

Missionary Herald.

BAPTIST MISSION.

CALCUTTA.

Extract of a Letter from Messrs. Lawson, Eustace Carcy, Yates, &c. to the Committee, dated

Calcutta, Oct. 19, 1818.

BELoved BRETHREN—Three months having elapsed since we had last the pleasure of addressing you, it becomes again our duty to inform you of our circumstances and prospects. We should be happy to communicate intelligence which would gladden your hearts, and call forth your solemn thanksgivings to God for the success granted us; but we have at present rather to solicit your sympathy and prayers. In the absence of any remarkable success, however, we are persuaded it will satisfy you to know that we are not inattentive to the great object for which we were sent into this country—but that, as we are daily becoming more qualified by our progress in the language, &c. so we hope that we are more desirous than ever to pursue it.

In the English department we have much to mourn over, and difficulties to encounter, too numerous to be detailed in a communication of this kind; yet, amidst all, there are several encouraging circumstances which may be briefly noticed. We have baptized a person named Gasper, who lives at a village opposite Calcutta, on the other side of the river. He seems to be truly pious, and hearty in his endeavours to promote the cause of the Redeemer. Several of our members live in the same village, among whom are two or three blind men, who are very zealous Christians, and also some enquirers: these have been very earnest in expressing their wishes that they might be blessed with a little place of worship in their own village, as they cannot afford to cross the river very often to worship with us. Last sabbath-day was baptized Joseph Dodge, an American sailor, who seems to have been

brought from his evil courses, to a deep sense of his sin and danger, while on his passage to this place, in a merchant vessel from New York. The supercargo of the ship, when he arrived, called on brother L. to mention the case of this poor sailor, and assured brother L. that he had been very wonderfully changed. He was introduced to several of our friends, and after three months he came before the church, and was unanimously received for baptism. He seems to be truly meek and humble. The prayer meetings are much the same; many strangers continue to assemble with us. At the fort a considerable revival seems to have been experienced amongst the soldiers. After the departure of the 59th regiment for Ceylon, we had scarcely any left to preach to; but the Bengal European regiment soon arriving from Berhampore, the few who served God in the regiment obtained permission to worship in the place before occupied by the brethren of the 59th. Thus our fears were disappointed, and we continued our exercises in the fort as usual; and from very small beginnings, such an attention to the word of life was excited, that our congregation has rapidly increased to 200 persons; and we cannot but hope that some serious impressions have been wrought on the minds of the new hearers.

At Baligunj (a place so called in the vicinity of Calcutta) are a few brethren from the church at Cawnpore, who have been received, by letters of dismission, into the church at the Lal Bazar Chapel. Occasionally they have been visited at Baligunj, where they have called together a few, to whom has been preached the glad news of the kingdom. We cannot forbear also just to mention the case of a poor soldier, now in gaol, waiting with awful suspense his trial, in which it is fully expected he will be cast for death, on account of a murder committed while in a state of drunkenness. Brother L. has visited him several times, and much might be said respecting him, if it were prudent; let it suffice to say,

he appears to have experienced that great change which alone can prepare him to launch into eternity with the humble hope of salvation.

As it respects our *native work*, we informed you in our last that we had at that time built two places for Bengalee worship, in different parts of the city called Entally and Molungah. The house at Entally has but a small attendance, as in this direction the population is small, scattered, and generally of a low description. We are sometimes a quarter of an hour in collecting a congregation; though frequently after we have been long in collecting them, they have, towards the last, amounted to fifty or sixty, and have shown a greater degree of attention than we could have anticipated. The Molungah house, which is larger, continues to be well attended. Here we have seldom any but Hindoos. The congregation sometimes exceeds one hundred, and they are in general very serious. Since we last wrote to you, we have likewise opened a third place for Bengalee worship, in a part of the city called Kalingah. This is about twice the size of either of the former. The attendance has been sometimes very numerous, and the attention frequently encouraging; but owing to its being nearer to the European population, and its being a great thoroughfare, the people are often unsettled. The congregation, too, often consists of a great proportion of Mussulmans, whose attention is not so easily retained as that of the Bengalees, owing, perhaps, to two reasons; first, they do not, especially the servants, understand so well the Bengalee language; and secondly, they are generally possessed of a greater degree of assurance, and are therefore much less patient in bearing any thing opposed to their modes of thinking.

