

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert with much pleasure the following extract of a letter from Mr. George Pearce, one of the last Missionaries who left this country for the East, to his friend the Rev. S. Whitewood of Andover, who was his companion in study at the Stepany Academical Institution.

“ After four months spent amidst the perils of the ocean, I find myself on the long-desired shore of India, still under the constant care of an ever-indulgent God. We landed here on the 22d of October, after a voyage, in every way (with the exception of sea sickness) as pleasant as we could possibly have expected, and met with a most hearty reception from our dear Missionary brethren. I hasten to tell you, my dear W. that I feel quite satisfied with the providence of God in conducting me to this country, and more than this I hope, for I trust I consider it a privilege, and am daily thankful for it. At present I am enjoying every temporal blessing (excepting my beloved relatives), and certainly more spiritual, than most of my brethren in England, for in whatever direction I turn my eyes, there I behold the evidence of the fulfilment of that delightful promise, ‘ I will give the heathen for thy inheritance, and the uttermost parts of the earth for thy possession.’ Conceive yourself in a place that has been for centuries obscured with midnight darkness, where now at length the sun begins to dawn upon the wretched beings who dwell there, and his rays emerging from the breaking cloud. Think of standing in the midst

of an innumerable multitude of your fellow-creatures, who are in bondage the most appalling, bondage to a cruel taskmaster, at the sight of which your heart is ready to burst with grief, but to relieve you and them, at a little distance you discover a most lovely individual, who has commenced the work of emancipation, by laying down a mighty sum, and going from wretch to wretch, breaking off the galling fetter, and bestowing the blessed boon of liberty ; the ransomed collect together, and shout the praises of their deliverer. Or imagine yourself in a large valley that is covered with the dead bodies of the spoiled and mangled slain, and while you are surveying this affecting sight, you suddenly perceive one and another rising to life, and an evident movement through all the host. Such scenes as these are presented in India. The Sun of Righteousness is dispelling the clouds, the Redeemer is delivering the captive, the dead are rising to life. O blessed Gospel, what hast thou done ? Blessed Saviour, what hast thou done for rebellious, miserable sinners ! O sway thy sceptre all the world around !

“ But, leaving figures, I will come to facts, and confine my remarks to Calcutta. Thirty years ago, there was scarcely a Christian, or any sign of Christianity in Calcutta, whether among Europeans or natives. Now, besides six episcopal churches, there are five dissenting chapels, and to say the least, two or three hundred pious people. The Sabbath is also beginning to be revered among the major part of the Europeans, although it is a lamentable fact, that Europeans seem to feel themselves under much less restraint in this country than in Europe. Yet, in consequence of the labours of Missionaries, many are brought to a sense of their duty, and I trust there is an impulse given to the whole of the English population. The churches are well attended, Missionary efforts are in much better repute than formerly, and wickedness that would formerly stalk the streets with the utmost

effrontery, is now, in a manner, obliged to hide its head. The number of heathen converts is not so great as among the English; yet there are so many, and of that kind, as greatly to encourage the hearts of Missionaries. The wonder, I conceive, ought not to be that so few are converted, as that so many become Christians. The difficulties are immense in the way against heathen converts. My Pundit is a Christian, in consequence of which, his wife has been taken from him by his friends, and kept a close prisoner; he has been separated from her now, I suppose, several years. There is another individual, who has just come in to the Missionaries for protection. Some few months ago he signified to his relations, that he intended to become a Christian; in consequence of this he was seized by them, and has been kept in close confinement till, a few days ago, he contrived to make his escape. His friends have found out his retreat, and have been in a body to the house of the Missionary, and have besought the poor man not to injure them so much as to break their caste: for a Hindoo, in declaring himself a follower of Christ, not only loses caste himself, but causes his family to lose caste also. There is reason, therefore, to wonder that so many become Christians, rather than that so few are converted.

