

Missionary Herald.

It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, but to 9, Wardrobe Place, Doctors' Commons, where the Meetings of the Committee will in future be held, and the Business of the Society transacted.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARIES

OF

AUXILIARY SOCIETIES.

KENT.

THE second Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held at Ashford, on Wednesday, the 20th of September, and was attended by many ministers and other friends from the neighbourhood. On the preceding evening, a sermon was delivered by Rev. W. Giles of Chatham, from Isa. xl. 5. Prayer was offered, at the commencement, by Rev. George Atkinson of Margate, and, at the close, by Rev. John Dyer, Secretary to the Parent Society.

The next morning, Rev. T. Shirley of Seven Oaks began the service with prayer; Mr. Dyer preached from Isa. xxxii. 15; and Rev. John Rogers of Farningham concluded.

In the afternoon, the friends again assembled in the meeting-house; and after singing and prayer, the following question was publicly discussed;—"How far have Missionary exertions a tendency to promote the spiritual interests of the churches at home?" Several ministers, among whom were some of our Independent brethren, delivered their sentiments on this interesting question; and their concurrent testimony was such as could not fail to produce in the minds of their hearers a decided conviction, that a spirit of compassionate zeal on behalf of the Hea-

then is a certain pledge of religious prosperity in those Societies where it is cherished.

After a short interval, met again for the purpose of transacting the annual business of the Society. Prayer having been offered by Mr. Gurteen of Canterbury, John Farnell, Esq. was called to the Chair, who, after briefly stating the object of the meeting, called on one of the Secretaries of the Auxiliary Society to read the Report for the last year. This was accordingly read by Mr. Giles of Chatham; after which, various Resolutions were moved and seconded, respectively by the Rev. Mr. Gurteen, and Mr. Stace of Folkestone; Mr. Flavius Kingsford of Canterbury, and the Rev. John Dyer; Rev. Jos. Exall of Tenterden, and Rev. T. Shirley of Seven Oaks, and the two Secretaries of the District, Rev. W. Giles of Chatham, and Rev. G. Atkinson of Margate. The congregation, which was numerous and respectable, appeared much interested by the proceedings of the day, and the collections were good. We trust that the influence and efforts of this infant Auxiliary will become much more widely extended, and that all the churches in this opulent and extensive county will unite, as with one heart and soul, in promoting these designs, which have such a direct tendency to promote the glory of God, and the best interests of mankind!

OXFORDSHIRE.

ON Wednesday, September 20, 1820, the fifth Anniversary of the Oxfordshire Auxiliary Missionary Society was held at Alcester.

Met in the morning at half-past ten.

Mr. Coles of Bourton read the 60th chapter of Isaiah, and prayed; Mr. Moigan of Birmingham preached from Romans i. 14, "I am debtor," &c.; Mr. Beetham of Hook Norton concluded.

Meeting for business at the Town-hall, at three in the afternoon. Mr. Joseph Rose of London was called to the Chair. The Secretary read the Report, and various resolutions were proposed, and unanimously adopted, expressive of the strong claims which the Baptist Mission has upon the churches, the determination of the friends present to urge those claims, as well as the earnest wish of the meeting, that all Missionary undertakings might be eminently successful.

The resolutions were moved and seconded by the Rev. Messrs. Coles, S. Barker, Morgan, Jayne, Gray, J. Thomas, Taylor, T. Thomas, Price, Beetham; Messrs. Robinson, G. M. Smith, and James Smith. The business was conducted with an entire unanimity; the many who were assembled, seemed to be of one heart and soul, and each one appeared to say, "Let the whole earth be filled with his glory!" Amen, and Amen. It is hoped that impressions were produced in favour of the Missionary cause, which will be ripened in the fruits of benevolence and prayer.

In the evening met at half-past six. Mr. Page of Worcester read the 72d Psalm, and prayed; Mr. Thomas of Oxford preached from Luke xxiv. 46 and 47; Mr. Smith of Ashrood closed in prayer. Collections in aid of the Mission were made after each service.

ESSEX.

