

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

KENT AUXILIARY SOCIETY.

THE half yearly meeting of the Kent Auxiliary Society was held at Folkstone, on the 27th and 28th of November 1821. For the following brief account of it we are indebted to one of our brethren who was present.

"Our meeting was the most serious, and yet animating, I have ever yet witnessed, and truly I think the Lord was in the midst of us. The services commenced at half-past six on Tuesday evening (the 27th). Brother Giles of Eythorne, prayed, and brother Groser of Maidstone, preached from Mark x. 27. *With men it is impossible, but not with God: for with God all things are possible.*

Wednesday morning, at half-past ten, after prayer by brother Giles of Chatham, brother Atkinson of Margate preached from Luke ii. 10. *Behold, I bring you glad tidings of great joy, which shall be unto all people.*

The committee met in the afternoon, when the business of the Society was considered; and a public meeting was held in the evening, Mr. William Stace of Folkstone, in the chair. On this occasion, prayer was offered by brother Cramp of St. Peters, and several important resolutions, relating to the state of the Society in its connection with the Parent Society, were proposed and carried unanimously. The following brethren addressed the meeting: Giles of Eythorne, Exall of Teutenden, Groser of Maidstone, Cramp of St. Peter's, Giles of Chatham, Clark of Folkstone, Scott of Ashford, and Atkinson of Margate. Considering the season of the year, the meetings were well attended, and a lively interest in the cause of missions appeared to be excited.

It was agreed that the next meeting of this Auxiliary should be held at Maidstone, in April 1822. Mr. Giles

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of Eythorne was appointed to preach on the Tuesday evening, and Mr. Hoby of London, on the Wednesday morning, Mr. Clark of Folkstone, in case of failure.

The Society heard, with much pleasure and gratitude to that God who has the hearts of all men in his hands, that, including the extra collections made in February last, the sum of £672 18s. 2d. had been raised, by its means, in the course of the year; and the company separated with a renewed determination to use their influence on behalf of the Parent Society—a Society which stands so high amongst those institutions which are the glory of Christianity, and the best benefactors to a ruined and degraded world."

NEWCASTLE-UPON-TYNE.

Extract of a Letter addressed to Mr. Dyer, dated Newcastle, January 12, 1822.

We beg to state, that on the 1st of this month, in consequence of public notice, a number of friends assembled at New Court Chapel, and entered into the following Resolutions, viz.

1. That the object and constitution of the Baptist Missionary Society, have the cordial approbation of this meeting.
2. That a Society be now formed to be called, The New Court Chapel Auxiliary Baptist Missionary Society, for the purpose of co-operating with the Baptist Missionary Society in promoting its objects.
3. That the following be adopted as the General Rules of this Society.—The Rules are nearly the same as those of the Newcastle Auxiliary which you have seen, and which therefore we need not copy. It is proper, however, to state, that in addition to the three funds, (in aid of which we have determined to receive subscriptions,) by which the three principal objects of the Society are supported, we shall receive subscriptions for *female Education* in India, as some persons are very much disposed to support that object.

George Sample, } Secretaries.
George F. Angus, }

NEW MISSIONARY STATION.

THE friends of the Society will be pleased to hear that a new scene of Missionary exertion has been presented to the notice of the Committee, and that in a manner so unexpected, and under circumstances so encouraging, as to produce the unanimous conviction, that, notwithstanding the pecuniary difficulties of the Society, it is their duty to embrace it. The Station to which we refer, is the settlement at Honduras, in the Bay of Mexico, from whence large quantities of mahogany are annually imported into this country. An esteemed mercantile friend, residing at Newcastle, who has long had commercial connection with the settlement, and who has felt laudably anxious to promote the best interests of its numerous population, has laid before the Committee much authentic information respecting the moral wants of this distant region, and generously offered a free passage to any Missionary, whom they may be disposed to send. The present is considered a moment peculiarly favourable, as the Settlement is favoured with a Commandant, Lieut.-Colonel Arthur, who feels a lively interest in any plans adopted to promote the spiritual advantage of the people under his care, and the extension of Christianity among the native tribes. The latter object will, of course, principally engage the attention of a Missionary; and an extensive field will lay before him, not only in reference to the negroes, numbers of whom are employed in cutting down timber in the forests, but among the Musquito Indians, who inhabit a large tract of coast, to the S. E. of Honduras, and whose chief has always been very friendly with the English, and expressed a wish that instructors might be sent to his dominions. The easy communication too, between this settlement and those extensive provinces which are throwing off the Spanish yoke, and which are assuredly included in the grant made to our ascended Redeemer, will render this station one of peculiar importance, as presenting a post, from whence at no very distant period, the light of divine truth may probably be diffused throughout these distant regions.

