

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.

P.S. Our friends in London and its vicinity are respectfully informed, that the Rev. George Gibbs, of Tottenham, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

THOUGH a part of the information contained in the following letter from Mr. Yates to his parents has already appeared, we readily comply with the request for its insertion.

Calcutta, May 15, 1826.

MY DEAR PARENTS,

I HOPE my delay in writing will not have led you to conclude either that I am unable or unwilling to write; for, I think I told you before, that the death of Mr. Lawson, and the absence of Mr. Carey, have thrown a great deal of additional work on me, so that till some one comes out from England to our assistance, I must necessarily be a bad correspondent. This argument I must urge on all my friends, and trust it will be satisfactory.

Before giving you the news which this country affords, I shall attempt to answer the questions contained in your letter. I am at this time so far well, as to be able to attend to all the duties of my station; but the heat here is now intense, and the weather very oppressive. The salary which I receive as Secretary of the School Book Society, is devoted in common with all we get

from other sources, to the mission, i. e. it supports us, and the surplus goes towards promoting the objects of the Baptist Missionary Society.

In the church here we are going on happily and prosperously. I have had the pleasure of baptizing *twelve* since Mr. Lawson's death, and there are nearly *twelve* others, who, I trust, will soon come forward. I know not any thing that has given me more pleasure, since I have been in this land of darkness, than I have received from baptizing three young men, the sons of Missionaries, whose fathers are now in glory, together with the second son of Captain Kemp, with whom I sailed from England, and who, I hope, is now in heaven.

Another son of the same family received hopeful impressions at the time of his brother's baptism.

It is a pleasing thing for me, to be employed in guiding over the ocean of life, the children of the dear captain who conducted me across the dangerous deep.

We are now engaged in building missionary premises: we have purchased ground on behalf of the Society in England, for about £2000, for which we have paid; the building will cost upwards of £3000; we have proposed to the Society to pay one-half, and for them to pay the other, and since the premises will belong *entirely to them*, we fully anticipate that they will approve of our proposal. They will, I think, now have the best Missionary Station in Calcutta, and this is no small pleasure to us, as they had no regular station here when I arrived. In reviewing the past in all its parts, I feel perfectly satisfied in having come out to this country, though I have experienced much

sickness, and many disappointments in Missionary work. Several Natives near Calcutta have lately destroyed their idols, and pulled down one of their idol temples, and there is reason to hope have become true Christians. Knowledge is now rapidly spreading among the Natives, and we hope the time is coming, when the Gospel will spread as rapidly. It is at present opposed by most, but it *must* and *will* prevail. Dr. Carey is not dead, as you heard, but is remarkably well for his age. He was very lively in his conversation about Missions, when he breakfasted with us at our last monthly meeting; he quoted Psalm cii. 14, 15. and argued that the heathen would soon fear the name of the Lord, because the saints had begun to take pleasure in the stones of Zion, and to favour her dust.

P.S. I think I told you in my last, that I intended to go a long journey up the country; but I have been obliged to relinquish my design through the death of Mr. Lawson.

Mr. Sutton, from Cuttack, is now lodging with us for a few weeks; he is about to marry Mrs. Colman, the American lady, who has had the superintendance of our Native Female Schools.

FOR the substance of the following account of the Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society, we are indebted to the Friend of India for August last.

The eighth anniversary of this Society was held on the 8th of August, when Dr. Carey took the chair, and the Rev. D. Schmid, Assistant Secretary of the Calcutta Church Missionary Society, offered up the introductory prayer. After the Report had been read, the meeting was addressed by Messrs. Statham, Wade, Penney, Boardman, and Yates, and also by the Chairman.

From the Report we shall select the principal passages.—“The death of Mr. Lawson having deprived the church meeting in this place of a pastor, Mr. Yates was induced, as a temporary arrangement, to undertake the duties of the office; in performing which, he has been most kindly assisted by Messrs. Wade and Boardman, who have been for some time residing in Calcutta, waiting for a favourable opportunity of joining their missionary brethren, whose lives have been so wonderfully preserved in Burmah. Mr. Yates being thus engaged in English labour, the European strength devoted to missionary exertions

amongst the Natives in this city and neighbourhood, has been still farther reduced than at the date of the last Report, and additional help from England is most urgently required. The Committee are happy to add, that the latest advices from the Parent Society lead them to anticipate a speedy arrival of missionaries from home; as well as to hope, that the health of their esteemed friends, Mr. and Mrs. Carey, will be in time sufficiently restored to allow them again to return to India. They have also to acknowledge the affectionate and zealous services of Mr. Carapiet C. Aratoon, who during the last six months has in every way contributed his valuable assistance in the native department.