THE Annual Baptist Auxiliary Missionary Meeting for the County of Essex, was held at Braintree, on Thursday, September 21, 1820. The public service commenced at eleven o'clock, when Mr. Goddich of Langham began by reading and prayer; Mr. Finch of Harlow preached from Dan. vii. 13, 14; and Mr. Pillington of Rayleigh concluded.

Immediately after, our valuable friend, Daniel Blythe, Esq. of Langham, was called to the Chair. The Secretary gave an account of the present state of the Mission, and the following Resolutions were moved, seconded, and passed unanimously.

Resolution 1.—That this meeting, feelingly alive to the unhappy and degraded condition of the heathen world, does cordially approve of the Resolutions now

read,* and pledges itself to use all the exertions in its power for the welfare and prosperity of the Baptist Missionary Society.

Resolution 2.—That this meeting does most heartily unite in an ardent wish for the success of every similar Institution; that it deprecates the thought of cherishing a spirit of party; and that the only reason for its forming an establishment separate from other Societies in the county, is the hope that, by rallying round its own standard, it may the more effectually succeed in the subjection of the common foe.

Resolution 3.—That this meeting, convinced of the advantages arising from an union of interest and exertion, on behalf of the Mission, does request the Secretary to write to each of the Baptist ministers and churches in the county, who have not yet united with this Auxiliary, inviting their active co-operation.

Resolution 4.—That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

Thanks were also given to our worthy Chairman,—worthy in the estimation of every one but himself; and the meeting was dissolved with the liveliest expressions of satisfaction and joy.

MUCH, very much is it to be wished, that the example which has thus been set in Essex, and some other districts and counties of England, may be acted upon on a more general and extensive scale. To convince our brethren of the importance of the Mission itself, no fresh arguments need be urged. Nor do we think that persons, who seriously believe the truths of Divine Revelation—who admit the certain destruction of every impenitent and unconverted sinner—and who contemplate hundreds of deluded men and women passing into eternity every day and hour—can be indifferent to a subject of such infinite and everlasting moment. To say nothing of the temporal advantages which Christianity must confer on so degraded a class of beings as those to whom the Mission is more especially directed, who that knows the value of *his own soul*, but must commiserate the melancholy condition of millions of his own species, absolutely perishing for lack of knowledge:—living in the presence of the

* Alluding to those which were passed at the formation of the Society at Saffron Walden.

greatest of all Beings, but without any acquaintance with him;—pierced every moment by his all-seeing eye, and yet unconscious of it;—and at last appearing before him in judgment, with all their sins, unsubdued and unforgiven, to encounter the terrors of his wrath;—who but must wish to lend a helping hand in the great and good work of leading them to Jesus Christ, and in directing their attention to that blessed Redeemer, whose precious blood alone can deliver them from the miseries of the fall, and set them free from the guilt and power and curse of sin.

Convinced, therefore, of the importance of the Mission itself, how earnestly is it to be wished, that every exertion within the compass of human agency, might be employed to aid a work in which no diligence can be too active, no sacrifice too great, no prayer too fervent, so that it may but be the happy means of leading the perishing millions of mankind to the knowledge of the same Saviour we ourselves adore, and the enjoyment of the same eternal, unspeakable, and unchangeable love of God in Christ Jesus!

That all we can do is no more than the employment of means—that every exertion of ours must fail in the accomplishment of the object proposed, without the blessing of Heaven, and that the powerful agency of the Holy Spirit is absolutely necessary to convert and save the soul of either an Indian or an Englishman, are axioms in the creed of the Missionary Society, too well known, and too generally admitted, to require additional vindication. But that *means* are ours, and that it is incumbent on us to use them, is equally a truth, which, we are ready to think, no mind, unfettered by any previous prejudices, can hesitate for a moment to receive.

Among these means *Auxiliary* and *Branch Societies* have been found to take the lead in point of utility and importance. And though towards churches, whose individual independence we equally applaud and admire, it would ill become us to assume a dictatorial air; yet as it is our duty to exhort and encourage one another in every good word and work, it may be at least submitted to the consideration of the denomination at large, whether such Societies may not be established, on a very extensive scale, throughout every county and district of Great Britain. Let every one set out with the determination, "I will do my best," and it will not be long before those consequences will be visible, which will overthrow and confound the cold calculations of those who are so slow in their movements, as seldom

to decide until either affliction or death does it for them.

