

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

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

Serampore, July 4, 1822.

THE most perfect harmony subsists, as far as I know, between us and the younger brethren, the Independents and the Episcopalians, and I believe a divine blessing attends all our labours. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. A great number of excellent pamphlets are printed, by one or another, in the Bengalee and some other languages, which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity-schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth, and voluntarily taking an active part in these institutions, is

to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts, or domination on ours. God is doing great things for India, and for all the world.

About fifty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity; Voltaire, in all his multifarious much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopædists attacked Christianity in a more grave manner. Gibbon and Hume did the same; and a host of novelists, writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Baruel asserts, "*Ecrasez l'Infame*," at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible Societies and other Associations to do good; while all ranks, from the noble to the slave, unite to promote the same object. Who that loves God or man can behold the present state of things without thanks to God?

CALCUTTA.

EXTRACTS from the Journals of the Junior Brethren, at different periods in 1822.

February. A young man of good natural abilities and liberal education came forward, saying, he should like to propose to us a few questions, if we would be good enough to answer

them. As we had just closed the service, and the people were all standing round, we told him if he had any thing to advance, to say on. He began, as is usual with the natives, by asking a question, which was this: Does not God impel us to sin? We replied in the negative, stating, that whatever God did he would certainly approve, and that it was evident from their own shastras God did not approve of sin, because he had prepared hell as a state of punishment for sinners. Again, it was stated to him, that according to their own shastra the instigation and perpetration of crimes were the same, and with what justice could a judge punish a thief after he had instigated him to steal? and with what propriety could a father blame a son for being wicked, after he had been the abettor of all the wickedness he had committed? and if such conduct would be detested among sinful men, how could it apply to a just and holy God? He then inquired, Is the mind its own God, and has it the power of determining its own volitions? We replied, No—that God moved us to all that was good, and that he created man at first in righteousness and true holiness, and that Satan tempted man to sin, and still continues to tempt him. He then asked some questions, which led us to give him an account of the fall of Satan, and the subsequent fall of Adam, with which he appeared to be quite satisfied. Still, however, he asked again—Does not God pervade every thing, and do we not live and move in him; and must he not on this account be the first Mover of all we do? We replied, that it was true that God was in every place, but that he was present as a witness, and not as an instigator of the wicked conduct of men. We told him, that he himself might be present in a certain place, and see some persons well and others ill employed; he might simply notice and rebuke the latter, and proceed to encourage the former; and that thus God was present in all places, beholding all that was doing; frequently rebuking the wicked, and convincing them that they were doing wrong, and affording encouragement and support to those who were seeking his favour, and striving to please him; so that his ubiquity, instead of encouraging, ought rather to deter us from all sin.

As night now drew on, the young man retired, seeming rather nonplussed than convinced, and adding, that

he had a paper written on the subject, which he would bring with him another time, and see if we were able to answer all the questions which he had to propose. We told him to do so, and seriously exhorted him to remember that God was a holy Being, and that unless our sins were pardoned through the sacrifice of Jesus Christ, we must certainly sustain the weight of them in that place of torment which he had prepared for all the workers of iniquity.

14. In my way to Doorgapore this evening, I called at our Bengalee Boys' School at Gowree Ber, and held a long examination of the head class in our Bengalee Scripture Catechism. Four of the boys repeated almost the whole very correctly, and answered a variety of questions with great propriety. On one of them repeating the answer "All men are sinners;" I asked him what sins *he* had committed? He replied, "A few days since, when I saw a school-fellow steal a pen from another, and when the master, suspecting it, asked me about it, I told him (because the boy who had taken it was my friend,) that it was his own. By my asserting this, the boy to whom it belonged never got it; and thus I broke the commandment, which says, 'Thou shalt not bear false witness against thy neighbour.'" I was delighted with the ingenuousness of the boy, and at the close of the examination, turning round to a number of strangers who had come to witness it, I appealed to them, whether the religious instruction afforded the children was not a great blessing, as it thus softened the heart, and led the person who received it, to acknowledge and repent of his sin? They all expressed themselves highly pleased, and promised they would endeavour to get more scholars to attend.

The following Extracts from rival native newspapers in Calcutta, on the subject of "Concremation," or the burning of widows, will shew that the minds of intelligent men in Bengal begin to revolt at this detestable practice.

From the Sunbad Courmuddy of March 18, 1822.—"It is well known that the custom of the Hindoo widows burning themselves with their deceased

husbands, has been carried to excess ; for they not only burn those in the prime of life, but also those that are pregnant at the time ; all this is strictly forbidden in their own shaster. And it is also reported that the widows are made to eat something which intoxicates them, and are thus burnt against their inclinations. O what a horrible practice ! such treatment is contrary to all the shasters, to religion and mercy ; since their own shasters expressly declare, that those widows who are pregnant, or have not attained the age of maturity, should not burn themselves on the funeral piles of their deceased husbands."