Mr. James Bourne, who has been studying for some years at Bradford, under the direction of Dr. Steadman, and of whose suitableness for the engagement very honourable testimonials

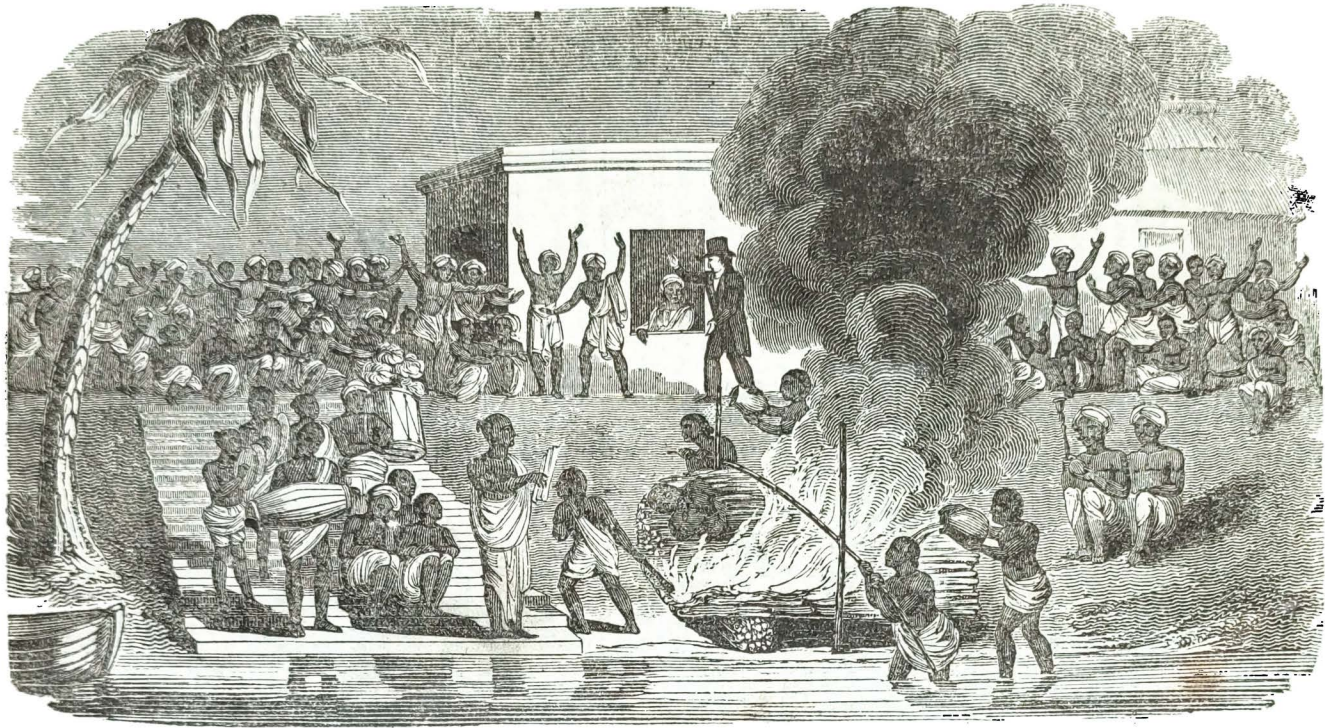
have been given, has expressed his willingness to devote himself to this service, and will sail, Providence permitting, in the month of March or April. Mr. Tinson is expected to proceed, by the same opportunity, to Kingston. His passage is also generously given by the friend before alluded to.

Foreign Intelligence.

CALCUTTA.

THE following melancholy account of the immolation of a widow on the funeral pile, furnished by one of our Missionaries at this station, will derive some illustration from the engraving on the opposite page, in the execution of which some care has been taken to secure an accurate representation of the actual scene exhibited on those occasions.

“Jan. 18, 1821. About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmans how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have had held my peace, yet who that has one spark of love to human nature could be silent? Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We



reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf above mentioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her, I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmans were officious in supplying both above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to jam the wood together. The yelling of the multitude was horrid; and the brahmans busying themselves in keeping up the fire, running in every direction about the pile,

some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurree bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE Third Annual Report of the Calcutta Auxiliary Baptist Missionary Society has lately arrived, from which we shall hereafter make some extracts for the information of our readers.

CHITTAGONG.