In every new establishment, however, the first question which arises in the mind is, *What are the benefits to be derived from it?* and the same inquiry, it is natural to suppose, may be proposed on the present occasion. An answer to it may be given by a reference to other Societies, in which such Institutions exist. It is an obvious fact, that the Bible Society is more indebted to this than to any other cause, for its surprising extension and support. They seem to have been the means which Providence selected, above all others, to excite a general attention to that unrivalled Institution. And evident it is that, in every Society where such means are employed, the funds are increased in a proportion which may equally excite the wonder and gratitude of every friend to God and mankind.

To say nothing of the pleasure which is afforded by the meeting of brethren, united together in so delightful a work, and which is frequently so great as to leave an impression which no time can erase;—it gives an energy to the cause they have espoused, which cannot be produced in an equal degree by any other order of means. It excites a public and personal interest, which pervades and penetrates every mind. It makes those contributions *regular*, which once, perhaps, were merely occasional. It gives a tone, a spirit, to the Mission, and to Missionary exertions, which nothing else can impart. Above all,—it unites a whole assembly, a whole district, in prayer, which, while it reaches the ear of God himself, touches the very spring that moves the universe, and insures a return of benefits and blessings from Him who has so graciously declared, "If ye shall ask any thing in my name, I will do it." It is from meetings like these, that ministers go to their respective churches, and private Christians to their respective families, with feelings as different from those which they had before, as if they were new creatures. One brother, and one church, help to encourage another, while each resolves to double his diligence, if possible, to pour an increased supply into the treasury of the Lord.

Our limits forbid us to enter upon a reply to the objections which have been made to the plan which is thus proposed. It should be recollected, that there is nothing, however good and however excellent, against which some difficulty may not be started. Some may imagine that they have done as much already as they are able to do. Others may be calculating on some trifling expense that may be oc-

caused by it, without considering to what a much greater extent the funds of the Society would be replenished. Others may fear, that the amount of their contributions would not so distinctly appear, if paid to the Treasurer of such Auxiliary or Branch Societies, as if paid by themselves, without understanding that *the same distinct and separate account* would be given in the one case as in the other. We do not, however, know an objection which does not equally apply to the Auxiliaries and Associations of the Bible Society, in which they are so extensively useful. To which it may be added, that if we never exert ourselves in such a cause as this, until every trifling difficulty is removed out of the way, we shall live, and die, and do nothing.

It is from these, and other considerations, and especially the happy results of such Institutions, whereon they have been established thus far, that we are urged so strongly to recommend the universal formation of Auxiliary and Branch Societies, as the most effectual means to supply the funds, and so to extend the influence and operations of the Baptist Mission.

J. W.

Saffron Walden, October 9, 1820.

REV. WILLIAM WARD.

TOWARDS the close of August, our zealous and indefatigable friend, Mr. Ward, embarked for Holland, with the design of introducing the Baptist Mission in general, and the Serampore College in particular, to the notice of the Mennonites, or Dutch Baptists, who form a numerous and respectable class of professing Christians in that country. Owing to detention by contrary winds, and some other hindrances, he could not spend so much time as was necessary fully to accomplish his design; and the very general want of information which prevails throughout Holland on Missionary subjects, especially as connected with the Baptist denomination, precluded any expectations of immediate success. But the affectionate cordiality with which Mr. Ward was received by the few individuals to whom he could be introduced, and the steps which have been taken, since his visit, by our highly esteemed brother, Mr. W. H. Angus, to diffuse information on the subject among the Mennonite churches, encourage us to hope that, at no distant period, we shall be favoured with the valuable co-operation of our Christian friends in those provinces—an event which we anticipate with

much delight, not only as promising much effective aid for our Society, but as tending to bring about a pleasing union with a branch of the church of Christ, with which we have hitherto had scarcely any intercourse.

