

Missionary Herald.

NOTICE.

The Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen-court, Fenchurch-street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 22, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective Services will appear in our next Number.

BAPTIST MISSION.

Home Proceedings.

GREAT MISSENDEN, BUCKS.

On Easter Monday, April 4, was held the third Anniversary of the Missionary Association formed in this pleasant village; and the very numerous attendance, far exceeding that of any previous meeting, clearly proved what an interest is taken in the great object of sending the gospel to the heathen by the inhabitants of this rural district. The chair was occupied by James Stephen, Esq. Master in Chancery, who has a residence in the immediate neighbourhood, and who opened the business of the day in a most appropriate address. The report of the Association for the preceding year was read by the Rev. Richard Marks, Vicar of the parish, from which it appeared that nearly *Fifty Pounds* had been collected since the last meeting, in small weekly sums, exclusively (we believe) by the agency

of the Female Committee. Of this sum, an equal division was made, as usual, between the Church and the Baptist Missionary Societies. On behalf of the former of these Institutions, there was present the Rev. — Edelman, Secretary of the South Bucks Auxiliary Church Missionary Society, who gratified the meeting with a condensed statement of the operations conducted by our zealous friends in the establishment, and a similar account, in reference to the Baptist Society, was given by the Rev. John Dyer, from London. Several other clergymen and dissenting ministers of various denominations took part in the proceedings of the day; and the whole appeared eminently calculated, not only to serve the Missionary cause abroad; but to promote the feelings of mutual regard and Christian affection at home. Hitherto, we believe, this Institution, as to its peculiar feature of combined effort, stands alone; and we are quite aware that serious objections would arise to its general adoption: but we are inclined to think that few could witness this rural festival of thought and feeling without wishing that the laudable example might be followed wherever practicable.

Foreign Intelligence.

SERAMPORE.

RECENT ARRIVALS FROM INDIA have brought us a variety of intelligence from this station, and those in immediate connexion with it, a part of which we have the pleasure of presenting to our readers in the present number.

Mr. John Marshman, with his sister and Mr. Albrecht, arrived in safety about the beginning of September. Dr. Carey is said to have been in good health, although somewhat lame from his late accident; Dr. Marshman was recovering from the attack of a fever, which has been almost universal in Calcutta and its neighbourhood, though comparatively few had fallen victims to the disease; the other members of the Mission family were well.

We rejoice to perceive that, while our appeals to the churches at home for suitable candidates to enter the honourable field of missionary toil in the eastern world have produced but little effect, Divine Providence has been raising up those upon the spot who love the souls of the heathen well enough to devote their lives for their benefit. A pleasing instance of this kind has occurred at Calcutta in the person of a Mr. Wm. Kirkpatrick, who has been received as a Missionary by the Committee, at the recommendation of Mr. Yates and our other brethren in that city; and the subjoined letter, from our Serampore friends, conveys a similar application on the behalf of Mr. Williamson, with which the Committee have cheerfully complied.

“ Serampore College, Nov. 6, 1824.

“ Very dear Brethren,

Our highly esteemed Brother Williamson will, by this opportunity, offer himself to you as a Missionary to the heathen in Bengal.

Our long and intimate acquaintance with Brother Williamson enables us to speak decidedly as to his religious character, and literary attainments, and warrants our recommending him as a very proper person to be employed by you in the work upon which his heart is set.

Brother Williamson was brought to a saving knowledge of the truth in this country, and joined the church in the Lal Bazar, Calcutta, about five years ago, since which time his conduct has been highly ornamental to his profession; his gifts are highly respectable, and his love to missionary work has been fully proved by a course of voluntary labours in that department.

He was educated at Edinburgh for the medical profession, and came to this country as the surgeon of a ship. Since he has been in connexion with us he has diligently studied the Bengallee language, and is now so well acquainted with it as to be able to preach with acceptance to the natives, and convey to them that knowledge of divine truth, which, applied by the Holy Spirit, may end in the salvation of many.

Brother Williamson has been employed, for the last two years and upwards, on the establishment of the Serampore College, but having expressed a wish to be employed more directly in the work of preaching the gospel to the heathen, in some part of Bengal, we most cordially recommend him to you, and advise your receiving and employing him for that purpose.”