"There is now in Calcutta a great spirit for hearing the Gospel among the natives; in different parts of the city there are no less than six Bengalee chapels in our own connexion, and many others belonging to other denominations. The places are frequently well attended, and the congregations listen with much more attention than formerly. I have been out with Paunchoo (who is a most excellent native preacher), when he has collected a large congregation in the open air, who have listened with great apparent attention and interest. It was exceedingly delightful to me to see the nods of assent that passed through the assembly, as the preacher pursued his subject, and at the close, to hear them inviting him to visit them again. The natives consist chiefly of Hindoos and Mussulmans: although a Hindoo has many more difficulties to prevent his embracing Christ than a Mussulman, yet, notwithstanding, the number of Hindoo converts is much greater. A Mahomedan is found to have the most inveterate hatred to Christ, which is seldom overcome. The Missionaries laboured here several years before they received from the Mahomedans the least fruit of their labours; at length a Moonshi confessed himself a Christian, was baptized, and has proved himself to be a most valuable character.

"It gives me the greatest pleasure to state, that so far as I have been able to

observe, the Missionaries of all denominations here seem to be zealously devoting themselves to the advancement of the Redeemer's kingdom; and I think I do not exaggerate, when I state that they exceed in piety the generality of dissenting ministers in England. This fact, I conceive, augurs well for the spiritual interest of India. With regard to my own prospects, things have been so far arranged, that I am to occupy Mr. Eustace Carey's station in India as soon as the Bungalow is rebuilt. Here I shall be situated, altogether, in the midst of a native population; my chief work will therefore be native. On the Sunday I shall have to supply an English congregation at Howrah. Brother Thomas's time will be occupied with the English in Calcutta, and as much native work as he can do beside."

Extract of a letter from Mr. Robinson to the Secretary, dated Calcutta, April 9, 1827.

"You will have learned from my former communications, that things were gradually reviving in the Lall Bazar; and I am now happy to state, that down to the present period nothing peculiarly discouraging has occurred. I have, through mercy, been able to proceed in my work in a regular manner, without any material interruption from illness. None of the services mentioned in my former letters, have been relinquished; but I have not been able to undertake any additional ones; nor do I feel able to undertake more. English preaching, in my case at least, requires much time and thought, and it is only by dint of labour, I am able, in such a place as Calcutta, to keep up a congregation. We have no strength to spare here; we have three chapels, (I include Howrah) and three missionaries. It were to be wished, we had more help; for in a country where illness frequently occurs, it is desirable to have a reserve. I hope, that generally speaking, things are going on very well in Bengal; at least I am not acquainted with any thing distressing. Brother Thomas has, it is true, been very ill, but he is now quite recovered, and able to resume the duties of his station. Burton has met with great encouragement since his return to his station, and I believe he is going on very cheerfully. Poor man! his loss was severe; he needed something to console and encourage him; and the Lord has been very gracious to him. A young man lately sent up to him from the Serampore college, seems likely to become a valuable fellow-labourer. We have had no addition to our church this year; and at present,

we have but one candidate for baptism. There has been some fluctuation in the congregation, partly owing to removals; but if we have lost some, we have gained others, so that we have not decreased. Indeed, I hope we have reason still to expect a gradual increase. O for a blessing on the word! this is the great desideratum, but of this I am constrained to speak in very measured terms. There is cause to lament over the want of vital religion amongst professors, as well as on account of the paucity of conversions among sinners. 'Lord revive us,' is our prayer. Our present number of members is, I believe, ninety-six; of these about twenty are placed at a distance in the country; the others, to the number of seventy or upwards, I have the pleasure of meeting at the Lord's table every month. Our brethren Gorachund and Chodron, continue to labour as before. A widow lady has requested Gorachund to preach at her house every week: her servants manifest a desire to hear the gospel. In my last, I mentioned a man from Sebuk Ram's village, who seemed inclined to join us, but I have heard nothing more of him. I fear that although he may be convinced of the truth of the gospel, he dare not own Christ before men. The chain of caste is indeed broken, but it is sufficiently strong to bind many to their everlasting ruin."

