a sheet of paper, and put it in the long nose of a coffee-pot, in which I sent his tea. These circumstances may appear trivial, but they also serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related. Bandoolah departed from Ava, in all the pomp and splendour imaginable, commanding an army of between forty and fifty thousand men, and was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The two or three first reports of the *invincible general*, were of the most flattering nature, and were joyfully received by the firing of cannon. Now "Rangoon was surrounded by the Burman troops," then "the fort on the pagoda was taken," and "guns and ammunition sufficient for the Burman army, should the war continue ever so long;" and next, "his Majesty might expect to hear, that not a white face re-

mained in Rangoon." But no such report ever came, the cannons ceased to fire on the arrival of a boat, and soon it was whispered about, that the Burmans were defeated, thousands of them killed, among whom were many officers; and that Bandoolah and the few that remained had fled to Danoooboo! O with what anxiety did we listen for the report that "the English are advancing;" for in the arrival of the foreign troops consisted our only hope of deliverance from the hands of these savages. The war now *lagged* on heavily on the part of the Burmans; and though the king and government continued to supply Bandoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine. The news at length came that the English army was advancing, and that it was within twenty miles of Danoooboo. The town was all confusion, and the Queen began to send away to a more secure place, her immense treasure of gold, silver, &c. It was now the first of March, the commencement of the hot season, which in Ava is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each, and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners all in one room, without a window or hole for the admittance of air, and the door kept closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power, but all in vain. The old man shed tears at my distress, said it was not in his power to comply with my request, for his orders were from a high quarter; that he had even been commanded to execute all the white prisoners in private, and to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice, and when inside, to be placed as near the door as possible. I was afterwards informed from good authority, that the Queen's brother, Men-tha-gyee, had ordered the Governor to destroy the kalars; but that the Governor, fearing they might be required by the King, dared not obey the command. The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful indeed; the confined air deprived them of an inclination for food, and their whole appearance exhibited more the appearance of the dead than the living. I daily visited the Governor, and continued to entreat him to pity the foreigners. Sometimes he appeared to feel for us, and seemed half inclined to listen to my request. But the fear of Men-tha-gyee doubtless prevent-

ed. It was now reported that the foreign troops had reached Danoooboo, and whispered about that Bundoolah was dead! No one at first ventured to say it openly, but the report was soon conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, ama!" What was to be done now? Where could another general be found? and from what quarter could troops be raised? The Prince and Woon-gyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment: "What," said one of the Woon-gyees at court, "shall we allow it to be recorded in a future history of the country, that our glorious King made peace with strangers, and gave them part of his territory? No, we will all die first." The Pagan Woon-gyee, who had been in disgrace for some time, and had even been in prison in three pair of fetters, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army, and positively assured the king, that he could conquer the English and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonsago, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them. Mr. Judson had now been in close confinement, and in five pair of fetters, for a month, and with anguish indescribable I saw him sinking under the weight of suffering. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order, to remove Mr. J. from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order for liberty to give him medicine and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. J., who began now to hope he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before me. I had gone in one morning to give Mr. J. his breakfast, and intended spending a few hours as usual, when the Governor in great haste sent for me. I was agreeably disappointed, on appearing before him, to find he had nothing in particular to commu-

nicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily and whispered, that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down the stairs into the street, hoping to catch a sight of them, but they were beyond the reach of my eye. I enquired of all I met, which way the white prisoners were gone, but no one knew. I returned again to the Governor, who declared he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few moments before. This was all false, as he had evidently been detaining me to prevent my witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband—take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other, that I had seen Mr. Judson for the last time, and that he was probably now in a state of extreme suffering. In the evening I heard the prisoners were sent to Umerapoorah, but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson with my little Maria, who was then only three months old, and, with one Bengalee servant, set out on my journey. We reached the government house at Umerapoorah, and were informed, the prisoners had been sent off two hours before to Oang-pew-lay (a place similar to Botauy Bay), whither I immediately followed. I found Mr. J. in a most wretched state. He had been dragged out of his little room the day before, his shoes, hat, and clothes, excepting shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. G.'s, who had followed his master, took from his head his turban, and gave part of it to Mr. J., who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Woon had sent the foreigners to this place with a design to sacrifice them, in order to ensure success in his contemplated expedition. But the King, suspecting him of treasonable intentions, caused him to be executed before

ne had time to accomplish his designs. I obtained a little room from one of the jailers, where I passed six months of constant and severe suffering, without any mitigation. Mr. J. was much more comfortably situated than when in the city prison, as he had only one pair of fetters, and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience, my health, which had enabled me to bear severe trials hitherto, now began to fail me. I was taken with one of the country disorders, and for two months unable to go to Mr. J.'s prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse or a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes, and at the expiration of six months an order arrived for the release of Mr. J., and I was allowed to return to our house in town. The King was much in want of an interpreter, and from selfish motives had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Ma-lown, where he remained six weeks, translating for his Majesty. He was then sent back to Ava, and, as a reward for his services, ordered back to the Oung-pen-la prison. But before the order could be executed, I sent Moung Ing (being myself unable to move, having been ill with the typhus fever in Mr. J.'s absence, in which I lost my reason, and was senseless several days) to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us, and begged he would intercede for Mr. J., and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. J., and took him to his house, where he was kept a prisoner at large nearly two months longer. The British troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the capital. They had before several times refused to listen to the terms which Sir Archibald Campbell had offered, but they now saw there was no other hope for the preservation of their golden city. Mr. J. was daily called to the palace, his opinion requested in all their proceedings, and the Government finally entreated him to go as their Ambassador to the English camp. This he entirely declined, but advised their sending Dr. Price, who had no objection to going. Dr. P. being unsuccessful in his mission, on his return Mr. J. was taken by force and sent with him again. Sir Archibald had, before this, demanded us, together with the other foreign prisoners, but the King had refused, saying, "They are my people—let them remain." We did not then venture to

express a wish to leave the country, fearing we should be immediately sent to prison. Mr. J. communicated our real situation to the General, who, with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the golden city and all its magnificence, and turned our faces towards the British camp, then within forty miles of Ava. No one can conceive our joy when we had safely passed the Burman camp, for then we felt indeed that we were once more free, and out of the power of those "whose tender mercies are cruel." The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of Heaven!"

HOME PROCEEDINGS.

NORTHAMPTON.

ON Monday Evening, January 8th, the Anniversary of the Northampton (College Street,) Missionary Society, was held at the Meeting House, College Street. A very large Congregation assembled on the occasion, and listened with deep attention to the proceedings. After prayer by the Rev. J. Wheeler, of Bugbrook; the Rev. B. L. Edwards, (Independent Minister of the Town), was called to the Chair. The Secretary, the Rev. W. Gray, read the Report, and interesting speeches and statements were given by the Rev. Messrs. Gill, (Wesleyan), John Simmons, Joseph Clark, R. Breeze, F. Wheeler, T. Bond, (Wesleyan), Joseph Simmons, Robert Clark, W. Kuowles, and T. Wake. Including 10*l.* given in the course of the year by a Friend and already acknowledged in the Herald, this Society has raised 100*l.* in aid of the funds of the Parent Institution. Of this sum, more than 60*l.* has been realized by weekly contributions, in which the females and youth as well as the brethren belonging to the Congregation have taken an active part; and we are much gratified to mention that the Contributions of the young are exclusively to be appropriated to the establishment and support of a school in India, to be denominated the *Northampton School.*

W. G.

Contributions received on account of the Baptist Missionary Society, from December 20 to January 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oakingham, Subscriptions and Collection, by the Rev. J. Coles	13	6	0
Salisbury, Subscriptions, &c., by the Rev. P. J. Saffery	6	3	0
Bacup, Subscriptions, &c. at Irwell Terrace, by the Rev. F. W. Dyer	15	9	0
Bewdley, Subscriptions, by the Rev. George Brooks	4	0	0
West Riding Auxiliary Society, by M. Thackrey, Esq.:			
Leeds (including 7 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> for Female Education) ..	46	15	0
Howarth 2d Church	36	10	8
Bramley	5	12	0
		89	3 8
Newbury, Collection and Subscriptions, by the Rev. T. Welsh	51	4	6
Newcastle on Tyne, Juvenile Auxiliary Society, by Mr. J. Cowell	10	0	0
Wilts and East Somerset, by Mr. Benj. Anstie, Treasurer:			
Devizes	14	15	0
Chippenham	5	5	9
Melksham	7	3	6
Bratton	21	1	0
		48	5 3
Bristol and Bath Auxiliary Society, by John Hart, Esq. Treasurer	150	0	0
Northampton Auxiliary Society (including 19 <i>l.</i> 11 <i>s.</i> 10 <i>d.</i> for Female Education)	87	10	6
Fenny Stratford, collected by Mr. W. Harris	4	0	0
Bratton, Weekly Subscriptions, by the Rev. R. Edminson	1	10	9
Westbury Leigh, Collection and Subscriptions, by the Rev. T. Gough	37	0	0
Cardiff, Collections and Subscriptions, by the Rev. W. Jones (including 15 <i>l.</i> for Cardiff Female School)	27	0	0
Chester, collected by Mrs. London	3	4	2
Stracy Stratford, Walgrave, and Kingsthorpe, by the Rev. W. Gray	3	6	6
Rev. Robert Edminson, Bratton	Life Subscription	10	0 0
P. L. by the Secretary	Donation	1	0 0
Joseph Jewell, Esq. Bow, by Dr. Newman	Donation	1	0 0

WEST INDIA FUND.

Mrs. Singer, Westbury, by Mr. John Wilkins	5	0	0
Miss Edwards, ditto, by ditto	2	0	0
Mr. Warmington, Plaistew	1	0	0

MONTEGO BAY.

Amount already acknowledged	1145	19	8
Boroughbridge, Friends, by the Rev. John Crook	3	0	0
Peckham, Mrs. Cattley and Friends, by Mr. G. Thorowgood	8	10	0
Henry Waymouth, Esq.	5	0	0
Thomas Walker, Esq.	1	1	0
Anonymous, by Mr. Jarrold, Norwich	1	0	0
Kenningball (Norfolk), Friends, by Mr. Humphrey	1	0	0
Friend, from Brighton, No. 2084	5	0	0
Dersingham and West Newton (Norfolk) by Mr. F. Clowes	2	4	6
Banister Flight, Esq.	3	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Phillips, of Dulwich, for a parcel of Magazines.

Our friends at Southampton and Bewdley are informed that the house mentioned in their communications have, for several months past, declined forwarding any country parcels. It is hoped, therefore, they will be able to discover some other channel of conveyance.

The box from Cornwall, sent from A. P. W. has been received, and the donor is thanked for the articles which it contained, which will probably be found useful for some of our Missionary Students. The parcel for Mr. Burls was immediately forwarded.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION. FOREIGN INTELLIGENCE.

DIGAH.

From the following extract of a letter from Mrs. Rowe to the Secretary, it will be seen that the cause of Native Female Education is still proceeding at that station; where, if we mistake not, the *first* effort for female children was made:—

Digah, March 16, 1826.

You will perhaps conjecture that Native Female Education at this station has been at a low ebb, on account of my having drawn so sparingly upon that fund. It has been so, but it is so now no longer. The old Lyme School is revived on a better plan than before, having a mistress and young male assistant, and is in a new brick house, built for the purpose at Daoodpore, by subscription. A School for Boys is under the same roof, and the master of it superintends the Girls. They were all here yesterday to be examined and get their wages. Out of 16 Girls, 6 came, and repeated the first paragraph of the Ten Commandments; many of the Boys say the whole, and Watts' Catechism. My rule is, that, amongst any number of boys, if 20 do not read in print, the master does not get full wages. Girls we must coax; they are learning to write, sew, and knit also. I have two Schools in like case within our gate. The old Liverpool School is to be set up again in a short time with flying colours. The foundation of a house 36 by 25 feet is laid, and well forward in brick-work, which I hope to finish by subscriptions gained here. Girls and Boys

are waiting to get into it. I have been to two Schools of Boys to-day, and shall visit a third (not mentioned) this afternoon; in all, nine, I hope by the time you get this. I went out in a tonjon, which is a chair borne on men's shoulders, who change two and two, or four and four, by turns. The wind was so cold when I went out that I was a little pinched under a warm shawl; when I returned at 11 o'clock, the sun burnt me under an umbrella. To provide against this inconvenience, and that of such a train of men servants, I have ordered a small four-wheeled carriage, just large enough to admit me and a lady, to be made, to serve my school-visiting purposes, to creep through narrow lanes and under hut eaves, through the villages. The expence will be little more than that of keeping bearers, whom I shall be most glad to get rid of. The sale of my palankeen (*a hearse* carried by men), will pay one-half of the purchase; and this will serve all my school-going purposes, and not expose my health, nor keep me so long on the way. At this season we have such tornadoes of dust and hot wind, that an exposure to it in an open vehicle is dangerous.

I have to thank you sincerely for the favour shewn to the cause of Native Female Tuition through me; and assure you, that it is my joy and my pride to be made the instrument, in the hands of the English Ladies, of promoting their amiable designs. Please to present all such as look to me for the disposal of their alms my best christian regards.

CEYLON.

The following Narrative, lately received from our Missionary brother, Mr. Chater, will, we are persuaded, be very gratifying to our readers. We cannot but hope

that, although much fruit has not yet been gathered from the exertions which have been made in the stations in this island, the pleasing events here narrated may be looked on as tokens for good.

Colombo, July 27th, 1827.

Concerning Colombo, I have no increase of members to mention, but there is evidently an increased desire of hearing. My Pettah congregation, which formerly did not amount to more than 40 or 50, is now often, on Sabbath evenings, more than a hundred. It is to be recollected also, that worship is held at the same hour at two more places within half a mile of ours; i. e. in the Wesleyan chapel in English, and at Mr. Armour's church in Portuguese; at both of which there is an equal proportion of increase. When therefore we recollect, that "faith cometh by hearing," we ought to rejoice in this change for the better, in such a place as Colombo. Our numbers at Singalese worship are still distressingly small, excepting at some of the villages, where sometimes, by means of our Singalese reader, I have from 100 to 200 hearers. But these I cannot possibly visit so often as is desirable; and that the word has reached the hearts of any of them does not yet appear. My two last visits to Hanwell have been very pleasant ones. In the first of them I stopped at a village called Mallirierarie, seven or eight miles from Colombo, where I had heard of a respectable Singalese female, who, I was informed, paid particular attention to the things of religion. Having been apprized of my coming, she had collected in her house a congregation of nearly forty persons, who attentively heard the word of life. The person herself, who is the widow of a respectable Singalese headman, though her advantages for acquiring a knowledge of religion have been very circumscribed, appears to me to have a good understanding of the grand essentials of the Christian religion. Her heart seems to be wholly set on the things which are not seen and eternal. Full of humility and meekness, all her hope and trust appear to rest on the sure foundation laid in Zion; and she manifests much concern for the salvation of sinners around her. I feel a strong and pleasing persuasion that she is one of the Lord's hidden ones. On the Sabbath, at the usual hour, I preached at Hanwell to a good congregation. On this occasion in prayer, in commenting a little on the chapter I read, and in preaching, I enjoyed such enlargement of ideas and liberty of expression, as I never before felt in speaking in Singalese, and but seldom even in English. It seemed, indeed, as if for once I was handling the people with

hands, and not with stumps.* And the hearers, at least for the time, felt the effects. Some of them told me they never heard such a sermon as that before. And our friend, the Modeliar, wrote to me many weeks after, that the effects it produced continued visible in many respects. O that they may end in the conversion of some of those more than half heathen sinners! On Monday evening we held a prayer-meeting; many are called upon to take the lead at these meetings, and the Modeliar and some others do it with agreeable propriety. My day's labour, consisted, on Tuesday, in visiting the village where Dionysius resides and keeps a school. It is distant from Hanwell full seven miles. The road to it is somewhat romantic, lying through thick jungle, and the whole bounded on either side by hills almost sufficiently lofty to be termed mountains. In my way to and from this village, the name of which is Ooggalla, the thought struck me how pleasing it would be to the members of our society, could they see for themselves, how, by the instrumentality of their humble agents, they are causing the cheering rays of the gospel to penetrate the deep jungles of Ceylon. The modeliar accompanied me, and Dionysius and his father had collected, besides more than forty boys that attend the school, between sixty and seventy adults, to hear preaching. Again I felt as though my Lord and Master was with me, though not to the same degree as at Hanwell on the Sabbath day. After preaching, the mother of Dionysius came before the Modeliar and me, and with streaming eyes told us that herself, her husband and whole family were determined on renouncing the Roman Catholic superstitions, and joining our society; and the only thing that made them hesitate, was that ill-natured people might say it was in consequence of their son's receiving a small salary that they took such a step. The Modeliar took on himself the business of replying, by telling her that whatever they were convinced was their duty they should attend to, not regarding what ill-natured persons might say, with some other things equally appropriate. In the house we had much conversation with the Mohandiram, Dionysius' father, who said he had diligently searched the Scriptures, and could find no command there for a great many things they had been taught to practise. He is one of the most intelligent persons I have found among the Singalese, and I felt persuaded that the light that was now breaking in upon his mind would not shine upon him in vain. This was the first time that a European face had ever been seen at Ooggalla. In fact, it

* Those who have read the Life of Brainerd will understand this allusion.

is not many years since the place was a solitary jungle; the Mohandiram is both the head and founder of it. The day following, accompanied by the Modeliar, I visited Dedigama, another village in the jungle. We came about a mile along the road to Colombo, and then penetrated about four miles into the jungle. Here we had a congregation of nearly a hundred, a good proportion of them females. Most of them seemed to hear with fixed attention, but did not seem to feel as did the hearers at Ooggalla. In the evening I preached again to a decent congregation at Hanwell, and early next morning set off on my return home. I had but a very few tracts with me on this journey, but all I had were received with eagerness. Last month I paid another visit to Hanwell.

Our Colombo Auxiliary Religious Tract Society having printed two tracts; No. 1, A Conversation between a Boodhist and his Christian Friend; and No. 2, The Advantages of Drunkenness; I carried a small bundle of each with me. I took fewer than I should have done, because I had before sent many in that direction, and supposed there would be but few demands for them. But by the time I reached Hanwell, my stock was nearly gone. A few, however, remained; and immediately on entering the house of Mr. De Livera, (or our friend the Modeliar) I gave him a copy of No. 2. After reading a little of it, he said you have brought me just such a tract as I wanted. I have just been severely reprimanding a petty head-man for intemperance. He ordered a good reader to go immediately and read it over distinctly to that man and a number of others who were present. They all were much pleased with it, and the poor drunkard sent many thanks to the Modeliar for the little book, and said he would never again drink any thing but water. Numbers, by reading or hearing this tract have made similar resolutions; but if made in their own strength, we know too well what to think of them.

At the usual hour, on Sabbath-day, a congregation of nearly 100 assembled for worship. It was a good season, though I did not enjoy all that sense of the divine presence and assistance I did during my last visit. Before my going to Hanwell on this occasion, the Ooggalla Mohandiram had intimated to me that he had something of importance to communicate to me when I again visited them. After public worship he came to the Modeliar's house, where I was staying, and told me that if we judged him a proper person for the ordinance of baptism he was ready, as also his wife and eldest son, to be baptized whenever I should appoint, and he wished it to take place before I left Hanwell. He was far from being ignorant of the

terms on which we admit members, and after much conversation it appeared to me proper to appoint a church-meeting for all three of them to declare what God had done for their souls. Wednesday therefore was appointed as the day for holding a church-meeting, and if they were approved of by the church, for their receiving baptism.

Sabbath evening I preached at Patgama, a village in which brother Siers has begun to hold worship since my last visit to Hanwell. We had about thirty attentive hearers. The owner of the house at which we held the meeting, whose name is Loosee Nayde, professes to be earnestly seeking salvation; and would immediately join the church if he could be accepted. Monday I visited the Hanwell school, and in the evening we held a prayer-meeting, at which more than fifty persons were present, and I gave them quite an extemporaneous exhortation in Singalese.

On Tuesday, according to appointment, I paid my second visit to Ooggalla. From the time I entered the Mohandiram's house, till I left it, scarcely a word was heard on any subject but religion. The poor young man, Dionysius' elder brother, fearing that though his father and mother might be received, he would not, was almost broken-hearted at the thought of being left behind. On entering into close conversation, such evident signs of true penitence appeared in him, that it seemed to me improper to prevent him from coming before the church. In Dionysius' school bungalow, we had a good and attentive congregation. My subject was "the attractions of the cross;" which I trust in some measure were felt by many on that occasion. While at the Mohandiram's I felt a kind of sacred pleasure, such as I have not during my twenty years' residence in India, before. Surely, I could not help saying, while surrounded by the numerous and deeply affected family — "*this day is salvation come to this house.*" At the appointed hour on Wednesday the church-meeting was held; and father, mother, and son were added to the little society at Hanwell. I humbly trust they are of the Lord's adding, and such as shall be eternally saved. The father, when asked what had been instrumental in producing the great change that had taken place in his view and feelings, replied, "reading the word of God for myself." The mother, when asked a similar question, answered, "It is the conversation of this, my son (pointing to Dionysius) that has been the principal cause of the change that I have undergone." Immediately after the church-meeting, public worship commenced; and I preached for the first time at Hanwell on the subject of baptism. There was not time to give notice that the baptizing would take place on that occasion; but a congregation of 150 assembled. I went from

the pulpit to the river side, followed by the three candidates and the whole congregation. When all was composed to silence, the Mohandiram said, "If it be not improper, I wish now to address a few words to the people. He began by asking, To whom must a servant be obedient, if not to his own Lord and Master? I read in Acts xxii. 16, these words, 'And now why tarriest thou? arise, and be baptized,' &c. 'Some may murmur,' he added, 'at our forsaking our old faith and adopting a new one.' But I read in Jeremiah v. 6. 'Flee out of the midst of Babylon, and deliver every man his soul; he not cut off in her iniquity.' Rev. xviii. 4. 'Come out of her my people, that ye be not partakers of her sins, &c.' Isa. xlii. 8. 'I am the Lord; that is my name: and my glory I will not give unto another, neither my praise to graven images.'" What my dear brother, do you suppose were my feelings, on hearing the man who some time ago was the strength and stay, the great leader of Romish superstitions, in Hanwell and the neighbouring villages, thus standing up among 150 of the inhabitants of those villages, and thus appropriating these striking passages? It appears to me that if no good were effected in this island, but that which has been and probably will be at Ooggalla, our society would have no cause to regret having expended a part of their funds on Ceylon. The main prop of Roman Catholicism is struck away; and I think I may add, is converted into a piece of artillery that will in future play briskly upon its little remaining strength. Ooggalla and some other villages near, which were not long since divided between Boodboo and the Pope, are now in a fair way to become truly Christian villages. I have made Dionysius a reader to them, and he and his father are often employed in going from house to house to make known to the inhabitants, in their own tongue, the wonderful works of God.

During this visit, I lodged at the Modeliar's; and there, religion was almost the sole topic of conversation. We had some very serious conversation with the person who is the only remaining support of Romanism in those parts. In argument he was (principally by the Modeliar) completely foiled; but what effects may be produced, time alone can shew. The change to be observed at the Modeliar's house appears, in two particulars, great and pleasing. For several years after I became a visitor at his house, all I could get him to collect for family worship, was himself, his wife, and one servant, sometimes one or two of his children. Now, from twenty to thirty collect every evening, and seem to look for it just as they do for their supper. The other particular relates to the sabbath. This sacred day (as is almost universally the case in this island)

could scarcely be distinguished from the other six. Now it is observed, much as at the house of a pious farmer in England. I had Brainerd's *Life* with me at Hanwell, and the Modeliar kept it to read. But he says I must lend him the *Life of Obookiah* to read again, as he has got real good, he says, from that book. At seven on Thursday morning, I was at Nawagama, a village about eight miles from Hanwell on the road to Colombo, where an old government school-master had promised to collect in an old church a congregation; but not an individual, not even the school-master, was there. About 10 I came to the house of the respectable female before mentioned, where a breakfast was prepared for me, and a small congregation assembled (several of them Catholics), who heard, not only with attention, but apparently with deep interest. Thus ended this interesting journey; and with a grateful heart I returned to my own habitation.

PADANG.

SINCE our last publication, our friend Mr. Evans, who has for several years occupied this station, has, with his family, arrived in his native land—availing himself of an opportunity, unexpectedly presented by the singular kindness of a worthy Captain, regularly trading between that port and Europe, so to do, in order to recruit his health, which urgently required such a relaxation from his usual labours. Further particulars on this subject, and in reference to the station generally, will be found in the following letter to the Secretary, dated

Rock Island (Ireland), Jan. 26, 1827.

MY VERY DEAR SIR,

I had the pleasure last July of writing you a few lines via Batavia, and at the close of my letter mentioned the probability of Mrs. Evans availing herself of Capt. Rogers's kind offer of a passage to England, for the recovery of her health and that of our little Charles. Capt. R. was then on a voyage to the northern ports of Sumatra, and the destination of the ship quite uncertain; but on his return to Padang, it was settled that she should proceed as early as possible to Europe. This at first seemed to frustrate our hopes,

but when we considered the great advantage to be reaped, and the probability of the ship's arrival in England before Mrs. E.'s confinement, we resolved not to lose an opportunity, which perhaps might never again occur, and therefore engaged a woman to accompany her, in case her assistance should be required. Under these circumstances I was anticipating a twelvemonth's widowhood, when Providence opened the way for an event, of which I had not previously entertained the most distant idea.

Mr. Ward had for some time been speaking of a removal to Padang, and I had been urging it by every argument in my power. About this time he resolved upon it, and we were eagerly expecting his arrival. When my friends in Padang heard of this, they began to urge me to accompany Mrs. E. and seek by the voyage the restoration of my health, which had been so long declining. As I was not then suffering much, I thought such a step quite unnecessary, until the Doctor and Mr. T. told me, if I did not take it, a year or less, in their opinion, was the utmost upon which I could calculate. All my friends quitted in representing it as an imperative duty to avail myself of the excellent opportunity which presented itself; and, as you may suppose, I was not a little influenced by the persuasions of Capt. Rogers, who had most generously offered us all a free passage. The resolution to leave Padang, even for a season, was the most painful that I have ever been called upon to make; yet when I thought of the frequent suspension of my labours, the great debility I then felt, and the probable and almost certain consequences of persevering, together with the fact, that a twelvemonth's absence would, by Mr. Ward's coming, be scarcely felt in Padang, and the little expence which would be incurred by the voyage, I conceived it my incumbent duty to submit to the trial, severely as I felt it.

You will probably be surprised that I should have felt so acutely in leaving my station; but things have lately taken such a turn as to promise the happiest result. Previous to my leaving Padang, the heads of offices had manifested a most favourable disposition towards the objects of the Mission, and the prejudices of the natives had in some measure died away. So far, indeed, had all difficulties vanished, that several private meetings had been convened by the Resident, for the purpose of concerting measures to establish a Native School Institution, upon the most liberal plan. In these, the rules and regulations of the Society were agreed upon, the committee nominated, and the day fixed for calling a general meeting of the inhabitants. The circular had even gone round, but the evening before the meeting was to assemble, a

vessel arrived from Java with despatches from the Supreme Government, respecting the unhappy war in that Island, which so occupied the public attention, that every other description of business was necessarily superseded. Another most favourable circumstance was Mr. Ward's removal with the press, to which every one was looking forward with pleasure. Nor must I omit to mention, that only a few weeks before we left, I received a letter from the Bible Society in Holland, with a large box of Bibles and Testaments from the Society in Batavia. My friend, Mr. V., Secretary to the Government, likewise received by the same vessel a letter from the Vice-President of the latter, requesting him to unite with me in forming an Auxiliary Bible Society in Padang. Such happy days we had not seen before; but further particulars I must leave for a personal interview, which I hope to enjoy with you in a few days.

We much regretted that Mr. Ward had not arrived previous to our departure. The last letter I had from him signified his entire approbation of my visit to Europe, and his intention of being in Padang by the first vessel. We left Padang the 29th September; have had a rough passage; put into the Mauritius, Cape, and St. Helena; yet it has not been unusually long, nor have any on board sustained the least injury. A gracious Providence has watched over us in every extremity, and yesterday morning brought us safe into Crook Haven, Munster. The easterly winds which have just set in compelled Capt. Rogers to make this port, where the ship may probably be detained 12 or 14 days. To-morrow we proceed for Cork, thence to Bristol, and Weymouth, hoping to reach the latter place in about six days, from which I hope to be in London in less than a week.

Of the great kindness of Capt. Rogers it is not possible to say enough. Every thing that brotherly affection could dictate has been adopted by him for our comfort and convenience; and his generosity has been gratified by the most decided improvement in our health. From the first week we had been at sea my strength gradually increased, nor have any symptoms of my old disorder returned, except for a few days after we left the Mauritius, which was the consequence of my imprudently walking too much in the heat of the sun while we were on shore. At present I feel as well, if not better, than when I left England. Mrs. E. is likewise much better, nor has she suffered much at sea. On the 29th November she presented me with another daughter. This event took place much sooner than we expected, but, through mercy, all was well; and all the dear little ones are now enjoying perfect health. Thus, through the abound-

ing goodness of the Almighty, the object of the voyage has been accomplished. Oh, that our gratitude might bear some proportion to the favours we have received!

HOME PROCEEDINGS.

WOOLWICH.

THE Annual Meeting of the Auxiliary Baptist Missionary Society, for this populous town, was held on Wednesday evening, Feb. 7, in the Methodist Chapel, which on this, as on preceding occasions, was kindly lent for the purpose.

On account of the regretted indisposition of Dr. Olinthus Gregory, by whom the chair had hitherto been occupied, Dr. Cox, of Hackney, presided; and we are happy to add, that the meeting was as numerous attended, and quite as interesting as any that have preceded it; to which the addresses of our esteemed friends, Mr. Eustace Carey, and Mr. Coultart, from Jamaica, largely contributed. Besides these Missionary brethren, the following Ministers took part in the business of the evening: Rev. Messrs. Burnett, Freeman, Bowes, James, and Sharp, of Woolwich; Dr. Warren and Rev. John Anderson, of the Wesleyan connection; Stone, of Deptford; Smith, of Ilford; Hawkins, of London; and Dyer, Secretary to the Parent Society. The collection at the close of the meeting amounted to £15.

CHATHAM.

THE thirteenth Annual Meeting of the Chatham Juvenile Society took place on Friday evening, Feb. 9, at the Chapel on the Brook, Capt. Pudner, of the Hon. East India Company's Service, in the chair.

Prayer was offered at the commencement of the meeting by the Rev. S. R. Allom, of Great Missenden, then visiting Chatham; and after a Report had been read by the Secretary, appropriate addresses were delivered by Major Watson, of the Royal Marines, and Mr. Samuel Giles; Rev. Eustace Carey and Mr. William Giles; Rev.

Joseph Slatterie and Rev. John Dyor; Rev. William Giles and Mr. Osborn; Rev. S. R. Allom and Mr. White. As a proof of the persevering zeal of the young friends by whom this Society is conducted, it may be stated that no less than £42 was raised by them during the past year.

WEST MIDDLESEX UNION.

THE Annual Meeting of this Institution, designed to concentrate the efforts of several of our smaller Churches within the district named in favour of the Mission, was held at Hammersmith, on Tuesday, February 13.

In the morning of that day an appropriate Sermon was delivered in the Baptist Chapel, by the Rev. Eustace Carey, from Heb. xii. 18—22. Our venerable friend, the Rev. Isaiah Birt, of Birmingham, prayed at the commencement of the service, and the Rev. James Coultart, from Kingston, at its close.

A number of friends dined together in the commodious vestry, and the afternoon was agreeably occupied in conversation relating to the object on which they had assembled. In the evening the chair was taken by W. B. Gurney, Esq. of Muswell Hill, and the usual business of the Society transacted. The various resolutions were moved and seconded by the Rev. Thomas Uppadine, Minister of the place, and the Rev. Nunn Harry, supplying at Craven Chapel; Rev. R. Vaughan, of Kensington, and Rev. John Dyer, Secretary to the Parent Society; Lieut. Wood, of the 67th regt. (lately returned from Rangoon), and Rev. W. Coleman, of Colnbrook; Rev. Eustace Carey and Rev. James Coultart; Rev. Edward Lewis, of Highgate, Secretary to the Union, and Rev. W. Southwood, of Kensington; James Ross, Esq. of Hammersmith, and Rev. G. Hawson, of Staines. The meeting, it is hoped, was very generally found pleasing and profitable.

SUTTEES.

OUR numerous friends through the country, who have felt a lively and compassionate interest in the question of Female Immolation in India, will be gratified to learn that the subject is likely to be brought before Parliament, and also

before the Court of Directors of the Hon. East India Company. In the city of York a public meeting has been held on the subject, in consequence of a requisition, signed by upwards of sixty of the most respectable inhabitants. At this meeting the Lord Mayor presided, and a number of resolutions were passed on the subject, the substance of which is embodied in the following Petition, which is to be presented by the Members for the City. Another to the same import, addressed to the Upper House, will be presented by his Grace the Archbishop of York.

To the Honorable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled.

The humble Petition of the Inhabitants of the City of York and its vicinity, Sheweth,

That your petitioners contemplate with extreme regret the practice existing in British India of burning widows on the funeral piles of their husbands, inasmuch as it is a gross violation of the law of God and the feelings of humanity, and, in its tendency, highly demoralizing.

That, from the last official returns now before the public, it appears that the number of widows so immolated in the Presidency of Bengal alone, from the year 1819 to the year 1823 inclusive, amounted to upwards of three thousand.

That your petitioners recur, with much satisfaction, to the resolution which the Honourable the House of Commons was pleased

to pass in the year 1797, viz. "That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement."

That your petitioners, while they gratefully acknowledge the steps that have already been taken for the moral and religious improvement of the immense population of India, earnestly implore your Honourable House to adopt such measures, in the spirit of the above resolution, as it may in its wisdom deem most expedient for abrogating a practice so highly injurious to that character of humanity and veneration for the Divine law, which we trust will ever distinguish the government and people of this happy country.

And your petitioners will ever pray, &c.

MR. Daniel Schlatter, who has been for several years residing among the Nogay Tartars, with a view to impart to them the Gospel of Christ, and of whose zeal and self-denial we have had occasion to speak on several former occasions, has arrived in London, for the purpose of conferring with the Committee on some important points connected with his Mission. We shall probably have further particulars to communicate, ere long, in reference to this estimable man.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 20, 1827, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West Middlesex Missionary Union, viz.			
Kensington Gravel Pits	3	7	0
Highgate (additional).....	2	1	0
Harlington	2	0	0
Hammersmith, on account	4	14	11
Datchett	2	5	0
	14	7	11

	£	s.	d.
Nairnshire, Society for Propagating the Gospel, by Rev. W. Barolay	5	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson	2	0	0
Worcestershire, collected by Rev. Eustace Carey :			
Persbore	18	0	3
Evesham	17	4	1
			35 4 4
Oxford Auxiliary Society, by Rev. Thomas Coles :			
Ensham	4	8	6
Blockley	9	2	7
			13 11 1
Fast Derebam, Collection and Subscriptions, by Rev. John Williams	15	10	0
Dublin, Union Missionary Prayer Meeting, by Rev. John West	2	0	0
Boxmoor, Herts, Missionary Box, by Mrs. Carey	8	0	0
Wantage, collected, by Rev. W. Glanville, (including 1 <i>l.</i> 10 <i>s.</i> for West India Fund)	5	0	0
Dundee, Auxiliary Society, by Mr. Gourlay (including 7 <i>l.</i> for Translations)	40	0	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :			
Beverley	23	12	6
Driffield	3	2	6
			26 15 0
Mr. Biddle, Penzance, by Rev. James Upton	Donation	4	0
A Clergyman, Yeovil, by Rev. J. M. Chapman	Ditto	1	0

TRANSLATIONS.

Greenock, Port Glasgow, and West Renfrew Bible Society, by R. D. Ker, Esq.	20	0	0
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TO CORRESPONDENTS.

For the information of our Female Friends, who may be kindly preparing articles to send to Calcutta, for the benefit of the Female Schools there, we beg to subjoin the following list of articles, suited for that purpose, which has been copied from the Missionary Chronicle. All the articles mentioned are said to fetch double the price in Calcutta they would do in England, a circumstance which will doubtless excite many, by this easy method, to shew their good-will to those of their own sex in a distant land.

Sketch-books for copying.	Dressed dolls (not of wax) English or Dutch white-willow for bonnets.
Small ivory emery pincushions.	Plain white worsted knit cravats [any thing of silk and worsted sells high in Calcutta.]
Card racks, reticules, charades, and screens.	Little (tidy) baskets lined with satin, and purses.
Painted velvet bags.	
Bags with gilt clasps.	
Work done in bobbin-net, such as babies' caps and collars.	Pincushions, especially those filled with bran, are the least advisable to send, on account of their being such a temptation to vermin, which often occasion the destruction of more valuable articles.
Infants' coloured worsted shoes, and little lamb's wool socks.	
Children's frocks, made of pretty stuff, bombazin, or lustre, and little pelisses.	
Tape-work.	

A parcel containing Decanter Stands, &c. has been gratefully received from some Ladies at Southampton.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

P.S. Our friends in London and its vicinity are respectfully informed, that the Rev. George Gibbs, of Tottenham, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

THOUGH a part of the information contained in the following letter from Mr. Yates to his parents has already appeared, we readily comply with the request for its insertion.

Calcutta, May 15, 1826.

MY DEAR PARENTS,

I HOPE my delay in writing will not have led you to conclude either that I am unable or unwilling to write; for, I think I told you before, that the death of Mr. Lawson, and the absence of Mr. Carey, have thrown a great deal of additional work on me, so that till some one comes out from England to our assistance, I must necessarily be a bad correspondent. This argument I must urge on all my friends, and trust it will be satisfactory.

Before giving you the news which this country affords, I shall attempt to answer the questions contained in your letter. I am at this time so far well, as to be able to attend to all the duties of my station; but the heat here is now intense, and the weather very oppressive. The salary which I receive as Secretary of the School Book Society, is devoted in common with all we get

from other sources, to the mission, i. e. it supports us, and the surplus goes towards promoting the objects of the Baptist Missionary Society.

In the church here we are going on happily and prosperously. I have had the pleasure of baptizing *twelve* since Mr. Lawson's death, and there are nearly *twelve* others, who, I trust, will soon come forward. I know not any thing that has given me more pleasure, since I have been in this land of darkness, than I have received from baptizing three young men, the sons of Missionaries, whose fathers are now in glory, together with the second son of Captain Kemp, with whom I sailed from England, and who, I hope, is now in heaven.

Another son of the same family received hopeful impressions at the time of his brother's baptism.

It is a pleasing thing for me, to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous deep.

We are now engaged in building missionary premises: we have purchased ground on behalf of the Society in England, for about £2000, for which we have paid; the building will cost upwards of £3000; we have proposed to the Society to pay one-half, and for them to pay the other, and since the premises will belong *entirely to them*, we fully anticipate that they will approve of our proposal. They will, I think, now have the best Missionary Station in Calcutta, and this is no small pleasure to us, as they had no regular station here when I arrived. In reviewing the past in all its parts, I feel perfectly satisfied in having come out to this country, though I have experienced much

sickness, and many disappointments in Missionary work. Several Natives near Calcutta have lately destroyed their idols, and pulled down one of their idol temples, and there is reason to hope have become true Christians. Knowledge is now rapidly spreading among the Natives, and we hope the time is coming, when the Gospel will spread as rapidly. It is at present opposed by most, but it *must* and *will* prevail. Dr. Carey is not dead, as you heard, but is remarkably well for his age. He was very lively in his conversation about Missions, when he breakfasted with us at our last monthly meeting; he quoted Psalm cii. 14, 15. and argued that the heathen would soon fear the name of the Lord, because the saints had begun to take pleasure in the stones of Zion, and to favour her dust.

P.S. I think I told you in my last, that I intended to go a long journey up the country; but I have been obliged to relinquish my design through the death of Mr. Lawson.

Mr. Sutton, from Cuttack, is now lodging with us for a few weeks; he is about to marry Mrs. Colman, the American lady, who has had the superintendance of our Native Female Schools.

FOR the substance of the following account of the Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society, we are indebted to the Friend of India for August last.

The eighth anniversary of this Society was held on the 8th of August, when Dr. Carey took the chair, and the Rev. D. Schmid, Assistant Secretary of the Calcutta Church Missionary Society, offered up the introductory prayer. After the Report had been read, the meeting was addressed by Messrs. Statham, Wade, Penney, Boardman, and Yates, and also by the Chairman.

From the Report we shall select the principal passages.—“The death of Mr. Lawson having deprived the church meeting in this place of a pastor, Mr. Yates was induced, as a temporary arrangement, to undertake the duties of the office; in performing which, he has been most kindly assisted by Messrs. Wade and Boardman, who have been for some time residing in Calcutta, waiting for a favourable opportunity of joining their missionary brethren, whose lives have been so wonderfully preserved in Burmah. Mr. Yates being thus engaged in English labour, the European strength devoted to missionary exertions

amongst the Natives in this city and neighbourhood, has been still farther reduced than at the date of the last Report, and additional help from England is most urgently required. The Committee are happy to add, that the latest advices from the Parent Society lead them to anticipate a speedy arrival of missionaries from home; as well as to hope, that the health of their esteemed friends, Mr. and Mrs. Carey, will be in time sufficiently restored to allow them again to return to India. They have also to acknowledge the affectionate and zealous services of Mr. Carapiet C. Aratoon, who during the last six months has in every way contributed his valuable assistance in the native department.