“During the past year, there have been admitted into the church three members:—one by restoration, a second by dismission from the church at Dinagepore, and a third by baptism. Besides these, a fourth was proposed, but was shortly after removed by death. During a few months of his residence in Calcutta, during which his conduct could be observed, it was very becoming his Christian profession, and afforded satisfactory evidence, that he was prepared for the change that awaited him.

“The person baptized was the one referred to in the last Report as a serious enquirer. The service took place on Lord’s day morning the 9th ult.; and the candidate, at his own request, was baptized in the tank immediately adjoining his dwelling. This he wished, first, to express in the sight of his neighbours his love to Christ, and willingness to give up all for him; and secondly, to remove the erroneous idea prevalent among them, that the eating of cows’ flesh and drinking of spirits were necessary parts of initiation into the Christian religion. The morning being rainy, the number of attendants was not so numerous as it would otherwise have been,—sufficient, it is hoped, however, entirely to remove the false prejudices above referred to.

“In the Report read this time two years, the number of natives in connection with the church amounted to ten, since which five have been admitted by baptism, one by restoration to communion, and one by admission from another church. Amongst these, however, the two mentioned in the last Report remain excluded, making fifteen in connection with the church at the present time.”

“Doorgapore.—This Station, your Committee are sorry to state, is still without any resident European Missionary; and though it has been regularly visited, and services conducted on the Sabbath by Mr. Penney, Mr. Carapiet, and the Secretary, it has suffered much for want of one. Your Committee, however, indulge the hope, that on the

arrival of the missionaries shortly expected from home, one of them may be induced to occupy this interesting field of labour; and with this impression, have resolved on rebuilding the Bungalow there, formerly occupied by Mr. and Mrs. Carey.

"The pleasing services on Monday and Friday evenings, mentioned in the last Report, as having been commenced here at the request of several Heathen and Mussulman neighbours, have been regularly continued, during the year. During this period, some have declined paying their small subscriptions towards the expense of lighting the place of worship; but the majority still contribute with cheerfulness.

"The frequent services for the Heathen at Doorgapore and Barahnagur have been continued throughout the year. These have been attended by from 30 to 150 hearers, and frequently conducted by Paunchoo, the Native preacher, alone. At such times, at these and other places, he has been generally heard with great attention and respect."

Some information is likewise given respecting most of the stations in India immediately connected with the Parent Society in England. Of Cutwa, it is said, "from a communication received from Mr. W. Carey, a short time ago, it appears that he had had no additions to the church for a considerable time. He remarks, however, that a person, formerly a Brahmin, had come from Burdwan, and expressed his desire for religious instruction; and that there are at Cutwa two or three others who have expressed a wish to join the church, though Mr. Carey is not yet quite satisfied as to their piety."

Of Monghyr, the Report says, "Your Committee are happy to find, by recent communications from Mr. Leslie, that the work of God is still advancing at this station. None had fallen away, nor had any been removed by death, with the exception of Mrs. Leslie, during the year; while Mr. Leslie had had the pleasure, during the early part of last month, to admit four persons into the church by baptism. The church now consists of thirty-five members, of whom twenty belong to the native branch. The Native and English congregations are also well attended, and appearances in general are very pleasing. Eight native schools have been established in the town and neighbourhood, and are in a prosperous state. Amongst the scholars 30 can read the Scriptures well, and many more can read tracts and easy books, and repeat considerable portions of Watts's Catechism in Hindoee."

Of Digah Mr. Burton writes:—"The native church here consists of four members. Many that were baptized here are now settled at Monghyr. Two of those remaining are employed as preachers, and have kept up the worship of God at three or four places

regularly ever since Mr. Rowe's death, besides itinerating in many of the surrounding villages, attending the large fairs in the neighbourhood, and distributing tracts, &c. They now preach at six places every Sabbath, twice at Patna, once at a village half-way between that place and Digah, once at my house, and twice at Dinapore. They are generally heard with attention, particularly at Patna, where they have the largest congregations. We have one man who was called to the knowledge of the truth about five months since, and who has long requested baptism, and I suppose will soon join us, as his conduct has hitherto been good. On Sabbath evenings, I preach to about 80 or 100 Europeans, mostly soldiers, at Dinapore. There are three Baptists in a corps of artillery, and six Methodists of H. M.'s 31st Regiment, to whom I administer the Lord's supper."

"At this station and in its neighbourhood, there are also nine native schools, six of boys and three of girls, which are principally superintended by Mrs. Rowe."

HOWRAH.

Ordination of Mr. Statham.

