

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

N.B. Payments and Receipts on account of the Missionaries at Serampore will proceed as usual, till further notice be given.

The Rev. ROBERT HALL, A.M., of Bristol, and the Rev. JOSEPH FLETCHER, A.M., of Stepney, have kindly engaged to preach the Annual Sermons, Providence permitting, on Wednesday, June 20th. Full particulars of the respective Services will be given in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

INTELLIGENCE has been received of the safe arrival of our Missionary brethren, Messrs. Thomas and Pearce, at this city, on the 22d October last, but no communications have as yet reached us from our friends themselves.

Some letters have lately been published, addressed to an intimate friend in this country, by the late lamented Bishop of Calcutta. In one of them he expresses his views of idolatry as existing among the Hindoos—of the moral state of the Mussulmans, the second great class into which the inhabitants of India are divided—and of the efforts made to introduce among them both the knowledge and belief of the gospel, in a manner so just and so lucid, that we are persuaded it will gratify our readers to peruse the extract for themselves.

“ It is necessary to see idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos, in which I have taken some pains to inform myself, really appears to me the worst, both in the degrading notions which it gives of the Deity; in the endless round of its burthensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty not only permitted but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, a system which tends, more than any thing else the devil has invented, to destroy the feelings of general benevolence, and to make nine-tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson, which the people at large ever hear, to live virtuously and do good to each other. I do not say, indeed, that there are not some scattered lessons of this kind to be found in their ancient books; but those books are neither accessible to the people at large, nor are these last permitted to read them; and, in general, all the sins which a Sudra is taught to fear, are, killing a cow, offending a Brahmin, or neglecting one of the many frivolous rites by which their deities are supposed to be conciliated. Ac-

cordingly, though the general sobriety of the Hindoos (a virtue which they possess in common with most inhabitants of warm climates) affords a very great facility to the maintenance of public order and decorum, I really never have met with a race of men whose standard of morality is so low, who feel so little apparent shame in being detected in a falsehood, or so little interest in the sufferings of a neighbour not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts, who shed blood with so little repugnance. The good qualities which there are among them (and, thank God! there is a great deal of good among them still) are, in no instance that I am aware of, connected with, or arising out of, their religion, since it is in no instance to good deeds or virtuous habits of life that the future rewards in which they believe are promised. Their bravery, their fidelity to their employers, their temperance, and (wherever these are found) their humanity and gentleness of disposition, appear to arise exclusively from a natural happy temperament; from an honourable pride in their own renown, and the renown of their ancestors; and from the goodness of God, who seems unwilling that his image should be entirely defaced even in the midst of the grossest error. The Mussulmans have a far better creed; and though they seldom either like the English, or are liked by them, I am inclined to think, are, on the whole, a better people. Yet, even with them, the forms of their worship have a natural tendency to make men hypocrites; and the overweening contempt with which they are inspired for all the world beside, the degradation of their women by the system of polygamy, and the detestable crimes, which, owing to this degradation, are almost universal, are such as, even if I had no ulterior hope, would make me anxious to attract them to a better or more harmless system. In this work, thank God, in those parts of India which I have visited, a beginning has been made, and a degree of success obtained, at least commensurate to the few years during which our missionaries have laboured; and it is still going on, *in the best and safest way, as the work of private persons alone, and although not forbidden, in no degree encouraged by government.*"

BEERBHOOM.

A LETTER from our Missionary friend Mr. Williamson has lately come to hand, dated Sewry, 25th

of June, 1826, which gives a brief account of the state of the church under his care.

