

Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

CALCUTTA.

THE following extracts from the journal of the Missionary brethren, stationed at Doorgapore, in the month of December, 1823, contain some very vivid representations of the native manners and customs, and certainly present ground of encouragement as to the ultimate effect of labours of the kind here described.

December 9, 1823.—Our attendance at the place of worship by the road side continued pretty good for about two hours; and many remained most of the time, and heard attentively. The steadiness with which they heard was very encouraging, and my strength for speaking much better than it frequently is. I never expected to be able to speak so long with such little fatigue. What great reason for thankfulness have I and my dear brethren, who have been so often, and so severely afflicted, that our lives should yet be spared, and our general health as good as it was two or three years ago! May our lives, thus literally “redeemed from destruction,” be devoted with increasing zeal and thankfulness to the service of “the glorious gospel of the blessed God.”

December 10th.—These two or three days past we have had good congregations, though nothing worthy of remark has occurred. I am happy to observe the disposition to hear the word of God is not in any degree less than it was five or six

years ago. And there is this evident advantage in favour of the spread of the gospel, that, generally speaking, especially in these parts, there is some acquaintance with its general contents; so that the meaning of the Missionary is apprehended with considerable facility. This is perceivable by the way in which they sometimes frame their objections. If, for instance, a discourse is commenced by negative remarks, such as, that salvation is impossible by the worship of idols, ab-lutions, pilgrimages, and numerous au-sterities, you will not unfrequently hear it objected: “Well, Sir, granted: you say that salvation is to be obtained by Christ:—where is your proof of this?”—“He was born in such a country, after such a manner, of such a person:—you say he died, and that now he is in heaven,” &c.—“We do not want a salvation by faith, we want what we can see,—something present, not future,” &c. &c. Often there is a painful degree of levity, and sometimes blasphemy, mixed with what they advance, yet the materials will be supplied more from what they have heard or read, than from the present subject of discourse, which frequently proves, beyond a doubt, that *Truth* is on the march. (The gracious Lord accelerate its progress!) If we go to a village where little or nothing is known of the truths of the gospel, as the effect of school exertions, or former preaching, the trouble of making the people comprehend your object, is, at least, twice or thrice as great. The people in such places are often exceedingly attentive; but after the utmost silence has continued, it may be for near an hour together, a person would be grieved and astonished to perceive how very little has been effected. You perhaps inquire of one of the most attentive of your hearers: “Well, my brother, what have you been hearing now,—what do you think of these things we have been speaking of?”—“Who knows, Sir? God only knows. As he has made us, and placed us in the world, so we are,

and so we must be: let his will be done. He will do with us what he likes, whether it be to send us to heaven, or to hell."—"But, are you not a sinner, and do you not need salvation?"—"Aye, who can deny that?"—"Well, how will you be saved?"—"We, ignorant people, how can we know that? Ask them who know how to write and read, they will tell. Good and evil, sin and holiness, are all from him,—who can obstruct his purpose?"—"Can you alter day and night, and change the seasons?" says another, "that you come here turning people's minds?" One says, "What have you done by it all? You never will do it."—(A more moderate one:) "It may be, but not now."—"They say nothing that is wrong, no one can deny it; but it will not speed as yet, nothing goes down now but sin."

At Sulkeah this afternoon, I saw a fair picture of Hindoo comfort. A poor old woman, probably not less than ninety years of age, unable to stand or sit, was brought and laid upon the cold ground, by the side of the river, to die. An old filthy rag was her covering, that we should hardly throw over a dog. A strong healthy fellow stood by her, a relative I suppose, well clothed, to attend upon her, if it could be called attending, as unconcerned as though it had been a beast lying at his feet.—Why don't you take care of the poor creature, and not treat her as a beast?—"Take care of her, what's that to do? her time is come, all is up with her now: what more can be done?—We have brought her to Gunga—what more?" Her forehead was thickly plastered over with the mud of the river. A small vessel with water, with a little cockle-shell for a spoon, was all the apparatus for nursing! The cold and fog of the night may be expected to accomplish the desire of those who conveyed her there.

