

MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

DIGAH.

EXTRACT of a letter from Mr. Burton to the Secretary, dated

Digah, May 3d 1826.

MY VERY DEAR SIR,

THE second day after dear Mary's departure, I was attacked with a severe bilious fever, which soon gave alarm to those around me, and Mrs. Rowe fearing the result, wrote to brother Leslie to come up to her assistance without delay. On the day we expected him, a letter from Mrs. Chamberlain informed us of the death of his beloved Eliza! The particulars of this sad event will reach you before this sheet. It is our greatest consolation under these heavy trials, that those who have left us have finished their course with joy, and on the arrival of their Lord were "found so doing," exerting every nerve for the glory of his name, and the prosperity of his cause!

It was twelve months yesterday, since the Lord took to himself my little Phæbe, a stroke to her dear mother which she never fully recovered, and at the recollection of which my heart yet bleeds. On the 1st of October, the day before we left Serampore, our dear little Richard softly expired in the arms of his mother, whilst we were in a boat on the Ganges, returning from consulting a medical man at Barrackpore. She hid him under her cloak, as if he were still banging on her breast, with an eye almost tearless, lest the boatman should discover what had happened! Again I am smitten—thrice so smitten in one short year. But be still, my soul; the Lord has done it, and blessed be his name! He does not willingly afflict. He saw that every stroke was needed, much needed, before he lifted his hand. The blow was attended too with the consoling assu-

rance, "my grace is sufficient for thee, my strength is made perfect in weakness." If by any means I may be made "a partaker of his holiness," I shall have abundant cause for gratitude. May this be the blessed result of my present trials! I have many mercies in reserve, and in possession. I cannot be sufficiently thankful that this last heavy affliction did not befall me whilst alone at Sibolga,—without medical aid,—without a friend to console. I have to be grateful for my own restoration to comparative strength; and in the health of my two dear children it becomes me to rejoice. My little girl attained her fourth year on the first of last month, the day on which her mother "fell asleep," and my little boy will be three on the first of July next. They are a great comfort to me in my loneliness. I will not at present attempt to say much of my doings or prospects here. I wait with some anxiety to hear what the Committee have thought of my removal to this place. I trust it will appear that it was "of the Lord."

Our two native brethren preach regularly at four places on the Sabbath, and itinerate during the week. They distribute also a great number of Tracts and Testaments. I have much pleasure in them upon the whole, and I trust their labours are blessed. But they do not do to be left alone, they are so defective in judgment. Mrs. Rowe has full employment in superintending six boys' Schools, and one or two for girls. The girls give much trouble. They are difficult to collect, and difficult to keep together, even with handsome rewards. We have one candidate for baptism, who has been with us some months (a Hindoo.) His conduct has hitherto been quite to our satisfaction, and as he has thrown off cast, may soon join us. I have an attentive little congregation at the Chapel at Dinapore, all poor people, to whom I preach on Sabbath Evenings.

Believe me,

My very dear Sir,

Very sincerely yours,

R. BURTON.

JESSORE.

Mr. Fenwick, of Chinsurah, of whom mention was made in our last Report, p. 13, has lately visited Jessore on an itinerating excursion. His journal contains some interesting passages. The following are extracts.

Dec. 11.—Went to Christianpoor, which is at the distance of 16 miles from Sahibgunj. There are about 20 baptised persons here in church communion. They are attentive and hospitable to visitors. Most of them live together in one place, and are in a manner formed into a separate hamlet. I was invited to preach to them, both morning and evening, in the hamlet place of worship; which is a separate building.

