

**MISSIONARY HERALD;**  
 CONTAINING  
**INTELLIGENCE, AT LARGE,**  
 OF THE  
**Proceedings and Operations**  
 OF THE  
**BAPTIST MISSIONARY SOCIETY;**  
 AND  
**RECORDING THE PRINCIPAL TRANSACTIONS**  
 OF  
**OTHER SIMILAR INSTITUTIONS.**

**BAPTIST MISSION.**

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

**HOME PROCEEDINGS.**

**OXFORDSHIRE.**

THE Tenth Annual Meeting of "The Auxiliary Missionary Society for the district of the Oxfordshire Association and places adjacent," was held at Astwood, near Alcester, on Wednesday, Sept. 21st, 1825. On the preceding evening, the Rev. H. Page preached from Hosea xi. 4. Wednesday morning, eleven o'clock, the Rev. W. Gray read and prayed—the Rev. Eustace Carey preached from Revelation i. 5, 6, and concluded in prayer. In the evening, the Rev. T. Coles read and prayed—the Rev. W. Gray preached from Hebrews x. 12, 13.; and the Rev. James Hinton closed in prayer. The meeting for business was held at the Meeting House in the afternoon, when the Rev. T. Coles prayed, and Mr. C. Smith was called to the chair, who explained the object of the meeting; after which, the Report was read by the Secretary, and the resolutions moved and seconded by brethren Page, Carey, Coles, Davis, Howlett, Hinton, Taylor, Smith, Gray, and Miles, several of whom addressed the assembly on topics connected with Missions in general, and the Baptist Mission in

particular. A deep and lively interest was evidently excited by all the services of the day, which were very numerous attended. A general feeling appeared to pervade the minds of all present, that the success with which it had pleased God to follow the efforts of the Baptist, and other Missionary Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion. The meeting expressed its sympathy with the Parent Society on the death of the justly revered Dr. Ryland, and other active and zealous friends of the Mission, and its desire to regard such events as a call for earnest prayer, that God would raise up and qualify others for active service, and grant larger measures of that influence which is indispensable to the success of Missionary labours. The Rev. W. Gray, in consequence of his removal to Northampton, resigned his office of Secretary to this Auxiliary, which office he had discharged with distinguished ability and zeal for the last ten years. The meeting expressed its sincere regret that his important services could not be enjoyed any longer, and its ardent wish, that his usefulness might be extended in that part of the vineyard to which those services would be transferred. The Rev. T. Coles was appointed Secretary in his stead.

T. C.

## FOREIGN INTELLIGENCE.

## HOWRAH.

IN presenting such details as the following to the notice of our readers, we fulfil a painful part of our duty. How would it rejoice our hearts to announce that British humanity had at last interfered, to abolish the *Suttee* for ever! The communication we give was made by Mr. Statham of Howrah, to his brethren at Calcutta.

“ABOUT the middle of April 1824, I was informed by my Sircar, that a *Suttee* was about to take place, at a short distance from my dwelling. I immediately repaired to the spot, and found the corpse of the man lying on the ground beneath a large tree, at the entrance of the ghaut: this was on a Saturday morning. It had been brought there the preceding evening, and a messenger had been despatched to gain the necessary permission from the magistrate. On enquiry, I found that the deceased was a milkman, and possessed of no great property. There were two of his children, boys about 10 and 14 years of age, who both cried, and seemed much affected by the occurrence. I asked where the woman was? They said, at a bouse at the hack of the Cotton-screw house. I wished to go to speak with her, but was refused by her relatives at that time; but later in the evening, I went again, accompanied by a gentleman, who speaks the Bengalee language fluently. We solicited the relatives to permit us to speak with the widow, which at length, by the persuasion of an intelligent Sircar, they granted; but insisted, that only one of us should go. As my friend could speak the language better than I could, he went; whilst I was obliged to stay at the entrance of the narrow gully that led to the house, to keep back the crowds that endeavoured to follow, prompted, no doubt, by curiosity to discover what effect his arguments would have upon the widow's resolution. Whilst this gentleman was gone, the two little boys came and embraced my knees, begging me to prevent their mother from burning. “What shall we do?” said they: “no father, no mother.” But they were soon rudely dragged from me by an old man, who I found was their mother's uncle, and who threatened to beat them, if they repeated their cries. When the gentleman returned, he said, that the widow would not listen to his entreaties. He had offered to allow her for life a sufficient maintenance; but this she rejected, and begged him to gain the order for her to burn,

