

MISSIONARY HERALD.

BAPTIST MISSION.

THE Friends of the Mission are respectfully informed that a Cash Account, on behalf of the Society, has been, this month, opened at the Bank of England. Contributions will be received, as heretofore, at the Mission House, No. 6, Fen-court, Fenchurch-street.

FOREIGN INTELLIGENCE.

SERAMPORE.

Extract from the 'Friend of India' for June last.

"During the last two days of May, and the present month, we have had the annual festivals of Juggunnat'ha, which occasioned the usual extra endeavours to communicate the light of the Gospel. The following are extracts of a Journal: "18th June. Saturday. To-day commenced the Rut'h Jattrra, and the small chapel on the road side was open from morning to night. I went about 10 A.M. and staid till nearly 1 P.M. At 5 P.M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. 'As many as received him, to them gave he power to become the Sons of God.'

"During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprize as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract which she seemed to think she had an indisputable claim to, *as she could read*. He insisted upon her ability being put to the test; but, poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or

seven years of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose, under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were a considerable assistance to us.

"19th June, Sabbath. The chapel was again open all the day. In the morning I could not attend. Dr. M. however went at 7 A.M., but few at that time could be induced to stay and listen. Between 3 and 4 P.M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations. Bro. W. was chief speaker.

"26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of Divine truth to some poor dark soul. The chapel was still kept open: but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahman was abashed and silenced merely by calm contempt of his sophistry; several young scollers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the heathen."

At the Snan Jatra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jatra, 4842 tracts, and 514 gospels, beside a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase.

CHITTAGONG.

THIS distant station has been the scene of much confusion and distress, in consequence of the hostilities between our Indian Government and the Burmese, on the borders of whose country Chittagong is situate. There is reason to hope that, by this time, tranquillity is restored; and the following Extracts of Letters from Mr. Johannes, who is stationed there, will certainly lead our readers earnestly to desire, that operations tending so directly to promote the welfare of these poor people, may not be impeded, or compelled to cease, by the devastation attending a state of warfare.

Chittagong, 3rd May, 1824.

"The two Schools here at present contain forty-six girls. We make frequent visits to them, and from their readiness to learn and the removal of those obstacles which retarded our undertaking at first, I am led to entertain a pleasing hope of success. What we mostly need at present is, elementary works, for want of which the teachers are obliged to write them. A supply of Persian and Bengalee Testaments would also assist us greatly, and encourage the teachers.

"Some of the boys in my school are, I trust, truly converted. At the last celebration of the festival of Corpus Christi in the Roman Catholic church, they endeavoured to do their parents good by conversing with them on the folly of such superstitious practices, and the necessity of a thorough change of heart, of repentance towards God, and faith in the Lord Jesus Christ.

"These children are indeed doing well, and promise much future usefulness. Some of our brethren here take a deep interest in their welfare, and by attending their meeting, which is coming on greatly to the satisfaction of us all, they encourage them in the

pursuit of those things which make for their peace.

"The meeting among our brethren is continued. Every Sunday morning the School-room is quite full. In the evening we have worship at brother Fink's, where many of the Roman Catholics, men and women, attend and continue singing Bengalee hymns, sometimes till late at night. These are hopeful appearances; but the result is known only to Him who knoweth all things."

Chittagong, 11th Aug. 1824.

"I have three candidates for baptism from the European Regiment which is stationed here. The poor of Christ's flock here afford me much encouragement, and though destitute of the good things of this world, yet are they rich in faith. I at first despaired of doing any good amongst them; but God, who is a very present help in trouble, has assisted my weakness. Our Mug brethren present a truly pleasing sight of a Sabbath morning, and on sacramental occasions, when they all attend clean and neat, and free from that volatility of air which characterizes their countrymen. Some of these brethren are highly zealous; they rise early and go about preaching Christ the whole day. They seem to realize by their zeal and indefatigability what Christ said, "My meat and my drink is to do the will of my heavenly Father." I am ashamed when I observe their zeal. I am sure they are more useful in the vineyard of God than myself, who seem an unprofitable servant, a mere cumbrer of the ground."