13th.—This evening I preached at Sahibgunj Bazar, to a dense multitude of Hindoos and Moosulmaus. They were rather turbulent. They put questions, but had not patience to wait for answers. At the very onset I was asked, What evidence I had to produce in confirmation of the efficacy of the Christian religion? *Ans.* "Can you tell me whether I have eaten food to-day?" *Hindoo.* "No." *Preacher.* "Will you believe me if I tell you that I have?" *Ans.* "No." *Preacher.* "Whether you believe me or no, the truth is, that I have. If you doubt as to-day, I cannot prove it; yet, upon the consideration that none can live that do not eat, you must believe that I am in the habit of eating. I eat; therefore I live. I have eaten, therefore I now live. If you will admit the truth of this, I will tell you, that the efficacy of the religion I bring you is to be ascertained by examining the conduct of true Christians, who live after the commandment of God, and have put away all sin," &c. *Question.* "Do you never commit sin?" *Preacher.* "Will you believe me if I say I do not?" *Hindoo.* "No, I will not." *Preacher.* "Why then ask me to tell you a thing which you are determined not to give credit to? You put it out of my power to convince you of any thing. But you can examine for yourself. Here is the Gospel; prove its merits; find out its defects, and then say whether it is worthy of acceptance, or fit to be rejected. Can you tell me whether your shastras have made any provision for satisfying the just God by a suitable atonement for sins?" *Hindoo.* "If I take the name of God, and abound in charitable deeds, my sins will be forgiven." The impossibility of this was satisfactorily illustrated to him, and he held his peace. Another Hindoo said: "This is a new way, why should we follow it? our old economy

is better." *Preacher.* "Well, that is what I wish you to ascertain properly. Compare Christianity with Hindooism, and follow that which is most excellent. Let me ask you, whether these large and commodious roads which have been made since the country belonged to the English, are not much better than those which were before?" *Hindoo.* "They are much better." *Preacher.* "And do you make any objection to walk in them?" *Hindoo.* "No." *Preacher.* "You see then that new ways are not always the worst. Your objections against the Christian religion, merely because it is new, is of no importance. And your adherence to your old system is a contradiction. You have not only now no objection to travel through these new roads, but you always give them the preference, because you find by experience that they are better. Precisely thus will it be in reference to Christianity: you at present are ignorant of its goodness; but were you once to examine it without prejudice, you would surely give it the decided preference," &c. Much more was said on both sides; and I had the satisfaction to perceive, that nearly the whole of my auditory went away satisfied with the explanations given. It is comfort to reflect that we speak the word of salvation to beings possessed of understanding and a conscience, which in a happy moment the Lord can cause them to use, to the salvation of their souls. Their judgment and conscience, doubtless, at times, must receive truth as truth, though deep-rooted prejudice, and the old fetters of habit, render them for a time indisposed to embrace it. But eventually it must prosper.

15th.—Preached at Kutooa Bazar this evening. The sermon was heard in silence, but much controversy ensued. The impropriety of rejecting an offered thing without previous examination having been insisted upon, I was asked: "If there are five roads to come to a house, shall we not reach it if we go by any of them?" *Answer.* "We should most certainly; but if there was only one road, could any person get to the house unless they went by that?" *Hindoo.* "But God has made several castes, else how could the world go on?" *Answer.* "Very easily, even as easily as the people of Europe, China, and Burmah, conduct the affairs of the world, without there being any diversity of caste among them. Permit me to ask you, in return, whether, if there were nothing but Harees (the lowest caste) in India, in all situations, and would not—could not—the affairs of the world be conducted as now?" *Hindoo.* "They would doubtless. But God has nevertheless given each of us different Shastras, which it is our duty to act according to." *Preacher.* "I think I could prove to you that God could not have given two such contradictory laws as are to be

met with in your Shastras and the Gospel. Now, God peremptorily bids us to abhor idolatry, whereas your Shastras recommend it. Which of us are to go to heaven? can you by any means tell me? remembering that if I commit idolatry I must fall under the condemnation of God; and if you do not commit it, you must fall into the same predicament." This difficulty none could solve, and after a few more desultory questions and answers, I left them.