as the greatest act of kindness he could do for her. I saw her afterwards, and nearly the same language was used. About ten o'clock at night, I walked to the tree, and found the two children sleeping on a mat, by the body of their father, and about ten or twelve of the family sitting round. On remonstrating with the old man (who pulled the children away from me,) respecting his unnatural conduct, in persuading his niece thus to destroy herself, he replied, that so far from that, she would not only gain happiness to herself, but for her husband and all her relatives; and also that the whole family would be held in much greater esteem, by their having had a *Suttee* amongst them. They were anxiously waiting for the return of the eldest son of the deceased, who had gone for the Perwannah. I believe he came back soon afterwards, as I saw him there, when I went about gunfire the next (Sunday) morning. I asked him, if he was not ashamed to be thus active in taking away the life of her, who had nourished him in his infancy. He replied, No, it was his glory; but that he and all his family should have shame, if his mother did not burn. I asked, if the order was come. He said, Yes, and that the *Suttee* would soon take place. I left a servant to bring intelligence, and went home. Soon after, I went again, accompanied by several gentlemen, and found the widow seated by the corpse, fanning away the flies with a branch of toolsee. A young woman was painting her feet, &c. with the red colour they use. She was the most interesting in appearance of any Bengalee woman I remember to have seen. She was very careful that flies did not settle on the corpse, the legs and feet of which she had covered with the cloth she wore, so that she was naked from the waist upwards. Her daughter, about 17, sat at her head, and fanned her. An old withered dame was engaged in encouraging her to persevere in her resolution. All at once she would jump up, and with a kind of frantic yell, shout *Hurree bol!* in which a few would join; and the little boys were forced to do it by their relatives. From the heat of the weather, the corpse now began to be very offensive; yet she never left her situation.—The whole of Sunday passed much in the same manner. We had chairs placed near the *Suttee*, and I observed a fearful expression of countenance, amidst all her assumed fortitude. No arguments were left untried to dissuade her. A double sum was offered for her support, but of no avail. Her relatives, one and all, endeavoured to prevent our efforts from proving of any avail. They were anxious to finish the work, being very hungry, as none of the family taste food, after the woman has said she will eat fire, until the murderous deed is accomplished. During the

whole day, they were watching for the arrival of the order. Crowds assembled around them, which made it excessively hot; and the stench proceeding from the corpse was dreadful indeed. It turned out, that the eldest son, in his haste, had brought away the order from the Sircar of the court, without the Magistrate having signed it: so that, when he presented it to the Daroga, he had refused to allow the ceremony to be performed, until the signature was obtained; and this being Sunday, of course they were obliged to wait till Monday, before it could be again presented at the court. O what disappointed features did they exhibit, when they found they must *fast* another day! The woman seemed to lose all her strength: she asked permission of the household Brahmin to lie down; this he refused, till she assured him she could sit up no longer, when he assented. She laid down on the right side of the corpse, embracing it with her right arm: in this situation I observed her at ten o'clock, when I passed by; and was afterwards informed by the natives, that she had done the same all night. It must indeed have been a dreadful situation; for I could not approach within ten yards of the corpse without a handkerchief to my nose. In this distressing situation she remained till one o'clock on Monday, when the servant I had left there, came running to say the order had arrived; and such was the haste they were in to finish the dreadful work, that although I ran as fast as I could, (about 300 yards,) yet they had hurried the poor woman to the water side. Crowds of natives were pouring in from all sides, laughing, hallooing, and asking, if the *tumasha* (fun) had begun. It reminded one of the rush that takes place in a village at home, when the news is spread, that a battle, or a bull-bait, is begun in such or such a meadow. The corpse was now brought down; and after washing it, they placed it upon the pile, which had been ready for two days. It was about four feet high, and consisted of large logs of wood, with layers of dry cocoa-nut leaves, and flax spread between, with ghee, &c. thrown over the whole—around it an immense quantity of wood, flax, dry leaves, &c. ready to cover the bodies. The corpse was then laid on the pile, and never shall I forget the awful spectacle it presented: when it was uncovered, it was of all colours, red, green, and blue: large blisters were raised upon it, and the features of the face were not discernible, as the head appeared a lump of corruption. The necessary ceremonies having been gone through,—the son having also been purified, in order to fit him for the unnatural office he had to perform, in setting fire to the pile,—the Brahmins led, or more properly speaking, dragged the poor creature

