

# Missionary Herald.

## BAPTIST MISSION.

### SERAMPORE.

DR. Carey, in a letter from Serampore, dated the 19th of January, says,

THE Wuch New Testament will be finished in two months, and the Assamese will not be long after it. Our new plan for schools, I mean the Copy Book plan, has received the most unqualified approbation from Mr. T. Mr. I. &c. and all are going to act upon it. Brother Chamberlain has left us: I am afraid for him. Our brethren at Calcutta have taken a piece of ground at Chitpore, for 200 rupees a year, and intend to live there alternately a month at a time among the natives. I like this. Brother Adam has been married to Miss Phebe Grant.

We further hear from Serampore, as follows:

BROTHER Marshman left us on the 27th of December, and we expect him home this evening, (January 21.) He has visited Malda and Dinagepore. At the latter place he preached in Mr. Fernandez's house, before the Judge, the Collector, the Circuit Judge, the Surgeon, &c. After service, he baptized eight natives, in the presence of those persons, who attended with great seriousness. Work proceeds with great rapidity. We are pushing on the Translations with all speed. While Dr. Carey's precious life is spared, we ought to use, and shall use, all diligence. Several are waiting for baptism at Cutwa. The Copy Book plan has given great satisfaction, and will be adopted by the School Society. Our subscription to the native schools has hitherto gone on well: 3000 rupees have been raised in Calcutta, and the subscription is not yet closed. General O. has subscribed 500 rupees to the College, and Mr. M. 1000. Mr. Peacock has raised at Chittagong, a subscription of 285 ru-

pees for the support of the Benevolent Institution there. We are preparing a fount of small Nagree, similar to the small Bengalee: when it is finished, Dr. Carey will print a complete edition of the whole Bible in Sungskrit, in a large octavo size. The Bengalee Bible, in one volume octavo, goes on well; and will proceed more rapidly after the Pilgrim's Progress and the History of England, in Bengalee, are finished at press.

From Mr. Randall to Mr. Saffery,

January 23, 1819.

SINCE Mr. Ward left us, I have buried a member of the church, named Toonoo, whose death rejoiced me much. I visited him the morning before he died, and asked him where his hope was? With tears, he said, "In Jesus Christ." I inquired if he feared death? With a smile he replied, "He hoped Christ had taken it away: that he had no desire to live longer, he wanted the happiness of heaven." We have also buried another member, whose name was Ono. She has been a follower of the Saviour many years, and died in the same happy state. Dr. Marshman is returned from Malda. While absent, he preached much, and baptized eight persons at Dinagepore. Captain W. from Chittagong, is with us. Though they have no stated preacher, the Mug converts increase.

## CHITTAGONG.

IN our Number for August, p. 337, we inserted a farewell letter from Mr. Ward, to the converts at this station. The following is their reply, as translated by Mr. F. Carey:

THE Mug brethren to their much esteemed and honoured elder brother at

Serampore, send greeting, and their thousand, and ten thousand salams. We are extremely happy to inform you, that all the brethren who live at Harboung are enabled without molestation to make known the glad tidings of our Saviour Jesus Christ to many. On the other hand, we are sorry to tell you, that the distresses of the brethren living at Cox's Bazar continue much in the same state they were when you were here. The preaching of the word also meets with much opposition from the persons who are well known to you. Notwithstanding, we preach and talk about the truths of the Gospel in private houses, and many come to hear. The letter you left with us for our instruction, Gnu-lha and Soo-ba-oung have also copied, and have distributed many of them among their Christian brethren. The boy who wished to come with you, but was prevented by his mother, now wishes to come, and she is willing to part with him; we intend sending him by the first opportunity. After the receipt of this letter, we pray you will favour us with a reply as soon as convenient. Thus much we have to say to our much esteemed teacher in Christ.

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THE following communication from the friend presiding at this station, to the brethren at Serampore, bears date July 10, 1818.