We shall, as soon as possible, increase our number of places of worship; but we have lately been able to obtain so little assistance in native preaching, that worship five times a week, in these places, together with our other engagements, has been nearly equal to our strength. We generally begin by singing a hymn; then read or engage in prayer; one person then addresses the congregation; we then sing another hymn; a second speaks; and after closing in prayer, we distribute tracts, and answer enquiries, when any are made. We had anticipated going out upon an itinerary, during the next cold season, but our native brother, Seeboo, of Cutwa, not being able to accompany us, as we had hoped, and owing to our limited strength

at present in the Bengalee department, we are obliged to defer it, and have instituted instead of it a weekly itineracy for ten or twenty miles round the neighbourhood, which we intend taking alternately. As the rains have now terminated for the season, we intend to commence in a few days. In our worship we meet with little or no interruption, whether in our regular places of worship, or in the open air. What we have most to lament, is that universal levity of character, and that total deficiency of principles and ideas, upon all moral and divine subjects, which render the natives fatally indisposed to think or speak with the least solemnity upon the most awful and momentous concerns. Sometimes out of 50 or 100 people, there are many whom, if you might judge from appearances, you would conceive to be engaged in solemn reflection; but all in an instant some of them will toss up their heads, turn it off with a sneer, or a jest, start from the place, and take with them ten or fifteen others; yet the work is in the Lord's hands—he has promised to succeed it, though attempted by the feeblest instruments. We therefore hope and pray we may see in due time deep and permanent impressions made upon the minds of the heathen, and churches formed amongst them. We think we informed you in our last communication of a poor blind man, by the name of Gonesh, who first heard the word of God in the Bengalee meeting-house, in Molungah. Previous to this, he was living in a state of adultery. Since that period he has been lawfully married, and both he and his wife are, we trust, seriously seeking salvation. A Bengalee of some respectability, hearing the gospel at this place, was very desirous of obtaining a New Testament, which we gave him. In a few days after he came to our house and begged another for one of his friends. He likewise took away an assortment of tracts, and expressed himself convinced of the truth and importance of all he had read. In about a fortnight he came again, and informed us that five or six more, all residing in a village, a few miles from Calcutta, one of whom was a brahmin, and another a moonshee, were quite convinced of the truth of Christianity, and willing to come amongst us. We requested him to return home and bring them all to us; or, if it was more agreeable, two of us would go and converse with them. He preferred the former, and left us with the fairest professions; but we are sorry to say, we have heard no more of him or his friends. The above is an instance

of the trials to which, as missionaries, we are exposed, and which demand, dear brethren, your affectionate sympathy and prayers.

On the other side of the river there are several of whom we hope well—one especially, named Paunchoo, nephew to our esteemed brother, Sebukram. He is very earnest and intelligent. He was also living in illicit intercourse, but is since married. There are two other persons who have lately given us hope—a brahmin and a kayastha—though they both, we regret to say, appear to hesitate at the thought of giving up all for Christ. One of them is now employed in the printing office, under Brother Pearce.

We have four tracts in Bengalee, now ready for the press—a memoir of Futick, a native Christian, and “Poor Joseph,” both translated by Brother Lawson. The first is printing, and is to be accompanied by two wood-cuts, by Brother Lawson. We have found embellishments of this nature, cut by him, and inserted in tracts lately printed at Serampore, excite great attention among the natives. The third is a memoir of Krishna-Presaud, the first converted brahmin, translated by Brother Pearce; and the fourth by Brother E. Carey, is the first of a series of tracts to be written upon the Evidences, the Doctrines, and Duties of Christianity, and consists of remarks on the importance and necessity of an immediate revelation from God. The work is to be printed at the expense of our Auxiliary Society; the funds of which, we are happy to say, though not large, appear pretty steady. We have lately printed, at its expense, 3000 copies of a few select hymns, generally sung in our Bengalee worship.