The following article is extracted from the Auxiliary Missionary Herald, published by our Missionaries in Calcutta, for the month of January in the present year. The account contained in it, affords another proof that light is beginning to dawn, in various ways, on different parts of the immense continent of India. The letter, we apprehend, was written from Orissa, by one of the Missionaries stationed there, in connexion with the General Baptist Missionary Society.

October 10, 1826.

"The last three days have been the most interesting I have passed in India. On Saturday, brother L. sent for me to come and visit some people, respecting whom we have for the last eight or nine months been somewhat interested. It appears, that some time since they met with a tract containing the Ten Commandments, which arrested their attention, and especially the attention of an old man, who, like many others in India, is a Gooroo or spiritual

guide to a number of people, who call him their Dhurma Pita, or religious father, and themselves his Dhurma Pootramana, or religious sons. They came to our station, at least some of them; made some interesting inquiries, and obtained other tracts, and in some of their visits a Gospel and Testament. During brother L.'s visit to Pooree for three months, they made one or two calls, and soon after his return, another which excited more interest in them than had been before felt, and brother L. and myself determined on paying them a visit, to see and converse with the old man, their gooroo. We had determined on visiting them on Monday the 9th instant; but on Saturday they came, and brother L. having sent for me, as mentioned above, we talked to them, nine in number, for about three hours. It appears that they have read the books with very great attention, and understand, to a surprising degree, their meaning. A Bramin in particular is extraordinarily acquainted with them, and quoted in the course of our conversation, many very striking and appropriate passages, such as, 'Not every one that saith unto me Lord, Lord,' &c. and the different characters that should enter heaven, the necessity of a new heart, and others too numerous to write in detail; but the Ten Commandments, to which they are wonderfully attached, and which they make the standard of their moral conduct, and refer to incessantly, they all seem to have at their tongue's end. One principal object of their present visit was to ask our advice in a pleasing and surprising affair. It appears, that in addition to their keeping the Sabbath, and assembling on that day to read the Dhurma Shastras (which they learnt from their favourite Dos Agya, or Ten Commandments,) their Dhurma Pita thought it their duty to spread the knowledge they had obtained through other villages, and accordingly sent some of his disciples for that purpose; but the Bramins, in perfect consistency with what the friends of religion have always experienced, were filled with enmity, and assembling and incensing the villagers, loaded the disciples with abuse, and beat two of them unmercifully, and they wanted our advice what course to pursue. We pointed out to them, that such treatment they must certainly expect, if they loved the Saviour, and chose the way of life; and that it was what the friends of Jesus had ever met with. We read to them the 10th and 11th verses of the 5th of Matthew, and other similar passages, and recommended patient suffering under their persecutions. In that they seemed to have anticipated our advice, and were quite willing to abide by it: but as we had determined on visiting them and their Dhurma Pita on Monday, we proposed