About two or three steps off, sat a being, who once might have been human, all but absolutely naked, covered with a coat of ashes from his head nearly to his feet. "Who are you?" said I.—"A god," was the reply.

This was the place where, as I was able, I attempted to make known the gospel. But, as is too commonly the case with me, with but little effect, I fear. An old Brahmun, whom we met last week when we were in the same neighbourhood, was very loquacious and troublesome. He was very deaf, and talked much louder than I could possibly do. I could only be patient, and beg him to finish as soon as he could. He would deem it a pollution to hear or touch our

books.—A thousand sins in a moment were done away by "calling upon Hurry!"—"How, then, do you Hindoos remain such sinners?"—"Hold, I tell you how it is: the sin that is passed, that is atoned for; but then it comes again, as the mind is unclean and unsteady; therefore we constantly call upon Hurry." Being alone, and having but little strength to spare in disputing, I tried to set others, who were standing by, to quiet him, and endeavoured to utter what I was able about the doctrines of the gospel, especially the atonement, and regeneration, as being indispensably necessary to human salvation, and yet unprovided for in the Hindoo system. My antagonist happened to say, that a lie was a sin, for which there was no atonement. I replied, that as they were in no common degree addicted to lying, certainly they, the Hindoos, must, according to his own words, be in a very forlorn condition.

In the morning also, our number of hearers was tolerably good, as it has been for several days past.

16th.—While Paunchoo was gone to Calcutta, I occupied the place of worship upon the road side: and though the number of people was not great, yet their attention was pleasing, and continued unbroken for nearly an hour together. The questions were such as rather subserved the truth than otherwise, being put in a temperate manner, and being of a nature that led not to strife, but afforded an opportunity to state divine truth more fully, and with better prospect of success.

17th.—The people heard with some degree of attention, especially some of the poorer sort of them. Among others, three Coolin Brahmuns came up, and remained some time. These men have a number of women in different places, whom they marry, (if marrying it may be called,) leave with their own parents and friends, visiting them now and then, as they happen to be favourites, or to be so circumstanced as to afford the hope of their being well remunerated for a day or two's residence with them. The Coolin Brahmuns, therefore, are among some of the most lazy and debauched of all the natives. A Brahmun of another cast joining our little company, behaved so insolently, and vociferated with so much violence, as to leave little hope of silencing him by any thing I could say. "You go about in this way preaching Christ,—have you seen him? How do you know men can be saved by him at all?—Have you ever seen any people who have obtained salvation?—Who are they?—Where are they? It is all a lie, and you are abo-

minable for going about destroying people's cast, and turning things upside down;" and much more to the same effect; and all spoken with so much rapidity and abuse, as hardly to deserve a reply, or indeed to admit of one: yet such a man mars the fairest opportunity often of speaking to others, who, but for him, would hear with pleasure. Yet to pass their observations without attempting to say something, is supposed to proceed from pride or anger. The great point to be gained at such a time is to secure the attention of the people; and if this can be done, the less the factious objector is noticed, the better, as his pride is gratified if he can succeed in diverting the Missionary from his object, and the people from a desire of hearing. The former may be done in more ways than one. If you are altogether patient, and continue silent, his design is accomplished: if you follow the objector, and answer *all objections*, you are led too far out of your way, and the return to the subject is difficult. Besides, in that case, the ears of the people are occupied with what is false and injurious, but pleasing to their minds, vitiated as they are. To call them back again, therefore, to attend to the gospel, is not easy: as you return to the subject of discourse, they turn off, and with a significant throw, stroking their long black hair, and with a jerk of the left arm, bringing their cloth into closer contact with the neck and chin, exclaim, "O, its late! we can hear no more, let us go."—In going over the water this afternoon to preach at Sulkeah, we fell in company, at the ghaut, with Gunga Ram, a man of Barahnagore. He has been noticed in former journals. He is a man of no common shrewdness; but being formerly a man of loose habits, he has reduced himself almost to poverty by gambling, a vice to which the natives are very strongly and generally addicted, perhaps owing to the quantity of time upon their hands. Gunga Ram was, five years ago, a strong opposer. Now he always either hears with silence, or advocates our cause. His brother, who died last year, was still more favourably affected towards the gospel, and there is some reason to believe he felt, in some degree, its power. For some time previous to his decease, he came frequently to converse with Paunchoo. The last time he came, a few days only before he died, he inquired if it was possible for him to be saved, if he believed, and was not baptized, and publicly professed Christ, as he was very ill, and might not be baptized; but that he believed in Christ, &c.