“During the past year, there have been admitted into the church three members:—one by restoration, a second by dismission from the church at Dinagepore, and a third by baptism. Besides these, a fourth was proposed, but was shortly after removed by death. During a few months of his residence in Calcutta, during which his conduct could be observed, it was very becoming his Christian profession, and afforded satisfactory evidence, that he was prepared for the change that awaited him.

“The person baptized was the one referred to in the last Report as a serious enquirer. The service took place on Lord’s day morning the 9th ult.; and the candidate, at his own request, was baptized in the tank immediately adjoining his dwelling. This he wished, first, to express in the sight of his neighbours his love to Christ, and willingness to give up all for him; and secondly, to remove the erroneous idea prevalent among them, that the eating of cows’ flesh and drinking of spirits were necessary parts of initiation into the Christian religion. The morning being rainy, the number of attendants was not so numerous as it would otherwise have been,—sufficient, it is hoped, however, entirely to remove the false prejudices above referred to.

“In the Report read this time two years, the number of natives in connection with the church amounted to ten, since which five have been admitted by baptism, one by restoration to communion, and one by admission from another church. Amongst these, however, the two mentioned in the last Report remain excluded, making fifteen in connection with the church at the present time.”

“Doorgapore.—This Station, your Committee are sorry to state, is still without any resident European Missionary; and though it has been regularly visited, and services conducted on the Sabbath by Mr. Penney, Mr. Carapiet, and the Secretary, it has suffered much for want of one. Your Committee, however, indulge the hope, that on the

arrival of the missionaries shortly expected from home, one of them may be induced to occupy this interesting field of labour; and with this impression, have resolved on rebuilding the Bungalow there, formerly occupied by Mr. and Mrs. Carey.

"The pleasing services on Monday and Friday evenings, mentioned in the last Report, as having been commenced here at the request of several Heathen and Mussulman neighbours, have been regularly continued, during the year. During this period, some have declined paying their small subscriptions towards the expense of lighting the place of worship; but the majority still contribute with cheerfulness.

"The frequent services for the Heathen at Doorgapore and Barahnagur have been continued throughout the year. These have been attended by from 30 to 150 hearers, and frequently conducted by Paunchoo, the Native preacher, alone. At such times, at these and other places, he has been generally heard with great attention and respect."

Some information is likewise given respecting most of the stations in India immediately connected with the Parent Society in England. Of Cutwa, it is said, "from a communication received from Mr. W. Carey, a short time ago, it appears that he had had no additions to the church for a considerable time. He remarks, however, that a person, formerly a Brahmin, had come from Burdwan, and expressed his desire for religious instruction; and that there are at Cutwa two or three others who have expressed a wish to join the church, though Mr. Carey is not yet quite satisfied as to their piety."

Of Monghyr, the Report says, "Your Committee are happy to find, by recent communications from Mr. Leslie, that the work of God is still advancing at this station. None had fallen away, nor had any been removed by death, with the exception of Mrs. Leslie, during the year; while Mr. Leslie had had the pleasure, during the early part of last month, to admit four persons into the church by baptism. The church now consists of thirty-five members, of whom twenty belong to the native branch. The Native and English congregations are also well attended, and appearances in general are very pleasing. Eight native schools have been established in the town and neighbourhood, and are in a prosperous state. Amongst the scholars 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts's Catechism in Hindoee."

Of Digah Mr. Burton writes:—"The native church here consists of four members. Many that were baptized here are now settled at Monghyr. Two of those remaining are employed as preachers, and have kept up the worship of God at three or four places

regularly ever since Mr. Rowe's death, besides itinerating in many of the surrounding villages, attending the large fairs in the neighbourhood, and distributing tracts, &c. They now preach at six places every Sabbath, twice at Patna, once at a village half-way between that place and Digah, once at my house, and twice at Dinapore. They are generally heard with attention, particularly at Patna, where they have the largest congregations. We have one man who was called to the knowledge of the truth about five months since, and who has long requested baptism, and I suppose will soon join us, as his conduct has hitherto been good. On Sabbath evenings, I preach to about 80 or 100 Europeans, mostly soldiers, at Dinapore. There are three Baptists in a corps of artillery, and six Methodists of H. M.'s 31st Regiment, to whom I administer the Lord's supper."

"At this station and in its neighbourhood, there are also nine native schools, six of boys and three of girls, which are principally superintended by Mrs. Rowe."

HOWRAH.

Ordination of Mr. Statham.

ABOUT five years ago, Mr. Statham commenced preaching in Howrah. It was not long before a considerable congregation regularly assembled to benefit by his labours, and it was found necessary to provide a Chapel for their accommodation. The means were furnished by public liberality; and Mr. Statham having for some years past fixed his residence in the midst of his people, and devoted himself to the promotion of their welfare, has met with continued encouragement in his work. Of late, several members of Baptist Churches having been by Divine Providence brought together in this place, with the hearty approbation of the churches to which they belonged, they united themselves in church-fellowship, and invited Mr. Statham to take the oversight of them as their pastor. This invitation he accepted; and on the 13th of July, a number of his brethren in the ministry assembled to ordain him to his solemn work, according to the practice of Dissenting Churches. The whole service was deeply impressive; and the congregations were full and attentive. The morning service commenced at 10 A. M. Mr. Boardman, (American Missionary) read select portions of Scripture, and prayed. Mr. Mack introduced the proper business of the day, by

stating the nature of a gospel church — describing the character of its members, the functions of its officers, the objects of its appointment, and the rule of its conduct. He then received from Mr. Statham a narration of those events which had led to the formation of the church, and the choice of himself as pastor; and likewise such a statement respecting his religious experience and doctrinal sentiments as is usual on similar occasions. The ordination prayer was then offered up by Mr. Robinson, of the Lall-Bazar Chapel: after which Dr. Carey delivered a solemn charge to Mr. Statham from 1 Thess. ii. 8. "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." The service was concluded with prayer by M. Wade, American Missionary.

The Congregation again assembled in the evening, when Mr. James Hill commenced the service with the reading of Scripture and prayer. Mr. Yates then addressed the church and congregation most suitably, from the Apostolic exhortation, "Pray for us." Mr. Swan concluded with prayer.

DELHI.

Horrible Sacrifices of Women.

THE following is an extract from a recent letter from Mr. Thompson, which we are sure will deeply affect our readers.

"Some strangers from Nahn, in the hills, were one morning at the jogee's whither I had gone to read the gospels and pray. They consisted of two Vukeels from the Nahn Raja, with their attendants. Our books are not new to these people; Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the Vukeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Capt. Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have reading at the jogee's, or they attend at my house.

"These Vukeels and their attendants gave me a horrible account of the sacrifice of eight and twenty human lives under the fallacious name of Sutte, which took place not two months ago in the hills. The individual who died was Isree Sein, the Raja of Mudee, a town and Raja-ship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some

of them slave girls. One Runee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle, twenty-five women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmun, only seven years old, was cruelly burnt with his corpse. Many more instances of murders under the cloak of suttees, were related by them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

KINGSTON, (JAMAICA.)

THE following letter from Mr. Tinson to the Secretary affords gratifying proof that the cause of the Redeemer is still on the increase in this very important portion of the field occupied by the Society. It is dated the 8th of January last.

MY DEAR SIR,

I believe I promised in my last to give you some account of our proceedings after Christmas, which I then anticipated would be of an interesting kind; nor have my anticipations been disappointed. The year 1827 has commenced with prospects in reference to our Mission in this quarter, calculated to gladden, not only the hearts of your Missionaries here, but of all who feel interested in the Saviour's cause.

The premises we engaged in the city about three months since, for a place of worship, being nearly ready for use, were opened for divine service on the 24th ult. Mr. Phillippe preached in the morning from Psalm li. 13. — "And sinners shall be converted unto thee." Mr. Flood in the afternoon from John iv. 21 — 23. The introductory services were conducted by Mr. Knibb. The congregation was large, and very attentive. The collection was not great, but, considering the season of the year, and what our own people had already done, it was nearly as much as we could have expected: it amounted to something more than 30*l.* The alterations, repairs, and fitting-up of the chapel only, has cost above 600*l.*, more than 300*l.* of which has been collected by one of our deacons, whose praise is, deservedly, in all our churches here. Yesterday we formed the church, elected three new deacons, and

administered, for the first time in our new place, the ordinance of the Lord's Supper, and a most delightful season it was. Help us to pray that the Lord may now send prosperity. Appearances are very encouraging, but we know who must give the increase, and I trust we have as yet gone out in his strength. Hitherto the Lord hath blessed us beyond our expectations, and we can only say, with feelings of grateful adoration, "What hath God wrought!"

On the 25th ult. brethren Philippo, Flood, Knibb, and myself, left Kingston for Annotta Bay, and though, having taken a new route, we lost our way, and were travelling till almost midnight in the most tiresome roads, the interview with the people abundantly recompensed all the fatigue of the journey. It is now two or three years since I was at the Bay before; but my opinion of the station is by no means altered. I think it a most interesting one indeed. The morrow after we arrived Mr. Flood baptized about twenty persons. I preached in the morning, and Mr. Philippo in the afternoon, and though that part of the day was very wet, we had a full house. All that is wanted there to establish a good station is a pious, prudent, persevering man.*

Yesterday morning (January 7) Mr. Knibb baptized at Port-Royal, and never did I witness a service of the kind with more pleasure. There were two or three and twenty boats on the water, full of people of all classes, forming a sort of semicircle about the administrator, and from two to three hundred persons on the beach. The service commenced a little before day-break by singing and prayer; and such was the stillness which prevailed, that all could distinctly hear Mr. K. addressing the candidates while administering the solemn rite.

The same mail brought a letter from Mr. Knibb also, who gives a very pleasing account of the state of the school under his direction. More extended efforts for the benefit of the rising generation of Jamaica are, on many accounts, highly desirable. Mr. K. writes from

Port Royal, Jan. 7.

MY DEAR SIR,

In my last I promised that at an early period I would send you an account of my

* This want we trust will soon be supplied.—ED.

prospects in the school and in the church over which I am placed, and now I intend to fulfil the promise made.

On Thursday, the 21st of December, the first public examination of the children instructed in the Lancasterian Institution, was held, and to me it was one of the most delightful scenes that I ever have witnessed. About half-past nine in the morning, the children, to the number of 230, assembled at my house, all dressed exceedingly neat, and at a quarter past ten they proceeded, two and two, to the school-room, where about 300 persons were assembled as spectators, some of whom were of the first respectability. When the children were seated, I shewed to the company the system of education that was pursued, approaching as near as possible to that of the Borough Road, London. When this was concluded, some of the elder children read a part of the Word of God, and were questioned thereon; and also some of the younger, who could read the Testament. The children then produced their specimens of writing, ciphering, and needlework: several of the ladies and gentlemen expressed their astonishment, and said that undoubtedly it was the first school in the island. These specimens I intend to send you the earliest opportunity.

The prizes, consisting of medals, bibles, testaments, hymn books, &c. were then distributed to the boys by Dr. B. and to the girls by a lady. About 60 were rewarded; many more deserved rewards, but I had them not, as a box I expected from Bristol had not arrived.

Each of the children partook of a feast, consisting of cakes, biscuits, raisins, oranges, &c. after which one of the Wesleyan Missionaries, the Rev. Mr. Barry, gave out the hymn, "Jesus, that condescending King," which the children sung, and prayer being offered, the meeting was concluded.

I am sure, my dear friend, that it would rejoice your heart could you see the children, and hear them read and sing. I often wish that more schools of this description were established in the island, as I know the good would be incalculable. If friends in England would strive to forward the instruction of the youth here, they would confer a lasting blessing on the poor. I have heard that there is a society for the aiding of the instruction of females: if you think that they would aid the work, I wish that you would communicate with them respecting this school, as for 17s. 6d. sterling a year they might educate a girl, including every expense. If you think this worth notice, I should feel a pleasure in sending accounts of any children that might be so instructed.

The following is an account of the state of the school from January to December 1826:

	Boys.	Girls.	Incr.
Received during the year..	113	94	207
Dismissed to trades, &c. . .	32	33	65
			142
At present on the books. . .	178	104	274

The total received since the commencement of the institution is 407. I think that this is correct; but the Report, written by a slave, will show when it arrives.

I do not know that you are aware that many of the children who were educated in the school are now members of the church; several are also probationers, and I hope truly pious. This is an encouragement, and one too of the highest kind.

A day or two after Mr. Coultart sailed, one of the children, who had left the school, and was a Sabbath school teacher, died suddenly. He had very lately taken a ticket as a follower, and I hope that God had visited him with his mercy. His name was John Marshall, and he was one of the best boys that ever I had. Most of the children fol-

lowed him to the grave. He was carried into the school-room, and an address delivered to the children. Many of them wept exceedingly. I do not know that I ever saw such a number of persons at a funeral before. His death was improved on the next Sabbath; and may we not hope that some good may be effected by this afflictive dispensation of Providence?

At Port Royal we have, I think, reason to bless God as a church, for his abundant goodness to us. During the last six months, 34 have been added to us, I trust of such as shall be everlastingly saved. I have been as cautious as possible, and if they are deceived they have deceived themselves.

I hope that the set time to favour Zion is come, and that our blessed Jesus will take to himself his great power and reign. More labourers are needed. Oh! that God would put it in the heart of many holy devoted men to come to this needy spot. The missionary has his difficulties, but he has his joys too, which cheer the mind, and animate his zeal in the service of his Lord. Oh, it is a glorious work, and it must advance till all nations shall feel and taste his love!

HOME PROCEEDINGS.

NOTICE.

Fen Court, March 23, 1827.

SEVERAL years ago * it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shewn that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed)

*On behalf of the Committee of the
Baptist Missionary Society,*
JOHN DYER.

On behalf of the Serampore Brethren,
JOSHUA MARSHMAN.

* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.

BEDFORDSHIRE.

AT the last Annual Meeting of the Bedfordshire Society, in aid of Missions, a Resolution was passed recommending that in every congregation, a Missionary Association should be formed, and an Annual Meeting, held to excite and promote a Missionary Spirit; and in the past month some exertions have been made to give effect to that Resolution.

Biggleswade.—On Lord's Day, March 5, the Rev. Eustace Carey preached a preparatory sermon, and on Monday a meeting was held, and a Missionary Association regularly formed. After prayer had been offered by the Rev. E. Daniel, of Luton, John Foster, Esq. was requested to take the chair. The Rev. Messrs. Carey, Brocklehurst (Wesleyan), Daniel, Day, Wayne, Manning, Middleditch, and Mr. Blyth Foster, severally addressed the meeting. These services were very numerous attended, and rendered peculiarly interesting by the kind and able assistance of Mr. Carey, whose labours on this occasion have excited a zeal in the cause of missions before unknown, and the fruit of which, it is hoped, will be seen for years to come. The collection at the doors amounted to upwards of 20*l*.

Bedford.—On Wednesday evening Mr. Carey preached at Bedford on behalf of the Mission. The congregation assembled at the Rev. T. King's chapel; but before the service commenced it was found necessary to adjourn to a more commodious place. The old meeting-house was kindly offered by the Rev. S. Hillyard, and was nearly filled: 13*l*. 18*s*. 6*d*. was collected at the doors.

Leighton-Buzzard.—On Thursday, a meeting was held, and a Missionary Association formed, in the Rev. T. Wake's congregation. The Rev. T. Middleditch commenced with prayer. John Foster, Esq. was called to the chair. The Rev. Mr. Baker (Wesleyan), Wake, Daniel, Castleden, Carey, Middleditch, Brooks, &c. moved and seconded the resolutions, and in the evening Mr. Carey preached to a very crowded congregation. We trust we shall have to record similar meetings in other congregations in this country.

NOTICE.

The sixth anniversary of the Bedfordshire Missionary Society will be held at Luton on

Wednesday, April 25, 1827. The Rev. Eustace Carey and the Rev. S. Hillyard are expected to preach.

DEVONSHIRE SQUARE,
(LONDON.)

A Meeting in aid of the Missionary Society, in the church and congregation under the pastoral care of the Rev. Timothy Thomas and the Rev. Thomas Price, was held on Wednesday evening, Feb. 28;—Newton Bosworth, Esq., in the Chair.

The various resolutions were moved and seconded by the Rev. Messrs. Ivimey, Edwards, Dyer, Drayton, Mann, Carey, Hawkins, Price, and Dr. Cox, with Messrs. Samuel Summers and Paul Millard. The object of this Society is to encourage not only the exertions of the Baptist Mission among the heathen, but those of the Baptist Irish and Home Missionary Societies also; and we trust that the pledge thus kindly given of a determination to promote the extension of the Gospel abroad may be followed by many a cheering indication of its growing success at home.

ST. ALBANS.

AN Auxiliary Society to the Mission has existed for some years at St. Albans, and on Monday evening, Feb. 26, a public meeting was held in the Baptist Chapel, with a view to its encouragement and increase.

The Rev. John Harris, Rector of the Independent church in the town, commenced with prayer; James Smith, Esq. of Watford was called to the chair, and suitable addresses were delivered by the Rev. Messrs. Daniell of Luton, Edwards of Watford, Upton, Harris, and Cooper, of St. Alban's; Eustace Carey, John Dyer, and Mr. Biddle. The congregation appeared much interested in the proceedings of the evening; and it is hoped the result may be seen in a permanently cordial and zealous attachment to the cause which the meeting was intended to promote.

Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Thomas Bonville, Esq. late of Bristol, by John Hart, Esq. 50l.				
	duty 5l.	45	0	0
West Middlesex Missionary Union, viz.				
Hammersmith, collection at annual meeting.....		22	14	0
Staines, by Rev. C. Woollocott		7	4	0
		<hr/>		
		29	18	0
North of England Auxiliary, by Rev. R. Pengilly :				
Rowley		2	15	0
Broomley		3	5	2
Hindley, &c.		2	13	0
		<hr/>		
		8	13	2
Coleford, Collection, Donation, &c. by Rev. J. Fry		26	0	0
Greenock Auxiliary Missionary Society, by R. D. Ker, Esq.....		11	0	0
Lockwood, near Huddersfield, by Mrs. Willett.....		20	12	7
Hebden Bridge Penny Society, by Mrs. Foster, Treasurer		4	4	9
Bilderston, Suffolk, collected by Mr. Osborn.....		2	4	0
Dartmouth, Collection and Auxiliary Society, by Mr. Larwill		10	4	6
Sundries, by Rev. Joseph Kinghorn :				
Norwich and Norfolk Society in aid of Missions		10	0	0
Diss, by Miss Ward		5	13	6
Marlham, by Rev. W. Davey		2	14	0
Ingham		14	3	8
		<hr/>		
		32	11	2
Weymouth and Dorchester, by Rev. James Hoby		20	5	6
Haworth, Friend, by Rev. Miles Oddy.....		6	0	0
Halifax, Friend, by Rev. C. Thompson		1	0	0
Ross, Collection and Donation, by Rev. Thomas Waters		7	4	2
Crayford, Female Auxiliary Society, by Mrs. Smith.....		5	0	0
FOR SCHOOLS.				
Banff Association, by the Rev. Joseph Gibb		8	0	0
MONTEGO BAY.				
Luton, Friends, by Rev. Ebenezer Daniell		5	0	0
Rowley and Shotley Field, by Rev. R. Pengilly... ..		2	9	9
Dundee, Friend (<i>West India Fund</i>)		1	0	0
Thomas Williams, Esq. by John Mortlock, Esq.....		10	0	0
— Haydon, Esq. <i>Guildford</i> , by ditto		5	0	0

Quarterly Papers,

FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS

TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

In the first of our series of Quarterly Papers we gave you a representation of a *Suttee*; that is, of a Hindoo widow burning herself alive on the funeral pile with the dead body of her husband. More than five years have past away since that paper was published; and it is affecting to think how many wretched females during that time have been sacrificed to this infernal rite. At length,

however, the subject is beginning to attract the notice of the benevolent and the humane in this country, so as to produce an effort for its abolition. It is expected, that, very shortly, attention will be called to it, both in the British Parliament, and in the Court of Directors of the East India Company. We are persuaded that many of our readers will rejoice to hear this, and be glad to unite their efforts, by petitioning and other-

wise, with those which are intended to wipe off this foul blot from the British name.

But burning is not the only mode by which these poor infatuated women put an end to their existence. The print now before you represents another, which may be best described in the words of our late friend and missionary brother Mr. Ward:

"Widows are *buried alive*. Here the female takes the dead body upon her knees, as she sits in the centre of a deep grave, and her children and relations, who have prepared the grave, throw in the earth around her. Two of these descend into the grave, and trample the earth with their feet around the body of the widow. She sits an unremonstrating spectator of the process, the earth rises higher and higher around her, at length it reaches the head, when the remaining earth is thrown with haste upon her, and these children and relatives mount the grave, and trample upon the head of the expiring victim!"

But it is not widows alone who are subject to this most dreadful kind of death. The following incident fell under the notice of another of our dear deceased Missionary brethren—the zealous and indefatigable John Chamberlain—and was related to the writer by a lady who had the account from his own lips.

A native Princess in the North of India had among her attendants a young lady, of great personal attractions, who was accused to her mistress of having been guilty of some improprieties in her conduct. Into the truth of these charges, it does not appear that any inquiry was made: but a day or two after, as her highness was taking the air with her retinue, this young female included, she gave directions that a pit should be dug, of a certain depth and dimensions. When her order had been complied with, she turned round to her attendant, and coolly commanded her to go down into the pit. The poor creature, trembling and affrighted, fell at her feet, and most piteously implored for mercy: but all in vain. Into this premature grave she was compelled to descend, her head as she stood in it being nearly level with the surface of the surrounding earth. The Princess then ordered an earthen pan, of the manufacture of the country, shaped nearly like a bee hive, to be brought, which was placed on the head of the poor victim, the edges resting upon her shoulders. Immediately the loose earth

was thrown in on all sides, and in a few minutes all was smooth and level as before! To complete the dismal tragedy, and as if to shew how completely, even from a female heart, all emotions of humanity may be banished, the princess sent for her chair of state, caused it to be placed on the very spot where the object of her resentment was writhing in the agonies of suffocation, and sitting down with the utmost composure, smoked her hookah!

Such then is a faint picture of the state of society where idolatry prevails: and shall we be languid and remiss in our attempts to pour the light of truth on these benighted regions, and to send among them that glorious gospel which breathes every where *peace on earth*, goodwill towards men? Who can wonder that the amiable Missionary whom we first mentioned should exclaim, after narrating scenes like these:—

"O ye British mothers—ye British widows, to whom shall these desolate beings look? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into her heart—how long shall these fires burn—these graves be opened?"

We know perfectly well, Christian females, what answer you would give to such an appeal as this. We know the feeling of horror, indignation and pity, that will be excited in a gentle bosom by the recitals we have had the pain of giving. But do not let this be the *only* effect. Feeling is worth nothing, unless it issue in corresponding effects. Surely the knowledge that such atrocities are constantly going on among our fellow subjects in the east, constitutes a solemn obligation to exert ourselves to the utmost to prevent and remove them. Zealous, persevering, effort, then, is necessary; and will our female readers permit us to say, that in the present exigencies of the mission, its conductors look with earnest hope for *their* assistance! Let none who have been engaged think of looking back—let those who have done a little consider whether they might not do more—and such as have hitherto withheld their aid, seriously ask themselves whether such omissions will appear justifiable in the day when all of us—male and female—must give an account of ourselves unto God!

BETWEEN three and four years ago, the Committee of the Society were informed by their highly esteemed friend the Rev. W. H. Angas, then on the Continent, of an interesting young man of the name of Daniel Schlatter, a native of Switzerland, who had gone alone and unaided, as a Missionary among the Nogay Tartars, in the South Eastern part of the immense Russian Empire. Such was the zeal and determination of spirit with which he devoted himself to this arduous work, that, by way of preparation for enduring the hardships and sustaining the privations attending it, he had, for years previous to leaving Switzerland, never slept in a bed, or drank any thing stronger than water. To appear among the Tartars, who are bigotted Mahomedans, under the professed character of a Christian teacher, would be (for the present at least) utterly hopeless. Aware of this fact, therefore he engaged himself as a groom and house servant to a Tartar chief, in order to gain an acquaintance with their language, and become habituated to their manners. How repugnant these are to the feelings of more civilized nations may be gathered from the fact that the ordinary food of which Mr. Schlatter has had to partake during his residence among them is the flesh of dead and diseased horses! With what cheerfulness these and similar inconveniences have been sustained by this worthy man may be seen in various extracts from his correspondence inserted in our Heralds for Dec. 1824, and Sept. 1825.

At the invitation, and by the assistance of the Committee, Mr. Schlatter has lately visited London, bringing with him high testimonials from several valuable friends on the Continent. It was anticipated, that a personal interview would lead to the formation of a regular connexion between him and the Society, but this, present circumstances do not appear to admit. The Committee have, however, been fully impressed with a sense of the truth and amiableness of Mr. Schlatter's character, to the excellence of the motives by which he is actuated: and consider it highly probable that the method he has taken of introducing the gospel among the Tartars, is most appropriate to the habits and modes of life of that singular people. A proof of the high estimation in which he is held among them, will be found in the following letter addressed to him, by his Nogayan master. It is without date, the Tartars having, as yet, no accurate mode of computing time.

Dear Daniel,

I have received thy letter written in our dialect. O what pleasure I enjoyed as our Topal Mulla (Iame Priest) read it to me. I thank God that he has led thee over the Black Sea into our capital Istambol (Constantinople), and I pray him, that he may bring thee back in safety. We all were filled with joy at thy letter. I, my wife, and my children, had nothing in our mouths but Daniel. The children particularly cried always, Daniel akam (Daniel our friend), will he come again? and especially my little Cutlakan, who now calls on every stranger that may happen to come to us, Daniel kelde (Daniel is come). We all are in good health; the Lord be blessed! We think now more of thee, than at the time when thou wast with us. Our last interview at the Mesarlick (burying place), where thou tookest leave of my late child, Daulaskan, will never be forgotten. Yea, I cannot think of that scene without shedding tears. I see thou art a man sympathizing, not only with the living, but also with the dead. All our Nogayans told me, God has sent to us this man as it were from heaven; they also speak much of thee, and remember this, and the other, of thy discourses. Thou art not forgotten, and I shall remember thee in eternity. O, Daniel, my brother, my son; Why do I thus cleave to thee? What is this? I do not understand it. God knows all things. He, too, knows what my heart feels. As a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee a Christian. I see there is no such distinction with God as there is among men. I have been favoured with a little child, my wife having brought forth a girl ten days before the Kurban Bairam (Feast of Offerings). The priest (Mulla), gave her out of the book (Koran), the name Nasepgan (happiness). Mother and child both are strong, and in good health. My domestic affairs have undergone a very great change. At the annual market of Tackman (a Russian village) I have sold the greatest part of my cattle. I kept back merely two cows and two oxen. Thy care for getting a plough and some seed from the German Colonies, (which are in the neighbourhood), has proved to us in every respect a great blessing. I have reaped 240 mirke (a bushel) of wheat, 170 mirke of barley, 500 mirke of millet, of which

I have given to the labourers 165 mirke instead of wages. I have gotten 480 kopitzes (heaps, four of which fill a waggon,) of hay, of which I have sold 280 kopitzes. Now, the Lord be praised, we have much bread. We want only one thing, our Daniel, who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes, we have a strong, a great desire after thee. Mention my thousand salutations to thy mother; though I do not know her, still I reckon her my mother. I entreat her, therefore, to pray for us in this world, as mothers are accustomed to pray for their children. I would not hesitate to go 500 or 1000 versts (a verst is about three-quarters of an English mile), for the expectation of seeing her, because I feel persuaded that she must be a good mother.*

To day when I told my wife that I would make a short journey to a German inn-keeper, in order to cause him to write a letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the letter." Abdulla and Caslukan—their hands are also with me. Think, therefore, that

these German words are my words and the words of my family, written in Nagai tilli (Nogay dialect.) I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it. And now, my brother and son, my God, the only God, send his melack (angel), as the companion of thy journey, and then thou wilt come again without danger except thou shouldest die by the way. Certainly we will make no impediment to thy joining us again in this world, and we believe that there is no misunderstanding between thee and us, so that if any one of us should die, nothing could be able to disturb our eternal joy in the union with God in Paradise.

Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee, and we hear from thy letter, that thou wilt never forget us. Let this be Amen! My hand goes with this letter; my own name with which I underline it, is the sign of my salutation. The Lord be with thee, and his peace rest upon thee.

ALI AMETOW.

* Indeed she is a good mother; would to God that all Christian mothers might bear resemblance to her! She is the guide and consolation of her children, the refuge of the afflicted and persecuted in her neighbourhood, the instructor of the wise, an ornament of females in her own and in foreign countries. I put this down, not in order to flatter my dear friend Schlatter or his mother, since I am not accustomed so to act.—*Note by the German Translator.*

N.B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Such friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, G, Fen Court, Fenchurch Street, London who will send them Cards and Papers, and direct them how to remit the money

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.

N.B. Payments and Receipts on account of the Missionaries at Serampore will proceed as usual, till further notice be given.

The Rev. ROBERT HALL, A.M., of Bristol, and the Rev. JOSEPH FLETCHER, A.M., of Stepney, have kindly engaged to preach the Annual Sermons, Providence permitting, on Wednesday, June 20th. Full particulars of the respective Services will be given in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

INTELLIGENCE has been received of the safe arrival of our Missionary brethren, Messrs. Thomas and Pearce, at this city, on the 22d October last, but no communications have as yet reached us from our friends themselves.

Some letters have lately been published, addressed to an intimate friend in this country, by the late lamented Bishop of Calcutta. In one of them he expresses his views of idolatry as existing among the Hindoos—of the moral state of the Mussulmans, the second great class into which the inhabitants of India are divided—and of the efforts made to introduce among them both the knowledge and belief of the gospel, in a manner so just and so lucid, that we are persuaded it will gratify our readers to peruse the extract for themselves.

“ It is necessary to see idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the devil has invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Ac-

cordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Mussulmans have a far better creed; and though they seldom either like the English, or are liked by them, I am inclined to think, are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have laboured; and it is still going on, *in the best and safest way, as the work of private persons alone, and although not forbidden, in no degree encouraged by government.*"

BEERBHOOM.

A LETTER from our Missionary friend Mr. Williamson has lately come to hand, dated Sewry, 25th

of June, 1826, which gives a brief account of the state of the church under his care.

"I am uncertain whether in my former letter I gave you any particular account of our Beerbhoom church; it consists of 18 male and 19 female members: of this number 3 males and 2 females only have been educated in Christian habits; all the others are converts from heathenism. Besides the 5 descendants of Christians just mentioned as belonging to the church, we have among us 29 male and 15 female unbaptized children. With the exception of 2 or 3, who are students at the Serampore College, nearly all of them are residing at Sewry, receiving both common and religious instruction under my immediate eye. Our boys' school is designed as a nursery for the Serampore College, whither it is intended to send as many hopeful youths as we can, for it is not an easy matter either to prevail on the boys themselves to go, or their parents to send them to any distance. One reason for this is, that the parents are not anxious about having their children well educated; and, another, that they consider Serampore as an unhealthy situation, which last objection is the only one they usually make, being ashamed to adduce the other. With only one exception, none of our female members are able to read. Those of them who are residing here, for the last few months, have been reading to Mrs. W., under whose tuition, I am happy to say, they have already made considerable progress. Those living at a distance are reading to their husbands. It has been my endeavour to get as many of them as possible to reside here, that they may be continually under my eye, and that they may receive daily instruction. With the exception of 4 itinerants, 2 of whom are stationed at Dubraggoor, a very considerable village, about 6 coss distant; and 2 at Bhoorn, another village, less considerable, about 12 coss distant, almost all of them are now residing here. For several reasons I have been thinking it would be a good plan to have our native preachers here, also, in rotation, for a longer or shorter period, as might seem necessary. By this method they and their wives would not only have an opportunity of gaining a more perfect acquaintance with the gospel, but would also, in some measure, I conceive, be prevented from contracting those habits of indolence, which seem, at least in some degree, to result from long residence in one place, and would also serve to prevent their connecting themselves with occupations foreign to the great work in which they are engaged. This plan, if adopted, would also, in my opinion, be attended with another advantage.

Novelty being universally pleasing, they might be listened to with greater attention, and they themselves preach with greater hope of success, and therefore animation. It is rather discouraging work to preach long in one place without any apparent success, but when the scene is shifted occasionally, it is at the same time somewhat enlivened. Add to all this, that it would enable me to gain a more intimate acquaintance with them than could possibly be obtained by occasional visits only."

COLOMBO.

A LETTER has been received from Mr. Chater, dated November 8, from which we give the following extract.

"In my last I had the pleasure to communicate some pleasing accounts concerning Hanwell: since then brother Siers has baptized four more; two sisters of Dionysius, a female servant in the family of Carolis, and his own servant boy. I never witnessed a more striking change than appears in the latter. Not long ago his aversion to religion was sufficiently manifest; now it is all his study, and all his delight; and the assurance of hope he enjoys is to me astonishing. O that he may, as he has received Christ, so be enabled to walk in him! This, however, is, no doubt, one of those cases in which, though we ought to rejoice, it is proper to rejoice with trembling. In connexion with this pleasing information, I am sorry to say, I have to send you some of a very different description. The congregations at Hanwell, by some means (what they are I find it difficult to ascertain), have, for a long time, been disposed to neglect brother Siers' preaching and instructions, so that I have thought right to remove him to Colombo, where there is a full portion of labour for both him and myself. One thing that seems much in brother Siers' favour is, that none of the members are among those who feel so unfriendly towards him. How it might be were I to reside among them for a long time, I cannot say, but at present their feelings towards me seem to be universally the opposite to what they are towards Mr. Siers. Carolis has long since been received again into the church, and, on my last visit to Hanwell, I saw it proper to appoint him again as a native assistant to the Mission. With his assistance, and by my visiting it as often as possible, I hope that station will not suffer much loss, and this, I trust, will be much benefited by the change. I should be happy to go and oc-

copy the Hanwell station myself, but my labours in Colombo, and especially the share I have to take in the new version of the Bible into Singhalese, render that impracticable. All that I have written, however, to induce you to send me a colleague should have double weight in consequence of the present state of Hanwell. We have had no additions by baptism this year in Colombo, nor is there at present any prospect of any. Samuel, one of the members that was excluded, was received into the church again this month. At the commencement of the year, now near at hand, I hope to have to send you more pleasing accounts of the native schools than I have hitherto had to communicate."

JAVA.

AT Samarang our worthy brother Bruckner, amidst much confusion, arising from the unsettled state of the island, has been prosecuting his work with his usual diligence. The following account from his pen is dated Samarang, 13th of May last, and addressed to the Secretary.

"I have been favoured with yours of the 19th of July last. From the place at which this is dated, you see that I am still at Samarang, on account of the insurrection of the southern parts of the country being far from being quelled; yea, it is just as great and dangerous at this very moment as it was six months ago, after thousands of men have fallen sacrifices to it; and what the event may be the Lord alone knoweth. You will easily conceive, that this is a severe punishment on that all-prevailing pride and profanity. May it become a saving chastisement for our good, and not end in our entire extirpation from this country! In the mean time, while others have been warring with the arm of flesh, I have endeavoured to fight the battles of our Almighty Saviour according to my feeble strength. It is true, now and then I have met with a few natives who seemed to have open ears for the truth, and would just speak in favour of it, and praise it; but, on account of their love of ease, or rather laziness of mind, the good seed has been stifled in them. I have several times tried to get a stated congregation, at least of a few, but this seems to be an object not as yet to be obtained. I met lately a headman of a small village, who remarked, while I was speaking of Jesus to some before their prayer-house, "Yes, it is

true, Jesus is the true Son of God, in whom we all ought to trust." I urged this confession back on him, by saying, if he knew this he ought to throw off all refuges of lies, and even all who were present. They answered, "It is our custom to adhere to our religion." I answered, "There is no custom with God; his command alone is our rule; and he commands every one who hears the gospel to believe in his Son Jesus," &c. They seemed to feel something of this reasoning, as they agreed that I should come every Sunday to their village, and that they would be instructed. I went the next Sunday again at the appointed hour, in the expectation that they would meet together, but there was no thought of this in their mind. I then went round into a few houses, where I found people, and intruded myself upon them. Lately I went with an Arab Bible among the Arabs, of whom are a good number here. I saw five of them together, and approached them, showing them the book. "O," said one, "I have such a book; but much has been altered in it by the learned." I endeavoured to contradict this as softly as possible; and soon came to speak on the matter of Jesus being the Son of God; because Jesus says so himself, and proves this by his miraculous power, &c. But the man cried out so violently against me, that he would not listen to farther reasoning. I went then to another company, who seemed to be glad of such a book, which opened a way to distribute a few Malay tracts too. I have not kept a regular journal since I have been here, but my proceedings are mostly the same as usual, except that I go generally twice every Lord's day out among the natives also, besides some afternoon in the week. I cannot come in contact with the natives; I must always be in search after them, because they will not seek for me, although they many times promise to do so. In the house I am engaged in translating the Scriptures, and I have of late finished the Book of *Genesis*. I do this because I think I cannot be better employed than to transcribe the oracles of truth against a prevailing system of lies. It is true there is no prospect just now of getting them printed and circulated, but I hope the time will come when there will be.

JAMAICA.

We learn, by recent arrivals from Jamaica, that a Consolidated Slave Law passed the House of Assembly on the 22d of December last, in which several clauses are in-

serted having a very injurious bearing on the Missionary cause in that island. It is provided, for instance, that "slaves, found guilty of preaching and teaching as anabaptists, or otherwise, without a permission from their owner and the quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse to hard labour;"—that no sectarian minister, or other teacher of religion, is to keep open his place of meeting between sun-set and sunrise; and that "religious teachers taking money from slaves are to pay a penalty of twenty pounds for each offence, and, in default of payment, to be committed to the common jail for a month."

Our readers know with what honourable liberality the negroes have seconded the efforts made by this, and other Societies, for imparting to them the gospel, and will immediately perceive what a fatal effect on such exertions will be produced by the last quoted regulation in particular. The law was to go into operation on the 1st of May next, and will take effect till notification reaches the island that his Majesty in Council has been pleased to disallow it. Application has been made to Government on the subject, and we earnestly hope that the same liberal attention will be paid to our representations, as has been shewn on former occasions. Our trust is that He, by whom kings reign, and princes decree justice, will graciously interpose to defend his cause in this important island from the danger which threatens it.

KINGSTON.

OUR readers are aware, that Mr. Flood, in connection with Messrs. Tinson and Knibb, is exerting him-

self to supply, as far as possible, the place of Mr. Coultart during his stay in this country. The following letter from Mr. F. to the Secretary, dated February 12, contains some pleasing intelligence.

" My last of the 17th November apprised you of my removal (*pro tempore*) from Mount Charles to this city. I now propose to give you some account of my proceedings from that date to the present.

My first intention was (in connexion with my engagements here,) to have preached every alternate Sabbath at Mount Charles, suspending my labours at Annatto Bay, till either Mr. Coultart should return, or some more labourers should be sent out, as hopes were entertained that that would soon be the case.

Finding however, that the people at the latter place were exceedingly desirous of having at least some share of my attention directed to them, I was induced to alter my mind, and determined to divide so much of my labours, as my engagements in Kingston allowed me to devote to the country, between the two stations. Accordingly, in the course of four Sabbaths, I have spent two at Kingston, one at Mount Charles, and one at Annatto Bay. These engagements, with the travelling necessary to fulfil them, (one of the stations being near twenty, and the other full thirty miles from Kingston,) together with lectures, church meetings, &c. on the week evenings, you will easily conceive, furnish abundant employment both for my time and strength.

My health has suffered some partial interruptions, but I have great reason for thankfulness, that hitherto I have not at any time been so ill as to be laid aside from my work. I baptized seventy persons here on Christmas day, and on Wednesday of the same week we had a most delightfully interesting day at Annatto Bay. At day-break, I baptized twenty-three persons in a river about a

mile from the place of worship; at half-past ten A.M. we met in the chapel; Mr. Knibb commenced the service by reading the Scriptures and prayer, and Mr. Tinson preached; in the afternoon Mr. Philippo preached, and I administered the Ordinance of the Supper, and received the newly baptized persons into communion with the church.

The congregations were large and attentive, and though on account of the unsettled state of the weather, and the badness of the roads, the journey was attended with considerable fatigue and difficulty, yet the Brethren who had kindly accompanied me, and taken part in the Services as described above, declared they were more than compensated for their trouble by the affection and gratitude of the poor people for whose benefit they had laboured.

MONTEGO BAY.

INTELLIGENCE has been received of the safe arrival of Mr. and Mrs. Eurchell at Montego Bay, after a fair, but rather tedious passage of forty-four days from Plymouth. The early part of the voyage Mrs. B. was affected with such violent sickness, that fears were entertained for her life; but afterwards she grew better, though on landing, she was still in a state of much weakness.