ABOUT five years ago, Mr. Statham commenced preaching in Howrah. It was not long before a considerable congregation regularly assembled to benefit by his labours, and it was found necessary to provide a Chapel for their accommodation. The means were furnished by public liberality; and Mr. Statham having for some years past fixed his residence in the midst of his people, and devoted himself to the promotion of their welfare, has met with continued encouragement in his work. Of late, several members of Baptist Churches having been by Divine Providence brought together in this place, with the hearty approbation of the churches to which they belonged, they united themselves in church-fellowship, and invited Mr. Statham to take the oversight of them as their pastor. This invitation he accepted; and on the 13th of July, a number of his brethren in the ministry assembled to ordain him to his solemn work, according to the practice of Dissenting Churches. The whole service was deeply impressive; and the congregations were full and attentive. The morning service commenced at 10 A. M. Mr. Boardman, (American Missionary) read select portions of Scripture, and prayed. Mr. Mack introduced the proper business of the day, by

stating the nature of a gospel church — describing the character of its members, the functions of its officers, the objects of its appointment, and the rule of its conduct. He then received from Mr. Statham a narration of those events which had led to the formation of the church, and the choice of himself as pastor; and likewise such a statement respecting his religious experience and doctrinal sentiments as is usual on similar occasions. The ordination prayer was then offered up by Mr. Robinson, of the Lall-Bazar Chapel: after which Dr. Carey delivered a solemn charge to Mr. Statham from 1 Thess. ii. 8. "So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us." The service was concluded with prayer by M. Wade, American Missionary.

The Congregation again assembled in the evening, when Mr. James Hill commenced the service with the reading of Scripture and prayer. Mr. Yates then addressed the church and congregation most suitably, from the Apostolic exhortation, "Pray for us." Mr. Swan concluded with prayer.

DELHI.

Horrible Sacrifices of Women.

THE following is an extract from a recent letter from Mr. Thompson, which we are sure will deeply affect our readers.

"Some strangers from Nahn, in the hills, were one morning at the jogee's whither I had gone to read the gospels and pray. They consisted of two Vukeels from the Nahn Raja, with their attendants. Our books are not new to these people; Sookha having been amongst them, and read and distributed pretty widely. Some who had not an opportunity then, now took tracts. One of the Vukeels had taken tracts in 1818, at Kurnal, and was entrusted with the books (Punjabee Scriptures) which Capt. Bird had obtained of me for the Nahn Raja, his master. These people lend an attentive ear whenever I have reading at the jogee's, or they attend at my house.

"These Vukeels and their attendants gave me a horrible account of the sacrifice of eight and twenty human lives under the fallacious name of Sutte, which took place not two months ago in the hills. The individual who died was Isree Sein, the Raja of Mudee, a town and Raja-ship in the hills; and the persons who were thus cruelly burnt were not all wives or concubines, but some

of them slave girls. One Runee, being pregnant, has escaped the flames for the present; another, through good interest, perhaps, was emboldened to declare her determination not to be burnt, and they have not dared to immolate her. Some thirty years ago, a Raja having been slain in battle, twenty-five women were burnt with his corpse. Twelve years ago, the betrothed wife of a brahmun, only seven years old, was cruelly burnt with his corpse. Many more instances of murders under the cloak of suttées, were related by them, as having taken place in the hills, of which they were either eye-witnesses or received most certain information."

KINGSTON, (JAMAICA.)

THE following letter from Mr. Tinson to the Secretary affords gratifying proof that the cause of the Redeemer is still on the increase in this very important portion of the field occupied by the Society. It is dated the 8th of January last.

MY DEAR SIR,

I believe I promised in my last to give you some account of our proceedings after Christmas, which I then anticipated would be of an interesting kind; nor have my anticipations been disappointed. The year 1827 has commenced with prospects in reference to our Mission in this quarter, calculated to gladden, not only the hearts of your Missionaries here, but of all who feel interested in the Saviour's cause.

The premises we engaged in the city about three months since, for a place of worship, being nearly ready for use, were opened for divine service on the 24th ult. Mr. Phillippo preached in the morning from Psalm li. 13. — "And sinners shall be converted unto thee." Mr. Flood in the afternoon from John iv. 21 — 23. The introductory services were conducted by Mr. Knibb. The congregation was large, and very attentive. The collection was not great, but, considering the season of the year, and what our own people had already done, it was nearly as much as we could have expected: it amounted to something more than 30*l.* The alterations, repairs, and fitting-up of the chapel only, has cost above 600*l.*, more than 300*l.* of which has been collected by one of our deacons, whose praise is, deservedly, in all our churches here. Yesterday we formed the church, elected three new deacons, and

administered, for the first time in our new place, the ordinance of the Lord's Supper, and a most delightful season it was. Help us to pray that the Lord may now send prosperity. Appearances are very encouraging, but we know who must give the increase, and I trust we have as yet gone out in his strength. Hitherto the Lord hath blessed us beyond our expectations, and we can only say, with feelings of grateful adoration, "What hath God wrought!"

