

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy the pleasure and benefit of another Annual Meeting of the Society, it becomes our duty to furnish our numerous friends throughout the country with some little account of it. Those who are aware how hastily such an account must be drawn up, in order to be in time for publication, will excuse whatever imperfections they may discover; while to all who are in the habit of attending these annual festivals, it must be evident, that if the reporter had every advantage of time and leisure, he must fail in conveying to a *reader* the lively and interesting impressions made by the services on the minds of those who were actually present.

The open meeting of the Committee was held, as usual, on Tuesday morning, June 20, at the Missionary House in Fen Court. A very considerable number of ministers and friends from the country were present, to whom information was communicated on various subjects connected with the state of the Society. Among other points, it was mentioned, that the acting Committee had sustained inconvenience from their limited number, and a Resolution, for adding some members, resident in London and its vicinity was discussed, and agreed to be submitted for the adoption of the General Meeting.

On Wednesday morning, the first of the Annual Sermons was delivered by our Missionary friend and brother, Enstace Carey, from Calcutta. The health of this valuable servant of Christ still remains, we regret to say, so precarious, that considerable anxiety was felt, up to the very day, as to his physical competency to the service; but we are happy to state that, though Mr. Carey was much exhausted by the effort, it did not ap-

pear to have injured him; and as far as we can learn, he was distinctly heard throughout the vast assembly. The passage of Scripture selected as the foundation of his discourse, was John iii. 35. *The Father loveth the Son, and hath given all things into his hand*—from which the preacher took occasion to insist, 1. On the complacency of the Father in the Son; and 2, On the glory with which the Father has invested him. Under the first head, Mr. Carey remarked that the affection mentioned in the text could not be considered as fixing itself principally on the *divine* nature of Christ, nor on his *human* nature, viewed distinctly; but on the complex character he bears as Mediator: the design of his coming being the great cause of the divine complacency. He traced the proofs of this love in the sparing mercy exercised towards offenders against the majesty of heaven—in the exhibition of a redeeming economy in all the ancient revelations of God to man—and in the numerous instances in which pardon and grace were actually conferred on men—prior to the advent of the Saviour; while the active and passive obedience of the Son of God were such as to call forth the infinite complacency of Jehovah. The donation spoken of in the text was stated to include all that relates to government, salvation, and judgment; and from this view of the subject, various inferences were drawn bearing upon the great object of the meeting.

The Scriptures were read at the commencement of this service by the Rev. Geo. Gibbs, late of Norwich; the hymns by the Rev. W. Belsber, John Chin, and Samuel Green; and prayer was offered by the Rev. J. Wilkinson, of Saffron Walden, and Dr. Newman, of Bow.

In the evening, at Surrey Chapel, the Rev. Edmund Clarke of Truro commenced the service by reading and prayer. The sermon was preached by the Rev. James Lister, of Liverpool, from 1 Tim. i. 10. *The glorious Gospel of the blessed God*. This description of the Gospel was taken up in two points of view—first, as in its nature *glorious*—and, secondly, as emanating from the infinitely blessed, or happy God. The Gospel is glorious, as it displays *all* the

divine perfections—these in combination and harmony—each in the highest possible degree of splendour; and as it reveals, so far as human faculties can receive it, the great mystery of a Trinity of persons in Undivided Unity. That the Gospel proceeded from a Being infinitely happy in himself, and willing to impart felicity to others, the preacher considered was evident from its adaptation to relieve from all mental distress whatever may be its cause, as well as from the tremendous punishment of sin in a future world—and because it provides an introduction to future and eternal felicity in all its variety, embracing man as a sensitive, intellectual, and social being.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Smith, of Ilford, Shirley, of Sevenoaks, and Dr. Marshman, engaged in prayer, and the Rev. Wm. Copley, of Oxford, gave a suitable address, founded on Ps. cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.*

At eleven in the forenoon, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the usual business of the Society. The 117th Psalm by Dr. Watts, "From all that dwell below the skies," was sung, and prayer for the divine blessing was offered by the Rev. William Gray, of Northampton. Joseph Gutteridge, Esq. was then called to the chair, and proceeded to the business of the day.