The Committee will be gratified and thankful, if the publication of this letter should prove the means of inducing any pious youth, suitably qualified by the Great Head of the church, to follow the example of Mr. Williamson, and consecrate himself willingly to the Lord. How earnestly help is desired by the Missionaries on the spot, may be gathered from the following brief appeal from Mr. Yates, in a letter to Dr. Ryland, lately received.

“ Mr. Pearce and I have just returned from a journey into the Jessore district, where we found the natives very attentive to the news of salvation. It is enough to break one's heart to see the field of labour that lies open in this country, and that invites cultivation, and yet no one to enter into it. The old Missionaries going off one or two in a year, and only one fresh one in seven years to supply their place. I do hope the Society will see it their duty to send out more Missionaries.”

Death of a Native Christian.

It is with unfeigned grief we record the death of our beloved young friend Komul, the senior Christian student in the College. He was a youth of superior abilities, of exemplary diligence in his studies, and, what was of infinitely greater importance, of fervent piety. We believe there was no individual in our church, who secured to himself more general and warm attachment. Long labouring under bodily affliction, he seemed ever to have in view his departure to another world. By the blessing of God, it made him heavenly-minded, not morose or melancholy. He died almost

suddenly on the 17th of July, and was buried the next evening. While the funeral procession moved slowly along, the corpse of our deceased brother being borne by his native fellow-Christians, and accompanied by the brethren of the Mission then at home, as well as by his fellow-students, many a weeping eye bore testimony to his worth, and at his grave more than two hundred natives stood with fixed attention, while brother M. pointed them to the source of his deceased Christian brother's excellence of character, and of his joyful hope in death, and contrasted it with the vain hope their delusions give. There were sorrowing hearts, and no listless indifference there. There was humble adoration of the gracious Disposer of all events, and not the horrible insult of living sacrifices. Even heathens could not fail to mark the difference between the Christian and the heathen funeral: the one decent and solemn, full of joyful hope, and tender sympathy; the other without hope and without sympathy, the most unfeeling indifference marking the countenances of the few individuals who witness the scene."

CHANDERNAGORE.

WE insert the following extract from the journal of a brother, who labours in connexion with our Calcutta Missionaries, because the incident it records, however trifling in itself, appears clearly to establish the inference the writer draws from it, and shew that no apprehensions whatever need be apprehended from the natives, in case the local authorities were to listen to the voice of humanity and religion, and prohibit the burning of widows as firmly as they have put down less inhuman murders. Is it possible for any of our readers to peruse the dreadful accounts inserted in this number from Pooree, without emotions of indignant shame that such atrocities should be perpetrated within the British dominions?

"June 28, 1824.—This is the festival of the Ruth Jatra, and thousands resort to drag the car of Juggurnath, at a place called Taldanga. The car is kept at Chandernagore, which belongs to the French. A rare circumstance has occurred this year in reference to the Ruth. This huge car used to be dragged along the main road leading to Taldanga, where it used to stand for the space of one week, and was then brought back to its stand near Laldigheeh. This road had lately undergone a thorough repair; and the French authorities sent word to the proprietors of the Ruth, that as the wheels

of the car would tear up the road, they could not suffer it to be dragged over it, unless they consented to pay 500 Rs. for its repair. The owners of the Ruth offered a sum considerably less than what was demanded, in consequence of which the Ruth was not allowed to be drawn, in spite of the earnest entreaties of the Hindoos. To some this circumstance may appear of a trivial nature; but let it be remembered, that the conduct of the French has not caused the people to revolt. One of their most ancient customs has been forcibly laid aside by the peremptory orders of the rulers of Chandernagore, without creating any spirit of rebellion among the Hindoos. A tax has been laid upon Juggernath, and as he could not pay the mulct, and his votaries had not respect sufficient to pay it for him, there he remains, a monument of his impotency and subserviency to the orders of an earthly being! O that the rulers would exercise their authority in abolishing the burning of widows; and that they might do it without causing any stir among the people, the prohibition of the removal of Juggernath's car fully testifies. A circumstance like the above has perhaps never been known before this. I am sorry I could not go to the place this evening, to show to the people what sort of a god they ignorantly worship. How truly comforting is it to reflect, that idolatry is losing its high tone! Alas, poor Hindoos, why will you continue blind to the evident will of God, while he is manifesting in such a plain manner his great power? He is showing you that your gods are no gods, and that he is alone God over all, blessed for evermore."