"I am uncertain whether in my former letter I gave you any particular account of our Beerbhoom church; it consists of 18 male and 19 female members: of this number 3 males and 2 females only have been educated in Christian habits; all the others are converts from heathenism. Besides the 5 descendants of Christians just mentioned as belonging to the church, we have among us 29 male and 15 female unbaptized children. With the exception of 2 or 3, who are students at the Serampore College, nearly all of them are residing at Sewry, receiving both common and religious instruction under my immediate eye. Our boys' school is designed as a nursery for the Serampore College, whither it is intended to send as many hopeful youths as we can, for it is not an easy matter either to prevail on the boys themselves to go, or their parents to send them to any distance. One reason for this is, that the parents are not anxious about having their children well educated; and, another, that they consider Serampore as an unhealthy situation, which last objection is the only one they usually make, being ashamed to adduce the other. With only one exception, none of our female members are able to read. Those of them who are residing here, for the last few months, have been reading to Mrs. W., under whose tuition, I am happy to say, they have already made considerable progress. Those living at a distance are reading to their husbands. It has been my endeavour to get as many of them as possible to reside here, that they may be continually under my eye, and that they may receive daily instruction. With the exception of 4 itinerants, 2 of whom are stationed at Dubraggoor, a very considerable village, about 6 coss distant; and 2 at Bhoorn, another village, less considerable, about 12 coss distant, almost all of them are now residing here. For several reasons I have been thinking it would be a good plan to have our native preachers here, also, in rotation, for a longer or shorter period, as might seem necessary. By this method they and their wives would not only have an opportunity of gaining a more perfect acquaintance with the gospel, but would also, in some measure, I conceive, be prevented from contracting those habits of indolence, which seem, at least in some degree, to result from long residence in one place, and would also serve to prevent their connecting themselves with occupations foreign to the great work in which they are engaged. This plan, if adopted, would also, in my opinion, be attended with another advantage.

Novelty being universally pleasing, they might be listened to with greater attention, and they themselves preach with greater hope of success, and therefore animation. It is rather discouraging work to preach long in one place without any apparent success, but when the scene is shifted occasionally, it is at the same time somewhat enlivened. Add to all this, that it would enable me to gain a more intimate acquaintance with them than could possibly be obtained by occasional visits only."

COLOMBO.

A LETTER has been received from Mr. Chater, dated November 8, from which we give the following extract.

"In my last I had the pleasure to communicate some pleasing accounts concerning Hanwell: since then brother Siers has baptized four more; two sisters of Dionysius, a female servant in the family of Carolis, and his own servant boy. I never witnessed a more striking change than appears in the latter. Not long ago his aversion to religion was sufficiently manifest; now it is all his study, and all his delight; and the assurance of hope he enjoys is to me astonishing. O that he may, as he has received Christ, so be enabled to walk in him! This, however, is, no doubt, one of those cases in which, though we ought to rejoice, it is proper to rejoice with trembling. In connexion with this pleasing information, I am sorry to say, I have to send you some of a very different description. The congregations at Hanwell, by some means (what they are I find it difficult to ascertain), have, for a long time, been disposed to neglect brother Siers' preaching and instructions, so that I have thought right to remove him to Colombo, where there is a full portion of labour for both him and myself. One thing that seems much in brother Siers' favour is, that none of the members are among those who feel so unfriendly towards him. How it might be were I to reside among them for a long time, I cannot say, but at present their feelings towards me seem to be universally the opposite to what they are towards Mr. Siers. Carolis has long since been received again into the church, and, on my last visit to Hanwell, I saw it proper to appoint him again as a native assistant to the Mission. With his assistance, and by my visiting it as often as possible, I hope that station will not suffer much loss, and this, I trust, will be much benefited by the change. I should be happy to go and oc-

copy the Hanwell station myself, but my labours in Colombo, and especially the share I have to take in the new version of the Bible into Singhalese, render that impracticable. All that I have written, however, to induce you to send me a colleague should have double weight in consequence of the present state of Hanwell. We have had no additions by baptism this year in Colombo, nor is there at present any prospect of any. Samuel, one of the members that was excluded, was received into the church again this month. At the commencement of the year, now near at hand, I hope to have to send you more pleasing accounts of the native schools than I have hitherto had to communicate."

JAVA.