round the pile seven times. They then lifted her up, and placed her between the arms of the putrid corpse, and with two bands of flax, which were hanging down on each side of the pile, they bound them together. O! it was the most disgusting scene, a terrible demonstration of that text which says, "Their habitations are habitations; cruelty." When thus tied, wood and combustibles were thrown upon them to a great height. Over all two green bamboos were thrown; the end of the one at the head of the pile was fastened to a stake, and the other end pressed down by men;—the other bamboo was held at both ends. The son now set fire to the pile. It was in an instant a pyramid of fire—and such a shriek proceeded from the poor creature thus murdered, (for I cannot find a softer term,) that I never heard before: it still vibrates in my ear. Then she cried, "Take me out!"—which the old Brahmin hearing, with a distorted countenance and violent motions called, *Haree bol!*—The shout was dreadful. The screams ceased, the spectators departed, and I returned with feelings better conceived than expressed.

"During the four days which the poor widow passed in this dreadful state, she tasted nothing but a little water: and if I ever saw a countenance indicative of repentance for a rash act committed, it was the countenance of this woman; and I have from that time considered, that had she not been stimulated by Brahmins and friends, she would, during the interval between her rash vow and her burning, have certainly recanted. One old Sircar present said, "Why do you cover the bodies with wood? The right way is to make the pile, and set on fire, and then let the woman get into it." The answer was, "That may do for your up-country folks, but it will not do for Bengalee widows." By this I consider was meant, that unless they were thus secured, many would escape from the pile.

"I cannot conclude this paper without testifying, that several learned natives expressed their wishes, that this inhuman practice might be abolished; and when the dreadful act was committed, the most respectable amongst them, instead of running to the place, walked away.

"Another Sutte has taken place at the same ghaut since then, and the circumstances were exactly similar in all respects, except that the last widow had an infant at her breast, and seven other children!

J. STATHAM.

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## DELHI.

WE conclude the extracts from Mr. Thompson's journal. Their

interesting nature will sufficiently apologize for their length.

“*Hurdwar, 6th of April, 1824.*”

“AT Sirdhana, being desirous of seeing the bungalow occupied by our dear departed brother Chamberlain, I called and found it occupied by an Italian priest, who is endeavouring to make the thick darkness worse, by exhibiting to the beathen the professing people of God *without the light of revelation*. Considering his obligations to the Lord Jesus, and his privileges as being placed in the midst of so large a body as five hundred persons professing Christianity, I could not but advert in our conversation, to his withholding the word of God from them. He, however, considers the scriptures *injurious food* which no wise parent would give to his child.

“In visiting the villages from Sirdhana, I was delighted with the anxiety of the people to hear. At *Muzaffer-nager* many books were distributed among the people, who flocked to me to hear them. At *Munglour* and *Deban*, crowds heard the word: one man, as though he had caught a peculiarity of the gospel, cried out, ‘and all his *past sins* are done away.’ ‘Yes,’ said I, ‘and his mind is renewed, for the spirit of God entering it sanctifies him.’ At another village in the Begum’s territory two brahmins were peculiarly anxious to know the contents and possess the word of God. The one before many of his village friends, and the other, in the face of opposing brahmins, expressed his desire for the word of Jesus as containing the knowledge of salvation.