18th.—Paid a visit to the native Christians at Bakuspal, at the distance of 12 miles. There are five families at this place, of whom Ramsoondor is the elder. He appears to be an unexceptionable man, and has a very perspicuous idea of Christianity. There is a degree of simplicity about him, to be compared with nothing but that of the primitive Christians. Slow to speak, and still more slow to speak ill,—diffident of himself, and possessed of a great portion of equanimity of temper. There are two or three others of the same family, brothers, nearly of the same stamp. The people about them do certainly entertain a favourable opinion of the Christian religion, which I attribute to the consistent conversation of these disciples of the Lord Jesus Christ. At other places this may be wanting. I spent the day in a very gratifying manner. I ate and drank with them, and was comfortably lodged two nights in one of their houses. We had morning and evening worship together, and the best part of the day was passed in religious discourse. Though circumstances are forbidding, yet as it is, the Lord's name seems to be glorified. May God overrule all for the best, and remove every obstacle to the promotion of his good cause in these parts. Oh for a spirit of self-denial, zeal, and love to the perishing Heathen, in the preachers of the tidings of peace!

22d.—I addressed to-day a large congregation of Moosulmans. The subject was, the inefficacy of the performance of good works, in order to the salvation of sinful men. Suitable arguments were adduced, and the conduct of mankind investigated, to shew that "all are included under sin," and "that there is none righteous, no, not one." Upon which a respectable-looking Moosulman desired to know the nature of Christ's commands. I here detailed the decalogue. He asked again: "These are not opposed to those contained in the Koran; why need we then to abjure it?" *Ans.* "As to obedience to these commandments I must tell you, and you must be aware, that it is not possible, considering the universal depravity of man, for any person to do it; and it is upon this consideration we are induced to believe in the Lord Jesus Christ, who has fulfilled the commandments of God, and estab-

lished a righteousness, which by faith in him we become heirs to." I next related the history of the fall of man, and its deplorable consequences. This interesting and affecting relation rivetted their attention for a while; but it did not endure long, and they soon commenced putting fresh questions. In conclusion I mentioned, that Mo-hummad could not save himself from death; it would therefore be absurd to hope he could save others. My opponent waived the perplexing application; but two others rebuked him for prevarication, and bid him remember, that what I had said was of vital importance, and required a satisfactory reply. This, however, he could not give, and held his peace. The living Jesus was then finally recommended to his serious notice, and the discourse was closed. I was gratified to find, that upon my leaving the stand, the people continued to speak of what I had suggested.

27th.—Went to the gaol to see a poor man, who has been sentenced to death for killing his wife. Upon entering the cell, in which he was kept a solitary prisoner, I saw him seated on a blanket that had been spread on the ground. As soon as he saw me, he began exclaiming, "Ulah ho Rusool," (O God, and thou his messenger!) until I put a question or two to him. Having gently reminded him of the state he was in, and explained to him the character of that God, before whose judgment seat he would soon appear, with all his sins about him, but especially the one for which he is about to pay the forfeit of his life, I said, "Let me seriously ask you to tell me, whether you experience any comfort or hope of salvation from uttering the name of Rusool?" *Ans.* "None at all, Sir! I have no hope." *Visitor.* "Ah! then what a deplorable state must yours be! Know you not that you have, ere twenty-four hours, to appear before your Creator, whom you have offended all the days of your life? How will you, what will you, reply to the demands of his justice? Tell me again, does your uttering the name of Rusool afford you any hope, that upon appearing before God you will escape eternal wrath?" *Ans.* "Alas! alas! Sir, I receive no manner of comfort or hope by uttering his name!" *Visitor.* Then let me speak to you of Jesus Christ, the only infallible Saviour of the world." *Prisoner.* "Do, Sir, speak, and I will attend." I spoke of the Redeemer's righteousness, power, and love, at some considerable length. How the love of God was manifested in his yielding up the blessed Jesus for our redemption—the just for the unjust—the innocent for the guilty—the holy Son of God for the polluted sons of iniquity, &c. After which I asked him, whether such a Saviour as I had described to him was not capable of imparting

