

# MISSIONARY HERALD,

## HOME PROCEEDINGS.

### WOOLWICH.

THE second public anniversary of the Auxiliary Baptist Missionary Society in this town, was held on Wednesday evening, January 11, when the chair was taken by Dr. Olinthus Gregory, mathematical professor in the Royal Military Academy. After prayer had been offered by the Rev. Adam Freeman, and the chairman had, in an appropriate speech, introduced the business of the evening, the report was read, from which it appeared that the Auxiliary had raised upwards of fifty pounds in the course of the last year. The various resolutions were moved and seconded by the Rev. Jonathan Birdsall, and Dr. Parker; Rev. Thomas James, and Rev. John Dyer; Rev. J. Pilkington, and Lieutenant Anderson; Rev. A. Freeman, and Rev. W. Bowes; and Rev. Dr. Cox of Hackney, and Rev. Dr. Warreu. The interest of the meeting was greatly increased by the presence of our esteemed brother, the Rev. Eustace Carcy, who, though in a state of weakness scarcely allowing such an exertion, favoured the numerous and respectable auditory by relating several pleasing instances of the success of Missionary exertions, which had fallen under his personal observation. The collection amounted to about eleven pounds.

## FOREIGN INTELLIGENCE.

### SERAMPORE.

OUR readers will perceive, by the following extract of a letter from Dr. Carey to Mr. Dyer, that Mr. Robinson, whose removal from Bencoolen to Bengal has been already announced, soon found an appropriate sphere of labour. May he occupy it with much comfort and success!

Calcutta, 27th July, 1825.

MY DEAR BROTHER DYER,

I have lately been so pressed with business, that I found it impossible to write. I hope I have so far got through it, that it will not henceforth press with any great weight upon me. My Dictionary of the Bengalee Language is now finished and published. This is a work of three quarto volumes of close print, and has occupied all, and rather more than all, my leisure time for several years. I hope it will contribute to the facilities for the study of the language, and thereby shorten that labour which most Missionaries find the most disagreeable of any.

I think I wrote you since my nephew and niece left us. We have heard of their arrival in America; before this, I trust they are in England: may God, if his infinite wisdom see proper, strengthen them both, and fit them for further exertions.

Lately, Brother Robinson was obliged to leave Sumatra, on account of an apoplectic disposition. He came to Bengal, in hope that he might recover his former acquaintance with the language, and be of use to the Mission in this country. Brother Marshman and I had long been desirous of obtaining a brother who could take charge of the Church in Calcutta, and on his arrival, I mentioned to Brother Marshman my wish, that Brother R. might be the man, if his health would bear the climate. He approved the proposal. We mentioned it to Brother R. who was not averse to it; and the Church, at the same time, expressed their wish to the same effect. The result was, that the Church gave him an invitation: he accepted it. We relinquished the pastoral charge, and he was ordained over them on the 16th of June last. I trust this will be followed by a revival of the work of God among them. I saw him to day, and his hopes appeared considerably raised.

Towards the conclusion of his letter, Dr. Carey glances at the still widening sphere which presents itself to the attention and efforts of Missionary Societies.

A gentleman high in office, applied to us three or four years ago, to send a Mission to

the Garrows, a mountain tribe | bordering on Assam: we not being able, he applied elsewhere for the same purpose, but no one can be found; and now Assam, Cachar, Manipoora, and other countries, are laid open to the Gospel!—I wish the Society could, and would provide Missionaries for those countries; and I could then name as many other places equally in want.

### CALCUTTA.

A RECENT communication from this city contains the following account of a converted Hindoo, named Sukharee, who lately died in the faith.