In another Bengallee newspaper, named *Summachar Chundrika*, is the following account.

"Concremation. A bramhun of Aunerpoor, aged about fifty-five, being very sick, was carried to the Ganges at Augorepara. His wife and two sons accompanied him thither ; and on Thursday, the 7th of March, the night of the full moon, he died. The next morning his faithful wife burnt herself on the ghaut at Serampore, on the funeral pile of her husband, without the least sign of pain, or symptom of reluctance, to the utter astonishment and discomfiture of her enemies."

"Having read in the *Sungbad Cowmuddy*, some improbable assertions advanced as to Concremation, before I pass my judgment upon them, and print it in the *Chundrika*, I beg leave to ask the Editor of that paper the two following questions, and if they be satisfactorily answered, I doubt not but his proposed reformation may take place. 'How did he come by his information, that widows who are pregnant at the time, or have not attained the age of maturity, are made to eat something which intoxicates them, and then burnt on the funeral piles of their deceased husbands ? Was this the result of the liveliness of his own imagination, or has he printed that story in his *Cowmuddy*, tending to revile the manners and customs of his own country, merely to please some foreigners, whose manners and customs are quite different from ours ?'"

"To the Editor of the *Summachar Chundrika*.

"Sir—I write to you, with the consent of many well-bred, virtuous, and rich inhabitants of Calcutta, on the following subject, the insertion of which in your paper will greatly oblige me.

"So much has been written in the *Sungbad Cowmuddy* of the 5th of March, Number 14, about the violence and injustice exercised in Concremation, that it is beyond probability ; for if a man through malice, strength, or artifice, were to kill a person even secretly amidst a thick forest, it could not remain undiscovered ; since, besides the eye that is ever observing every thing which passes in this world, there are magistrates appointed to preserve order and peace in this country. And the magistrates never allow a woman to burn herself with her husband, before they have given the subject a serious and cool consideration, and found the woman to be devoid of all the passions, and to have a constant faith in her husband. The Editor of the *Sungbad Cowmuddy*, merely to expose himself, has thus written in his paper, that 'those widows who are pregnant at the time, or have not arrived at years of maturity, are made to eat something which incbrates them, and then thrown upon the burning piles of their husbands.' It is a proverb among the vulgar, that a guardian is always disagreeable to a lewd woman, moonlight to a thief, Ghrytu (clarified butter) to a drunkard, and a chaste woman to one of the contrary character. One cannot injure another with impunity.—A woman burns herself publicly before all her relations and friends.—I would therefore advise the Editor, rather than ridicule those who conduct themselves consistently with religious principles, to mention the names and residence of the persons who brought him such intelligence, that we may obtain information from them respecting such murderers, and then endeavour to make them feel the justice of the government ; otherwise he must be held as an infidel, or one deprived of the use of his reason.

"BIPRUDDOS."

' March 10, 1822."

The following remarks, by Mr. Pearce, on the state of native society in Calcutta, deserve attention.

Though it is well known that within the last twenty years idolatrous festivals have been celebrated by more families, and at more expense than formerly, it is a fact that within the last

two or three years, many very rich families, who were before in the habit of celebrating them, have discontinued the practice, and that altogether idol worship in Calcutta is decidedly on the decline. At present the minds of the natives, as they begin to doubt the power of their deities to save, and of the brahmuns to forgive sins, (a belief they have hitherto held most implicitly,) are falling into a disbelief of truths established on better evidence, and, as in Roman Catholic countries, especially in France, appear to have gone from superstition into infidelity and atheism. We have to address them, therefore, more under similar circumstances to profligates in Europe, and to establish as much the existence and justice of the true God, as the folly and wickedness of worshipping idol deities.

The Journal for March terminates with the following reflections by Mr. Yates.