DINAGEPORE.

Extract of a Letter from Mr. Fernandez, dated June 22, 1824.

I AM happy to inform you, that, through the divine blessing, five persons, viz. four men and a woman, were baptized here on Lord's-day, the 6th instant, on their profession of faith in Christ; and on the same day, thirty-three of us sat down together to commemorate the dying love of our blessed Redeemer, some of the members not being able to attend through illness.

The members of the church here, now amount to ninety-two persons, many of whom, I am glad to say, have given me great pleasure and satisfaction by their christian-like behaviour; this pleasure however has not been unmixed with pain through the misconduct of a few. I have had the misfortune of losing three mem-

bers by death, within these twelve months past. The Christian population now amounts to a hundred and sixty-six persons, of whom ninety reside here, and seventy-six at Sadamah'l. Wherever I may be, here or at Sadamah'l, I always spend every evening of the week days, in instructing them. Six persons are now under probation for baptism.

My school continues to go on pretty well. The scholars are improving fast in their learning, as well as in the doctrine of the gospel; but they are irregular in their attendance, about seventy is their nominal number; between forty and fifty, however, attend, and sometimes less; no more than ten Christian children are included in the above number. I am very desirous of re-establishing a school at Sadamah'l, as there are many Christian children there, as well as those of Hindoo and Mussulman parents, big enough to receive instruction.

I have for several months been ailing with a pain in my stomach, which at times has been very acute. I have, however, through great mercy, been quite free from my usual gouty fits and rheumatism for these eighteen months past, for which I have great cause for thankfulness. I sincerely hope, my dear brother, that you both enjoy good health, and that the dear family at the Mission-house are also very well, to whom please to give my christian love.

We are certain that many will rejoice in the success that still attends the labours of our venerable friend, now within three years of seventy; and that the infirmities of age give so little interruption to his work. Long may he be spared to feed his interesting flock!

DACCA.

Mr. Leonard wrote on the 17th of July, "We have now two candidates for baptism, a brahmun who has been long under instruction, and an Armenian who promises fair to become a truly valuable acquisition to the cause. The latter is a pupil of the Archbishop, lately arrived from Armenia, is about twenty years of age, is conversant with the Persian and Turkish languages, and allowed by the best judges, to be one of the best Armenian scholars in Dacca. He is also endeavouring to attain the English and Hindee, it appears with the design of making himself useful in the work of God, especially among his countrymen, whose ignorance of the truth, and deep depravity, he deploras.

He appears fond of the scriptures, which he makes his daily study, and,

since he requested to be united with us, attends the school about two hours every day to compare select passages of the Armenian version with the English Bible. He was sent to the Christian school about three months since by the Archbishop, to learn English, and although he continued but a short time, I have had much close conversation with him upon the departure of the Armenian communion from 'the faith once delivered to the saints,' in defence of which I found him exceedingly quick and warm, and well acquainted with the letter, although wanting in the spirit of the scriptures. From the above period he began to discover the errors of his profession, which, added to the unblushing corrupt practices of the Armenians, brought him to the determination of quitting them, and to offer himself to us.

It seems he had his principal instructions under the Patriarch of Armenia, and travelled with him through Russia, Prussia, and other parts, as his amanensis: his information, therefore, considering his age, must be extensive.

Our schools and regular congregation continue to increase, and, all things considered, we have no just cause to repine."

BENARES.

Extracts of Letters from Mr. Smith.

May 20, 1824.