He was told, that faith was the only absolute requisite to salvation; that baptism was the profession of that faith; but where the opportunity was wanting of making that profession, the Lord nevertheless accepted us. We trust that this was the case with him.

HOWRAH (near Calcutta.)

THE following letter, from Mr. Satham to Mr. Dyer, contains some pleasing information of the progress of the gospel at the station occupied by him. The joyful experience of the poor woman, apparently on a dying bed, affords an additional proof of the value of that "Bengalee Bible," which some have been so eager to decry, as grossly erroneous, and even unintelligible.

Howrah, May 26, 1824.

DEATH has been making great ravages among the European population of Calcutta, but all the labourers in the Lord's vineyard have been mercifully spared.

The public mind is much agitated in consequence of the war with Burmah; a large expedition from the three presidencies has sailed. Perhaps the termination may be a door opened for the gospel. We have been much in anxiety respecting the Missionaries there, but we now believe they are all safe. Whatsoever the enemies of Missions may say, it is my firm belief that never was there so bright a prospect of the fulfilment of that promise, which says, "The heathen shall be given unto thee," as at the present moment. A vast deal of superstition and prejudice has vanished—much anxiety is manifested to hear the word, and the most respectful attention paid whilst it is preached. We had a very encouraging scene here lately. I have built a neat Bungalow chapel in the high Benares road, near the spot where the native schools are, and on the day it was opened, (5th of May,) brethren Yates and Pearce came over to my house, with our native brethren Paunchoo and Bhagshee: and a very large congregation assembled. Two sermons were preached; after which brother Yates baptized a Mussulman mounshee in the Ganges, before my door; it was a most delightful day, we all felt

cheered, and much refreshed. Ho (the convert) appears indeed to be a new creature; he possesses the spirit of humility in a great degree. He came to my house constantly prior to his baptism, as well as attended the brethren in Calcutta, and Paunchoo at Doorgapore. I cannot describe the looks and amazement of the Mussulmans, who crowded the water side, when they beheld one of their teachers come down to the water to be baptized. They expected it was an Hindoo. It has caused a great deal of inquiry amongst them since, and I hope this will be the first fruits of a plentiful harvest. I am now building another native chapel at the back of the English chapel here, for the convenience of the natives in this part of the village, as Howrah and Sulkeah extend more than two miles in a line, and contain a crowded population; but this latter place of worship will be peculiarly suited to the accommodation of a number of Portuguese females, who can speak only Bengallee, and who are averse to mixing with our English congregation. There are some amongst them with whom I am peculiarly pleased. One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to entering on an eternal world, she said, "It will be a happy change for me." I asked the grounds of such a hope. She clasped her Bengallee Bible, which lay by her cot, and said, "I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will;"—and then she prayed so sweetly, that I could not forbear crying out, "Oh that my latter end may be like hers!" She has since, however, been mercifully restored, and is now able to attend worship on the Lord's-day; she said, as she had no friends or relatives living, she wished to make her will, to prevent the little property she had from falling into the hands of the Zemindar, and wished to leave it to me. I told her, as that was the case, and she felt so much of the value of the gospel, it would be well if she would bequeath it for the purpose of aiding in the spread of that gospel. She was much pleased with this, and gave directions accordingly to leave it to the Baptist Missionary Society. My English congregation is very encouraging—many appear to be seeking the way to him—others appear under conviction; three have been baptized. Blessed be God for the won-

derful things he hath done for me, whereof I have reason to be glad!