AT Samarang our worthy brother Bruckner, amidst much confusion, arising from the unsettled state of the island, has been prosecuting his work with his usual diligence. The following account from his pen is dated Samarang, 13th of May last, and addressed to the Secretary.

"I have been favoured with yours of the 19th of July last. From the place at which this is dated, you see that I am still at Samarang, on account of the insurrection of the southern parts of the country being far from being quelled; yea, it is just as great and dangerous at this very moment as it was six months ago, after thousands of men have fallen sacrifices to it; and what the event may be the Lord alone knoweth. You will easily conceive, that this is a severe punishment on that all-prevailing pride and profanity. May it become a saving chastisement for our good, and not end in our entire extirpation from this country! In the mean time, while others have been warring with the arm of flesh, I have endeavoured to fight the battles of our Almighty Saviour according to my feeble strength. It is true, now and then I have met with a few natives who seemed to have open ears for the truth, and would just speak in favour of it, and praise it; but, on account of their love of ease, or rather laziness of mind, the good seed has been stifled in them. I have several times tried to get a stated congregation, at least of a few, but this seems to be an object not as yet to be obtained. I met lately a headman of a small village, who remarked, while I was speaking of Jesus to some before their prayer-house, "Yes, it is

true, Jesus is the true Son of God, in whom we all ought to trust." I urged this confession back on him, by saying, if he knew this he ought to throw off all refuges of lies, and even all who were present. They answered, "It is our custom to adhere to our religion." I answered, "There is no custom with God; his command alone is our rule; and he commands every one who hears the gospel to believe in his Son Jesus," &c. They seemed to feel something of this reasoning, as they agreed that I should come every Sunday to their village, and that they would be instructed. I went the next Sunday again at the appointed hour, in the expectation that they would meet together, but there was no thought of this in their mind. I then went round into a few houses, where I found people, and intruded myself upon them. Lately I went with an Arab Bible among the Arabs, of whom are a good number here. I saw five of them together, and approached them, showing them the book. "O," said one, "I have such a book; but much has been altered in it by the learned." I endeavoured to contradict this as softly as possible; and soon came to speak on the matter of Jesus being the Son of God; because Jesus says so himself, and proves this by his miraculous power, &c. But the man cried out so violently against me, that he would not listen to farther reasoning. I went then to another company, who seemed to be glad of such a book, which opened a way to distribute a few Malay tracts too. I have not kept a regular journal since I have been here, but my proceedings are mostly the same as usual, except that I go generally twice every Lord's day out among the natives also, besides some afternoon in the week. I cannot come in contact with the natives; I must always be in search after them, because they will not seek for me, although they many times promise to do so. In the house I am engaged in translating the Scriptures, and I have of late finished the Book of *Genesis*. I do this because I think I cannot be better employed than to transcribe the oracles of truth against a prevailing system of lies. It is true there is no prospect just now of getting them printed and circulated, but I hope the time will come when there will be.

JAMAICA.

We learn, by recent arrivals from Jamaica, that a Consolidated Slave Law passed the House of Assembly on the 22d of December last, in which several clauses are in-

serted having a very injurious bearing on the Missionary cause in that island. It is provided, for instance, that "slaves, found guilty of preaching and teaching as anabaptists, or otherwise, without a permission from their owner and the quarter Sessions for the parish, shall be punished by whipping, or imprisonment in the workhouse to hard labour;"—that no sectarian minister, or other teacher of religion, is to keep open his place of meeting between sun-set and sunrise; and that "religious teachers taking money from slaves are to pay a penalty of twenty pounds for each offence, and, in default of payment, to be committed to the common jail for a month."

Our readers know with what honourable liberality the negroes have seconded the efforts made by this, and other Societies, for imparting to them the gospel, and will immediately perceive what a fatal effect on such exertions will be produced by the last quoted regulation in particular. The law was to go into operation on the 1st of May next, and will take effect till notification reaches the island that his Majesty in Council has been pleased to disallow it. Application has been made to Government on the subject, and we earnestly hope that the same liberal attention will be paid to our representations, as has been shewn on former occasions. Our trust is that He, by whom kings reign, and princes decree justice, will graciously interpose to defend his cause in this important island from the danger which threatens it.