Mr. Ward returned to London on September 13, and after visiting friends at Brighton and Cambridge, proceeded to Liverpool, which he reached on the 28th; and on Lord's-day, October 1, embarked for New York, on board the Nestor, —, in which a passage had been previously secured, by the kind attention of our friend, Mr. Hope.

Several Christian friends accompanied Mr. Ward, as passengers, by the Nestor, among whom was Mr. Divie Bethune of New York, who spoke with so much acceptance at our Annual Meeting in June. May the great President of the Universe command the winds and the waves to bear them in safety to their desired haven!

Mr. Ward proposes spending a few months in the United States, principally for the purpose of collecting for the College, and returning to this country early in the spring;—from which, soon after, he designs, Providence permitting, finally to re-embark for India. Mrs. Marshman and her family will probably avail themselves of the same conveyance to return to Serampore.

Foreign Intelligence.

CALCUTTA.

Missionary Journal, communicated by Mr. Pearce.

FRIDAY, July 9.—Observing an unusual red mark on the forehead of my pundit this morning, I asked him the reason; he replied, that when he was sitting last night in company with a number of others, a person who was just come from Benares, "the city of God," had, as is customary, marked him and all present as an assurance of the divine blessing. He said, that he heartily despised all such customs; but if he had refused to comply with it, the company, and especially the person who had marked him, and to whom he was obliged to make an offering for the blessing he had communicated, would have observed him. This man is certainly in his character, for unremitting attention to business, and willingness to endure fatigue, the most like a European I have known among the Hindoos; yet thus does he in common with others of his countrymen, who

are well informed, submit to the superstitious rites they despise.

Monday, July 12.—My pundit informed me, that yesterday a rich friend of his, who is a firm believer in the power of incantations, had sent a sunyasee (or devotee) to him, that he might teach him (the pundit) a few of the incantations with which he was acquainted, and by which he was convinced he would be able to do wonders. The pundit not wishing to pay for such senseless trash, and yet desirous to avoid the anger of the sunyasee, who would have cursed him if he had treated him with disrespect, declined being instructed in his mysteries, and respectfully dismissed him with a small sum of money as all he could afford. Had he allowed him to teach him one of his incantations, he must have given him two rupes. This, and the instance mentioned in the journal of the 9th, tend to show the way in which the devotees of Hindooism, those who perform pilgrimages to holy places, or who profess to be absorbed in the contemplation of God, make a gain of their godliness, and under the pretence of great poverty, live in real affluence upon their superstitious countrymen. A respectable Hindoo at worship this morning at Intalee, entered pretty fully into conversation with us; but being unable to answer the important question, "As man had sinned, where do they find in their shasters a fit atonement?" he reviled us, and left the place in anger, after we had told him of that great and sufficient atonement which alone can take away the sins of the world.

Tuesday, 13.—A quiet and very attentive congregation of seventy at New Balisghaut this morning.

Wednesday, 14.—Our congregation this morning at Old Balisghaut rather more numerous than yesterday. Several persons objected to believing on Jesus, even if he were the Son of God, as they could get nothing by it. We urged that the joys of heaven were to be gained, and the torments of hell avoided, by believing in this great Deliverer, both of which were acknowledged by their own shasters. They replied, that to him who worships God, there is neither heaven nor hell hereafter, but all are again absorbed into the divine essence; and immediately left us. Thus do these deluded people steal their hearts against divine impressions, and prevent the entrance of those feelings of concern which a belief in the awful realities of a future state would tend to implant in them. Attendance as usual at Intalee in the evening.

Thursday, 15.—Good congregation both morning and evening at Collingah.

One of us, in his evening walk, obtained admission into a family temple by the road side; it contained an image of Narayun (Vishnoo), and Munusa (the protectress from snakes), with the evening oblation of rice and plantains. When they were asked, Will the debtas eat this? they replied, We place it before them every day with the hope they will; for when they do, we are sure of salvation. They were then reminded of the inability of the debtas to assist them, and the dreadful crimes of which they had all been guilty, and informed of Him who was almighty and without sin, and who laid down his life for man's salvation. What a contrast is presented by the licentiousness of India, and Bramha, and Krishno, and the blood thirstiness of Kalee and Shive, as narrated in the shasters of the Hindoos; and the purity, meekness, and grace of Jesus, as displayed in the New Testament! A few who had assembled round us seemed to feel the force of this contrast, and acknowledged they worshipped they knew not what. O that God would open their eyes, and impress their hearts, that they may understand and feel the difference!