MR. Colman, who was for a season the colleague of Mr. Judson at Rangoon, has proceeded to this station, where he will derive much assistance from the partial acquaintance with the Burman language he had previously acquired, and, we hope, in conjunction with Mr. Johannes, effectually supply the breaches which death has made in this distant quarter. We have been favoured with the following brief extract of a letter from Mr. Colman to Mr. Lawson, dated near the close of 1820.

"My prospects here are, upon the whole, enlivening. Not the least opposition from the government; but all appears pleasant and conciliating. I have recently had two long conversations with a priest of Boodh. They may be termed my first conversations in the Burman language. Of course I made out but poorly, but had the satisfaction of finding that he understood me, and felt in some degree that the word of the Spirit is a powerful weapon. He gave me some encouragement; but time will determine his case. While considering the state of the heathen, I am ready to exclaim, O that my lungs were of brass! I entreat your prayers that I may be strengthened both in body and spirit."

SUMATRA.

THE following brief account of the religion of the Battas was drawn up by Mr. Prince, of whom such honourable mention was made in Mr. Burton's letter, inserted in our December number. It was written for the information and at the request of the Hon. Sir T. S. Raffles.

The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

Dec Buttah assee assee, the creator and father of all—who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan his Vakeels or agents, to instruct mankind.

Bataragourou is the God of Justice, and is described literally under the following character: "Fish in the waters he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance and upright judgment are his."

These are the principles Bataragourou was appointed to instil into the minds of mankind, but the Battas acknowledge themselves strangers to their adoption.

Seeree Padah is the God of Mercy: "He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

Mahalabhoolan soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs;—hence he is described as—"The source of discord and contention,—the instigator of malice and revenge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions

are very rarely offered to the other Deities. They name a fifth, "*Naggah-padonah*," the Atlas who is said to support the world, which they describe to consist of seven folds beneath, and as many above.

A person named "*Dattoo*," who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows.

A wooden mask is made intended to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a Rajah, and he is worshipped as the living representative of the departed object of their regard.

A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

The influence of the *Dattoo* over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings: and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah, and Bataragourou, and they have no Priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

I am sure, adds Mr. Prince in concluding his account, that christian Missionaries would find a good field for their labours among this people, for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals.

WE subjoin an extract of a letter from Mr. Evans to a friend at Hammersmith, dated Padang, April 10, 1821, as it throws some light upon the moral condition of the Malays, and proves that they need an acquaintance with the gospel, not only to rectify their gross mistakes respecting the nature of a future life, but to instruct them how to conduct themselves with propriety in this.

“ You are no doubt aware that all the Malays are Musselmen. But it is only part of the peculiarities of the religion of the false prophet, and those the most exceptionable, that they have any acquaintance with. They are in a state of most deplorable ignorance, destitute of almost every kind of knowledge. It is true they have the name of being civilized, but from all I can observe, their condition, to say the very best of it, is semi-barbarism. Of science they know nothing, of the useful arts they know very little, and what is worse than all, they appear to have no wish to improve. Their indolence is almost beyond credibility. With a few exceptions, if they can obtain rice and the betel nut to chew, they will sit down in their houses the whole of their time without feeling the least inclination to seek employment.

Those who work at any kind of handicraft (and miserable workmen they are) will exert themselves no farther than to get a bare subsistence. Money will not stimulate them, entreaty will have no influence, threatening will not avail, and so deeply interwoven with their very nature does this indolent disposition appear, that were it not for the doctrine of the *new birth*, I should have no hope of their cordially embracing Christianity. I should conclude that if no other part of the religion of the blessed Jesus were opposed to their inclinations and taste, the active duties it enjoins would fill their souls with an unconquerable aversion to it.”

JAMAICA.

IN a recent communication from Mr. Coultart to Mr. Saffery, he mentions a visit which he had lately paid to Montego Bay, where the venerable Moses Baker, an aged negro preacher, to whose character and piety very honour-

able testimony has been repeatedly borne by individuals wholly unconnected with the Society, has, for many years, been occupied in preaching the gospel to his countrymen. After mentioning the kind and hospitable attentions he had received from the gentleman on whose estate Mr. Baker resides, Mr. Coultart proceeds thus: “ Mr. — sent for Moses Baker, with whom I was exceedingly pleased. I went with the old man to the little chapel, which was filled to the door, and heard him catechise between one and two hundred children and some adults. These and many more adults, nearly all that were in the chapel, repeated the Lord’s prayer, &c.; and the children repeated graces before and after meat, and many of Watts’s hymns. I confess I have not seen so pleasing a sight on the island. A considerable number came on the following morning, and repeated to me parts of the Old and New Testament, which the old man had taught them. Mr. Baker conducted the worship with great propriety, though now blind. I preached to nearly six hundred persons, amongst whom were the proprietor and his nephew, the doctor, overseers, and book-keepers, and many persons of colour. Mr. Baker is neither superstitious nor enthusiastic; he is evidently spiritual in all things; has much good sense, speaks scripturally and with much feeling. I saw some instances of his decision and firmness in religious discipline which surprised me; and Mr. — speaks in high terms of the character and conduct of his negroes, which he ascribes to their religion.”