It is with much pleasure I am enabled to inform you, that all our schools go on prosperously, especially the Christian school. My exact number is thirty, twenty-five of whom were present this morning, and the remainder have been absent in consequence of the heavy rains. My monthly account, which left this yesterday, will shew the present state of the Persian and Bengalee schools: and I shall merely add, that the scriptures are freely read in the whole of them. We united two of the disciples of the Sut gooroo in marriage a few days ago, and hope to see four or five of them come forward for baptism in a short time. We have taken no more than one piece of land for them as yet, the ground rent of which is two rupees a year, but we will take spots here and there, according as we find it suit our design. We endeavour to keep up a constant communication with them, (although some of them live at a considerable distance from Dacca,) by sending

Rama-Prisad out amongst them once a month, when he generally brings some of them with him, who remain in our place three or four days at a time for instruction. Indeed we are seldom without a party of them, male and female, who all appear anxious to hear the word of life, evincing a warm affection for us, and expressing themselves only happy when amongst us. Numbers of them who visit us have never seen a European face before mine, through which I appear as great a wonder to them, as an elephant would to some of the wild Irish that I can call to remembrance. In short, it appears as if the Lord had brought us to a knowledge of this people, to keep our hopes alive in these dreary parts.

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JESSORE.

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FROM the subjoined petition, addressed to the Judge and Magistrate of the district of Jessore, by several native Christians, residing there, some idea may be formed of the various inconveniences to which these converts are exposed, in consequence of their embracing the Gospel. The application, we are happy to add, received prompt and effectual attention.

YOUR Petitioners beg leave to lay the following circumstances before you, and to solicit your kind attention to their case. Ever since they were converted to Christianity, the barbers, though offered the usual payment, have refused to attend upon them, and the midwives upon their wives: this has been more especially the case in the following villages: Bakuspola, Vishoo-hurec, Chougacha, Badpookhur, Vusi-poora, Ounit-poora, and Hingulpara. The pretext for this refusal is, that the persons thus serving the Christians will be deprived of their cast, which is by no means the case, for these persons attend upon native Portuguese and European Christians without hesitation, and fear no loss of cast. Hindoo barbers also shave Musulmans without losing cast, and Hindoo midwives do not refuse to attend a Musulman mother when she is in childbirth. But this refusal is attended in the case of our lying-in women with great danger, both to the mother and the in-

fant. In some late instances some of your petitioners, after the birth of the child, were obliged to go and fetch a midwife from a distant village to do the offices necessary at those times; so that on these alarming occasions your poor petitioners have been brought into the greatest distress. Your petitioners also, unless they go to some distant town, are compelled to remain unshaved for weeks, and even months together, to their great annoyance.

In large towns the barbers are ready to shave all casts without inquiry. Your petitioners have no doubt but that the barbers, &c. would do their duty, if not kept in terror by the rich, who thus exercise a petty tyranny over villages without any lawful authority, or the countenance of any law whatsoever.

Your petitioners therefore humbly implore, that their case may be graciously noticed, and that they may be delivered from an oppression which the voice of the Magistrate can remove in a moment, affording, without the shadow of injury to any, substantial relief to those whose only crime is, their having embraced the religion of their governors; and who having the strongest attachment to the English Government, hope to share in the blessings it diffuses through the whole of their country.

And your petitioners, as in duty bound, shall ever pray.

*Journal of Mr. Thomas.*

JULY 5.—This afternoon we held a church meeting, when Haro gave an account of his conversion, and was received for baptism. After this, we went to the pond opposite my house, where a great number of Hindoos and Musulmans were collected to see the baptism; I was enabled to preach to them, and afterward we went into the water, and I baptized Haro. In the evening we held our usual prayer meeting, for the spread of the gospel, when we agreed that brethren Huridas, Ramsoondura, Didbera, and Tristee Dhura, should go and preach the gospel to the heathen and Mahometans at Deb-nugura, about three days journey from Chougacha.

16th.—Shakur mulumud, a hopeful Musulman, sent a Bengalee letter to me this evening by a brahmun, who expressed a wish to join us; he has lost cast by eating with us, and Shakur mulumud has promised to join us with his family, and to bring 500 or more friends of his way of thinking, to join us. My dear Pastors, pray to the Lord of the harvest, that these

people may soon join this little church by baptism into the death of Christ.