On the 25th ult. brethren Philippo, Flood, Knibb, and myself, left Kingston for Annotta Bay, and though, having taken a new route, we lost our way, and were travelling till almost midnight in the most tiresome roads, the interview with the people abundantly recompensed all the fatigue of the journey. It is now two or three years since I was at the Bay before; but my opinion of the station is by no means altered. I think it a most interesting one indeed. The morrow after we arrived Mr. Flood baptized about twenty persons. I preached in the morning, and Mr. Philippo in the afternoon, and though that part of the day was very wet, we had a full house. All that is wanted there to establish a good station is a pious, prudent, persevering man.*

Yesterday morning (January 7) Mr. Knibb baptized at Port-Royal, and never did I witness a service of the kind with more pleasure. There were two or three and twenty boats on the water, full of people of all classes, forming a sort of semicircle about the administrator, and from two to three hundred persons on the beach. The service commenced a little before day-break by singing and prayer; and such was the stillness which prevailed, that all could distinctly hear Mr. K. addressing the candidates while administering the solemn rite.

The same mail brought a letter from Mr. Knibb also, who gives a very pleasing account of the state of the school under his direction. More extended efforts for the benefit of the rising generation of Jamaica are, on many accounts, highly desirable. Mr. K. writes from

Port Royal, Jan. 7.

MY DEAR SIR,

In my last I promised that at an early period I would send you an account of my

* This want we trust will soon be supplied.—ED.

prospects in the school and in the church over which I am placed, and now I intend to fulfil the promise made.

On Thursday, the 21st of December, the first public examination of the children instructed in the Lancasterian Institution, was held, and to me it was one of the most delightful scenes that I ever have witnessed. About half-past nine in the morning, the children, to the number of 230, assembled at my house, all dressed exceedingly neat, and at a quarter past ten they proceeded, two and two, to the school-room, where about 300 persons were assembled as spectators, some of whom were of the first respectability. When the children were seated, I shewed to the company the system of education that was pursued, approaching as near as possible to that of the Borough Road, London. When this was concluded, some of the elder children read a part of the Word of God, and were questioned thereon; and also some of the younger, who could read the Testament. The children then produced their specimens of writing, ciphering, and needlework: several of the ladies and gentlemen expressed their astonishment, and said that undoubtedly it was the first school in the island. These specimens I intend to send you the earliest opportunity.

The prizes, consisting of medals, bibles, testaments, hymn books, &c. were then distributed to the boys by Dr. B. and to the girls by a lady. About 60 were rewarded; many more deserved rewards, but I had them not, as a box I expected from Bristol had not arrived.

Each of the children partook of a feast, consisting of cakes, biscuits, raisins, oranges, &c. after which one of the Wesleyan Missionaries, the Rev. Mr. Barry, gave out the hymn, "Jesus, that condescending King," which the children sung, and prayer being offered, the meeting was concluded.

I am sure, my dear friend, that it would rejoice your heart could you see the children, and hear them read and sing. I often wish that more schools of this description were established in the island, as I know the good would be incalculable. If friends in England would strive to forward the instruction of the youth here, they would confer a lasting blessing on the poor. I have heard that there is a society for the aiding of the instruction of females: if you think that they would aid the work, I wish that you would communicate with them respecting this school, as for 17s. 6d. sterling a year they might educate a girl, including every expense. If you think this worth notice, I should feel a pleasure in sending accounts of any children that might be so instructed.

The following is an account of the state of the school from January to December 1826:

	Boys.	Girls.	Incr.
Received during the year..	113	94	207
Dismissed to trades, &c. . .	32	33	65
			142
At present on the books. . .	178	104	274

The total received since the commencement of the institution is 407. I think that this is correct; but the Report, written by a slave, will show when it arrives.

I do not know that you are aware that many of the children who were educated in the school are now members of the church; several are also probationers, and I hope truly pious. This is an encouragement, and one too of the highest kind.

A day or two after Mr. Coultart sailed, one of the children, who had left the school, and was a Sabbath school teacher, died suddenly. He had very lately taken a ticket as a follower, and I hope that God had visited him with his mercy. His name was John Marshall, and he was one of the best boys that ever I had. Most of the children fol-

lowed him to the grave. He was carried into the school-room, and an address delivered to the children. Many of them wept exceedingly. I do not know that I ever saw such a number of persons at a funeral before. His death was improved on the next Sabbath; and may we not hope that some good may be effected by this afflictive dispensation of Providence?