Chittagong, 4th Sept. 1824.

"The Mug Itinerants are not inactive here; they preach every day and keep their journals regularly. I am happy to bear this testimony to their character, that they are indefatigable, and still of a teachable disposition. *Kallafree* seems full of zeal and of love to his divine Master. He rises very early, and after his morning devotions, takes his bag containing his books, and travels from one village to another, making known the glad tidings of salvation. He preaches both in the Bengalee and Mug languages: in the former he is very conversant. He is likewise not a little inquisitive, and to satisfy him, one must devote one's whole time to him. In nothing does he seem so pleased as in preaching Christ. *Khepo* is another who is very useful. His acquaintance with the Bengalee and Mug is greater than *Kallafree's*; but his zeal is not so fully manifest as his; although he is steady and sincere. *Soopong* is the last I would mention. He of the three is the most venerable and attractive in his appearance. He is remarkable for his uncommon taciturnity, and seldom minds what is going forward around

him; but in silent attention pursues the work of his heavenly Father. Humility is one of the most amiable traits in his character, and greatly endears him to all; and in no instance have I ever seen him out of temper. While I am thus commending them, I am not ignorant that there are some who have doubted of their sincerity, and have said much respecting their ignorance of the truths of Christianity. But what should we say of those who, with the Bible in their hands, know nothing of real religion? We, in these poor heathens, can scarcely seek further evidence, than conviction of sin, repentance towards God, and faith in the Lord Jesus Christ; and can we reject them when they thus come, saying with the eunuch of old, "See here is water, what doth hinder me to be baptized?"

"Of late, some of the gentlemen have afforded me much encouragement by their visiting the school and exerting themselves in the work. The Almighty will not leave the Institution without help. O how good has God been to us! O for a grateful heart to be sensible of his goodness and to be devoted to him all the days of my life! The rains have lately been heavy and incessant, and few of the children could attend school without danger to their health."

CALCUTTA.

WE have lately received the Tenth Report of the Benevolent Institution, established many years since in this city by our brethren at Seranipore. Our readers are aware that the principal objects of this Institution are the numerous class of indigent children, denominated Portuguese; and that not a few of the pupils educated there have risen to be useful and honourable members of society. These considerations render it a matter of deep regret that there should be cause to apprehend the usefulness of the Seminary would be retarded by a deficiency of pecuniary means. In reference to the schools at Calcutta, it is said—

"These two schools, the managers feel happy in saying, continue to be conducted highly to their satisfaction. At the close of 1824 the number of children in the school for boys, amounted to a hundred and sixty-one; and the number of children, in that for

girls, was ninety-six, forming in the whole a total of two hundred and fifty-seven. Of these, sixteen were descended from British parents, either on one or both sides; ninety-five were Portuguese; three were Armenians; twenty-one, Hindoos; six, Mussulmans; ten, Chinese; and four Malay youths. Thus the Institution is still, as it has been from the beginning, an asylum in which youth of all nations and all religions may take refuge; and while no condition is imposed on them, beside those of regular attendance and quiet behaviour, they have an opportunity of obtaining that knowledge which may open to them the path to useful life.

"Of the proficiency of these children, it is scarcely necessary to speak here, as the examinations annually held have given abundant opportunity for this to be fully ascertained. A few particulars, however, which have been communicated to the Committee by Mr. Penney, the master of the boys' school, may serve to throw light on the manner in which instruction is received by these destitute children. Of the diligence of those now in the school, Mr. P. speaks in terms highly favorable. The application of some is said to be such as to render the duty of instructing them matter of delight, rather than a task. Three boys, John Williams, John Joseph, and Carapiet Joseph, are described as having made themselves nearly masters of Walkingame's arithmetic, in addition to studying Joyce and Bonycastle, and as having made such proficiency in English grammar, as to be capable of parsing any sentence with ease. Others are mentioned as commendable for their proficiency in writing, English composition, geography, and the use of the globes. Mr. Penney also mentions a native youth as not only diligent in storing his mind with useful knowledge, but as taking great delight in the religious exercises of the school, and in reading the Scriptures. This he testifies by his voluntary attendance during the numerous Hindoo holidays which occur in the course of the year. These holidays greatly interrupt the studies, not only of the native youth in the school, but those of the Christian children.