As Mr. Baker is now become so infirm as to be almost incapable of continuing his pious labours, the gentleman, under whose kind patronage he has acted, has applied to the Society to send a Missionary who may carry on the work he has so happily begun, accompanying his request with very liberal proposals respecting his support. A person who could unite with his ministerial vocation, the ability to engage in some secular employ on the estate would best meet the views of the owner; and the Committee are happy to add, that such an individual has been found in the person of Mr. Henry Tripp, who has resided for some years in Kingston, and rendered very important services to our Mission there. Mr. Tripp has consented to make trial of the situation, with the sanction of the Society; and we suppose has, ere now, with his family, proceeded thither.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 14, 1821, to January 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£ s. d.
Legacy of Francis Roper, Esq. late of Herne Hill, by Alfred Roper, John Canham, and Samuel Watson, Esqrs. £250	}	225 0 0
Duty 25		
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer		38 0 0
Dartmouth, Auxiliary Society, by Mr. Joseph Larwill.		4 13 8
Towcester, Penny-a-week Society, by Rev. J. Barker.		6 0 0
Nairnshire Society, for propagating the gospel, by Rev. W. Barclay		5 0 0
Nairn, Juvenile Missionary Society, by Ditto.		2 0 0
Collingham, Friends at, by Mr. Nichols		1 17 6
Cranfield, Subscriptions, by Rev. W. Wakefield.		2 9 5
Wallingford, Subscriptions, by Rev. Joseph Tyso.		18 3 6
Chelsea, Paradise Chapel, Collection, by Rev. Owen Clarke		7 18 0
Beech-hill, and Sherfield-green, Collection, by Rev. James Rodway		2 0 0
Loughton, Auxiliary Society, Half-year's Subscriptions, by Rev. S. Brawn		5 18 0
Eynesford, Subscriptions, &c. by Rev. J. Rogers		17 9 6
Independent Norfolk and Norwich Society, in aid of Missions, by Rev. Joseph Kinghorn		5 0 0
Worstead, Collection and Subscriptions, by Rev. R. Clark		16 0 0
Necton, Fransham and Sporle, Norfolk, by Rev. J. Carver.		2 4 6
Diss, Penny-a-week Society, by Mrs. Ward		6 0 0
Moiety of the Profits of the third Edition of "Scripture Stories, or Sacred History familiarly explained," (the other moiety presented to the Moravian Missions,) paid by Mr. Nisbet, Castle-street, Oxford-street		13 17 6
Reading, Penny-a-week Subscriptions, by Mrs. Wayland.		3 15 0
Irvine, Friends, by Rev. George Barclay.		6 15 6
Glasgow, Youths Auxiliary Missionary Society, by Mr. John Wilson		30 0 0
Lynn, Collected at the Missionary Prayer Meeting, by Rev. J. P. Briscoe		5 0 0
Modbury, Subscriptions, by Rev. Christopher Woollacott.		3 0 0
Hemel Hempsted, Female Missionary Society, Half-year's Collection, by Rev. James Clark		12 11 3½
Boxmoor, near Hempsted, half-year's Collection, after the Monthly Prayer Meeting held at Mrs. Hobson's, (Sister to Dr. Carey) by Rev. James Clark.		1 10 10
Rev. Edward Bickersteth, Salisbury-square, . . . Life Subscription		10 0 0
Lincolnshire Drill Man Donation		1 0 0

FOR THE TRANSLATIONS.

Northamptonshire Association of Independent Ministers, by Messrs. J. and H. Goddard		10 0 0
Wigan, Ladies Penny-a-Week Society, by Mrs. Brown		8 0 0
Irvine, Bible Society, by Rev. George Barclay.		8 0 0
—, Female Bible Society, by Ditto.		5 0 0
Saltcoats, Female Bible Society, by Ditto		5 0 0

TO CORRESPONDENTS.

A parcel of Pincushions, &c. intended for the Female Schools in India, has come to hand, kindly presented by Miss Richardson, of Tunbridge Wells.