In reviewing the last month's (March) intercourse with the natives, my mind is chiefly struck with the pretences brought by them to excuse themselves in the neglect of divine things. The natives of Bengal are noted for making excuses, even to a proverb, so that there is scarcely any among them that is not acquainted with this saying: "The Bengalees for pretences, the Chinese for ingenuity." The number of frivolous objections urged by them against the gospel, and the constancy with which they are repeated, when considered apart by themselves, are truly discouraging, but when viewed in connection with the divine word, and circumstances as they exist in christian countries, appear less formidable. No one can converse with them for a single day, on serious subjects, without being struck with the peculiar force of this passage, Luke xiv. 18. "And they all with one consent began to make excuse," &c. From this it is evident, that it is now as it was in the beginning, and if in a nation distinguished above all others for its religious knowledge and privileges, one says, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused; and another, I have bought five yoke of oxen, and am going to plow them: I pray thee have me excused; and another, I have married a wife and therefore cannot

come;" we need not wonder that idolaters should say, "Depart from us, for we desire not the knowledge of thy ways." Yet when these paltry excuses are made, whether in a christian or in a heathen land, the man who desires the salvation of souls cannot help exclaiming, "O that men were as wise about their eternal, as they are about their temporal interests! How joyful a work would it then be 'to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord.'"

One day last week, a middle aged brahman came into our new place of worship on the Wellington road, and appeared to listen with great attention, to what was advanced. Not understanding our order, he attempted several times to ask some questions, but perceiving that the person speaking did not attend to him, he waited patiently to the end, when he said, "This way may be very well for you, but ours is equally good for us; they are only so many ways which will at last all meet in the same point; otherwise all our forefathers are gone to hell, which we can never believe." We endeavoured to convince him that God was one, and that there was but one way of approaching unto him, and asked him if he and we had to travel on a flat and extended surface, as he supposed the earth to be, to one place on a given day, whether, supposing that in the morning he should set out for the east, and we for the west, we should meet in the evening? He readily granted we should not. We then told him to search the scriptures, and he would find the way of salvation marked out in them so different from any thing contained in their shasters, and of so different a tendency, that they could never lead to the same place, and that if the one we recommended led to heaven, his must necessarily lead to hell; these being the only two places which remain for us after death. "Are then," said he, "all my forefathers gone to hell?" To this we replied, that it was not for us or him to say what was their condition,—that God was just, and would judge them according to the light which they possessed; but that it was certain if after hearing the gospel he despised and rejected it, he could not

be saved. We informed him that in this respect he was not differently situated from us, for that many of our forefathers had never heard this good news, and that had we rejected it on that account, we should still have been like him, idolaters and exposed to the wrath of God. We assured him that this had not always been the religion of our country, but that it was one which, like the sun, was essential to the happiness of all the inhabitants of the earth. This discussion lasted more than half an hour, during which time, great numbers of people were collected, and the place was filled. After it was finished, we prayed, and they all quietly dispersed.

We regret to add to these particulars, that information has been very recently received of the death of Mr. Harle: further particulars will appear in our next. Mr. Colman, the American Missionary at Cox's bazar, and Mrs. Price, at Rangoon, also, have both been removed by death!



RANGOON.

Extract of a Letter from Dr. Price to Mr. Lawson.

Rangoon, Feb. 4, 1822.

WE arrived here in good health on the 14th of December, and found brother Judson well, and as heavenly minded as we had anticipated. We felt happy at having reached our place of destination—but the sight of so many wretched fellow-creatures perishing for lack of knowledge, caused a sensation of much gloom to mingle with our pleasure. Here we are comfortably settled in the best house in the place, which at first sight reminded me strongly of one of our American barns. We enjoy good health, have plenty to eat and drink, and are blundering on with the language in hopes are long of turning some of these sinking souls towards him who is lifted up to draw all men unto him. The converts appear most of them stedfast, humble, and devoted. A few additional inquirers keep up our spirits;

but in general all is cold and dead as to the prospect of immediate additions. Brother Judson has family prayer every evening in Burman, and public worship in the house every Lord's-day afternoon. Last evening we sat around the sacred table, ten of us, all flat upon the floor. Brother Hough and family arrived yesterday fortnight, which has added much to the pleasantness of our situation. I have witnessed the burning of a priest—a solemnity attended with mirth, and dances, and shouts, with drums and rockets, and finished by large squibs, from three to six feet long, and proportionably thick, fired with almost inconceivable velocity against the elevated ornamented scaffold on which the old saint is deposited, and which setting it on fire, after repeated attacks, burnt it to the ground. This festival is certainly the strong hold of Satan in this country. All performed in honour of a religious character—the chief men sanctioning it by their presence, and especially the grand display of fireworks, must rivet Satan's chains in an almost inconceivable measure on these deluded mortals.

We see almost every day the stately elephant and gigantic buffalo; but what excites our constant wonder is the incredible number of pagodas, which raise their tall spires on every side, of every size, and every age—but all of one form, solid within, with a false door, and a little image of Gaudama guarding the entrance. The first week of our arrival, Mrs. P. and myself were walking, and happening to approach too near a very large and sacred pagoda with our shoes on, we were driven without ceremony down the steps, and warned not to trespass in future. The Burmans appear very wild and unchristian in their manner and address.