KINGSTON.

OUR readers are aware, that Mr. Flood, in connection with Messrs. Tinson and Knibb, is exerting him-

self to supply, as far as possible, the place of Mr. Coultart during his stay in this country. The following letter from Mr. F. to the Secretary, dated February 12, contains some pleasing intelligence.

" My last of the 17th November apprised you of my removal (*pro tempore*) from Mount Charles to this city. I now propose to give you some account of my proceedings from that date to the present.

My first intention was (in connexion with my engagements here,) to have preached every alternate Sabbath at Mount Charles, suspending my labours at Annatto Bay, till either Mr. Coultart should return, or some more labourers should be sent out, as hopes were entertained that that would soon be the case.

Finding however, that the people at the latter place were exceedingly desirous of having at least some share of my attention directed to them, I was induced to alter my mind, and determined to divide so much of my labours, as my engagements in Kingston allowed me to devote to the country, between the two stations. Accordingly, in the course of four Sabbaths, I have spent two at Kingston, one at Mount Charles, and one at Annatto Bay. These engagements, with the travelling necessary to fulfil them, (one of the stations being near twenty, and the other full thirty miles from Kingston,) together with lectures, church meetings, &c. on the week evenings, you will easily conceive, furnish abundant employment both for my time and strength.

My health has suffered some partial interruptions, but I have great reason for thankfulness, that hitherto I have not at any time been so ill as to be laid aside from my work. I baptized seventy persons here on Christmas day, and on Wednesday of the same week we had a most delightfully interesting day at Annatto Bay. At day-break, I baptized twenty-three persons in a river about a

mile from the place of worship; at half-past ten A.M. we met in the chapel; Mr. Knibb commenced the service by reading the Scriptures and prayer, and Mr. Tinson preached; in the afternoon Mr. Philippo preached, and I administered the Ordinance of the Supper, and received the newly baptized persons into communion with the church.

The congregations were large and attentive, and though on account of the unsettled state of the weather, and the badness of the roads, the journey was attended with considerable fatigue and difficulty, yet the Brethren who had kindly accompanied me, and taken part in the Services as described above, declared they were more than compensated for their trouble by the affection and gratitude of the poor people for whose benefit they had laboured.

MONTEGO BAY.

INTELLIGENCE has been received of the safe arrival of Mr. and Mrs. Eurchell at Montego Bay, after a fair, but rather tedious passage of forty-four days from Plymouth. The early part of the voyage Mrs. B. was affected with such violent sickness, that fears were entertained for her life; but afterwards she grew better, though on landing, she was still in a state of much weakness.

Mr. and Mrs. Burchell were received with much kindness by Mr. Mann and the friends at the Bay, and rejoiced to hear that the churches there and at Crooked Spring were in peace, and enjoying much prosperity. It was intended to apply immediately for a license for the neighbouring town and parish of Falmouth, where not less than 1,000 persons were waiting to receive instruction from their lips; but the new regulations, mentioned in a preceding article, had excited much alarm, and our Missionary brethren wait in anxious suspense, to see what the result of measures taken at home will be. " Our help standeth in the name of the Lord, who made heaven and earth."

HOME PROCEEDINGS.

LEWES.

On Wednesday evening, March 21, a public meeting in aid of the Society was held at the Baptist Chapel, in Lewes, Thomas Dicker, Esq. in the Chair.

The meeting was addressed by the Rev.

Messrs. Gonly, Carter, Drury, Haydon, Packer, Davies and Denham; as also by the Rev. Eustace Carey, from Calcutta. It is hoped that the impression made by this service, and especially by the information given by our valuable Missionary, Mr. Carey, will not soon be lost, but that the fruit may be seen after many days.