At Port Royal we have, I think, reason to bless God as a church, for his abundant goodness to us. During the last six months, 34 have been added to us, I trust of such as shall be everlastingly saved. I have been as cautious as possible, and if they are deceived they have deceived themselves.

I hope that the set time to favour Zion is come, and that our blessed Jesus will take to himself his great power and reign. More labourers are needed. Oh! that God would put it in the heart of many holy devoted men to come to this needy spot. The missionary has his difficulties, but he has his joys too, which cheer the mind, and animate his zeal in the service of his Lord. Oh, it is a glorious work, and it must advance till all nations shall feel and taste his love!

HOME PROCEEDINGS.

NOTICE.

Fen Court, March 23, 1827.

SEVERAL years ago * it was officially announced, that, as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the Gospel, by funds which they had themselves originated, a material change had resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station acted independently in the management of all their concerns.

Subsequent experience has shewn that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been fully and seriously considered, in a special meeting of the Committee assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that henceforward the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary bodies.

Under these circumstances, they wish their mutual friends to understand that they feel united, of course, respecting the general advancement of the Redeemer's Kingdom, and only desire that their respective efforts may be so conducted as that the blessing of God may rest upon them.

(Signed)

*On behalf of the Committee of the
Baptist Missionary Society,*
JOHN DYER.

On behalf of the Serampore Brethren,
JOSHUA MARSHMAN.

* Preface to Periodical Accounts of the Serampore Mission. No. ix. Oct. 1822.

BEDFORDSHIRE.

AT the last Annual Meeting of the Bedfordshire Society, in aid of Missions, a Resolution was passed recommending that in every congregation, a Missionary Association should be formed, and an Annual Meeting, held to excite and promote a Missionary Spirit; and in the past month some exertions have been made to give effect to that Resolution.

Biggleswade.—On Lord's Day, March 5, the Rev. Eustace Carey preached a preparatory sermon, and on Monday a meeting was held, and a Missionary Association regularly formed. After prayer had been offered by the Rev. E. Daniel, of Luton, John Foster, Esq. was requested to take the chair. The Rev. Messrs. Carey, Brocklehurst (Wesleyan), Daniel, Day, Wayne, Manning, Middleditch, and Mr. Blyth Foster, severally addressed the meeting. These services were very numerous attended, and rendered peculiarly interesting by the kind and able assistance of Mr. Carey, whose labours on this occasion have excited a zeal in the cause of missions before unknown, and the fruit of which, it is hoped, will be seen for years to come. The collection at the doors amounted to upwards of 20*l*.

Bedford.—On Wednesday evening Mr. Carey preached at Bedford on behalf of the Mission. The congregation assembled at the Rev. T. King's chapel; but before the service commenced it was found necessary to adjourn to a more commodious place. The old meeting-house was kindly offered by the Rev. S. Hillyard, and was nearly filled: 13*l*. 18*s*. 6*d*. was collected at the doors.

Leighton-Buzzard.—On Thursday, a meeting was held, and a Missionary Association formed, in the Rev. T. Wake's congregation. The Rev. T. Middleditch commenced with prayer. John Foster, Esq. was called to the chair. The Rev. Mr. Baker (Wesleyan), Wake, Daniel, Castleden, Carey, Middleditch, Brooks, &c. moved and seconded the resolutions, and in the evening Mr. Carey preached to a very crowded congregation. We trust we shall have to record similar meetings in other congregations in this country.

NOTICE.

The sixth anniversary of the Bedfordshire Missionary Society will be held at Luton on

Wednesday, April 25, 1827. The Rev. Eustace Carey and the Rev. S. Hillyard are expected to preach.

DEVONSHIRE SQUARE,
(LONDON.)

A Meeting in aid of the Missionary Society, in the church and congregation under the pastoral care of the Rev. Timothy Thomas and the Rev. Thomas Price, was held on Wednesday evening, Feb. 28;—Newton Bosworth, Esq., in the Chair.

The various resolutions were moved and seconded by the Rev. Messrs. Ivimey, Edwards, Dyer, Drayton, Mann, Carey, Hawkins, Price, and Dr. Cox, with Messrs. Samuel Summers and Paul Millard. The object of this Society is to encourage not only the exertions of the Baptist Mission among the heathen, but those of the Baptist Irish and Home Missionary Societies also; and we trust that the pledge thus kindly given of a determination to promote the extension of the Gospel abroad may be followed by many a cheering indication of its growing success at home.

ST. ALBANS.

AN Auxiliary Society to the Mission has existed for some years at St. Albans, and on Monday evening, Feb. 26, a public meeting was held in the Baptist Chapel, with a view to its encouragement and increase.