Sukharee was a native of Cheeran Chupra, in the province of Sabrun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master observing his melancholy, and uneasiness of mind, sent him to Daudpoor with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh, and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. He was very much incensed against his master, for denying that he had promised to give him eight rupees per month, and proceeded to quarrel with

him. Mr. — was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Caleeghat, where they dwelt for some time, till Mr. — called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee at —. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June 1823, Paunchoo went over to Sulkea to preach the gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.) He found occasion, however, to alter his opinion afterwards, "when he came to himself," (Luke xv. 17.) verifying those declarations of scripture: "Falthful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

In September 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved the afflictive dispensation by

preaching to them from the history of Noah. — Mr. Penney becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, “studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing.” (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, “Owe no man any thing, but to love one another.” (Rom. xvii. 8.) The whole day he was employed in his business; and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate to him the knowledge which is essentially requisite to our salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Ps. x. 17. xxxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit, (Ps. lxxii. 8. Is. lxxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases, in June 1824, which daily increased in strength. At first he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced.—He went, notwithstanding, to Mr. J.’s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, “No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again.”

His diseases were daily confirmed; yet he was not careful to take medicines; and those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said, “I am not able, nor shall I be able; for I am obliged to be always warm; I only desire you to call a native doctor.” A native surgeon was accordingly called, who performed an operation on the spleen, by perforating the diseased part with a hot iron pin; which proved its cure.—His fever and bloody flux, however, increased; so much so, as to make him unable to work any

longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects, apprized him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endeavoured to ascertain the state of his mind. He once asked him, from the words of our Lord, “O brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mark viii. 36, 37.) Sukharee answered: “The world is nothing;—all things are fruitless:—it is all dark when the eyes are closed, and this world is an enemy’s country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity.” Paunchoo enquired, “Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?” Sukharee replied, “I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom.” Another day it was enquired, “Brother Sukharee, how will you cross the ocean of the world?” when he said, “I shall cross that ocean by making Christ’s death a vessel for my transport.” Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his splendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824.) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, “In what manner can your salvation be effected?” He replied, “Through the death of Christ.” He asked him again: Is Christ your Saviour? Sukharee answered, “Yes.” Paunchoo enquired further: “Do you love Christ?” “Whom shall I love,” said Suk-

barce, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chap. of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The next morning Mr. Penney went to Chitpore, and having heard the account of his dying moments, made arrangements for his decent burial. Prior to the corpse being conveyed to the grave, they sung this hymn:

"He who yielded once his breath,  
Sinful man to save from death,  
O my soul, forget not him."

read 1 Cor. xv. and prayed. The people, both Hindoos and Mussulmans, who had come to see the corpse, were surprized at this; and observed, "If any one of us die, we do not have singing and prayer in this manner: but the Christians are better than we." The corpse was conveyed to the place of interment, and committed to the earth with singing and prayer, there to lie till the dawning of the resurrection, when we must all stand before the judgment seat of Christ.

Those friends, throughout the country, who have shewn such a laudable anxiety to promote the cause of Female Education in India, will be gratified by perusing the following letter, addressed to Mr. Dyer, by Mrs. Trawin of Kidderpore, who, in connexion with Mrs. Jonathan Carey (late Miss Pearce), holds the office of Secretary to the Bengal Christian School Society. It is pleasing to reflect, that the exertions of Mr. Eustace Carey in the United States and in this country, have procured the means of adding *fifteen* or *sixteen* new Female Schools to their list.

To Rev. J. Dyer, Secretary to the Committee of the Baptist Missionary Society, London.

REV. SIR,

Mr. Pearce, at different times, having paid into the hands of the treasurer of the Female Department of the Bengal Christian School Society, the sums of £158. 3s. 9d. £150, and £242. 10s. 6d. voted by the Committee of the Baptist Missionary Society in England for the promotion of native Female Education in this country, I have the pleasure, by request of the Committee of the first mentioned institution, of presenting their generous coadjutors their unanimous heartfelt thanks for these truly liberal contributions to that cause, in which they feel so peculiarly interested.

They trust that the friends who are thus rendering such efficient aid to their exertions, will be gratified and encouraged to proceed in their laudable benevolence, by the perusal of the last report of the Bengal Christian School Society, which will afford them the pleasing conviction, that those who have the privilege of disposing of their bounty, have had their efforts marked in some degree by the approbation of Him, whose they are, and whom they desire to serve.