Mr. and Mrs. Burchell were received with much kindness by Mr. Mann and the friends at the Bay, and rejoiced to hear that the churches there and at Crooked Spring were in peace, and enjoying much prosperity. It was intended to apply immediately for a license for the neighbouring town and parish of Falmouth, where not less than 1,000 persons were waiting to receive instruction from their lips; but the new regulations, mentioned in a preceding article, had excited much alarm, and our Missionary brethren wait in anxious suspense, to see what the result of measures taken at home will be. " Our help standeth in the name of the Lord, who made heaven and earth."

HOME PROCEEDINGS.

LEWES.

On Wednesday evening, March 21, a public meeting in aid of the Society was held at the Baptist Chapel, in Lewes, Thomas Dicker, Esq. in the Chair.

The meeting was addressed by the Rev.

Messrs. Gonly, Carter, Drury, Haydon, Packer, Davies and Denham; as also by the Rev. Eustace Carey, from Calcutta. It is hoped that the impression made by this service, and especially by the information given by our valuable Missionary, Mr. Carey, will not soon be lost, but that the fruit may be seen after many days.

WILTS AND EAST SOMERSET.

The second Annual Meeting of the Auxiliary Society for Wilts and East Somerset was held on Tuesday evening, April 3, at the Baptist Meeting House in Badcox-lane, Frome; it having been found necessary to assemble in that spacious place of worship, in consequence of the numbers wishing to attend being far greater than the other chapel, occupied by the Rev. Mr. Murch and his congregation, could contain.

Our much-respected friend, John Sheppard, Esq. kindly presided; and a statement of the receipts of the Auxiliary, which far exceeded those of the preceding year, was given by the Rev. W. H. Murch, one of the Secretaries of the Auxiliary.

The usual Resolutions were proposed and supported by the Rev. J. S. Bunce of Devizes, and Rev. James Coultart, from Kingston; Rev. W. Walton, of Trowbridge, and the Secretary of the Parent Society; Rev. Eastace Carey, from Calcutta; and Rev. C. Evans, from Padang; Rev. — Tidman, of Frome; and Rev. P. J. Saffery of Salisbury; Rev. James Viney of Beckington and Rev. T. Gough, of Westbury. Prayer was offered at the commencement by Rev. — Davies, of Bath, and at the conclusion by the Rev. Mr. Byron, of the Wesleyan connection.

Several congregations, not previously united, have contributed towards the funds of the Auxiliary during the last year; and though, in some of the manufacturing towns in the district, there is a considerable depression arising from the present state of trade, there is every reason to expect that the cause of Missions will continue to receive cordial and efficient support from our numerous friends in this quarter.

CHURCH MISSIONARY SOCIETY.

The following account of the manner in which several thousand Hindoos have been induced openly to renounce idolatry at one of the stations maintained by this Society in the South of India, is very encouraging. Such instances should animate our hopes, and inspire us with the humble confidence that in

due season all who are engaging, in a proper spirit, in the service of God among the heathen, shall reap if they faint not.

At and near Palamcottah, in the District of Tinnevely, the Rev. C. Rhenius and the Rev. Bernhard Schmid have laboured for some years: the blessing of God had rested on their endeavours to train up Heathen Youths in the knowledge of Christ: many of these have given good evidence of true conversion to God; and some of them are now acting as Christian Teachers of their countrymen, among whom a great work of God is now begun. From Mr. Rhenius's communications we collect the following account of the commencement and progress of this work of grace:—

“In August, 1823, eight persons were baptized in a village, 20 miles south-east of us: they had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and had suffered many cruelties from their heathen neighbours. In October of the same year, people came from another village in that quarter, begging to be instructed in Christianity, as they found no satisfaction in heathenism: a few days after, I went to see them, and instructed them in the nature of Christianity: this is now a Christian village, which we have called Arooloor, or “Village of Grace.” In December, one of our native assistants went to a fair in a village called Satangkoolam, 27 miles south of us, and preached and read tracts, when a number followed him, and came to us with the resolution of embracing Christianity. In January 1824, some of our Assistants were sent to this village to instruct the candidates for Christianity: they found 21 families decided to embrace it: at the end of the same month, I and Mr. Schmid visited the place; and were rejoiced to see a very large congregation waiting for us to hear the word of God. In the beginning of February, our people in Arooloor had to suffer much, being beaten and robbed, but they remained steadfast; and, notwithstanding these troubles, several families in other villages renounced idolatry, and requested Christian instruction. In September 1824, ten families of Secadivally, 10 miles south of Satangkoolam, destroyed their idols, and joined themselves to the Christian Church. About that time, by means of one of the new converts, the people of another village, and several families of two more in its neighbourhood, renounced idolatry: in February 1825 I visited them, when I found the stone idol cast out of the Temple, and that building prepared to be a place of Christian worship; the next day they burnt, in my presence, the

other relics of idolatry. The attention which, in justice, was paid to the grievances of the Christians by the Magistrate, became known, of course, all over this part of the District, and was, probably, one of the causes which excited many more villages to listen to Christian instruction, and to renounce idolatry; so that, in May 1825, we numbered thirty-five villages in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God. Seven were sent for this purpose: they found a ready reception, and great willingness to hear and learn the word of God, among all, particularly the women. These young men, with others of our seminarists, having been stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of idolatry, during the time of the heathen feasts—discouraging, and reading and distributing tracts and gospels, to vast crowds, who used to come together, on such occasions, from all quarters. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than *ninety*; and they have now (in September 1825) increased to *One Hundred and Twenty-five*; in these villages, more than a *thousand families* are under Christian instruction."

The Missionaries add some remarks, which shew that they well understand the state and dangers of the people—

"How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the Congregations, there are at least some who have begun to experience this work of God. We have many instances of their tractableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath Day holy. There are, indeed, still many shades in them, but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn.

"These people have endured beatings, spoliation, and wanton imprisonments, with a steadfastness which cannot but be ascribed to a reality in their Christian profession.

"Thus have we arrived at a very interesting period. We would lean on the Holy Spirit to help us, and to give us understanding and wisdom, that we may advise and guide and instruct these Congregations aright and with power, so that their affections may be drawn closer toward their Re-

deemer and Heaven, where He sitteth at the right hand of the Father; whereby they may be enabled to overcome all the temptations and troubles of this life, and more especially their own innate corruptions.

"That the Teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God: we desire they may be particularly remembered in the prayers of all our Christian friends.

SUTTEES.

We have much pleasure in acquainting our readers that an important step has been taken towards the abrogation of the burning of widows, and other similar practices, in India. The subject was brought forward in the Court of Directors on March 21, and by adjournment on the 28th, in a long and able speech of four hours and a half, by John Poynder, Esq. who concluded by moving—

"That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives."

The motion was seconded by Sir Charles Forbes. The Chairman, however (Sir G. A. Robinson), conceiving the motion was unnecessary, proposed an amendment, expressing the entire confidence of the Court in the solicitude of the Directors to follow up so desirable an object, and to abolish the practices alluded to, maintaining a due regard to the feelings and prejudices of the natives of India. This amendment was afterwards withdrawn (a most unusual course), under an understanding that the original motion did not imply that force should be employed in abolishing the Suttees; and Mr. Poynder's resolution was carried, in a numerous Court, with only four or five dissentient voices.

We shall be anxious to learn what practical effects will result from the adoption of this wise and humane resolution, and doubt not the gentlemen who have made this auspicious commencement will continue to keep the subject steadily in view.

MISSIONARY HERALD.

BAPTIST MISSION.

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

TUESDAY, JUNE 19.

MORNING, 11.—The Committee of the Society will assemble at Devonshire-square Meeting House, when the Company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 20.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. ROBERT HALL, A. M. of Bristol.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JOSEPH FLETCHER, A. M. of Stepney.

THURSDAY, JUNE 21.

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.

FOREIGN INTELLIGENCE.

CALCUTTA.

THE following interesting epitome of the operations of our brethren at this important post, has arrived since the publication of our last number.

Calcutta, Nov. 11, 1826.

VERY DEAR BRETHREN,

IT is with no ordinary feelings that we have again the pleasure of addressing you concerning our work and prospects. You are not unacquainted that our trials have been various and repeated; that we have been called to lament over the graves of some who once took an active part in our engagements, and with whom we took sweet counsel; but we sorrow not for them as without hope. "They sleep in Jesus."

"The labours of their mortal life
End in a large reward."

We have had our fears frequently excited by the severe sickness of some of our surviving brethren; but God has been better to us than our fears. He has graciously restored the afflicted, and granted them renewed health and strength. When we reflect

on all the goodness of God to the afflicted and deceased, we desire to be still, and know that he is God, and that he will provide, if we make him our trust. We not only feel it our duty to trust God, but to praise him; for he hath made us glad by the light of his countenance. He hath done great things for us, whereof we are glad. We have seen his goings in the sanctuary. We have felt the powerful influence of his Spirit, in confirming the weak, restoring backsliders, rousing the thoughtless, reclaiming the prodigal, and granting to those who minister in holy things an unction which has frequently produced such meltings of heart as to prevent utterance, and caused their doctrine to distil as the dew, and as rain upon the tender herb. For this we desire to feel grateful to the Father of Spirits, and to lift up our hearts in praise to him, who is the giver of every good and perfect gift. We would earnestly implore that the Spirit of all truth would for ever abide with us, working all the good pleasure of his will, and fulfilling the glorious promises of the divine word. We know that it is not by might, nor by power, but by the Spirit of God, that this valley of dry bones is to be filled with spiritual worshippers. The Lord hasten it in his time.

We have reason to feel thankful that in our

weak state we have been favoured with the kind assistance of our American brethren, Wade and Boardman, whose services have been owned and blessed by God.

The recent arrival of our brethren Pearce and Thomas, with their partners, is another great source of gratitude and encouragement. We would feel grateful to our heavenly Father for his kind care to our friends while crossing the mighty deep, for giving the winds and waves charge respecting them.

While we feel animated and thankful for this seasonable increase of strength, you will bear with us, while we press on your attention the vast importance of maintaining our ground in this populous city. The more we are engaged in the work, and the longer we continue in it, the more do we become convinced of the inefficiency of the means now used to cultivate so extensive a desert. The fields are already white unto harvest, but the labourers are few. We cannot therefore cease to intrude both the Lord of the harvest and yourselves to send forth more labourers. The scenes around are affecting in the highest degree. Here we behold one of the most interesting nations in the world, robbed and spoiled by the great adversary of souls. Our spirits are not stirred within us at witnessing merely a single city given up to idolatry, but a whole nation with one consent entirely devoted to its degraded customs, and ruined by its baneful influence. It is not over a scanty population of barbarians and cannibals that Satan here triumphs, but over teeming millions of the most civilized and interesting portion of the human family. With respect to the wretched state of the heathen, many strange things have been brought to your ears; but could we place these strange things before your eyes, we are persuaded, brethren, that greater exertions would be made to carry on the Redeemer's cause, as it would not fail to excite a greater degree of pity, and produce a greater degree of anxiety for their eternal welfare.

We are led to make these remarks, not only when we contemplate the deplorable condition of the heathen, but when we contemplate our own inefficiency. We expect this season to be deprived of the labours of two of our esteemed brethren, who for the purpose of recruiting their impaired constitutions, are about to visit their native land. What with constant interruptions through sickness, the removal of some to their heavenly rest, and of others to their native land, we are led to say, 'What are we among so many? Who is sufficient for these things?' We do not plead with you for a field that has yielded no fruit, or that promises no reward to the faithful mis-

sionary. The enemies of the cross of Christ may say, "Where is their God, and where is the sign of his coming?" yet we are confident, and doubt not that you are so too, that through the blessing of God, labour has not been in vain, nor strength spent for nought; and when we call to mind who hath said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," we are encouraged to go forward, assured that we are occupied in a cause which will ere long fill the whole earth—for the mouth of the Lord hath spoken it.

Respecting the church in the Circular Road, we are happy to state that since the death of brother Lawson, we have experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the past year, thirty have been added to the church, most of whom are young people from the age of 13 to 20. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of missionaries among the heathen, both by their example and faithful addresses. The addition of thirty to a church in one year, will not appear so much to many in England, who are in the habit of receiving much greater accessions in that space of time; but it appears different to us, who have had to labour year after year, and sometimes not to see the conversion of more than one or two individuals. Nor do we estimate the success with which it has pleased God to bless us, by the numbers merely, but also because many of the persons brought out of darkness into light, stand in so close a connexion with the natives. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the gospel in this idolatrous

country, we trust you will not object to one of your missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of heathens.

Respecting the native church: the last report of the Calcutta Missionary Society contains an account of its present state, and of labours among the heathen. Under the former head, we have little to add, except to express the joy and satisfaction we feel at the arrival of our dear missionary brethren, as it will allow one European brother to reside at Doorgapore, which still appears to us all a most promising station, and which we have been grieved to be able to visit, except occasionally, only on the sabbath. We may mention also that we have lately had the pleasure of again receiving Bagchee (the brahmin who, you will recollect, left us eighteen months ago) into the communion of the church. He appears to have left us chiefly because he could not bear the disgrace which his conduct had brought upon him. Since his departure he has travelled a great distance beyond the Company's territories; but seems never to have denied Christ among the heathen; and indeed was led to return by the persuasion of a young friend at Cuttack, who recognized him while recommending Christ to his countrymen. Satisfied as we feel of his being a sincere disciple of Christ, we have again admitted him to communion; but have deemed it prudent at present to employ him in the superintendence of native schools, rather than as a native preacher.

Respecting preaching to the heathen. Occupied as most of us have been during the year with the duties of the English or native church, the Benevolent Institution, the printing-office, the management of the female schools, or some other part of the society's operations, the chief burden of native services among the heathen has fallen during the year on brethren Carapet and Kirkpatrick. By their exertions, however, with those of brother Fenwick at Howrah, and brother Paunchoo at Doorgapore, the natives have been very frequently addressed, and a very great number in the course of the year have heard the word of life. On an average, we estimate that during the year no less than twenty native services have been held every week in one or other of the Bungalow chapels connected with our society; and frequently the whole day has been spent in these places of worship. The missionary has attended twice or thrice during the day, conducting public worship, and at the intervals conversing familiarly with one or two who have remained after the preceding service for that purpose.

We feel increasingly persuaded that by means of this public proclamation of the gospel by the missionaries of our society, and by our esteemed and zealous brethren of other denominations in this city, aided by the circulation of tracts, and the Christian education now imparted in all the missionary schools in the neighbourhood, Christianity is becoming the subject of frequent conversation among the natives of Calcutta, a knowledge of its doctrines is very widely diffused; and a conviction that it is the "true way" generally prevails. We are prepared yet to wait a long period for the realization of our hopes; but we fully believe that the precious leaven is at work in this vast mass of population; and that, should our lives be spared to the lengthened period of three score years and ten, we shall have reason to rejoice in the delightful evidence we shall then be privileged to receive, that a great part has been leavened. The vast extent of the population here, while it necessarily requires, according to the usual procedure of the God of salvation, more vigorous and longer continued exertions, will, when the stream is turned, and its multitudes become the monuments of saving mercy, abundantly repay it.

Dear brethren, we faint not under the trials of our patience; and we trust that you will assist us by your prayers, cheer us by your exhortations, and animate us by sending to our assistance still more labourers, that in our exertions in your service we may be steadfast, immovable, and always abounding in the work of the Lord, assured by his infallible word, that our labour shall not be in vain.

Mr. Kirkpatrick has made very pleasing advances in his theological and classical studies since he has been under the care of brother Yates: and we have lately, with great pleasure, admitted him as your missionary, agreeably to the instructions of Mr. Dyer. Mr. Fenwick being about to leave Howrah for Sylhet, where he has procured an appointment under government, it is probable that Mr. Kirkpatrick will supply his place as a missionary to the heathen. We are happy to add, that we have now under instruction another young man who bids fair to be a most useful missionary. Brother Statham, being led by various considerations to believe that it is his duty to visit England for a season, the English services he has hitherto conducted will be chiefly maintained by brother George Pearce, who will reside at Doorgapore, and whose place there will be supplied on the sabbath by one of the brethren from Calcutta. Brother Thomas proposes to live in Calcutta, where a large mussulman population exists, with no missionary expressly devoted to their good. All of the other missionaries

here have first acquired the Bengalee language and of course are principally engaged in labours amongst the Hindoos. Brother Thomas, having given his attention to the Hindostanee, will find abundant employment among the mussulmans in the city, who amount to 10,000 at least. He will also give his assistance to English preaching in the Circular Road.

Another department of labour to which we would now advert, is that of the Benevolent Institution, under the care of brother and sister Penney; the object of which is to train up gratuitously poor children of every class in religious and useful knowledge through the medium of the English and Bengalee languages. The number of children at present receiving instruction is 258; viz. 164 boys and 94 girls. Among this number there are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians, and Jews. — Since the establishment of the institution, there have been fostered beneath its benevolent wing upwards of a thousand children, whose destitute circumstances would otherwise, in all probability, have doomed them to a life of ignorance, wretchedness, and vice. Instead of this, the seeds of religion and of science have been sown in their minds, which have fitted and introduced a considerable number into comfortable and respectable stations in life, that are filled with advantage and honour to themselves, and satisfaction to their employers. The different branches of knowledge in which the children are educated, are reading, writing, arithmetic, grammar, history, geography, astronomy, &c. The girls are also taught needle-work and knitting. In these several branches many of the scholars have made a truly gratifying progress, especially when it is considered that they have had first to acquire the English language. It is also peculiarly pleasing to learn, that during the past year some of the Hindoo lads have greatly distinguished themselves by their diligence, and by taking the lead in almost all the classes; and two or three of them have attained such a knowledge of grammar, geography, astronomy, &c. as would not be unworthy of a British youth.

From these attainments, we augur the most pleasing consequences, in undermining and overturning the influence of the Brahmins, who with the chains of ignorance have bound, and now keep in subjection a whole nation beneath their sway. But a still more delightful revolution, there is reason to hope, has taken place in the minds of two of these native youths, who have been enlightened, and their hearts imbued, with the principles and spirit of Christianity, their conduct being such as to gladden the heart of their tutor,

and those Christian friends who have conversed with them.

Nor is this the only instance of religious instruction being attended with the effectual blessing of God. The superintendent has been recently called to attend the death-bed of two amiable brothers that had left the institution but a short time, where he witnessed the most pleasing proofs that his labours had not been in vain in the Lord. They acknowledged the justice of God in their sufferings, testified their faith in the Son of God, and died praying for their relatives, teacher, and the whole world. Several of the youths who have been educated, and of those who are now in the institution, have evinced their great desire for Christian instruction by forming themselves into a society, which is denominated the Juvenile Society, and have invited the missionaries to instruct them in the word of life. The pleasing effects of these measures have been visible in the numerous additions from these young persons made to the church during the past year — additions which exhibit, in a striking manner, the power of divine grace in the conversion of individuals who were formerly scarcely a remove from heathenism, nay, some of them were indeed actual idolaters. It is with great pleasure also that we mention the zealous efforts of this society to spread the name of Jesus amongst nominal Christians in this city, by preaching and conducting prayer-meetings from house to house, by distributing tracts, and by establishing sabbath schools. The success which has hitherto attended their humble efforts has been a source of consolation to the missionaries. As their numbers and activity are increasing, we entertain the pleasing hope, that they will not only be useful as a little united band, but that they will, from year to year, supply individuals who, after having passed through some preparatory studies, will become useful coadjutors in the field of missionary labour.

Before we close our account of the Benevolent Institution, we must not omit to mention, that although in the case of many who have left it, and gone to situations, there is no decided evidence of their conversion to God, yet very pleasing testimonies have been received from some of their employers, of their industry, honesty, and punctuality in business.

The value of the Institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has bestowed upon each girl a garment upon condition of her making it herself. The government have also come forward with a donation of 13,000 rupees, in order to liquidate the debts and repair the school-room of the institution. From the preceding brief view of this department

of your missionaries' operations, we trust you will derive encouragement and satisfaction, since the labour bestowed upon the wretched inhabitants of India is not without the favourable notice and blessing of God.

The printing-office, conducted by brother Pearce, is gradually assuming importance, both as a means of spreading intellectual, moral, and religious truth by means of its publications, and as a source of pecuniary advantage to the mission fund. Since the last account published, there have been printed at it upwards of 70,000 tracts, or other small publications of a religious nature, in the Bengalee, Hinduwee, Sanscrit, or Hindostauee languages; with 71,000 school books, many of them of considerable size, in English, Arabic, Persian, and the languages mentioned above. Besides these, during this period, we have printed a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in Bengalee by brother Pearce; with a Harmony of the Gospels in Hindostanee; a new Translation of the Psalms, and an Epitome of Natural History in Bengalee, with various other works by brother Yates. To these may be added, a large number of literary and other works of a miscellaneous nature, and generally of a large size; the execution of which has been the source of some pecuniary advantage.

The printing-office now contains founts of types, of various sizes, in the Arabic, Persian, Nagree, Bengalee, Ooriya, and Burman characters; and has attached to it a foundry, in which are not only cast supplies for our own use, but which furnishes our missionary brethren in different parts of India with founts in their respective characters. As type-casters, or casters, compositors or pressmen, book-binders, or other servants, the office now employs seventy persons. Among them are several native Christians, who are thus comfortably supported by their own labour. A service is held for the benefit of all the office servants twice or thrice a week, which has now been continued twelve months, and at which about one third have regularly and voluntarily attended. Their employment will thus, we doubt not, be the means of leading many of our servants to a pretty correct acquaintance with the truth of the gospel. O may it lead some to a saving acquaintance with its power!

And now, dear brethren, assuring you of our affectionate interest in all your exertions, and soliciting an interest in your daily prayers,

We remain,
Yours affectionately and respectfully,
W. YATES, J. THOMAS,
J. PENNEY, G. PEARCE.
W. H. PEARCE,

DIGAH.

MRS. Charlotte H. Rowe, widow of our late Missionary who laboured so long at this station, has been obliged to leave India for the benefit of her own health, and that of her three young children, whom she has brought with her. The following is a copy of the letter, addressed to the Committee, as is usual in such cases, by two of the resident Missionaries. It was written by the venerable individual whose signature is first attached to it.

VERY DEAR BRETHERN;

Our beloved sister Rowe, finding her health so much impaired by the heat of the climate as in a great measure to unfit her for the labours which she has so long engaged in, is now going to Europe to recruit her strength. Her labours are well known to you, and we merely write this to say that we believe there was a pressing necessity for her taking this step, and to express our hope that she will meet with that reception among you to which her labours entitle her. We are, Dear Brethren,

Very affectionately yours,
W. CAREY, D.D.
R. BURTON.

Serampore, Dec. 4, 1826.

It is but justice to Mrs. Rowe to add that her voyage was delayed till she had made arrangements for accomplishing it without incurring any expence to the Society.

PADANG.

IN our number for March last we announced the return of Mr. Evans and his family from this station. It was then expected that they would return by the vessel which brought them to Europe, and by which a gratuitous passage was most kindly promised. But, on consulting several eminent medical gentlemen, as to the propriety of this step, their unanimous opinion was unfavourable, as they apprehended it was almost certain that the liver complaint, under which Mr. Evans formerly laboured,

would return with increased violence, in the event of his revisiting a tropical clime.

Under these circumstances the Committee could not, of course, urge Mr. Evans to resume his station, and he has felt it his duty to remain at home. The following minute, in reference to this event, is extracted from the proceedings of the Committee.

RESOLVED — That this Committee, sympathising with Mr. Evans under the dispensation of Divine Providence which has thus dissolved the connexion hitherto subsisting between himself and the Society, assure him of their unfeigned regard and earnest desire that he may be directed to some station in his native country, which he may occupy with comfort to himself, and much spiritual advantage to others.

Instructions have been forwarded to Mr. Bruckner to proceed to Padang, and occupy the station there in conjunction with Mr. Ward. It is believed that he can prosecute his important labours in the way of translation there as effectually as he could on the island of Java, while there will be more scope for personal exertions among the natives, than has lately been found in Java.

BURMESE MISSION.

Death of Mrs. Judson.

It is with much concern we communicate to our readers the melancholy intelligence of the death of Mrs. A. H. Judson, which occurred at Amherst Town, near Martaban, Oct. 24th, in the 37th year of her age.

She, with Mr. Judson, was among the first Missionaries, sent out in the year 1812 from America to India, under the patronage and support of the American Board of Commissioners for Foreign Missions, of the Independent denomination. Soon after their arrival in Bengal, Mr. and Mrs. Judson, with Mr. Rice, separated from that Board,

and were baptised in the Loll Bazar Chapel Calcutta. There being no Baptist Foreign Mission Society at that time in the United States, Mr. Rice returned to America, with a view to excite the Baptist denomination in that country, to contributions and exertions in behalf of foreign missions; while Mr. and Mrs. Judson proceeded to Rangoon, and in July 1813 joined that mission, which had been in existence about six years, and occupied principally by Mr. Chater who is now at Colombo, and by the late Mr. F. Carey. Shortly after this event Mr. Carey relinquished the station, as Mr. Chater had done some time before, and Mr. and Mrs. Judson were put in possession of all the advantages which had been accumulated to a considerable extent by their predecessors. These advantages consisted of a manuscript Burmese and English dictionary by Mr. F. Carey, translations of parts of the Old and New Testament, by Messrs. Chater and Carey, and an excellent Burmese grammar by Mr. F. Carey, printed and published at the Serampore press, and many valuable Burmese books. Mrs. Judson desirous of rendering herself useful to the Burmese of her own sex, commenced the study of the language, and with the means and advantages which she enjoyed, in a few years became such an able proficient in it, particularly in its colloquial use, as to converse fluently and intelligibly, with the native females on the subject of Christianity. In 1821, her health became impaired, she returned to the United States, by the way of England. While at home she published a compilation of letters and journals relating to the American Baptist Mission in the Burmese Empire. She returned in December 1823, and proceeded with Mr. Judson, who had, during her absence, been making preparations for that purpose to Ava. In the May following, the war broke out between the Bengal and Burmese governments; and during the greater part of its continuance Mr. Judson was confined in prison and chains, at and in the vicinity of Ava; she, however, remained at liberty, and was permitted, though under difficult circumstances, to minister in some degree, to the wants of her suffering husband. At the close of the war she returned with him to Rangoon; from whence, in the latter part of June last, with a view to the formation of a new Missionary station, they proceeded to Amherst Town, a place which had been selected for the site of a new town, but at that time a wilderness with the exception of a few bamboo huts, erected for the accommodation of a part of a regiment of sepoy, and a few natives. Having left her in this place, as comfortable as the nature of the circumstances would permit, Mr. Judson returned to Rangoon, and proceeded

with the envoy to Ava, as interpreter. Mrs. Judson, as soon as the number of the new settlers would admit, commenced a native school which, at the time of her illness, consisted of about ten pupils. Of the state of her mind at the time of her death, we have not heard any particulars. We are assured, however, that every attention in the power of an experienced physician, and a few kind acquaintances, was bestowed with anxious diligence and care. Her disease was an intermittent fever, of nearly a month's continuance. By the latest account from Rangoon, the envoy had not returned, and Mr. Judson, therefore, had still to learn the afflicting intelligence of his bereavement.

KINGSTON.

A letter has very recently come to hand from Mr. Knibb, dated 7th April. We have much pleasure in giving publicity to his grateful feelings, on behalf of the kindness shewn to his School. It was nobly done of the scholars at Kettering, to send their own reward books to the little negroes in Jamaica!

It will, I doubt not, afford you unfeigned pleasure to be informed, that the School under my care is in a very prosperous state. When I took it, I had but eighty scholars; now I have 280, and this, though public schools have been established. I frequently have more than 240 children in attendance, which in this climate are quite enough for one to instruct. I hope that there are some appearances of piety in a few of the children; four have taken tickets as probationers for the Church this year. O, that I may have the unspeakable happiness of meeting them in heaven!

The sabbath school continues much as it was when I wrote last; last sabbath was "Reward day," and about 150 children were present. I would just remark that I have received several valuable donations of books and small articles of rewards, from kind individuals in England. One of books for the adults and children, from the Bristol Sabbath School Union, which was very acceptable; rewards of pin-cushions, books, &c. from some kind ladies at Liverpool, and a grant of tracts from their Tract Society, and some from Kettering, from whence the children in the sabbath school sent their own reward books to the poor children

here. I have often wished that the kind donors could have witnessed the joy which their present produced among the children. I think they would have thought themselves amply repaid, and perhaps others would have been induced to go and do likewise. I should be obliged if you would publicly express our thanks for these valuable presents.

I expect to baptize about sixty on Easter Sabbath. Many of their simple narratives have evinced that the Holy Spirit has communicated to them his life-giving power. One incident I think worth mentioning. Two of the candidates, young men, dated their first serious impressions from hearing a fellow-servant read the word of God to them in the evenings, and I am truly happy to add, that they make the number six, who have joined the Church, and who attribute their conversion to the same means. The young man purchased the Bible of me, and reads it in the evenings to his fellow servants. And God has thus blessed it to the conversion of six of those in the same yard. He is now an honourable member of the Church; he was formerly a slave, but has obtained his freedom,

MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 6, 1827.

THE churches at Montego Bay and Crooked Spring are in a very pleasing and prosperous state; all our meetings are delightfully attended, and peace and brotherly love are enjoyed among us. On Sunday March 18th, I baptized seventy-five persons, who had previously given the most satisfactory evidence of their true conversion to God; the experience of some was exceedingly gratifying, and greatly encouraged and rejoiced our hearts. The members and friends of the Church were much animated by this addition to our numbers, and on the following Sabbath when the baptized were received into the Church the most pleasing spirit was manifested. It was a day of unusual interest and solemnity; there appeared to be a great shaking among the dry bones; many were moved to tears. Some enquired "What shall we do," and others who had been before seeking, were anxious to be received into communion with us, and to unite in commemorating the love of Christ. We have every reason to hope there was joy in Heaven that day by the angels of God over the conversion of poor sinners.

Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Thomas Mottershaw, Esq. late of Silkmore House, near Stamford	£100	0	0	
Legacy duty, &c.....	11	0	0	
		89	0	0
Barton Mills, Suffolk, collected by Mr. Secker.....		5	11	6
Ravensthorpe, Collection, by Rev. W. Gray.....		9	3	6
Ecton, Ditto, by Ditto.....		3	7	6
Leicester, Collections and Subscriptions, by Mr. John Carryer.....		78	6	1
Exeter, Subscription and Penny Subscriptions, by Rev. S. Kilpin.....		11	7	0
Wallingford, Collection and Subscriptions, by Rev. Jos. Tyso.....		26	9	7
Lymington, Ditto, by Rev. James Millard.....		24	1	6
Great Missenden, a moiety collected by Missionary Association, by Rev. S. R. Allom		17	1	6
Watford, Subscriptions and Auxiliary Society, by Rev. John Edwards, (including 3 <i>l.</i> 18 <i>s.</i> for Female Education)		12	3	0
Bromsgrove, collected by Messrs Harrison and Scropton, jun.....		9	0	0
West Middlesex Missionary Union, Colnbrook, collected by Rev. E. Carey..		16	1	0
Little Wild Street, Rev. J. Hargreaves, moiety of Collection, May 6.....		3	0	0
Waltham Abbey, Subscriptions, by Rev. Mr. Blakeman.....		3	0	0
Camberwell Female Auxiliary Society, by Miss Gutteridge		40	11	0
Pertshire Missionary Society, by Rev. J. Newlands.....		20	0	0
Plymouth, by William Prance, Esq. (in addition to 30 <i>l.</i> previously acknowledged		7	5	8
Brighton, Auxiliary Society, and Subscriptions, by Mr. Bailey.....		18	3	0
Chiltern (Wilts.) Penny Subscriptions, by Mrs. Wheeler		1	8	0
Poole, Subscriptions, by Rev. Samuel Bulgin		7	5	0
Wootton-under-Edge, Ditto, by Rev. T. Thomas		9	0	6
North of England Auxiliary, Maryport, by Rev. R. Pengilly		10	0	0
Thomas Key, Esq. Water Fulford, by the Secretary	Donation	200	0	0
Mr. John Deakin, Birmingham,.. by the Secretary	Donation	50	0	0
J. G. by the Secretary	Donation	10	10	0
A very old Right Hand,	by William Burls, Esq.....	1	0	0
Mr. W. Richards,	by the Secretary	0	10	0
Mr. Ranyard, Kingston,	by ditto (<i>West India Fund</i>)	1	0	0

TRANSLATIONS.

Berwickshire Bible Society, by G. C. Trotter, Esq..... 10 0 0

SCHOOLS.

Manchester, York Street Chapel, Youth's Auxiliary Society, by Mr. J. P. Culverwell

5 0 0

FEMALE EDUCATION.

Collected by Mrs. Arnold, Bankside, Southwark

10 13 6

MONTEGO BAY.

Sundries, by Mr. Thomas King, Birmingham, viz.

Dublin and Waterford	8	1	6	Birmingham.....	1	18	6
Kidderminster	1	10	6		11	10	6

TO CORRESPONDENTS.

Further Contributions for the Female Schools in Calcutta have been received during the last month, from the Females of the Church at Tottlebank, Lancashire; Friends of Missions, Frome; Friends at Brighton; and Mrs. Blakemore, Birmingham.

Thanks are returned to Mr. Barton, of Wallop, for a parcel of Magazines.

Our much esteemed Frome Correspondent, T. F. N. may be assured that no such impression as he mentions will be made by the sentence alluded to.

MISSIONARY HERALD.

ANNUAL MEETING OF THE BAPTIST MISSIONARY SOCIETY.

At the close of another of those interesting occasions which annually draw together such numbers of our Christian friends from various parts of the country, we shall attempt to supply a hasty narrative of the proceedings. This account, we are aware, will be expected by our readers with more than usual interest; and it is with grateful joy we state generally, that in the concurrent opinion of many who were present, the various meetings were peculiarly distinguished by the spirit of harmony and devotion.

As it was anticipated that a larger number of ministers than usual would be present, the open meeting of the general committee was held on Tuesday morning, June 19, at the place of worship in Devonshire-square, instead of the Missionary House. About three hours were spent in communicating information on the affairs of the Society, especially in reference to the questions lately discussed between the Committee and Dr. Marshman. This information, which had been anxiously desired by many, but which could not, of course, have been given with propriety till the discussions were closed, was received with unequivocal marks of approbation.

On Wednesday morning, an immense congregation assembled at Great Queen-street chapel, when the Rev. Robert Hall, A.M. of Bristol, preached from 1 Pet. ii. 21. "*Leaving us an example, that we should follow his steps.*" The necessity of imitating the example of Christ was enforced by the eloquent preacher by a variety of arguments, stated with all the clearness, and urged with all the fervent pathos, by which he is distinguished. At the commencement of this service the Scriptures were read by the Rev. Dr. Cox, of Hackney; prayer was offered, before sermon, by the Rev. C. E. Birt, A.M. of Portsea; and at its close, by the Rev. Dr. Henderson, President of the Missionary College, Hoxton. As many more flocked to the chapel than could find admission, another sermon was preached at the same time at Little Wild-street chapel, by the Rev. John Statham, lately arrived from Calcutta. His text was 1 Cor. xiii. 8. "*Charity never faileth.*"

In the evening, the friends of the Society met at Surrey Chapel. The Rev. Isaac Mann, A.M. of Maze Pond, Southwark, read a portion of Scripture and engaged in prayer; after which a very able and impressive discourse was delivered by the Rev. Joseph Fletcher, A.M. of Stepney, founded on 1 John v. 19. "*And we know that we are of God, and the whole world lieth in wickedness*"—language which was considered, 1st. as implying a conviction of the truth and divinity of the Gospel; and 2dly, as exhibiting an affecting view of the condition of the world. After illustrating each of these particulars at considerable length, the preacher, in conclusion, enforced the necessity of Missionary operations, and the imperative obligations devolving on the Christian public to support them; reminding his hearers, at the same time, of the duty of each individual to examine his heart as to his own interest in the blessings of salvation. This admirable discourse was closed with a fervent exhortation to humility, zeal, and prayer, in the prosecution of Missionary labours, connected with a brilliant exhibition of the promises and encouragements by which success is rendered certain and triumphant. The Rev. Thomas Finch, of Harlow, closed the service in prayer.

On Thursday morning, at Eagle-street meeting, Messrs. Edwards of Watford, Nicholson of Plymouth, and Welsh of Newbury, engaged in prayer; and the address was delivered by the Rev. Moses Fisher of Liverpool.

At eleven, the Annual Meeting, for receiving the Report of the committee and transacting the business of the Society, was held at the chapel in Great Queen-street, when there was a very numerous and respectable attendance. The 117th psalm, S. M. by Dr. Watts, was sung, and prayer for the divine blessing was offered by the Rev. James Acworth, M.A. of Leeds. Sir Thomas Baring, Bart. M.P. who had kindly undertaken to preside upon this occasion, having been prevented from attending, Joseph Gutteridge, Esq. was called to the chair, and began by expressing his regret at the unavoidable absence of the worthy Baronet, from whom he read a letter, giving assurances of his cordial attachment to the Society, and enclosing a draft for twenty pounds. The Chairman then, after briefly observing that some of the statements to be laid before the Meeting would be found of a painful nature, but that others would be pleasing, as exhibiting the triumphs of the Cross, called on the Secretary to read the Report.

[In order to communicate the information contained in the Report as early as possible to our distant friends, we deviate from the usual plan, by inserting it at once; though it may render it necessary to curtail the account of subsequent proceedings.]

THE REPORT.

Before your committee proceed to narrate as usual, the foreign operations of the Society, they deem it proper to refer to certain occurrences at home, in which the friends of the mission have felt a lively interest, and on which they may justly claim full and explicit information.

A notice has already been published, stating that thenceforward the Society at home and the missionaries at Serampore would constitute two distinct and independent bodies. In a measure so much at variance with the hopes and inclinations of the committee, they did not hastily concur; nor have they failed to use all such means to avoid it, as in their deliberate judgment appeared consistent with their duty to those for whom they acted. In the new and difficult circumstances in which they have been placed, they have earnestly desired to maintain a conscience void of offence both towards God and man; and in appealing, as they now do, to the body by whom they were appointed, they feel it incumbent upon them to state the circumstances which have led to the result alluded to.

It is well known that soon after Dr. Carey was joined, in the year 1799, by the brethren Marshman and Ward, a way was opened in Providence for such an employment of their respective talents, as without materially interfering with missionary labours, proved a source of considerable and increasing emolument. To obviate the danger of a secularizing spirit, they mutually stipulated that no individual among them should appropriate any part of the proceeds of his labours to his own private use, but that all should constitute a common fund, consecrated, after supplying their own necessary demands, to the service of God and the propagation of the gospel around them.

In the course of years the missionary premises at Serampore were purchased, and other property acquired at that station. What degree of information was possessed by the conductors of the mission at home, respecting the property thus accumulated is uncertain; but there appears reason to believe that it was purchased with the joint funds of the missionaries at Serampore and the Society, and it was fully understood, upon the most convincing evidence, that it belonged clearly and unequivocally to the Society, and was held by the resident missionaries in trust for the Society, of which they formed a part.

On the lamented decease of Mr. Fuller (which occurred in May 1815) the affairs of the mission devolved upon those who were but very partially acquainted with the details of its history, or the circumstances in which it stood. It became therefore obviously needful to make inquiries on these subjects. Though it was understood generally that the Society had considerable possessions in India, not an individual knew the tenure by which they were held, or the manner in which they were secured. Such information it was felt desirable to obtain; and a letter which arrived soon afterwards from Serampore brought the subject distinctly and forcibly before the committee.

This letter, dated March 1816, was ad-

ressed by the late Mr. Ward to Mr. Burls. Though bearing the signature of Mr. Ward only, it was written avowedly in the names of the three Serampore brethren. It stated that these brethren, "aware of the uncertainty of life, and at the same time of the great importance and necessity of providing for the future carrying on of the mission station at Serampore," and securing "the immense property" in land and moveables there, had agreed upon certain "principles of the last importance to the preservation of the cause." Among these principles the proprietorship of the Society was expressly recognized; but as the plan had not been finally digested, it was to be again revised, and sent to the Society "for their opinion, and if approved, for their ratification."

This important document was considered at a meeting of the committee held at Birmingham in Oct. 1816: and about two months afterwards, by the sub-committee then assembled at Oxford. At the last of these meetings, the committee felt disposed to adopt the suggestion of a professional gentleman from Calcutta, at that time in London, who had recommended that the Society's property in India should be vested in trustees, some resident there, and others in England. The names of eight gentlemen were then mentioned, who might be requested to act as trustees, subject to the approval of the general committee, who were to be summoned finally to adjust the points, whenever the revised plan should arrive from Serampore.

Till June 1818, a period of a year and a half, no further steps were taken by the committee, because this expected document had not reached them from Serampore. But at that time a letter of great length was received from the missionaries there, the contents of which filled the committee with surprise and concern.

It appeared that the proposal to invest the premises at Serampore in the hands of Trustees appointed by the Society, (a proposal which, though suggested, had never been actually adopted) was regarded as unjustifiable in itself, and as indicating a distrustful and unfriendly spirit. It was affirmed that the property in question, though devoted to the cause of God, had never been given to the Society; and to guard themselves against any inconvenience which might follow a claim of this nature on the part of the Society, they executed a legal instrument formally excluding from any "title to the property or administration of the premises," all persons belonging to the Baptist Missionary Society, unless elected as trustees by the Serampore Missionaries themselves.