The Rev. John Harris, Rector of the Independent church in the town, commenced with prayer; James Smith, Esq. of Watford was called to the chair, and suitable addresses were delivered by the Rev. Messrs. Daniell of Luton, Edwards of Watford, Upton, Harris, and Cooper, of St. Alban's; Eustace Carey, John Dyer, and Mr. Biddle. The congregation appeared much interested in the proceedings of the evening; and it is hoped the result may be seen in a permanently cordial and zealous attachment to the cause which the meeting was intended to promote.

Contributions received on account of the Baptist Missionary Society, from February 20 to March 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Thomas Bonville, Esq. late of Bristol, by John Hart, Esq. 50l.				
	duty 5l.	45	0	0
West Middlesex Missionary Union, viz.				
Hammersmith, collection at annual meeting.....	22	14	0	
Staines, by Rev. C. Woollocott	7	4	0	
	<u>29</u>	<u>18</u>	<u>0</u>	
North of England Auxiliary, by Rev. R. Pengilly :				
Rowley	2	15	0	
Broomley	3	5	2	
Hindley, &c.	2	13	0	
	<u>8</u>	<u>13</u>	<u>2</u>	
Coleford, Collection, Donation, &c. by Rev. J. Fry	26	0	0	
Greenock Auxiliary Missionary Society, by R. D. Ker, Esq.....	11	0	0	
Lockwood, near Huddersfield, by Mrs. Willett.....	20	12	7	
Hebden Bridge Penny Society, by Mrs. Foster, Treasurer	4	4	9	
Bilderston, Suffolk, collected by Mr. Osborn.....	2	4	0	
Dartmouth, Collection and Auxiliary Society, by Mr. Larwill	10	4	6	
Sundries, by Rev. Joseph Kinghorn :				
Norwich and Norfolk Society in aid of Missions	10	0	0	
Diss, by Miss Ward	5	13	6	
Marlham, by Rev. W. Davey	2	14	0	
Ingham	14	3	8	
	<u>32</u>	<u>11</u>	<u>2</u>	
Weymouth and Dorchester, by Rev. James Hoby	20	5	6	
Haworth, Friend, by Rev. Miles Oddy.....	6	0	0	
Halifax, Friend, by Rev. C. Thompson	1	0	0	
Ross, Collection and Donation, by Rev. Thomas Waters	7	4	2	
Crayford, Female Auxiliary Society, by Mrs. Smith.....	5	0	0	
FOR SCHOOLS.				
Banff Association, by the Rev. Joseph Gibb	8	0	0	
MONTEGO BAY.				
Luton, Friends, by Rev. Ebenezer Daniell	5	0	0	
Rowley and Shotley Field, by Rev. R. Pengilly.....	2	9	9	
Dundee, Friend (<i>West India Fund</i>)	1	0	0	
Thomas Williams, Esq. by John Mortlock, Esq.....	10	0	0	
— Haydon, Esq. <i>Guildford</i> , by ditto	5	0	0	

Quarterly Papers,

FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS

TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

In the first of our series of Quarterly Papers we gave you a representation of a *Suttee*; that is, of a Hindoo widow burning herself alive on the funeral pile with the dead body of her husband. More than five years have past away since that paper was published; and it is affecting to think how many wretched females during that time have been sacrificed to this infernal rite. At length,

however, the subject is beginning to attract the notice of the benevolent and the humane in this country, so as to produce an effort for its abolition. It is expected, that, very shortly, attention will be called to it, both in the British Parliament, and in the Court of Directors of the East India Company. We are persuaded that many of our readers will rejoice to hear this, and be glad to unite their efforts, by petitioning and other-

wise, with those which are intended to wipe off this foul blot from the British name.

But burning is not the only mode by which these poor infatuated women put an end to their existence. The print now before you represents another, which may be best described in the words of our late friend and missionary brother Mr. Ward:

"Widows are *buried alive*. Here the female takes the dead body upon her knees, as she sits in the centre of a deep grave, and her children and relations, who have prepared the grave, throw in the earth around her. Two of these descend into the grave, and trample the earth with their feet around the body of the widow. She sits an unremonstrating spectator of the process, the earth rises higher and higher around her, at length it reaches the head, when the remaining earth is thrown with haste upon her, and these children and relatives mount the grave, and trample upon the head of the expiring victim!"

But it is not widows alone who are subject to this most dreadful kind of death. The following incident fell under the notice of another of our dear deceased Missionary brethren—the zealous and indefatigable John Chamberlain—and was related to the writer by a lady who had the account from his own lips.