We are privileged, said Mr. Gutteridge, to meet again for the purpose of promoting the glory of God and the good of men. Many who have met with us in former years are gone to their eternal rest: this is a call to us who survive, to exert ourselves with all possible energy in the good cause. The Baptist Mission has been long known to most of you, and long esteemed; and its instrumentality has been highly useful in preparing the way for the extension of the Redeemer's kingdom in the heathen world. We have the gratification of seeing now present two of our Missionaries from the shores of India: Dr. Marshman, who had been absent from his native country about twenty-seven years, and Mr. Eustace Carey, one of

the junior brethren, whose labours in Bengal had been interrupted by ill health. But our sympathies are not confined to the Baptist Mission only; we are desirous of serving the cause of all Missions. When we think of the immense multitudes of human beings who are still involved in the miseries of heathenism, we feel no apprehension that there may be too many Missionaries; we wish them all success, and bid them God speed. But human efforts alone are not sufficient for this arduous work; nothing but the power of the Omnipotent can render these efforts effectual. And this aid has not been wanting; the labours of the Missionaries have been attended with the divine blessing. Have they not been instrumental in turning sinners from the error of their ways, and bringing many a heathen from dumb idols to serve the living and true God? An American writer says, that among the nations of Europe, he has found one which has united and exerted its energies to circulate the Scriptures and spread the Gospel,—that he has looked for a second, but no second is to be found,—there is only one, and that country is our own. This ought not to excite our pride, though it is an expression of approbation which deserves to be valued, and should stimulate to further exertion. To evangelize the world is the noblest of all objects; let us proceed then in our labours, and never relax our efforts till all the ends of the earth see the salvation of our God.

The Secretary then read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. Steadman, of Bradford, felt peculiar satisfaction in coming forward on this occasion. I have been attached, he said, to the Society, from its commencement, and am now one of the very few left who endeavoured to assist it soon after it was formed. I feel myself animated also by the presence of Dr. Marshman. I was not acquainted with him before he went to India; but I have always entertained respect for his character and pleasure in his undertaking. His presence is enough to interest this assembly. The Report just read administers cause for confidence, and leaves room for the exercise of faith. When we mark the hand of God, we cannot but be thankful for what has been already done; but so much still remains to be done as to call upon us for perseverance in the work and faith in the divine blessing. We must go forward. Many of the labourers in this good cause, at home and abroad, have been removed by death; but to encourage ourselves in our undertaking, let us call to remembrance the

former days. The sum of *thirteen*, in the statement of the account, reminds me of the commencement of the Mission. The sum then raised was *thirteen*; the sum contributed in the year just closed has been *thirteen*; but then it was *thirteen single pounds*, now it is *thirteen thousand pounds*. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance: some gave a little, but cheerfully; others give more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Considerable changes have lately taken place in property among men; many persons have sustained very great losses; but there is still enough at the divine disposal, Jesus Christ is as rich as ever. We must always act in dependence on Him; and, that we may reasonably expect his aid, let us continue to keep the same object in view. Let us aim at the conversion of souls. For this purpose the Gospel was sent. Other effects are produced by it, but this is the great end. Our Lord well knew what subordinate concerns would be affected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. We ought thankfully to acknowledge all the assistance received from men, but our thanks are primarily due to Him who disposes their hearts to favour the good work. We must exert all our powers, and should at the same time feel that we are highly honoured in having the ability, and being permitted to act in such a cause. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad. It was objected to its first members; Why go abroad? There are heathen enough at home. They answered, Yes; and, while we go on as we do, confining ourselves to our immediate connections, there will always be heathen enough at home. We will attempt both.

Accordingly the men who commenced the mission to the heathen in foreign lands, at once also commenced operations at home, and their efforts were crowned with a signal blessing. We must continue to cherish this spirit which has produced such great and beneficial effects; and, depending on our God, we shall not do it in vain.

