

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

Bristol Auxiliary Society.

THE Bristol Auxiliary Baptist Missionary Society held its first Anniversary on Thursday, November 18, 1819, at the Assembly-Room in Princes-street. The chair was filled by Major-General Prole, who was himself, for many years, an eye-witness of the miseries and ignorance which afflict British India. The meeting was very numerous and respectfully attended; and a spirit of Christian harmony and zeal appeared peculiarly to characterize the proceedings of the day. The Report, which comprised a succinct relation of the principal events in the history of the Parent Society, drawn up with great ability, was read by the Rev. Thomas Roberts, one of the Secretaries to the Auxiliary. From the Cash Account connected with it, we learned that the receipts of this Infant Society had been no less than £720. 11s. 4d.—of which £129 17s. 9d. was subscribed for Translations; £27. 1s. 0d. for Schools, and the remainder for the general purposes of the Mission. A considerable part of this sum consisted of contributions from Christian friends of other denominations, who had lent their aid in the most liberal and friendly manner. Various appropriate resolutions were moved and seconded, respectively, by the Rev. William Thorpe, and Arthur Foulks, Esq.; Rev. Thomas Roberts, and Rev. Samuel Lowell; Rev. T. S. Crisp, and Rev. John Holloway; Rev. Dr. Ryland, and Rev.

John Dyer; Rev. J. Thomas, and Rev. J. P. Porter; J. G. Smith, Esq. and Dr. Stock; Rev. Wm. Ward, and Rev. Wm. Winterbotham; and Rev. Thomas Roberts (of Bath,) and Mr. Anthony Huxtable.

A very liberal collection at the close of the meeting proved the lively interest which had been excited in the minds of the audience.

The annual sermons were preached, at Counterslip, on Tuesday evening, the 16th, by the Rev. Jenkin Thomas, of Oxford: at Broadmead, on Thursday evening, by the Rev. William Ward, of Serampore; and at King-street, on Friday evening, by the Rev. William Thorpe, who, in the most friendly manner, supplied the place of the Rev. Christmas Evans, of Anglesea, who was prevented by indisposition from attending the meeting, as expected. Besides these services, a sermon was preached for the benefit of the Oriental Translations, by the Rev. Henry Campbell, M. A. of Nailsword, at the church of St. Philip and Jacob, which was lent for the occasion, in the kindest manner, by the Vicar, the Rev. William Day, and the Churchwardens of the Parish. The various Collections amounted to upwards of £380.

It is with great pleasure we communicate to our Christian brethren the details of this interesting meeting, particularly as they prove the great efficiency of local exertions in augmenting the funds of the Society. While we trust that our Missionary transactions at home, as well as abroad, will ever be characterized by that spiritual modesty which ought to distinguish the followers of Him who was meek and lowly in heart, we are persuaded that great advantage would arise in many instances, if the claims of the Society were fairly stated to the Christian public. Auxiliary Societies have been found by experience to be the best mode

of exhibiting this statement; and we therefore earnestly hope they will be formed wherever it is practicable.

◆ ◆ ◆

**MISSIONARY COLLEGE,
SERAMPORE.**

—

THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the Friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to “the Lord of the Harvest” is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them as Aquila and Priscilla did Barnabas, and teach them “the way of the Lord more perfectly,” and thus assist them to go forth, “mighty in the Scriptures.” The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, “without Christ, and without God in the world?” The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour “to save some.” They have herein attempted what they could; and they hope that this part of their plan has been attended with some degree of success: they are sorry

that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India, is more like “crying in the wilderness,” and “disputing in the school of Tyrannus,” than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to instruct the whole of India? At present there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the

heathen: yet our native subjects in India do not amount to one-half the population of Hindoostan, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, to the lower orders of his own countrywomen, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palanquin are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, includ-

ing travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the Ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences, and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feriuges (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the

Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Kiciting, Esq. the Governor of Serampore, and other distinguished personages. This Plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this Plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors had been appointed, the one for Astronomy, and the other for the Hindoo Law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from adequate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,
"JOHN DYER."

"London, June 26, 1819."