Your Committee, we trust, will themselves be satisfied, and will communicate the impression to the Christian friends within the sphere of their influence, that nothing is wanting but *funds*, to carry Native Female Education in Hindoostan, to a very *enlarged extent*. The increasing number of labourers, disposed and qualified to take a part in this blessed work, and decreasing prejudice in the minds of the objects of our benevolence, render this more evident every month. At the last Committee meeting, when an active agent of the Society proposed to superintend two more schools, the Committee were most reluctantly obliged, from apprehension of want of sufficient support, to decline establishing them, and other openings have since presented themselves, which from the same reason they fear to enter. We solicit therefore your continued and increasing support, and trust we shall not solioit in vain.

The Committee will be gratified to hear, that since the report was printed, separate donations for the instruction of Portuguese children have been received from different individuals; and that a commencement has been already made among the degraded, and destitute part of this class of professing Christians. It is likely that, eventually, four or five schools will be established for them, in which the children will be taught only Bengalee, or Hindoostanee, but prepared for availing themselves of the advantages of the benevolent, and other institutions, when

they are able to go such a distance from home.

I am, dear Sir,  
(In the name of the Committee),  
Yours respectfully,  
M. TRAWIN.

Kidderpore, May 7th, 1825.

## DACCA.

UNDER date of Feb. 16, 1824, Mr. Leonard addressed the following statement of his proceedings and prospects to the brethren at Serampore :

“ Our house is open to all descriptions in Dacca, morning and evening, throughout the year, who may be desirous of hearing the Gospel, either in the English or native languages; and besides the school and my own family, I can scarcely remember one of these seasons on which we have not had a few enquirers present. We have public worship three times on Sabbath days; twice in English, and once in Hindee at the Persian School; and at these times I often have the gratification of addressing a pretty large number of hearers. I continue to devote four days in the month to the Bengalee teachers, and the native enquirers that choose to accompany them; and these invariably prove refreshing seasons. Every man present is furnished with a Bengalee Bible, in which he reads a portion in turn, and then puts questions to me respecting difficult passages, and when the last man has read, a part is selected that appears to have excited peculiar attention, upon which I comment, and endeavour suitably to apply it. We generally meet at four in the Christian School-room, and separate at sunset. After the address, desultory conversation circulates, examining and comparing the tenets of Christianity, Hindooism, and Mahometanism, every individual being at full liberty to offer his opinion and defend it as far as he thinks it tenable; and as the best temper is observed throughout, we all part good friends, and, I have reason to hope, generally anticipate the next meeting with pleasure.

“ As it regards my Sabbath visits to the Persian School, which chiefly consists of grown-up young men, Hindoos and Moosulmans, whose connections and abilities are respectable, I observe the same mode as that already mentioned with the Bengalee teachers; but frequently in the course of general conversation, I experience more inflexibility on their part, and have at times been under the painful necessity of reproving

some whom I happened to detect scoffing. However, of late, solemn attention and serious enquiry appear to increase, and one very important point seems to be established amongst the whole, even *that sin is sin*. I am aware you will need no explanation on this head from your own acquaintance with the Hindoo theology. The most deeply rooted objections I experience amongst both Hindoos and Moosulmans, are to the Divinity of the Saviour, and the doctrine of God's taking upon him human nature.

“ I still find my visiting days to examine the Native Schools, which are dispersed all over the city, the most suitable seasons to draw the attention of crowds to the word of life; nor have I reason to fear a lack of attentive hearers although I were to continue for hours, but darkness constrains me to close the pleasing work. At the conclusion, I distribute a number of the Gospels or tracts which have been read at the time by the pupils.

“ I still receive visits from the *Sutya-gooroos*, but I am sorry to say, that from their peculiarities, and the want of a native brother, I cannot proceed with them to my entire satisfaction; however I leave nothing undone in the way of faithful instruction and hospitable treatment, as far as my abilities admit. There are many thousands of these people scattered through small villages, from two to four days' journey round Dacca, especially towards the east, in the Zillah of Tipperah; and as they are mostly *ryots* (farmers) and very poor, the landholders have exercised a species of persecution against them for some time, in consequence of their having rejected *idols* and *brahmuns*, by prohibiting them *barbers* and *washermen*, and of late denying them *interment*. On their own spots of *rented* ground, they unanimously declare that they believe that Christ is the Son of God, and the only Saviour; but when I demand a proof of these protestations by public baptism, they immediately endeavour to form some excuse, either of waiting for numbers who promise to make an open profession with them, or that it does not appear to them to be essential to salvation; and although numbers of them have acquired a knowledge of the Divine Records, superior to that of many nominal Christians, yet they appear, after casting off the body, to retain much of the spirit of idolatry. However, I entertain a lively hope, from their continued enquiries and increasing regard for the Scriptures, that this will soon vanish, through the grace of Him who commandeth light to shine out of darkness.