CUTWA.

THE following accounts have been forwarded to Serampore by Mr. Hart, lately stationed at Shiooree, a village in this district.

Jan. 17, 1818.

Brother Carey and myself, agreeably to my last letter, left Cutwa for Beerboon on Monday morning the 5th instant. We proceeded to Doobraj-poor, (a place six miles distant from my present residence,) where three or four of the native brethren with their wives reside. From hence, having visited another of our brethren, who lives at

Lukshmeepoor, we proceeded to Lakra-koonda. We spent the Saturday night with a person of the name of Krishna Rose, who, I understand, has abandoned his cast, and is become an “almost Christian.” I believe his circumstances are affluent. Early on Sabbath morning we set off for a place at some distance, called Bhoori, where we met several of the brethren. At this place we spent the Sabbath, where in the evening a church-meeting was held, and one was excluded, one suspended, but three, after the usual investigation, were approved of as fit subjects for baptism. The ordinance was accordingly administered in a tank, in front of a large body of natives. At eight o'clock we sat down, and twenty-four more with us, to commemorate the dying love of the Saviour; the evening was peculiarly solemn. Early on Monday morning we left Bhoori, for the great fair, where we arrived in the afternoon. The next morning, before sun-rise, we went amongst the crowd, when Brother Carey, with a native brother, took one route, and myself, with two others, took another, and after reading and distributing many tracts, &c. we, at a late hour, retired for breakfast under a large banyan tree, under which we slept Tuesday and Wednesday nights. After breakfast we went again amongst the crowd, and after conversing with them for near four hours, we distributed a very large number of tracts and gospels. At the close of the fair we met with an inquirer, by profession a viragee, who accompanied one of the brethren to his house, to obtain instruction. At Doobrajpoora Brother C. married Kangalee's son. Our labour at the fair being over, we returned to Shiooree, where Brother Carey left me for Cutwa. Four have been added to the church there by baptism, and three where I am. I regret that these converts are scattered, but hope, as soon as my house is ready, to have them all near me. I must now trouble you for some Bengalee Bibles, and several hundred tracts, which I shall want for distribution at the ensuing fair.

Feb. 21, 1818.

As the little congregation here has been strengthened by the addition of Kangalee from Cutwa, I hope to be enabled to go on with more courage. The Hindoos of this place hear the word of life with much attention. On my arrival, some of the respectable brahmuns expressed a wish for some tracts in Bengalee. As the small number of tracts has been kept in reserve for the ensu-

ing great fair at Vuguleshwura, I was not able to supply them. I hope you will furnish me as soon as possible with a large number. There are markets every day in the week round Sioorec, distant six, eight, and nine miles, which I shall as often as possible visit. On the 1st or 2d of March I hope to set off for Vuguleshwura. *Since I wrote you last, I have had some conversation with the magistrate respecting the native brethren here. I am happy to say, that the account he has given me of them, is in all points consistent with their being "Christians indeed."* I have obtained his permission to address the three hundred prisoners in the large gaol, who are exempted from working on the Sabbath.

Under date of Jan. 19, Mr. W. Carey thus writes to his father:—

VERY DEAR FATHER,

Yesterday I returned from Beerbhoom, after an absence of thirteen days. You have no doubt heard that I had the pleasure of baptizing four persons before I set off on my excursion. I am very happy now to inform you that I also had the pleasure of baptizing three others at Beerbhoom, making seven added to the church this year. I went to the fair and had a day's good work. One person, after hearing of Christ and his love to sinners, has left the fair, and has joined the native brethren; he seems to be an intelligent person, and is warm in his inquiries after the truth; I hope that three or four others will soon join the standard of the blessed Cross. I left Mr. and Mrs. Hart at Shioorec, and hope he will soon get his house ready at Doobrajpoora. I have hopes now that this distant part of the church will be looked after and taken care of.