A native Princess in the North of India had among her attendants a young lady, of great personal attractions, who was accused to her mistress of having been guilty of some improprieties in her conduct. Into the truth of these charges, it does not appear that any inquiry was made: but a day or two after, as her highness was taking the air with her retinue, this young female included, she gave directions that a pit should be dug, of a certain depth and dimensions. When her order had been complied with, she turned round to her attendant, and coolly commanded her to go down into the pit. The poor creature, trembling and affrighted, fell at her feet, and most piteously implored for mercy: but all in vain. Into this premature grave she was compelled to descend, her head as she stood in it being nearly level with the surface of the surrounding earth. The Princess then ordered an earthen pan, of the manufacture of the country, shaped nearly like a bee hive, to be brought, which was placed on the head of the poor victim, the edges resting upon her shoulders. Immediately the loose earth

was thrown in on all sides, and in a few minutes all was smooth and level as before! To complete the dismal tragedy, and as if to shew how completely, even from a female heart, all emotions of humanity may be banished, the princess sent for her chair of state, caused it to be placed on the very spot where the object of her resentment was writhing in the agonies of suffocation, and sitting down with the utmost composure, smoked her hookah!

Such then is a faint picture of the state of society where idolatry prevails: and shall we be languid and remiss in our attempts to pour the light of truth on these benighted regions, and to send among them that glorious gospel which breathes every where *peace on earth*, goodwill towards men? Who can wonder that the amiable Missionary whom we first mentioned should exclaim, after narrating scenes like these:—

"O ye British mothers—ye British widows, to whom shall these desolate beings look? In what corner of this miserable world, full of the habitations of cruelty, shall we find female society like this—widows and orphans like these? Say, how long, ye who never saw a tear, but ye wiped it away—a wound, but ye attempted to heal it—a human sufferer, but ye poured consolation into her heart—how long shall these fires burn—these graves be opened?"

We know perfectly well, Christian females, what answer you would give to such an appeal as this. We know the feeling of horror, indignation and pity, that will be excited in a gentle bosom by the recitals we have had the pain of giving. But do not let this be the *only* effect. Feeling is worth nothing, unless it issue in corresponding effects. Surely the knowledge that such atrocities are constantly going on among our fellow subjects in the east, constitutes a solemn obligation to exert ourselves to the utmost to prevent and remove them. Zealous, persevering, effort, then, is necessary; and will our female readers permit us to say, that in the present exigencies of the mission, its conductors look with earnest hope for *their* assistance! Let none who have been engaged think of looking back—let those who have done a little consider whether they might not do more—and such as have hitherto withheld their aid, seriously ask themselves whether such omissions will appear justifiable in the day when all of us—male and female—must give an account of ourselves unto God!

BETWEEN three and four years ago, the Committee of the Society were informed by their highly esteemed friend the Rev. W. H. Angas, then on the Continent, of an interesting young man of the name of Daniel Schlatter, a native of Switzerland, who had gone alone and unaided, as a Missionary among the Nogay Tartars, in the South Eastern part of the immense Russian Empire. Such was the zeal and determination of spirit with which he devoted himself to this arduous work, that, by way of preparation for enduring the hardships and sustaining the privations attending it, he had, for years previous to leaving Switzerland, never slept in a bed, or drank any thing stronger than water. To appear among the Tartars, who are bigotted Mahomedans, under the professed character of a Christian teacher, would be (for the present at least) utterly hopeless. Aware of this fact, therefore he engaged himself as a groom and house servant to a Tartar chief, in order to gain an acquaintance with their language, and become habituated to their manners. How repugnant these are to the feelings of more civilized nations may be gathered from the fact that the ordinary food of which Mr. Schlatter has had to partake during his residence among them is the flesh of dead and diseased horses! With what cheerfulness these and similar inconveniences have been sustained by this worthy man may be seen in various extracts from his correspondence inserted in our Heralds for Dec. 1824, and Sept. 1825.

At the invitation, and by the assistance of the Committee, Mr. Schlatter has lately visited London, bringing with him high testimonials from several valuable friends on the Continent. It was anticipated, that a personal interview would lead to the formation of a regular connexion between him and the Society, but this, present circumstances do not appear to admit. The Committee have, however, been fully impressed with a sense of the truth and amiableness of Mr. Schlatter's character, to the excellence of the motives by which he is actuated: and consider it highly probable that the method he has taken of introducing the gospel among the Tartars, is most appropriate to the habits and modes of life of that singular people. A proof of the high estimation in which he is held among them, will be found in the following letter addressed to him, by his Nogayan master. It is without date, the Tartars having, as yet, no accurate mode of computing time.