a further consideration of the subject at that time. On the next day, Lord's day, eleven of their number came down to my house during our English service; and after that was over, we had another long and interesting conversation of several hours, when it was agreed that most of them should return, and one remain and accompany us in the morning. I accordingly went to brother L.'s to sleep, to be ready to start early in the morning; and just as we were going to have worship, three of them came in and joined us, one a messenger from the old man. It was exceedingly interesting to see them bow with their faces to the ground, and in that position remain and join with us in the worship of the blessed and glorious God, to whom all flesh shall assuredly come. We seemed transported back to the times of Abraham, and Isaac, and Jacob. After worship two departed, and our messenger alone remained to be our guide in the morning. We were up about four, and between five and six, after a short prayer for our Heavenly Father's blessing and presence, we set off. The place appeared to be about six or seven miles off, in a very retired situation, which we reached about 9 o'clock. On our arrival, we found some coarse cloths spread on the ground beneath a large tree, which was the place prepared for our conference. Several of the disciples and villagers were assembled: the old man soon made his appearance, and a striking one it was. He appeared to be about 50 years of age, rather below the middle stature, inclining to corpulency. Round his waist he wore an iron chain, to which was attached a small piece of cloth, which passing through the legs, was fastened behind, being barely sufficient for the purposes of decency, even according to a Voishnuba's ideas of that principle. Over his shoulder was thrown his mantle. His head was quite bald. On his approaching us, he saluted us by prostrating himself on the ground, and knocking the earth with his forehead. We of course did not let him remain long in that position, but raising him up, saluted him in return in our European style, by a shake of the hand. He expressed himself much pleased at our visiting him; and after some preliminaries, we seated ourselves tailor fashion on the cloth. Our conversation, of course, soon turned upon religion. Although it appeared that the old man could not read, yet we were frequently surprised at the correct scriptural knowledge he possessed on many subjects. The Bramin to whom I formerly alluded, it seems has read over attentively to him the books we had given to them; and by the help of a strong mind and retentive memory, the old gentleman had acquired much information. Although we found that he still was in error on several important

points of doctrine, yet the correctness of his ideas on others, and his peculiar method of conveying them, often drew forth tears, and smiles, and wonder, and gratitude. We spent the day with him, with the exception of about an hour, when he went to eat, and brother L. and myself partook of a meal of rice and milk. We spent the remainder of the time in talking to the people, who it seemed would not leave us for a moment. When the old gentleman returned, and we again seated ourselves on the cloth, and the disciples around us, the old man's instructions, and generally his replies, were delivered in the form of parables or fables, which were generally very striking. He often referred to the Dos Agya, viz. Ten Commandments, which were his standard. In referring to the death of Christ, he illustrated it by supposing the case of a criminal, condemned to die, for whom another offers himself as a substitute. In speaking of the folly of the distinctions of caste, he pointed first to some cloths of a bearer in one place, which were spread out to dry, in another place to cloths of another caste, and lastly to some maitre's cloths, the lowest caste, and said they would be defiled if they touched one another; but pointing to the sun, said that it dried them all. His observations were generally introduced by Hear hear, hear children, attend. Not thinking of returning that night, we did not bid the old gentleman farewell when we parted; but afterwards, thinking it better to go home and come again another day, we followed him to his little hut, where he found the old man at prayer. We waited till he had finished, and then took our opportunity of looking into his house, but could see nothing in the shape of an idol. We then parted with mutual good wishes; and after some trouble in breaking away from the people, reached home in safety, and found all well. God be praised!

We have seen some of the disciples several times since, and have tried to give them more correct notions respecting the individuality of the soul, an idea which seems almost, if not entirely unknown in Hindooism. I was much surprised and delighted one evening, on going to a spot where we are in the habit of preaching, to find it occupied by brother L. and the Bramin, and that the latter was talking to a great crowd of people. He spoke with great fluency and affection, and the auditors listened with astonishment. In the course of the little time I was with him, he read and illustrated the Ten Commandments, recommended the death of Christ, and boldly maintained the doctrine of the individuality of the human soul. Their error on this subject is a wonderful obstacle to our intercourse with them and a fruitful source of pride to the Bramins,

who represent themselves as the special recipients of the divine essence. May the Lord be with him and us, and make us the means of spreading his soul-saving truth through benighted Orissa. We have since paid the old gentleman another visit; but it was rather an unfavourable time, as most of his disciples were absent, some of them at a distance about the forementioned affair. On the whole we were rather better pleased with the old gentleman this time than we were before. He wishes us to build a little bungalow in the village, and go and live there occasionally: this will at least engage our consideration."

SUMATRA.