“Coming to Hurdwar, I hastened to the people as to those of my charge to whom I am peculiarly bound to preach the gospel. Many came around me, and we entered immediately upon the two distinguishing features of the gospel, the insufficiency of all human righteousness and the all-sufficiency of the Saviour. I find it never unseasonable to enter upon a plain declaration of the gospel. A sceptical brahmin first opposed in a subtle manner, not the truth of the gospel, so much as the universally received truth, that there is a heaven and a hell: but after acknowledging this, he saw the propriety of conceding that salvation is of divine grace, and of grace as exhibited in the way revealed in the gospel. A man who heard this discussion, said the next day, that he would remain in his village *believing and praying*, and come no more on pilgrimage, satisfied that God could save him *there*. I had before told him *what* we were to believe, and on the ground of *whose propitiatory death and merits* we were to pray.

“Admonishing a poor idolater engaged in his mummery, he very naturally enquired, ‘What then shall I do, Sir?’ The

appeal went to my heart; but alas, I could scarcely in a few words effectually direct him. Do thou, O God, graciously deign to answer the enquiry! Not a few such appeals are almost every where made, and many from a sincere desire to know the way of salvation. Although the books of the Hindoos are studied by some with a view only to a maintenance, and are read by others for the idle, romantic, or lascivious tales they contain; I believe the *knowledge* of them is desired by a few as capable of bestowing salvation. Of this last class, I have met with numerous instances. I have no doubt this desire to obtain the *knowledge of salvation* forms the leading feature in the minds of many who either take books or attend daily to bear. Throughout the day, beside the crowd around me, there are groups here and there talking of what they have heard, and appearing to take great interest in the subjects discussed.

“Among the people from the west, I have had numerous applications for Panjabee books from brahmins and other Hindoos who understood *no other* character. May we not hope that the sacred scriptures in the various languages of the country possessing the same advantages, will in like manner obtain an extensive reading? Hindoos from the country of Jumbou, five hundred miles distant, from Kangha, four hundred miles distant, from Shikarpore, a thousand miles distant, and from other countries north and west, and south, eagerly desire the books of Jesus, knowing them to be such. This is encouraging.

“Among others at the mela, I met with an interesting young Sikh who had met with Watts’s Catechism and the Scripture Selection in Punjabee; and being asked what he had read therein, he replied, ‘Of Christ, who had become incarnate.’ Being asked for what purpose he had become incarnate, he said, ‘To do away sin.’ A brahmin from the banks of the Attock being about to read, took off his shoes; and on my asking the reason, I was told that it was a custom of the brahmins. And indeed in some parts of these provinces brahmins and viragees have thought I did not pay sufficient respect to the book I deemed the word of God, when I read it (as of course I always do) with my shoes on. A Sikh taking up one tract and then another, and finding both commence with God as the author of all things, exclaimed with apparent pleasure, ‘Surely all things have had a *beginning*, and God, the Great God, is the Creator of all!’ On questioning him, I found that certain freethinking viragees had gone about endeavouring to explode the idea of a God, of the creation of all things, and consequently, of all accountability.

“Seeing a poor idolatrous Hindoo torment himself by constantly standing, or at night

resting his arms on a swing, till his legs were swollen, I went down to the water to him, and reasoned affectionately with him, assuring him that his self-torment could neither procure the pardon of his sins nor be pleasing to God, and directing him to a better, a divinely ordained righteousness for acceptance with God. He heard me smilingly (being under a vow of silence) and by his looks seemed to acquiesce. The next day, looking for him, I found he was gone, having quitted his tormenting posture at night and departed, but whether from conviction of mind or pain of body, I do not know.

"The evidence in favor of the gospel arising from *prophecy* seems to strike many, and comes with a divine force to the mind. Neither Nanuk nor Mahomet were prophesied of, but our Saviour was long the subject of prophecy, and as such expected by the world. The Hindoos say that they have lost their Prophetical Writings, they having been sunk in the ocean; a mere fable. Christians possessing theirs, however, gives them a decided superiority. I have heard some brahmans talk of the gospel as the 'religion prophesied of,' and they have said that on their examining and satisfying themselves from our prophetical writings, they would both embrace and propagate the way of salvation thus attested.

"A poor ignorant Hindoo said, that he would believe the gospel if our books would go of themselves to the blind and deaf, and impart to them the power of seeing and hearing that they might read for themselves. I told him, that if he took the trouble to read them, he would find that the author of the gospel had given sight to the blind and hearing to the deaf already. And a young viragee made, I think, a more appropriate reply by asking, 'Why does not Gunga-gee go to the pilgrims, instead of their coming to her?'