To this unexpected communication a reply was sent, dated June 26, 1818. In it the brethren were implored to consider the nature and consequences of the step which they had taken. They were assured that, so far from regarding them with suspicion or distrust, the committee felt such confidence in their wisdom and faithfulness, as to be willing, as far as they were personally concerned, to resign every thing to their sole management; but that, in the measures then adopted, they could not acquiesce without surrendering the interests confided to their care.

In a more numerous meeting of the committee, held at Birmingham in the following August, the subject was again considered, and several resolutions were passed, recording the conviction of the committee, that they were responsible to the public for the due application of the Serampore premises, and earnestly recommending the missionaries there, so to secure them as to meet the approbation of the Christian public in Britain.*

When our late friend Mr. Ward arrived in England, in May 1819, it soon appeared that he felt as much anxiety as ever respecting the settlement of the property at Serampore, and was wholly dissatisfied with the arrangements then existing. Anxious to bring the matter to a final termination, the committee conversed repeatedly with Mr. Ward, and embodied their own views in a series of resolutions, dated Dec. 31, 1819. These re-asserted the sentiments previously adopted at Birmingham, in more full and explicit language; and having been communicated to Mr. Ward, he, without pledging his brethren at Serampore to similar views, declared his own concurrence in them.

Soon after these resolutions reached Serampore, the brethren then at that station answered them by others, dated July 14, 1820, expressing their regret that it should have been supposed that they entertained any wish to alienate the property from the Society, and their willingness to make, if it were practicable, such alterations in the deeds as might render them unexceptionable. Had measures been taken to effect this object, the discussion would, of course, have been brought to an immediate and agreeable termination. Subsequent letters, however, did not fulfil such an expectation; but, on the contrary, indicated unabated dissatisfaction with the proceedings of the committee. With a view to dissipate this impression, and set the whole question at rest, a full explanatory letter was drawn up in April 1821, in which the assurance was repeated, that the committee had been actuated by no design towards their Serampore brethren but that of protecting their reputation, while, at the same time, they had been constrained to fulfil their own duty to the public. It was added, that having done all that appeared practicable, they must close the correspondence by again declaring that the mode in which the property was still settled, was not satisfactory.

In August, 1822, Mr. John Marshman arrived, and soon after held repeated conferences with the committee on this point. A memorandum was afterwards prepared, stipulating, on the part of the Serampore missionaries, that they should yet frame their plan "for securing the establishment there to the great objects for which it was instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary"—an arrangement in which the committee were induced to acquiesce, rather than prolong discussions which promised no beneficial result.

* See an account of this meeting, and a circular issued from it in the periodical accounts, vol. vi. p. 340.

Since the date of that memorandum, no information has been received on the subject; nor has it been formally resumed, though the committee have subsequently deemed it right to intimate that their opinion on the case has undergone no alteration.

While these discussions were in progress, another subject was brought forward, which eventually affected, in an equal degree, the connexion between the Society and the missionaries at Serampore. This was the establishment of the Serampore College, in 1818. Upon this undertaking the advice of the committee was not solicited, nor was it ever considered as connected with the Society; but the expense thus incurred absorbed the funds which had been previously devoted by the Serampore brethren to missionary efforts, and it became necessary for them to solicit British aid even for the maintenance of the college itself. Application being made to the committee for this object, although they could not consider the funds entrusted to them as generally available for such a purpose, yet in order to meet the wishes of their brethren, as far as they could with propriety, they engaged to relieve them from the expenses attending the preparation of pious natives for the Christian ministry.

Six months afterwards, Mr. John Marshman applied for pecuniary aid towards the missionary stations also, the support of which the Serampore brethren had formerly taken upon themselves, and which they now regarded as their own, exclusive of the Society, but which, for the reason already stated, they were no longer able to maintain. Upon this occasion it was resolved, "That on being furnished with a statement of the stations and missionaries, for whom support was needed, the committee would take such part of the same on themselves as their resources would allow." Without waiting, however, for a formal reply, a grant of 1000*l.* was voted, and two other donations, each of an equal amount, have since been made.

In addition to this, at the request of their Serampore brethren, Mr. Robinson, still supported by the Society, was permitted to occupy the station at the Lall Bazar chapel in Calcutta. Mr. Williamson, also, another European labourer, was, on a similar application, taken on its funds. By these two arrangements an expenditure of nearly 600*l.* per annum was transferred from the Serampore missionaries to the Society.

On the arrival of Dr. Marshman, the subject of pecuniary contribution was again urged on the committee, with a view to render the arrangement as permanent as the nature of the Society would admit. It was felt objectionable, indeed, that the stations had been, and all their contemplated missionary efforts were to remain, identified with the college; but waiving this, it was agreed, at the proposal of Dr. Marshman, that one tenth of the general receipts of the Society should be remitted to Serampore—it being stipulated at the same time, on the part of the committee, that regular information should be given of the mode in which the money so voted was expended.

In less than three months, Dr. Marshman informed the committee that the expenses of the Serampore stations had materially in-

creased, and requested that a special meeting might be convened, to consider of allowing to Serampore a sixth part of the Society's income; intimating also that even a larger sum might hereafter be solicited. A few days before the committee met to consider this question, which was delayed, to suit Dr. Marshman's convenience, till the 15th of March last, a paper, intitled a Confidential Statement, was forwarded by him to every member of the committee. It contained a new proposal. On the ground that 240*l.* per annum was indispensably necessary for the missionary efforts either made or contemplated at Serampore, Dr. Marshman relinquished his intention of asking for any definite proportion of the Society's funds, and wished to learn what sum the committee would engage to remit annually, that he might supply any deficiency by bringing before the public a distinct claim for the remainder.

On the day already mentioned, a very numerous attendance of the committee took place, when Dr. Marshman laid this document before them. It was followed by the introduction of a letter, which had just arrived from Dr. Carey and Mr. J. Marshman, stating that in consequence of the inadequacy of their resources, they had placed upon the funds of the Society four of the stations, for which aid had been required, the cost of which would be nearly 600*l.* per annum.

As this measure precisely coincided with the arrangement proposed so long before by the committee, and as it appeared likely to restore unity in our missionary operations, the committee readily agreed to it, and proposed to Dr. Marshman to extend the same principle, so as to include the remaining stations, on account of which expense was incurred by their Serampore brethren. To provide for their management, it was suggested that the whole of the Missionary brethren in Bengal might form a corresponding committee, under the presidency of Dr. Carey; and, as the latter part of this arrangement appeared objectionable to Dr. Marshman, it was subsequently proposed to leave the superintendance of the stations to Drs. Carey and Marshman during their lives, reserving to the Society only the nomination of their successors.

The consideration of this proposal, and of the general subject, occupied several days of most anxious deliberation, and repeated efforts were made to prevent the painful issue to which the discussions were apparently tending. But as every proposal made by the committee was declined by Dr. Marshman, upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present communications with Dr. M. convinced them had actually been made, and which it was manifestly determined to maintain.

In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the committee were fully aware of the unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted, to a body asserting entire independence—who would still

appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations which were to be governed by the irresponsible council of a college.

While the committee are conscious of having fulfilled the trust reposed in them with the utmost tenderness towards their brethren at Serampore, they entertain no doubt that their constituents will feel the force of the reasons under which they have acted. May it please God to overrule this event, however undesirable in itself, to the furtherance of the Gospel of his Son!

Full particulars respecting the Serampore stations have lately reached us, which we shall insert without abridgment in the Appendix, as they would occupy too much room in the body of the Report. We shall now proceed to notice the principal events in connexion with the various stations more immediately united with the Society.

At Calcutta, the congregation in Lall Bazar Chapel, under the care of Mr. Robinson, has been gradually increasing, and nine persons have been added to the church, five of whom are natives. Chodron and Gorachund, the native itinerants, continue to labour as usual, nor are their endeavours without effect.

"Respecting the church in the Circular Road," say our junior brethren, in a letter lately received, "we are happy to state that since the death of brother Lawson, we have had experienced a gracious revival. The Spirit of God has evidently been poured out on the congregation. We have reason to believe that it commenced with the dying breath of our beloved brother. His solemnly affectionate admonitions to some of the young people proved effectual to their conversion. The firmness and happy frame of mind with which he encountered the last enemy, were greatly sanctified in reviving the drooping graces of several of his friends. He died as the patriarchs, leaving a blessing behind him. His funeral sermon, preached by brother Yates, was also blessed to several, so that during the last year, thirty have been added to the church, most of whom are young people from the age of thirteen to twenty. Several of these are Portuguese young men, who speak the Bengalee language, and who perform, to a certain extent, the work of Missionaries among the heathen, both by their example and faithful addresses. We are hence led to hope that through their instrumentality the circle will be widened, and that the English church in this city will prove one of the most extensive and lasting blessings to the native population here, and be the means of spreading the word of life to more distant parts. The members of it are a light shining in a dark place, the epistles of Christ read and known of all men. When in addition to this you consider the contributions they make towards missionary objects, and the means they possess of spreading the Gospel in this idolatrous country, we trust you will not object to one of your Missionaries giving the chief part of his time to so important a field of labour. What the church of Antioch was in the days of the apostles, that we hope the church here will prove to the present race of the heathens."

From the Annual Report of the Calcutta

Auxiliary Baptist Missionary Society, which was held in August last, when our venerable friend, Dr. Carey, filled the chair, we learn that there are four native places of worship occupied by the Society, situated in the most public places in the city, and generally attended by many hearers. Mr. Kirkpatrick and Mr. Carapiet are principally engaged in this service, which not only affords them an opportunity of preaching the gospel to thousands, but also of distributing great numbers of tracts, gospels, and other portions of the scriptures. On an average, it is estimated that not less than twenty native services are held every week in these Bungalow chapels, and frequently the whole day is spent in them, either in conducting public worship, or conversing familiarly, during the intervals, with those that remain for that purpose. Three members had been admitted into the native church; a fourth was proposed for baptism, but was soon afterwards removed by death. The present number in connexion with this native society is fifteen. Our brethren in this great city have been much cheered by the arrival of the additional Missionaries sent out last year. Their aid had become the more necessary, since the American brethren, Wade and Boardman, who had for some time usefully and acceptably co-operated with them in the work of God, were about to proceed to Burmah; in addition to which, our respected friends, Mr. Yates and Mr. Statham, have been compelled to intermit their labours for a time, and seek, by revisiting their native land, for a renewal of that vigour which long continued exertions had materially impaired. During the absence of Mr. Statham, the services he has hitherto conducted will be chiefly maintained by Mr. George Pearce, who will reside at Doorgapore. Mr. James Thomas will render assistance at the English chapel, while his principal attention will be devoted to the Mussulman population of Calcutta, who are computed at 10,000 souls, without any Missionary expressly engaged for their benefit. Mr. Thomas was prepared for this branch of service by his acquaintance with the Hindostanee, acquired before he left this country. Mr. Pearce had also made considerable proficiency in the Bengalee; and the superior advantage thus possessed by these brethren, who last entered on the missionary field, has been so evident and considerable, as to entitle the Language Institution, formed with the express design of thus qualifying Missionaries to enter much more speedily on their important work, to the patronage and support of the Christian public.

The Benevolent Institution, conducted by Mr. and Mrs. Penney, continues to be a source of much benefit to the indigent youth of Calcutta. The present number of pupils is 258, among whom are to be found Europeans, Hindoos, Mussulmans, Portuguese, Indo-Britons, Chinese, Africans, Armenians and Jews. Since the establishment of this institution, upwards of 1000 children have been fostered under its benevolent wing, who would otherwise, in all probability, have been doomed to a life of ignorance, wretchedness, and vice. Instead of this, many of them are now filling respectable stations in life, with honour to themselves, and satisfaction to their employers; while in some there

is reason to hope that effects far more pleasing have been produced. Two brothers, who had been educated in the institution, died lately, testifying their faith in the Son of God, and praying for their relations, teacher, and the whole world. Nor must it be forgotten that the Calcutta Juvenile Society, who are zealously engaged in conducting prayer meetings from house to house, distributing tracts, and establishing Sabbath schools, is composed of young men who have been educated here. It is gratifying to add, that the value of this institution is evidently appreciated by the public and the government. For several years past a highly respectable lady has presented each girl with a garment, on condition of her making it herself. The government have also made a generous donation of 13,000 rupees during the last year, in order to liquidate the debts, and repair the school-room of the institution.

The printing office, conducted by Mr. Pearce, is becoming more and more important as a means of diffusing intellectual, moral, and religious truth. Beside many thousand tracts and school books, in various languages, and other miscellaneous works of a larger size, there have issued from it a Commentary on the Romans in Bengalee, by brother Eustace Carey; a work on Geography, with other small publications in the same language, by brother Pearce; with a Harmony of the Gospels, in Hindostanee, a new Translation of the Psalms, and an Epitome of Natural History, with various other works in Bengalee, by brother Yates. About seventy persons are employed, in various capacities in the office, among whom are several native Christians, thus comfortably supported by their own labour. A service is held for the benefit of all the office servants, twice or thrice a week, which, it is hoped, may lead many of them to an acquaintance with the truth of the Gospel; and eventually, under the divine blessing, to an experience of its power.

It may not be improper to add, that the expense to the Society of the various missionary operations at Calcutta which have now been described, is, compared with their extent and importance, extremely moderate; and that our brethren there have lately been engaged in erecting premises for the Society, which, when completed, will relieve the station from the heavy burden of house rent. The estimated cost of these buildings is 5000*l.* of which sum the Missionaries themselves hope to furnish a moiety.

A letter, lately received from Mr. George Pearce, will furnish an appropriate close to our account of this station. "It has struck me, from what I have observed, during the short time I have been in this country that much more is doing here than the generality of people in England are aware of. I have heard some of them use a kind of desponding language in reference to India, as though what had already been accomplished was not a sufficient return for the money and labour bestowed. But could such persons see what is now visible in India—the removal of European prejudice—the number of European Christians—the readiness with which this part of the community aid the cause of christian benevolence in every form—could they see the natives crowding to hear the word of

life, and inviting the preachers to visit them again—prejudice fleeing before the truth—schools filled with children, male and female—the press pouring forth the Scriptures and religious tracts in many languages, and to all parts of this extensive country—and, finally, were they privileged to surround the table of the Lord with numbers of native Christians, by whose conversion, if they knew them, they could have no doubt, they would then see in all this the finger of God, as evidently as Belshazzar saw the hand writing upon the wall!"

At Cutwa, Mr. William Carey is called to exercise patience, while scattering around him the precious seed of the kingdom. No additions have lately been made to the church under his care. He states, however, that a person, formerly a Brahmin, had come from Burdwan, desiring to receive religious instruction; and that there are at Cutwa two or three other persons who have expressed a wish to join the church, though he is not yet quite satisfied of their piety. Mr. Williamson, who has taken charge of that part of the Cutwa church, situate in the district of Beerbhoom, has entered on his work with assiduity and zeal. He resides at a place called Sewry, and is assisted in his efforts by four native itinerants, who are stationed in villages at some distance from him. The church consisted, at the date of his last letter, of 37 members; nearly all of whom are converts from heathenism. In his endeavours to instruct the female part of his flock, only one of whom was found able to read, Mrs. Williamson takes an active part; and the progress already made is highly encouraging.

It was mentioned in our last Report that Mr. Burton had fixed at Digab, which had till his arrival been without a pastor, from the period of Mr. Rowe's death. Here he was soon called to drink of the cup of affliction; his excellent partner being removed after a short illness, on the 1st of April in last year. Mrs. Burton was, in the true sense of the word, a female Missionary. From her lips many of the poor Batak women had heard the gospel; and her last strength was spent in teaching a day-school of children of both sexes, belonging to invaded European troops. She expired in the full possession of that hope and peace which the gospel only can impart. Several members of the native church having left this neighbourhood, its number is reduced to four. This includes the two itinerants here, who are constantly engaged among their countrymen at fairs, and other places of public resort, besides regularly preaching at six places, including the city of Patna, every Sabbath day. Mr. Burton, while acquiring the language, is not without more congenial employment; preaching at Dinapore, to a number of Europeans, chiefly soldiers, and superintending the schools, which were under the direction of Mrs. Rowe, who has lately found it necessary, on account of her fatherless children, and the state of her own health, to return to this country.

At Monghyr the work of God appears steadily to advance. Several persons have been, during the last year, added to the church, which now consists of 35 members; and in some instances the power of divine grace in subduing prejudice and removing the

hardness of the heart, has been delightfully conspicuous. The worship of God is well attended, and the schools for native children are in a prosperous state. Among the scholars, 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts' Catechism in Hinduwee. But while the heart of our Missionary brother, Mr. Leslie, has been cheered by these indications of a blessing attending his faithful labours, he, too, has been called to sustain a painful and unexpected bereavement by the death of Mrs. Leslie, who expired after only one day's illness, on the 9th of April, 1826. Her career, though short, was such as to inspire the pleasing hope that, had her life been spared, she would have been an eminent blessing to the natives.

No intelligence has lately reached us respecting Mr. Jabez Carey at Agimere, nor has it yet been found practicable to send a Missionary to occupy the premises belonging to the Society at Moorsheadabad.

At Colombo, in the island of Ceylon, the congregation supplied by Mr. Chater has considerably increased in number; and the mode he has lately adopted, of employing native Singhalese to read the Scriptures to their countrymen, has proved the means of exciting much attention in the surrounding villages. At one of these, called Ooggalla, a very pleasing circumstance has lately occurred. The Mohandiram, a native headman of the place, one of whose sons had previously been united to the little church at Hanwell, was baptized, with his wife and other son; publicly assigning, on the occasion, intelligent and scriptural reasons for renouncing the errors in which he had been educated. The subsequent conduct of this family has well accorded with their profession, and the case has excited considerable attention and enquiry in the neighbourhood. Mr. Chater has found it expedient to request the assistance of Mr. Siers at Colombo. Several additions have been made to the church at Hanwell; a native youth, called Carolis, has been appointed assistant there, and Mr. Chater will himself visit this station as often as he can.

During the last year the fertile island of Java has continued to be the scene of intestine commotion. Hence the exertions of Mr. Bruckner have been almost wholly confined to preparations for the press; but even the printing of the New Testament has been delayed, in consequence of apprehensions entertained by the local authorities that the result of circulating the Scriptures may be politically unfavourable. The aspect of affairs in Java being thus unpromising, Mr. B. has been instructed to remove to the adjoining island of Sumatra, where his knowledge of the Malay will be of immediate service, and where he can also carry forward the work of translation for the benefit of the Javanese, for whose best interests he appears very deeply concerned.

The removal of Mr. Burton from his hazardous abode among the Bataks, in the north of Sumatra, was noticed in our last Report, in which it was also stated that Mr. Evans had been directed to proceed to Bengal; as the difficulties thrown in his way at Padang were such as to preclude much hope of success in his work as a Christian Mis-

sionary. Before these instructions could reach Mr. Evans, he had, with his family, embarked for this country, at the earnest recommendation of his medical friends at the settlement, and encouraged by the liberal offer of a gentleman, who undertook to convey them to England and back again to Padang, free of expense. The health of Mr. Evans was much improved by the voyage, but as the combined and decisive opinion of the faculty here opposed his return, the Committee could not urge him to take that step. As the prospect, however, appeared somewhat more cheering when he left Padang, and Mr. Ward had already removed there, with his printing press, it has been determined to make the experiment a little longer, and to associate Mr. Bruckner with Mr. Ward in the duties and labours of the station.

WEST INDIES.

In reviewing the history of our Mission in Jamaica since our last Annual Meeting, we perceive abundant reason for gratitude and joy. In every direction the work of God has been happily advancing; while his protecting care has been extended towards our Missionary friends, so that we have not had, as on several former occasions, to mourn the breaches of death amongst them.

The increase of members in the first church at Kingston, so long under the faithful superintendence of Mr. Coultart, has been considerable; and though he has been constrained on account of Mrs. C.'s continued indisposition, to leave his important charge for a season, the worship of God has been regularly maintained among them by the united efforts of Mr. Tinson, Mr. Knibb, and Mr. Flood, the last of whom left England, shortly before the last Anniversary, with Messrs. Mann and Baylis. The school conducted by Mr. Knibb, appears to be of growing utility. A public examination of the pupils was held in December last, when many persons of respectability attended, and expressed much pleasure and surprise at the progress of the pupils. It is highly encouraging to add, that many who were educated in this school, have become members of the church; and others are candidates for the same privilege.

The chapel hitherto occupied by Mr. Tinson's congregation having been found, in point of situation, and otherwise, inconvenient, premises better adapted for their use have been engaged in the city. They were opened for divine worship, after the necessary repairs and alterations had been completed, on the 24th of December. "Appearances," says Mr. T. "are very encouraging; but we know who must give the increase, and I trust we have gone out in his strength. Hitherto the Lord hath helped us beyond our expectations, and we can only say, with feelings of grateful adoration, 'what hath God wrought!'"

The exertions which have for several years been made at Port Royal, the ancient capital of the island, have issued in the formation of a church there, of which Mr. Knibb has taken the charge. About 150 members belonging to Kingston have been united to it; and at the date of the last accounts, the number of converts had considerably increased.

"At Spanish Town," Mr. Philippo writes, "our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly enquiring the way to Zion with their faces thitherward." Mr. Philippo has been laboriously engaged, for several months past, in superintending the erection of a new chapel—necessary, not merely on account of the size of the congregation, but because the other was dangerously out of repair—and such is the interest taken by the people in this service, that many free persons of colour, both in the church and in the congregation, submit to the greatest drudgery, solely that they may present the fruits of their labour as an offering to the house of God.

At Old Harbour, Passage Fort, and several other places in the neighbourhood which are supplied by the joint exertions of Mr. Philippo and Mr. Baylis, the prospects are equally animating; and scarcely a week passes but deputations are sent down to Spanish Town from the contiguous parishes, reiterating the Macedonian cry, "Come over and help us."

"With facts like these in view, we cannot wonder that Mr. P. should remark, 'Jamaica is certainly a very promising field of missionary labour. My prayers to the great Lord of the harvest shall be, that he would animate the friends of Missions afresh to acts of benevolence, so that the gracious purposes of Heaven towards these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means.'"

Although the Committee have not yet been able to supply the vacancy at Anotta Bay, occasioned by the death of Mr. Phillip, the work of the Mission has not been altogether at a stand. Mr. Flood has occasionally visited the station, and had the pleasure to receive upwards of twenty members into the church at the close of 1826. The other Missionaries from Kingston were present, and took part in the services of the day; and though on account of the unsettled state of the weather, and the badness of the roads, the journey was fatiguing and difficult, our brethren were more than compensated by the affectionate gratitude of the poor people for whose benefit they laboured.

The Stations at Montego Bay and its neighbourhood have been brought prominently into view during the past year, in consequence of Mr. Burchell's visit to this country, and the appeal which the Committee felt themselves constrained to make for aid towards a new chapel for his congregation. The success which attended that appeal demands especial gratitude to the Giver of all good, and to those christian friends who became, so cheerfully, the dispensers of his bounty. Nor was the satisfaction of Mr. Burchell diminished on his return to the people of his charge, by any painful alteration. He found the churches both at Montego Bay and Crooked Spring in a very pleasing and prosperous state; the exertions of his esteemed coadjutor Mr. Mann, had been unremitting and successful; and on the third Sabbath in March 75 persons were baptized. The day was found to be unusually interesting and solemn; and there seems good reason to anticipate that the work

of God will yet grow and prevail. Mr. Burchell has commenced preaching at the town of Falmouth, where for a long time hundreds have eagerly desired his visits. Arrangements have also been made for occupying the Station at Ridgland, in the parish of Westmoreland, mentioned in our last Report. We regret to add, that the gentleman who proposed the formation of the last Station, and who had, from the first establishment of the Mission on the Island, been its steady and liberal friend, has lately been removed by death.

But while we have been enabled, through the divine goodness, to make so encouraging a statement of the progress of our operations in Jamaica, it is necessary to state that intelligence has lately been received of a nature to excite serious apprehensions for the future welfare of the Mission. A consolidated slave law passed the House of Assembly on the 22nd of December last, in which, among many other enactments of a widely different character, several clauses are inserted of a tendency equally injurious and unjust. Among other restrictions, a Missionary, by this law, is prohibited, under pain of fine and imprisonment, from receiving any contributions from the negroes who attend his ministry. It is well known with what honourable liberality that class of the population have seconded the efforts of this and other Societies for imparting to them the gospel; and if the measure of support they have so cheerfully yielded be withdrawn, much larger sums will be required from this country to maintain the Mission on its present scale — to say nothing of the earnest and reiterated demands for extending it. Repeated applications have been made to government on the subject, and we earnestly hope our representations will not be vain. May He, by whom kings reign and princes decree justice, graciously interpose to defend his cause in this important island from the danger which threatens it!

Accounts from the Bay of Honduras wear no features of particular interest. Mr. Bourn has been enabled to keep up the accustomed services at the chapel; and is cheered by the countenance and occasional assistance of a pious and intelligent friend, lately gone out to Belize in a commercial capacity.

Mr. Schlatter, who has been residing for several years among a Tartar tribe in the south-eastern part of the Russian dominions, and of whose zeal and self-denial we have had former occasion to speak, visited London in the commencement of the year for the purpose of conferring with the committee. The interview strengthened all those feelings of respect and Christian affection with which they had previously regarded this devoted man; but his present views on some parts of divine truth are such as to render inexpedient the closer union between him and the Society which was once anticipated.

Since the last annual meeting no additional missionaries have been sent out by the Society. The services of Mr. Joseph Burton, late pastor of the church at Canterbury, have been accepted by the committee; but his departure to Jamaica, the chosen scene of his labours, has been suspended, till the decision of government is known on the

subject to which we have already referred. Other suitable labourers are ready to engage in this honourable service, and it will be a pleasing employment for your future committee to send them forth into the field as rapidly as the means placed at their disposal will allow.

The cash account now to be submitted to the meeting will exhibit a considerable increase on the whole receipts of the Society, compared with the amount reported at your last anniversary. This has arisen in part from the generous efforts made in favour of the cause at Montego Bay; and partly from collections made on a journey through Scotland by Dr. Marshman and Mr. Anderson, the result of which was about 1100*l.* principally in aid of the translation fund. To this branch of missionary expenditure our respected friends in the north have, for many years, shewn a zealous and liberal attachment; nor can we permit ourselves to doubt that if the God of missions condescends still to employ your Society as an instrument in his hand to give light to them that sit in darkness, and to proclaim liberty to the captives, the friends of the Saviour in that part of our native island will continue, by their kind benefactions, to co-operate in the work.

In addition to the customary donation of 200*l.* kindly sent us by the Netherlands Auxiliary Society, several other contributions have been received from Mennonite friends in various parts of the continent; gifts which we hail with unfeigned pleasure, as a pledge that that numerous and opulent body of our fellow-christians will ere long come forward more generally to claim a share in the delightful service of evangelizing the heathen. Nor would we fail to notice a remittance of 20*l.* from Grahamstown, in South Africa, sent by a few pious friends who, amidst strenuous exertions to maintain the worship of God among themselves, have not forgotten those who are utterly destitute of such privileges. The New England Society, also, has continued, by repeated benefactions, made through their agents in Jamaica, to assist the mission there.

Considerable aid has been derived from legacies during the past year, among which the generous bequest of 1000*l.* by Samuel Broadley, Esq. late of Bradford, Yorkshire, deserves especial mention. A renewed donation of 50*l.* has been made by Mr. Deakin of Birmingham, and Thomas Key, Esq. of Water Fulford, has added 200*l.* to his many benefactions, besides contributing 50*l.* to the Widow's and Orphan's Fund, an object which does not yet appear to have attracted the notice it deserves.

Your committee would gratefully acknowledge the divine goodness in affording to their highly-esteemed brother and associate, Mr. Eustace Carey, such a measure of health and strength as has enabled him to render much valuable aid to the Society in visiting many parts of the kingdom to preach and collect on its behalf; and they trust that he will be permitted, for the present at least, to continue these acceptable labours. To numerous friends, both in town and country, who have kindly exerted themselves to pro-

mote the same object—including many female friends who have recently been employed in aid of native female education—cordial thanks are respectfully tendered. May the principles of obedience to God, and compassion to men, from which such services legitimately flow, flourish and increase more and more throughout all our churches, till the fulness of the Gentiles be gathered in, and all Israel shall be saved!

It is merely an act of justice to the Society to remark that its present state constitutes a very forcible appeal to public liberality. It is well known that we have never accumulated funds in reserve; but that, on the contrary, our operations have uniformly been conducted on a scale fully commensurate with our resources. With such urgent calls to increased exertion on every side, it has seemed impossible to do otherwise; and yet the natural effect has been to compel the committee to adopt a strain of importunity not always agreeable to their feelings. At this season of the year there has generally been a considerable balance in hand; instead of which various remittances and payments are now due; and foreign drafts to a very considerable amount have been accepted on behalf of the Society. The committee trust that the statement of these facts will be sufficient to rouse the zeal and energy of the friends of the Society on its behalf, and will not therefore recur to the numerous and powerful arguments which might be drawn from the necessity and nature of the work itself. The experience of each revolving year supplies new proof that, however feeble our exertions, and however defective the spirit may be in which they are carried on, the blessing of God is not withheld from them—and this consideration, surely, may well animate us to continue and enlarge them. "Wherefore, beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

After the Report had been read, the various resolutions, which will be given in our next number, were moved, and seconded, and carried unanimously; and many interesting addresses were delivered.

The Rev. *Joseph Kinghorn* said that the committee had been looking forward to this day with concern and anxiety. Having passed through a crisis, involving more than common responsibility, they have been particularly anxious that their fidelity to the trust reposed in them should be evidenced to the Society. They have taken all possible means to preserve the union, but in vain. The correspondence and discussion were long and tedious. You will remember the impossibility of quick communications with persons in so distant a land. We have had to exercise patience. We have made various efforts and offered many prayers that those efforts might be successful. We have done all we could to prevent such a report as this being read to you to day.

You also have been looking forward to this day with anxiety. The movements of the committee plainly indicated that something very particular was under consideration; and in our several connexions and neighbourhoods we have often been asked what was going forward—and we have been obliged to give some answers to these inquiries. Now the matter has been brought to a conclusion, we present an account of our proceedings, which we trust will obtain your approbation and sanction. We regret the separation, but we were driven to the measure. Yet, though cast down, we are not destroyed. We have only been in the situation in which many better men have been before us. There has never been a good cause without any difficulties. All voyages are liable to storms. Christianity itself has had its difficulties. Though we have been exercised with a storm, we are not cast down. Do not you be cast down; do not, by frowning upon us, diminish our energies or our hopes. Those who drew up the Report which has been read, have acted wisely in stating fully and fairly what has been done. We found ourselves compelled by a sense of duty to resist the demands that were made. We were entrusted with the gifts of your liberality, the object of which has been constantly expressed in your annual reports to be for preaching the Gospel to the heathen. The sums that have been given, or proposed to be given, to the brethren at Serampore, were only to assist in the support of their Missionary stations; and we required accounts of the manner in which these monies should be dispensed, and of the progress made in the work of the Lord at the respective stations. Such accounts we required, not from any suspicion of our brethren at Serampore, but to enable us to answer any inquiries that might be made of us at home. We were never consulted upon the building of the College, and we have not felt ourselves called upon to give any opinion on the propriety or impropriety of the undertaking. We leave this to those who have built it. We do not deny that many advantages may be derived by the natives of India from the cultivation of literature. Whether much good has ever been done by colleges and universities, in extending the kingdom of Christ, that kingdom which is not of this world, may perhaps be questioned; but however this may have been, the establishment of a college formed no part of your plan, and we could not, without manifest injustice to you, appropriate any part of your funds to this purpose. We have no objection to literature, to the extension of literature, or to the means of doing it. It is an instrument of great usefulness, when properly directed, of which the world knows not the value. Many a man has been deemed an idler when labouring hard in literary studies; but it has afterwards been evident that he was preparing for the future service of the church

But we are your stewards, and stewards should be faithful to the trust reposed in them. Our appeal is to you. If you think, that on the whole we have acted faithfully in regarding your interests and dispensing your liberality, you will signify your approbation, and sanction what we have done. But whatever you may think of the conduct of your committee, or whether you may be pleased to elect one of us again, we trust you will go on with your exertions in the cause. But we must entreat you to help us by your prayers. Think of the important consequences dependent on the deliberations of a few obscure men composing your committee. An oppressive feeling of this often rests upon our minds: we are legislating for millions; the immortal interests of millions of our fellow-men, are involved in our decisions; according as things appear to us, we send missionaries to one station or to another. We need the best influences to direct us. Pray that we may be guided aright. We beseech you to be united among yourselves as you have hitherto been. And whenever you pray for yourselves pray also for this Society, and for all missionary Societies, and for the success of missions in every part of the world.

The Rev. *Samuel Nicholson*, of Plymouth, remarked, that we should calculate on the service of God being attended with pains as well as pleasures. It is only, said he, by the tremendous alternative of renouncing this service altogether, that we can ensure an exemption from the sorrows and afflictions of the church. We must often have cause to shed tears, but such tears issue in joy. The statements now laid before you by the Committee are made, not to criminate others, or to exculpate themselves, but in order to give you the information you must have desired. But while you are called by these statements to share in sorrows, do not yield to despondency. Though this Society and the Serampore missionaries now form two distinct bodies, mutually independent of each other, we trust they are both depending on our common Lord; the difference we hope was not about the end to be aimed at, but about the means of attaining it. Disunion is always to be deplored; but the case is not new. Paul and Barnabas once exhibited the unlovely sight of two apostles engaged in sharp contention; yet that event in the issue was not unfavourable to the cause of the Redeemer. And that the facts which have been stated to you today, will eventually lead to the furtherance of the Gospel, no person who confides in the power and grace of Christ can reasonably entertain a doubt. But the report excites feelings of joy as well as of sorrow. Missionaries have been removed by death; but their dying admonitions have done im-

ense good, and one funeral sermon has been the means of spiritual life to several immortal souls; and the converts have become instruments of further promoting the cause. This furnishes matter for much gratitude. Let us also be careful to maintain a correspondence between the character of the kingdom of Christ, and the spirit in which we address ourselves to the work of the Lord. Animosity and bickering are not adapted to extend that kingdom which is righteousness, and peace, and joy in the Holy Ghost. There is need of humble, frequent, fervent prayer, at the throne of grace: this will draw down the best influences to advance the cause, will hold in check every secular, jealous, and desponding spirit, and call forth the exertions of that power which will at length regenerate the world.

The Rev. *Eustace Carey*, from Calcutta, considered the recent crisis as a most trying one for the Committee. Those, said Mr. C. who have conducted the business through this eventful crisis, do indeed deserve your increasing confidence. Though I have been connected with the Society for fifteen years, that is, ever since I was a boy, my respect for the committee is now greater than ever it was before; on account of the labours in which they have engaged to bring matters of such magnitude to a termination. I sailed from Bengal to America with a captain in whom I had unbounded confidence, yet this confidence was increased after we had passed the Cape of Good Hope. He enjoyed the respect and confidence of all the passengers: in fair weather we never entertained the least doubt of his ability; but when we witnessed the anxiety, and care, and judgment he displayed in a violent storm, our confidence increased, and our respect rose even to admiration. Such are my present feelings towards the committee. I am now only afraid that the friends of the Mission may regard the separation with too deep regret. The separation is certainly to be regretted, but there are circumstances which may reasonably diminish this regret. Though the committee, consistently with their trust, could not concur in the establishment of the college, yet they bore no ill will to the literary part of it; and as far as it contemplated strictly religious objects, they were ready to assist, and engaged that the experiences of those native students who had embraced Christianity, and were preparing themselves to become preachers of the Gospel, should be defrayed from the funds of the Society. And now that the separation has taken place, we feel pleasure in believing that the labours of the Serampore brethren will be undiminished; their income is considerable, and we wish them success in the name of the Lord. The literary pursuits at

Serampore, and all other literary institutions, will have a favourable aspect on missionary exertions. We consider them as auxiliary to the cause, and as such, we regard them with good will. Besides the Serampore college, there are several other institutions with kindred objects. There is the Calcutta School Book Society, for printing and circulating books of useful instruction in the native languages; the Calcutta School Society, for the introduction, extension, and improvement of the system of education; the Bengal college, for the literary and scientific education of natives and Europeans; and the Diocesan college. All these we hail, as fraught with great advantages to the natives of India. Yet with the committee, the more simple and spiritual their plans and operations are, the more success may be expected. We should not forget that the intelligence of the people of India may be resuscitated, and they may rest in infidelity. It is not merely the march of intellect that we are desirous of seeing, but the progress of Christ and his cause in the East and in the West. Literature has its pleasures, but Christianity has higher pleasures still. We might have taught the Hindoos to read, and to reason too, without introducing the doctrines of revelation. But we aim at a nobler object. God forbid that we should glory, except in the cross of our Lord Jesus Christ! And the unsearchable riches of Christ are never preached for any long time with earnestness and zeal, without considerable success. Some of the natives have lived fifteen, others twenty, or twenty-five-years after their conversion; their lives have been exemplary, and they have died the death of the righteous. This holy living and happy dying has been the result of the labours of this Institution, and I cannot but congratulate its friends on having been instrumental in sustaining such a blessed agency. Those parts of the report which are painful are more than relieved by the statements in other parts. It is too frequently said that little, if any thing, has been effected; but this is a mistake. At a meeting held a few months ago at Calcutta, at which my dear and venerated uncle, Dr. Carey, presided, he made the following remark:—"You junior brethren are often lamenting the want of success; but I have been in this country two or three and thirty years, and when I compare the state of India now with what it was then, I find abundant reason to bless God and take courage." And if this was his language and feeling in India, surely we have no reason to despond at home, with persevering, spiritual exertion, and humility in pursuing our labours. God hath said, Mercy shall be built up for ever. But it may well excite our wonder and deepest humility, that the

purposes of Christ's death should be identified with human agency. The most successful instruments employed in this work will feel something like what the apostle felt when he called himself less than the least of all saints. This experience and temper of mind has been eminently preserved by Dr. Carey. About four or five years ago, when he was apparently within an hour or two of dissolution, he said to Dr. Marshman, "If you preach a funeral sermon, let it contain no laboured eulogium. Let your text be—*Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.*" This was his language after a life of assiduous labour in the service of God. Fuller died in a similar spirit, expressing his reliance on the mercy of God, and the merits of Christ. Let us cherish this spirit; let us be self-subdued and self-renouncing; let us gird up the loins of our minds; let us augment our labours and multiply our missionaries, not doubting of the divine blessing.

The Rev. John Statham, from Calcutta, expressed peculiar satisfaction in the proceedings of this day. When the report and resolutions of the meeting reach the friends of the Mission in India, that confidence in the Society, which has sustained some diminution, I have no doubt, said Mr. Statham, will be completely restored. I am just returned from that country, and can safely assure you that there has never been a better prospect of abundant success than at this time, for labourers going forth in the strength of the Lord. Just before my departure I attended the baptism of some natives, and the impression made on the spectators was evidently great. One who saw a Mussulman baptized was convinced and converted: he was a Moonshee, or man of learning, whose renunciation of caste and profession of Christianity made a deep and lasting impression on many of his idolatrous neighbours. The preaching of the gospel to the natives is continued with great assiduity. Many young men have been raised up to preach salvation to their countrymen. These young men frequently meet together to encourage one another in the work. I visited them just before I sailed, and was delighted with what I heard. Their prayers for this Society were very fervent. They often go into the streets with the New Testament in their hands, which they read to companies of persons that collect around them. In this way Mr. Kirkpatrick was raised up, who preaches with great fervour and eloquence. The prejudices of the natives, wherever Missionaries are stationed, are much diminished. Time was when Christian preachers could hardly go forth without personal danger; now the natives

encourage them. Not long ago I was called to visit a poor old native convert. Upon inquiring what were her expectations for eternity, and what hope she had beyond the grave, she answered, "I have Christ in my heart, I want no more;" and she desired me to make her will, bequeathing her house and ground about it to the Missionary Society. Schools are established at every station; and many of the natives, who at first thought there must be some sinister design in them, and therefore refused to let their daughters attend, now wish them to be admitted. But I must urge the necessity of continued exertion. Oh! could you have seen and heard, what my dear brother who spoke last and myself have seen and heard, your hearts would be more powerfully drawn forth to compassionate the poor Hindoos. Much has been done, but more still remains to be done. Where the Gospel has not reached, there is the same cruelty and superstition as ever. Oh! send out more Missionaries, faithful men. There should be two or three at each station; then more work would be done, and the illness or death of an individual would not interrupt it.