“ My head Ameen, a respectable brahman, has acquired a pleasing knowledge of the Scriptures, for which he appears to have much affection. He is ever ready to defend the truth against the superstitions of his

countrymen; as he can read Sanskrit, and has a good knowledge of the shastras, he proves of much service to me in my work. A large family, however, among whom there are three or four unmarried daughters, and a son-in-law of high cast and connections, seem for the present to form insurmountable obstacles to his putting on the Lord Jesus, by a public profession in baptism.

"The two brahmins mentioned in some of my former letters, still continue under instruction: the eldest, not above thirty-two years of age, has long since offered himself for baptism, but, for certain reasons, I put him off, and placed him in one of the Bengalee schools, to learn that language, as he is from the Upper Provinces, and could only read Hindee; and after having acquired a competent knowledge, he very judiciously collected a sufficient number of children to lay the foundation of a school in which he proposes to teach Hindee and Bengalee. This industrious and honourable plan, commenced without my previous knowledge, removed the unpleasant idea of his proposing himself for baptism with the design of obtaining support from the Mission, and will of course facilitate his reception into the church.

"The other young man seems to be rather of a timid, yet amiable and tractable disposition. He is a good Bengalee scholar, and has been receiving the benefits of the Persian school during the last two years, in which he made considerable attainments in that language. All I can venture to add, is, a sincere hope, that I shall be able to give you a more satisfactory account of him at some future period."

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### AVA.

AFTER so long a period of painful suspense, respecting the fate of our Missionary friends at the Burmese capital, we should have been glad to present our readers with intelligence more decisive and satisfactory than the following. It is contained in a letter from Mr. Lawson, of Calcutta, dated in July last.

"The last news from our army at Prome informs us, that a sepoy, who had escaped from Ava, was examined on oath, and states, that all the Europeans at Ava were in chains, in prison, and in the worst possible circumstances as to subsistence, being left entirely to the charity of those who pass by them, from whom they get a little rice. The sepoy also says, that Mrs. Judson is permitted to live at her own house, and is

allowed to see Mr. J. once every two or three days. This is all we can collect."

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### ANOTTA BAY.

THE following statement, extracted from the last letter received from our deceased friend Mr. Phillips, will shew that, short as his residence was at this station, he did not labour there in vain.

After mentioning some particulars respecting his previous illness and recovery, he remarks,

"I have no doubt that wise ends are to be answered by these afflictions; indeed I have cause to sing of mercy as well as judgment. It is now the hot, and a very sickly season: the white inhabitants are dying all around us, and it may be the Lord appointed my illness sooner, that I might be able to endure it better. Mr. and Mrs. Hagne, and Mr. Berger, Moravian Missionaries, who landed a few weeks since at Kingston, have all been removed to a better world.

"I received about three weeks ago, by the Raikes, Capt. Gardner, your kind letter, together with the Sunday School Books, which I think will be more highly valued than gold or silver could be. I had long stood in need of this valuable means of doing good, and I do hope these little gifts will be a lasting blessing to the rising generation here. In England, some of my happiest Sabbaths were spent in our Sabbath School, and I am truly happy to have it in my power to tell these little negroes of your kindness to them. Last Sabbath week we made our first effort; our number on the book was only eight, but it was increased yesterday to forty-four. You would have been delighted to witness the pleasure which beamed in the eyes of these poor neglected children, come to be instructed. Mrs. P. (who has also been repeatedly ill with fever), is now so much recovered as to be able greatly to assist me in this department. As a church, we have still great cause for gratitude. During my affliction the people were scattered, my fears for them ran high. I was too far from my brethren to obtain any assistance; Brother Coulart and Brother Phillips came over to see me, when I was not expected to recover, but they could not stay, as then their own churches would have been destitute. The people have, however, been mercifully kept together, notwithstanding all my fears. Twelve months will soon be completed since our church was formed; our number of members at its commencement was 40, it is now increased

to 100, and the first Sabbath in next month (October), I expect to baptize 50 more. Our little church will then have completed its first year. Our attendance is very good, but principally composed of negroes."