The Rev. *Caleb Birt*, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. When we turn our eyes towards the plains of Hindostan, our mind revolts from the melancholy prospect there exhibited. We are shocked at the ancient character, and apparently impassible nature of its superstition and idolatry. This world is in most respects a world of change, and the mutability of human things is seen to affect nations as well as individuals. But all the ordinary instruments of change have operated on Indian superstitions in vain. Conquest by some foreign power, on the introduction of a new system of religion, often puts a new face on a subdued country, effecting by degrees an intire revolution in the manners and customs of the inhabitants. Bat, look at India. There the Ganges rolls its stupendous wave, and along its banks you may see ruins of ancient cities, and various monuments and memorials of departed greatness, sufficiently indicating the changes that have passed on inanimate things. But the Bramin still appears in the same attire, and teaches the same delusions as his ancestors did ages ago; and the same superstition, which prevailed when Mahometan invaders over-ran the country, and when the Macedonian hero, centuries before, led his victorious hands beyond the Indus; this same superstition, in all its original deformity, is still exhibited to the eyes of Europeans. The sword of the conqueror, the philosophy of Grecian sages, the pure theism of Mahomet, admired and enloized by some who call themselves Christians, have penetrated India; but ns to any change in its idolatry and superstition, all in vain. Whither then can we look for hope? Some who have gone to India in the character of Missionaries, furnished with all the arts of the Popish system, return after many years and tell us that their efforts have been in vain; and they undertake to pronounce, as the result of experience, that nothing can convert the Hindoos. It is melancholy to reflect on the long duration of the system of idolatry and superstition established in India, not only for years, or for centuries, but even for thousands of years. If our missions fail, there is no resource left. The darkness which covers Hindostan must be regarded as an eternal night; and the sounds of misery which are heard over that

region must be regarded not as ories for help, but as wailings of despair. But we must not yet despond. Attempts to change the superstitions of India are said to be vain and hopeless. But give us a fair field; allow us to make the last trial. We know they are unchangeable by all the resources of human power, corporeal or intellectual. Our faith is in the energy of the Gospel, in the power of the Spirit which pulls down the strong holds of Satan's empire. Before the immortal youth of Christianity the ancient superstitions of India shall at last disappear, and be remembered only to augment the gratitude of the church on earth, and to swell the choros of those who shall unite in the songs of heaven. The introduction of the Gospel is the only proper and rational means applicable to the demolition of Indian superstition. I have been struck with a considerable difference between the state of the heathen inhabitants of Hindostan, and those of ancient Greece and Rome. In India, the morality, the manners, the customs of the people are all connected with and derived from the system of idolatry. The idolatry of Greece and Rome was a system of ritual worship; their morality was taught by philosophers, who, in fact, sapped the foundations of their superstition. In India, all is bound together in compact and firm connection. Every vice is sanctioned by their gods; every cruelty is an act of worship. We must not suppose, from the self-inflicted tortures and the murder of infants, practised there, that human nature is originally different in that, from what it is in other countries; it is their religion which either destroys the natural affections, or tortures them by its requirements. Self-inflicted tortures are designed to fulfil vows: the destruction of infants is a sacrifice to the Ganges, one of their deities, and is supposed to ensure the future happiness of the victims: and that last act of infamy, in which a son puts the torch to the funeral pile, which is to consume the dead body of his father, and the living body of his mother, is an act of religion inculcated on the disciples of the Bramins, from their earliest childhood. It is only by radically affecting their idolatry, that a change can be produced in their corrupt manners. The waters of the sanctuary, and they only, can extinguish the funeral fires of widows. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry; and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honour by the change of all the corrupt institutions and practices of the

gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labour,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done, and our obligations are greater, and our encouragements stronger than theirs.

The Rev. *James Peggs*, Missionary from the General Baptist Missionary Society, and lately returned from Orissa.—Though a stranger to most of you, said Mr. Peggs, I am not a stranger to the object which calls you together. In that I am closely connected with you, for the Missionaries of both societies, when abroad, are effectively one. With Dr. Marshman I am well acquainted, and I look up to him with all reverence and affection as to a father. Having been stationed about fifty miles from Juggernaut's temple—having, in connection with my brethren, established a Missionary station about a mile from it; and having been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that "Their sorrows shall be multiplied that hasten after another God;" and no where on earth perhaps is this so fully exemplified as at Juggernaut. At the last annual festival, from extreme indisposition, I was able to be there only on the last day of it; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy and Mr. Bampton. Mr. Lacy says:—"This year the Jhatra commenced unusually early; in consequence of which, it may be presumed, the number of Jhatrees was unusually great, expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our Government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225000 pilgrims entered the town. The greater part of this immense number were women, and among these many seemed poor and very old, being turned out by their inhuman children, came to end a life of wretchedness near their favourite idol—from dying