August 10.—Akbur Sha, the son of Akmaui Sha, came to me, and said that he had been to Serampore, and had much talk with the Reverend Mr. Marshman; he wants to know from the Pastors, if he, and one or two hundred of his disciples, come to be instructed in the religion of Christ, how they are to be maintained while under instruction. He also asked for a complete set of the Old and New Testament, but I was not able to comply with his request: I therefore hope that you will send me two sets of the Old and New Testament; one set for my use, and another for Akbur Sha.

**BEERBHOOM.**

*From Mr. Hart to Mr. Ward, dated Shiooree, June 20, 1818.*

You will no doubt be glad to hear of a brahmun who has thrown away cast, and has embraced the true religion. He has an ardent desire to receive baptism; he has brought with him his Radha and Krishna, the latter a black image covered with jewels, as well as his shastras. (These are the Bhaguvut-Geeta,—Vishnoo shashtra-nam,—Juyu-deva, and the Panduva-Geeta; all in Sungskrita.) On Lord's-days I preach twice to the congregation in Bengalee, and once in English to the families here. Tuesdays and Fridays are market days here, exclusive of the great bazar, to which I go twice. This is indeed a very poor journal for a Missionary; but I must say with the good Kiermader, "My heart is full and overflows, but my tongue is weak."

This brahmun has since been baptized at Serampore.

**BENARES.**

*From Mr. Smith, dated July 2, 1818.*

ON the 28th ult. I baptized Rama-Dasa, a brahmun, at Pruhlad-ghat, in the presence of many persons, and in the evening administered the Lord's supper. At the request of Juya-Narayana-Ghosal, I have established two Hindee schools, one in my yard, and another at Kutva-poorra, about 400 paces from my house. In the former are twelve children, and in the latter thirty. The expense of both schools is seven rupees per month, which

Jaya-Narayana-Ghosal has promised to pay. Our meeting at Sicrole is going on as usual.

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### JUBBUL-POORA.

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THE letter from which the following extracts are made, was addressed to one of the brethren at Serampore, by a private in the Artillery, from the place mentioned above, which is situate in the newly acquired province of Rajpoothana. It describes, in artless language, the feelings excited in the mind of the writer at beholding the grossest idolatry all around him.

HERE is a large city : my heart aches to see what idol worship is carried on in it. I think I have seen images of the devil since I came to this land of darkness, both white and red, but till I came to Jubbul-poora I never saw a black devil. There is a gloss upon it, in which you could almost see your face ; it stands upon a pedestal facing the door of one of their temples ; it struck me very forcibly to see their god painted black, that the idea was just ; but I was sorry, and came home : and O lamentable to think, that out of the vast multitudes (including Europeans) that are around us, only three are to be found who wait upon the Lord. All travelling the downward road, and are angry when people tell them they ought to consider their latter end. But to come nearer the mark ; is there no champion in the cause of the Lord our God, who will come and declare boldly salvation by Christ and none other, that the poor creatures in time may be enabled to say with a glad heart, " These are the servants of the most high God, who show unto us the way of salvation ? " I say, will none have compassion on Jubbul-poora, and come, beseeching them to lay hold on one that is Mighty ? I have just now received a letter from our brethren at Sicrole, with the pleasing intelligence of the conversion of two more of the same company ; one, whose name is Fox, an old man, and once a very wicked persecutor, is going on his way rejoicing ; the other a young man of the name of Donaldson, is in the hospital under the afflicting hand of the Lord, but is patient and resigned ; and though

very low, resting upon this promise, " as thy day is, so shall thy strength be. " Oh ! that the Lord would arise and shine, and cause his light to come, and his glory to shine, in this dark benighted country. We are completely in the wilderness ; however we have reason to bless God that since we have been in it we have had one joined to us ; his name is Jeremiah Leary, life-major in the 8th Native Infantry. Three of us meet every night for worship on the left of the line in the dark.