JESSORE.

THE journals of our brother Thomas and his native assistants, though they contain nothing particularly worthy of insertion, furnish the most satisfactory accounts of their constant labours among the natives. Many appear to call at their houses for instruction, and still more are every day addressed in the streets, or markets, or the gaol, in the course of their labours. Tracts and portions of the scripture in Hindce and Bengalee too are gladly received.

CHITTAGONG.

IT is pleasing to find that the residents at this bereaved station have not been left altogether destitute of religious instruction. The following note was addressed to Mr. Ward, in February, from Domingo Reveiro, a young man who had been baptized by Mr. De Bruyn, soon after his settlement there.

SINCE the death of Mr. De Bruyn, pitying the destitute condition of the Mugs and Bengalees in this place, I have frequently conversed with the natives, and distributed about one hundred and eighty Burman, and two hundred Bengalee and Hindoost'hanee books. If you would be kind enough to send some more books and tracts in these three languages, you will much oblige me.

BENARES.

Extracts from Brother Smith's Journal.

Jan. 2.—Some brahmuns called, who gladly heard the gospel, and said, "These words are very interesting, and are sure to prosper." 4th, Lord's-day. Preached at Sicrole, and on our return went to the King's garden, where I collected about twelve persons who listened with much attention. Proceeded to Fautmann, and preached to some Musulmans, who appeared very attentive. From thence went to the Taree-Neem's lane, and conversed with several Shiks, who wondered to see the Testament in the Gooroomookhee character; after hearing the word, they gladly accepted three Punjabee gospels printed in that character. Two brahmuns called in the evening for religious instruction. 5th. Went to Ramghat and delivered the word to a few brahmuns. From thence went to Munkunka ghat, where a brahmun called us, and collected a number of brahmuns to hear the gospel, to whom I read and expounded a tract, with which many appeared affected. Went out in the afternoon and conversed with several attentive Hindoos at Banee-Ram's lane, and gave away five copies of Punjabee gospels. After sun-set, brother Thompson called on his way to Agra. 6th. This morning called on brother T. and went

with him to see a respectable brahmun, with whom brother T. had a good deal of conversation. In the afternoon, brother T. left this for Delhi. Went out to Baneer-Ram's lane, where brother Shiva-Chundra made known the gospel to about thirty persons, and gave away five Hindoost'hancee gospels. 8th. Several persons called, who listened to the word with much attention, and gladly accepted a copy of the Sungskrita New Testament. 9th. A brahmun invited brethren Shiva-Chundra and Lukshmana to dinner; accordingly they went, and had a long conversation respecting the cast and the gospel, with which the brahmuns appeared much pleased, and said, "You have done very right; you are released from the law, and in time the world will turn and be one cast to serve God." Several persons called for instruction. 10th. Preached at Ram-ghat lane to several attentive people. Twelve Musulmans called, to whom I explained the word, and gave them some books in Persian, which they thankfully received. 15th. Went to Raj-ghat, where I collected about forty people, who listened to the gospel with much attention. On our returning, a brahmun on hearing the word of life appeared much affected, and said, "I will leave all my friends, &c. to be instructed in the knowledge of Christ." He followed us to our house and threw away his god of stone, which he had been used to worship. 16th. Collected a large congregation at Meer-ghat, who listened to the word with much attention; and some persons promised to call at my house. Three Hindoos called, who after hearing the word, received some gospels in Hindee. 24th. In the evening we held a church-meeting, and received three persons, Mrs. M. Miss S. and Miss R. 25th. Lord's-day. Preached at Sicrole. From thence went to the river-side, where a crowd of people were assembled; to whom I gave an exhortation, and afterwards went down into the water and baptized the three persons mentioned above. In the afternoon I administered the Lord's-supper at home, when about forty persons were present.

The following letter, addressed to Mr. Smith by a friend in the army, is inserted as a specimen of the spirit which animates the Christian soldiers, of whom so many have recently been reclaimed from a life of awful profaneness and guilt, to the service of God.