Dear Daniel,

I have received thy letter written in our dialect. O what pleasure I enjoyed as our Topal Mulla (Iame Priest) read it to me. I thank God that he has led thee over the Black Sea into our capital Istambol (Constantinople), and I pray him, that he may bring thee back in safety. We all were filled with joy at thy letter. I, my wife, and my children, had nothing in our mouths but Daniel. The children particularly cried always, Daniel akam (Daniel our friend), will he come again? and especially my little Cutlakan, who now calls on every stranger that may happen to come to us, Daniel kelde (Daniel is come). We all are in good health; the Lord be blessed! We think now more of thee, than at the time when thou wast with us. Our last interview at the Mesarlick (burying place), where thou tookest leave of my late child, Daulaskan, will never be forgotten. Yea, I cannot think of that scene without shedding tears. I see thou art a man sympathizing, not only with the living, but also with the dead. All our Nogayans told me, God has sent to us this man as it were from heaven; they also speak much of thee, and remember this, and the other, of thy discourses. Thou art not forgotten, and I shall remember thee in eternity. O, Daniel, my brother, my son; Why do I thus cleave to thee? What is this? I do not understand it. God knows all things. He, too, knows what my heart feels. As a Mussulman, I have been taught from my very youth to esteem the Christian as little as possible, as if there could be no good thing whatever in or about him; yet, notwithstanding this, I feel myself connected with thee a Christian. I see there is no such distinction with God as there is among men. I have been favoured with a little child, my wife having brought forth a girl ten days before the Kurban Bairam (Feast of Offerings). The priest (Mulla), gave her out of the book (Koran), the name Nasepgan (happiness). Mother and child both are strong, and in good health. My domestic affairs have undergone a very great change. At the annual market of Tackman (a Russian village) I have sold the greatest part of my cattle. I kept back merely two cows and two oxen. Thy care for getting a plough and some seed from the German Colonies, (which are in the neighbourhood), has proved to us in every respect a great blessing. I have reaped 240 mirke (a bushel) of wheat, 170 mirke of barley, 500 mirke of millet, of which

I have given to the labourers 165 mirke instead of wages. I have gotten 480 kopitzes (heaps, four of which fill a waggon,) of hay, of which I have sold 280 kopitzes. Now, the Lord be praised, we have much bread. We want only one thing, our Daniel, who faithfully took care of every thing in the house, so that nothing was lost or spoiled. Yes, yes, we have a strong, a great desire after thee. Mention my thousand salutations to thy mother; though I do not know her, still I reckon her my mother. I entreat her, therefore, to pray for us in this world, as mothers are accustomed to pray for their children. I would not hesitate to go 500 or 1000 versts (a verst is about three-quarters of an English mile), for the expectation of seeing her, because I feel persuaded that she must be a good mother.*

To day when I told my wife that I would make a short journey to a German inn-keeper, in order to cause him to write a letter to Daniel, she gave me her hand, saying, "Here is my hand, let it be as if I myself had written the letter." Abdulla and Caslukan—their hands are also with me. Think, therefore, that

these German words are my words and the words of my family, written in Nagai tilli (Nogay dialect.) I sit at the side of the inn-keeper, and he writes every word according to my sense, and interprets every thing as I wish it. And now, my brother and son, my God, the only God, send his melack (angel), as the companion of thy journey, and then thou wilt come again without danger except thou shouldest die by the way. Certainly we will make no impediment to thy joining us again in this world, and we believe that there is no misunderstanding between thee and us, so that if any one of us should die, nothing could be able to disturb our eternal joy in the union with God in Paradise.

Now I salute thee a thousand times in thy country, and in the house of thy mother. We never shall forget thee, and we hear from thy letter, that thou wilt never forget us. Let this be Amen! My hand goes with this letter; my own name with which I underline it, is the sign of my salutation. The Lord be with thee, and his peace rest upon thee.

ALI AMETOW.

* Indeed she is a good mother; would to God that all Christian mothers might bear resemblance to her! She is the guide and consolation of her children, the refuge of the afflicted and persecuted in her neighbourhood, the instructor of the wise, an ornament of females in her own and in foreign countries. I put this down, not in order to flatter my dear friend Schlatter or his mother, since I am not accustomed so to act.—*Note by the German Translator.*

N.B. These papers are intended for distribution (*gratis*) to those friends who contribute a penny a week or more for the Baptist Missionary Society.

Persons collecting to the amount of sixpence a week are entitled to a copy of the *Missionary Herald*, which is published monthly, containing a variety of interesting intelligence. Such friends who are disposed to become collectors, and who know not where to apply in their own neighbourhood, may write by post to the Rev. John Dyer, G, Fen Court, Fenchurch Street, London who will send them Cards and Papers, and direct them how to remit the money