The Rev. Dr. Winter. I feel no small pleasure in attending and addressing this meeting. The pleasure, indeed, is alloyed with some regret; but considering the whole bearing of the circumstances stated in the report, I trust the effect will be advantageous. When Christians fall out by the way on minor points, they have a fine opportunity for exemplifying the spirit of Christianity, the temper displayed by the divine author of our dispensation. Could we carry that temper into all our proceedings, we might cherish a confidence that our labour would not be in vain. I have always been pleased with the calm simplicity which, from the beginning, has uniformly characterized this respectable, and now large, society. The Christian public, and the practical men of other societies, feel an increasing interest in it. And some time ago, when I was travelling in Scotland for another society, I observed among many Pædobaptist congregations, a very high degree of respect prevailing for the pure Christian principle which has directed the proceedings of this Society. I rejoice in the prosperity of this and all Missionary institutions. These meetings excite a glowing zeal in the cause; but it is one thing to feel excitement on this occasion, and to rely on the promises that the day of triumph will come; — and another thing to go away, and feel and act as individually required to cooperate in the work. The feeling excited to-day will not do the business. Our chief dependence must be on the Spirit of God; but we must add our fervent prayers and

vigorous exertions if we would succeed. In a manuscript sermon which I have seen, by the excellent Philip Henry, on *Thy kingdom come*, he has a remark particularly applicable to our present subject. "That which we pray for earnestly, we should labour for diligently." And there was much of the Missionary spirit among the early non-conformists, but the circumstances of the times were unfavourable to such undertakings. Let us be thankful that we live in happier days. But Missionary societies are in danger of sinking into inactivity and decrepitude, if the exertions of the Christian public are not continually called forth. Hence the great utility of Auxiliary Societies. The Bible Society and all religious societies are supported in a great degree by such institutions. Exert yourselves to form them where they do not yet exist; and where they are already formed, to quicken their energies and extend their efforts. Societies begun with zeal may decline: let us stimulate one another to continued and increased zeal and exertion, that the kingdom of Christ may be extended more and more till it shall fill the whole world.

The Rev. Caleb Birt, of Portsea. Meetings like the present exhibit the Christian church at its highest point of elevation. Hence it appears like Mount Zion, where treasures are laid up for a ruined world. The proper business of these meetings is to promote a spirit of labour and patient perseverance. Our confidence is in heaven, our chief resources are on high; but success is to be looked for in the exertions of the churches. The world is promised to Christ; but the church is to conquer that world for their Lord. Such being the object to be attained, enlarged and increased exertion appears necessary. Missionaries are the vanguard of the Christian army, who go forth relying on the assurances of the divine word, that the faith of Christ shall at last universally prevail. The warfare is against error and misery. Christianity, and that only, must rectify the disorders in the moral constitution of the world. A disturbing force has been introduced by sin; but this disturbing force shall be destroyed by the power of Christ. In the early stage of the mission, when all was hope, but all was untried, it needed the characters of Fuller and others to commend it to the public patronage; but now, after what has been accomplished, after what we have heard from Missionaries themselves, what more can be necessary to ensure its continued support? The aid of Auxiliary Societies is invaluable. They form the very sinews of the Institution itself, and there ought to be one in every church of the denomination. The field of labour is large,

extensive enough to call forth the energies of the whole denomination, which, when fully exerted may accomplish much. Such meetings as this are beneficial to London, and similar benefits will attend the establishment of Auxiliary Societies every where. The interests of this Society will be best promoted by forming auxiliaries. They will promote and preserve a missionary spirit; and when this becomes general, we shall be restored to the spirit of the primitive church, and shall attain primitive enjoyments. In the meantime all the efforts and sacrifices that we make will have their own reward, while we know that we are pouring consolations into the sorrows, and endeavouring to heal the maladies of an afflicted and guilty world.

The Rev. John Birt, of Manchester. After so much instruction and pleasure as we have enjoyed during the services of this and the preceding day, the time is now come to discharge the debt of respect and gratitude to those persons by whose kindness and liberality we have been furnished with the means of that enjoyment; I mean the trustees of the chapels in which we have been permitted to hold our meetings. The trustees of the chapel in which we are now assembled, have, for a series of years, proved the constancy of their kindness; and both to them, and to the trustees of Surrey Chapel, we are called upon, not only to present, but to renew, our grateful acknowledgments. The terms of the resolution, I am convinced, are so correspondent with the sentiments and feelings of all present, that it would display bad taste on my part, and be quite superfluous with respect to the meeting, were I to offer any thing by way of argument or persuasion, to induce them to adopt it. There is one name, however, by which the resolution is adorned, to which I must beg for a moment to advert,—the name of the Rev. Rowland Hill; than whom there is no man more known, more esteemed, or more beloved;—a man, who through a long course of years has been distinguished for benevolence and piety, even among the benevolent and pious. Mr. Hill is one of the few remaining links which connect the Christians of the present generation with those of a former period; and it appears as if he were spared until now in order to be an example to us of the high qualifications of those who had been his contemporaries. And who that beholds him, though at present in the decline of life, and witnesses the ardour of his mind, the energy of his delivery, and the intense-ness of his zeal in the cause of God and truth, but must be convinced that “there were giants in those days!” Indeed to few, to very few is it given, so completely and so strikingly to exemplify that beautiful passage of holy

writ,—*The path of the just is as the shining light, which shineth more and more unto the perfect day.*

The Rev. Thomas Winter, of Bristol. I do not regret that the question has been put to rest. I hope we shall all retire to day, grateful to God that the Committee have been enabled to keep distinctly in view the object of the Society, the promotion of that kingdom which is not of this world, the salvation of immortal souls. We wish the Serampore Missionaries a large supply of the spirit of Jesus Christ, and abundant success in their labours. We know the cause of Christ must advance; *he must reign*. Let us go on with increasing vigour of mind; let us make greater exertions; especially unite in fervent supplications for the outpouring of the Spirit. This God has promised, and he will not suffer us to labour without success. While we deplore the millions still in darkness, let us not forget that God has already given a few small pledges of what he will ultimately do for the world. I feel pleasure in thinking of the efforts of other denominations. The christian principle is expansive, and embraces all that love our Lord Jesus Christ in sincerity. I rejoice in the success of those whose chapel we are privileged to occupy to day; I congratulate them on their missionary labours among the heathens; and esteeming each as a brother in Christ, I say, Grace be with them all.

The Rev. Dr. Townley, one of the Ministers connected with the chapel, assured the Meeting that his brethren felt great pleasure in the accommodation they had been able to afford. For more than thirty years, said Dr. Townley, I have been interested in the Baptist Missionary Society. I rejoice in the good it has effected, and is still effecting. God has evidently been with its Missionaries. Before the invention of the art of printing, all the versions of the Scriptures that had ever been made did not amount to forty. It is matter of astonishment and gratitude to observe the number that have been made within a few years by the Baptist Missionaries alone, and some of these into languages before deemed the most abstruse and difficult of attainment, particularly the Sanscrit and Chinese. They have also been the instruments of winning souls to Christ, and turning many from the power of sin and satan unto God. They have raised the character of Christian Missionaries, who are now regarded throughout India in a very different light from what they were thirty years ago. Their efforts for the circulation of religious knowledge among the natives have been unwearied. The time will come when the early Baptist Missionaries will be remembered and revered as the greatest friends of human kind: their names are

already recorded on high. Let them go on in their work, and we cordially wish them good luck in the name of the Lord.

The various speeches were received with indications of great satisfaction. One sentiment appeared to animate the whole assembly. The other gentlemen merely

moved and seconded the different resolutions without any speeches, or with only a few words. The Chairman briefly acknowledged the vote of thanks to himself; and the Meeting was closed by singing, "Praise God from whom all blessings flow," &c.

Contributions received on account of the Baptist Missionary Society, from May 20 to June 26, 1827, not including individual Subscriptions.

FOR THE MISSION.	£	s.	d.
Hartley Row, Auxiliary Society, by	7	0	0
Keynslam, Collection and Subscriptions, by Rev. Thos. Ayres.....	8	0	0
Kingstnuley, Do. by Rev. J. Cousins	7	10	0
Sheffield, including £9. from Wincobank, by Mr. James Wheatley	50	0	0
Western District,	55	8	8
Kent, Auxiliary Society,	124	0	0
Bedfordshire, Baptist Association, by Mr. R. Saunders	15	1	0
NETHERLANDS, Auxiliary Society, by Rev. S. Muller.....	200	0	0
Leeds, Salendine Nook &c. (including Female Education, £25. 18s. 11d.) by Rev. James Ackworth.....	42	11	11
Baptist Free School, Took's Court, Chancery Lane, by Mr. Kendrick	9	2	6
Sbrewsbury, Collection and Subscriptions,	22	17	0
Rochdale, Auxiliary Society, by Mr. Kelsall	32	13	5
Hammersmith, Collected .. by Mr. S. Mundy	2	12	0
Edinburgh Association of Theological Students in aid of the diffusion of Christian Knowledge, by Rev. Dr. Gordon	3	17	0
St. Andrews University, Missionary Society, by Do.	2	0	0
Bessel's Green, (including 12s. 9d. from Sunday School) by Mr. Fletcher ..	4	14	9
Sevenoaks, Collection and Subscriptions, by Mr. Comfort and Rev. P. Sbirley	46	0	6
Audlem, (Cheshire) by Mr. R. Thurston	3	10	0
Greenwich, Baptist Church, Rev. W. Belcher, by Mr. Tosswill	18	12	9
Aston Clinton, Collection and Subscriptions, .. by Mr. Amsden	2	9	1
Fetter Lane, London, Collected by Mrs. Elvey	16	0	0
Kettering, Auxiliary Society, by J. C. Gotch, Esq.	36	4	2

Norwich, St. Mary's Auxiliary Society, &c. by Mr. James Cozens	32	14	10
Oswestry, Auxiliary Society by Mr. Jones	5	0	0
Royston, Subscriptions, by Mr. John Pendered	10	1	0
Muswell Hill, Collected by Miss Gurney	1	15	0
Keppel Street, Auxiliary Society, by John Marshall, Esq. Treasurer	30	0	0
Maze Pond, Do. by Mr. Beddome	32	8	6
Eagle Street, Do. by George Bagster Esq. <i>one-third</i>	16	0	0
Taunton and its Vicinity by Rev. Owen Clarke	22	15	7
Bucks Association, by Rev. P. Tyler	50	8	6
Bedfordshire Auxiliary Society, by John Foster, Esq.	191	0	10
Stroud, Subscriptions, by Mr. H. Hawkins, jun.	7	17	0
Dunstable and Houghton Regis, Penny Society, by Mr. Watts	5	6	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	63	0	3
Church St. Blackfriars, Auxiliary Society, by Mr. Pontifex	24	4	7
Part of a Collection at Ditto. by Rev. James Upton	5	13	8
Salisbury, Collection, by Rev. P. J. Saffery	31	9	0
Snailbeach, Collection, &c. by Mr. Naylor	7	0	0
Part of a Collection at Peckham Rye, by Rev. T. Powell	4	6	6
Prescot-st. Auxiliary Society, by George Morris, Esq. <i>two thirds</i>	50	0	0
Rugby, Penny Society by Rev. E. Fall	5	0	0
Carter Lane, Female Auxiliary Society, by Mrs. Marten, <i>one half</i>	21	0	0
Goswell Street, Auxiliary Society, by Rich. Cox, Esq. <i>two thirds of half year</i>	21	7	1
Chatham, Zion Chapel, Clover-st. by Rev. Mr. Lewis	13	14	7
Bow, Subscriptions and Collections, by Rev. Dr. Newman	16	10	2
Suffolk, Independent Churches, by Shepherd Ray, Esq.	16	10	0
Bewdley, Collection, &c. by Rev. Geo. Brookes	3	2	0
Hackney, Mare Street Auxiliary, by J. M. Dunn, Esq.	28	0	0
Newcastle, New Court Chapel Auxiliary, by Rev. Geo. Sample	43	9	5
Devonshire-Square Auxiliary, by Mr. Millard, <i>part of its funds</i>	18	0	0
Pupils at Madras House, Hackney, by Rev. Dr. Cox	2	2	0
Henrietta Street Sunday School, by Misses Keene, &c.	1	9	0
Modbury, Collection, &c. by Rev. Sam. Nicholson,	5	2	7
Liverpool, Aux. Soc. on account. by Wm. Rushton, Esq.	39	3	0
Towcester, Collection, &c. by Rev. J. Barker	4	5	6
Missionary Box, by Mrs. Levett, Wardrobe Place,	0	10	0
Nottingham and its vicinity by Mr. H. Blatherwick	110	13	0
Amersham, Penny Society and Subscriptions, by Rev. R. May	24	6	0
Norwich St. Clements, Penny Society, (and Sunday School, Sprowstan Lodge.) by Rev. J. Puntis	9	12	1
Boro'-Green, Collection, by Rev. John Statham	3	5	0
Missionary Box, 13, Durham St. by Mrs. Salmon	1	6	3
Alie Street, Female Auxiliary, by Rev. W. Shenston	10	0	0
Sunday School, .. by Ditto.	1	2	2
Dorman's Land, Collection, by Rev. Mr. Chapman	9	0	0
Carlton Rode, (Norfolk) by Rev. J. Kinghorn	3	1	10
Rainham, Friends, by Rev. Wm. Giles	1	6	0

Manchester, Subscriptions, by Rev. John Birt	25	10	0
Lion Street, Walworth. Female Aux. Soc. by Mrs. Clin, Treasurer	100	0	0
Collections, at Queen Street, by Rev. Robt. Hall	£158	16	0
Wild Street,.. by Rev. John Statham	10	13	6
Surrey Chapel, by Rev. Jos. Fletcher	80	8	6
Eagle Street, Prayer Meeting	4	0	0
Annual Meeting	107	4	9
	<hr/>		
	361	2	9
Trowbridge Subscriptions, by Mr. Wearing	16	1	0
New Mill, Offering of a few Poor Friends, by Rev. D. Clarabnt	1	17	10
East Lane, Walworth, Aux. Soc. by Rev. R. Davis	13	6	10
Sir Thomas Baring, Bart. M.P.	Donation	20	0
Samuel Ireland, Esq., <i>Hackney</i>	Life Sub.	10	10
Mrs. Wedd, <i>Watford</i>	Donation	2	0

FEMALE EDUCATION.

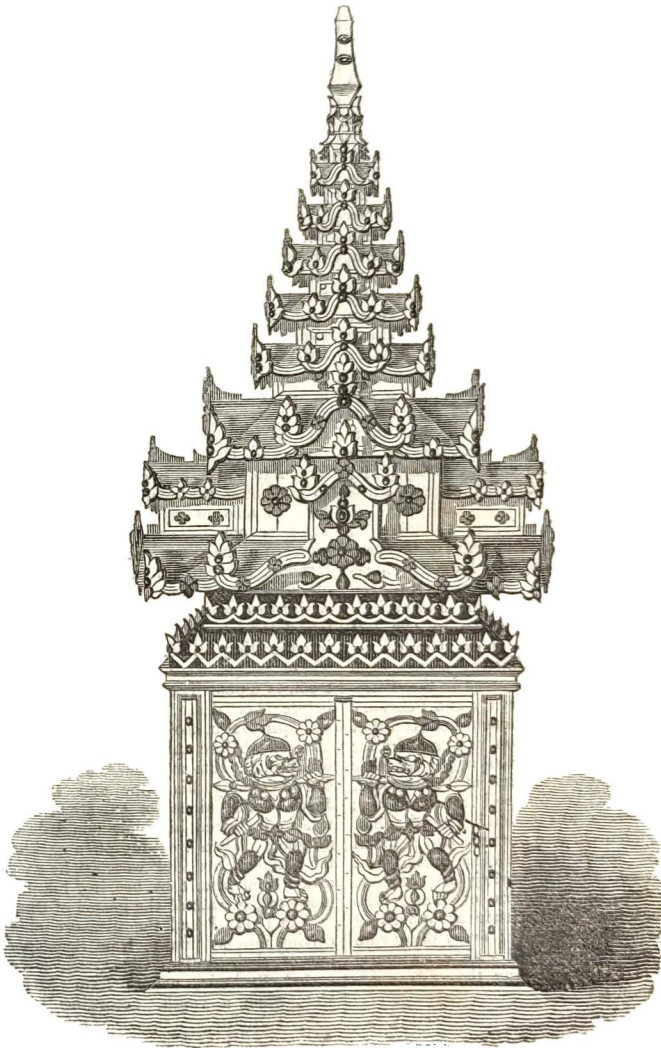
Cheltenham, for the Female School at Serampore, by Rev. O. Clarke	15	5	0
Trowbridge, Female Association, by Miss Dunn	17	0	0
Westerham, Female Society, by Mr. Wearing	6	12	6
Maze Pond, Ladies, for Maze Pond School, by Mrs. Gouldsmith.....	15	0	0

Any inaccuracies or omissions in the above list must be ascribed to the extreme haste with which the whole has been prepared for the press.

No. 23.

July 1827.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

The above print represents a curious Taj, or heathen temple in miniature, which has lately been presented to the Society by the Missionaries at Calcutta, and is now placed in the Mission House. It was brought from Burmah. The lower part is hollow, the front opens on hinges, and displays a gilded idol within, exactly resembling that of which we gave a drawing in our Quarterly Paper for October last, No. 20. These temples, though very heavy, are carried about in their idolatrous processions on mens' shoulders; and as they are covered with gilding and small pieces of glass of various colours, they make a splendid appearance in the sun. But, after all, what "lying vanities" are these! We hope that when you look either on such objects themselves, or on representations of them like that before you, you will not merely view them as curiosities, or wonder that people should be so foolish as to honour such deities, or engage in such worship. Meditate upon them as the practical symbols of the most fearful evil which has ever visited our hapless race—as constituting the highest practical insult ever offered to the infinite Creator and Lord of all—for such is the genuine character of idolatry—and then you will surely feel a warmer glow of gratitude in being delivered from such a curse yourselves, and deeper compassion for the vast multitudes who are to this day living and dying under the influence of these horrid delusions.

One excellent Missionary who laboured and suffered for several years in this very country of Burmah, has lately been removed by death. We refer to Mrs. Judson, of whose afflictions and perils a brief statement was given in our last number but one. A more detailed account of the same afflicting scenes from her own pen was inserted in the Missionary Herald, for January and February last. Probably, you could not read that narrative without tears of sympathy for her sufferings, and tears of joy for their happy termination. But, at that moment, *all tears had been wiped from her eyes; her warfare was ended; and she had been admitted into the pure and peaceful region where the wicked cease from troubling, and the weary are at rest.* May we be followers of them, who through faith and patience are inheriting the promises, and count every thing vain and trifling compared with a scriptural hope of finally attaining the same unutterable bliss!

A CHRISTIAN FRIEND, who spent many years in India in the military profession, has lately sent us the following pleasing account of a young man, now living at Nagpore, a large city, nearly 600 miles south-west of Calcutta. It is another interesting proof of the benevolent tendency of genuine religion, and the happy effects which, under the divine blessing, may proceed from disinterested efforts to promote the good of our fellow creatures.

"Soon after my arrival at Nagpore, in 1806, an old invalid soldier came there very ill and distressed, whom I often visited to read to him. Henry Antone, then a very little boy, was in his family, and I obtained the soldier's consent that he should be educated under my care with a few others, the children of European Portuguese parents. Henry, in a time of distress and famine, was bought of a Mahratta family, (and who also had purchased him) for one Rupee, or half a crown, so that he could not tell who his parents were. While with the Mahratta family he led a wandering life, begging from door to door. From the time he came under my roof, I had the daily satisfaction of witnessing his great attention to his learning, the delight he took in the Scriptures, and his very modest and amiable disposition. He rendered himself very useful in reading the Mahratta and Hindostanee Testaments and Tracts to those natives who daily came to my house to be instructed in them: he was also of great assistance in my native school. There being no place of worship at Nagpore, Sunday, in the afternoon, the parents of the native boys attended for divine worship, when the Scriptures and parts of the Liturgy, translated into Hindoostanee, were read, in which they all felt a pleasing interest. These means were savingly blessed, I trust, to a poor Hindoo, who, a few days before his death, felt much delight and spiritual consolation under the word. The day before this poor man died he was brought into my house, where he declared openly his hope and faith in Jesus Christ alone for salvation, as he was well assured his idols could do him no good. Then breaking off a necklace, the badge of his idol worship, he cast it away from him, thus bearing his testimony to the truth of the gospel of Christ.

"In 1814, I had the pleasure of receiving into my family, from Serampore, one of their native Christians, a converted Brahmin, named Ram Mohun, who, when a youth, according to the

custom of his country, set fire to the funeral pile, which consumed his living mother with the corpse of her deceased husband. Ram Mohun, accompanied by Henry, preached with pleasing success at Nagpore, and the surrounding country, and distributed the Scriptures and tracts very largely. He had a peculiar gift for prayer and preaching, and I have often seen his audience in tears.

"In 1818 I left Nagpore with a military force, to proceed to Chutturghur, 220 miles to the eastward; and when the country, which had been in a state of open warfare, was again settled, I sent for Ram Mohun and his family; but he was taken very ill soon after his arrival, and died at my house. His conversations with the natives, and the happy and peaceful way in which he departed, impressed them very deeply. I buried him in my own garden, and a great many attended, to whom I read a portion of Scripture, and spoke to them; and I have seldom seen more attention and feeling than they shewed. It was as if they said, 'Let my last end be like his.'

"Some time before I left Nagpore, Mr. Jenkins, the British resident at that court, very kindly took Henry into his employ, as a writer, a situation he has held ever since, highly respected for his steady and upright conduct. Aided by subscriptions on the spot, he has kept up the school establishment to the present time, and his correspondence continues to show his genuine piety and zeal. A few extracts may not be unacceptable.

"Jan. 23, 1824.—You will be bappy to hear that I have formed a native school in a house within my compound, and I have now between 30 and 40 native scholars, and six English. Most of these boys can read the Scriptures very well; they always carry them home to read to their parents after school hours. On a Sabbath day, when I am at Nagpore, I spend it amongst the boys, and you cannot conceive what inward pleasure I feel to hear them read the Scriptures, repeating the Lord's prayer and the ten commandments, as well as many passages from the Bible, in which they seem to take great delight. To encourage them, a few pice (or halfpence) are distributed amongst them, particularly to such as have been good boys, and repeat their lessons correctly. In the evening I distribute among the whole the produce of my garden, which is in a very flourishing condition. The schoolmaster is a Brahmin—a very civil and good-natured old man, and has a great regard to the Bible."

"Bombay, Jan. 17, 1826.—I have every reason to be thankful to God for his goodness towards me. I often feel I have neglected him in thousands of instances, but his mercy and kindness have been ever the same, and more than I deserve. Oh, that he may evermore make me sensible of his love, and his care and protection in saving me from everlasting death! In my last letter I mentioned Mr. Hall, American Missionary at Bombay; I have often seen him since my arrival here, and heard him preach in Mahratta, *the best of Mahratta*, to the poor perishing heathen about him, in a most striking and impressive manner; and I have found much benefit in his conversation, which is that of a true Christian. His translations of the catechisms, &c. are of great use to me in my infant school. He sincerely labours for his heavenly Master. My school at Nagpore is getting on moderately—about 30 to 40 attend regularly."

In October following he states, "Sabbath days, the forenoon is spent in my own house in reading, and in the afternoon among the boys. We have our family worship twice a day, when three or four of the family attend. I have often written to Mr. Lawson for a native preacher: I pray the Lord to send more labourers into this forlorn part of his vineyard. How happy should I feel to see the Mahrattas and Brahmins join in singing the songs of Zion, and with contrition of heart kneeling down before Jesus their only Saviour. You would be delighted to hear some of my boys saying by heart, on Sundays, Mr. Chamberlain's Hindoo hymns; and sing, when I give out the verse, and lead off the tune. It is a new thing to them and to me likewise. Frequently I ask them if they understand what they sing, and whether the songs they sing before their Deos (idols) are like them. They readily answer that they understand this, and they are good words, but their own they do not, as they are in Sanscrit. The boys pay great attention when any thing is read to them."

The last extract, dated from Nagpore, Oct. 8, 1826, merits peculiar attention, as recording a noble act of enlightened liberality on the part of the native sovereign of that district. The provision thus made for public instruction by this heathen prince, is equal to £6000 *per annum*; and it appears highly probable that its origin may be traced to the generous philanthropy of Henry and his pious master.

"The rajah's attention has been called on for establishing schools for the educa-

tion of native children, to which his consent has been confirmed. In each pergunnah (district) there is to be one public school, and in the city five or six, including one of English, one of Persian, and one of Sanscrit. The rajah is to pay 5000 rupees monthly, to cover the whole of the expenses of this establishment. There are other schools to be established, where the arts and sciences are to be studied in all their branches by pundits. Printed books have been already sent for from Bombay; and the schools are to be formed on the Lancasterian system. Mr. L. W. is, I understand, to be the superintendent over all these schools, as he is a very clever scholar in Sanscrit. My school is also to be reformed on the same plan; they will commence the buildings for the schools next month. We have not had a chaplain appointed in the room of the Rev. Mr. Arnold, and no religious society; but blessed be God he has not left us altogether without some comfort, as I am happy to say that on every Lord's

day we make a practice of worshipping God publicly, in our own house, with our own family and servants, about ten after breakfast, as I am always allowed to remain at home without any public business, when the whole of the presidency writers attend on the means of grace. We sing four hymns, read a chapter in the Bible, and a suitable sermon is read from some good author, and conclude with singing and prayer. They have attended regularly for the last two months, and generally not less than twelve or thirteen, including children, four of whom daily come to learn English at our house. I still keep up my correspondence with the Missionaries, Messrs. Pearce and Yates, in Calcutta."

How beautifully do such instances exemplify the cheering prediction: *The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men.*

N. B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the Missionary Herald, which is published monthly, containing a variety of interesting intelligence. Those friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, 6, Fen Court, Fenchurch Street, London, who will send them Cards and Papers, and direct them how to remit the money.

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 21, 1827, at Great Queen-street Chapel :

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. SAMUEL NICHOLSON of Plymouth.

- I. That the Report now read be adopted, and circulated under the direction of the Committee ; and that this Meeting desires, devoutly and humbly, to acknowledge the goodness of God, in enabling this Institution to co-operate in fulfilling the divine command, to proclaim the Gospel among the Heathen ; and deeply sensible that success can only be expected where exertions are made from principles which God shall approve, earnestly recommends the friends of the Society to pray that the spirit of meekness, wisdom, faith, and love, may rest upon all, at home and abroad, by whom its affairs are conducted.

Moved by the Rev. EUSTACE CAREY from Calcutta, seconded by the Rev. JOHN STATHAM from Howrah.

- II. That the proceedings of the Gentlemen who have acted on behalf of the Institution during the past year, meet the cordial approbation of this Meeting ; that the Treasurer and Secretary be requested to retain their offices ; Mr. W. Beddome, Mr. W. Burls, jun. and Mr. Paul Millard be the Auditors ; and the following Gentlemen constitute the Committee for the for the next year :—

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds.
C. Anderson, Edinburgh.
W. H. Angas, London.
G. Barclay, Irvine.
Isaiah Birt, Birmingham.
J. Birt, Manchester.
T. Blundell, Camberwell.
T. Coles, Bourton.
Edmund Clarke, Truro.
E. Daniell, Luton.
S. Green, Thrapston.
Robert Hall, Bristol.
C. Hardcastle, Waterford.
J. Hemming, Kimbolton.
J. Hoby, Weymouth.
R. Hogg, Kimbolton.
R. Horsey, Wellington.
T. Horton, Devonport.
W. Innes, Edinburgh.
J. Jarman, Nottingham.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
J. Lister, Liverpool.
T. Middleditch, Biggleswade.
J. Millard, Lymington.
T. Morgan, Birmingham.
W. H. Murch, Frome.

Rev. J. Mursell, Leicester.
W. Nichols, Collingham.
J. Payne, Ipswich.
R. Pengilly, Newcastle.
R. Pryce, Coate.
P. J. Saffery, Salisbury.
J. Simmons, Olney.
S. Saunders, Liverpool.
James Smith, Ilford.
Dr. Steadman, Bradford.
M. Thomas, Abergavenny.
T. Thonger, Hull.
T. Waters, Persbore.
J. Wilkinson, Saffron Walden.
T. Winter, Bristol.
Messrs. B. Anstie, Devizes.
N. Bosworth, London.
W. Burls, Edmonton.
J. Deakin, Birmingham.
J. Deakin, Glasgow.
J. Dent, Milton.
Jos. Fletcher, Tottenham.
J. Hanson.
C. Hill, Scarborough.
T. King, Birmingham.
J. Lomax, Nottingham.
J. Sheppard, Frome.

CENTRAL COMMITTEE.

Rev. C. E. Birt, Portsea.	Rev. C. T. Milcham, Bow.
J. Chin, Walworth.	W. Newman, D.D. Bow.
W. Copley, Oxford.	G. Pritchard, London.
F. A. Cox, I.L.D. Hackney.	J. Upton, London.
R. Davis, Walworth.	Messrs. W. Beddome, London.
T. C. Edmonds, Cambridge.	G. Blight, London.
W. Giles, Chatham.	J. M. Buckland, Hackney.
W. Gray, Northampton.	J. Foster, Biggleswade.
W. Groser, Maidstone.	W. B. Gurney, London.
J. H. Hinton, Reading.	J. Gutteridge, Camberwell.
J. Ivimey, London.	J. Marshall, London.
J. Kinghorn, Norwich.	B. Shaw, London.
Isaac Mann, London.	

Moved by the Rev. ROBERT WINTER, D. D. of London, seconded by the Rev. C. E. BIRT, M. A. of Portsea.

III. That this Meeting fully recognizes the just and urgent claims of the Society upon the strenuous support of the Christian Public; and recommends all its friends vigorously to come forward with their aid, especially in the formation and encouragement of Auxiliary Societies.

Moved by the Rev. JOHN BIRT of Manchester, seconded by the Rev. THOMAS WINTER of Bristol.

IV. That this Meeting renews, with great pleasure, the expression of cordial thanks to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surrey Chapel, for the kind and cheerful promptitude with which the use of their respective places of worship was granted on the present occasion.

This resolution was acknowledged by the Rev. DR. TOWNLEY of the Wesleyan Methodist Connexion.

Moved by the Rev. WILLIAM GROSER of Maidstone, seconded by the Rev. THOMAS SHIRLEY of Sevenoaks.

V. That the next Annual Meeting of this Society be held in London, on Thursday, June 19, 1828.

Moved by the Rev. J. H. HINTON of Reading, seconded by the Rev. OWEN CLARKE of Taunton.

VI. That the respectful acknowledgments of this Meeting be presented to Joseph Gutteridge, Esq. for the kindness and ability with which he has conducted the proceedings of this day.

FOREIGN INTELLIGENCE.

MONGHYR.

The following letter from Mr. Leslie to the Secretary, dated Jan. 15th, 1827, affords gratifying proof of the continued and salutary attention excited by the Gospel at that important station. We cannot but wish our worthy brother, whose health is evidently delicate, had accepted the very kind offer he mentions at the close of his

letter; though we are quite aware that scruples of the most honourable nature alone led him to decline it:

Monghyr, Jan. 15th, 1827.

MY DEAR SIR,

Since the date of my last communication, nothing of very great importance has occurred at this station. One or two events, however, deserve to be mentioned as shewing that the work of God continues to go on. One person has been baptized, a young woman the wife of one of our members. About three months ago, a Hindoo family (amounting to six persons) of the writer

caste, openly renounced Hindooism, and declared themselves Christians. Having reason to suspect the purity of the motives of the leading member of the family, at whose instance the others appeared to have followed, I stood aloof from them, and did not recognize them in any way as converts to Christianity. A considerable tumult, however, was excited in Monghyr; many of the children left the schools, and once or twice the friends of the apostates, suspecting I had had something to do in what had happened, came to me, beseeching me to cause them to give up the two youngest members of the family who were betrothed in the manner of the Hindoos. The family having renounced caste, before I had had the smallest intimation of their intention to do so, and also, though I was acquainted with them, without my having at any time spoken a word to them on the subject; and likewise, as I had not in any way recognized them as converts, I refused to interfere; and the friends themselves being satisfied that the family had, of their own accord, renounced caste, they seemed to be satisfied with my conduct. I told the friends, however, that as the two youngest members were betrothed, i. e. married, (as far as the marriage ceremony having been performed may be called marriage,) I was decidedly of opinion they ought to be given up; and that, if they pleased, they might say, such was my opinion. It so happened, however, that the friends ceased to be importunate, and permitting the betrothed children to remain, abandoned the whole. Quickly after this the tumult subsided, the children returned gradually to the schools, and all things reverted to their former state.

Not having any reason to conclude that the hearts of these new professors of Christianity were affected, although I knew their minds were enlightened; and also, having as I have already noticed, reason to suspect the purity of their motives, I continued to take no notice of them. Time, I thought, will shew what these people really are. A few weeks ago the head of the family became seriously ill. I visited him, and he was incessantly visited by the native members of the church; and whatever mixture there might be in his motives at first, there did appear great sincerity at last. His sickness was the sickness of death; and as he approached his latter end, he evidently appeared to grow in patience, in resignation, and in humility. He always spoke of himself as a great sinner, and of his conviction that Christ alone could save him; and he expressed a humble hope that his spirit, on its release from the body, would be received by God into the mansions of bliss. After having told those that were then

standing around him, that he felt God had approached near, to convey his soul away, he died within a little more than four-and-twenty hours. All were filled with hope, and all cheerfully united in lifting up his body and carrying it to the house appointed for all living; where they laid it down in the hope of a blessed resurrection. Amongst the people, some said one thing, and some another. Some said that he was taken away in judgment, for forsaking the gods of his fathers; but others had the good sense to say that he died merely because his hour was come, and which would have come then had he remained in his former religion.

His wife, also, appears under serious impressions. She was with me a few days ago, when she expressed a desire to be received into the church. I would hope she is sincere, but I intend to wait a few months before she is received for baptism, as her knowledge is yet very defective. There is, also, a very clever youth of 14 or 15 years of age, connected with the family. From his general conduct and apparent seriousness, and also from his professing a considerable knowledge of the word of God, I am not without hope respecting him. He is the very image in countenance of Andrew Fuller; and as he has now lost caste, and voluntarily called himself a Christian, I earnestly hope he may become a Fuller indeed amongst the Hindoos. Another family, consisting of a man and his wife, and one child, have also lately renounced caste, and professed Christianity. I do not know that either of their hearts are impressed, though it is evident their minds are enlightened. The appearance and general conduct however, of the man, I like; and would also indulge the hope that he will soon be brought to receive Christ in truth. These are circumstances which, I suppose, you will not think devoid of interest.

During this cold season I have not gone any distance from Monghyr; but I have in company with some of the native brethren, been endeavouring to carry the gospel into all the villages, for four, five, and six miles around us. When we go out we leave our residences in the morning, and return in the evening; and excepting when we cross the Ganges, a boy brings out some dinner for us, about two o'clock, which we eat in native fashion, sitting on the ground under some tree. I have oftentimes been much tired; but we have in general, received the compensation of being attentively heard by the people. Our native preacher of greatest talent, has been laid aside for a number of months through severe sickness, and has been unable to accompany us once; but I have called out into the field the young man whom I baptized about two years ago, and he has proved an excellent

substitute. He does not appear to have much courage to preach in the town, but he has exceeded my highest expectations in the villages. The Lord grant that both he and our poor sick preacher, as well as the others who preach, may long be preserved for this great work.

As to myself, I cannot say I am well. Since the cold season commenced I have recovered greatly; but I have had a return of the pain in my side; and I am occasionally visited with that sickness with which I was so much troubled at the close of the rainy season. I happened to call on the doctor of the station this week, and he has again taken me, of his own accord, into his hands, and commenced administering his medicine. He is an exceedingly clever man, and is very friendly with me. The late judge at this station, has been exceedingly importunate with me to accompany him and his lady to the Cape of Good Hope, where they are going for a year in quest of health. He offered me board and lodging with himself, and even my passage if I could not pay it; and so earnestly has he pressed me, that I have been put to great abashment in refusing his offer. Nearly all the friends here have been advising me to go, especially as I should have every care from the judge and his lady, who are very pious people; but I have chosen rather to commit myself to God, and stay at my post, not being able to endure the thought of being 18 or 20 months absent from Monghyr, entirely idle as it regards the grand object of my life. However, I have been somewhat exercised in mind on the subject; but I hope it will yet appear that I have done what was right.

MONTEGO BAY (JAMAICA.)

The following very gratifying intelligence has lately been received from our friend Mr. Burchell; and we are sure many will be excited to praise God for these continued instances of his goodness towards the poor benighted negroes. The first article was addressed to our respected friend the Rev. E. Clarke of Truro, and the second to a friend in Devonshire. Our readers will excuse the repetition of a few lines; the experience of Peter ought not to be omitted. May all who read these lines have the same internal evi-

dence of love to the Saviour as this poor simple-hearted negro!

Montego Bay, April 10th 1827.

MY DEAR SIR,

When in Cornwall last July, preaching for the mission, I think you requested me on my return to this island, to send you some account of our churches, previous to your anniversary for the present year. As that period is now approaching, I write to communicate to you, a brief account of the interests of Zion among us, and it is with the greatest pleasure I am able to inform you that the great Head of the church, still continues to smile upon our feeble efforts. Our members are standing fast and walking worthy of their profession, so that during my absence from them of nine months, out of 600 members, there has been occasion to exclude *one only* for disorderly conduct, and even that one now affords pleasing evidence of genuine repentance. Many of our enquirers afford us the greatest joy; by their walk and conversation they grow in grace, and increase in the knowledge of the Lord Jesus. It is truly gratifying to witness the progress they make in the knowledge of the Gospel, and often they astonish me, by their remarks in conversation, and their truly excellent prayers. The gospel, also, is still extending its conquests. Many poor sinners are turning from darkness to light; from satan unto God; and some who a little while ago were persecuting their brethren, are now crying "Men and brethren what shall we do?" Our church at Montego Bay exhibits the most interesting appearance, so that my heart is daily gladdened by the excellent spirit which is breathed; and could our Christian friends in England witness their harmony, their brotherly love, their spirit of prayer and zeal; and could they but listen to their expressions of humble dependence upon God, for every blessing they need, they would require no greater encouragement to go forward in the support of the mission, as they would then see they do not labour in vain, nor spend their strength for nought. On Sunday, 19th of March, I baptized in the river running near Crooked Spring chapel, seventy-five persons, from whom I had previously received the most satisfactory evidence of their true conversion to God. Brother Mann, my fellow-labourer, was a member of a Scotch Baptist Church, and they are generally considered much stricter in their admission of members, than the English Baptists; however, he has frequently expressed his fullest approbation of the persons received, as also of the steps I take previous to their admission; and of

the church he has repeatedly expressed his astonishment and pleasure. What cause have we to exclaim "What hath God wrought!" "Not unto us, not unto us, O Lord, but unto thy name be all the glory."

Falmouth, April 15th. Since the above date, I have been visiting this place for the purpose of opening a place for worship. It is a town of considerable importance, situated about twenty-two miles E. of Montego Bay, and is the principal place of the parish of Trelawney; containing a population of 26,000 slaves. Many of these inhabitants have been in the habit of attending our chapels at Montego Bay and Crooked Spring, and a goodly number are members; so that for a long time they have been soliciting us to come among them and preach the gospel. It being rumoured that I should be at Falmouth last Sunday, great numbers crowded to me to bid me welcome, so that the house I occupied was crowded for several hours with poor Negroes, who said if they could but see my face, to see that I was indeed come at last, they would be satisfied; and as they saw me, many of them in the fulness of their joy exclaimed. "Now we heart too glad; Massa come at last for true." The people were brought by parties, and introduced by the individual who had been instrumental in "haling" them, as they called it, i. e. persuading them to come and hear the Gospel, and cultivating a concern for their souls. After talking with several of these parties, one of our members, a female, came to me. "Well, Massa, me very glad to see you, me too glad; me come to let massa see me family." When she introduced to me above 100 persons, adding, "Me have more dan dees behind, me will bring next Sunday to Massa." This woman is a slave, but possessing considerable knowledge of the gospel and the way of salvation, and she has thus exerted herself, travelling from place to place, and has been the means of "picking up," as she terms it, above 200 poor sinners. She has been called to suffer much for her zeal and her attachment to Christ, but in the midst of many threats she has boldly declared, "by de help of massa Christ, to hale all she can to de Gospel."

After referring to the new law, of which our readers are informed, Mr. B. proceeds.

"Brethren, pray for us. I fear a time of no small trial awaits us. O, that we may have wisdom to guide us, grace to sustain us, and boldness to declare, without fear, the whole counsel of God. If trials are permitted to befall us, there is no doubt it will prove to the purification of the church.

Last Lord's-day morning, April 15th. Brother Mann baptized between 60 and 70 persons, so that we have the smiles of God, though we have the frowns of men. On

Sunday 25th March, when the persons baptized on the previous sabbath, were taken into the church, we had a happy day indeed; it was truly a Christian festival; the members expressed great joy on receiving their "new brothers and sisters. I scarcely remember ever to have enjoyed more sensible tokens of the divine presence. There was a great shaking among the dry bones. Numbers were melted into tears, and cried out "What shall we do?" and we have reason to hope that not a few were savingly wrought upon that day. Several have been added to our list of enquirers, dating their impressions to that occasion. When God speaks, who can withstand?

April 11th 1827.