Donations and Subscriptions to this Institution will be received by Messrs. Praeds, Mackworth, and Nowcome, 189, Fleet-street; Messrs. Ludbroke, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Borough; Joseph Butterworth, Esq. Fleet-street; William Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No. 20, Harpur-street, Red-lion-square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall-street; and the Rev. W. Ward, No. 60, Paternoster-row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the Particular Baptist Ministers in every part of the Kingdom.—And Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

We are requested to add, that, at the suggestion of some respectable friends, Mr. Ward proposes that the sums raised for the College shall be invested in the funds in this country, in the name of Trustees, and the interest annually transmitted to Serampore, together with any

other money contributed for the same purpose, and that it shall be applied to the distinct purpose of training native Missionaries for the service of the Gospel.

DESIGNATION

OF

Messrs. EVANS and BURTON.

A PASSAGE to Bencoolen having been secured on board the Company's ship London, Captain Cameron, for our brethren, Messrs. Evans and Burton, they have been solemnly designated to their important work: the former at King-street meeting-house, Bristol, on Wednesday evening, December 8; and the latter at Reading on the following evening.

At Bristol, after prayer and reading the scriptures by Rev. T. S. Crisp, the Rev. W. Ward delivered an introductory address, and received Mr. Evans's confession of faith, &c. The ordination prayer was offered by Dr. Ryland; and the Rev. Thomas Roberts, Mr. Evans's pastor, addressed him in a suitable charge, from Ephesians iii. 8. The service was closed in prayer by Rev. Jenkin Thomas.

At Bristol, the Rev. Thomas Welsh, of Newbury, commenced the service by reading and prayer; Rev. Thomas Roberts delivered the address, and concluded by asking the usual questions, to which Mr. Burton replied in a very satisfactory manner; the Rev. W. Gray, of Chipping Norton, offered the ordination prayer; and the Rev. W. Ward delivered the charge from 1 Tim. iv. 16; the Rev. A. Douglas, the Independent minister of Reading, concluded the service in prayer.

The congregations on each occasion were numerous, and highly interested by the transactions which they witnessed.

After the Missionaries and their wives had arrived in London, a public prayer-meeting was held on their account at Eagle-street Meeting, where Mr. Burton has been for several years a member; and on Thursday the 17th inst. they attended a special meeting of the Central Committee, at the Society's Rooms, 15, Wood-street, when their instructions were delivered to them by the Junior Secretary, and, after an appropriate address by the Chairman, Joseph Gutteridge, Esq. they were once more affectionately commended to God in prayer, by the Rev. Joseph Ivimey.

Our friends are expected to leave England before the close of this month, (December.)

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to
Dr. Ryland, dated

March 30, 1819.

For the last two or three months, I have almost ceased to write letters; this no doubt arises chiefly from that natural dislike to it, which has attended me through life, and which is always ready to catch at any excuse for the neglect. At the same time I think want of leisure is seldom pleaded with more truth than in my case. I might sometimes take a little of that time for this purpose, which I have considered it a duty to appropriate to relaxation from my daily labours; but the truth is, that I generally feel myself so worn down by work, that I have no inclination to sacrifice that time to writing letters. I am now nearly fifty-eight years of age, and though I enjoy a tolerably good state of health, yet feel fatigue sooner than I formerly did.

Long before this reaches you, I hope brother Ward will have safely arrived in England; from him you will learn every thing respecting the state of the Mission, which had transpired at that time. Since his departure, nothing of moment has occurred: we are all in nearly the same state of health as we were then, and all our undertakings proceed in nearly the same manner. The translations, and works connected with them, regularly occupy my time, and probably will continue to do so till I am unable to engage in them. I have lived to see versions of the Bengalee, Sungskrit, Ootkul, (Orissa,) and Hindee, begun and completed. This year will, I hope, add the Malratta to them. The Punjabee, or language of the Shikhs, is the next in point of forwardness; the Pentateuch in which is printed, and I hope the Historical Books will be finished by the end of the year. We are now considerably advanced in the 1st Chronicles; so that I hope in two years more, should I live, to see the whole Bible printed in six of the languages of India. The New Testament is also finished in Pushtoo, Kunkuna, Telinga, and Mooltance, or Wuch. (The first, viz. Mooltance, is the proper name of this language, being that of the province, while Wuch is only the name of the chief city in it.) The Assamese is nearly printed off also, so that by the

time this reaches you, the New Testament will be printed in five languages, besides those in which the whole Bible is printed. To these must be added the Chinese, which is going forward with considerable rapidity. The whole number of translations now on hand amounts to forty-two.