Our readers were informed, in our number for June, of the reasons which rendered it inexpedient for Mr. Evans and his family to return to this island, as had been intended. It was hoped, notwithstanding, that Mr. Ward might have maintained the station at Padang; and that Mr. Bruckner might, with advantage, have been associated with him there. But later accounts sufficiently prove that until a decided alteration takes place in the state of affairs between the natives and their European masters, there is no rational ground to expect that any thing can effectually be done for the propagation of the gospel there. It has been resolved, therefore, to send instructions to Mr. Ward to remove to Bengal, as soon as ever suitable arrangements can be made for the disposal of the premises at Padang, belonging to the Society.

Of the nature of the difficulties to which we have alluded, our readers will be able to form an opinion from the following extract of a letter from Mr. Ward to Mr. Evans, lately received:—

"Padang has been, and still is in a state of great alarm. The Colonel lately went to Menangkabow, intending to return through the Tujah Kota district, and sent orders to clear the roads. Instead of obeying, the Natives cut down the trees and choked up

the roads so as to render them impassable. Hearing of this he sent a party of soldiers from the interior, and ordered another party from Priaman to meet them, with orders to burn the villages. The Natives prepared to receive them, and the first party after expending all their ammunition, retreated under cover of their bayonets; the one from Priaman were cut to pieces, only one soldier escaping. Yesterday we learnt that the Colonel's baggage was captured; had he been a day later, he would himself have been intercepted. Troops were dispatched this morning in pursuit. Communication with the interior is now dangerous if practicable, and I fear the business will not rest here. War has actually commenced; it is impossible to say where it will end, and the least to be expected is the loss of the interior. All the troops are sent away and the military duties fall upon the inhabitants. All are obliged to take arms. I got off myself with much difficulty though I furnish four men. You will infer from this the prospects of the mission are not improved but on the contrary the inducements to abandon become much stronger. I have given up drawing the allowance for the school, in consequence of the extreme embarrassment of the Government: the Colonel and others tried to dissuade me from distributing books, but I have paid no regard to them, and have been tolerably successful. They receive the last Edition of John, willingly, and I hope the whole will soon go off: the first time I went into the bazar, I could have distributed more than a hundred. I am going on at press with the Scripture history which will make a volume of a hundred pages small type."

It is undoubtedly very painful to be compelled to suspend our efforts for the advantage of a numerous body of ignorant heathen, who appear not unwilling to receive instruction, and for whom it is actually prepared. But these are among the mysteries of His conduct whose *path is in the great waters, and whose footsteps are not known*. There is encouragement after all, in the recollection that these populous and fertile islands are included in the grant made to the Redeemer, and shall assuredly, in the end, be taken possession of as his inheritance. The Lord hasten it in his time; and let not his people forget to

pray that an effectual door may speedily be opened among them for the entrance of that Gospel which is life and peace!

SOUTH AFRICA.

Our Readers will have noticed, in the Report just published, that mention is made of a contribution of 20*l.* from a Baptist church at Graham's Town, South Africa. A letter has lately been received from Mr. Duxbury, the pastor of that church, containing some interesting particulars respecting its state and prospects. After acknowledging, in grateful terms, the receipt of some books for their Sunday School, he remarks—

“Our Sabbath School, on the whole, prospers: the children, who are all of English parents, improve in reading and in singing; and, considering the heathenish state of the Colony, it is pleasing to hear their infant voices lifted to proclaim the glories of God and the Lamb, in songs of praise. I hope the children make progress in knowledge; we endeavour to instil into their minds the important truths of revealed religion, and as the seed of divine truth is sown among them, I hope it will spring up, in some thirty, in some sixty, and in some an hundred fold. New-year's day, was held the anniversary of the School, when the children repeated portions of Scripture, and Young's Night Thoughts. They were afterwards treated with dinner and tea. About 100 children, besides a number of friends, partook with them of the repast, among whom were two Missionaries of the London Society, and two of the Wesleyan missionaries. One of the latter gave the children an exhortation. You will doubtless feel desirous of information respecting the church here. We are not without our little trials and discouragements, and yet we are not without proofs of the divine approbation. Our chapel is well attended, and we have lately had an increase of six, who had been members before of Baptist churches; part of the six having recently come from England; and on Christmas eve we had six added to us by Baptism. It was a pleasing sight, and excited considerable interest in the town. I have the pleasure to inform you that four others are looking forward to the enjoyment of gospel ordinances and church fellowship. I hope