I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first aroused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road, and one of the boys, about fifteen years of age, carried it home. They read it—came for more;—I gave them the four gospels—and I do hope that time will shew it has not been in vain.

KINGSTON, (*Jamaica.*)

A letter lately received from Mr. Coultart mentions that one hundred and thirty-three persons were baptized and added to the church under his care, on the 25th of December last. He was then in hopes of being soon permitted to resume the weekly service in his chapel, which had been forbidden for some months, during the late period of agitation and alarm in the colony.

Mrs. Elizabeth Knibb, widow of our late friend Mr. Thomas Knibb, died at Northampton on the 31st of January last. In her last hours she felt the value and sweetness of those truths which the gospel only reveals. One little orphan, not yet a twelvemonth old, survives; to receive that care and instruction from others, which, in the mysterious providence of God, his parents have not been permitted to afford him.

We add to this brief notice a slight sketch of the character of the late Mr. Knibb, as given in a letter to a friend in Bristol; not merely as an act of justice to a departed servant of Christ, but as it suggests some useful cautions to others who

may be engaged, now or hereafter, in the same honourable labours.

“There are some important bequests left by the pious dead on their ascent to glory, as a common right to survivors, especially to those who accompany them to the place of their departure; they, I think, should be anxious to obtain the descending blessings, and exemplify their power. If I could say the departed spirit of the deceased had fallen upon me, and rendered me an equal savour of God in Christ, I should be glad: his Christian temper, his strong attachment to his Maker, his entire devotedness to his cause, and his unwearied zeal and great humility, I would esteem more highly than all terrestrial things. I feel how much it is my duty to be in earnest with God until I be clothed with the same mind, and glow with the same fervour, and illustrate the Divine example in an equal, and if possible, in a still greater degree than the deceased.

Mr. Knibb arrived here in the beginning of January, 1823. We were total strangers but for a few minutes: during his residence with us, I was delighted and benefitted by his example. I feel justified in saying, I never saw a more amiable Christian or a man with fewer faults. I always felt grateful to God for sending him among us, and I fear I shall regret his removal as long as I occupy this station.

The school and the duties of the church, which for some time devolved entirely upon him, required a very peculiar character; and every one who knew the deceased, allowed that he had been formed by the Divine prescience for his last important occupations. The school prospered under his superintending care, although made up of such rough and tangled materials; and no wonder, for he nourished it with his own life, and nursed it with holy and incessant solicitude and prayer. His affection for his numerous little culprits was too strong to allow him to inflict any severe punishment upon their bodies; he aimed to effect a reformation in their souls; and though perfectly inaccessible, except from above, though formidably mailed in sin, yet these difficulties only acted upon him, as they should act upon all others, as excitements to more frequent prayer and unremitting labour. - It was a pleasure to see him in the school; no one could suppose his labours, though excessively fatiguing, were irksome to him; he was performing no task, all was delight; all full of bliss to him. It was obvious that

most, or all of the children, loved him greatly; they met around the bed before his remains were placed in the coffin, and wept over his altered face as though their hearts had turned to tears. They brought to mind that affecting lament of the favoured prophet's disciple, “My Father, my father! the chariots of Israel, and the horsemen thereof!”

His impression in the pulpit was evidently (I must please myself with his image which is still before me) that of a man who had left the world behind him, eternity full in view, his spirit ready for its flight, but longing and pleading like Abraham for a guilty population.

When he arrived here he was in excellent health; his mind had acquired new vigour and his zeal new energy, from the change of country, and from the scenes which were presented to his view. He perceived the condition of the people, their moral condition I mean, and wished, and hoped, that the whole of what was necessary to enlighten and evangelize them, could be speedily set on foot at least; if not so speedily accomplished.

His benevolence misled him. He was induced to under take too much; consequently his energies were detached to the setting on foot and carrying on of too many things at once. Thus he destroyed his strength by dividing it, created too many sources of care, and when debility came upon him, was additionally fretted by being compelled to relinquish a great portion of the labour he had undertaken. No doubt in all he did he aimed at the glory of God. God grant us such another, a better I think we cannot have.”

American Baptist Mission.