ON my arrival at Montego Bay, Jan. 30, I was welcomed in the most affectionate manner by the poor people. Their expressions of pleasure, accompanied with many tears, were truly affecting, and greatly endeared them to me. Numbers crowded to the wharf, and many came off to the ship in boats and canoes, to tell Massa "How d'ye" and bid him welcome. At our morning prayer meeting the following sabbath (when our chapel was thoroughly crowded), the prayers of our friends were indescribably affecting. "O Massa Jesus, we tank de—O Massa Christ, we soul bless de—de take we Shepherd home—de give him strengt—de bring him back—bless de Lord O we soul. Now, Massa Jesns, bless we Shepherd—help him to peak dy word—help him to peak to every sinner in de four corners of dis Montego Bay, dat dey may hear and fall down before we Saviour." The churches at Montego Bay and Crooked Spring, I found in a very pleasing state of peace and prosperity, so that during my absence of nine months, out of six hundred members, there was only one whose conduct rendered it necessary to exercise the discipline of the church, and exclude him from communion: and even he gives pleasing evidence of a sense of his guilt and true penitence. Our congregation (although it is orop timo, when it is almost impossible for the country Negroes to attend) have been overwhelming, so that, as I remarked above, we have scarcely room to receive those who crowd to our prayer meeting at 6 o'clock A.M. During our visit in England, I was not present at a prayer meeting, not even a monthly prayer meeting where such numbers assembled, and where such a spirit was manifested, and these poor people walk during the night, five, ten, fifteen miles and above.

On Sunday, 18th of March, I baptized in the river running near Crooked Spring Chapel, seventy-five individuals, who had previously given the most satisfactory evi-

dence of their true conversion to God. The experience which many of them gave, was of the most gratifying and satisfactory kind, and was to me exceedingly encouraging; as I had reason to believe a sabbath scarcely passed but the Lord owned and blessed his word. I asked one named Peter, if he loved Jesus Christ. Peter—"Massa, me love Christ? dat me do, to me very heart." But how do you know you love Jesus Christ? Peter—"how me know? Massa Christ no de Son of God? him no come into dis world, and pill his blood for we poor Neger—how me know me love Christ? who me love, me no love him? who worth love, if him no wort? Me love him, Massa me feel it, dat bow me know." And lately some of our friends being called to suffer on account of the gospel, fearing their brethren would be discouraged on account of

it, sent them the following message, "Tell we broders and sisters, they must not feel for we—dey must no lose heart—we no cast down, we no run away, we no teef, we no murder, we love Jesus Christ, we pray to him, and we suffer for him, him no leave we, no, him make we happy. Tell dem dey must pray wid de heart, and we will pray, if we keep in punish for twelve months, we will pray, and we will come back praying and praising."

All the churches in the Island are in prosperity; many are daily added to them, and great is the encouragement. Go forward, my friends: support, pray for, and advocate the cause of Missions; the Lord is listening to you, and blessing your endeavours, and may you be abundantly blessed in your own soul, and respective churches!

Contributions received on account of the Baptist Missionary Society, from June 26 to July 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Bedfordshire Society in aid of Missions, by John Foster, Esq. :—				
Bedford :				
Missionary Association by Rev. S. Hillyard.....	15	0	0	
Rev. Mr. Muston and Friends.....	1	10	0	
Rev. T. King	1	1	0	
Friend, by ditto	1	0	0	
Mr. Gamby	0	10	0	
Collection after a Sermon by Rev. E. Carey	13	18	6	
	16	9	6	
Biggleswade :				
John Foster, Esq.....	3	3	0	
Mr. Blyth Foster.....	1	1	0	
Collection after Sermon by Rev. E. Carey, and at the formation of Missionary Assoc.	20	11	6	
Penny Week Society	5	0	0	
For educating one Child in Jamaica.....	0	17	6	
Missionary Box and Female Friends, by Mrs. Middleditch	2	7	0	
	33	0	0	
Carlton :				
Mrs. E. Abrahams, 2 years.....	0	10	0	
Collection, by Rev. E. Carey	8	10	6	
	9	0	6	
Cotton End :				
Collection, per Rev. T. Middleditch	4	0	4	
Mr. Joseph Kilpin	0	10	0	
	4	10	4	
Dunstable :				
Mrs. Chambers	0	10	6	
Mr. J. Cook.....	1	1	0	
Mr. M. Cook	0	10	0	

Dunstable continued :

Mr. W. Eames	1	0	0
Mr. Flowers	0	10	0
Mr. Freeman	0	10	0
Mr. R. Gutteridge	2	2	0
Mr. R. Gutteridge, jun.	1	1	0
Mr. F. Scraggs	0	10	6
Collection	12	7	6

20 2 6

Leighton Buzzard :

Mr. R. Sanders	1	1	0
Penny Week Society, by Mr. Sanders....	8	13	4
Collected at formation of Branch Society..	9	2	0
Penny Week Society at Great Brickhill..	1	11	8
Friends at Newton Longville.....	0	10	0
Collected of Young Friends, by Miss Wake, for Native Schools in India	4	18	3
Sunday Schools Teachers and Children at Great Brickhill, for ditto	4	15	4
John Grant, Esq. for ditto.....	2	0	0

32 11 7

Luton :

Branch Association.....	24	2	3
Mr. B. Bolton	0	10	6
Mr. W. Bolton	0	10	0
Mr. Butlin	0	10	0
Mr. Ewer	1	1	0
Mr. D. Gutteridge	0	10	0
Mr. M. Gutteridge	0	10	0
Mr. Leonard	1	1	0
Mrs. Marriott	0	10	0
Mr. Spencer	0	10	6
Edmund Waller, Esq.	1	1	0
Mr. R. Waller	0	10	0

31 6 3

Moiety of Collection at the Annual Meeting..... 15 15 1

Sharnbrook :

Collection, by Rev. J. Hindes

6 11 0

Steventon :

Collection	3	2	4
Sabbath School Children	0	8	9
Rev. J. Such	0	5	0
Mr. Wm. Pole	0	5	0
Mr. Pratt	0	5	0

4 6 1

Toddington, Friends, by Rev. J. Ramsay

0 18 0

191 0 10

Wick and Pultney, Missionary Society, by Mr. Caldwell.....	7	10	0
South Wales, Western Association, by Rev. D. D. Evans (two remittances)	46	5	0
Ilford, Missionary Association ... by Rev. J. Smith (<i>three-fourths</i>).....	12	0	0
Cauterbury, Auxiliary Society, .. by Mr. Christian	25	1	6
Newark, Collection and Subscriptions, by Rev. W. Perkins.....	37	7	0
Thrapston, Auxiliary Society,	30	0	0
School Missionary Box,	0	15	0
Small Sums at Fen Court,.....	2	17	4
Whitchurch (Salop), Subscriptions,.. by Mr. Bayley	2	0	0
Leicestershire ; by Mr. Carter : viz.—	19	2	0
Arnsby	5	0	0
Husbands Bosworth	7	0	0
Lutterworth	7	0	0
	31	2	0
Liverpool Auxiliary Society, by William Rushton, Esq. Treasurer	100	0	0
Oxfordshire Auxiliary, by Mr. Huckvale ; Hook Norton	3	5	0
Kingsbridge, Sundries, by Rev. John Nicholson.....	15	7	8

Bovey Tracey, Collection and Subscription, by Rev. S. L. Sprague.....	5	0	6		
Ecton and Kingsthorpe (Northampton), by Rev. W. Gray	0	19	0		
S. E. District of South East Welsh Association, by Rev. D. Phillips	72	3	0		
Mr. Alexander Saunders, by the Secretary	Life Subscription	10	10	0	
J. S. by Mr. E. Smith	Donation	5	0	0	
Friend,	by Rev. Thos. Griffin	Donation	2	0	0
D. L.	Donation	1	0	0	
Miss Deedy,	by Rev. James Upton	Donation	0	10	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. James Downie, R. N. of Aberdeen, for 4 vols. of Josephus, 1 vol. Goodwin's Works, and Pike and Hayward's Cases of Conscience; to a Friend at Hull, for 4 vols. of the Christian Observer, 4 vols. Church Missionary Reports, and 8 vols. Missionary Register; and to Mrs. Abberley, for a set of the Baptist Magazine from the commencement, which has been forwarded agreeably to her wishes.

Since our last announcement of Articles received on account of Female Schools in India, various contributions have come to hand from kind Friends at Alcester, Biggleswade, Hebden Bridge, Burford, Romsey, Cambridge, and Scarborough; besides some anonymous donations. The whole of what has been received, one or two boxes excepted, which did not arrive in time, after having been carefully sorted and re-packed for the voyage, was shipped on the Mary Anne, Capt. Boucant, in the beginning of July; and we trust the results of this generous effort on behalf of the poor uneducated females of India, will be such as to encourage their kind benefactors at home.

The following lines, in reference to one of these Contributions, forwarded by the Principals of a respectable Ladies' Seminary in the country, contain statements so just, that our readers in general will thank us for, and the writers will excuse, their insertion:—

“It has given us much pleasure to witness the interest that has been excited in the minds of our dear pupils, while occupied in making a few articles for the use of the Female Schools in India, which you will receive in a box by coach, on the 31st inst. We are only sorry they are not more worthy of acceptance, but time will not at present admit of making them so. How much might Female Schools in England do for Female Schools in India, if half the scraps of time and money were collected and cast into the treasury, which are spent in the attainment of frivolous accomplishments and useless ornaments! The occupying the *hands* of children in the cause of Missions is admirably calculated to warm their *hearts*, while it will undoubtedly increase the number of its efficient friends from among those who, when they have left school, would not have been very likely to have come within the sphere of its influence.”

It will be observed that the Contributions from the Bedfordshire Auxiliary Society are given *at full length*. This new arrangement has been made, in consequence of its being understood that our respected Friends in that district would rather have the particulars inserted in the *Herald* than in the *Report*. In the latter, therefore, the entry will be restricted to a single line, referring to our present Number for the details. If a similar plan would be agreeable to the Conductors of other Auxiliaries, they have only to mention, it and it shall be adopted; it being always understood, of course, that particulars cannot be given both in the *Herald* and in the *Report*.

Errata in the Irish Chronicle for July.

- Page 329, 2d line, for “*thousands*,” read “*hundreds*.”
 332, In the names of the Committee, for “*Storks*,” read “*Stock*.”
 333, col. 2. line 35, for “*none*,” read “*one*.”
 334, col. 2. line 13, for “*was*,” read “*were*.”
 335, col. 1. line 4 from the bottom, for “*hymn*,” read “*psalm*.”
 — In the List of Contributions, for “*Mr*,” read “*Dr. Newman*.”
 336, for “*Rev*,” read “*Mr. R. Patmore*.”
 — for “*D*,” read “*W. Harvey, Esq*.”
 — for per “*Mr. Shenstone, Air St*,” read “*Rev. Mr. Shenstone, Alie St*.”

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fen-church Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

Having just received the Sixth Annual Report of the Female Schools under the direction of our Missionaries at Calcutta, we publish it entire, for the information of that large class of our readers, who are so deeply interested in this good work. Should any friends discover, on examining the list, that the names of places do not appear as attached to schools, from which contributions have been sent with that view, it is probable that such schools may be found in the list of those superintended by the Missionaries at Serampore, to whom a moiety of the sums raised for the object has been sent. It is not improbable that, owing to the confusion incident on this arrangement, one or more may not yet have been established, for which remittances have been made.—Should this prove to be the case, a line to the Secretary will be esteemed ; or the ladies interested may find a pleasure in writing direct to Mrs. W.H. Pearce, Circular Road, Calcutta.

In presenting to their kind supporters and to the public the Sixth Annual Report of their exertions in Native Female Education, the Calcutta Baptist Missionaries are

privileged to do it with unabated satisfaction ; and while they desire to express their gratitude to those benevolent friends whose liberality from year to year replenishes their funds, they would thankfully acknowledge the goodness of that gracious Being, who has smiled on their continued efforts, and given them evident tokens of his approbation. They conceive that a brief account of each school, though necessarily uniform, will be acceptable to its immediate supporters, and therefore proceed to relate the progress and present state of the various seminaries under their superintendence.

CALCUTTA.

The *Juvenile School*, the first established for the instruction of Native Heathen Females in Bengal, contains 19 pupils. This school continues to give very great satisfaction ; and though its number has been somewhat reduced during the year, the superintendent remarks, that the improvement of the children does the schoolmistress great credit. The elder pupils have become well acquainted with the Gospel of Luke, and Henry and his Bearer, during the year ; and can read, write, and spell very correctly, and cipher with tolerable ease : a few also know a little of Geography and plain sewing. One of the pupils named *Comul*, is deserving high commendation. She has solicited permission to become a schoolmistress, and is well qualified for the employment : as she is yet young, however, and the mistress of the school is becoming infirm, it has been deemed advisable for *Comul* to remain with her at present as an assistant.

During the past year, the *Salem School*, situated in *Hintalee*, has varied in number from 15 to 25. There are now 19 on its list, whose general conduct and improvement give much satisfaction. Several have read the Gospel of Luke, and Henry and his Bearer, during the year ; repeat by heart two Catechisms ; have spelt a considerable part of *Jetter's Spelling Book*, and can sew

very neatly. Those less advanced, have read the Parables and Miracles with a commentary, and can repeat Pearson's catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

The *Birmingham* School has experienced very great fluctuation since the date of the last Report. During the former part of the year, the prospect was very cheering: 31 pupils ranked on its list, the master gave great satisfaction, and the improvement of the children was considerable. In July the regular master was absent, partly through indisposition, and partly in consequence of the self-immolation of his sister on the funeral pile of her husband. By the death of both, some property was left, which was claimed by the schoolmaster and another. This gave rise to a lawsuit, which long detained the former from his duty. As it was found upon enquiry, however, that he had not apparently been an encourager of this horrid rite in the case of his sister, it did not appear necessary, as it otherwise would have been, to discharge him from his situation; and it was hoped, that when he again took charge of the school, the improvement of the children would have been as evident as before. In this expectation, however, your missionaries have been disappointed. When he again earnestly requested to be reinstated in his employment, his desire was complied with; but his character and conduct are so entirely changed by the property he has acquired, that he has not only ceased to care for the school himself, but prevents any other person from taking charge of it in his stead. The Missionaries, finding this the case, and knowing by experience that with their views opposed by the former master, no school can prosper under a new one, have been reluctantly constrained to abandon the attempt of re-establishing the school in its former site. As, however, there are other schools near, it is hoped that the children formerly attached to the *Birmingham* School will avail themselves of the means of instruction within their reach: and the missionaries trust, ere the present year revolves, to have under their superintendance, in some favourable situation, another flourishing school designated as above.

In the *Glasgow* School, situated at Cossipore, there are twenty pupils, three of them in the first class, and one in the third, who give much satisfaction to the superintendent. The rest are learning in the Spelling Book, and in Mother and Daughter.

There are twenty-four scholars on the list of the *Maze Pond* School, which is situated at Barnagore. The improvement of the children, however, the Missionaries regret to state, is not so gratifying as that of the pupils in some other schools.

The same remark is applicable to the first *Leeds* School, situated in Loll Bazar where the attendance is extremely fluctuating. About eighteen stand on its list.

The *Broadmead* School, near Chitpore, contains thirty pupils, the generality of whom are making pleasing progress in reading, spelling, writing, &c. The master is very active and attentive, and apparently much interested in the increase and progress of his pupils.

The *Monmouthshire* School has about 22 pupils attached to it. The master, though too infirm to be very active, is steady, and always at his post, and the regularity of the children in their attendance is consequently greater than usual. Many can read, spell, and repeat the catechisms usually taught; and several sew very neatly.

The *Whitchurch Family* School, situated at Cossipore, has 30 pupils on its list, who are making gradual improvement, under a master who is active, and generally attentive to his duties.

The progress of the pupils in the *Nails-worth* School, 17 in number, is very gratifying, considering the short time it has been established.

The school denominated the *Newcastle* and *Potteries* School has been, during the year, necessarily, though reluctantly discontinued. The attendance of the children was effectually prevented by the opposition of a Sircar, who had formerly been employed as master, but discharged on account of his incompetency; and at present no promising situation has been found to establish another bearing this name.

The pupils of the second *Leeds* School, situated at Shealdah, were children belonging to the most dissipated class of Hindoos; and as they procured their subsistence by begging, they were always absent on festivals. There were only three, indeed, who gave any satisfaction, and we felt we were not justified in incurring the expence of a separate school for their benefit: this therefore was relinquished in May.

The number of children in the *Cheltenham* School, situated at Hintalee, has been considerably reduced, owing to constant sickness among the pupils. The situation is low and jungly, and consequently unhealthy; and it is therefore contemplated soon to remove the school to a more healthy and populous neighbourhood.

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and the *New York* Schools.

The *Philadelphia School*, situated a little beyond Doorgapore, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York School*, situated at Coriya, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago: yet four pupils have learned the whole of Pearson's Spelling Book, and most of Mother and Daughter, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *public reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education, and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the control of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

In July last, one little girl, named Piya-ree, was received as a first pupil. She

is the daughter of Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning Pearson's catechism.

With regard to this Asylum, it was farther resolved, as was partly mentioned in the last Report, that any person in Europe, America, or India, who shall subscribe for the support of any child in the institution the sum of £5, 24 Dollars, or 50 Rs. annually, shall be entitled to have the child thus supported, called by any name he or she may direct. We doubt not that many benevolent individuals will be happy to avail themselves of an opportunity of thus relieving at once the temporal and spiritual wants of some destitute object of their compassion.

On the 16th January, a public examination of the schools was held at the Baptist Mission Press. It was attended by many of the most active friends of Native Female Education, of various denominations; and was conducted by Messrs. W. Carey, Ray, and W. H. Pearce, with other Missionaries. About 80 children, being as many as could be conveniently examined in the time allotted for that purpose, were assembled; and arranged in five classes, according to their proficiency, from those acquainted only with the alphabet and its combinations, to those who could read, and readily explain the meaning of any book presented to them. In the course of the examination, the lower classes read in easy books very correctly, repeated the whole of the conversations between Mother and Daughter, and Watts's or Pearson's Catechism, and readily answered any questions as to the meaning proposed by the gentlemen who examined them. The higher classes, in addition to these exercises, read various parts, as directed, in the Gospel of Luke, Henry and his Bearers, and the Parables and Miracles of Christ, with a commentary, and promptly answered all enquiries as to the meaning. All were examined in one of the Spelling-books used by the Society; and those most advanced exhibited specimens of their writing and needlework, and readily pointed out any places mentioned on the map of the world.

Throughout the whole, the children acquitted themselves in a manner that excited the surprize and satisfaction of all assembled; and the scene throughout was well calculated to produce, in the mind of every well-wisher to the cause of Native Female Education, the strongest emotions of pleasure and encouragement.

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very neatly. Those less advanced, have read the Parables and Miracles with a commentary, and can repeat Pearson's catechism. As it regards the attendance in this and other schools, it may be remarked, that frequently several of the children will come for a few weeks or months, and then absent themselves for a time; after which they will often return again, and again cease their attendance: hence the number of children attending each school necessarily fluctuates considerably.

The *Birmingham* School has experienced very great fluctuation since the date of the last Report. During the former part of the year, the prospect was very cheering: 31 pupils ranked on its list, the master gave great satisfaction, and the improvement of the children was considerable. In July the regular master was absent, partly through indisposition, and partly in consequence of the self-immolation of his sister on the funeral pile of her husband. By the death of both, some property was left, which was claimed by the schoolmaster and another. This gave rise to a lawsuit, which long detained the former from his duty. As it was found upon enquiry, however, that he had not apparently been an encourager of this horrid rite in the case of his sister, it did not appear necessary, as it otherwise would have been, to discharge him from his situation; and it was hoped, that when he again took charge of the school, the improvement of the children would have been as evident as before. In this expectation, however, your missionaries have been disappointed. When he again earnestly requested to be reinstated in his employment, his desire was complied with; but his character and conduct are so entirely changed by the property he has acquired, that he has not only ceased to care for the school himself, but prevents any other person from taking charge of it in his stead. The Missionaries, finding this the case, and knowing by experience that with their views opposed by the former master, no school can prosper under a new one, have been reluctantly constrained to abandon the attempt of re-establishing the school in its former site. As, however, there are other schools near, it is hoped that the children formerly attached to the *Birmingham* School will avail themselves of the means of instruction within their reach: and the missionaries trust, ere the present year revolves, to have under their superintendance, in some favourable situation, another flourishing school designated as above.

In the *Glasgow* School, situated at Cossipore, there are twenty pupils, three of them in the first class, and one in the third, who give much satisfaction to the superintendent. The rest are learning in the Spelling Book, and in Mother and Daughter.

There are twenty-four scholars on the list of the *Maze Pond* School, which is situated at Barnagore. The improvement of the children, however, the Missionaries regret to state, is not so gratifying as that of the pupils in some other schools.

The same remark is applicable to the first *Leeds* School, situated in Loll Bazar where the attendance is extremely fluctuating. About eighteen stand on its list.

The *Broadmead* School, near Chitpore, contains thirty pupils, the generality of whom are making pleasing progress in reading, spelling, writing, &c. The master is very active and attentive, and apparently much interested in the increase and progress of his pupils.

The *Monmouthshire* School has about 22 pupils attached to it. The master, though too infirm to be very active, is steady, and always at his post, and the regularity of the children in their attendance is consequently greater than usual. Many can read, spell, and repeat the catechisms usually taught; and several sew very neatly.

The *Whitchurch Family* School, situated at Cossipore, has 30 pupils on its list, who are making gradual improvement, under a master who is active, and generally attentive to his duties.

The progress of the pupils in the *Nails-worth* School, 17 in number, is very gratifying, considering the short time it has been established.

The school denominated the *Newcastle* and *Potteries* School has been, during the year, necessarily, though reluctantly discontinued. The attendance of the children was effectually prevented by the opposition of a Sircar, who had formerly been employed as master, but discharged on account of his incompetency; and at present no promising situation has been found to establish another bearing this name.

The pupils of the second *Leeds* School, situated at Shealdah, were children belonging to the most dissipated class of Hindoos; and as they procured their subsistence by begging, they were always absent on festivals. There were only three, indeed, who gave any satisfaction, and we felt we were not justified in incurring the expence of a separate school for their benefit: this therefore was relinquished in May.

The number of children in the *Cheltenham* School, situated at Hintalee, has been considerably reduced, owing to constant sickness among the pupils. The situation is low and jungly, and consequently unhealthy; and it is therefore contemplated soon to remove the school to a more healthy and populous neighbourhood.

Since the last Report, the missionaries have established two other schools, named the *Philadelphia* and the *New York* Schools.

The *Philadelphia School*, situated a little beyond *Duorgapore*, was commenced in July last, and contains 30 pupils, all of whom are making pleasing progress.

The *New York School*, situated at *Coriya*, is under the care of an attentive master, and contains 17 children. The residents of this neighbourhood, occupying a retired spot, are more prejudiced than those whose intercourse with Europeans is more frequent; so much so, that three of the children lately left the school, in consequence of the name of Christ being found in the books given them to read. It is gratifying to add, that such difficulties, which used to be so common, have been during the past year confined to this instance; and that notwithstanding them, the children have very greatly improved. The school was formed only about ten months ago: yet four pupils have learned the whole of *Pearson's Spelling Book*, and most of *Mother and Daughter*, and others are advanced in proportion.

The Missionaries desire also to present to your notice another extension of their efforts, from which they anticipate pleasing results.

It had long been a source of regret to observe, that in all the schools, almost so soon as any girl was sufficiently advanced to read and spell readily, she was for some cause or other removed from the benefits of the institution; and that just at the period when she excited most interest, and gave most promise, she was taken to another part of the country, where further instruction was not generally procurable, and where she was obliged, for fear of *public reproach*, to conceal, and hence almost certainly to lose, the knowledge she had acquired. These circumstances, together with the consideration of the idolatrous practices and vicious habits to which the children return between school-hours, convinced the Missionaries of the importance of having some pupils whose instruction they might command for a longer time, as well as keep them more constantly under religious instruction. With this view they have purchased ground, on which they intend erecting a *Native Female Asylum*, designed for the support, education, and clothing of Native Christian and Heathen girls. It has been farther resolved, that, subject to the controul of the general superintendent, the institution shall be placed under the care of a native Christian woman, whose conduct, together with that of her husband, who is also a professing Christian, is very consistent with their profession: and in their house, until the Asylum is erected, those children will remain who may be admitted into the institution.

In July last, one little girl, named *Piyaree*, was received as a first pupil. She

is the daughter of Christian parents, and is about five years old. She is a very interesting child, being active, and very intelligent for her age. Since her admission, she has learnt all the simple and compound characters, is beginning to spell, and is learning *Pearson's catechism*.

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Throughout the whole, the children acquitted themselves in a manner that excited the surprize and satisfaction of all assembled; and the scene throughout was well calculated to produce, in the mind of every well-wisher to the cause of Native Female Education, the strongest emotions of pleasure and encouragement.

In giving an account of the Schools, it is necessary to add, that during the past year we have had to regret the loss of the

services of our former superintendent (Mrs. Sutton) whose arrangements have removed her to a distant sphere. We entertain the highest sense of her past able and unremitting services, and feel assured that her exertions, though lost to Calcutta, will still be devoted to the great object of Native Female Education. Her place has been supplied by Mrs. W. H. Pearce, who with equal activity and success, has carried on Mrs. Sutton's labours since her departure from Calcutta in June.

It will be seen by the above statement, that, as at the date of the last Report, there are 13 schools under our care in Calcutta and its neighbourhood. When it is considered that the two most distant schools are eight miles apart from each other, it will be readily acknowledged that this number furnished a sufficiency of employment for one superintendent; and it hardly seemed advisable to increase the number of schools, until more superintending aid could be secured. We are now happy to state, that this object has been attained, and that Mrs. Yates* who is eminently qualified, by an anxious desire to promote the good of the children, and by an idiomatic knowledge of the Bengalee language, has consented to devote her time and talents, in conjunction with Mrs. Pearce, to this arduous labour of love.

It is now proposed considerably to increase the number of Schools under the care of these Ladies, and to form them into two divisions, one to the North, including the schools in the neighbourhood of Doorgapore; and the other to the East, including those in Hintalee, and the vicinity of the new Baptist Missionary premises on the Circular Road.

CUTWA.

At this station female education presents a brighter aspect than it has ever done, and the hopes of our Superintendant there are quite encouraged.

The school she has long had, denominated the *Deakin* School, does not much increase in number, but the improvement of the child is in every respect satisfactory. One of them some time ago was removed to Burdwan, where she has been of great use in assisting to form another female school.

In the course of the last year, Mrs. Carey has commenced another school, called the *Liverpool* School, which is placed under an active attentive master, and bids fair to be of great benefit. There are about 30 children on its list, and their improvement is very satisfactory.

* The eldest daughter of the late Mr. Grant, one of the early Missionaries of the Baptist Society.

In reviewing their exertions during the past year, your Missionaries, while they acknowledge and lament over the numerous impediments which lie in the way of female education, are by no means discouraged, or led to doubt the ultimate success of their labours: enough has already appeared to convince them, that they shall reap if they faint not; and that every obstacle, if boldly and patiently met, will eventually vanish. To them it appears, that the success which has already attended their labours is beyond what could rationally have been expected, when Female Education first commenced in this country. When it is recollected, that such a practice is an innovation upon a system which has been rendered venerable by antiquity, and to which all seem enthusiastically attached,—that it is a complete change in the habits of a people, who, like the laws of the Medes and Persians, do not alter—and that it has been effected chiefly among those whose parents were least able to judge of the advantages that would accrue therefrom, and by no other means than moral suasion: so far from there being any occasion of discouragement, your Missionaries conceive that it is the duty of the friends of this Society to “thank God, and take courage.”

But perhaps some may be anxious to see the fruit of their labours. All the fruit that ought to be expected, is to be seen. Many of the children can read, write, cipher, and sew: what more is to be expected of them? Some persons, perhaps, expect to hear of conversions to God among these children; but such expectations are rather the offspring of an impatient spirit, than of a mind whose judgment is formed from a knowledge of the condition of Hindoo children, and of the religious conduct of children in Christian countries. How seldom is it that we can pronounce with confidence respecting the conversion of children, who have had all the advantages of a religious education! Much less, then, can we expect to hear of the conversion of children who are necessarily so little under the care of a Christian lady, and before whose eyes so had an example is constantly exhibited as a Hindoo family is known to present. But your Missionaries are happy in being able to advert to the fact, that the principles of the Christian religion are implanted in the minds of the children, by means of the Catechisms which they learn, and the Gospels and other books which they read; and hence they can safely say, that all these girls are wiser than many millions of Hindoos of adult age, who have yet to learn the nature and character of the God who made them. In this there is a foundation laid in the mind, that will prove of immense advantage to the individual, whose lot it may be to in-

strut them afterwards, when arrived at the age of maturity. The importance of this foundation every Missionary feels, who has had much to do with the depraved inhabitants of this country. And if after the children have left the school, they should meet with no living Christian instructor, yet those new and correct ideas respecting God, being entirely at variance with the degraded notions of the multitude, will frequently lead them to reflect, and from thence to investigate that holy book, which through the instrumentality of your exertions they have been taught to read. Your Missionaries therefore, while they do not expect to hear of general conversions to God among this people while children, do yet confidently indulge the hope, that when the time of reflection shall come, instances of this will not be wanting.

As another instance of success beyond what could have been so early expected, the Missionaries would advert to the case of the girl Comal, before mentioned, who is already qualified (age only excepted) to take charge of a school, and is desirous of doing so. This we conceive to be as the dawning of brighter days on Female Education, since it is the introduction of a new, and infinitely more effective set of teachers than those who are now of necessity employed in the schools. Through the instrumentality of well-instructed females, whose number every successive year will increase, and the new sentiments, both with regard to religious, and domestic, and social habits, which every child educated by your bounty, when it becomes a parent, will instil into the minds of her family, the Missionaries venture to predict, that if these efforts be persevered in, the cause of Female Education will in a few years be making rapid advances, of which it is now impossible to conceive. With these sentiments your Missionaries would close their remarks, praying, that the blessing of God may enable the friends of Hindoo Females to realize all that their hopes so confidently anticipate.

HOME PROCEEDINGS.

DESIGNATION OF A MISSIONARY.

Notwithstanding the present uncertainty which hangs over our Mission in Jamaica, the prospects in that island are so inviting, and the calls for help so importunate, that the Committee have felt themselves justified, humbly relying on

Him whose cause they are engaged in promoting, in sending out another missionary into that extensive field.

The Rev. Joseph Burton, late pastor of the church at Canterbury, was designated to this important work on Monday evening, June 25. The Scriptures were read, and prayer was offered at the commencement of the service, by the Rev. Edmund Clarke of Truro; after which the Rev. Thomas Middleditch of Biggleswade, made some remarks in reference to the design of the service, and requested Mr. Burton to assign the reasons why he preferred devoting himself to the service of the gospel abroad, rather than continuing to exercise the Christian ministry at home. To this enquiry Mr. Burton returned a full and interesting reply, at the close of which the Rev. Samuel Nicholson of Plymouth, commended him to the divine protection by prayer. An exhortation was then addressed to Mr. Burton by the Rev. John Birt of Manchester, founded on Acts xv. 26. *Men who have hazarded their lives for the name of our Lord Jesus Christ*; and the service was closed in prayer by the Rev. William Hawkins.

Mr. and Mrs. Burton left London in the same week for Liverpool, where a free passage was kindly secured for them in the William, Capt. Jamieson, a vessel belonging to our generous and tried friends, Messrs. G. F. Augas and Co. His ultimate destination is Port Maria and Annotta Bay, though it is not improbable that circumstances may render it desirable for him to remain at Kingston for a season.

CORNWALL.

THE Seventh Anniversary of the Auxiliary in this county was held in the month of July, when Dr. Steadman, of Bradford, and Mr. Griffin, of London, very kindly afforded their services, as a deputation from the Parent Society, and advocated its claims with their well-known zeal and ability. Public meetings of the Associations of which this Auxiliary is composed were held at Falmouth on the 16th, Truro 17th, Redruth, 19th, Penzance 23d, and Helston 24th.—Nineteen Sermons were preached on behalf of the Mission; nine by Dr. Steadman, at Truro, Gram-pound, Falmouth, Penryn, (where

the Independent chapel was again granted for the occasion,) Redruth, Chacewater, and Penzance: eight by Mr. Griffin, at Falmouth, Flushing, Truro, Redruth, St. Day, and Helston: and two by Mr. Coombs of Bristol, at Helston and Redruth.

The annual meeting of the County Auxiliary Society was held at Helston, on the 24th July, in connection with that of the branch Association there established. The Chair was obligingly occupied by Joseph Hawkey, Esq. After the business of the Helston Association had been attended to, the Secretary read the seventh Report, which announced an increase in the receipts of the Society during the last year, the formation of a Sunday School Missionary Association in connection with the Truro branch, and the union of the second Baptist church at Penzance with the Association which has long existed in that town. The resolutions

were moved and seconded by brethren Clarke and Aoworth, Steadman and Shoveller, Webb (Methodist) and Griffin, Dore and Lane.

The visit of Dr. Steadman and Mr. Griffin excited great interest. The former, at the solicitation of the Baptist Missionary Society, preached throughout the county in company with Mr. Saffery, in 1796, and again, in company with Mr. Franklin, in 1797; the latter was for several years prior to his removal to London, the pastor of the church at Falmouth. The missionary labours of the one, and the stated ministry of the other, were remembered with pleasure by many, who rejoiced in the opportunity of seeing and hearing again those from whom they had formerly derived much profit and delight. All the services of this Anniversary have been well attended—the annual meetings crowded. The collections have exceeded those of the former year, and a most lively interest has prevailed in favour of the great work in which the Society is engaged.

E. C.

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Birmingham Auxiliary Society, by Mr. Thomas King, viz.—				
Birmingham, Collections at Public Meeting, &c.	55	19	0	
Sundry Subscriptions	8	8	0	
Cannon-street, Collections, Subscrip. and Donations..	207	15	6	
Bond-street, Do. Do.	128	12	4	
Newhall-street, Do. Do.	39	4	9	
	440	1	7	
Arley Hall, by Mr. Mowbray	4	15	0	
Bilston, Penny Society, by Mr. Barber	9	16	4	
Bromsgrove, Collection and Penny Society	20	4	6	
Burton-on-Trent, Penny Society	4	11	7	
Coseley, Do. and Collection	30	14	10	
Coventry, Do. Collection and Subscriptions..	85	12	4	
Keilworth, Penny Society, &c.	3	6	0	
Wyken, Auxiliary Society	1	2	8	
Exhall, Do.	0	12	0	
Attleborough, Subscriptions	0	15	0	
Berkeswell, Do.	1	1	0	
Leamington, Do.	1	5	0	
Warwick, Do.	2	6	0	
Southam, Auxiliary Society	1	0	0	
Cradley, Collection, Penny Society, &c.	19	10	2	
Dudley, Do. Do.	13	0	6	

Birmingham Auxiliary—continued.		£	s.	d.
Henley-in-Arden, Penny Society	0	18	6	
Kidderminster, Collections and Subscriptions	12	14	7	
Netherton, Do. Do.	14	16	3	
Tamworth, Friends at	1	0	0	
Tewkesbury, Collection and Subscriptions	68	6	0	
Willenhall, Penny Society	8	13	0	
For Montego Bay:				
Birmingham	62	11	6	
Kidderminster	2	8	6	
		65	0	0
Error in last year's account.....		0	8	2
		811	11	0
Previously acknowledged, and sundry Expences....	234	17	0	
		576	14	0
Sherborne, Subscriptions, by B. Chandler, Esq.		5	5	0
Clipston, Penny Week Society	3	0	0	
Additional, by Mr. N. Buswell.....	1	1	0	
Mr. Sims, Hothorpe	2	2	0	
Mr. Burdett, Naseby	1	1	0	
Penny Week Society at Naseby, by Mr. John Burdett	3	3	6	
Additional, by ditto	3	0	0	
Collection, after Sermons preached by Rev. E. Carey....	20	0	0	
		33	7	6
Buckingham, Young Ladies at Mrs. Hinton's Seminary, by Rev. J. Hinton, Oxford		2	0	0
Hemel Hempsted, Missionary Association, by Mr. Howard.....	12	4	6	
Beckington, Collection, by Rev. J. S. Bance.....		3	12	6
Lincoln, collected by Miss Wright and other Friends	6	16	7	
Hailsham, Auxiliary Society, by Mr. Davies.....	20	0	0	
North East Cambridgeshire Society, half Collec. at the Formation at Soham		3	8	6
Soham, Collection and Subscriptions, by Rev. J. Reynolds	6	14	10	
Colchester, Auxiliary Society, by Mr. Patmore	12	19	4	
Carlton-le-Moorland, Subscriptions, by Rev. W. H. Newman.....	15	0	0	
Wellington (Shropshire), Collection, &c. by Mr. Ellis.....	17	0	0	
Lawley Bank.....	3	0	0	
		20	0	0
Shrewsbury, Collection, by Messrs. Carey and Statham	15	10	0	
Bradford, Wilts. Subscriptions and Collections, by Rev. J. Rodway	25	17	6	
Chester, Subscriptions, by Mrs. London.....	3	0	0	
Haddington (North Britain), Sundries, by Mr. W. Hunter	16	16	0	
Clapham, Society in aid of Missions, by Rev. G. Browne	20	0	0	
Liverpool, Friend, by Rev. Eustace Carey	20	0	0	
Mrs. Holmes, Hill Top, Warrington, by Rev. M. Fisher.....	5	0	0	
Collections, &c. in Suffolk, by the Rev. Messrs. Birt, Elven, and Cowell.				
Aldringham, Collection at	1	17	10	
Aldeburgh, Collection	0	16	1½	
Barton Mills, Collection at Mr. Sander's.....	1	1	6	
Barford, Mr. Lucky.....	0	10	0	
Becoles, Collection at Baptist Meeting	2	5	6	
Bilderston, Collection at Mr. Hoddy's	1	11	7½	
Bury St. Edmund's, Collected at Mr. Elven's	13	0	0	
Capel, Mrs. Everett, 2 years.....	2	0	0	
Diss, Collection at Mr. Ward's	1	8	1½	
Ditto, at Mr. Paine's.....	5	8	3	
Eye, Collection at Mr. Kean's.....	2	1	0	
Subscription by the Ladies.....	2	3	6	
Grundisburgh, Collection.....	1	5	8	
Halesworth, Collection at Baptist Meeting.....	2	11	0	
Horham, Collection	1	1	0	

	£	s.	d.
Ipswich :			
Bayley, Mr. G.	1	1	0
Bayley, Mr. J.	1	1	0
Collected by Mrs. Lucy and Mrs. Pollard	3	0	0
Do. by Miss Christopherson	2	16	0
Do. by Miss Urania Sibly	4	0	0
Do. by Mr. G. Christopherson	4	17	4
Collection at Stoke Meeting	10	11	0
Cowell, Mr. S. H.	1	1	0
Cowell, Mr. C.	1	1	0
Harwood, Mr.	1	1	0
Julian, Rev. J. 2 years	2	2	0
Jacobs, Mrs.	0	2	6
Lacy, Mr. R.	1	1	0
Notcutt, Mr. John	1	1	0
Osborne, Mr.	1	1	0
Pollard, Mr. W.	1	0	0
Ranson, Mr. R. G.	1	0	0
Ridley, Mr. J.	1	1	0
Ridley, Mr. H.	1	1	0
Thompson, Mr. R.	0	10	0
Thompson, Mrs.	0	10	0
Williams, Dr.	1	1	0
Leiston, Missionary Box.	1	15	0
Otley, Collection at Rev. J. Cole's	7	6	4½
Rattlesden, Collection	4	0	0
Stoke Ash, Collected at Mr. Cooper's	3	0	0
Stowmarket, Miss Cobbold's School	1	1	0
Collected at Monthly Prayer Meeting	7	13	8
Collection at Mr. Gooch's	3	12	2½
Stradbroke, Collection	6	3	6½
Mr. John Harby	1	1	0
Sutton, Collection at Rev. S. Squirrel's	3	1	2½
Tattingstone, Rev. Mr. Bull	1	1	0
Walton, Collection at Mr. Cowell's	5	0	6
Rev. Mr. Cowell	1	1	0
Wattisham, Collection at Rev. Mr. Reynold's	1	2	1½
West Row, Collection at Mr. Ellington's	1	1	7
Rev. L. Ellington	1	0	0
Winston, Mr. Pettit	Donation	1	0
Woodbridge, Collection at Rev. T. Pimchback's	6	0	0
John Cordey, Esq.	Donation	1	0
Collected at the Rev. W. Hurn's	2	2	2

TO CORRESPONDENTS.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are earnestly requested to remit the same without delay, as the Treasurer is at this time in advance.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with an Appendix, List of Contributions, &c. To be had at the Baptist Mission House, Fen Court, Fenchurch Street, London. Price to Non-Subscribers, One Shilling.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert with much pleasure the following extract of a letter from Mr. George Pearce, one of the last Missionaries who left this country for the East, to his friend the Rev. S. Whitewood of Andover, who was his companion in study at the Stepney Academical Institution.