"The elder boys of the school, particularly the monitors, to the number of ten or twelve, take great delight in perusing the books contained in a small library belonging to the school. This library is but scanty, as it was robbed about a year ago by a boy (not belonging to the school,) who broke into the school-room one afternoon after business was over, and carried away a considerable number of the books. He was afterwards apprehended and ultimately sent to the house of correction for the theft. The library still feels the effect of this depredation. One of the monitors, William Mo-

riarty, has read all the books it contains, and some of the most interesting twice; a proof that if the benevolence of any individual were to enlarge the library, this act would not be without its fruit among these poor children; as the happy effect of their thus improving their minds by the perusal of interesting and valuable works, must be obvious, not only as employing their spare hours to advantage, but as enlarging their knowledge of the English language, and giving them a taste for reading and study in future life.

“ Mr. Penney observes also respecting those who have left school, and who, from their acquisitions at school, were capable of occupying useful and even respectable stations in life, that, when exposed to numerous temptations and surrounded by scenes of vice, they have maintained a high character for morality, probity, and virtue. Some of these reside in Calcutta, which gives him an opportunity of ascertaining, that they have thus recommended themselves to their employers by their good conduct. From the friends of two of these youths, one of whom after leaving school, went to reside up the country and the other accompanied his friends to the Eastern Isles, he has received letters expressive of their high satisfaction with the improvement they made while at school, and their behaviour since they have left it, and expressing their obligations to the Institution. Another youth educated in the Institution, has been selected by the Rev. Mr. Peggs, of Cuttack, to superintend a school conducted on the same plan with those under the Benevolent Institution, who speaks favorably both of his diligence and piety. Abraham, the native preacher at Cuttack, employed by the Missionaries there and found highly useful, received his first religious impressions in this school. Another young person might also be mentioned, who, educated in this Institution, and residing at some distance from Calcutta, being now in the receipt of a liberal salary, not only contributes to the support of native schools, but spends a portion of his time in superintending them.

“ Mrs. Penney also informs the Committee that many of the girls, who have been married from the school, contrive to support themselves almost wholly by their proficiency in needle-work. On a late occasion when a lady of high respectability kindly intimated, that she would supply all of this class with work who were willing to do it, several of those who had been married from the school, came to Mrs. P. and expressed their readiness to do any work which might be thus given them. The committee of managers take an opportunity here to offer their best thanks to those ladies in Calcutta who have so considerably supplied the girls’

school with plain work as they have found opportunity.”

After describing the state of the schools, connected with the Benevolent Institution, at *Dacca* and *Chittagong*,* and mentioning that one at *Serampore*, on the same plan, had been discontinued on account of the want of funds, the Committee subjoin the following specific statement on that subject. We sincerely hope that their appeal has not proved in vain.

“ To the debt of 2685 rupees on the institution when the last report was published, is now added nearly eight thousand rupees more, making the present debt ten thousand four hundred and seventy-one rupees; a sum which would have been increased had not the committee discontinued the school at *Serampore*. Still the expenditure will not appear great if compared with the number of poor Christian children educated by the Institution. The schools in *Calcutta* and at *Chittagong* alone contain above four hundred, so that the monthly expenditure, 720 rupees, brings the expense of each child’s tuition to something less than a rupee twelve annas monthly. And when it is considered that this covers the expense of European teachers, paper, books, and rewards, it is not easy to say how an indigent Christian child can be instructed in English, writing, and arithmetic, so as to open his way to useful life, at a less monthly expense. It seems distressing therefore, that these children should be abandoned to ignorance and vice when so small a sum will rescue them from ruin. Yet this must be the case unless the public generously consider the circumstances of the Institution.