WILTS AND EAST SOMERSET.

The second Annual Meeting of the Auxiliary Society for Wilts and East Somerset was held on Tuesday evening, April 3, at the Baptist Meeting House in Badcox-lane, Frome; it having been found necessary to assemble in that spacious place of worship, in consequence of the numbers wishing to attend being far greater than the other chapel, occupied by the Rev. Mr. Murch and his congregation, could contain.

Our much-respected friend, John Sheppard, Esq. kindly presided; and a statement of the receipts of the Auxiliary, which far exceeded those of the preceding year, was given by the Rev. W. H. Murch, one of the Secretaries of the Auxiliary.

The usual Resolutions were proposed and supported by the Rev. J. S. Bunce of Devizes, and Rev. James Coultart, from Kingston; Rev. W. Walton, of Trowbridge, and the Secretary of the Parent Society; Rev. Eastace Carey, from Calcutta; and Rev. C. Evans, from Padang; Rev. — Tidman, of Frome; and Rev. P. J. Saffery of Salisbury; Rev. James Viney of Beckington and Rev. T. Gough, of Westbury. Prayer was offered at the commencement by Rev. — Davies, of Bath, and at the conclusion by the Rev. Mr. Byron, of the Wesleyan connection.

Several congregations, not previously united, have contributed towards the funds of the Auxiliary during the last year; and though, in some of the manufacturing towns in the district, there is a considerable depression arising from the present state of trade, there is every reason to expect that the cause of Missions will continue to receive cordial and efficient support from our numerous friends in this quarter.

CHURCH MISSIONARY SOCIETY.

The following account of the manner in which several thousand Hindoos have been induced openly to renounce idolatry at one of the stations maintained by this Society in the South of India, is very encouraging. Such instances should animate our hopes, and inspire us with the humble confidence that in

due season all who are engaging, in a proper spirit, in the service of God among the heathen, shall reap if they faint not.

At and near Palamcottah, in the District of Tinnevely, the Rev. C. Rhenius and the Rev. Bernhard Schmid have laboured for some years: the blessing of God had rested on their endeavours to train up Heathen Youths in the knowledge of Christ: many of these have given good evidence of true conversion to God; and some of them are now acting as Christian Teachers of their countrymen, among whom a great work of God is now begun. From Mr. Rhenius's communications we collect the following account of the commencement and progress of this work of grace:—

“In August, 1823, eight persons were baptized in a village, 20 miles south-east of us: they had for several years been impressed with the truth of the Gospel, had forsaken idolatry, been instructed in Christianity, and had suffered many cruelties from their heathen neighbours. In October of the same year, people came from another village in that quarter, begging to be instructed in Christianity, as they found no satisfaction in heathenism: a few days after, I went to see them, and instructed them in the nature of Christianity: this is now a Christian village, which we have called Arooloor, or “Village of Grace.” In December, one of our native assistants went to a fair in a village called Satangkoolam, 27 miles south of us, and preached and read tracts, when a number followed him, and came to us with the resolution of embracing Christianity. In January 1824, some of our Assistants were sent to this village to instruct the candidates for Christianity: they found 21 families decided to embrace it: at the end of the same month, I and Mr. Schmid visited the place; and were rejoiced to see a very large congregation waiting for us to hear the word of God. In the beginning of February, our people in Arooloor had to suffer much, being beaten and robbed, but they remained steadfast; and, notwithstanding these troubles, several families in other villages renounced idolatry, and requested Christian instruction. In September 1824, ten families of Secadivally, 10 miles south of Satangkoolam, destroyed their idols, and joined themselves to the Christian Church. About that time, by means of one of the new converts, the people of another village, and several families of two more in its neighbourhood, renounced idolatry: in February 1825 I visited them, when I found the stone idol cast out of the Temple, and that building prepared to be a place of Christian worship; the next day they burnt, in my presence, the