"On the 28th ultimo, a woman was burnt alive at Munkurnka Ghaut, with the corpse of her husband, whose name was Boolakee Nagur; and also a Bengalee woman on the 1st instant. Oh may the Lord remove these cruel practices by the light of the gospel!" "On the 11th ultimo the Union Chapel was opened by the Rev. Mr. Adam. On the first Monday of the month, we had a missionary meeting in the Hindoost'hanee Chapel, when the Rev. Mr. Fraser, Rev. T. Morris, Rev. M. T. Adam, Mr. Adlington, and myself, were present. The Rev. T. Morris gave us a very edifying discourse and prayed, and we thensung and prayed alternately, all engaging except the Rev. Mr. Fraser."

1st July. "A poor old Brahmun woman who attended the means of grace every Lord's-day, died last month; some time before her departure she attended Mrs. Smith, with several other women, to hear her read, and expound the scripture immediately after worship; and, on hearing the depraved and ruined state of mankind, she was more affected than any other woman, especially on hearing what Christ had suffered for the sins of the world. One Sabbath, reflecting on the

painful sufferings of our Lord Jesus, she said, with tears, 'I have hitherto worshipped the Ganges and all the Hindoo gods, but to no purpose, none of the gods suffered for my sins like Jesus Christ, and Him only shall I worship.' This poor woman composed in rhymes, 'Christ suffered for sinners,' which she would sing with tears. A short time since, she fell sick with a fever, and the following Sabbath, as she was not able to attend, she begged her daughter to go and hear the word of Jesus, to which she made some objections. The mother told her, 'O do not neglect to go and hear the words of Jesus, for he is the only Saviour of the world!' and two days after she breathed her last. The daughter continues to attend."

POOREE.

Suttee.—We earnestly recommend the following tale of horrors (say our Serampore friends) to the admirers of Hindooism, and more earnestly still, to the friends of humanity. Will nothing rouse them to feeling in this cause? Are we waiting till the cry of the blood of these infatuated women reach to heaven, and judgment be required?

"Another of those horrid examples of self-murder called Suttees, took place here on the second instant; and, as I was present, I will send you some account of it. The infatuated woman whose death I witnessed was the widow of a brahmun who had died the same morning. Their residence was about four coss from this place, and they probably came hither to attend the Rut'h Jattra. The man's age seems to have been about forty, and the woman's thirty, or thirty-five. The brahmun is said to have a father still living, aged about eighty, and the people intimated that he was too infirm to be present. I was likewise told that the deceased had three brothers, two of them younger than himself, and one older; who were all expected to be there. I was further informed that the man had left two children, a son fifteen or sixteen, and a daughter eighteen years old; the daughter, I understood, was not expected to appear; but the son would come 'to give his father and mother fire.' The deceased was a man of little or no property, not more than a hundred rupees; but he provided for these horrid rites, by paying a sufficient sum to one of his friends, before he died. The place where this murder was committed is called Swurgo-dwaro, *the gate of heaven*; and when I reached it, I found the coolies employed in digging the hole.

"It is well known, that, on these occasions, the bodies are frequently burnt on a pile; but sometimes the fire is kindled in a hole dug for the purpose, and I think this is generally the case in this neighbourhood. This hole or pit was circular, about six feet deep: its diameter at bottom perhaps a little less than its depth, and top twice as much. Soon after my arrival, about twelve coolies came, each of them bringing a load of wood on his or her head, for several of them were women, and they came twice. I charged all the labourers with being accessory to the crime about to be committed, and the general reply was, in substance, that they worked for money, and did this work as they did other work, because they were paid for it. Carelessness or levity characterized all the Hindoos on or near the spot. Ten or twelve were playing at some game but a little way off, and one nearer the pit proceeded to break some of the wood into small splinters, in order to facilitate the kindling of the fire, with as much apparent indifference, as if he had been about to boil his own rice. When he thought he had broken enough, he proceeded to light a small fire near the pit; but he took care, previously, to light his own cheroot, and he was at once employed in smoking it and kindling the fire. This being done, a small fire was kept up for the purpose, as I supposed, of being ready to kindle the larger one.