BURMAN EMPIRE.

OUR readers will have observed, by the interesting letter from Mrs. Hough, inserted in our number for January, that she and her companion in tribulation were comforted by the attachment and piety of Moung-shwa-ba, one of the Burman converts; whose name is familiar to all who have read Mrs. Judson's

valuable account of that Mission. From an American publication which has lately reached us, we insert the following letter, addressed by this intelligent disciple to the venerable Dr. Baldwin of Boston. From the date at the close it will be seen, that it was written some months previous to the commencement of hostilities.

Moung Shwa-ba, an inhabitant of Rangoon, a town of Burmah; one who adheres to the religion of Christ, and has been baptized—who meditates on the immeasurable, incalculable nature of the divine splendour and glory of the Invisible, even the Lord Jesus Christ and God the Father, and takes refuge in the wisdom, and power, and glory of God, affectionately addresses the great teacher, BALDWIN, a superintendent of Missionary affairs, in the city of Boston, of America.

BELOVED ELDER BROTHER.—Though in the present state, the places of our residence are very far apart, and we have never met; yet by means of letters, and of the words of teacher Yoodthan, (Judson) who has told me of you, I love you, and wish to send you this letter. When the time arrives in which we shall wholly put on Christ—Him, in loving whom we cannot tire, and in praising whom we can find no end; and shall be adorned with those ornaments which the Lord will dispense to us out of the heavenly treasure-house that he has prepared, then we shall love one another more perfectly than we do now.

Formerly I was in the habit of concealing my sins, that they might not appear; but now I am convinced that I cannot conceal my sins from the Lord, who sees and knows all things: and that I cannot atone for them, nor obtain atonement from my former objects of worship. And accordingly, I count myself to have lost all, under the elements of the world, and through the grace of the faith of Christ only, to have gained the spiritual graces and rewards pertaining to eternity, which cannot be lost. Therefore, I have no ground for boasting, pride, passion, and self-exaltation. And, without desiring the praise of men, or seeking my own will, I wish to do the will of God the Father. The members of the body, dead in trespasses and sins, displeasing to God, I desire to make instruments of righteousness, not following the will of the flesh. Worldly

desire and heavenly desire being contrary, the one to the other, and the desire of visible things counteracting the desire of invisible things, I am as a dead man. However, He quickens the dead. He awakens those that sleep. He lifts up those that fall. He opens blind eyes. He perforates deaf ears. He lights a lamp in the great house of darkness. He relieves the wretched. He feeds the hungry. The words of such a benefactor, if we reject, we must die for ever, and come to everlasting destruction. Which circumstance considering, and meditating also on sickness, old age, and death, incident to the present state of mutability, I kneel and prostrate myself, and pray before God, the Father of the Lord Jesus Christ, who has made atonement for our sins, that he may have mercy on me and pardon my sins, and make me holy, and give me a repenting, believing, and loving mind.

Formerly I trusted in my own merits, but now, through the preaching and instruction of teacher Yoodthan, I trust in the merit of the Lord Jesus Christ. The teacher, therefore, is the tree; we are the blossoms and fruit. He has laboured to partake of the fruit, and now the tree begins to bear. The bread of life he has given, and we eat. The water from the brook which flows from the top of Mount Calvary, for the cleansing of all filth, he has brought, and made us bathe and drink. The bread of which we eat, will yet ferment and rise. The water which we drink and bathe in, is the water of an un-failing spring; and many will yet drink and bathe therein. Then all things will be regenerated and changed. Now we are strangers and pilgrims; and it is my desire, without adhering to the things of this world, but longing for my native abode, to consider and inquire how long I must labour here; to whom I ought to show the light which I have obtained; when I ought to put it up, and when disclose it.