Camp, Jubbul-poor, Jan. 7, 1818.

MY DEAR BROTHER,

Your kind and welcome letter I received on the 5th instant, and its contents caused me to rejoice. I have daily fresh reason for thankfulness and gratitude to God; for he has covered my head in the day of battle, and delivered me from the power of the heathen. On the 19th of the last month we engaged the enemy on the plain at this place, and the Lord gave us the victory. We took four pieces of cannon on the field, besides ammunition, and several stands of colours. We then continued our march till we were within seven days' march of Nagpore, when we received orders again to return to this place, where we have been since the 1st instant. Jubbul-poor is a fine small town, with the fort in the centre: it has a large population. O that the Lord would stir up some of his servants to visit this part of the country, to give the people an offer of salvation—for all here is darkness and the shadow of death. I trust the time will shortly come when a light will spring up amongst them. The grace of our Lord Jesus Christ rest and abide with you now and evermore.

I remain, &c.

J. JOHNSTONE.

SURAT.

OUR readers are aware that Carapeit Chator Aratoon has visited Serampore, and that he resolved to return to his station by land; although the hostilities then carried on in the north of India rendered the attempt very hazardous. The following letters were received from him, while on his journey homeward.

Agra, Jan. 30, 1818.

ON the morning of the 27th of November, I arrived at Benares, (the Babylon of India.) As soon as I had landed, I inquired for the house of our brother Smith, to which I was immediately directed by the by-standers. They assured me that he passed there twice every day on his way to Ram-ghat to preach and distribute tracts, and that many people attended his discourses. Assisted by a youth with whom the by-standers furnished me as my guide, I soon reached his house, and found him and his family

well. After morning-prayer, brother Smith took me to the house of two Hindoos, whom he often visits. After a short conversation we left them, and returned home. Brother Smith has several persons who frequently visit him. On November 30, being the Lord's-day, we went to Sirole, and after morning worship there with some military friends, we came back, accompanied by several people, to the river-side, where, after singing hymns, and a solemn supplication, I addressed a short discourse to the congregation, from Mark xvi. 16, after which brother Smith baptized a native convert. We then returned home, and brother Smith administered the ordinance of the Lord's-supper, when eight of us partook the bread and wine in remembrance of our Lord's agony and death. It was a solemn day! I wish one of you, or our dear brother Ryland, had been present at this idolatrous city, to have witnessed such a day of grace at such a place! Rejoice and give thanks for his tender mercy towards you, "for many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

During my stay at Benares, I had several at my boat to inquire about the gospel, some of whom heard with attention, and seemed greatly pleased. However, after spending a few days with our brother Smith, I left him on the 4th of December, and arrived at Allahabad in the evening of the 11th; where the next morning I had the pleasure of seeing brother Mackintosh and family. The next day I left Allahabad, and arrived at Cawnpore on the 24th of December, where I remained three days, and passing Furrakabad on January 3, arrived at Agra on the 16th, where I had the happiness to see our dear friends Mr. and Mrs. W. they are zealous friends of Jesus and his cause. I saw here brother Abdool-Musee, with whose conduct and conversation I was much pleased. He preaches thrice a week to a congregation of nearly fifty persons.

Mr. W. has kindly prepared every thing for my journey, and I hope to leave this on the 9th of February, with as good a convoy as could possibly be expected. I am to go from hence to a place called Boondee, which is eighteen or nineteen days' journey distant, and from thence pursue my route to Surat. As soon as I get safely across the country infested by the pindarees. I will inform you—but by what conveyance I cannot say. I was favoured with yours

of December, and beg you to remember me very affectionately to all that were so kind as not to forget me.

Agra, Feb. 15, 1810.

AFTER plentifully supplying the different stations with scriptures, tracts, &c. I saw the great need I had of them myself, and began to regret that I had given away more than I ought. However, my fears were soon dispelled by obtaining a supply of nearly one thousand three hundred scriptures and scripture extracts in various languages, which I received from our dear friend Mr. W. And now, my dear brother, I have so many scriptures with me, so good a convoy, and the supply of all my wants, that I lack only one thing, the all-sufficient grace of our Lord Jesus.

