

Missionary Herald.

BAPTIST MISSION.

CEYLON.

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

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

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

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

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

the Lord will soon raise up more on the spot.

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

JAVA.

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

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

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

EDITOR.

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

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

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

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

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

HINDOOSTAN.

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

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

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

* The lord of a lak of rupees.

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

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

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

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

no additions from the Hindoostanee people.

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

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

BURMAN EMPIRE.

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

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

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

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

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

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

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

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

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

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

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

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

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

I remain, &c.

G. H. HOUGH.

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

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

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

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

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

MY DEAR MADAM,

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

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

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

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

Your affectionate, though unworthy
sister,

NANCY JUDSON.

LONDON

MISSIONARY SOCIETY.

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

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

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

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

MORAVIAN MISSIONS.

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

April 12, 1818.

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

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

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

TO CORRESPONDENTS.

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

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

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