comfort to his despairing soul. *Ans.* It does not clearly appear so to me. How do you prove the truth of what you say? *Visitor.* "Your doubts are reasonable, and your question no less so. I will therefore proceed to shew you why and in what respects Jesus Christ is the only Saviour of the world. Attend, my friend, seriously to my words. You say you have no hope; reflect on the character of the person I will further speak to you of. If you but repent sincerely, and hold him fast as your Mediator, your soul must needs be saved." Having laid before him a variety of the evidences which incontestably establish the truth of the Gospel, and consequently of the superlative excellence of the atonement of the Lamb of God, I was obliged to rest a moment, upon which the wretched man exclaimed, "Speak on, Sir, speak on, of the things you have mentioned—a gleam of hope dawns upon my mind; I wish to hear more of the person you speak of." He was now taught to pronounce the name of Eesaw (Jesus), and recommended to pray to God sincerely through him; to remember his character—what he came for into this world—his death—his resurrection—his intercession—his all-sufficiency, &c. It was with difficulty he could pronounce the name of Jesus; and upon my preparing to quit the place, he asked me how he should pray. *Visitor.* "Pray to God to save you through the Lord Jesus Christ, and for his sake. If you cannot pray, ask God to enable you to pray—tell him that you wish salvation, but don't know how to obtain it, and mention the love and righteousness of Christ. Do this as one ready to perish, and the merciful God will not cast you away."

28th. — On repeating my visit to the poor man this afternoon, I found him again repeating "Ullah ho Rusool," as before, in a state of perfect desperation. I asked him whether he was satisfied that he would be saved through Mohumud—whether he felt the comfort of his sins having been forgiven him? *Ans.* "I have no manner of hope whatsoever. I am lost and undone. I have jeopardized both my temporal and eternal state. Earth is lost, and heaven is lost!" I scarcely knew how to speak to the miserable man. He seemed to be put beside himself through the fear of eternity. "There is no peace for the ungodly." All the affectionate things I attempted to say, in order to impart a knowledge of Jesus to him seemed to be lost. His feelings appeared benumbed. The mention of things never so lovely and excellent could not move them. The language of pity seemed not to reach them. Despair, and dread of eternal punishment, left no room for other things. It seems to me that the current opinion, that "without hope none can live," is perfectly correct.

A hopeless man must perish of himself naturally; he will kill himself, or lose his senses. The poor prisoner borders on the latter. I cannot help contrasting the state of the poor woman who lately sacrificed herself with the corpse of her husband, with the case of the prisoner. The one has been condemned in consequence of imbruing his hands in the blood of his wife:—the other was condemned to die by those who ought to have saved her. The one committed murder, the other was murdered. The one, the victim of the laws of his country, and the law of God; the other, the victim of superstition and barbarity. While the man, in a fit of anger, slew his wife; the woman, in a fit of despair, consumed herself on the pile of her husband. The former has no hope of eternal peace, but despair rather fills his soul:—the other could not give a reason for wishing to die; it was settled that she should die; necessity was her death. In the one case we venerate justice; and in the other we behold cruelty, which we abominate and deprecate.

C. A. F.

BURMAH.

(Conclusion of Mrs. Judson's Letter, from our last Number.)

I find, my dear Sir, in being thus particular, my letter will be stretched to an immoderate length, and must therefore be more general. Suffice it to say, that for the next seven months, hardly a day passed in which I did not visit some one member of Government, in order to interest their feelings on our behalf. The King's mother, sisters, and brother, each in their turn, exerted their influence in our favour, but so great was their fear of the Queen, that neither of them ventured to make a direct application to his Majesty. And although my various efforts were useless as to their grand object, yet the hopes they excited kept our minds from sinking, and enabled us to endure our long imprisonment better than we otherwise could have done. The last person to whom I applied was the celebrated Bundoolah, just previous to his departure for Rangoon. He had gained some advantage over the native soldiers, at Arracan, two hundred of whom he had sent as prisoners to Ava; this, together with the circumstance of his having obtained two or three thousand English muskets, gained him a most favourable reception at court, and every honour, in the power of the King to bestow, was heaped upon him. He daily presided at the Lhoo-dau, had the entire management of affairs, and, in fact, was the *real king* of the country. With fear and trembling I presented to him a written petition for the liberation of Dr. Price and Mr. Judson. He listened to the