other relics of idolatry. The attention which, in justice, was paid to the grievances of the Christians by the Magistrate, became known, of course, all over this part of the District, and was, probably, one of the causes which excited many more villages to listen to Christian instruction, and to renounce idolatry; so that, in May 1825, we numbered thirty-five villages in which we had congregations. We were thus obliged to select some pious young men to go and teach them the word of God. Seven were sent for this purpose: they found a ready reception, and great willingness to hear and learn the word of God, among all, particularly the women. These young men, with others of our seminarists, having been stirred up to make known the way of salvation to their countrymen, had visited, in different directions, the most famous places of idolatry, during the time of the heathen feasts—discouraging, and reading and distributing tracts and gospels, to vast crowds, who used to come together, on such occasions, from all quarters. In about three months from the time when our young men were first sent out thus, the villages, in which new congregations had arisen, were no less than *ninety*; and they have now (in September 1825) increased to *One Hundred and Twenty-five*; in these villages, more than a *thousand families* are under Christian instruction."

The Missionaries add some remarks, which shew that they well understand the state and dangers of the people—

"How far they have advanced in true self-knowledge, in justifying faith in the Redeemer, and in the sanctifying grace of the Spirit, we cannot say: but, from what we ourselves have seen, we cannot but confess, that, in all the Congregations, there are at least some who have begun to experience this work of God. We have many instances of their tractableness, of their acknowledging their faults, of their speaking the truth, of their endeavouring to suppress their evil passions, of their desire to pray, of their wishing well to their enemies, and of their keeping the Sabbath Day holy. There are, indeed, still many shades in them, but we cannot wonder at it, when we consider from what gross darkness they are emerging, and what a mass of wicked and superstitious habits they have to unlearn.

"These people have endured beatings, spoliation, and wanton imprisonments, with a steadfastness which cannot but be ascribed to a reality in their Christian profession.

"Thus have we arrived at a very interesting period. We would lean on the Holy Spirit to help us, and to give us understanding and wisdom, that we may advise and guide and instruct these Congregations aright and with power, so that their affections may be drawn closer toward their Re-

deemer and Heaven, where He sitteth at the right hand of the Father; whereby they may be enabled to overcome all the temptations and troubles of this life, and more especially their own innate corruptions.

"That the Teachers, whom we have placed among them, are all, we have reason to believe, truly desirous of serving the Lord and doing good to their fellow-countrymen, is a matter of no small congratulation, and of much gratitude to God: we desire they may be particularly remembered in the prayers of all our Christian friends.

SUTTEES.

We have much pleasure in acquainting our readers that an important step has been taken towards the abrogation of the burning of widows, and other similar practices, in India. The subject was brought forward in the Court of Directors on March 21, and by adjournment on the 28th, in a long and able speech of four hours and a half, by John Poynder, Esq. who concluded by moving—

"That this Court, taking into consideration the continuance of human sacrifices in India, is of opinion that, in the case of all rites or ceremonies involving the destruction of life, it is the duty of a paternal government to interpose for their prevention; and therefore recommends to the Honourable Court of Directors to transmit such instructions to India as that Court may deem most expedient for accomplishing this object, consistent with all practicable attention to the feelings of the natives."

The motion was seconded by Sir Charles Forbes. The Chairman, however (Sir G. A. Robinson), conceiving the motion was unnecessary, proposed an amendment, expressing the entire confidence of the Court in the solicitude of the Directors to follow up so desirable an object, and to abolish the practices alluded to, maintaining a due regard to the feelings and prejudices of the natives of India. This amendment was afterwards withdrawn (a most unusual course), under an understanding that the original motion did not imply that force should be employed in abolishing the Suttees; and Mr. Poynder's resolution was carried, in a numerous Court, with only four or five dissentient voices.

We shall be anxious to learn what practical effects will result from the adoption of this wise and humane resolution, and doubt not the gentlemen who have made this auspicious commencement will continue to keep the subject steadily in view.