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### COLUMBO.

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*Extract of a Letter from Mr. Chater, dated  
Columbo, 24th Nov. 1818.*

I HOPE to have it in my power to forward a few copies of our new translation of Genesis by the same conveyance by which I send this letter. The printing of it is just completed. The book of Psalms to about the seventieth, is ready for the press. I hope we shall soon see the end of this invaluable portion of the sacred volume, and be ready to proceed to the next that the Society shall think proper to put into our hands.

Things go on in Columbo much as they have done for a long time. Our congregations are still small. Two have been added to us by baptism. One is an elderly man who has long been a servant of brother Siers, and the other a servant who was lately in our employ. The young man was brought up a Boedhist ; and the old man has been a worshipper of Boedh also. I hope now they both worship that God who is a spirit in spirit and in truth. But I am sorry to add, that though two have been added to us, we have increased our number only one. Mr. H., concerning whom this time last year, I expressed much satisfaction, has been excluded. You have long been given to understand that Columbo is a field that as yet affords but very little encouragement. I would however still encourage the hope, that we may live to see a change even in this valley of dry bones. We know there is a power that can effect it. On this power alone, we are taught by long and painful experience, we must place all our dependence. O that we could pray more earnestly, and expect more confidently, such an exertion of that power as it is desirable to witness ! Before the coming of the 59th regiment, excepting the hospital, I had no English congregation to preach

to; and, indeed, were it not for the soldiers, English preaching by the Missionaries might almost be dispensed with in Colombo. Not having what we deemed sufficient labour for myself and brother Siers in Colombo, and seeing but little prospect of good being done by our preaching here, we have for a long time looked out for some favourable opening for brother Siers, at some other place. Some months ago, he was invited to visit Hangwell, a village almost twenty miles from Colombo, on the road to Kandy. And there a promising opening for usefulness presented itself. It is impossible to do any thing among the natives of this country without the concurrence of the headmen. At Hangwell, this help is obtained. The modliar and mohandirams were just on the point of making application for a Missionary, at the time that brother Siers (without knowing this) paid them a visit. The opening being so promising, I applied to Government for leave for him to go and settle there as a Missionary. Leave was readily granted; but there was no place of worship, school-room, or any residence for a Missionary in the place. Brother Siers procured an estimate of the expenses of preparing such places as would be suitable for these important and necessary purposes. It was stated, that the purchase of a piece of ground, the expense of building a place of worship, school-room, and a residence for a Missionary, would not exceed 1000 rix-dollars; and if we obtained leave to cut timber, free of duty, in the Government forests, it would be even less than that. Such a favourable opportunity, we thought, ought to be embraced. This, therefore, in future is to be considered as brother Siers's station. The ground has been purchased, permission has been granted by Government to fell timber for the buildings, and the work has commenced. I have visited the place once, and find it a promising field of labour. Its distance from Colombo is not so great but that I can sometimes spend a Sabbath there; and yet it is a step into the interior. Several villages are so near that it will be easy for the inhabitants to attend the preaching at Hangwell, and brother Siers expects to have a school at least in one village besides; so that I hope the prospects for usefulness at this place are such as fully justify us in turning our attention towards it in the manner we have done. Another consideration might also be mentioned here, which is, that it is quite a new field. For many years there has been no place of worship, school, or any thing of the kind, in or near the place. We are not,

therefore, entering on other men's labours, but are endeavouring to preach the Gospel where, with a few exceptions, scarcely a person knows that there is a Saviour for sinners, or a Bible in the world.

Our school at the Grand Pass is going on as well, I believe, as any thing of the kind in this country. A good number of the boys who came to us perfectly ignorant of letters, can now read well in the New Testament, both in English and Cingalese. They repeat the whole of that beautiful catechism, called Milk for Babes; and some of them know nearly all Watts's Songs for Children, and sing them in such a manner as would please you to hear them. Many of them write a decent hand; of this I intend shortly to send you ocular demonstration, when I shall also write some farther particulars relative to schools, to write which by the present opportunity I am too much straightened for time.