Letters from several members of the committee at home refreshed our spirits. May we be more serious and active; and although now we are discouraged through the want of success, may we rejoice in the expectation of eventual good. Brother Towmley, Mrs. Penney, and my dear Mrs. Pearce, have all been ill with fever this month; but through mercy they are now much better.

19.—Obtained to-day a piece of ground for a place of worship, on the side of the road leading to Barnackpore: it is very convenient, its situation being close to a well frequented road, and within a few minutes walk of the brethren at Boitacannah. The rent will be paid, and the place built, by a poor servant from the savings of his wages, which amount to 15 rupes per month, without food. This, when built, will increase our number of places of worship, supplied by the brethren resident in the city, to four, besides two connected with the native station: the Iron Foundry, too, at Khasseepore, and the shade of a tree or a house, frequently furnish us with the means of addressing the heathen. To-day a young Hindoo, baptized by the elder brethren some years ago, but who had been excluded for adultery, died after an illness of only two days. We have reason to hope he slept in Jesus. Every attention was paid to him during his illness, especially by his master, who very feelingly expressed his regard for him, and his ac-

knowledge of a great change in his conduct during the last four months. This we attribute, under God, to the frequent prayer-meetings which are established among the two or three native Christians who live near us, which this poor man attended; he wished to have the meeting held in his house; and a few weeks before his death commenced family worship in his family. Two of our Missionary brethren, and eight or nine native brethren and sisters, attended him to the English burying-ground, where the episcopal prayers were read over him, and, by permission of the clergyman, a Bengalee hymn, a translation of "Why do we mourn departed friends," by brother Chamberlain, was sung at his grave. The same evening a committee-meeting was held, when a Sanscrit tract, on "The Evidences of Christianity," was directed to be printed, and that one of our native brethren should be employed by the Society, in addition to Paunchoo, at Doorapore, to assist the European brethren in going out among the heathen.

25.—During the week nothing particular occurred in our Missionary work, except an interesting conversation with some Musselmans on Friday. The congregations were in general numerous, and received many tracts as usual. To-day we find that our new girls' school contained seven pupils, so that we have now, in the first we established, five; in the second and last, seven; these appear very trifling, but they are the first schools for Hindoo girls in Calcutta that have existed for ages, and will eventually, as prejudice against the education of these interesting, but unfortunate beings, abates, go on and increase.

Thursday, 29.—Good attendance at Kalingate in the evening. An animated conversation took place with some Musselmans on the different claims of Mahomet and of Christ. Brother Carapit, who kindly attended with us, pressed them hard with the following remark: "You acknowledge that Christ came of the seed of Isaac, but Mahomet of the seed of Hagar; now the scriptures we both acknowledge inform us, that Hagar was cast out, and it was promised that in Isaac the world should be blessed—Christ having come, therefore, of the line in which all the blessings were promised, but the line of which Mahomet was born being that in which no blessings were to be communicated, the claims of Christ irrespective of his divine character, are decidedly superior." Not being able to answer this argument, they became angry and vociferous, and walked away.

30.—Excellent attendance in the even-

ing at Molungah. A Hindoo commenced, and was followed by a Musselman, on the following argument; "As God is almighty, and able in a moment to destroy or pardon sin, where 'was the necessity of Deity becoming incarnate to atone for it?" To this it was replied, "That God, in the accomplishment of all his purposes, used means—as he could, by his command, in a moment produce trees laden with fruit; but he rather chose to direct men to sow and cultivate, and after having adopted these means, to reap the fruit: so if he had not threatened sin with eternal death, it would not follow that he should pardon it without appointing a means by which this pardon when sought might be obtained; and secondly, that we all acknowledged that God possessed not only natural perfections, as power and greatness, but moral perfections, as truth and mercy; and that therefore no argument could be drawn from a consideration of the former without recollecting too the latter." They confessed the truth of the argument, and shortly after withdrew.