The Committee have the prospect of sending, very shortly, a successor to take charge of this infant cause.

## AMERICAN BOARD OF MISSIONS.

### SANDWICH ISLANDS.

THE prospect of the Mission established in these islands (on one of which the celebrated circumnavigator, Capt. Cooke, lost his life) is very hopeful. Not only has there been a very general abandonment of idolatry, but some instances have occurred, in which a saving change appears to have been wrought. The following account of the late Queen Dowager of these islands has lately been published :

"Keopuolani was very honourably descended from a family of Chiefs, who had long governed Hawaii, (or Owbyhee), and other islands.

"When the American Missionaries first arrived, in April, 1820, the Chiefs were consulted about the propriety of permitting them to establish themselves in the islands, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

"In August, 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the Missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry. In February, 1823, she and her husband desired that a teacher might reside with them, and Tana, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

"Having resolved to fix her permanent residence at Labains, in her native island,

Maui, she requested that Missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about fifteen weeks after her removal to that place. She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making enquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to Heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."

"Powerful efforts were made by some of the Chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, [her daughter.] See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

"The day before her death, she conversed with Karaimoku respecting her two children. She said, 'I wish much that my two children, Kaulkeouli and Nahienaena,\* should know God, should serve him, and be in-

\* These children are modest and interesting, Kaulkeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Owlythean spelling-book, which has been printed, have made some advances in English, and, considering their disadvantages, are respectable scholars.

structed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions.' She then added, 'And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven.' In the same interview she expressed her earnest desire to be baptized.

"Soon after this interview she called for the King, her son, and her two other children, and all the Chiefs, whom she addressed thus :

" 'I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge.' She then turned to the king, and said, 'I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lands which you have received from your father; exercise a tender care over the people. Protect the Missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven.'

"In the morning of the day on which she

died, her two teachers, Tana and Auna, pressed through the crowd of Chiefs who opposed their entrance, to her bedside.—Auna said, 'How do you feel, now you are about to leave the world?' She answered, 'I remember what my teachers told me. I pray much to Jesus Christ to be with me, and take me to himself. I am now about to leave my children, my people, and my teachers. But it is not dark now, as it would have been had I died before these good times. You must pray for me; and all the Missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me.'

"Just at this time some of the ordained Missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming, to be described. The highest Chief in the Sandwich Islands, one of the first-fruits of the Christian Mission there, in presence of the King, his Queens, and all the Chiefs, in her dying moments, thus sealed her faith in the Christian Religion. In about an hour after she fell asleep in Jesus, Sept. 16, 1823. She was in her 46th year."

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#### CONTRIBUTIONS.

The Treasurer of the Birmingham Auxiliary has received, through the	£.	s.	d.
Rev. Thomas Morgan, from Bridgnorth.....	16	10	6
Arley Hall.....	5	1	0
	21	11	6

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\*.\* We are under the necessity of postponing an account of sums received on account of the Society till next month; in the mean time, it is earnestly requested that all friends who may have money on hand, will forward the same without delay.

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#### TO CORRESPONDENTS.

The Secretary has discovered that a Life Subscription of Ten Guineas, acknowledged in the Herald for April last, as from W. P. Parker, Esq. was inadvertently omitted in the Annual Report. He has since understood that the donor was William Parker, Esq. of New Boswell Court.

The thanks of the Committee are returned to the Executors of Mr. William Christian, late of Countesthorpe, for a parcel of Spanish Books; to Mr. Shoosmith, of Chesham, for several volumes of the Baptist Magazine; and to Mr. Bateman, Rawstoner Street, Clerkenwell, for sundry Books.