near which, they had been taught to expect heaven. This number of pilgrims raised a sum of money scarcely ever realised before, 32,500*l*. Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to bear, as I did, the natives say, "Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner. I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond. As soon as—— arrived at Cuttack, he addressed a letter to us, requesting our aid in the distribution of some money which he was authorised to give; we accepted the proposal, and brother Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books; and intended to spend two days on the road. We did so, but I cannot particularise what we saw,—scenes the most distressing,—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain, and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken; they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal." Mrs. Lacy says:—"On the first and second days we had some rain, and the three following days the rains descended without intermission, till the poor pilgrims were to be seen in every direction dead, and in the agonies of death, lying by fives, tens, and twenties, and in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and in another place, Mr. Bampton counted a hundred and forty—the former I saw myself, though I left it to Mr. Lacy to count them—I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death; and even the living, using the dead bodies for pillows. Orders came from Government that money should be given to the

sick and needy; our Missionaries were solicited to give it away. Accordingly Bampton and Lacy spent two days upon the road from Cuttack to Pooree, relieving the hundreds they met with, by giving money, clothes, and medicine. The judge of Koon-dah sent men with them, and orders before them for the villagers to take the sick into their houses. Four hundred and fifty rupees were sent for distribution, with a promise of more if required; but as it did not come till five days after the Rath, a small sum was returned." Mr. Peggs proceeded to give a statement of the various sums paid at Juggernaut by different classes of pilgrims, with the total amount of the income arising from the sale of the holy food and from the lands belonging to the temple, of the expence of that establishment, and other particulars relating to that place, and also to similar occurrences at Allahabad, where a still greater sum of money is contributed in the same way—mentioned some steps which had been taken to inform the Indian public on this subject, and the favourable manner in which these attempts had been received—and concluded with anticipating the application of an early remedy to some of these evils.

The Rev. *Joseph Kinghorn*, of Norwich, remarked,—From the accounts given by our worthy brother, what an appalling scene is presented to a Missionary on first landing in India! Can these dry bones live? he will ask. No human efforts will avail to this end without divine interposition. But how shall we help our Missionaries in their labours of love? We may do something by combination, and by subscriptions; but the great means we may employ is our being at home more what we ought to be. We shall better aid Christian missions by being better Christians ourselves. The first missionaries, the apostles, had no such days as this; no meeting of surrounding hundreds to encourage them, as we have. All their encouragement was derived from their hope in God and a small number of converts, who, constrained by conviction, hazarded every thing of temporal interest for the sake of Christ. Our friends come forward in the cause with an alacrity that never disappoints us. But the epistle to the church at Ephesus, in the second chapter of the Revelations, sometimes terrifies me. High commendation is given, still the Saviour says, "I have somewhat against thee?" What was wanting? "Thou hast left thy first love. Remember whence thou art fallen, and repent, and do the first works." We meet with a desire to advance the kingdom of God; this is advanced by promoting it in ourselves. Members of Churches, endeavour to promote it by union, by co-operation, by seeking each others' welfare. Ministers and fathers, what a weight lies upon us! let us feel it, and let

us exhibit in ourselves the life of Missionaries, the life of God within us. Some things, indeed, are discouraging; but much more is to be hoped. Even wars may make way for the progress of the Gospel; and if the present war in the Burmese territory should lead to an opening into China, there sits one* who will have reason to say that his labour has not been in vain. Many interesting youth are now present,—who and what are you? parts of Christ's church, or not? Are you holding back from a religious profession? Are some of you desirous that others may receive the Gospel, and in doubt whether you have received the truth in the love of it yourselves? What are you doing? Lay hold of Christ for yourselves. You will enjoy more satisfaction in your own souls, and will help us more effectively.