“ In former years the public liberality was fully equal to its support; but time, which gradually works so great a change in Indian society, has in these three or four years past, removed many of its warmest friends to their native land, and some to that ‘from whence no traveller returns.’ Still, however, the ranks of Indian society are renewed with those who certainly do not fall behind their predecessors in the career of benevolence; and this encourages the committee to hope that nothing will be necessary to interest them in this Institution beyond this simple recital of its state and circumstances. Indeed, while every benevolent mind must rejoice at the efforts now making to enlighten the minds of the natives,

* See our last number, p. 19, 20, and the present, p. 26.

It must be obvious that the indigent Christian child has a still stronger claim on our benevolence; and a claim which, if neglected, may in a great measure frustrate our chief object in pouring instruction on the minds of the natives, as this must enable them the more quickly to discern the state of these children, and their beholding Christian youths more deeply sunk in ignorance and vice than themselves, cannot but tend to neutralize the efforts made to recommend Christianity to their notice."

WE insert with great pleasure the following striking description of the moral state of Hindoo Society, as given by the Rev. T. Reichardt, at a meeting of the Calcutta Ladies' association for Native Female Education. Our readers will perceive how strongly it corroborates the statements of our late friend Mr. Ward, in his "Farewell Letters."

"Many among us may ask, Is then the moral condition of the Hindoos really so degraded, that they require all these exertions? I answer, It is—and it will appear the same to you, if you contemplate with me a Hindoo through life.

"As soon as his faculties begin to expand, he opens his eyes on a land of gross darkness, and, groping about, he sees nothing but idolatrous ceremonies, a people prostrate before dead matter, and even before its priests. Every object, every being, every movement around him, serve but to increase his ignorance and confirm his errors. A kind of education is not denied him; but this has nothing to do with mental culture: there is not one among the teachers of his country, scarcely a book, or even a single leaf, which inculcates sound moral knowledge. His parents, his relations, and friends, are all enveloped in one common darkness. Conversation, which in Christian countries is the happy means of extending knowledge,—among the natives only serves to increase mental darkness, and corrupt good manners.

"But now view the Hindoo rising into life! All his early impressions and ideas are derived from accounts of Shastras, containing the most ridiculous absurdities, and a religion, claiming the most remote antiquity;—with wise men more powerful than their gods; with hermits, Jogees, and Sunyashees, practising the most severe austerities; with splendid shows, and a perpetual recurrence of festivals;—with the idolatrous intoxication, and inveterate evil customs of his countrymen:—all of which, together with

the power and example of the rich and the Brahmins, form an irresistible torrent of delusion and wickedness, by which he is carried from sin to sin, from folly to folly, and finally to eternal destruction.

"View this poor Hindoo prostrate before a block of wood or stone in the shape of an idol,—before a god of infamous life,—before an angry female, trampling on her husband,—before the furious and blood-thirsty Doorgab, before the personifications of lust and cruelty!

"Oh tell me now, is not such a being an object of pity? Is it possible for a human being to be more degraded and abased!

"Christians have the privilege of reading the Scriptures in their own tongue; but the deluded Hindoo adores his fabulous writings; while, if their real import be enquired into, he answers with much servility: "*Sahib, who knows Sungscrit?*" His religious instruction is all derived from the traditions of his ancestors, and to know to which idol he ought to give the preference, he is at continual difference with his countrymen!

"Their ideas of the expiation of guilt are as perverted as they are hopeless. To procure the favour of some idol, and peace for their distracted minds, they will sit motionless for hours and days, repeating its name some hundred thousand times;—they will travel to some sacred spot, to get a sight of some idol, and sacrifice in such useless pursuits, friends, comforts, health, and even life itself. They will repeatedly bathe themselves in the river Ganges, being taught that its waters are sufficiently effectual to wash away the guilt of a depraved soul. Yet all this can be of no avail, for "there is no peace for the wicked, saith my God;" and under occasional stings of an awakened conscience, his dying hour at last arrives. But even then the Ganges is resorted to, and in the belief that the sight of its waters will promote his benefit in rendering his final account, he is hurried to its banks. The ceremonies there display the same mental darkness, the same uncertainty of a future state, and leave a dying man without a single ray of hope! Oh how awful must be the moments of a dying idolater! He shall meet the God whom he denied, and who will judge him according to his wicked deeds! Despair and anguish must seize his darkened soul, while the angel of death puts an end to his existence!