I am, through mercy, well; my dear wife is extremely weak, but she has that enjoyment of nearness to God, which enables her to bear the weakness with the spirit of a Christian. My family is about me. Felix is at Serampore, assisting in the printing-office, on a monthly salary; William at Cutwa, where he has baptized thirteen natives already this year. Jabez is gone to Agimere, to try to set up schools in Rujpoothana; and Jonathan has a good situation in Calcutta, in the law, and is in expectation of being soon appointed an attorney in the Supreme Court.

Brother Sutton is gone to Moorsheadabad, where I trust he will be useful: he writes in a good spirit. Brother Chamberlain was lately here, I feared in the last stage of a consumption; but since his return he has been much better, and there are considerable hopes of his recovery. He was evidently under the influence of the genuine sentiments of the gospel. Brother Moore has lately married a third wife, an élève of our friend, Mrs. G. of Agra.

CALCUTTA.

Extract of a Letter from Mr. Yates to Dr. Ryland, dated Calcutta, March 10, 1819.

I AM just now recovering from a severe attack of the bilious fever, by which I have been confined to my room for a week. It was brought on, I believe, by my being too much exposed to the sun; and has been removed by my taking calomel till I became a little salivated. I am now recovering, but still very weak. During this affliction, I have felt my mind very much resigned to the divine will, and have had one prevailing desire, that whether I lived, I might live unto the Lord; or whether I died, I might die unto the Lord; so that whether living or dying I might be entirely his. It has furnished me with another proof of the vanity of all things here below; and, what is better, with a fresh resolution more than ever to set my affections on things above. How precious is the doctrine of the atonement in the prospect of death and eternity!

CEYLON.

IT is with much regret we have to announce, that another of our Missionaries has been compelled to quit his station through ill health—Mr. Griffiths, lately fixed at Point de Galle in the island of Ceylon. Mr. and Mrs. Griffiths, and their infant child, have just arrived, by the way of Madras, in the Richmond, which also conveyed to his native shores Mr. Richard Knill, a Missionary belonging to the London Society, who has been constrained to return on the same account.

CHURCH

MISSIONARY SOCIETY.

WEST AFRICA.

THE rains of the present year, on the Western Coast of Africa, have been unusually severe and uninterrupted. This has occasioned a more than ordinary mortality among the inhabitants, and we regret to state, that three valuable individuals connected with the Church Missionary Society—the Rev. John Collier, Chaplain of the Colony, Mr. John Brereton Cates, and Mrs. Jesty—have fallen among the victims.

Painful, however, as are these oft-repeated bereavements, it is pleasing to observe the truly Christian Spirit in which they are viewed by the surviving labourers. We shall subjoin an extract or two from their letters, which we doubt not will awaken the sympathy of our readers on behalf of these devoted servants of Christ.

Mr. Düring writes as follows:

“When it pleases God to visit his people with afflictions, those who are his

will be best seen and distinguished from those who bear his name, but are none of his. How great is the real Christian's reward already in this polluted world! While those whose hope is only in this life are terrified by seeing numbers of their fellow mortals hurried into eternity, the true Christian is enabled to stand, as it were, like a child, by his Father's side, and see, with serenity, what he is doing!

"I would humbly say to my superiors, Be not dismayed at the dark dispensations of our God! Fear not, for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work by a single individual as much as by a thousand: only I would crave your earnest petitions, at the throne of his heavenly grace, for us the survivors."

Mr. Jesty concludes his affecting narrative of the death of his excellent wife, with an earnest entreaty.

"O send us more labourers! Our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa."

Mr. Morgan says, in reference to the same mournful event,

"Let none be discouraged; nor let any come, who are not ready to say, with our dear sister departed, 'I am entering the glory of my Lord! My Head is in heaven; and where should I be, but with him?'"