It is now eleven months since we began the printing office, in which we have printed for ourselves, or independent brethren, The Calcutta School-book Society, and Auxiliary Bible Society.

RELIGIOUS TRACTS.

In Bengalee and English	35,000
Gospel of John complete, ditto	4,000
English only	2,100
Hindoosthance	3,000
Sanscrit	1,000
Total	45,100

English only, Reports of different Societies	3,000
School Books, in Bengalee	2,500
Ditto, in English	2,000

Total of Pamphlets printed in the course of the eleven months . . . 52,600

May we not hope that our labours in this department shall not have been in vain, but that present and future generations will have reason to bless God on account of them?

BATAVIA.

Extracts of a Letter from Mr. Robinson, dated

Wetteveeden, April 3, 1820.

THEAN now prays in public with some degree of liberty, and is, I hope, growing in christian knowledge. The other

Chinamen have all left me, except one or two, and they attend but very seldom.

The Chinamen are not a very devout people; they set apart but a very few days in a year for religious purposes; and it is no very difficult matter to persuade them to cast aside their idols. They have said, that I should easily prevail upon them to turn from the worship of idols, but that they could never be persuaded to renounce the worship of their deceased ancestors. I have experienced the truth of this remark in two instances. A Chinaman once visited me for the purpose of religious conversation, when I read and expounded to him the Ten Commandments; and, he understanding that it was wrong to worship idols, went home and took down his paper god, and, as I have heard, burnt it. A few days after this, he gave a small wooden idol that he had to a Christian boy, who broke the poor god all to pieces, without paying the least regard to his divinity. Yet this man went to pay his respects to his deceased ancestors, and to offer them a little food at the annual festival, and now he has quite forsaken me. Another Chinaman used to attend regularly, and was very zealous in persuading others to renounce idolatry; but still he kept his paper god, in the shape of a frightful old man, hanging up in his house. I called on him one evening, and represented to him how inconsistent it was in him, who had become such a professed enemy to idols, to keep one in his own house, and told him that he ought to take it down and burn it. He excused himself, saying, that it was not his, but one which he had borrowed. On each side of this paper god hung a board, several feet long, covered with black paper, on which was written, in large gilt characters, something in his praise, while a similar board was placed over his head. Having understood, that though the god was a borrowed one, yet that the papers which were pasted on these boards, and which contained the praises of the idol, were the Chinaman's own, I strove to persuade him to burn them. Though he did not appear to believe that his godship could do either good or harm, yet he had a superstitious fear of pulling him down; and therefore, after some hesitation, told Théan to take him down, and roll him up, that he might be returned to his owner. Théan had no sooner received this permission, than he mounted the table, over which this worthless idol hung, and tore him from the wall. The Chinaman then assisted in tearing the papers from off the boards, and burning them. They were burnt in a large iron pot, and

when nothing remained but the ashes, Théan says, "Save these ashes, and show them to every body with whom you converse, as a proof that you have renounced idolatry." This man attended for several months, but I believe he performed the annual ceremonies in honour of his ancestors, and has not been near us now for a long time. The real god of the Chinese is Mammon; at his shrine they never cease to pay their devoirs, and in his service they use all their craft and ingenuity. Between three and four years ago, several Chinamen used to attend my preaching at Mr. Diering's, and continued the practice for a considerable time; but at last they discovered, that the religion of Jesus did not allow any unjust gains; and then they left me, saying, "This religion will not do for us; if we become Christians we shall not be able to get a living." A Chinaman is never content to procure a livelihood by his honest gains, if any dishonest arts are in his power.

In the month of January I received a very agreeable visit from Mr. Ward of Beancoolen, who remained with me about two months, and is now gone to Sourabaya on his way to his station. He brought with him a few hymns, which I had sent to him to be printed; but they are very illegible, on account of the badness of the types. We have had many conversations together on the subject of Malay types and printing, and I hope, that in the course of time, he will be able to introduce considerable improvements.