you received the £20 which was directed to your care for the use of the Baptist Missionary Society. The sum was but small, but if you knew all the difficulties we have had to grapple with, you would think it very handsome. Besides this, we have made two collections for the London Missionary Society; one to assist in a mission to the poorest and most degraded of all the African tribes, namely, the Bushmen; the other to aid in building a chapel at Algoa bay, for the use of the Hottentots residing there. The state of religion here, all things considered, is as well as might be expected, The Wesleyans have a large chapel, and are pretty well attended. They have also three chapels in the country, within about 30 miles of Graham's Town, and another building at Somerset, about 90 or 100 miles from this place. They intend to erect a chapel at Port Francis, between 30 and 40 miles off; they have also three Missionary stations among the Caffres; one particularly under the ministry of a Mr. Shaw in a very flourishing state. Our Independent friends are endeavouring to raise a cause in Graham's Town; they have a chapel in part built, and preaching in a school room by one of the missionaries under the patronage of the London Society. There is a large church building here also, which is so far finished as to be covered in, and when completed, will I suppose seat from 1500 to 1800, so that the inhabitants will not have to complain of the want of means in this town.

Think, my dear Sir, of our situation, far removed from British churches, placed alone, the only church of our denomination on a vast continent, surrounded by numerous savage heathen tribes, and living amongst nominal Christians of our own country; say my dear friend, if we do not need the notice and sympathy of our brethren, yet we are not cast down, we are persuaded that the Lord has established a church here, against which the gates of hell shall not prevail.”

HOME PROCEEDINGS.

SOUTH DEVON.

THE Friends of the Mission in this district have had the pleasure of receiving at their meetings this year, as a deputation from the Parent Society, the Secretary and Dr. Steadman. The visit of these, their highly-esteemed brethren, was rendered additionally interesting to many Christian friends, by the recollection of intercourse for-

merly enjoyed with them, during their stated ministerial labours at Plymouth and Plymouth Dock (now Devonport).

Sermons on behalf of the Mission were preached on the first and second Sabbaths in July, by Dr. Steadman, at Bovey Tracey, Devonport, and Plymouth; and by Mr. Dyer, at Modbury, Kingsbridge, Plymouth, and Devonport; at each of which towns also public meetings were held.

The attendance at Plymouth and Devonport was less favourable than at the last year's meetings, in consequence of an unavoidable coincidence with the anniversary services of the Church Missionary Society, and the visit to the Port of the Lord High Admiral.

May the spirit of enlarged benevolence and diligent exertion be shed down on the churches in this vicinity, that they may always abound in the work of the Lord!

S. N.

NOTICE.

The Ninth Anniversary of the Bristol and Bath Auxiliary Baptist Missionary Society, will commence Tuesday the 30th of October. The Rev. E. Carey and W. Yates from Calcutta, the Rev. Isaiah Birt, and the Rev. John Mack of Clipston, are expected to preach.