"Judge then for yourselves, my friends, whether the state of this people is not most deplorable, having no opportunities of sound religious instruction, either in their own schools, in their books, or in their conversation, and yet living without God, without a Saviour, and without hope in the world! Can there be any among our fellow creatures

for whom Christ died, who are more in need of assistance? Surely a poor simple-hearted African, with all his artlessness and his gross fatalism, is yet not more unhappy than Hindoos, who have an established system of falsehood and idolatry, adapted to the carnal heart, and full of the most subtle delusions!

"Allow me now to turn your attention to the companions of the men thus situated. Oh how dismal a picture do they present to our view! Their state is still worse! For them no Hindoo has hitherto provided one school; the idea of teaching them the mere rudiments of knowledge is deprecated, as being productive of the most baneful misery to their domestic society. The Hindoos know so little of the value of a cultivated female mind, that at the birth of a daughter, the news is received with a frown; she comes into the world undesired, and is considered from the moment of her birth a burden to the family.

"During the years when among civilized nations other females are under a course of education, all culture of the mind is denied her, and she is only permitted to occupy a place among the domestic animals of the household. She has no choice in her marriage, and is doomed to hear many hard expressions of her parents, who only think of the expenses her marriage will incur. Twenty, thirty, or fifty, are in some instances given to one man; and, if the boy to whom she has been betrothed, die—she becomes a widow, and is sentenced to remain so to the end of her life; though she has never seen him, but on the day of her marriage. When married, all the lower domestic occupations are her work; she is a mere slave in the family;—she lives to serve;—she waits on her husband as her master; she never eats with him, but stands while he eats, and takes what he leaves. If company visit the husband, she is not allowed to sit down, or even to stay in their presence.

"Is it then surprising that, in such a state of slavery, women are the victims of a vile and barbarous superstition? Is it surprising, that to rid themselves of an existence so devoid of comfort, to deliver themselves from such slavery, they rather plunge into the flames of the funeral pile, or into the grave dug for them by their nearest relatives?

"In such a state of society, what a loss does a husband sustain by being united to such a partner.—children, by having such a mother,—and society at large,—when women are excluded from every social company, while among enlightened nations they form the brightest ornament of every society. Awful is the fact, that fifty millions of females should be found in India, totally destitute of the blessings of education, and scarcely raised above the domestic animals of their families.

"Official returns state, that in Bengal alone, above 800 widows are burnt every year. Few do it of their own accord, and perhaps this heinous deed would never occur, were it not most deeply impressed on their minds as a religious tenet, which has however no place in their *Sastras*. Her husband, she is taught, perhaps suffers the just punishment of his crimes under the merciless hands of *John* in the infernal regions; but "his widow burning herself with his corpse shall seize him as a snake-catcher draws a serpent out of his hole, and carry him triumphantly to heaven, there to enjoy counubial bliss with her, for thirty-five millions of years." However, so fallacious is this promise, that after this period has expired, the husband must again take a journey to hell with his companion, there to suffer for the remainder of his crimes! Surely gross must be the ignorance, and black the darkness, among a people, where such fables can find such implicit credit, as to induce the more tender sex to undergo the torments of a death in fire!"

MONGHYR.

THE following characteristic anecdote of the manner in which the truths of the gospel are communicated and received, among the native population, is copied from a Letter addressed by Mrs. Leslie to the Secretary, dated in May last.