"The pit being finished, a quantity of water was mixed with cow dung, and sprinkled on the margin, and about one-third of the way down, in sufficient quantity to turn the sand its own colour; two ropes were also well wetted with the same mixture, the use of which will appear hereafter. On inquiring the use of two bamboos which lay near, I was told that they were to stir the fire, and *turn about the bodies*. The bits of wood prepared for the occasion, were between twelve and eighteen inches long, and, I suppose, on an average, five or six in circumference; a quantity of them were now thrown into the pit, and a man at the bottom proceeded to set them up on their ends, two or three thick round the sides. Upon these he placed a second tier, and on the second a third; he now covered the bottom, perhaps five or six inches thick, so that the pit was two-thirds lined with wood; but, as may be readily supposed, the upper tiers were thinner than the bottom one. Soon after all was finished, the dead man was brought on a rough bier, which might have been constructed by one man, in less than a quarter of an hour. The sides were two bamboos, sufficiently thick for the purpose, and across

them were tied eight smaller ones, some of them about the due length, and some of them considerably too long. The corpse was partially wrapped in a quilt, and a mat, and it was brought, by four brahmuns preceded by a fifth. This leading brahmun carried a bundle of straw, tightly bound up, about the length and thickness of a man's arm, and ignited; in which way the Hindoos often preserve fire for a considerable time. These men seemed to be repeating some formula, but they very readily left off to answer any questions that were put to them, relative to the business they were about.

"Soon after this, I received a message which obliged me to go home, and returning as expeditiously as I could, I found that the man had been placed in the pit, in a sitting posture, with his back resting against the side. The fire too, had been lighted, but the wind blew it from the body. Proceeding, now, the way the woman was expected, I soon saw the procession (if it may be called a procession) halting a few hundred yards before me. The crowd was kept off the woman, by a square made of four bits of wood, each five or six feet long; I believe the men who carried it were all brahmuns. The rabble was preceded by some of their rude music, which was not playing when I got up to them; but I had the pleasure of seeing two of my worthy countrymen, humanely employed in persuading the woman not to destroy herself. These gentlemen were Lieut. W. and T. B. Esq. and they gladly accepted my assistance; but alas! we all laboured in vain. I urged the grief which her death would occasion to her daughter, and I would have added her son, but as I understood that he was ready to act his part in the infernal tragedy, I rejected that argument as a useless one. I assured her that God would not be pleased, but displeased with her conduct—that she was going the way, not to heaven, but to hell—that the act was not required, even by their own shastras; and, finally, I assured her of a sufficient maintenance if she would consent to live. But it was all of no use; she said that her daughter had a husband and children, and would not be grieved at her death. As to the morality and safety of acting as she was about to act, she denied the truth of what I said, and assured me that she did not want money. She was so far from seeming depressed, that she laughed when she replied to what I said. Several times she desired us to allow her to proceed; and when she did proceed, it was with as composed a mien and as firm a step, as any other person there. Unwilling to see

her burn herself, my worthy companions tried, I think, twice more, to prevent the horrid deed; and I lent my feeble assistance, but to no purpose. They halted twenty or thirty yards from the flaming pit, where the last effort was made, and that failing, her infamous co-adjutors gave her a lighted lamp, which I think she put into an earthen pot, that she carried under her arm. What became of this afterwards I do not know, for in a little time all was confusion, and a scene, the most perfectly hellish that we ever saw, was presented to us. A way was made for the woman to the pit, and its margin was left clear. She advanced to the edge, facing her husband, and two or three times waved her right hand. She then walked hastily round the pit, and in one place I thought the flames caught her legs; having completed the circle, she again waved her hand as before, and then, without either hurry or hesitation, jumped into the fire.

"At this moment, I believe, the drums beat, and a dreadful shout rent the air, but I can scarcely say I know: all was confusion, a dense smoke issued from the pit, intermixed, at intervals, with partial bursts of flame. This was occasioned, I suppose, by powdered resin being thrown into the pit by handfuls, and what was thrown in at one time, popped off in a sudden blaze, whilst what followed it obscured the pit with smoke. In a little time, however, they allowed the fire to clear itself, and we then saw the wretched woman in the midst of it. I think her posture was that of kneeling down, and sitting on her heels, her body was erect and motionless, except that she sometimes moved gently backwards and forwards as if she bowed. The assistant murderers kept throwing a little resin at her, but she did not seem likely to be out of her misery in a little time, for the fire was not large and fierce enough to do the dreadful business very quickly.