"The labors of each day being solemnly ended with prayer to the Lord Jesus Christ that his kingdom might come, was in some measure a new scene to the pilgrims; and as it constituted a solemn appeal to God for the purity of my motives and the success of the labors pursued, it much impressed the beholders.

"Delhi, 27th April, 1824.

"Since my last, I have baptized two young men of H. M.'s 14th Regiment of Foot, who had for some months given proof of their being pious, and expressed their desire to join the church. My pundit Ram-charuna again visits me, and attends worship once every day. His eldest son and some friends, lately made a fruitless attempt to take him away to his village, his paternal estate. The brahman who accompanied me from Hurdwar, still continues, reading or hearing, and examining things himself. I intreat you to pray for him, that he may be converted to God.

"Delhi, 17th July, 1824.

"I have the pleasure to acquaint you that this day I baptized three persons; two Europeans, Mr. and Mrs. C. and *Sookha-misr*, a brahman, on a profession of faith in Christ.

"*Sookha-misr* is the brahman who accompanied me from Hurdwar. Having taken some tracts from me at Hurdwar the year before, he travelled with them to the north and west, to various places of pilgrimage. He read of the Lord Jesus Christ being the Saviour proposed by Europeans as from God, he read of idolatry being opposed to the spiritual worship of God, and he read in one of the little tracts ('The purport of the Gospel,' last sent up by our dear Mr. Ward,) that in following the Saviour he was required to 'forsake father, mother, wife, and children,' &c. and make a sacrifice of all he possessed in the world. These truths affected him variously during his travels for a whole year, and at last issued in a desire to become a *follower* of Jesus, and for this purpose he desired to see me in the following year at Hurdwar. This year he came among others. I recognized him, and asked what he had done with the tracts: he replied, that he still had them and wanted more. Said I, 'Why do you wander about? sit still and be instructed in the words of Jesus.' Having previously made up his mind, he observed very justly, that having thrown away his thread, cut off his tuft of hair, and wholly renounced Hindooism, what should hinder his being admitted to the privileges of a believer in Christ? After this he read the New Testament with much attention, numbering the books and chapters it contained, collecting the names of persons, places, mountains and rivers; and what is of more importance, making a selection of striking passages and narratives.

"His mind seems wholly purged of all regard to Hindooism, and he gives strong proofs of faith in Christ as the Saviour of the world, and in the blessed Spirit as the Sanctifier: but his unsettled disposition makes me fear that he will not stay here for any length of time.

## MONGHYR.

THE following extract of a letter from Mr. Leslie affords pleasing evidence of a continued blessing resting upon the means of grace at that station:

Monghyr, May 27, 1825.

"Nothing particular has occurred at this station since I last wrote, excepting the baptism of two other persons, which took place on the 8th instant. One of them was

the wife of one of our members; a woman who was for years the plague, not merely of her husband, but of the whole neighbourhood. Her character was notorious for gossip, for scandal, and for sowing discord among her neighbours. But, we trust, she is now a different character. For the last eight or nine months, complaints against her have ceased; and so much has she been humbled, that she has gone and asked pardon for offences committed years before. She has now become a comfort to her husband; and has given him, as well as us, convincing proof that the Lord has touched her heart. The other is the adopted daughter of one of the persons who was baptized last January. She came here some time ago, and was brought to a sense of her state as a sinner, by the preaching of our native brethren. In her conduct she gives us great pleasure. She is constant in her attendance at every meeting; and it is not among the least gratifying of the circumstances connected with her, not only that she has learned to read Hindoostanee herself since she came to Monghyr, but that the appearance of her children, and the devout posture in which they place themselves during the time of prayer at public worship, and her diligence in sending them to school, all tend to shew how operative have been the effects of Christianity on her own mind. I had the pleasure of baptizing them in the same place where I baptized the others; and every thing was conducted with the greatest decorum. Thus kind has the Lord been to us in this dark quarter of the globe. He has been pleased to make the beginning of this year to us an eventful period. Our heart's desire and prayer to him is, that he would continue his mercies, and save the poor deluded people, with whom we are surrounded. At this moment I hear the sound of the music which is played at the offerings presented to the Ganges; and I can see, from the house in which I am now sitting, crowds of people pouring in their flowers, as presents to the insensible stream.