"Nyansook, one of our two native preachers, has just related to us a long conversation he had yesterday with a Brahman, violently opposed to the truth, whom he found in the company of a respectable native, who hears the Gospel very willingly sometimes; part of it I will give as correctly as I can remember it, that you may see in what light the Gospel, and those who profess it, are viewed by many of the natives here. The Brahman began by asking Nyansook where he lived, to which he did not answer for some time, perceiving him inclined to be quarrelsome. At last, he replied, At my house in Lalle Poker. Q. Of what cast are you? Ny. Why do you ask me such a question? you see that I am not of the cows, buffaloes, or horses. I belong to the cast of men.—Br. Oh! I know what you are. A Christian!—Ny. How do you know, since I have said nothing about it?—Br. Oh! I know you are; the Christians have all black mouths (meaning, they are in the habit of confessing sins so frequently). Ny. Yes, we confess our sins with our mouths,

but it is our hearts that are made black by sin, and so is yours. A faqueer and several others now joined them, and began talking about their shastras; but finding that Nyansook had the best side of the argument, they soon exchanged their weapons for abuse; to which he replied, How is this, that you who call yourselves teachers of the people, should allow such words to proceed from your mouths? this shows your religion is bad. The people around then exclaimed, Very true; the Christian religion must be good, for you receive all this abuse without returning it. The Christians are good quiet people. As we know a tree is good when it bears good fruit, so we know your religion and books are good, because your conduct is good. They then sat quietly around Nyansook, while he read and explained the Scriptures to them. Nyansook adds, that the people of Monghyr are much altered, since Brother Chamberlain first began preaching to them. They used then, he says, frequently to throw dirt at them, put their fingers in their ears, or make tremendous noises, absolutely refusing to listen; but now they generally hear with attention. We cannot but hope, and believe, that God will eventually accompany the proclaiming of his Gospel, weakly as it may be done by these poor natives with his gracious blessing—will give that increase which must proceed alone from Him."

MONTEGO BAY—(JAMAICA).

THE urgent representations which have been made by Mr. Burchell, of the necessity of a larger and more commodious place of worship at this station, have induced some kind friends to make an extra effort to assist the Committee in meeting the necessity of the case. The following sums have already been subscribed for this purpose:

	£.	s.	d.
A Friend, by the Secretary	10	0	0
W. B. Gurney, Esq. by Do. . . .	10	10	0
Rev. Edw. Steane and Friends, Camberwell, by Mr. A. Sau- nders	30	0	0

MORAVIAN MISSIONARY SOCIETY.

WE give the conclusion of the article under this head intended for insertion in our last Number. The

omission of the part now given, was not perceived till it was too late to rectify it.

"Many are the expressions deserving to be recorded, which these redeemed ones of the Lord uttered shortly before their joining the Church triumphant; but a very few must suffice on this occasion. Brother Hague said, 'Humanly speaking, I am unfit to serve our Saviour, but He knows my heart, and my motives, and if I have sinned in reaching out my hand to touch the ark, I humbly crave thy forgiveness, O my Saviour!' On another occasion, he said, 'I have been favoured, like Moses of old, to stand, as it were, on the top of Pisgab, and see the land before me. I hoped to have laboured in this land, and I still wish it, if it be the will of my Lord.' He several times expressed concern at the great expense, he and Sister Hague had caused to the Mission, and fervently prayed, that his departure at this early period of his services, might not operate unfavourably to the cause. Sister Hague bore her loss with much composure, and real Christian resignation. She said, 'I know I am in the Lord's hands, let him do with me what seemeth good in His sight.' On one occasion, she said to Sister Ellis, 'My life has been a scene of trials and vicissitudes, but since our arrival here, we have been so happy, that I have several times said to my husband, It cannot last long.' Brother Berger's prayer for his wife and dear little one, was most affecting. He repeatedly prayed that our Saviour would forgive every thing that had grieved Him. After having, at his own request, had his hands washed, he said, 'Dear Saviour, do thou wash my heart clean in thy most precious blood; wash away every spot, and let me appear in the robe of thy righteousness.' When his wife asked him, if he had any message to his father, he said, 'No; only that he would forgive me, if I have done any thing that grieved him.' He requested the same to be said to all his friends. The evening before his departure, he desired his penoils and colours to be put away. His wife said, 'I suppose, my dear, you have better colours to make use of now.' He answered, 'O yes, I will now paint my Saviour in all his suffering beauty.—I shall soon behold the wounds in His hands, feet, and side, more clearly than I now do.' This pleasing subject seemed to engage his mind the whole of the evening. He often looked at his wife, and said, 'Be of good cheer, take courage,' &c. &c. From two o'clock in the morning, he lay quite still, till the clock struck four, when he opened his eyes and asked what time it was, and then fell gently asleep in the arms of his Redeemer."