"The poor creature still kept her erect position, but at length she seemed partially to rise, and she pitched forwards with her head against the side of the pit, about two feet from her husband's left hand. Part of her dark skin was burnt off, and we thought she had lost one hand, but I now believe this was a mistake. The motion of her head, in this new position, indicated pain, and she continued to live for perhaps two or three minutes longer. The other gentlemen then went home, but I staid a little longer, and saw the bodies taken out; for though the women are burnt to death in these pits, the bodies are taken out whilst they are distinguishable, and consumed in two dif-

ferent fires. At least that is the case here, and we are told it is done that the son may make sure of some fragment of both his parents, to throw into the Ganges.

"Now the ropes came into use, which, I have said, were wetted with cow dung and water: one of them was doubled, and the middle thrown down to catch the man's chin. I think it was guided to his chin by a bamboo: one or two bamboo levers were then put under his head to raise it, and get the rope round his neck. The rope was then twisted, that is, the two ends of it were twisted together, in order to fasten it, and they began to draw; but they failed, for the rope slipped off. Another man then attempted to fasten the rope; he succeeded, and they drew up the body, with the exception, I think, of the legs; but it was quite dark, and nothing could be seen but by the light of the fire. As they were not very expeditious, the ropes must have been in considerable danger of being burnt, but the people threw a little water on them occasionally to prevent it. They then tried to raise the woman, but could not easily get the rope round her neck; so they put it on her arm, which projected in such a way as to favour their doing so, and after twisting it well, they drew her nearly to the top of the pit, but they seemed afraid that they should lose her again, if they trusted entirely to her arm, so she was held just below the edge of the pit, till another man put the other rope under her chin, and she was then drawn quite up. Some of the people then employed themselves in arranging the wood for the fires, that were to consume the bodies, and I stood perhaps ten minutes longer, finally leaving both bodies on the brink of the pit, that of the woman still blazing. The joints of her knees were exposed, and most of the flesh burnt off one leg. I said yesterday to a fourth gentleman who was present, 'Did you ever see such a scene before?' to which he replied, 'No, and I will never see such a scene again.' Such are the facts, and I leave them to produce their own effect.

W. BAMPTON."

MONGHYR.

Letter from Mr. Leslie to Mr. Dyer, dated Monghyr, August 18, 1824.

MY DEAR SIR,

I received your very kind and affectionate letter of the 28th of January, and had much pleasure in the information it communicated. We arrived here on the 17th ult. having left Calcutta on the 22nd of June. The first day we arrived at Serampore, where we staid another night with the good people of that place, Dr.

Carey, Dr. Marshman, and Mr. Mack, and left them amidst their prayers and blessings. We were accompanied as far as Cutwa by Mr. Yates, who, at that time, was in a very ill state of health. We left all our Calcutta friends well, but since then they have been heavily afflicted by the epidemic rheumatic fever. We left Calcutta just in time to escape, and have reason for gratitude, as well as for the many other signal deliverances we have experienced since we left England.

At Cutwa we saw W. Carey, and were rejoiced to find him blessed with success in his labours; for on the following Sabbath he was to add four more Hindoos to the number who already surround him. We stopped also at Moorshedabad, and were truly affected with the destitute state of that station. O could you and the people in England see the thousands and tens of thousands who are there, without a soul to point them to the Lamb of God, you would weep day and night on their behalf before God! I never saw, or contemplated seeing, such a scene in all my wanderings of life. I went and saw Mr. Sutton's house; but him I saw not. I looked at the house, and then around me on the people, and retired to my boat with an aching heart.

About two days before we arrived at Monghyr, we were met at a place called Bhaugulpore, by one of the native preachers here, who was so overjoyed at hearing we were on the river, that he could not wait at home till we arrived. Being detained at Bhaugulpore a day by a contrary wind, I went with him to the bazar, and stood by him whilst he preached to a very disputatious audience. Some of them were very vociferous in their arguments, and from the anger evinced by several, I began to be a little afraid lest we might fare somewhat badly. However, many heard with great attention.