"With regard to the schools, although we keep up the same number (eleven) yet we are greatly troubled with the indolence and carelessness of the teachers. We cannot get them to attend to their duty; and are, at this time, about to adopt decided measures with them, either to discharge them, or make each of them always have a certain number of children in his school. We know the teachers can get children to attend. And we have little doubt that they will do so, rather than be deprived of their wages. However, it is some consolation to reflect that schools are not the principal means of the conversion of souls. The preaching of the cross is what God has appointed, and I, therefore, feel the less anxiety about the fate

of schools. For my own part, I think that too great a cry is made about education in India, and I cannot help placing it alongside of what you have often heard in England, 'first civilize, and then preach.' No! I would say, let the preaching of the gospel be the grand object, and education will soon follow in its train. When people begin to feel the power of God (and this they can do without education, as the American Indians and the South Sea Islanders fully demonstrate) then will they see the benefit of education, and begin to seek it with diligence. Certainly it will be admitted by all, that the Apostles did not place so much dependance upon education, as we in this age are apt to do.

"The weather at this time is excessively hot. It is with the greatest difficulty I can write this letter, the perspiration runs so profusely off my hands. The thermometer stands now at 90 in the room where I am now sitting, and this although I have all the venetians shut to keep out the heat. My health is on the whole good, although I have been rather poorly this week.

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## JAMAICA.

OUR last Number mentioned, that several Moravian Missionaries had been removed from their useful labours on this island, into the world of spirits; some of whom had but just arrived at their post. Little did we then expect that tidings of a similar bereavement, in reference to our own Society, were just at hand. Such, however, is the painful fact. Mr. Phillips, of Anotta Bay, whose convalescence was announced in the same article, had been laid in the grave some weeks before it was prepared for the press, and only two days afterwards was followed thither by his amiable and affectionate partner! Of this very mournful dispensation, we extract the following particulars from letters just received. Mrs. Coultart writes as follows:

"Kingston, October 14th, 1826.

"Last evening, an express from Anotta Bay, brought the painful news of Mr. Phillips's death. He had suffered from re-

peated attacks of fever; but after visiting Kingston for change of air, some weeks ago, the accounts we received were very pleasing, informing us, that they were all in tolerable health, having benefited greatly by the visit. When the servant left yesterday morning, Mrs. Phillips and the babe were both in bed, ill of a fever: the former quite ignorant of her dearest friend's departure, having been removed to another house. Mr. Coultart is gone to the scene of affliction, intending to bring hither the bereaved, if able to bear the journey.

"Anotta Bay and Mount Charles, both of which could be supplied by one individual residing at the latter, because the most healthy, now call loudly for immediate attention. Yet, dear Sir, my heart almost misgives me, while making this earnest request, when I think of the numbers already fallen. At present the ravages making by death are alarming. In each house, on our right and left, is one sick; and almost opposite, a good man, member of the church, supposed to be past recovery."

*Extract of a Letter from Mr. Wm. Knibb, to a friend in Bristol, dated October 16th.*

"Thus far had I written, my dear friend, when circumstances of a truly distressing nature have engaged all our attention, and have shed a deep gloom over our prospects as a Mission. You may have heard that it is woefully sickly here at the present time, and it has pleased the Divine Being to weaken our strength, and to translate to the realms of bliss our dear brother Phillips, who had just formed an interesting Mission at Anotta Bay. The scene was truly distressing, and so rapid was the deadly fever, that time was not given to send for medical aid, ere he was a lifeless corpse. Mrs. Phillips was at the same time deranged with fever, and but small hopes are entertained of her recovery, if she be yet alive, and the dear little infant also lies on the verge of eternity. This afflicting and mysterious dispensation of Providence has bereaved us of a valuable Missionary. Oh! that God may be pleased to sanctify it, and raise up others to fill the places of those who are called to their final rest. He fell asleep in Jesus on the 11th October, at one in the morning. Brother Coultart went over as soon as we were informed of the event, but he was too late to attend the funeral. He was interred the same day without any kind

friend to bedew his lonely grave, or to say a word over it. A hole, dug in the sandy beach, contains his earthly remains; but Jesus can watch over it even there, and raise it at the resurrection of the just.—Yesterday, the 15th, I preached at Mr. Tinson's chapel, and he improved the event in the afternoon, at Mr. Coultart's, from Rev. xxi. 4—10. to about 2,500 persons. It was an affecting period. O! that it may appear to have been useful to the souls of the poor benighted negroes."