The inhabitants of this country of Burmah, being in the evil practice of forbidden lust, erroneous worship, and false speech, deride the religion of Christ. However, that we may bear patiently derision, and persecution, and death, for the sake of the Lord Jesus Christ, pray for us. I do thus pray. For, elder brother, I have to bear the threatenings of my own brother, and my brother-in-law, who say, "We will beat, and bruise, and pound you; we will bring you into great difficulty; you associate with false people; you keep a false religion; and you speak false words." However, their

false religion is the religion of death. The doctrine of the cross is the religion of life, of love, of faith. I am a servant of faith. Formerly I was a servant of Satan. Now I am a servant of Christ. And a good servant cannot but follow his master. Moreover, the divine promises must be accomplished.

In this country of Burmah are many strayed sheep. Teacher Yoodthan pitying them, has come to gather them together, and to feed them in love. Some

will not listen, but run away. Some do listen and adhere to him; and that our numbers may increase, we meet together, and pray to the great Proprietor of the sheep.

Thus I, Mounng Shwa-ba, a disciple of teacher Yoodthan, in Rangoon, write, and send this letter to the great teacher Baldwin, who lives in Boston, America.

N.B. Translated from the Burman original, Sept. 23, 1823.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 20, to February 20, 1825, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. Wm. Smith, late of Shrewsbury, by John Tagg, Esq. Executor (£100 late Navy 5 per Cents. Duty deducted).....	101	11	6
Legacy of William Creighton, Esq. late of Kilwinning, by Rev. George Barclay	50	0	0
Legacy of Miss Child, late of Blandford-street, London, by Miss Child	47	10	0
Legacy of the late Mrs. Anna Maria Cooper, by Mrs. Balfour, Dublin (£20 Irish)	18	5	5
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson	12	1	3
Shortwood, Provisional Fund, by Mr. Blackwell, 1823 and 1824.....	20	0	0
Essex Auxiliary Society, viz.—			
Loughton Association, Midsummer	5	6	10
Christmas	5	10	3
	10	17	1
Harlow, Collection, by Rev. S. Sutton £18			
Juvenile Society for Schools	2		
	20	0	0
	30	17	1
Martham, Baptist Church, by Rev. George Gibbs.....	1	3	7
Dartmouth, Auxiliary Society, by Mr. Larwill	7	10	0
Coleford, Collection and Subscriptions, by Mr. R. Winterbotham....	19	0	0
Bluntisham, Donations, by Rev. Samuel Green.....	4	0	0
West York Assistant Society, by Michael Thackrey, Esq.:			
Bramley	9	9	7
Leeds	39	14	6
Ditto (for Female Schools)	11	3	7
	60	7	8

North of England Auxiliary Society, per J. L. Angas, Esq. Newcastle, Treasurer:

		£	s.	d.
Broughton,	by Rev. S. Rustan.....	17	14	4
Rowley,	by Mr. T. Angas.....	3	7	6
Broomley,	by Rev. W. Fisher.....	4	9	0
Hamsterly,	by Rev. D. Douglas.....	9	16	0
North Shields,	by Mr. Rennison.....	8	5	0
Tottlebank,	by Mr. E. Harbottle.....	10	2	2
Maryport,	by Rev. C. Kitchen.....	9	15	7
Sunderland,	by Mr. A. Wilson.....	24	0	0
Newcastle, at Rev. R. Pengilly's:				
Annual Subscribers, &c.		11	14	6
Missionary Prayer Meetings....		2	11	1
Penny-a-week Society, by Miss				
Angas.....		14	0	0
		28 5 7		

115 15 4

Of the above Sums, £26 12s. is in aid of the Translations.

TO CORRESPONDENTS.

THE thanks of the Committee are returned to Mr. Williamson, of Sharnbrook, and Friends by him, for two Boxes of Books and Pamphlets; and to Mr. Hepburn, Senior, of Long Lane, for a number of Magazines, &c. for the use of the Mission.

The friends who enquire, with so much Christian kindness, after the Missionaries at *Ava*, are respectfully informed, that no intelligence has reached us of a later date than Mr. Statham's letter, inserted in the present Number.

Mr. Mann's letter from Shipley has been duly received, but it is presumed the local Treasurer's account was made up, previous to the payment mentioned therein.

The sum of £2 15s. from Evesham, will be regularly acknowledged with the other contributions from thence and its neighbourhood.