The Rev. *Eustace Carey*, from Calcutta, could speak but a few words. "Much however," said Mr. Carey, "is not necessary after what has been said by our esteemed brother, Mr. Peggs. However we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing around, as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use. But other sounds are sometimes heard, even praise to him who loved and lived and died for sinners. Sometimes when we are about to despair of seeing any fruit of missionary labours, we hear from some cottage the voice of joy and thanksgiving to him who redeemed them to God by his blood. Only the sounds of mercy and life from the cross of Jesus can inspire true joy; and this cross possesses sovereign efficacy at all times and in all countries, in India as well as in England: His love is as effectual there as it is here;

* Referring to Dr. Marshman, and his Translation of the Scriptures into the Chinese Language.—Ed.

send Missionaries then to proclaim it, and rely on his blessing to give them success.'

The Rev. Dr. *Marshman*, from Serampore, "You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labour to promote it. I know them all, you may safely trust them. But beside those who have gone from England there are other labourers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. We have only to follow the advice given by several who have preceded me to-day, ourselves, and we may expect divine blessing. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. About the time of our brother Eustace Carey's arrival we had taken him to Serampore, where we endeavoured to give him some further instruction, and Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptized four Bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand traits to distribute, and they are sought after with the greatest avidity.—At Dinagepoor is a baptist church of 168 members who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic, but brought to the knowledge of the truth many years ago, and baptized at Serampore; he is now 68 years of age. This station has never been any expense to the mission or the missionaries, except for a few books, and lately for a native brother, whom we thought it right to send to assist Mr. Fernandez, and

whom we support. God is able to carry on his own work.—The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages; and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press: not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. I cannot express the gratitude I feel to the British and Foreign Bible Society, whose assistance has been so largely afforded to this grand object. They have given with true Christian liberality, and whatever has been said against us, they have listened to no opposition, and wished for no reply.—We have baptized between four and five hundred persons, and there are now seventeen baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done.—If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by Bri-

tish liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a college.—Dr. Marshman then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of the native students, of whom they can receive and accommodate two hundred.

The Rev. Mr. Rees, Wesleyan minister, briefly expressed his cordial approbation of the cause, and recommended the meeting to make every exertion to serve it.

The time being very far advanced, the resolutions which now remained were merely moved and seconded by several gentlemen, and the meeting was closed with a few words by the Treasurer.

In consequence of the arrival of Dr. Marshman, it was arranged that an additional service should be held on Friday evening. Albion Chapel, Moorfields, having been kindly granted for the occasion, the Dr. preached there from 1 Chron. xv. 2. We have neither time or limit for the briefest analysis of this discourse; its great object was to enforce on all concerned in missionary undertakings the supreme importance of the sentiment contained in the text. May it be deeply inscribed on all our hearts!

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 23, 1826, not including individual Subscriptions.

	£	s.	d.
Blaby, Leicestershire, by Rev. B. Evans	4	7	0
Birmingham, Auxiliary Society, on account, by O. Johnson, Esq.	20	0	0
Sheffield, Subscriptions, &c. by Mr. Wheatley	35	0	0
Voluntary Subscriptions of the Children at the Baptist Free School, Took's Court, by Mr. Kendrick.	0	2	3
Bucks Auxiliary Society, by Rev. P. Tyler	31	17	9
Western District, by Mr. Horsey	54	3	0
Kettering, Subscriptions, by Mr. Gotch	31	7	11
Philip Norton, collected by Rev. W. H. March	6	13	7
Mr. Benj. Rice, Colchester, A. S.	21	0	0
Tring, Subscriptions, &c. by Mr. Amsden	17	3	11
St. Alban's, Auxiliary Society, by Rev. W. Upton	10	0	0
Dunstable, Penny Society, by Mr. Watts	6	10	0
Collected by Miss Gurney, Essex Street	1	1	0
Nottingham, Collections, Subscriptions, &c.	126	3	3
Keynsham, Subscriptions, by Mr. Ayres	10	0	0
Friends, by Mrs. Arnold, for Female Education	11	3	0