petition attentively, made some inquiries relative to our coming to Ava, and then said he would reflect on the subject. "Come again to-morrow." My hopes were now more sanguine than ever, but the morrow dashed them all, when the proud Bandoolah uttered "I shall soon return from Rangoon, when I will release the teachers, with all the other prisoners." The war was now prosecuted with all the energy of which the Burmans are capable; their expectations of complete victory were high, for their general was invincible, and the glory of their king would accompany their armies. The government talked loudly of taking Bengal, when they had driven the *presumptuous creatures* from their own territories, and of destroying from the earth every white-faced stranger. So great was their hatred to the very appearance of a foreigner, that I frequently trembled when walking the streets; and that I might not immediately be recognized as a stranger, and sometimes gain admittance into Mr. J.'s prison, I adopted the Burman dress altogether. Extortion and oppression had now become so familiar to us, that we daily expected their appearance in some new garb or other. Sometimes, for ten days together, I was not allowed to see Mr. J., and even then could gain admittance only after dark, when I was obliged to return to our house, two miles, without an attendant. But the means we invented for communication, were such as necessity alone could have suggested. At first I wrote to him on a flat cake, baked for the purpose, and buried it in a bowl of rice; and in return, he communicated his situation on a piece of tile, on which, when wet with water, the writing became invisible, but, when dried, perfectly legible. But after some months' experience in the *art of deception*, we found the most convenient, as well as safest mode of writing, was to roll up a sheet of paper, and put it in the long nose of a coffee-pot, in which I sent his tea. These circumstances may appear trivial, but they also serve to show to what straits and shifts we were driven. It would have been a crime of the highest nature, to be found making communications to a prisoner, however nearly related. Bandoolah departed from Ava, in all the pomp and splendour imaginable, commanding an army of between forty and fifty thousand men, and was to join the Prince Thar-yar-wa-dee, who had marched some months before, at the head of an equal number. The two or three first reports of the *invincible general*, were of the most flattering nature, and were joyfully received by the firing of cannon. Now "Rangoon was surrounded by the Burman troops," then "the fort on the pagoda was taken," and "guns and ammunition sufficient for the Burman army, should the war continue ever so long;" and next, "his Majesty might expect to hear, that not a white face re-

mained in Rangoon." But no such report ever came, the cannons ceased to fire on the arrival of a boat, and soon it was whispered about, that the Burmans were defeated, thousands of them killed, among whom were many officers; and that Bandoolah and the few that remained had fled to Danoooboo! O with what anxiety did we listen for the report that "the English are advancing;" for in the arrival of the foreign troops consisted our only hope of deliverance from the hands of these savages. The war now *lagged* on heavily on the part of the Burmans; and though the king and government continued to supply Bandoolah with what he required, yet their confidence in him was shaken, and their hopes far from sanguine. The news at length came that the English army was advancing, and that it was within twenty miles of Danoooboo. The town was all confusion, and the Queen began to send away to a more secure place, her immense treasure of gold, silver, &c. It was now the first of March, the commencement of the hot season, which in Ava is peculiarly severe. The white prisoners were all put inside of the common prison, in five pair of irons each, and where they were so crowded with Burman thieves and robbers, that they had not sufficient room to lie down. There were at the time near a hundred prisoners all in one room, without a window or hole for the admittance of air, and the door kept closed. I again applied to the Governor of the city to allow the Missionaries to be removed to their former place, or at least to let them remain outside of the door during the day. I offered him money, and promised to reward him handsomely when in my power, but all in vain. The old man shed tears at my distress, said it was not in his power to comply with my request, for his orders were from a high quarter; that he had even been commanded to execute all the white prisoners in private, and to keep them in close confinement was as little as he could do. He ordered, however, that they should be allowed to go outside of the door to eat their rice, and when inside, to be placed as near the door as possible. I was afterwards informed from good authority, that the Queen's brother, Men-tha-gyee, had ordered the Governor to destroy the kalars; but that the Governor, fearing they might be required by the King, dared not obey the command. The situation of the white prisoners was now wretched in the extreme. The heat during the day was dreadful indeed; the confined air deprived them of an inclination for food, and their whole appearance exhibited more the appearance of the dead than the living. I daily visited the Governor, and continued to entreat him to pity the foreigners. Sometimes he appeared to feel for us, and seemed half inclined to listen to my request. But the fear of Men-tha-gyee doubtless prevent-