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### JAVA.

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A LATE communication from Mr. Bruckner contains the following remarks on Hindoo remains in Java.

THERE are several places in Java where remains of idolatry are found, such as temples and idols. But a place, called *Prembanan*, about ten English miles from Djocjocarta, seems to have been the Jugonna'ih of Java, or the principal seat of idolatry. I was there myself about two years ago. On approaching it, I perceived nothing but a hill, or a large heap of stones; but my guide caused me to climb up the hill, and I saw that it was a large temple composed altogether of hewn stones, about fourteen cubic inches each. Each stone had a tenon by which it was fastened to another. In this manner the whole temple was built up from its foundation to its top, without any cement. It must have been a huge edifice when it flourished, for all the hill in which this temple was, was formed of the same sort of stones, which I think had fallen from the edifice from time to time, and had formed that hill. The temple itself consisted of a room about twenty-five feet high and ten square. There was but one image in it of the human shape. It represented a woman, on whose head was a crown and other ornaments. The upper half of the body was naked, and the lower part dressed in royal apparel. It was

hewn of entire stone; its seat was also a large stone. It appeared that the sepoys, who were at that time numerous about that place, paid their homage to this lady, for her forehead was smeared with some yellow and red colours. I went to the other side of the hill, where there was another temple, which was not so large as the former; in this there sat a huge thick image shaped like a man, but having an elephant's head. But here the sepoys did not seem to pay any attention. I went on to another hill composed of the same kind of hewn stones, in which there was a cavern, but no image. There are within the circumference of half an hour's walk, perhaps more than ten of these hillocks which contain caverns, and seem to have been used as temples. But I was tired in climbing up and down them, and gave my curiosity no farther indulgence; except that I went on from those parts for ten minutes farther to the west, where there are to be seen the remains of a royal palace built up with tiles and cement. It appears from these remains, that this must have been a magnificent building. The windows are lofty, and the remaining sculpture is admirable. This palace seems to have been surrounded by an extensive wall; for, about sixty paces from the palace itself, on each side, is an entrance or gate, making altogether four. On each side of the gate-ways at the entrance, sit two colossal images in human shape, hewn of stone, which undoubtedly must represent certain guardians, according to the remains of heathen mythology amongst the Javanese, wherein such beings are mentioned. Probably this palace was inhabited, whilst idolatry was flourishing in its neighbourhood, so that human power and the power of darkness might mutually assist each other in resisting light and reason. I have not hitherto been able to trace any thing in the Javanese books in reference to this place, neither do the Javanese themselves know any thing properly of it. All seems to have been lost for want of writing.

Beside these, I have seen several images scattered abroad in different places, I saw lately one huge image like a man, whose crown and other apparel consisted of human skulls, also his seat was composed of them. Another I saw at the same time, of the same bigness as the first, arrayed like a king, having four arms, and holding in each hand a different weapon. There was also a very large cow, ornamented with shells and other toys; and another image

in human shape of a smaller size, having a cow beneath its feet. I have also seen some with three heads, and a number of arms, perhaps ten or upwards, holding in each hand a different kind of weapon. Also some which had but one head, and many arms. To these I observed the sepoys paid their reverence; they would burn lamps before them, and paint them with different colours.

Some, who pretend to possess a complete knowledge of the Indian mythology, say that the old religion of Java was not entire Brabmunism, but a mixture of Boodhism and Brabmunism. And I have also observed in the Javanese books, that they call the old heathen religion, before Mahometanism was introduced, Boodhism, and from that is derived the Javanese word for a heathen, which is *Boodha*, that is, a heathen. It must be observed, that all the features of the faces of those remaining images are not the features of the Javanese, but of the Bengalees or Siamese.