SAMARANG.

Extracts from Mr. Bruckner's Journal.

JULY 25.—Went to a village of Javans, where I have been already many times; have had a great deal of talk with them about the gospel, and where some men gave me sometime a little hope that they be brought to think about their souls, as they seemed to listen now and then with some plea-

sure to my message ; but now I found them busy at their work, and paid no attention to my coming. I went then to some other part of the village, where a young man asked me whether it were true, as their priests did tell them, that men after death did become pigs, if they did not learn to pray? I spoke then to him on prayer, and enjoined it on him to pray to God, for the opening of his eyes to see the right way, and to incline his heart to follow it. He said he was very willing to pray, if he knew but how to pray. To him and another present, I spoke farther on the gospel. Then I returned to the others, who had in the mean time finished their work. They told me of a person who had just died. I took occasion to urge it on them to be prepared for death ; to seek the Lord by earnest prayer that they might be converted ; though they said 'yes' to what I advanced, they did not show much concern, as if they were quite safe.

29th.—Went over the river into a village, where I had frequently had conversations with the people on the gospel. I entered into a hut, when soon after the priest of the village came, and others besides. The priest asked, what were the intention of the sacrifices which their first religious teachers were offering.* I replied, that he as priest ought to know their own intentions better than I could tell them ; adding, that now all sacrifices were abolished by the only perfect sacrifice of Christ ; and that he who meant to please God by his own sacrifices, rejecting the only acceptable one, was like him who made a sacrifice of a dog. I spoke a length of time on the subject, enjoining it on them to believe in the sacrifice of Christ for the salvation of their souls. They listened with some attention to what I spoke ; but I had again to show them, that Jesus was infinitely superior to their Mahomet, a topic which I rather avoid, if possible ; but if they themselves speak of Mahomet, I dare not conceal the truth.

August 1.—Entered a place where

I found a few people sitting together : one of them knew me, though I did not know him. He spoke a great deal to the others about me, that I was not like other Europeans, that I was a priest, a holy man. I heard all quietly. I had gained so much by his talking in that way to the others, that they began to have some confidence in me. I then began my message to them, by mentioning how corrupt man is by sin estranged from God, and that it was necessary for every one to turn to God, and to be renewed in his mind, and to have his sins pardoned. Then I asked him who had such a smooth tongue, whether he did know on what terms God would accept sinners. He confessed his ignorance about it. I then declared to them how God, from infinite love, had sent his Son into this world, in order to suffer and die for sinners ; and that those now who would believe in him, should be accepted. They listened with attention. One asked, what was the punishment for a person who did not know how to pray, but who was no thief or extortioner? undoubtedly referring to himself. I replied that this was certain, that if a man be not truly converted, and believed in Christ, he could not enter the kingdom of God, &c.

JAMAICA.

SEVERAL letters have been received from this interesting part of the missionary field, since we announced the arrival of Mr. Tinson in October last.

It was then stated, that circumstances had occurred to prevent his fixing at *Manchineel*, as originally designed, but this disappointment seems to have been over-ruled for good ; and there is much reason to hope that, should it please God to preserve his life, he may be the instrument of much good among the negro population of *Kingston*. It appears that, independently of Mr. Coultart's congregation, which is of itself more than enough to oc-

* It is still the practice among the Musselmans here, who want to fulfil all religious rites, to kill every year a buffalo or a goat for a sacrifice of atonement. The flesh of the animal is then divided, and sent in pieces to the holy men, and part of it is eaten by such as have been judged worthy to attend the ceremony.

cupy all his attention, and exhaust his strength, in that oppressive climate, there is a large body of coloured persons, who have associated together for religious services for some years, but under very great disadvantages as to the means of instruction. From this Society Mr. Tinson has received a very urgent request to settle over them, and he has thought it his duty to comply. It is pleasing to add, that the magistrates very readily granted licenses both for Mr. Tinson and the place of worship in which he preaches.

At *Flamstead* Mr. Tripp has entered upon his work with an encouraging prospect of success, and is treated with great kindness by the gentleman on whose estate he resides. The labours of Mr. Godden at *Spanish Town*, have been much interrupted by illness; in consequence of which, the Committee have recommended him to return to England, in the hope that the change may be blessed to his restoration.