Farewell, farewell. This day I am to leave Agra for a place called Shah-poor, the farthest quarters of the British army, and more than twenty days' journey from this. I will try to write to you as soon as I can, but from what place I cannot say. After my arrival at Shah-poor, I shall see if the difficulties of the journey are more than I can bear. If they are, I will not attempt to proceed further up, but shall soon return.

If you print my Goojuratee Catechism, be so good as to send 1000 copies to Benares, where brother Smith will be able to distribute them in a few days; for Goojuratee is spoken at Benares and Mirza-poor.

This last letter was accompanied by the following pleasing testimony respecting this active Missionary, from a serious friend at Agra.

Agra, Feb. 18, 1810.

OUR Christian brother, Mr. C. C. Aratoon, arrived safely in January, and I have the pleasure of enclosing herewith a letter from him to your address. He left this in good health on the 15th instant, in company with a strong detachment. Mr. A. and myself have been highly gratified with his society, and our parting was very affecting. In short, the mild Christian conduct of our brother could not fail to endear him to every one that has once enjoyed his company. He is gone, and I trust the Lord is with him, and will protect him from all dangers, and make him a useful instrument in his service.

CEYLON.

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

Point de Galle, Oct. 30, 1818.

I AM not certain what is the exact time since I last wrote to you, but recollect that it was since I came to Galle, and that I then gave you all the information I could relative to myself and my work. Since that time, nothing of very great importance has occurred. I have regularly preached in Portuguese, and attended to my school, and occasionally gone into the country, where I have laid a foundation for more extensive labour, which will be entered on in a short time. The school, which I began to build on the bank of the river, seven miles distant from Galle, is not yet finished: owing partly to the indolence of those employed, and partly to the want of materials. I have now the prospect of another, about seven miles further, where it is probable I shall procure 100 boys, or more. It will be close to the house of a headman, whose presence will have considerable effect on the attention and order of the scholars. For each of these schools I must contribute something towards the expense of building; for each I must pay one or two masters, and if I intend that any good shall be done by means of them, must visit and examine them once a week. I have also made preparation for erecting a room at the back of my house, instead of the one I at present occupy, for my Fort school; which, if properly attended to, will, with the Divine blessing, be productive of much good. I have hitherto attended to this school myself, from a wish both to save expense, and to gratify the parents of the children, who have a much higher opinion of European than of native teachers; but if I attend properly to the others, I must be from home two days in the week, which will compel me to obtain a teacher for this school also, to whom I must pay considerably more than to either of the others, as he must teach English, writing, and arithmetic. Though as much attention as possible is paid to the moral character of the masters, there is a great difficulty arising from there being no serious young men to act in that capacity, whose integrity could be relied on, and whose example would add so much to the efficacy of their instructions. The natives are naturally so indolent and easy, that their attention

is not to be obtained without the utmost vigilance, which is hardly to be expected from masters who have no other anxiety than to perform their task, and receive their wages. But after making every allowance for this difficulty, it is better to struggle with it for a time, than to neglect entirely the instruction of the children; for though, with a Christian Missionary, this alone will not be considered the ultimate object, no one will deny that it is an important preparation. So much for schools. I have chosen this mode of labour, because it appears to me the most likely to be useful. If I were to choose my own work, it would be to improve my knowledge of the Cingalese, and ascertain how far it is capable of expressing ideas that are new to the natives in an intelligible way, by which I should the better be able both to preach, and to write elementary books. But I fear that whatever plans I may form, the state of my health will not allow me to execute them.

CHURCH

MISSIONARY SOCIETY.

Authentic Account of the Saadhhs.