Contributions received by the Treasurer of the Baptist Missionary Society, from February 17, to March 20, 1826, not including Individual Subscriptions.

FOR THE MISSION.		£. s. d.
Lockwood, near Huddersfield, Subscriptions by Mr. Willet		24 9 6
Hebden Bridge, Penny Society, &c. by Rev. J. Jackson		6 7 4
Crockerton, Collection and Subscriptions, by Rev. S. Saunders.....		4 14 10
Rye, Sussex, Baptist Church (for the Widows and Orphans' Fund) by Mrs. Jarrett, Treasurer		5 0 0
Worcester, Collections, by the Rev. Rob. Hall, (including £1 1s. for Translations)		68 17 6
Bilderston, Subscriptions, by Mr. Osborn.....		3 0 0
South Wales, Western Association, by Rev. D. D. Evans.....		27 0 0
Ryeford, Friends, 1824 & 1825, by Rev. Mr. Williams		2 7 6
Edinburgh, Sundries, by Rev. W. Innes		86 10 4
Essex Auxiliary, Waltham Abbey, by Rev. C. T. Keen		3 0 0
Clapham Auxiliary Missionary Society, by Mr. T. Phillips.....		10 0 0
Evesham, Subscriptions, &c. by Rev. D. Davies		10 2 0
Dartmouth, Auxiliary Society, by Mr. J. Larwill, two-thirds		8 7 7
Rugby, Collections and Subscription, by Rev. E. Fall		5 0 6
Diss, Penny a Week Society, by Mrs. Ward		8 13 0
Ingham, Collection and Subscriptions, by Rev. T. Pickers		13 10 6
Juvenis, by the Secretary	Donation	5 5 0
A. B. at Messrs. Hoare's	Ditto	3 0 0
N. B. The Treasurer of the Birmingham Auxiliary has received from Dudley £4 2s. by Mr. John Wood.		
Montacute, Moiety of Penny Subscription, by Mr. Burt		1 7 9
Collingham, Collection and Subscriptions, by Rev. W. Nicholls.....		14 4 0
Salisbury, Collection, by Rev. P. J. Saffery		54 2 3
North of England Auxiliary Society, by Rev. R. Pengelly, viz.		
Broomley	4 0 0	
Rowley	3 7 0	
North Shields	8 3 0	
Newcastle	11 2 6	
For Translations, by Miss Angas	12 0 0	
Carlisle, by Rev. S. Sutton	17 5 3	
Hamsterly	13 10 0	
	69 8 6	
Dhndee, Auxiliary Society, by W. Gourlay, Esq.....		35 6 0
Broughty Ferry and Moneyfrith Missionary Society, by ditto		5 0 0
Newbigging and Monikie Bible and Missionary Society, by ditto.....		5 0 0
TRANSLATIONS.		
Dublin, Ladies' Hibernian Society for aiding Translations, by Miss Cooper Treasurer		25 0 0
Dundee, by William Gourlay, Esq.		
Baptist Church, Sea Gate	8 0 0	
Juvenile Bible and Missionary Society	5 0 0	
	13 0 0	
FEMALE EDUCATION.		
Lyme, Half-Yearly Subscription for Female School at Digah, by Mrs. Flight		7 0 0
Dundee, Westport, Penny a Week Society		6 14 0

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