Mr. Bull expresses himself thus,

"I believe I speak the feeling of most of our remaining few, when I say, that we are not disheartened, but encouraged. We have every reason to be steadfast, for the Lord will yet have mercy upon Zion! You may hear, perhaps, next of my removal; and another may take up his pen to write of me. But be it so! May I be but faithful to him who has said, 'Where I am, there shall also my servant be!' Be not cast down, dear Sirs! Ethiopia shall soon stretch out her hands unto God!—yea, does now begin! Truly the poor instruments employed are in jeopardy every hour, in a very particular way; but the Lord reigneth! and heaven and earth shall pass away, but his word shall not pass away. Let us hope then for brighter days. At evening time, it shall be light. Only pray for us, that we who remain, may, with one mind, strive together for the faith of the Gospel."

May the God of Missions endue all his servants with like precious faith, and every obstacle *must* eventually be removed out of their way!

WESLEYAN

MISSIONARY SOCIETY.

THE following extract from the Journal of Mr. Shaw, a Missionary employed under the patronage of this Society, among the Hottentots in South Africa, will furnish another pleasing evidence of the success with which they have been instructed in the truths of the Gospel.

In the month of May last, I rode to a farm about twelve miles distant, in order to preach to the Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horseback; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door, and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:

Farmer. What sort of singing and praying is this that you have had? I never heard any thing like it; nor can I understand any thing you have said.

Jacob. I think, Master, you only came to mock us; nevertheless, let me ask, does Master understand this chapter, (John iii.) especially that part respecting the new birth? Pray, who are the persons that must be born again?

Farmer. (The New Testament being handed to him, he complained that he could not see very well; but said,) I suppose Jesus Christ is the person who must be born again.

Jacob. No, Master, no such thing; Jesus Christ says, that we, and all sinners, must be created anew, born again of the

Spirit, and become new creatures, or we cannot enter heaven.

John, (brother to *Jacob*.) Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?

Farmer. (No answer.)

Jacob. But, Master, you who are Christians, call us Hottentots *Heathens*; that is our name. Now I find that the book says, Jesus came a light to lighten the *heathens*; we read *our* name in the book.

Farmer. (Yet dumb; but after some consideration, he proceeds.) Your Missionary baptizes Hottentots, before they know their Catechism. You must first know this; then the Missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

Jacob. Pray, Master, where is it so said in the book?

Farmer. (No answer.)

Jacob. I learn from the Bible, that the people dat repent and believe may be baptized; but the book says not dat he who can answer all the questions shall be baptized. If we had all in *our* heads that you say, what better if our hearts not converted be?

Farmer. There is no conversion in this life; that must be after death.

Jacob. Will you, Master, tell me where that is written?

Farmer. (No answer.)

Jacob. If I right understand, a man who is of sin convinced—who also sin forsakes, and upon Jesus Christ believes, is converted; this man can be baptized. John baptized in Jordan them dat sin confessed.

Farmer. It is time enough to repent when we are sick, and likely to die.

Jacob. Dat you not find said in de book. No; we must repent now, as the Lord says in the Word.

Farmer. I cannot understand you; your Dutch is not good.

John. How is it, Master, that you do not understand, when Mynheer (missionary) understands all that brother says?

Farmer. Your Missionary cannot understand or speak good Dutch.

John. Our Mynheer learns the Dutch from the book; you learn the bastard Dutch without book. It is not wonder then that you think our Mynheer speaks not good Dutch. He speaks as the book speaks: you not understand de book, and therefore not Mynheer understand.

Farmer. That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your Missionary the meaning of Gog and Magog.

Henry, (one of our interpreters.) That you, Master, cannot understand many things in the book, is not a wonder. Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

Farmer. Who is the natural man?

Henry. We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God.

They then asked him (the *Farmer*), the meaning of several passages; but he said, "I am no Missionary, and therefore cannot explain."

Jacob then inquired, if he did not teach his own people, slaves, or servants; and his answer was, "No; for they would then be as wise as I am myself!"

TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the *Missionary Herald*, must be addressed to the Rev. John Dyer, at the Baptist Missionary Rooms, 15, Woodstreet. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

In the Press, and shortly will be published,

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.