OUR readers will recollect, that some time since a number of persons were discovered in a retired place near Delhi, who had assembled for religious worship, and possessed a copy of the New Testament, which they appeared highly to value, and which they had received from Mr. Chamberlain, at Hurdwar fair. It has been lately ascertained that they belong to the sect of the Saadhhs (the virtuous) of whom an account has recently been furnished by the Rev. Henry Fisher, of Meerut; from which the following particulars are extracted. Mr. Fisher obtained them in conversation from Jysingh, the headman of a division of this sect.

“The Saadhhs appear to possess little or no learning, and very few speculative doctrines; and indeed, in the simplicity

of their minds, hold out, as I conceive, the most inviting promise of successful labour to the Christian Missionary. They profess to believe in one invisible God, who retains every thing in his own sovereign power; is every where present, and is infinitely merciful; and who, in proof of this exceeding disposition to mercy, sent the Sut Gooroo, (true pastor,) to enlighten and instruct poor ignorant men. This Sut Gooroo, who instructed Jogee Das, their founder, in the knowledge of the truth, they esteem as the immediate pupil of the supreme Being.

"They also utterly exclude from their religious system all the Hindoo Deities, reject with abhorrence the use of images, and hold the Incarnations of Vishnoo to have been great conquerors, or some famous benefactors of mankind, by whom they have been idolatrously exalted into the seat of God. They consider pilgrimages as folly, and have no faith whatever in the efficacy of ablutions, neither do they practise them at all, except for the purposes of cleanness. Jysingh smiled very significantly, on being asked what he thought of the Ganges and the Jumna; he said, they were very useful rivers, and should be considered merely as objects of notice, whereby to call to mind the goodness of God. They do not receive the doctrine of transmigration, or pretend to any authentic knowledge of the creation of the world. They fully expect a future judgment, which will establish the virtuous and holy in a state of uninterrupted happiness; but will doom the wicked to dreadful torments, whereby they shall expiate the sins which they have committed in this world. The duration of the punishment of the condemned will be regulated by the nature of their different crimes; and eternal happiness will be the final issue of all things. The Sut Gooroo will be visibly present at the great day of account; but they do not seem to anticipate any benefit from his intercession on their behalf, or to have any notion of atonement but that of their own sufferings.

"Jogee Das appointed his people to meet weekly on Saturdays, for the purposes of worship; but as this was found exceedingly inconvenient, monthly meetings have been substituted, and they now assemble only on the day of every full moon. On these occasions, the whole of the Saadhs who reside within a convenient distance, females included, meet together; each person furnishing, according to his means, flour, ghee, milk, or sugar. Part of the congregation is

employed, during the day, in making these materials into bread; while others converse on the affairs of the community, or investigate any complaints which may be brought forwards against their people. In the evening, the bread is placed upon a small elevation, and after a short extempore prayer, divided among the guests. A vessel, containing sherbet, called "The Cup of Fellowship," is also passed round; and the remainder of the night is spent in rehearsing verses in praise of the Sut Gooroo, and listening to the legendary stories of their founder, and directions for their moral conduct in life.

"The Saadhs have no regular order of priesthood. That man who, in each particular division, happens to be considered most respectable: who can read, repeat their hymns, and relate their traditions, is constituted their chief.

"Their moral precepts appear to be of an excellent character; forbidding falsehood, dishonesty, all dissolute practices, and flagitious actions. Offenders are punished by excommunication; the duration of which is proportioned to the atrocity of the crime.

"Much anxiety prevails among them respecting a due preparation for the awful day of judgment; but their present, indeed their only stay, seems to be derived from their own devotional exercises; and when their consciences are distressed through falls into sin, their consolations are drawn from the same source. The conviction upon their minds seems settled, that a rigid performance of their several duties will certainly secure them future happiness; and yet, with much apparent humility, they acknowledge themselves sinners."

TO CORRESPONDENTS.

Mr. Saffery desires us to say, that the subscriptions and collections received by him from Bradford, Wilts, have been accounted for to the treasurer of the Hants and Wilts Assistant Society, and will be acknowledged in due course among the receipts of that society.

It is requested that all communications respecting the Missionary Herald may be made to the Rev. John Dyer, Reading; and that those friends who wish to be supplied with copies, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.