I have also seen words engraved on stones brought from an old temple in the mountains, which resembled neither the Javanese characters, nor the Sungskrit. Some say that it is the square Siamese character which is found in these old temples. Had I thought of it at the time I saw them, that I should write about them to some one in Bengal, who might have an opportunity of decyphering these characters, I could have made a copy from them, and we might have got some important information respecting the antiquity of the Javanese, or at least about the time when heathenism was introduced here from Siam or Bengal. But now I am not in the way to get any of these inscriptions, and I cannot now give any more particulars about these remains. Were I to investigate them again, my observations would be more particular.

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## JAMAICA.

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*Extracts of a Letter from a Gentleman at Kingston, to a Baptist Minister in England, dated*

May 9, 1818.

THE population of Jamaica is very great; there are, it is said, 350,000 slaves, besides Europeans and free men of colour; but of all the different classes of beings I have seen in the other three quarters of the globe, the black inhabitants of Jamaica are by far the most barren of ideas, and of the most contract

ed minds. Although the island has been so long in the hands of England, it seems that nothing has been done for the improvement of the slave population in knowledge.\*

One great and dreadful thing is, that the market day is on Sunday. From day-light in the morning of that day, till dark, every road leading to Kingston is covered with people, on their way to or from the market. Thousands of blacks are employed in carrying the productions of their ground to market; while others resort thither to purchase, from its being the day when the best and cheapest commodities are to be had. Thus the only day on which the sound of the gospel can possibly reach their ears, (for there is no preaching in the week,) is employed in providing for their own subsistence, and not unfrequently is the day passed in drunkenness and open profaneness. Surely, it is desirable that something should be done to remove so foul a stain from the fair Christian character of England.

The religious societies formed in Kingston are numerous, and the Baptists more so than any other. When they have no minister, they meet together in classes for prayer, and occasionally one of their own number preaches. I have once or twice been near them while at prayer; it always appears at a distance like some one chanting; often times they positively sing their prayers, and always raise their voice to the highest pitch of elevation: but there is great order in their prayer-meetings, and I have heard them use very good language. They certainly pray with much earnestness. Much, very much, might be done here by enlightened men. There are, on a moderate calculation, from 10 to 12,000 Baptists in this island, and at present not one white preacher among them.† There is not, therefore, a place of worship open to them of their own persuasion, or which they dare enter without being liable to punishment by the laws of the island. The consequence of this is, that they put themselves under the guidance of the first poor ignorant black man who puts himself forward as a class leader. To this person they shew

\* Evidence that a pleasing change is taking place in this respect, is afforded by the fact that, very recently, the Baptist Missionary Society have been requested to furnish a Missionary for an estate on the northern side of the island. *Editor.*

† This was prior to the arrival of Messrs. Kitching and Godden.—*Editor.*

a great deal of respect, and the greatest attention to his wishes. This shows what might be done with them, if coloured persons of good abilities were well instructed, and employed in teaching them to leave errors, and cleave to the truth. Mr. Coultart bade fair to be extremely useful. He is much esteemed and respected by all that knew him; but his exertions were soon arrested. He was ill nearly the whole time he was in the country. His return is looked for with a great deal of anxiety; but what can one Missionary be expected to do in a climate like Jamaica? Indeed the chapel in Kingston is not at all adequate to hold the numbers who would flock thither were there room.

My dear Sir, if you can assist the poor ignorant perishing creatures in this island, do, I beg of you, by every means in your power. It may be possible for you to do so, or to influence others to turn their eyes towards them. There is a field for exertion here, which can scarcely be equalled in any part of the world. By the laws of the island, no one can preach, pray, read, or sing, while even two or three are present, without being subject to a severe penalty, unless duly qualified from England. Some black people do, notwithstanding, preach at times; but little can be expected from teachers who are themselves un-instructed. Few places, I think equal Jamaica for the number of inhabitants in proportion to its extent, or for ignorance in proportion to the number of inhabitants.

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## AMERICA.