Mr. Ward has taken with him several little things, which I have prepared for the press; but as I have mentioned some of them in my letter to Mr. Dyer, in December last, I shall only notice what I have done since I wrote to him. The first is a Malay Spelling-book, composed with the design of elucidating, as much as could be done in so small a work, the principles of Malay orthography. It contains an extensive syllabarium, and thirty spelling lessons, which include more than a thousand Malay words, all written with their vowel marks. The last ten lessons consist of roots and their derivatives. In one instance, I have exhibited more than forty derivatives from a single root, almost exclusively of numbers, persons, and tenses. The principal difficulty of forming derivatives lies in the orthography, as the places of the vowels are perpetually varying, according to the affixes. The Malays have rules for the change of vowels in the derivatives, but they seldom trouble themselves to carry out these rules to their legitimate consequences; and hence a word with two or three af-

fixes is scarcely ever written correctly. In these lessons, I have endeavoured to reduce the rules to practice; but how I have succeeded, the adepts in the language must decide. My second little book contains thirty short lessons for reading, adapted to the capacities of children. These lessons consist of moral sentiments; a few of the first principles of religion, such as are common to both Musselmans and Christians; some short rules of conduct, and a few hints relative to Geography and Natural History. The third book is much larger than the second, and is divided into chapters, each containing several lessons. The subjects are various, as, The Advantages of being able to read—Short Descriptions of several Animals—A few Fables—On the Duty of Children to Parents; and, On our Duty to God. I wish, if possible, to erect schools for the education of the Musselman children, and these books were prepared for the purpose; but I have not been able as yet to carry my designs into execution.

As the Society have a great wish for intelligence on different subjects, I would recommend the plan of proposing Queries to their Missionaries; as the answers to these Queries would furnish much interesting matter. The curiosity of persons, who have been long resident in a foreign country, is not much excited by surrounding objects, as those objects have lost all their novelty; and hence many things, which would be amusing and interesting to friends at home, are never thought of in correspondence; merely because they are familiar; but a number of Queries on those subjects which are most interesting to you, would draw from us that information which you desire.

JAMAICA.

THE following Letter from Mr. Godden to Dr. Ryland will not fail to excite much sympathy on behalf of our afflicted brother, and gratitude to that gracious Being, who preserved him from such imminent danger. We give the account, brief and hurried as it is, expecting further details shortly.

Spanish Town, August 7, 1820.

To be in time for the packet, I began writing to you on the 5th instant; but on the following evening caught cold, by preaching in a piazza exposed to damp exhalations after rain. Had a little fever during the night; and on the opening of the morning, a dreadful ague, which shook me incessantly for an hour. The fit was succeeded by a most violent fever, that bid defiance to the strongest medicine, given in quick succession, and large doses, for the space of nine hours. Every one was alarmed, expecting fatal consequences. I feel grateful, however, to the gracious Being, whose watchful eye never once lost sight of my footsteps since I began to walk, (though I have returned him evil for good,) that I am much better, though so much debilitated as to be unable to give you any more than hints. The breaking up of the fever is like tearing up a tree by the roots. I told you I preached in a piazza—Why? our meeting-house is burned to the ground. A malignant fellow thought to have consumed me in bed! He is gone to eternity!! I lost every article except a few shirts, handkerchiefs, &c. and a few of my wife's clothes,—and of bed and table linen, &c. not a hand-towel saved! but can't detail. Should God spare a poor sinner, whose only wish is to serve him, I will do it as soon as able.

I have stated things as plainly as my body will admit—hope you will understand me—our poor people are much affected.—We have in view another house, better, and better situated than the former! Hope this burning will further the gospel! Many are ready to aid, as soon as we can procure a place, or rather bargain for one! A general interest prevails. I received much kindness from several respectable whites,—the Rector, and Methodist minister, each offered me a room. I now lodge with Mr. M^rFarlane, (a person of colour,) and am most kindly treated, especially in sickness. Our congregation was increasing fast and much. How full of hope and satisfaction did I feel, while trying to improve the Anniversary of opening the meeting-house, only the day before the fire—from which I escaped on Monday night, July 17, with the skin of my teeth! Alas! but I can say no more—the packet sails to-morrow:—head-ache and occasional delirium oblige me to stop. My love to all, Pray for us—for me.