ed. It was now reported that the foreign troops had reached Danoooboo, and whispered about that Bundoolah was dead! No one at first ventured to say it openly, but the report was soon conveyed officially to his Majesty, who was mute with disappointment, while the Queen smote her breast and exclaimed, "Ama, ama!" What was to be done now? Where could another general be found? and from what quarter could troops be raised? The Prince and Woon-gyees at the Burmese camp had intimated the necessity of making peace; but this was too humiliating to be thought of for a moment: "What," said one of the Woon-gyees at court, "shall we allow it to be recorded in a future history of the country, that our glorious King made peace with strangers, and gave them part of his territory? No, we will all die first." The Pagan Woon-gyee, who had been in disgrace for some time, and had even been in prison in three pair of fetters, now thought it a good opportunity to retrieve his character and regain his influence. He petitioned his Majesty to allow him to go at the head of a new army, and positively assured the king, that he could conquer the English and drive them from Burmah. He was immediately raised to the highest rank, and all power committed to him. His first object was to manifest his inveterate hatred to every foreigner; and those who had for eleven months escaped confinement now fell into his merciless hands, and were thrown into prison. Among the number was Mr. Lonsago, a Spanish gentleman, who had for twenty years been high in the King's favour, and had done all in his power to alleviate the sufferings of the foreign prisoners; but he was now among them. Mr. Judson had now been in close confinement, and in five pair of fetters, for a month, and with anguish indescribable I saw him sinking under the weight of suffering. He was taken with a high fever. My distress and entreaties now prevailed with the Governor of the city to give a written order, to remove Mr. J. from the common prison into a little bamboo room, six feet long and four wide. I also obtained an order for liberty to give him medicine and visit him whenever I wished. I had removed into the Governor's compound, and was living in a bamboo house, where the thermometer daily rose to 106; but thought myself happily situated to be near the prison, and allowed to visit Mr. J., who began now to hope he should recover from the fever, as his situation was so much better than before.

But new and dreadful trials were yet before us. I had gone in one morning to give Mr. J. his breakfast, and intended spending a few hours as usual, when the Governor in great haste sent for me. I was agreeably disappointed, on appearing before him, to find he had nothing in particular to commu-

nicate, and that he was uncommonly kind and obliging. He had detained me a long time, when a servant came in hastily and whispered, that the foreign prisoners had all been taken out, and he knew not where they were carried. Without speaking to the Governor, I ran down the stairs into the street, hoping to catch a sight of them, but they were beyond the reach of my eye. I enquired of all I met, which way the white prisoners were gone, but no one knew. I returned again to the Governor, who declared he was perfectly ignorant of their fate, and that he did not know of their being taken out of prison till a few moments before. This was all false, as he had evidently been detaining me to prevent my witnessing the scene that was to follow. He also said, with a meaning countenance, "You can do no more for your husband—take care of yourself." This was a day never to be forgotten. I retired to my little bamboo house, and endeavoured to obtain comfort from the only true source; but my mind was in such a distracted state, that I could not steadily reflect on any thing. This one thought occupied my mind to the exclusion of every other, that I had seen Mr. Judson for the last time, and that he was probably now in a state of extreme suffering. In the evening I heard the prisoners were sent to Umerapoorah, but what was to be their fate was not yet known. The next day I obtained a pass from government to follow Mr. Judson with my little Maria, who was then only three months old, and, with one Bengalee servant, set out on my journey. We reached the government house at Umerapoorah, and were informed, the prisoners had been sent off two hours before to Oang-pew-lay (a place similar to Botauy Bay), whither I immediately followed. I found Mr. J. in a most wretched state. He had been dragged out of his little room the day before, his shoes, hat, and clothes, excepting shirt and pantaloons, had been taken from him, and in his feeble state of health, and in the hottest part of the day, been literally driven ten miles with a rope tied round his waist. His feet were torn in such a manner, that for six weeks he was unable to stand. He was nearly exhausted with pain and fatigue, when a servant of Mr. G.'s, who had followed his master, took from his head his turban, and gave part of it to Mr. J., who hastily wrapped it about his feet, which enabled him to proceed without sinking. He and Dr. Price were now chained together, and, with the other prisoners, put inside of a small wood prison almost gone to decay. We afterwards were informed that the Pagan Woon had sent the foreigners to this place with a design to sacrifice them, in order to ensure success in his contemplated expedition. But the King, suspecting him of treasonable intentions, caused him to be executed before