The people at Monghyr gave us a thrice hearty welcome. In the course of an hour after we arrived, the native converts were around us, expressing their pleasure at our arrival, and sat down before us and sung a hymn, and afterwards joined in prayer. Mrs. Chamberlain has been accustomed, all along, to have them at her house every morning, to conduct Hindoostanee worship, when the servants, and any others who choose, may have an opportunity of attending. The number of converts is ten, and the congregation of natives on Sabbath is sometimes very great. On the part of the people generally in Monghyr, there is a considerable disposition evinced to hear the gospel. When our native brethren enter the bazar, they are frequently called in to the shops, to explain to the people the word

of God. The European congregation is generally about sixty, which is a large proportion of the residents of the station, and the church consists of fourteen members. The schools amount to seven, and the progress of the scholars is as much as could be expected.

Eliza and myself are studying the language as well as we can do with a moon-shee who does not understand a sentence of English. And I am glad to tell you

that she has made as much progress as myself:—indeed, in the speaking department, she has made much more, as she is more in the habit of speaking to the servants and the people around her. Her grand object is to acquire as much of the language as will enable her to meet with the native Christian women, to instruct them, as she will be able to say many things to them which ought to be said, and which I cannot say.

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

FOR THE MISSION.		£	s.	d.
Trowbridge, Collection and Subscriptions, by Mr. Wearing		23	8	0
Bilderston, collected by Mr. Osborn		3	0	0
Wick and Pultney, Missionary Society, by Mr. Cauldwell		9	0	0
Worcester, Collection and Subscription, by Rev. Henry Page		34	3	0
Evesham, Ditto Ditto, by Ditto		24	16	1
Norwich, Baptist Chapel, Union-place, by Rev. Mr. Lemare		0	10	0
Great Missenden Missionary Association, one Moiety, by Mr. Potter		24	7	0
Chesham, Collected at Rev. W. Tomlin's	7 16 1	}	8	16 1
Mrs. Hall's Young Ladies	1 0 0			
Leicester, &c. by Mr. John Carryer:				
Collections, by Rev. R. Hall	57 12 0			
Penny Society	33 14 0			
Sunday School Children	1 10 9			
Independent Church, Lutterworth	9 0 0			
Thurnby, a few Friends, by Miss Wait ..	2 15 0			
Subscriptions and Donations	3 11 0			
		108	2	9
Norfolk and Norwich Society in Aid of Missions, by T. Brightwell, Esq.		10	0	0
Penzance, Missionary School Union, by Mr. Spasshatt		2	9	4
Kettering, Baptist Meeting Society in Aid of Missions	15 18 6			
Subscriptions	3 13 0			
		19	11	6
Birmingham Auxiliary; viz.				
Warwick	2 0 0			
New Hall-street	18 0 0			
Cosely	13 0 0			
Upton	3 0 0			
Bridgnorth	18 5 0			
Harley Hall	5 0 0			
Cradley	7 4 7			
Dudley	17 9 6			
Sundries, Birmingham ..	5 16 11			
		89	16	0
Arnsby and Husband's Bosworth, Collections, &c. by Mr. Carter		28	0	6
Garway, &c. Contributions, by Rev. Mr. Williams		4	12	3
Lymington, Collection, and Subscriptions, by Rev. James Millard ..		24	10	7
Shoe-lane Auxiliary, by Rev. James Elvey		10	0	0
Hitchin, collected by Miss Bradley		12	15	4
Miss Davies, Walthamstow, by the Secretary	Life Donation	10	10	0

TRANSLATIONS.

Mr. Biddle, Penzance, by Rev. James Upton	5 0 0	0	0
Sorn & Catrine, Association for Religious Purposes, by Rev. G. Barclay	5 0 0	0	0
Saltcoats, Female Auxiliary Bible Society, by Ditto	5 0 0	0	0
Edinburgh, a few Friends, by Mr. Frazer	10 10 0	0	0

FEMALE EDUCATION.

Dublin, Female Education Society, by Miss Gardiner	9 10 6
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It is particularly requested that Friends who may have Magazines, &c. to send from the Country, will retain them till some opportunity offers of *gratuitous* conveyance.