Under date of 5th October, Mr. Coultart writes:

"I baptized *one hundred and seventeen* persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ab, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink bout any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again.—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book

no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for *me* goodness, but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

We make no comment on this interesting anecdote: it will speak for itself! We are sorry to conclude this notice of Jamaica by stating that a short letter from Mrs. Coultart, dated November 18, contained the painful intelligence that both Mr. Coultart and Mr. Tinson had been attacked by fever, and were then confined to their beds! Our readers will unite with us in the anxious hope and prayer, that the Lord of the harvest would spare his servants, to labour a little longer in a field which appears more than usually productive!

HONDURAS.

LETTERS have been received from Mr. Bourne, dated Dec. 3, which contain the mournful intelligence of Mrs. B.'s death. It appears that the settlement has been visited by an intermittent fever, which has proved fatal to a great number of the inhabitants. Mr. B. states, that his own health had been mercifully continued, and that he had embraced several opportunities of speaking on the truths of the gospel to the people around him; but as yet his prospects are rather unsettled, and the distressing bereavement he has sustained will render his situation increasingly trying. May he be supported by the consolations of that holy gospel which he is gone to preach to others!

Contributions received by the Treasurer of the Baptist Missionary Society, from
January 20, to February 20, 1823, not including Individual Subscriptions.

| FOR THE MISSION. | | £ | s. | d. |
|---|-----|----|----|----------|
| Cambridgeshire, and part of Huntingdonshire, by Rev. T. Middleditch.* | | | | |
| Melbourn..... | £19 | 5 | 8 | |
| Royston, Old Meeting..... | 8 | 12 | 8½ | |
| Shelford..... | 3 | 0 | 0 | |
| Harston..... | 0 | 19 | 0 | |
| Streatham..... | 4 | 5 | 1½ | |
| Soham..... | 3 | 2 | 4 | |
| Isleham..... | 3 | 18 | 9½ | |
| Swavesey..... | 5 | 8 | 6½ | |
| St. Ives..... | 6 | 5 | 0 | |
| Haddenham..... | 3 | 11 | 1 | |
| Over..... | 1 | 18 | 3 | |
| Willingham..... | 2 | 2 | 3 | |
| Earith, Mr. T. Leigh..... | 5 | 5 | 0 | |
| Ramsey..... | 1 | 4 | 1 | |
| Chatteris..... | 5 | 10 | 0 | |
| Wisbeach..... | 10 | 3 | 7½ | |
| Cottenham..... | 1 | 0 | 0 | |
| Burwell..... | 3 | 4 | 7½ | |
| Small Sums..... | 1 | 10 | 6 | |
| | | | | 00 16 1 |
| Essex, Auxiliary Society, by Rev. J. Wilkinson, | | | | |
| (In addition to £20 3s. 8d. already acknowledged) | | | | |
| Earls Coln..... | 5 | 0 | 0 | |
| Potter Street..... | 5 | 0 | 0 | |
| Harlow..... | 22 | 3 | 3 | |
| Halstead..... | 2 | 10 | 0 | |
| Rayleigh..... | 4 | 1 | 0 | |
| Old Samford..... | 1 | 17 | 1½ | |
| Saffron Walden..... | 20 | 11 | 0 | |
| | | | | 61 2 10½ |
| Montrose, Society for Missions, &c. by Mr. James Dow..... | 10 | 0 | 0 | |
| Dundee, Auxiliary Society, by Mr. Gourlay..... | 40 | 0 | 0 | |
| Loughton, Missionary Association, by Rev. S. Brawn..... | 5 | 0 | 0 | |
| Lynn, Friends, by Rev. J. P. Briscoe..... | 2 | 13 | 0 | |
| Hemel Hempstead, Female Missionary Association, half-year by Mr. Nash..... | 10 | 14 | 5 | |
| Boxmoor, Missionary Box, at Mrs. Hobson's..... | 1 | 18 | 0½ | |
| Honiton, Penny Society, by Mr. William Thomas..... | 2 | 0 | 0 | |
| Dartmouth, Auxiliary Society, by Mr. Larwill..... | 4 | 9 | 5 | |
| Trowbridge, Collection and Subscriptions (including Life Sub- scription of £10 10s. from Mr. Robert Harris)..... | 38 | 0 | 3 | |
| Quarterly Subscriptions at the Missionary House..... | 1 | 1 | 0 | |
| Canterbury, Juvenile Missionary Society, at Rev. Mr. Blomfield's | 7 | 0 | 0 | |
| Northern District of South-east Baptist Association, by Rev. J. Evans..... | 7 | 17 | 3 | |
| Bewdley, Collection by Rev. Mr. Brooks..... | 3 | 0 | 0 | |
| Princes Risborough, Balance of Contributions..... | 2 | 13 | 0 | |

* We regret that through an accidental circumstance, this statement should have been delayed till now. It ought, regularly, to have been inserted in our Number for December last.