Eagle Street Auxiliary, by Geo. Bagater, Esq. one third	20	0	0
Greenwich, Baptist Church, by Mr. Tosswill	21	16	0
Wallingford, Collection and Subscriptions, Rev. J. Tyso	32	3	7
Carter Lane, Auxiliary Society, by Mrs. Marten	21	0	0
A Friend, by ditto	1	0	0
Woolwich, Auxiliary Society, by Rev. A. Freeman	52	7	6
Bromsgrove, Subscriptions, by Mr. Scroton	12	0	0
Newcastle on Tyne, New Court Chapel Auxiliary, by Mr. John Fenwick ..	55	3	7
Exeter, Subscriptions, by Mr. Moxey	19	14	0
Rocbdale, Auxiliary Society, by Mr. Kelsall	43	3	8
Bedfordshire Association, by Mr. R. Sauders	8	9	9
Devonport, Subscriptions, by Rev. T. Hortou	22	11	6
Young Ladies at Bow, collected, by Dr. Newman	16	13	2
Missionary Box, by Mrs. Marlborough	0	13	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes	31	0	0
Church Street, Auxiliary Society, by Mr. Pontifex	30	5	0
Goodman's Fields, Auxiliary Society, by George Morris, Esq.	56	1	7
Royston, Subscriptions, by Mr. Pendered	12	18	0
East Lancashire, Auxiliary Society, by Jos. Leese, Esq.	59	10	0
Oakham, Subscriptions, by Mr. Rowse	7	0	0
Bessels Green, Collections and Subscriptions	7	14	7
Auxiliary Society, at Mr. Kinghorn's, Norwich, including pupils of Mr. Brewer, 2l. 11s.	90	15	6
Maze Pond, Auxiliary Society, by Mr. Beddome	25	11	0
Oswestry, Auxiliary Society, by Mr. Jones	5	0	0
Wellington, Shropshire, by Dr. Steadman	20	0	0
Missionary Box, at Miss Vennell's Seminary, Colchester, by Mr. Hardy ..	1	5	4
Leeds, Subscriptions, &c. by Rev. J. Acworth	45	10	2
Dublin, Female Society for Female Education, by Miss Gardner	11	0	0
Henrietta Street, Sunday School, by Miss ———	1	0	0
Boston, Lincolnshire Subscriptions, by Mr. Millhouse	9	1	6
Missionary Box, at Mr. Arnold's Paper Mill, Hackney, by Mr. Salmon ..	3	2	10
Margate, two years' Subscriptions, by Mr. Parnell	16	5	0
Liverpool, Auxiliary Society, on Account, by Mr. Rushton	50	0	0
Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer	60	0	0
Bereaved Parents' Offering, Moiety of their departed Child's Money Box ..	1	1	0
Derby, Penny Society, by Rev. C. Birt	12	0	0
Young Gentlemen at Madras House, Hackney, for Schools	2	2	0
Sunday School, Hackney, by Mr. George Meyer	0	9	0
Maze Pond, Ladies, for Female School, by Mrs. G.	15	0	0
Dorman's Land, Collection, by Rev. G. Chapman	11	0	0
Hertford, collected by Miss James	2	17	0
Amersham, Penny Society and Subscriptions, by Mr. May	18	1	7
Irthlingborough, at Monthly Prayer Meeting, by Rev. J. Allen, Pastor ..	4	7	4
Hackney, Auxiliary Society, by Mr. J. M. Dunn	37	5	4
Eye, Suffolk, Auxiliary Society, by Rev. C. T. Keen	6	10	0
St. Clements, Norwich, by Mr. Prentis	10	11	1
Alie Street, Female Auxiliary Society, by Rev. W. Shenston	10	0	0
— Sunday School, by ditto	1	18	9
Collection at Queen-street, Rev. E. Carey	143	16	5
— Surrey Chapel	56	17	0
— Eagle-street	3	19	3
— Annual Meeting	97	1	4
— Alhion Chapel	28	12	1
A Lady, by Rev. John Peacock	1	0	0
Collected by Mrs. Elvey	14	0	0
Westerham, Female Association for Female Education	6	18	10
Female Auxiliary Society, East Lane, Walworth, by Rev. R. Davis	14	11	2
Part of a Collection at Mr. Upton's, Church-street, Blackfriars	5	0	0
William Manfield, Esq. by Joseph Gutteridge, Esq.	10	0	0
A Friend, by ditto	10	0	0
Thomas Adderley, Esq. Great Surry-street, by Mr. Hardy	1	0	0
A Widow's mite, by the Chairman	1	0	0
W. Sabine, Esq. don.	20	0	0