ne had time to accomplish his designs. I obtained a little room from one of the jailers, where I passed six months of constant and severe suffering, without any mitigation. Mr. J. was much more comfortably situated than when in the city prison, as he had only one pair of fetters, and, when recovered from his fever and wounds, was allowed to walk in the prison enclosure. But I was deprived of every single convenience, my health, which had enabled me to bear severe trials hitherto, now began to fail me. I was taken with one of the country disorders, and for two months unable to go to Mr. J.'s prison. Our little Maria, who had just recovered from the small-pox, was near starving to death, as I could neither obtain a nurse or a drop of milk in the village. But our merciful Father preserved us all through these dreadful scenes, and at the expiration of six months an order arrived for the release of Mr. J., and I was allowed to return to our house in town. The King was much in want of an interpreter, and from selfish motives had given orders for the release of Mr. Judson, who was immediately conducted to the Burmese camp, then at Ma-lown, where he remained six weeks, translating for his Majesty. He was then sent back to Ava, and, as a reward for his services, ordered back to the Oung-pen-la prison. But before the order could be executed, I sent Moung Ing (being myself unable to move, having been ill with the typhus fever in Mr. J.'s absence, in which I lost my reason, and was senseless several days) to Koung-tong, who was now high in office, and had for a long time manifested a disposition to help us, and begged he would intercede for Mr. J., and prevent his being sent again to prison. Koung-tong complied with my request, offered to become security for Mr. J., and took him to his house, where he was kept a prisoner at large nearly two months longer. The British troops were now so rapidly advancing, that the King and Government felt the necessity of taking some measures to prevent their arrival at the capital. They had before several times refused to listen to the terms which Sir Archibald Campbell had offered, but they now saw there was no other hope for the preservation of their golden city. Mr. J. was daily called to the palace, his opinion requested in all their proceedings, and the Government finally entreated him to go as their Ambassador to the English camp. This he entirely declined, but advised their sending Dr. Price, who had no objection to going. Dr. P. being unsuccessful in his mission, on his return Mr. J. was taken by force and sent with him again. Sir Archibald had, before this, demanded us, together with the other foreign prisoners, but the King had refused, saying, "They are my people—let them remain." We did not then venture to

express a wish to leave the country, fearing we should be immediately sent to prison. Mr. J. communicated our real situation to the General, who, with all the feelings of a British officer, now demanded us in a way that his Majesty dared not refuse; and on the 21st of February, after an imprisonment of nearly two years, we took our leave of the golden city and all its magnificence, and turned our faces towards the British camp, then within forty miles of Ava. No one can conceive our joy when we had safely passed the Burman camp, for then we felt indeed that we were once more free, and out of the power of those "whose tender mercies are cruel." The British General received us with all that kindness and hospitality for which your countrymen are so far famed, provided us with every comfort during a fortnight's residence at the camp, and kindly sent us on to Rangoon in his gun-boat. We deeply feel the kindness of Sir Archibald Campbell, for, under the direction of Providence, he has been the means of delivering us from the iron grasp of the Burmans. May God reward him an hundred fold, and prepare him for the future enjoyment of Heaven!"

HOME PROCEEDINGS.

NORTHAMPTON.