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

FOR THE MISSION.		£	s.	d.	
Legacy of the Rev. Samuel Bull, late of Bassingbourn, Cambridgeshire....		10	0	0	
Legacy of Mrs. Mary Ostle, late of Toll Square, near North Shields, by Mr. Wm. Ostle, Executor		19	19	0	
North of England Auxiliary, Houghton-le-Spring, by Rev. R. Pengilly....		6	7	2	
Boxmoor, Collected by Mrs. Pearce.....		6	0	0	
Shrewsbury, Collection after Sermons by Messrs. Carey and Statham.....		15	10	0	
Gloucester, Collected by Miss Rees.....		2	8	0	
Loughton, Collection after a Sermon by Rev. E. Carey.....		12	0	0	
Fakenham, Baptist Congregation, by Rev. Mr. Thompson (Sabbath School 4s. 7d.)		3	6	11	
Guilborough, Collection, by Rev. W. Gray.....		7	12	0	
Tewkesbury, (including Translations, 5l. 3s.; Female Schools, 17l. 17s. 6d.)		61	12	6	
Scarborough Auxiliary Society, by Mr. C. Hill, Treasurer.....		75	12	4	
Plymouth, on account,	by Wm. France, Esq. Treasurer	28	0	0	
Mr. Richard Sinnock, Battle, ..	by Rev. J. Ivinney	20	0	0	
J. G.	by the Secretary.....	Do.	10	10	0
Friend to Missions	by Rev. W. Gray	Do.	5	0	0
Thos. Adderley, Esq. Great Surrey-street, by Rev. James Upton..	Do.	1	1	0	
'Jethro' M. H. (<i>Native Schools</i>) by the Secretary.....	Do.	1	1	0	
A Seafaring Friend	by Ditto.....	Do.	1	0	0

WIDOW AND ORPHANS' FUND.

W. B. Gurney, Esq. Muswell Hill..... Donation 25 0 0

Collected by the Rev. James Coultart, towards a Female School in Kingston, Jamaica.

Bristol	190	7	0
Abergavenny	10	0	0
Brecon	4	0	9
Carmarthen	8	0	0
Narbeth.....	1	17	0

	£	s.	d.
Tenby	16	0	0
Pembroke Dook	1	10	0
Millford Haven	1	5	6
Haverfordwest	1	10	0
Middle Mill	2	1	0
Fishguard	2	6	6
Newport, Pembroke	1	5	0
Nailsworth	14	0	0
Miss Whitechurch and Friend, Salisbury	10	0	0
Joseph Fletcher, Esq. and Mrs. Fletcher, Bruce Grove	10	10	0
Mr. and Misses Stennett, London	2	12	6

Since received.

Ladies' Society for the Instruction of Negro Children, by Miss E. F. Maitland, Secretary	25	0	0
Miss Smith, Olney	20	0	0

TO CORRESPONDENTS.

Parcels of Books and Pamphlets have been received from the Rev. T^r King, Bedford; and Mr. George Farr, Holborn.

In the List of Contributions last month, for *Lincoln, Gl. 16s. 7d.* read *Boston*; and for *Mrs. Holmes, Hill Top, Warrington*, read *Mrs. Martha Hart, Hill Top, Latchford*.

The name of the Rev. W. Yates, of Gloucester, should have appeared in the list of Life Subscribers appended to the Report just published, with the sum of 10*l.*

We have carefully examined the various Letters of our respected Correspondent from Hull, and find that the omission of 17*l.* 2*s.* 3*d.* from the Juvenile Society, and of 8*s.* 6*d.* Widows' Mites, by Rev. J. M'Pherson, is owing to those sums never having been specified in the lists forwarded by him, though they are included in the general amount of receipts. The Subscription of 2*l.* 2*s.* from Beverley was paid through another channel; the "Poor Woman's Mite" is precisely as it stands in his own list.

Our Friends generally will be aware, that in transcribing for the press such a number of proper names and figures, errors will probably occur, notwithstanding the utmost care to prevent them. Should any be discovered of sufficient importance to require notice, the Editor will be happy to correct them. He takes occasion further to remark, that the labour of the transcriber, and the chance of mistake, would be materially lessened, were all the Lists of Contributions made out in a plain and legible hand.

The generous proposal from J. W., *Monmouthshire*, shall be attentively considered. Reasons which would be perfectly satisfactory to the Friends who make it, prevent its being more publicly referred to at present.

Quarterly Papers,
FOR THE USE OF THE
WEEKLY AND MONTHLY CONTRIBUTORS
TO THE
Baptist Missionary Society.