"P. S. Since I finished, Mr. Coultart has just written to say, that Mrs. Phillips died two days after her husband, and the child is at the point of death. O! it is afflictive: the day before they were taken ill, Mrs. P. said to Mr. P. that she hoped they might die together. This God in mercy answered."

*In a Letter to the Secretary, after stating the particulars of this distressing event, Mr. K. adds,*

"Truly, we have need to work while it is day, for the night of death seems always at hand. I do hope that God will put it in the heart of some to venture their all for Christ. It is a glorious work; really I bless God for bringing me here, though I feel that I may be on the verge of eternity. There are many stations here which cry earnestly for help, where the people are daily perishing for the lack of the knowledge of Jesus. Mount Charles is as healthy as England, and a Missionary there might be extensively useful. I have been there several times, and would go much oftener, did my strength permit. It is a station, which of all others, I would choose; a school might be established, and much good done, under the divine blessing, to the guilty population around."

We trust the spirit that animates this brief extract will be felt at home as well as at the post of danger. Men who go to Jamaica with secular objects in view, are hurried off the stage with even greater rapidity than Missionaries are—but others immediately press forward to occupy the places they leave vacant. Shall it be otherwise in the case of Christian Missions?

*Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1825, inclusive — not including Individual Subscriptions.*

## FOR THE MISSION.

	£.	s.	d.
Essex, Auxiliary Society, Langham, Subscriptions, &c. ....	16	5	8
Chatham, Juvenile Society, by Captain Pudner .....	19	0	0
Plymouth, How's-lane Auxiliary Society, by William Prance, Esq. ....	17	11	9
Towcester, Subscription and Collection, by Rev. I. Barker .....	4	9	0
Isleham, Half Collection of the Associated Ministers of the Isle of Ely, by Rev. J. Reynolds .....	3	3	0
Huntingdonshire Society in aid of Missions, by Mr. W. Foster, Treasurer,	59	9	0
Kislingbury, Collection, by Rev. William Gray .....	9	2	8
Worstead, Collection, by Rev. Richard Clark .....	13	10	6
Aberdeen, Auxiliary Society, by Mr. W. Thomson .....	14	12	0
Ross, Subscriptions, &c., by Mr. Lewis .....	13	0	0
West York, Assistant Society, by Michael Thackeray, Esq. :			
Leeds, (including Translations and Female Education) .....	53	11	8
Howarth, 2d Church (additional) .....	1	0	0
Long Preston .....	8	0	0
Barnoldswick .....	4	9	2½
			67 0 10½
Oxfordshire Auxiliary Society, by Mr. S. Hneckvale, jun. :			
Abingdon .....	68	10	7½
Alcester .....	26	12	6
Astwood .....	25	9	0
Banbury .....	2	1	0
Blockley .....	11	17	4
Bicester .....	0	10	6
Bloxham .....	1	1	0
Bonrton .....	17	15	10½
Burford .....	4	2	7½
Camden .....	1	0	0
Essex Auxiliary Society, by Rev. J. Wilkinson :			
Saffron Walden .....	23	5	2½
Earls Coln .....	8	6	0
Potter-street .....	5	0	0
			36 11 2½
Mrs. Hall, <i>Cheltenham</i> , by Rev. T. S. Crisp .....			Donation
Cornwall, Auxiliary Society, by Rev. E. Clarke, viz. :			10 0 0
Falmouth, Branch .....	39	8	3
Helston, do. ....	22	13	7
Penzance, do. ....	40	15	7
Redruth, do. ....	46	9	10
Truro, do. ....	49	4	1
			198 11 4

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