“ After four months spent amidst the perils of the ocean, I find myself on the long-desired shore of India, still under the constant care of an ever-indulgent God. We landed here on the 22d of October, after a voyage, in every way (with the exception of sea sickness) as pleasant as we could possibly have expected, and met with a most hearty reception from our dear Missionary brethren. I hasten to tell you, my dear W. that I feel quite satisfied with the providence of God in conducting me to this country, and more than this I hope, for I trust I consider it a privilege, and am daily thankful for it. At present I am enjoying every temporal blessing (excepting my beloved relatives), and certainly more spiritual, than most of my brethren in England, for in whatever direction I turn my eyes, there I behold the evidence of the fulfilment of that delightful promise, ‘ I will give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.’ Conceive yourself in a place that has been for centuries obscured with midnight darkness, where now at length the sun begins to dawn upon the wretched beings who dwell there, and his rays emerging from the breaking cloud. Think of standing in the midst

of an innumerable multitude of your fellow-creatures, who are in bondage the most appalling, bondage to a cruel taskmaster, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty ; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the spoiled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another rising to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life. O blessed Gospel, what hast thou done ? Blessed Saviour, what hast thou done for rebellious, miserable sinners ! O sway thy sceptre all the world around !

“ But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly, and wickedness that would formerly stalk the streets with the utmost

effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian, in consequence of which, his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years. There is another individual, who has just come in to the Missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement till, a few days ago, he contrived to make his escape. His friends have found out his retreat, and have been in a body to the house of the Missionary, and have besought the poor man not to injure them so much as to break their caste: for a Hindoo, in declaring himself a follower of Christ, not only loses caste himself, but causes his family to lose caste also. There is reason, therefore, to wonder that so many become Christians, rather than that so few are converted.

"There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo (who is a most excellent native preacher), when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It was exceedingly delightful to me to see the nods of assent that passed through the assembly, as the preacher pursued his subject, and at the close, to hear them inviting him to visit them again. The natives consist chiefly of Hindoos and Mussulmans: although a Hindoo has many more difficulties to prevent his embracing Christ than a Mussulman, yet, notwithstanding, the number of Hindoo converts is much greater. A Mahomedan is found to have the most inveterate hatred to Christ, which is seldom overcome. The Missionaries laboured here several years before they received from the Mahomedans the least fruit of their labours; at length a Moonshi confessed himself a Christian, was baptized, and has proved himself to be a most valuable character.

"It gives me the greatest pleasure to state, that so far as I have been able to

observe, the Missionaries of all denominations here seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom; and I think I do not exaggerate, when I state that they exceed in piety the generality of dissenting ministers in England. This fact, I conceive, augurs well for the spiritual interest of India. With regard to my own prospects, things have been so far arranged, that I am to occupy Mr. Eustace Carey's station in India as soon as the Bungalow is rebuilt. Here I shall be situated, altogether, in the midst of a native population; my chief work will therefore be native. On the Sunday I shall have to supply an English congregation at Howrah. Brother Thomas's time will be occupied with the English in Calcutta, and as much native work as he can do beside."

Extract of a letter from Mr. Robinson to the Secretary, dated Calcutta, April 9, 1827.

"You will have learned from my former communications, that things were gradually reviving in the Lall Bazar; and I am now happy to state, that down to the present period nothing peculiarly discouraging has occurred. I have, through mercy, been able to proceed in my work in a regular manner, without any material interruption from illness. None of the services mentioned in my former letters, have been relinquished; but I have not been able to undertake any additional ones; nor do I feel able to undertake more. English preaching, in my case at least, requires much time and thought, and it is only by dint of labour, I am able, in such a place as Calcutta, to keep up a congregation. We have no strength to spare here; we have three chapels, (I include Howrah) and three missionaries. It were to be wished, we had more help; for in a country where illness frequently occurs, it is desirable to have a reserve. I hope, that generally speaking, things are going on very well in Bengal; at least I am not acquainted with any thing distressing. Brother Thomas has, it is true, been very ill, but he is now quite recovered, and able to resume the duties of his station. Burton has met with great encouragement since his return to his station, and I believe he is going on very cheerfully. Poor man! his loss was severe; he needed something to console and encourage him; and the Lord has been very gracious to him. A young man lately sent up to him from the Serampore college, seems likely to become a valuable fellow-labourer. We have had no addition to our church this year; and at present,

we have but one candidate for baptism. There has been some fluctuation in the congregation, partly owing to removals; but if we have lost some, we have gained others, so that we have not decreased. Indeed, I hope we have reason still to expect a gradual increase. O for a blessing on the word! this is the great desideratum, but of this I am constrained to speak in very measured terms. There is cause to lament over the want of vital religion amongst professors, as well as on account of the paucity of conversions among sinners. 'Lord revive us,' is our prayer. Our present number of members is, I believe, ninety-six; of these about twenty are placed at a distance in the country; the others, to the number of seventy or upwards, I have the pleasure of meeting at the Lord's table every month. Our brethren Gorachund and Chodron, continue to labour as before. A widow lady has requested Gorachund to preach at her house every week: her servants manifest a desire to hear the gospel. In my last, I mentioned a man from Sebuk Ram's village, who seemed inclined to join us, but I have heard nothing more of him. I fear that although he may be convinced of the truth of the gospel, he dare not own Christ before men. The chain of caste is indeed broken, but it is sufficiently strong to bind many to their everlasting ruin."

The following article is extracted from the Auxiliary Missionary Herald, published by our Missionaries in Calcutta, for the month of January in the present year. The account contained in it, affords another proof that light is beginning to dawn, in various ways, on different parts of the immense continent of India. The letter, we apprehend, was written from Orissa, by one of the Missionaries stationed there, in connexion with the General Baptist Missionary Society.

October 10, 1826.

"The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that some time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual

guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and soon after his return, another which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man, their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted in the course of our conversation, many very striking and appropriate passages, such as, 'Not every one that saith unto me Lord, Lord,' &c. and the different characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were quite willing to abide by it: but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed

a further consideration of the subject at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had another long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship two departed, and our messenger alone remained to be our guide in the morning. We were up about four, and between five and six, after a short prayer for our Heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off, in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled: the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnuba's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important

points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the Dos Agya, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one place, which were spread out to dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by Hear hear, hear children, attend. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where he found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised!

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul. Their error on this subject is a wonderful obstacle to our intercourse with them and a fruitful source of pride to the Bramins,

who represent themselves as the special recipients of the divine essence. May the Lord be with him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the forementioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the village, and go and live there occasionally: this will at least engage our consideration."

SUMATRA.

Our readers were informed, in our number for June, of the reasons which rendered it inexpedient for Mr. Evans and his family to return to this island, as had been intended. It was hoped, notwithstanding, that Mr. Ward might have maintained the station at Padang; and that Mr. Bruckner might, with advantage, have been associated with him there. But later accounts sufficiently prove that until a decided alteration takes place in the state of affairs between the natives and their European masters, there is no rational ground to expect that any thing can effectually be done for the propagation of the gospel there. It has been resolved, therefore, to send instructions to Mr. Ward to remove to Bengal, as soon as ever suitable arrangements can be made for the disposal of the premises at Padang, belonging to the Society.

Of the nature of the difficulties to which we have alluded, our readers will be able to form an opinion from the following extract of a letter from Mr. Ward to Mr. Evans, lately received:—

"Padang has been, and still is in a state of great alarm. The Colonel lately went to Menangkabow, intending to return through the Tujah Kota district, and sent orders to clear the roads. Instead of obeying, the Natives cut down the trees and choked up

the roads so as to render them impassable. Hearing of this he sent a party of soldiers from the interior, and ordered another party from Priaman to meet them, with orders to burn the villages. The Natives prepared to receive them, and the first party after expending all their ammunition, retreated under cover of their bayonets; the one from Priaman were cut to pieces, only one soldier escaping. Yesterday we learnt that the Colonel's baggage was captured; had he been a day later, he would himself have been intercepted. Troops were dispatched this morning in pursuit. Communication with the interior is now dangerous if practicable, and I fear the business will not rest here. War has actually commenced; it is impossible to say where it will end, and the least to be expected is the loss of the interior. All the troops are sent away and the military duties fall upon the inhabitants. All are obliged to take arms. I got off myself with much difficulty though I furnish four men. You will infer from this the prospects of the mission are not improved but on the contrary the inducements to abandon become much stronger. I have given up drawing the allowance for the school, in consequence of the extreme embarrassment of the Government: the Colonel and others tried to dissuade me from distributing books, but I have paid no regard to them, and have been tolerably successful. They receive the last Edition of John, willingly, and I hope the whole will soon go off: the first time I went into the bazar, I could have distributed more than a hundred. I am going on at press with the Scripture history which will make a volume of a hundred pages small type."

It is undoubtedly very painful to be compelled to suspend our efforts for the advantage of a numerous body of ignorant heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared. But these are among the mysteries of His conduct whose *path is in the great waters, and whose footsteps are not known*. There is encouragement after all, in the recollection that these populous and fertile islands are included in the grant made to the Redeemer, and shall assuredly, in the end, be taken possession of as his inheritance. The Lord hasten it in his time; and let not his people forget to

pray that an effectual door may speedily be opened among them for the entrance of that Gospel which is life and peace!

SOUTH AFRICA.

Our Readers will have noticed, in the Report just published, that mention is made of a contribution of 20*l.* from a Baptist church at Graham's Town, South Africa. A letter has lately been received from Mr. Duxbury, the pastor of that church, containing some interesting particulars respecting its state and prospects. After acknowledging, in grateful terms, the receipt of some books for their Sunday School, he remarks—

“Our Sabbath School, on the whole, prospers: the children, who are all of English parents, improve in reading and in singing; and, considering the heathenish state of the Colony, it is pleasing to hear their infant voices lifted to proclaim the glories of God and the Lamb, in songs of praise. I hope the children make progress in knowledge; we endeavour to instil into their minds the important truths of revealed religion, and as the seed of divine truth is sown among them, I hope it will spring up, in some thirty, in some sixty, and in some an hundred fold. New-year's day, was held the anniversary of the School, when the children repeated portions of Scripture, and Young's Night Thoughts. They were afterwards treated with dinner and tea. About 100 children, besides a number of friends, partook with them of the repast, among whom were two Missionaries of the London Society, and two of the Wesleyan missionaries. One of the latter gave the children an exhortation. You will doubtless feel desirous of information respecting the church here. We are not without our little trials and discouragements, and yet we are not without proofs of the divine approbation. Our chapel is well attended, and we have lately had an increase of six, who had been members before of Baptist churches; part of the six having recently come from England; and on Christmas eve we had six added to us by Baptism. It was a pleasing sight, and excited considerable interest in the town. I have the pleasure to inform you that four others are looking forward to the enjoyment of gospel ordinances and church fellowship. I hope

you received the £20 which was directed to your care for the use of the Baptist Missionary Society. The sum was but small, but if you knew all the difficulties we have had to grapple with, you would think it very handsome. Besides this, we have made two collections for the London Missionary Society; one to assist in a mission to the poorest and most degraded of all the African tribes, namely, the Bushmen; the other to aid in building a chapel at Algoa bay, for the use of the Hottentots residing there. The state of religion here, all things considered, is as well as might be expected, The Wesleyans have a large chapel, and are pretty well attended. They have also three chapels in the country, within about 30 miles of Graham's Town, and another building at Somerset, about 90 or 100 miles from this place. They intend to erect a chapel at Port Francis, between 30 and 40 miles off; they have also three Missionary stations among the Caffres; one particularly under the ministry of a Mr. Shaw in a very flourishing state. Our Independent friends are endeavouring to raise a cause in Graham's Town; they have a chapel in part built, and preaching in a school room by one of the missionaries under the patronage of the London Society. There is a large church building here also, which is so far finished as to be covered in, and when completed, will I suppose seat from 1500 to 1800, so that the inhabitants will not have to complain of the want of means in this town.

Think, my dear Sir, of our situation, far removed from British churches, placed alone, the only church of our denomination on a vast continent, surrounded by numerous savage heathen tribes, and living amongst nominal Christians of our own country; say my dear friend, if we do not need the notice and sympathy of our brethren, yet we are not cast down, we are persuaded that the Lord has established a church here, against which the gates of hell shall not prevail.”

HOME PROCEEDINGS.

SOUTH DEVON.

THE Friends of the Mission in this district have had the pleasure of receiving at their meetings this year, as a deputation from the Parent Society, the Secretary and Dr. Steadman. The visit of these, their highly-esteemed brethren, was rendered additionally interesting to many Christian friends, by the recollection of intercourse for-

merly enjoyed with them, during their stated ministerial labours at Plymouth and Plymouth Dock (now Devonport).

Sermons on behalf of the Mission were preached on the first and second Sabbaths in July, by Dr. Steadman, at Bovey Tracey, Devonport, and Plymouth; and by Mr. Dyer, at Modbury, Kingsbridge, Plymouth, and Devonport; at each of which towns also public meetings were held.

The attendance at Plymouth and Devonport was less favourable than at the last year's meetings, in consequence of an unavoidable coincidence with the anniversary services of the Church Missionary Society, and the visit to the Port of the Lord High Admiral.

May the spirit of enlarged benevolence and diligent exertion be shed down on the churches in this vicinity, that they may always abound in the work of the Lord!

S. N.

NOTICE.

The Ninth Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, will commence Tuesday the 30th of October. The Rev. E. Carey and W. Yates from Calcutta, the Rev. Isaiah Birt, and the Rev. John Mack of Clipston, are expected to preach.

Contributions received on account of the Baptist Missionary Society, from August 20 to September 20, 1827, not including individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Legacy of the Rev. Samuel Bull, late of Bassingbourn, Cambridgeshire....	10	0	0
Legacy of Mrs. Mary Ostle, late of Toll Square, near North Shields, by Mr. Wm. Ostle, Executor	19	19	0
North of England Auxiliary, Houghton-le-Spring, by Rev. R. Pengilly....	6	7	2
Boxmoor, Collected by Mrs. Pearce.....	6	0	0
Shrewsbury, Collection after Sermons by Messrs. Carey and Statham.....	15	10	0
Gloucester, Collected by Miss Rees.....	2	8	0
Loughton, Collection after a Sermon by Rev. E. Carey.....	12	0	0
Fakenham, Baptist Congregation, by Rev. Mr. Thompson (Sabbath School 4s. 7d.)	3	6	11
Guilborough, Collection, by Rev. W. Gray.....	7	12	0
Tewkesbury, (including <i>Translations</i> , 5l. 3s.; <i>Female Schools</i> , 17l. 17s. 6d.)	61	12	6
Scarborough Auxiliary Society, by Mr. C. Hill, Treasurer.....	75	12	4
Plymouth, on account,	28	0	0
Mr. Richard Sinnock, Battle, .. by Rev. J. Ivinney	20	0	0
J. G. by the Secretary.....	Do.	10	10
Friend to Missions	Do.	5	0
Thos. Adderley, Esq. Great Surrey-street, by Rev. James Upton..	Do.	1	1
'Jethro' M. H. (<i>Native Schools</i>) by the Secretary.....	Do.	1	1
A Seafaring Friend	Do.	1	0

WIDOW AND ORPHANS' FUND.

W. B. Gurney, Esq. Muswell Hill..... Donation 25 0 0

Collected by the Rev. James Coultart, towards a Female School in Kingston, Jamaica.

Bristol	190	7	0
Abergavenny	10	0	0
Brecon	4	0	9
Carmarthen	8	0	0
Narbeth.....	1	17	0

	£	s.	d.
Tenby	16	0	0
Pembroke Dook	1	10	0
Millford Haven	1	5	6
Haverfordwest	1	10	0
Middle Mill	2	1	0
Fishguard	2	6	6
Newport, Pembroke	1	5	0
Nailsworth	14	0	0
Miss Whitechurch and Friend, Salisbury	10	0	0
Joseph Fletcher, Esq. and Mrs. Fletcher, Bruce Grove	10	10	0
Mr. and Misses Stennett, London	2	12	6

Since received.

Ladies' Society for the Instruction of Negro Children, by Miss E. F. Maitland, Secretary	25	0	0
Miss Smith, Olney	20	0	0

TO CORRESPONDENTS.

Parcels of Books and Pamphlets have been received from the Rev. T^r King, Bedford; and Mr. George Farr, Holborn.

In the List of Contributions last month, for *Lincoln, Gl. 16s. 7d.* read *Boston*; and for *Mrs. Holmes, Hill Top, Warrington*, read *Mrs. Martha Hart, Hill Top, Latchford*.

The name of the Rev. W. Yates, of Gloucester, should have appeared in the list of Life Subscribers appended to the Report just published, with the sum of 10*l.*

We have carefully examined the various Letters of our respected Correspondent from Hull, and find that the omission of 17*l.* 2*s.* 3*d.* from the Juvenile Society, and of 8*s.* 6*d.* Widows' Mites, by Rev. J. M'Pherson, is owing to those sums never having been specified in the lists forwarded by him, though they are included in the general amount of receipts. The Subscription of 2*l.* 2*s.* from Beverley was paid through another channel; the "Poor Woman's Mite" is precisely as it stands in his own list.

Our Friends generally will be aware, that in transcribing for the press such a number of proper names and figures, errors will probably occur, notwithstanding the utmost care to prevent them. Should any be discovered of sufficient importance to require notice, the Editor will be happy to correct them. He takes occasion further to remark, that the labour of the transcriber, and the chance of mistake, would be materially lessened, were all the Lists of Contributions made out in a plain and legible hand.

The generous proposal from J. W., *Monmouthshire*, shall be attentively considered. Reasons which would be perfectly satisfactory to the Friends who make it, prevent its being more publicly referred to at present.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

It sometimes happens that, amidst the absurdities and indecencies which abound in the fabulous accounts of heathen gods, there are traditions which evidently derived their origin, in a far distant age, from a nobler and purer source. A very remarkable instance of this kind is presented to your notice in the engraving on the first page, which is copied from paintings on the wall of an ancient pagoda or Hindoo temple.

The picture is said to represent their god Krishnoo, in one of his various avatars, or incarnations. You perceive that in the first instance, in the figure on the left, he appears as a sufferer; his countenance is strongly marked with the expression of pain from the venomous bite of an enormous serpent, which seems to have bound him fast in its coils. In the second figure, he is seen, exulting and joyful, as a crowned Conqueror treading on the head of the serpent from the power of which he has been delivered.

It cannot, surely, be doubted, that these figures must have originally been intended to preserve the memory of the first gracious promise to fallen man, given in the form of a curse denounced on the serpent. *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* This memorable declaration may justly be considered as the corner stone of patriarchal faith. It was well understood by those ancient saints, who called upon the name of the Lord before and after the flood, as pointing to a future great Deliverer, in the faith of whom they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the serpent and the fall had brought upon them. Writing was not then invented—figures or hieroglyphics, as they are called, were the only methods, besides personal conversation, of communicating ideas; and therefore we may conclude that sculpture or painting was used in order to keep up, from generation to generation, the memory of this inestimable promise, and that thus figures of this kind were first of all brought into use.

You will not fail to remark, Christian friends, how strikingly these traditions of a distant nation, inhabiting the very part of the world which was first peopled by Noah and his immediate posterity, serve to confirm and enliven our faith in the Holy Scriptures. And surely, when we see this interesting kind of evidence that the remote ancestors of the poor benighted Hindoos, were acquainted with

the same great fundamental truths of the fall and recovery of mankind which are now, in these later ages, so clearly set before us in the Gospel of Christ, it should animate our desires and quicken our endeavours to make known the glad tidings of salvation to them.

Our Missionary friend Mr. N. M. Ward, has lately sent home from Sumatra a curious document which throws some light on the nature of practical Mahomedanism, as it exists in those countries. This document consists of a translation of various inscriptions on a roll of charms, worn as a protection by a native ruffian who lately attempted to murder the Fiscal or Dutch Magistrate at Padang.

In introducing the account of this outrage, Mr. Ward observes:—"The unity of God is the rallying point of the Mahomedans; their strong hold, and the weapon with which they combat all their enemies, yet we find their system and that of heathen idolatry in practice substantially the same. The idolatrous polytheist makes an image of some imaginary supernatural power, performs his devotions before it, propitiates it with offerings, and looks to it for deliverance from his troubles and calamities. The Mahomedan unitarian entertains the utmost abhorrence of all images, and will not approach one without discovering his detestation by a visible sign, yet he makes a representation of a mark on the body of his prophet, inscribes it with the sacred name Mahammed, and invests it with the power of accomplishing all his desires, of pardoning all his sins, and of finally conducting him to heaven without account. It will be seen from the present communication that these are not harmless play-things, mere notions, too absurd to be seriously credited by those who make the unity of God the basis of their creed. On the contrary, they have a perpetual influence over the conduct, and become the source of numerous actions equally incompatible with the welfare of society and the personal happiness of their deluded votaries."

He then proceeds to relate the circumstance to which we have already referred:—"On the 23rd. December last, a Malay, called Malim Dubalong, was accused before the Fiscal of having robbed his guest, a native of the Madras coast, to the amount of 1000 rupees. The party accused could not clear himself, and was directed to find bail or to be sent to prison. He was, however, suffered to return home, chiefly to seek a person to bail him. In the evening the plaintiff in-

formed the Fiscal that the man had packed up his moveables and was about to abscond. The Fiscal sent for him, and told him he must give bail. He named a man, who, on being applied to, refused, and no alternative remained but to send him to prison. On his way down stairs, he suddenly attacked the plaintiff with a kris (or dagger), stabbed him, as he thought, mortally, and ran up stairs and attacked the Fiscal. After a severe struggle in which they rolled down stairs, locked in each others grasp, the man was killed by the Fiscal's servants, and the Fiscal himself escaped with six or eight superficial wounds. The assassin, Malim Dubalong, was a merchant of Padang, well known to the Europeans. He had received the title of Malim for his strict attention to his devotional exercises. It appeared on inquiry that he had armed himself purposely for the occasion. He had covered his naked kris with a handkerchief, and had secreted his kurambi* under his head-dress. He had been to the river to wash and pray and recite his incantations, and had tied his roll of charms upon his arm. Thus prepared and equipped he had appeared before the Fiscal, and no doubt fully expected the deliverance promised by his formulary."

This 'formulary' consists of eighteen different articles, or paragraphs, of which the following may be taken as specimens.

"Whoever looks at this impression of the Panaw † of the prophet's superiority on *Sunday*, verily God will preserve him from the fire of hell and make him honorable in the sight of all his creatures; God Almighty will also release him from all the calamities of the world and of a future state, but he must read this: || There is no Lord but God, whose is the visible truth, who has no resemblance and who hears and sees all things—O Lord, whoever thou art."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Monday*, verily God will preserve him from the effects of all weapons, even if numerous as drops of rain, and will preserve him from the fire of hell, but he must read, There is no Lord but God who is glorious and omniscient—O thou who art glorious and great."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Thursday*, God will release him from all the calamities of the last day, and from all

* The Kurambi is a semicircular knife, a most dangerous instrument, used chiefly by assassins and murderers.

† Light coloured blotches on the skin of Orientals.

|| The sentences to be read are in Arabic.

the evils of time and eternity, and he will live for ever, but he must read, There is no Lord but God, who made all things together with his servants. Who are his servants? Those who are placed in his stead over all. O Lord, whoever thou art."

"This impression is of the most eminent rank, and possesses numerous virtues. Whoever looks at this impression on *Saturday*, God will facilitate to him the passage of the bridge of trial, and he will be happy day and night for ever; but he must read, There is no Lord but thou; most holy art thou: let me not be numbered with the oppressors.

"This is a Panaw of the superiority of the apostle of God, peace be upon him. Whoever looks at this Panaw of his superiority morning and evening, verily he will be beloved by all men both high and low, and will be for ever happy, and his enemies will not be suffered to injure him, and God will finally take him to heaven without account. God is omniscient."

In conclusion Mr. Ward remarks:—Such charms and incantations are extremely common amongst the natives. They enter into most of the prescriptions and medicines of their doctors, and the priests are in the habit of making them a lucrative article of sale. Such as the one from which the above is taken, are sold for eight to ten dollars. They are, however, of all prices from one to twenty dollars. Like the Pope's indulgences, they extend to every crime and every calamity to which human nature is subject, and they finally transport their votaries to heaven, in that most agreeable manner, *without account!*

The following account of one of the female members of the church at Kingston, who died a few years since, has been kindly communicated by Mrs. Coultart, to whom she was well known.

"Among the sable race about Kingston, our friend Mrs. Brooks always appeared to me to stand alone, from the natural great superiority of her mind. Her good sense and delicacy of feeling were most extraordinary for one so uncultivated, and the simple and deep piety united to these, made me feel her quite as a companion, and that, one of no ordinary interest. During my visit to her house, her husband was from home; therefore she herself engaged in family prayer, and I shall never forget her short petitions, addressed with so much reverence, and in the most plaintive tone of supplication. At a place of worship, her attentive ex-

pressive countenance was often a reproof to me; she appeared to be eating the words as they fell from the lips of her minister. One evening, when walking with her under the shade of some bamboos, I requested to hear the history of her early life, the substance was as follows:—

“I was playing by the sea coast, when a white man offered me sugar plums, and told me to go with him. I went with him, first into a boat, and then to a ship. Every thing seemed strange to me, and I asked him to let me go back, but he would not hear me; and when I went to look for the place where he found me, I could see nothing of land, and I began to cry. There I was, for a long time, with a great many more of my own colour, till the ship came to Kingston, and some black man came and took me out of the ship and made me walk with him through the town. I thought they were going to kill and eat me, for I saw some meat hanging up; and I thought to myself, White man, may be, eat black in this country. But this man took me to a fine house, and there I saw a white gentleman, who was to be my master; and he took me to live with him, and I was quite happy. Then I had a dear little baby. But I heard that a black man (Liele) was preaching, and I went to hear him, and he said that the great God in heaven was angry with me for living with my master, and I went home and I cried to myself many days: then I told my master, that God was angry with me and would send me to hell fire, and that I could not live with him any more. Then he was vexed and rough to me, and told me that I should work like another *neger* then; so I went out to work; but Mr. Brooks (this was the negro who first brought her from the ship,) did not like to see me work so hard, after being mistress of my master's house; and he set about working hard and bought himself free, and then he bought me free, and married me, but he did not like me to pray. He was kind about every thing but that. He beat me for going to meeting. One night after I had been out to a prayer meeting in the bush, my husband was gone to bed and to sleep; I knelt down to pray the Great Massa to change his heart. My heart was quite full, and I cried to God very earnestly—presently I felt the bed shake, and my poor husband trembling got out of bed and knelt down by my side, telling me to go on and pray that God would have mercy upon him, and save him from hell. After that, he did not beat me any more for going to meeting; but went with me, and the word spoke to his heart; and

now you see God is so good that he has made him a deacon of the church.’ They lived together a delightful pattern of a Christian pair for many years. They could neither of them read; and she was so anxious to learn that she used to come into town from her house several miles distant for me to teach her, and the last time I heard her she could just manage to get through one verse: “Bless the Lord, O my soul, and all that is within me bless his holy name.” She clapped her hands for joy at the accomplishment of this long aimed at task. As she learnt a letter or two of the alphabet she would go home and teach her husband, endeavouring that he should keep pace with herself. Her sweetness of disposition was a great blessing to her husband, whose temper was naturally hasty. She used to say of him sometimes, ‘Poor ting, him pirit too hot, much need for praying God to keep it.’ One day that he had spoken rather improperly to his minister, she came to me weeping with distress. ‘O me got great trouble; only think that Satan should tempt him so, to vex my dear massa's heart. Better a millstone hang about him neck, and cast him into the sea, than offend a servant of God.’

“Speaking to her one day of the mysterious providence which had removed the first Mrs. C. to heaven just at the commencement of her labours, she said, ‘You know the great God have a garden and when his fruit is ripe he comes and gathers it: this according to my weak thought is the reason.’ This idea, was certainly *in her* original. On finding one of the missionaries' wives considerably dejected, she said, ‘What vex you?’ and being told in reply that it related to internal fears and conflicts, she jumped up and said, ‘Thank goodness you tell me so; me glad, because me feel just the same myself and me afraid to say me so bad.’ I am very sorry to say that I was deprived of the benefit of her experience during the closing scene of her life. She was taken very ill at her own house, and from the superstitious objections of those around her to any means being tried for recovery, excepting prayer, her fever soon increased beyond the possibility of remedy. She was brought to town in a most dangerous state, and the news of her indisposition then first reached me. She sent to request to see me, and being unwell myself, I deferred going to her till the evening, when she was speechless. She looked at me in the most earnest manner, laid her hand on her heart, and then pointed upwards, looking as if longing to depart. She expired that same night.”

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter has lately been received by the Secretary, from Mr. Carapit Aratoon, who has for some time been employed, by our junior brethren in Calcutta, in Missionary work among the natives. The following extract will probably not be unacceptable to our readers, though they must make kind allowance for the defective English of the writer.

Calcutta, Nov. 30, 1826.

Since our ever-regretted pastor, brother Lawson, was taken away from among us, our dear brother Yates has succeeded to his pastoral office, and has the entire charge of the English church. On this account, I am obliged to be one of his assistants in the native church. I am with them three times a week, and besides this, I am almost the whole week among the natives of Calcutta, in our Hut or Bungalow chapels, preaching the blessed Gospel of our Lord Jesus Christ to hundreds of natives. Formerly, we had but three Bungalow chapels, but not long since we built a new one, on the side of a very public road, so that now we have four Bungalow chapels in Calcutta, besides one at brother Yates's, where I go regularly every day, Saturdays excepted, and preach in Bengalee, and sometimes in Hindostanee; a brief account of which I send every month to our dear brother Pearce, which I hope he sends, or will send, to you.

I am sorry to inform you, that I have not yet seen a Hindoo or Mussulman holiday stopped, or any entire town or village of

British India that has embraced the blessed Gospel of our Saviour Jesus Christ; nor do I yet see any public and general regard paid, in any part of British India, to the sabbath. On the contrary, I see some of the learned children of Great Britain endeavouring to establish schools and colleges, upon which they not only spend a good deal of time, but their money also, in teaching the erroneous shasters and other branches of learning, which are diametrically opposite to that matchless book, to which alone your countrymen owe, and with much propriety boast of, a true and just liberty, which we cannot see enjoyed any where else; and permit me to say, that if we look into ancient history, we find that great philosophers never dreamed of that liberty which is known and practised in your native land. This heavenly book, or any sort of writing agreeing with it, is not used in those schools and colleges already mentioned, while some of the head teachers themselves are atheists or deists. Besides what I have already said, when the natives see that some of your countrymen are establishing schools, and endeavouring with much eagerness to teach Hindoos their own shasters, and Mussulmen their koran, they holdly come forward and make repeated attacks upon us poor Missionaries; and what is worse, they sometimes point out, by their names, the sinful life of some Europeans, and at times men of rank too, telling us, "you want to make us like them." Oh, my dear brother, how lamentable is the thought, that while Christians of different denominations are spending their money, time, and strength, to spread the truths of the Bible, that the conduct of persons born and educated in a Christian land should harden the heathen in wickedness! Besides these, we are surrounded with some other kinds of difficulties; but amidst all, we are going on, I hope, zealously, and in the fear of the Lord, "looking up to the hills from whence cometh our help," relying entirely upon his blessed promises, in which he has said that he "will keep us from all evil,

and will preserve us in our going out and coming in, from this time forth for evermore." With all our difficulties, however, we have much reason to give our hearty thanks to the Lord of the harvest, that he allows us to see the fruits of the Redeemer's death in ourselves and in some of the natives; for still we see the chains of the Hindoo world and Satan broken, and some Brahmins, as well as the low caste Hindoos, set free from their bondage, and made to embrace the blessed Gospel. And what we never saw before, we now begin to see— which is, that when we preach in our Bungalow chapels, all sorts of people flock in, and sometimes take seats, just like an English congregation, and conduct themselves well. Some of them remain till the end of the discourse, which sometimes continues more than two hours; then, taking either part of the Scriptures or religious tracts, and part from us friendly, promising to us that they will make proper use of them: and at times some will defend our doctrine against their countrymen who may interrupt with their vain reasons, and publicly acknowledge the Bible to be the true word of God, and that we preachers are his messengers; and that it will sooner or later be the standard of religio in India. Thus the Lord cheers our broken hearts, and assures us that "the heathen shall be given to his Son for his inheritance, and the uttermost parts of the world for his possession."

The last time I and our dear brother Pearce were with our little native church, when we surrounded the Lord's table, to commemorate the dying love of a crucified Redeemer, we consisted of six different nations, as follow:—Jew, Bengalee, Musulman, Portuguese, English, and Armenian. Oh, may our hearts be touched with the blood of the Lamb of God that taketh away our sins! I hesech you, my dear brother, to pray for us all, especially for this little native church of Christ, that they all may be of Jesus, and their names be written in the book of life.

I am extremely happy to inform you of the safe arrival of our dear brethren, Mr. and Mrs. Thomas, and Mr. and Mrs. Pearce. They are preparing themselves for the great cause for which they are come hither, and I hope soon they will begin preaching in Bengalee and Hindostanee. They are, by the gracious will of Providence, enjoying good health. I hope you will try to send back our ever-beloved brother, E. Carey, if his health should permit him to come.

CEYLON.

Though the progress of our mission in this quarter, has not been

rapid, we have much reason for thankfulness on account of the good which has been effected by it—considerable, in proportion to the very limited agency employed. The number of children educated in the various schools, constitutes a very hopeful feature. How desirable is it that further help should be sent to this interesting island, especially as Mr. Chater, who has so long been labouring there, begins to feel his health somewhat impaired by long continued service! This will appear from the following letter, lately received by the Secretary, and dated—

Colombo, 19th Feb. 1827.

During the latter months of the last year, our Pettah meeting-house was much less crowded than it had been, almost constantly, for some time before, nor have we the pleasure this year to see the seats all filled. The congregations in the Fort, and at the Grand Pass and Moderah are all, as formerly, very small. Since Mr. Siers has come to Colombo, we have held worship in the Fort three times in the week, Sabbath morning and Thursday evening in Portuguese; and on Friday evening in English; in the Pettah, Sabbath evening and Wednesday evening in Portuguese; at the Grand Pass, on the Sabbath fore-noon in Singhalese, in the evening, and on Thursday evening in Portuguese. But for a few weeks, I have changed the Sabbath evening worship into a service in English; and by this change we have a prospect of getting more hearers than we had in Portuguese. Excepting when I am at Hanwell, one of us preaches also at Moderah every Sabbath forenoon, and on Tuesday Mr. Siers goes to one of the villages to visit the schools and preach; at four of which we have now decent little congregations; which are Mattackooly, Dalloogama, Talwatte and Kattoopellalawatte, or some village near it.

The only change in our little church in Colombo last year, was the restoration of one member who had been excluded. I hope we may have some additions this year, but with regard to more than one, I cannot yet speak with certainty. Of the additions at Hanwell, I have already informed you. Our total number of members is now 33; in Colombo 22, and at Hanwell 11. Oh, that they may all be found written in the Lamb's book of life! My visits to Hanwell are now frequent. I go on Saturday, and return the following Thursday. On my

way there, I preach at Cadoowelle, which is the place for resting and taking a little refreshment. About 50 adults and as many children form my congregation. Last month another congregation, about a mile and a half further on, had assembled, quite unexpected by me, to hear preaching. I stopped and preached to them, but told them in future, as they were so near Cadoowelle, it would be better to come there, which they promised to do. I long ago informed you, that if funds were allowed for it, we could establish a chain of schools, the whole way from Colombo to Hanwell. Cadoowelle is the place for one, and two persons have already collected a number of children, and commenced teaching them; but all the assistance I can afford them, is to furnish them with a few school books. It is not to be expected, however, that they will exert themselves much, or continue it long, unless more encouragement than this be afforded them. Two or three more schools on this station, are going on in a similar way, and one more on the road to Hanwell. But without authority from the committee, I am unwilling to increase the present expenditure. I hope I shall soon hear from you something definite on this subject. Since the school-masters have been paid according to the number of scholars, and not a monthly salary, the number of boys has much increased, and at the same time they make a much better progress in their learning. The total number on the returns at the end of 1826, was on the Colombo station, in eight schools 410, at the Hanwell station in two schools 69, in all 479. In the different schools the attendance is as follows:

	<i>Total</i>	<i>Reg. attend.</i>
No. 1. Grand Pass	96	91
2. Kattoopellallewatte 44	44	36
3. Nelligahawatte	42	36
4. Talwatte	46	42
5. Kalany	37	37
6. Dalloogama	54	43
7. Mattackooly	36	34
8. Moderab	55	44
	410	363

In the schools at Hanwell and Ooggalla, the attendance appears to be much as in the schools on this station, though it cannot be so exactly ascertained. But both the masters are persons whom we can trust, having, as we hope, the fear of God before their eyes. And I examine the progress made every time I visit the station. The number of boys in all the schools who are reading in the N. T. is 170. Many of them have gone through it several times, and a great proportion of the remaining number, will soon be prepared to commence reading it.

All the boys in the first class of every school, are learning to write, and in order to stimulate the boys, to press on to that class, each boy belonging to it receives a quill and half a quire of China paper monthly. Not a few of our first set of scholars, are now writers in offices, &c. and some of the Singhalese, are advanced to the rank of Modeliars, the highest rank of native head-men. Though we cannot say that any of them are yet converted persons, some of them, to say the least, are seriously inclined, and promise to be highly respectable, and we hope useful too, in their different stations. With regard to three of our scholars, we trust the grand object we have in view, in teaching them to read, has been attained; they have, we trust, been brought to repentance towards God, and faith towards our Lord Jesus Christ. They are Isaac Whythiauathan, born a Malabar heathen, now an ornamental member of our little church, and highly useful as school-master of our Grand Pass Female native school, and a reader of the Scriptures and tracts in Malabar and Singhalese. The second is Cornelius, who will be sent to the Seranpore college by the first opportunity that offers, together with Frederick, another promising Singhalese youth, a son of our friend the Modeliar at Hanwell. The third is a youth at Dalloogama, for some months past employed as second school-master there, and now desirous of putting on Christ by baptism. It is to him I refer in a former part of this letter. His manners and conduct have always been amiable and pleasing; and I have long noticed with what fixed attention he has heard preaching. He has also nearly committed to memory the Singhalese tract, on repentance, faith, and holiness; which, under a divine influence, seems to have been made a great blessing to him. If, as the fruit of our native schools, these three only, as we cannot but hope from present appearances is the case, have been brought to the Saviour, no one who considers properly the value of one soul, will say that our labours are all lost, and that the expense incurred in carrying them on is thrown away. But we hope and believe, that we shall see greater things than these, as the fruit of the expense and labour bestowed on this rising generation. May we not expect, that in some cases the blessed seed, though it lie buried long in dust, will after all become productive? To effect this, only one thing is wanted—an outpouring of the Holy Spirit. And when I think for a moment, how many of the children of God are every day wrestling in prayer for this, I cannot give up the hope that we shall see it extended to this island. And who can say how important a preparation for such an event, giving to

hundreds of children and youth the ability only to read the word of God, may prove?

The female schools have filled up beyond all our expectations. The number of girls in the three schools is 115, and the attendance of nearly the whole number very regular. Last year one of the Wesleyan native preachers married and took away our Grand Pass schoolmistress, by which we feared at first the school would be seriously injured, but it has turned out otherwise. By appointing our young friend Isaac Whyte (or, properly, Whythianathan) as master, and one female as teacher of needle-work, and another to teach lace making, every difficulty has been obviated. And though, as must be supposed, the expence is increased by this arrangement, the school has so much increased, and goes on so much better, as to make up well for the increase of expence. The number of girls who now attend it is 52. And in addition to teaching them all Singhalese, the master teaches twenty-one of them English. In each of the schools the first class is reading in the New Testament, and the second will soon be prepared to commence in it; and the progress made in needle-work and lace making is quite as good as can be expected for the time.

(To be concluded in our next.)

HOME PROCEEDINGS.

Since the Annual Meeting, our much-esteemed Brother, Mr. Carey, has been engaged, almost without intermission, in visiting Auxiliary Societies and Congregations in different parts of the kingdom. We have much reason for thankfulness that, though still far from being robust, he has been enabled to go through such a lengthened series of engagements, which have to many proved highly acceptable and refreshing.

Mr. Carey was accompanied, in several instances, by our respected friend Mr. Statham, late of Howrah. We expected to have been furnished, for this Number, with a connected account of these journeys, but as the day in which the printer must be supplied has arrived, and the promised communication has not come to hand, we prefer giving our readers such an

account, though exceedingly imperfect, as our materials will supply, to postponing it till another month.

Our friends Carey and Statham spent Lord's day, July 1, at Coventry, and assisted at the annual meeting of the Branch Society there, on Tuesday evening, the 3d. The services were very interesting and well attended, and the collections, not including various small sums from neighbouring villages, amounted to upwards of £85. From Coventry they proceeded to Birmingham, where, and at Bromsgrove, Coseley, and other places in the neighbourhood, sermons were preached, and meetings held, in connexion with the Auxiliary, at which the contributions exceeded those of the preceding year. In the absence of further particulars respecting these meetings, we are happy to insert an extract of a letter from the Secretary of the district, which well describes the general impression produced:—

"The company of our beloved friends, especially Brethren Carey and Statham, who have been engaged on the Society's behalf in Pagan countries, has been very refreshing and encouraging to us; and I believe I may venture to assert, that the Baptist Missionary Society was never more deeply seated in the affections of the good people in this neighbourhood than it is at the present time. It is to this strong and decided attachment that we are to attribute the increased contributions of the annual meetings, and of the present year, amounting to 800l. and upwards. 'Yes,' our friends have said, 'we are attached to the mission, and we will give the Parent Committee the most substantial proof of attachment which we can give, by increasing our contributions, notwithstanding the depression in trade and in our circumstances; for we cannot but fervently desire to see the Society prosecuting its pious and benevolent objects on a scale even more extended than in past years, while all its energies, both at home and abroad, are consecrated to objects which may properly be called *its own*, and prospects of usefulness, the most delightful, are opening upon its view, and inviting all its friends to renewed pledges of affectionate co-operation.' Under the impression that our friends in other parts of the kingdom will be actuated by similar views, we venture to look forward to more energetic measures on the part of the parent Committee (no longer distracted by fruitless negotiations), in sending missionaries to support those stations which sickness and death have weakened, and infusing new life and vigour into every department of missionary operations."