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*Extract of a Letter from a Friend lately settled in Bermuda, to Mr. Dyer, dated*

*May 30, 1819.*

Not being able to meet with a vessel direct for Bermuda, we sailed from Liverpool in an American ship bound to Savannah, and after having been at sea near a fortnight, were obliged to put back in distress. We next sailed in a British ship, and after a passage of forty-three days, made the low and marshy shores of Savannah. Here we staid three weeks, and not meeting with a conveyance to this place, we sailed to Charleston, where we happily succeeded. I found upon inquiry that our denomination was fast increasing in the state of Georgia, though the greater part of the ministers are uneducated men, and some, probably, not the most judicious or correct in their religious sentiments.

In Savannah there are two churches of our denomination composed of people of colour, with pastors of the same complexion. I was a hearer of one of them, and on the whole was satisfied with him: he was originally a slave. These two churches contain near *fourteen hundred members*; the greater part slaves. It appeared to me, if religion was making any progress at all in this city, it was amongst these despised outcasts of society. There is also a Baptist church of whites, who are without a pastor. They appear in a lifeless state; their place of worship, I should suppose, will hold 2000 people. We spent one Sabbath in Charleston; heard Dr. Furman, the Baptist minister. He is not a popular, but a very solid and judicious minister of the Gospel. I was told his church consists of near 500 members.

The Bermudians generally are a polite, kind, and hospitable people. Their disposition seems to partake of the mildness of the climate. Parental and filial affection appear much stronger amongst them than any other people I have yet seen. Their humanity towards their slaves is commendable; the cracking of whips, and other instruments of torture, are not seen or heard here, as in other colonies where slavery prevails. In fact, slavery here is divested of its more horrid features; although it is no uncommon thing for human beings—bone of our bone, and flesh of our flesh—to be put up at auction, and sold like so many beasts of burden. The negroes themselves are an intelligent race, compared with those of the West Indies; being employed principally as domestics, and having much intercourse with the whites, may partly account for it. The climate of Bermuda has been long famous for its salubrity. In summer, the heat is very oppressive, yet it is healthy; but the winters are healthy. Frost and snow are unknown; the weather being much like an English summer. Grass, flowers, and vegetables, grow all the year round. Yet Bermuda is not a plentiful place; many of the necessaries of life are dear and scarce. - - - I am happy to inform you, that on my arrival here, I found a small society of Independents and Baptists in this town—a people who have borne much persecution, as Dissenters from the church. This society is of recent date, and I can assure you is truly respectable—if not in numbers, yet in the exercise of every Christian grace—perhaps no church on earth contains more excellent members than this society does. The place of worship is neat, but small—some

steps have been taken towards the erection of a new one, but I fear the expense will be too great to accomplish it. The present minister is a young man from Rotherham; he is not eminently gifted, but is modest and affectionate. - - - This is an old settled colony. The first settlers came here about the year 1612, and no doubt many of the Puritans found here an asylum from persecution. Tradition reports, that all the old churches in the colony, now occupied by the Episcopalians, (excepting the church in St. George), were built by the Nonconformists, and continued in their possession till the ministers dying, and it being impossible at that time, in this isolated spot, to obtain successors, the governor succeeded in persuading people to admit Episcopalians in their room, in whose hands they remain to this day. One of these churches bears date 1621. It appears from Andrew Marvel, that in the reign of Charles II. numbers of Nonconformists were driven here by the tyranny of the bishops. The only remains of ancient Nonconformity is a Presbyterian church at the west end of these islands, built about the year 1716; which place Mr. Whitfield mentions in his life as occupied at that time by a Mr. Paul. That good man (Mr. W.) left many seals to his ministry during his visit to these islands. It is only a few years since the last of his spiritual children died; there are still a few old people living who remember his visit. The Methodists have one Missionary employed here; they have three chapels, but their societies are not increasing. We have no preaching in the churches that can be called evangelical. There has been lately formed in these islands, an Auxiliary Bible Society. This has not been accomplished without opposition; but the oppositionists have been forced to retire from the contest covered with disgrace. The Hon. James Easton, Chief Justice of Bermuda, has been the principal agent in originating this society. This gentleman is coming to England in the vessel that brings this letter; and is a most upright, liberal, and enlightened man, deserving the thanks of all the friends of liberty, and the Bible Society.

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