ON Monday Evening, January 8th, the Anniversary of the Northampton (College Street,) Missionary Society, was held at the Meeting House, College Street. A very large Congregation assembled on the occasion, and listened with deep attention to the proceedings. After prayer by the Rev. J. Wheeler, of Bugbrook; the Rev. B. L. Edwards, (Independent Minister of the Town), was called to the Chair. The Secretary, the Rev. W. Gray, read the Report, and interesting speeches and statements were given by the Rev. Messrs. Gill, (Wesleyan), John Simmons, Joseph Clark, R. Breeze, F. Wheeler, T. Bond, (Wesleyan), Joseph Simmons, Robert Clark, W. Kuowles, and T. Wake. Including 10*l.* given in the course of the year by a Friend and already acknowledged in the Herald, this Society has raised 100*l.* in aid of the funds of the Parent Institution. Of this sum, more than 60*l.* has been realized by weekly contributions, in which the females and youth as well as the brethren belonging to the Congregation have taken an active part; and we are much gratified to mention that the Contributions of the young are exclusively to be appropriated to the establishment and support of a school in India, to be denominated the *Northampton School.*

W. G.

Contributions received on account of the Baptist Missionary Society, from December 20 to January 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Oakingham, Subscriptions and Collection, by the Rev. J. Coles	13	6	0
Salisbury, Subscriptions, &c., by the Rev. P. J. Saffery	6	3	0
Bacup, Subscriptions, &c. at Irwell Terrace, by the Rev. F. W. Dyer	15	9	0
Bewdley, Subscriptions, by the Rev. George Brooks	4	0	0
West Riding Auxiliary Society, by M. Thackrey, Esq.:			
Leeds (including 7 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i> for Female Education) ..	46	15	0
Howarth 2d Church	36	10	8
Bramley	5	12	0
		89	3 8
Newbury, Collection and Subscriptions, by the Rev. T. Welsh	51	4	6
Newcastle on Tyne, Juvenile Auxiliary Society, by Mr. J. Cowell	10	0	0
Wilts and East Somerset, by Mr. Benj. Anstie, Treasurer:			
Devizes	14	15	0
Chippenham	5	5	9
Melksham	7	3	6
Bratton	21	1	0
		48	5 3
Bristol and Bath Auxiliary Society, by John Hart, Esq. Treasurer	150	0	0
Northampton Auxiliary Society (including 19 <i>l.</i> 11 <i>s.</i> 10 <i>d.</i> for Female Education)	87	10	6
Fenny Stratford, collected by Mr. W. Harris	4	0	0
Bratton, Weekly Subscriptions, by the Rev. R. Edminson	1	10	9
Westbury Leigh, Collection and Subscriptions, by the Rev. T. Gough	37	0	0
Cardiff, Collections and Subscriptions, by the Rev. W. Jones (including 15 <i>l.</i> for Cardiff Female School)	27	0	0
Chester, collected by Mrs. London	3	4	2
Stracy Stratford, Walgrave, and Kingsthorpe, by the Rev. W. Gray	3	6	6
Rev. Robert Edminson, Bratton	Life Subscription	10	0 0
P. L. by the Secretary	Donation	1	0 0
Joseph Jewell, Esq. Bow, by Dr. Newman	Donation	1	0 0

WEST INDIA FUND.

Mrs. Singer, Westbury, by Mr. John Wilkins	5	0	0
Miss Edwards, ditto, by ditto	2	0	0
Mr. Warmington, Plaistew	1	0	0

MONTEGO BAY.

Amount already acknowledged	1145	19	8
Boroughbridge, Friends, by the Rev. John Crook	3	0	0
Peckham, Mrs. Cattley and Friends, by Mr. G. Thorowgood	8	10	0
Henry Waymouth, Esq.	5	0	0
Thomas Walker, Esq.	1	1	0
Anonymous, by Mr. Jarrold, Norwich	1	0	0
Kenningball (Norfolk), Friends, by Mr. Humphrey	1	0	0
Friend, from Brighton, No. 2084	5	0	0
Dersingham and West Newton (Norfolk) by Mr. F. Clowes	2	4	6
Banister Flight, Esq.	3	0	0

TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Phillips, of Dulwich, for a parcel of Magazines.

Our friends at Southampton and Bewdley are informed that the house mentioned in their communications have, for several months past, declined forwarding any country parcels. It is hoped, therefore, they will be able to discover some other channel of conveyance.

The box from Cornwall, sent from A. P. W. has been received, and the donor is thanked for the articles which it contained, which will probably be found useful for some of our Missionary Students. The parcel for Mr. Burls was immediately forwarded.