Liverpool and Manchester were next visited. No statements of the meetings held at either place have reached us, though we know generally that they were of a very interesting character. At Manchester the chair was kindly taken by a gentleman belonging to the Rev. Mr. Roby's congregation; and the amount of the collections then, and on the Sabbath, was 200*l.* a sum far exceeding the contributions of any former year.

In their return to town, our friends spent a few days at Shrewsbury and some other places in Shropshire; and Mr. Carey availed himself of the opportunity to fulfil an engagement at Clipston, where the congregation under the pastoral care of the Rev. John Mack proved their continued regard to the missionary cause.

At the close of August, Messrs. Carey and Statham proceeded to the eastern part of Yorkshire, where they were joined by the Rev. Thomas Morgan, of Birmingham. The first Sabbath in September was spent at Scarborough and Bridlington, and on Tuesday evening, Sept. 4, a public meeting was held in the former town, at which Mr. Morgan presided. The various resolutions were moved and seconded by the Rev. Robert Harness and Dr. Murray, Rev. J. Statham and Rev. B. Evans, Rev. Eustace Carey and James Lomax, Esq., Christopher Hill, Esq., treasurer to the Auxiliary, and Rev. Robert Harness. The audience was highly gratified, especially with the information given by our brethren from the East, and though our friends at Scarborough have had to make very considerable pecuniary exertions, in consequence of the erection of their new chapel, the contributions exceeded those of any former year.

After visiting several smaller places in the week, the deputation reached Hull by Lord's day, the 9th. Sermons, as usual, in reference to the object, were preached at several chapels in Hull, Cottingham, Beverley, and Bishop's Burton; and the annual meeting of the Auxiliary was held on Monday, the 10th, in George-street chapel, which was crowded to overflowing by a most respectable audience. Mr. W. H. Dikes took the chair on the occasion, and the meeting was addressed in succession by the Rev. Messrs. Morgan, Statham, Wild, Carey, Marston, Harness, Berry, and M'Pherson. The public collections in Hull amounted to 57*l.* and those in Beverley to 16*l.*

In the course of the same week the deputation visited the city of Lincoln, and several other places in that county, from whence they proceeded to Sheffield, where they were employed on the succeeding Sabbath. Of these engagements, and those which succeeded in the adjoining county of Derby, a correspondent in that district has

favoured us with the following brief account:—

"Sept. 16, sermons were preached on behalf of the Baptist mission at Sheffield, Chesterfield, Sutton Ashfield, and Swanwick, by the Rev. Messrs. E. Carey, and J. Statham, Missionaries, and the Rev. T. Morgan and C. Stovel; and on the 23d at Derby, by Rev. E. Carey and W. Hawkins.

"On the 17th, 18th, 19th, 20th, 24th, and 25th, successively, a public meeting was held at each of these places, together with Burton-on-Trent, the object of which was, to form the united churches of Derbyshire, Sheffield, Nottingham, Sutton, and Burton, into one Auxiliary to the Baptist Mission. In addition to the Brethren whose names we have mentioned, the Rev. Mr. Yates, lately returned from Calcutta, as well as many neighbouring ministers and friends, of different denominations, kindly afforded their assistance. Hence the meetings were not only well attended, but also extremely interesting. The kindness of all, but of our Missionary Brethren in particular, was most thankfully received. The interest they excited here, and the general expression of gratitude to God for the partial recovery of their health, lead us to hope that their labours have been quite as beneficial to our churches, as to the mission.

"The whole amount of subscriptions and collections made at the meetings, is 125*l.* 17*s.* 10*d.*"

From Derby, Mr. Carey went forward to Oxford, having engaged to assist at the twelfth annual meeting of the Auxiliary Society for that county, held there on Wednesday, the 26th, for the following account of which we are indebted to the esteemed Secretary, the Rev. T. Coles, of Bourton.

"The twelfth annual meeting of the above Society was held at the Rev. W. Copley's chapel, New-road, Oxford, on Wednesday, the 26th of September, when the Rev. T. Waters, of Pershore, preached in the morning, and the Rev. Eustace Carey in the evening. The sermons were distinguished for ability, pathos, and appropriateness to their important object—the encouragements and motives furnished by the design of the Gospel and the love of the Redeemer to missions to the heathen.

"The meeting for business was held in the chapel in the afternoon, when Joseph Gutteridge, Esq. of London, was called to the Chair. The Secretary of the Auxiliary then prayed, and read an abstract of the Report of the parent Society, together with the sums remitted it from the several places included in the Auxiliary during the past year, and the total since its formation, amounting to upwards of three thousand pounds. The motions were proposed and seconded by the ministers present, aided by

Brethren of the Independent and Wesleyan Connexions. The statements and appeals of our highly esteemed Brother, Eustace Carey, produced a deep impression on the meeting, and were powerfully enforced by the addresses of the Brethren who followed him on the interesting occasion. A unanimous feeling pervaded the assembly, that the Baptist Missionary Society claims and deserves the zealous and persevering support of the friends of religion, and that the exertions of this Auxiliary had been such, as at once to call for gratitude to the God of missions, and to secure the cordial approbation of all sincerely concerned for the advancement of the Redeemer's kingdom.

"It appeared that the formation of Missionary Associations in several districts of this Auxiliary, had been attended with very pleasing results, and such Associations were warmly recommended wherever practicable. One of these Associations, at Naunton and other villages in the vicinity of Bourton-on-the-Water, has raised, the past year, *twenty-five pounds*, for the Baptist Foreign and Home Missionary Societies. The collections of the day were liberal, and a benevolent friend at Oxford, whose contributions to every good cause are large and frequent, presented the Society with a donation of *twenty pounds*. As the friends of missions appeared highly gratified by all the services of this anniversary, it is ardently hoped that they will all be prompted, in their respective spheres, to renewed and augmented exertions in the great and sacred cause."

The last sabbath in the month was agreeably spent at Reading, a town which has long been honourably distinguished in the records of the Mission, for the kind and liberal support it has yielded to the cause. On the Wednesday following, Mr. Carey was engaged at Kimbolton, in delivering one of the sermons at the annual meeting of the Huntingdonshire Society in aid of missions. Thence, taking St. Neot's in the road, he proceeded to Hitchin; where, on the 7th of October, two sermons were delivered for the mission, one to the congregation so long under the pastoral care of the venerable Mr. Geard, and the other in the Independent place of worship, to which our missionary brother was kindly invited by the Rev. J. W. Wayne and friends. His next stage was to Northampton, where he was joined by his colleague, the Rev. Wm. Yates, from Calcutta, and the Secretary of the parent Society. Two very interesting services were held in the spacious place of worship in College-street, on the 10th ult. which were numerously attended, notwithstanding the weather was very unfavourable. In the morning a double lecture was preached by Mr. Carey and the Rev. Samuel Hillyard of Bedford; and in the evening the public meeting was held, the Rev. Mr. Gill, of the

Wesleyan Society, in the Chair. Addresses were delivered on the occasion by the Rev. Messrs. Hillyard, Yates, Simmons of Olney, Dyer, Carey, Hyatt (lately settled over the church formerly under the care of the excellent Doddridge), Knowles, Wake, and Gray. The collections amounted to upwards of 34l. and there is reason to hope that a beneficial impression was made on the minds of many. The next day our missionary friends visited Olney, a town interesting to them both, from the recollections of former days, as they had spent some time there under the instructions of the excellent Mr. Sutcliff. Mr. Yates occupied the pulpit in the afternoon, and Mr. Carey in the evening. The congregations were numerous, and notwithstanding the depressed state of trade in the town, upwards of 22l. were collected at the close of the services.

From Olney, Messrs. Carey and Yates proceeded to Cambridge, and were engaged the whole of Lord's day, the 14th, at the Baptist meeting there. Another sermon on behalf of the Mission was delivered on Tuesday morning, at the same place, by the Rev. Joseph Kinghorn of Norwich, and a very numerous congregation assembled in the evening, when a meeting was held for the purpose of reorganizing the Auxiliary Society which has long existed at Cambridge, so as to connect with it the other churches in the county. The Chair was taken by Richard Foster, jun. Esq. and after prayer had been offered by the Rev. Mr. Cockin, of the Wesleyan Connexion, the various resolutions were proposed and supported by the Rev. Joseph Kinghorn and the Secretary of the parent Society; Rev. Samuel Thodey, of Cambridge, and Rev. E. Carey; Rev. Samuel Green, of Bluntisham, and Rev. Mr. Cater, of Newmarket; Ebenezer Foster, Esq. and the Rev. Jacob Snelgar; Rev. W. Yates, and Mr. Tebbutt, of Bluntisham; Rev. Mr. Medway, of Melbourne, and Rev. T. C. Edmonds. The amount of the several collections was 105l.

That such meetings as have now been described are highly useful in diffusing information respecting Missions, and exciting a lively interest in their favour, is sufficiently evident; and the absolute need of employing every legitimate effort to provide the requisite supplies for carrying on the work, might be easily shewn. But it is cheerfully hoped that these services are becoming more and more useful, as means of personal edification, by affording suitable opportunities for brief and powerful appeals on the value of that Gospel which we are associated to convey to the distant parts of the earth.

May this happy result be witnessed to a much wider extent, and the great end of every religious service, on all such occasions, be steadily kept in view!

ESSEX.

THE Eighth Annual Meeting of the Essex Auxiliary Society was held at Braintree, Sept. 25, 1827 :

On which occasion a sermon was preached by the Rev. J. Statham, Missionary from Howrah, founded upon Psalm lxxii. 17. Immediately after the morning service, the Chair was taken by the Rev. J. Dyer, Secretary to the parent Institution, and various addresses were offered by the Rev. W. Kemp of Tarling, J. Carter of Braintree, J. King and J. Bass of Halstead, J. Goodrich of Langham, J. Goldsmith of Earl's Coln, G. Francies of Colchester, J. Wilkinson of Saffron Walden, J. Statham, and the Chairman. A collection was made for the benefit of the Mission, and the contributions of several of the churches connected with the Auxiliary were paid to the Secretary.

It is a source of regret, that this was not the case in every instance, and that the accounts for the year, whether smaller or larger, are not regularly made up at the annual meeting, according to the first resolution of the Society. It will give us great pleasure to find, at subsequent meetings, that this hint has not been disregarded, and that the Auxiliary is growing in vigour and activity as it advances in age, and the opportunities of usefulness become fewer and fewer in the history and experience of its first promoters.

With the exception of the irregularity thus alluded to, the engagements of the day were exceedingly pleasant and encouraging, and afforded a happy evidence of the truth of that delightful promise—"In all places where I record my name I will come unto thee, and I will bless thee."

J. W.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of the late Henry Fletcher, Esq. of Shadwell, £300 Navy 5 per Cents. (duty paid by the Executor, Joseph Fletcher, Esq.) sold for	317	4	7	
Legacy of the late Mrs. Browning, of Wallop (Executors, Messrs. W. Baldwin and J. Newton)	27	0	0	
Aylesbury, Friends, by Mr. Reynolds	1	2	6	
Essex Auxiliary Society, by Rev. J. Wilkinson :				
Saffron Walden	18	10	8	
Langham	15	14	0	
Halstead	5	7	10	
Ditto, by Rev. J. Statham	3	10	6	
Braintree	12	5	6	
Ditto, additional	3	11	6	
Earl's Colne	6	8	6	
Loughton (as inserted last month)	12	0	0	
		77	8	6
Cambridge Auxiliary Society, by Edward Randall, Esq.	63	0	0	
Collections, Oct. 14 and 16	105	0	0	
		168	0	0
Croydon, Collection at Baptist Chapel, by Rev. J. Statham	6	2	3	
Isleham, Collection, by Rev. J. Reynolds	3	12	6	
Exeter, Subscriptions, &c. by Rev. S. Kilpin	7	18	0	
Sir John Kennaway, Bart. by Mr. Moxey	5	0	0	
		12	18	0
Wingrave and Aston Abbots, Collection and Subscription	3	10	6	
Broughton (Hants.), Collection and Penny Subscriptions, by Rev. H. Russell	19	0	0	
Sheepshead, Subscriptions and Collection, by Rev. W. Yates	10	7	3	
Hitchin, Collections after Sermons, by Rev. E. Carey	20	5	0	
Olney, Subscriptions and Collections, by Mr. Wilson	37	4	3	
Manchester, Collections at Public Meeting and Sermons, by Rev. E. Carey	200	0	0	
Hull, Auxiliary Society, on account, by John Thornton, Esq.	100	0	0	
Reading, Sale of Fancy Work, by the Ladies of Hosiers-street Congregation	13	5	7	
Rye, Female Auxiliary Society, by Mrs. Jarrett	5	0	0	
Northamptonshire, Assoc. of Independent Ministers, by Messrs. Goddard	3	0	0	
Western District, by Rev. R. Horsey, viz. :				
Crewkerne	1	0	0	
Loughwood	2	0	0	

Western District— <i>continued</i> :		£	s.	d.
Lyme	6 15 10			
Prescott	1 2 4			
Saint Hill	1 8 4			
Tiverton	5 0 0			
Upottery	1 10 3			
Wellington	22 17 6			
				41 14 3
Nottinghamshire, &c. by Rev. Thomas Morgan:				
Collingham	20 19 9			
Chesterfield	8 0 0			
Sutton-on-Trent	3 0 0			
Sheffield, on account	30 0 0			
Lincoln	26 17 11			
				88 17 8
Shortwood, Female School, by Miss Bliss				
				15 0 0
Shropshire, &c. Collections, by Rev. John Statham:				
Snailbeach	4 3 0			
Whitchurch	3 10 0			
Oswestry	2 0 0			
Wrexham	5 0 0			
Sutton Ashfield (Derbyshire)	7 0 0			
				21 13 0
Mr. John Neale, by the Secretary	Life Subscription	10	10	0
A Friend, Watford (<i>West India Fund</i>)		1	0	0
FOR THE FEMALE SCHOOL AT KINGSTON.				
Miss Coleman, Tenby		5	0	0
Miss Herbert, Abergavenny		5	0	0

TO CORRESPONDENTS.

The Committee earnestly request their various Friends through the country, to whom the Publications of the Society are sent for distribution in their respective neighbourhoods, to forward them, with the least possible delay, to their respective destinations. They have learnt, with equal surprise and regret, that there are instances in which the Annual Reports, sent off from the Mission House in the beginning of September, have not yet reached the hands of individual Subscribers! It is hoped that the mention of such a circumstance will be sufficient to prevent its recurrence.

The thanks of the Committee are presented to J. F. (by the Rev. W. Gray) for a quarto Bible and two Hymn-books; which have been forwarded to Jamaica, agreeably to the wish of the Donor.

Errata.—In the list of Royston Subscriptions, the name of Mr. Joseph P. Wedd, £1 Is. should have been inserted. For Mr. John *Bathe*, in the same list, read *Butler*. We may be allowed to remind our Friends, that it is very desirable *proper names* should be written *distinctly*.

The box of fancy articles, kindly forwarded for the benefit of Female Schools at Serampore, by Miss Anne Sullivan and friends, was sent off long since. Had the letter of S. L. on this subject contained *any address*, it should have had a private answer.

Our worthy Friend, W. H. A. will accept cordial thanks for his letter from Guernsey, and the pains he has taken with the document he has transcribed. The Editor trusts he shall enjoy, ere long, an opportunity of personal communication with him on the points to which his letter relates.

In the account of Mr. Burton's designation, inserted in our Number for September, it was strangely omitted to mention that it took place at the Rev. G. Pritchard's Meeting-house, in Keppel-street, Russell-square.

A reference to our Number for September will shew, that the remittance from Colchester of £12 19s. 4d. was duly acknowledged there.

Mr. Fuller, of Bristol, requests us to acknowledge the receipt of a "Village Offering" from Laverton; consisting of frocks and fancy articles, to be distributed as rewards to the Children of the Schools, under the care of Mr. and Mrs. Knibb, at Kingston, in Jamaica. They have been forwarded to the place of their destination.

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London : or by any of the Ministers and Friends whose names are inserted in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following brief extract from a letter written by Mr. W. H. Pearce, under date of March 12th last, affords an encouraging indication that the leaven of divine truth is diffusing itself with increasing rapidity among the native population.

“ I rejoice to state that appearances here indicate a great and extensive change in the religious state of the country. Near *Chunar* and *Burduwan*, stations long occupied by the Church Missionary Society, the spirit of serious enquiry is spreading wonderfully from village to village, and many villages are applying *en masse*, for schools and missionaries. At *Kidderpore*, also, where our dear Independent friends have long laboured, village after village assembles its whole population to hear repeatedly and with apparent interest the word of life.”

HOWRAH.

Circumstances of a private nature have constrained Mr. Statham to intimate to the Committee that he will be unable to return to Bengal. The Committee are satisfied of the propriety of the decision he has formed, and trust that Providence will direct him to some appropriate sphere in which he may

usefully promote at home, the cause to which, in the Eastern world, his efforts for the last seven or eight years have been faithfully directed.

MONGHYR.

From a letter addressed by Mr. Leslie to some relatives in England, we make the following extract :—

Monghyr, April 8th, 1827.

“ My cold has so much decreased, that I do not feel any way affected by my preaching this morning. As it regards my health otherwise, I am much the same as I have been for months past ; never very well ; but never so ill as to be prevented from my ordinary labours. I never can undertake much, but I am always enabled to go through every part of the duties of the station which are indispensable. During the cold season, I was accustomed to go out for one and two whole days every week among the villages for six, eight, and ten miles around ; but since the hot season commenced I have had to give this up. The last one or two days I was out, I got my head so much affected with the heat, that the pain continued for one or two weeks. I now keep going about the town in the mornings and evenings, which are the only periods I can go out with safety.

Little is doing at present in the way of actual conversion ; but more in the way of preparation than for a long time past. I do not know that I have ever heard of so many enquiring into the religion of Jesus as there appear to be at present. One man, a *vakeel*, (in English, a barrister), appears very earnest in seeking after divine truth. Should

it please God savingly to affect his mind, there is no calculating the effects which may be produced among the population at large, as the vakeels are a learned and respectable class of men. He said the other day that for Jesus to heal the leper, or to walk upon the sea was not very wonderful, as it was very easy for him, as God, to do such things; but that his blood could cleanse from sin, that he should die and rise from the dead of himself, and that of himself he should ascend to heaven, these were wonderful things indeed.

A very old man on Friday last, seeing one of our native Christians, called to him to come to his door and speak with him: the Christian went. The old man began, saying, "I am very poor, and have no money in my house; but I am anxious to ask you some questions, only I cannot pay you." The Christian said, "I wish for no money, please propose your questions." The old man then said, "I have seen with my own eyes, my son's son's son's sons, and they are all dead. Now I wish to know whether I shall see them all again in the other world." The Christian having answered his questions, the old man further said, "Now I wish to know whether they will receive as much punishment for their sins as I shall, I who have lived longer than they all." This question being also answered, the old man said, "I, from my great age, and from my many sins, perceive that I am carrying to the grave a very heavy burden, and I know not how to be delivered from it." Jesus then being made known to him as the bearer of his burden, he was very much affected, and if I mistake not, affected to weeping. I have told the native Christians to be sure that they return to the old man. Who can tell but he may be one of those in whom God will glorify himself by calling him at the eleventh hour? I have had many conversations of late with Mahomedans. They are of all men the hardest to deal with in this country; but they have appeared to me, lately, to have become amazingly softened, compared with what they were some time ago. They are exceedingly averse to allow that Christ is superior to Mahomet; accordingly they hold the native Christians in much contempt. But as they generally respect Europeans, I get them to converse mildly and properly with me. I met a few weeks ago with five or six of the greatest among them in a shop. A little dog who was with me happened to get near one of them, and he began to move out of the way. I asked him why he was afraid of touching the dog (which they esteem unclean), and so they commenced an argument with me about touching clean and unclean animals. I contended that there was no sin in touching any thing. Finding that I could do nothing with them in such an

argument, I shifted my ground, and began to tell them that whatever their religion might do in leading them to abstain from this thing or that thing, it certainly did nothing towards cleansing their hearts, as they must be aware, that the most notoriously wicked and abominable things were committed amongst the Mahomedan population generally. The charge they knew it was in vain to deny. They, therefore, became quite astounded, and they ceased to argue by bestowing upon me the epithet "muzboot," i. e. strong; implying that I had a strong mind. From these same Mussulmans I have received a good deal of respect since.

CEYLON.

(Continued from p. 92.)

"Both boys and girls in all the schools are required to commit to memory the Scripture catechism. But in committing any thing to memory they as yet make very slow progress, compared with your little scholars in Ireland. But to make such a number of the rising race in this benighted island, in some measure acquainted with the great outlines of sacred history, we may reasonably hope will not be all lost labour. Another female school has been commenced in a village very near to us, which is likely to go on well, could the person who has begun it be properly encouraged to go on with it. But the sum at present allotted by the committee for female education will not allow me to go beyond the present expenditure. In short it is impossible to say what might be done in this country by schools for both males and females, had we strength to attempt it, and funds to meet the expence.

To give an account of the schools, I broke off, rather abruptly, the account of my last visit to Hanwell. I will now therefore again resume that subject. My preaching at Cadoowelle and another village on my way there on Saturday, has been mentioned. On Sabbath day, at 11 A.M. a congregation of upwards of a hundred adults assembled for worship and attentively heard the word. A proponent or Government native preacher came just at the same time, otherwise the number would have been greater. After public worship I administered the ordinance of the Lord's supper to the members, in doing which, I felt a solemn sacred pleasure, which was increased by the consideration that six of the communicants were persons who had been brought from Roman Catholic superstitions to commemorate, in this simple manner, a Saviour's dying love. In consequence of nearly all the members coming from a great distance, as well as many of the hearers, only one public service can be held at Hanwell on the sabbath, but on

Monday evening a weekly prayer meeting is held; and, considering what a new thing this is among them, it is gratifying to hear how acceptably most of them express themselves. Early on Tuesday morning I set off for Ooggalla. Our friend the Mohandiram, since my last visit to his village, has erected a neat and substantial school bungalow, in which they collected a congregation of between forty and fifty persons, besides the school children. The Mohandiram said many more would have come, but were prevented by its being seed time; and sometimes, it seems, a day lost when the land is in a proper state for throwing in the seed, causes the loss of the season. After preaching, I examined the school and found the progress the boys had made in reading and writing highly satisfactory. The sun being very hot, I staid till it began to descend below the mountains, before I left the Mohandiram's shady dwelling. Much of the time I staid there he employed in reading the Pilgrim's Progress in Singhalese. Of the greater part he gave a good interpretation, but sometimes he evidently needed some one to help him. As to these parts, however, it was only needful to give him a clue to enable him to enter well into the spirit of the author. I believe our edition of this interesting book will soon be all in circulation. But to return to my narrative. On Wednesday I visited the Hanwell school. We have now a very good school-master in this school. He is one of those who engage in prayer on Monday evenings, and so far as I can judge, possesses not only the gift, but the spirit of prayer. The man who was dismissed last year has done his utmost to ruin the school, and succeeded in drawing away a number of the boys. This school at present, therefore, is rather behind the one at Ooggalla. But it is reviving.

1st March. Thus far of this sheet I had written on the 26th of February, intending to finish it on the 27th. But at 2 A.M. of that day was seized with a dizziness in my head, fainting, and violent vomiting, which seemed likely to have terminated in such an attack as that I experienced in 1813, which almost deprived me of reason and in fact of life. By having had immediate recourse to copious bleeding and the use of medicine, I have been mercifully relieved, and though still in a weak state, (which must be my apology for thus hastily closing this letter) hope soon to be restored to my usual health."

[We are happy to add, that a letter has since been received from Mr. C. dated the 16th of April, when he was considerably better in health. He intreats most urgently that assistance may be sent him; and the circumstances of his station are such as strongly to enforce his request.]

WEST INDIES.

Since our last publication, we have received various letters from our several stations in Jamaica, from which we hope to insert some interesting extracts in our Number for January. Their general tenour, as far as it relates to the progress of the Gospel, is very encouraging; but our Friends will be prepared to hear, that the Slave Act, passed at the close of 1826, has had the effect of augmenting, very considerably, the pecuniary demands on account of this prosperous branch of the Mission.— This circumstance, combined with others of a similar nature, may render it necessary for the Committee to make a new appeal to the liberality of the Christian public; and it would be wrong to doubt, after the experience they have already had, whether such an appeal will be successful.

Mr. and Mrs. Burton, and Mr. Coultart, have arrived in safety at Kingston, and our Missionary friends were all in usual health, though sickness had been very prevalent around them.

We rejoice to add, that we have good reason to believe his Majesty's Government have resolved to disallow the Act of the House of Assembly, to which we have alluded in the former part of this article.

UNITED STATES.

Most of our readers are aware, that for several years past there have been, in the United States of America, what are appropriately styled *revivals* of religion—seasons of peculiar and gracious impressions of divine truth on the minds of hearers, issuing in their hopeful conversion to God, and visible profession of his name. In the course of a few months past,

among many other instances, such a time of refreshing has visited Oneida county, in the State of New York, and more than *three thousand* souls are said to have partaken the blessed effects. From a narrative of this work, lately published in America, we extract the following enumeration of the means which have been thus wonderfully owned of God:—

1. *Seasons of Fasting and Prayer.* In most, if not all, the Societies which have shared in this work of grace, days have been set apart for the special object of praying for the influences of the Spirit, to humble and sanctify the professed disciples of Christ, and to convert sinners.

2. *Confession of Sin in Churches.* Wherever churches have met, and with evident sincerity of heart, confessed their "faults one to another," God has granted them a sweet sense of his forgiving mercy, given them free access to his throne of grace in praying for others, and great boldness and zeal in using means for their salvation.

3. *Church Discipline.* This has tended to humble churches, and to alarm the impenitent. Discipline, judiciously administered, has been found a powerful method of enforcing some of the truths of the Gospel. Many are hardened in unbelief by the irregular lives of professors. When such are led to repent and confess their sins, or are excluded from the church, one of the objections is removed, with which sinners often successfully ward off the sword of the Spirit, pointed at their heart.

4. *Visiting from House to House.* This has been done extensively. These visits have been strictly religious. Every member of the family, capable of receiving instruction, has been addressed; and such visits have usually been closed with prayer, adapted to the character and circumstances of the different members of the family.

5. *Preaching the Gospel,* its doctrines and precepts, its promises and threatenings, with great plainness and earnestness. Churches have been reproved in the most pointed manner for their lukewarmness, their pride, and worldliness, and unbelief. They have been urged as strongly to repent and humble themselves before God, as the most rebellious sinners. This plain and faithful application of divine truth to the churches, while it has produced great searchings of heart, and led some to abandon their hopes, has, in several cases, excited greater alarm among sinners than a direct address. The truths of God's word have been pressed

upon sinners without respect of persons. The sinner has been followed into all his hiding places. Every mask has been torn off from the moralist and self righteous.

6. *Union of Feeling and Effort* in churches has promoted this revival. Where the great body of the church has come up to the help of the Lord, the work has been powerful. And although there have been in most of the churches, some who have stood all the day idle; yet a larger proportion have manifested a deep interest in the work than in former revivals. The coldness or the opposition of professors, has been found far more injurious than the opposition of others.

7. *Avoiding Disputes upon Minor Points.* Care has been taken to guard Christians against all sectarian feelings. In some instances injury has been done; but we believe that the churches generally have done less to grieve the Spirit, by any improper conduct in this respect, than is common in revivals. Indeed we may say, that, with few exceptions, churches of different names have felt and manifested more solicitude to make converts than proselytes.

8. *The Visits of Ministers,* professors, and others, where revivals had commenced, have had a powerful effect in extending the work. Ministers and private Christians have thus been refreshed. When they returned home, they have told others, and exhorted their brethren to awake. Sinners have in many cases returned, rejoicing in hope, or deeply convicted.

9. *United, agonizing, persevering Prayer.* This has evidently been one of the principal means which God has blessed, in originating and extending this work of grace. The promises of God made to prayer, have been frequently presented; and Christians, encouraged by these promises, have wrestled with the God of Jacob in public prayer-meetings, and in the family, and the closet. Prayer-meetings have been numerous and frequent in most of the churches.

10. *The Instructions given in Sabbath Schools,* and Bible Classes, have been eminently blessed. A large number of those who belong to our Sabbath schools give satisfactory evidence of piety. Superintendents and teachers have, in many cases, been the honoured instruments of their conversion. In several instances, most of the members of Bible classes have become converts, and promise to be among the most stable and valuable members of our churches.

HOME PROCEEDINGS.

We are happy to record in our pages this month, a continuation

of services on behalf of the Mission, similar to those which were detailed in our last number.

After remaining in town two or three days on his return from Cambridge, Mr. Carey proceeded on Saturday, Oct. 20, to Portsea, where he spent the Sabbath and nearly all the following week, being joined by Mr. Yates who had taken Newbury, and made the annual collection in that town, on his way. The anniversary of the Auxiliary Society for Portsea, Portsmouth and Gosport, was held on Thursday evening the 25th, when the large Chapel in Meeting House Alley was crowded to excess. Appropriate addresses were delivered by the Rev. Messrs. Birt, Morris, Griffin (Independent), M'Donald (Methodist,) and other friends of Missions, as well as by the brethren Carey and Yates, and it is earnestly hoped that the impressions made on that occasion, as well as by the various sermons delivered in connexion with the meeting, will not soon subside.

From Portsea, Mr. Carey proceeded to Southampton, where he preached and collected on Lord's day the 28th, and we are happy to add that a female missionary association has since been formed there in aid of our Society. He delivered another sermon at the Baptist Chapel, Romsey, on the Monday evening, and then went forward to Bristol, where Mr. Yates had arrived before him, as well as the secretary of the Parent Society. For an account of the proceedings at the annual meeting of this leading Auxiliary, we are indebted to the pen of one of its esteemed Secretaries:—

"The ninth anniversary of the Bristol and Bath Auxiliary, was held at Bristol, on Tuesday, Oct. 30th and following days.

On Tuesday evening, the Rev. W. Yates, from Calcutta, preached at Counterslip meeting-house, from the former part of the 11th verse of the 53d chapter of Isaiah: 'He shall see of the travail of his soul, and shall be satisfied.'

On Wednesday evening, the Rev. John Mack of Clipston, preached at King Street meeting-house, from John xv. 12. 'This is my commandment, That ye love one another, as I have loved you.'

On Thursday evening, the public meeting was held at Broadmead, and a more exhilarating service was never witnessed. The place was crowded to excess, and many hundreds, we regret to add, were unable to gain admission. Mr. Dyer opened the meeting with prayer; after which the chairman, Mr. Addington, of Ashley Court, called on the Rev. Thomas Winter to read the Report of the Committee.

The details of the foreign operations of

the Society, however interesting, are too well known to the readers of the Missionary Herald, to justify their repetition. But the introductory paragraph of the Report, relative to the present situation of the Society at home, may not be inappropriately quoted:—

"It has been usual, on these occasions, to give a summary of the proceedings of the Parent Society. In conforming to this custom, they will hastily glance at its present situation and prospects.

"In doing this, it is impossible not to advert to a fact, which must be well known to this assembly—that a separation has taken place between the Society at home, and the senior Missionaries in India.

"The grounds of this separation the Committee deem it unnecessary to state; nor do they make any comment on documents already before the public. As individuals, they cannot pretend to be neutral in this controversy: but as an official body, they content themselves with making only a brief allusion to an event, which, in itself, must be considered as a matter of regret. If this mode of acting be regarded as indicating a diminution of attachment to the Parent Society, it will be misinterpreted. The Committee cannot, indeed, but highly value the services of the senior missionaries, acknowledge the magnitude of their labours, and pray for their extension; at the same time, the interest which they feel in the important operations of the Parent Institution, and their desire for the success of these efforts, remain unabated."

The Resolutions were moved and seconded by Capt. Pelly, and the Rev. Messrs. Dyer, Leifchild, Cabitt, Yates, Thorpe, Carey, Winter, Crisp, Woolridge, and Guy, most of whom addressed the meeting: and the Rev. Mr. Whittar, supplying at the Tabernacle, concluded with prayer.

As the following Resolution, which will very shortly, we believe, be carried into effect, may excite other Auxiliaries to "do likewise," its insertion may be desirable:—

"It was moved by the Rev. Eustace Carey, seconded by the Rev. Thomas Winter, and resolved unanimously,

"That, while this meeting congratulates the Parent Society, on the cheering intelligence received from their various missionary stations, and especially from those in the West Indies, it deeply regrets that its operations should be restricted for want of sufficient pecuniary resources, and earnestly recommends a simultaneous and energetic exertion on the part of its friends in this city; suggesting particularly, as a powerful means of recruiting its finances, the establishment of a branch Society in each of the congregations with which this Auxiliary is connected."

The speeches were exceedingly animating and cheering, and we were greatly obliged by the kind co-operation of our friends of other denominations, resident in the city; nor can we forbear to express in this place, the very high gratification afforded by the presence, and the interesting services of our missionary brethren from Calcutta.

One circumstance, and one alone, created a temporary feeling of disappointment—the absence of Mr. Hall, who had engaged to take one of the Resolutions, but who was unable to gain admission, in consequence of the immense crowd assembled. As far as such a disappointment could be repaired, it is but justice to Mr. Hall, to observe, that, on the following morning, after Mr. Carey's sermon at Broadmead, he stated, in a few words, the purport of what he had intended to deliver the preceding evening; expressing his undiminished attachment to the Society, and, without reflecting on any individual, his unhesitating conviction, that the important steps taken by the Committee during the past year, were unavoidable. He also expressed his earnest hope and confidence, that the Society would continue to receive that countenance and pecuniary assistance, which it so greatly needed, and to which it was so justly entitled.

Mr. Carey preached from Rom. xiv. 17. "The kingdom of God is—righteousness, and peace and joy in the Holy Ghost:" and Mr. Hall concluded in prayer.

In the evening, the Rev. Mr. Copley of Oxford, preached at Mr. Cowan's chapel, Great George Street, from Phil. i. 18. "Christ is preached; and therein I do rejoice, yea, and will rejoice."

On the following Sabbath, services were held in Welsh, by the Rev. Mr. Rees of this city, and the Rev. Mr. Symmonds of London: and our friends Yates and Carey again advocated the cause of missions at Broadmead and Counterslip.

The collections amount to 317*l.* about 20*l.* more than last year."

On Tuesday evening, Nov. 6. the missionary friends met again at Trowbridge, and a Missionary Branch Association, in connexion with the Wilts and East Somerset Auxiliary, was formed in Bethesda chapel, where the Rev. Peter Anstie has lately been ordained as successor to our lamented friend Mr. Macfarlane. The secretary of the Parent Society was requested on this occasion, to occupy the chair, and the large and respectable audience appeared much interested in the accounts given by our friends in the East, and in the speeches delivered by the Rev. Messrs. Walton, Bunce, Rodway, and other ministers. The sum of 13*l.* 1*s.* was collected at the close. The formation of a similar society, in the congregation under the care of Mr. Walton, is postponed, we understand, till the spring.

While in the neighbourhood, Mr. Carey availed himself of the opportunity to fulfil a long standing engagement with his friends at Salisbury, whose steady attachment to the cause of the mission is well known. Sermons were delivered on the Sabbath, and a public meeting held on the next Tuesday evening, the 13th, and collections more liberal than usual, proved the interest which had been excited.

While this narrative is going to press, our esteemed brother is visiting several of the churches connected with the Oxfordshire association, from whence he will pass into the adjoining county of Northampton, where a few engagements were left unfulfilled on his previous visit through want of time. Should he be mercifully assisted through this journey, it will become absolutely necessary for him to suspend his exertions for a season, especially as his state of health renders travelling during the winter highly improper. Many will unite with us in gratefully acknowledging the support and preservation which have been already granted him, and in the earnest hope that he may yet be spared long to occupy that department of missionary service, whatever it may be, in which he may most effectually promote the sacred cause.

KINGTON. (HEREFORDSHIRE.)

On Lord's day, Oct. 21st, two excellent sermons were preached on the behalf of the Kington Missionary Association, by the Rev. C. N. Davies of Hereford.

The congregations were numerous and attentive: Many members of other Christian denominations in the town were present. The collections after the services were 6*l.* 10*s.* 6*d.* And on Monday evening, Oct. 22nd, a public meeting was held in the same chapel in aid of the association. After singing and prayer, the Rev. S. B. Moens was called to the chair. The report was read by the secretary, and the respectable auditory present were very solemnly and affectionately addressed by the Rev. S. B. Moens, T. Mann, J. Rees, J. Radford, C. N. Davies, and S. Blackmore. Much religious feeling was evidently excited. The meeting closed with singing and prayer. The sum of 7*l.* 13*s.* was collected, in addition to the 6*l.* 10*s.* 6*d.* on the preceding day. This association has remitted during the past year 35*l.* to the Baptist Missionary Society, and 10*l.* to the Baptist Irish Society.

Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1827, not including individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Reversionary Legacy of Miss R. Tomkins, late of Finsbury Square, by George Hammond, Esq. Executor.....	233	9	6
Legacy of Mr. Henry Cox, late of Waddesdon, Bucks. by the Rev. W. Shenston	45	0	0
Bristol and Bath Auxiliary Society, by John Hart, Esq. late Treasurer	201	3	0
		For Translations.....	11 3 6
		For Female Education	15 14 7
	228	1	1
Ditto, on account for the current year, by Mr. Robert Leonard, Treasurer..	300	0	0
Bluntisham, Profits on "Miscellanies," &c. by the Rev. Samuel Green (in addition to 2l. 18s. previously)	2	3	0
Bromyard, Collected by Miss Hopkins	1	3	2
Chalford and Eastcombs, Collections, &c. by Bev. J. Deau.....	6	10	0
Colchester Friends, by Rev. John Peacock	2	13	0
Essex, Auxiliary Society, by Rev. J. Wilkinson; Potter Street.....	3	0	0
Howarth Collection and Subscriptions, by Rev. M. Oddy.....	20	0	0
Northampton Collection, Subscriptions, Auxiliary Societies, &c. by Rev. W. Gray	92	19	6
Road, Collection and Subscriptions, by Ditto	6	5	1
Burton Street Auxiliary, by Moses Poole, Esq. (<i>one-third</i>)	5	17	4
Henley-on-Thames, Society in aid of Missions, by Rev. R. Bolton	10	0	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt.....	2	8	0
Stepney Academy Chapel, Collected by Mrs. Marks.....	2	14	0
Kington, Missionary Association, by Rev. S. Blackmore.....	10	0	0
Newbury, Collection and Subscriptions, by Rev. T. Welsh	47	10	2
Portsea, Portsmouth, and Gosport, Auxiliary, by Mr. Thos. Ellyett, Treas.	125	1	11
Romsey, Collection at Baptist Chapel, by Rev. E. Carey.....	8	8	6
Monmouthshire, Female Education Society, by Mrs. Conway.....	30	0	0
Laverton, Missionary Box and Collection, by the Secretary.....	7	14	2
Warminster, Collected by Miss Jutson	2	17	6
Whitchurch (Hants) Collection and Subscriptions, by Rev. P. Davies	16	8	4
Yarmouth, Subscriptions, by Rev. E. Goymour.....	3	15	0
Liverpool Auxiliary Society, by W. Rushton, Esq. Treasurer.....	80	0	0
Leominster, Missionary Box, by Rev. Thomas Waters.....	2	4	0
Sway, Collection and Subscriptions, by Rev. W. Murrell	9	2	0
J. S. by the Secretary	10	10	0
Derbyshire, &c. by Mr. James Lomax, Nottingham :			
Chesterfield.....	9	9	6
Sutton Ashfield	8	0	0
Swanwick	18	16	3
Burton-on-Trent.....	8	6	9
Derby	47	11	0
	92	3	6
Previously acknowledged....	15	0	0
	77	3	6

N. B. Remittances, on account, have been received from Reading, and from the Treasurer of the Oxfordshire Auxiliary; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.

TO CORRESPONDENTS.

A Box, containing Work-bags, Pincushions, &c. has been received from the Jersey Ladies' Working Society, by Mrs. Griffiths. We avail ourselves of the suggestion of a Female Correspondent from Hampshire, to say, that contributions of this description, intended for Female Schools in India, will, at any time, be gratefully received. Such articles would be of use, Mrs. Coultart informs us, as rewards for the female children in the Kingston School; and we should have equal pleasure in receiving and forwarding any that may be sent us for that quarter also.

A parcel of Magazines and miscellaneous Pamphlets has come to hand, from Mr. Samuel Jackson, of Clapham.

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