CHRISTIAN FRIENDS,

It sometimes happens that, amidst the absurdities and indecencies which abound in the fabulous accounts of heathen gods, there are traditions which evidently derived their origin, in a far distant age, from a nobler and purer source. A very remarkable instance of this kind is presented to your notice in the engraving on the first page, which is copied from paintings on the wall of an ancient pagoda or Hindoo temple.

The picture is said to represent their god Krishnoo, in one of his various avatars, or incarnations. You perceive that in the first instance, in the figure on the left, he appears as a sufferer; his countenance is strongly marked with the expression of pain from the venomous bite of an enormous serpent, which seems to have bound him fast in its coils. In the second figure, he is seen, exulting and joyful, as a crowned Conqueror treading on the head of the serpent from the power of which he has been delivered.

It cannot, surely, be doubted, that these figures must have originally been intended to preserve the memory of the first gracious promise to fallen man, given in the form of a curse denounced on the serpent. *I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* This memorable declaration may justly be considered as the corner stone of patriarchal faith. It was well understood by those ancient saints, who called upon the name of the Lord before and after the flood, as pointing to a future great Deliverer, in the faith of whom they might live and die in a state of reconciliation with God, and in the assurance of salvation from all the evils which the serpent and the fall had brought upon them. Writing was not then invented—figures or hieroglyphics, as they are called, were the only methods, besides personal conversation, of communicating ideas; and therefore we may conclude that sculpture or painting was used in order to keep up, from generation to generation, the memory of this inestimable promise, and that thus figures of this kind were first of all brought into use.

You will not fail to remark, Christian friends, how strikingly these traditions of a distant nation, inhabiting the very part of the world which was first peopled by Noah and his immediate posterity, serve to confirm and enliven our faith in the Holy Scriptures. And surely, when we see this interesting kind of evidence that the remote ancestors of the poor benighted Hindoos, were acquainted with

the same great fundamental truths of the fall and recovery of mankind which are now, in these later ages, so clearly set before us in the Gospel of Christ, it should animate our desires and quicken our endeavours to make known the glad tidings of salvation to them.

Our Missionary friend Mr. N. M. Ward, has lately sent home from Sumatra a curious document which throws some light on the nature of practical Mahomedanism, as it exists in those countries. This document consists of a translation of various inscriptions on a roll of charms, worn as a protection by a native ruffian who lately attempted to murder the Fiscal or Dutch Magistrate at Padang.

In introducing the account of this outrage, Mr. Ward observes:—"The unity of God is the rallying point of the Mahomedans; their strong hold, and the weapon with which they combat all their enemies, yet we find their system and that of heathen idolatry in practice substantially the same. The idolatrous polytheist makes an image of some imaginary supernatural power, performs his devotions before it, propitiates it with offerings, and looks to it for deliverance from his troubles and calamities. The Mahomedan unitarian entertains the utmost abhorrence of all images, and will not approach one without discovering his detestation by a visible sign, yet he makes a representation of a mark on the body of his prophet, inscribes it with the sacred name Mahammed, and invests it with the power of accomplishing all his desires, of pardoning all his sins, and of finally conducting him to heaven without account. It will be seen from the present communication that these are not harmless play-things, mere notions, too absurd to be seriously credited by those who make the unity of God the basis of their creed. On the contrary, they have a perpetual influence over the conduct, and become the source of numerous actions equally incompatible with the welfare of society and the personal happiness of their deluded votaries."

He then proceeds to relate the circumstance to which we have already referred:—"On the 23rd. December last, a Malay, called Malim Dubalong, was accused before the Fiscal of having robbed his guest, a native of the Madras coast, to the amount of 1000 rupees. The party accused could not clear himself, and was directed to find bail or to be sent to prison. He was, however, suffered to return home, chiefly to seek a person to bail him. In the evening the plaintiff in-

formed the Fiscal that the man had packed up his moveables and was about to abscond. The Fiscal sent for him, and told him he must give bail. He named a man, who, on being applied to, refused, and no alternative remained but to send him to prison. On his way down stairs, he suddenly attacked the plaintiff with a kris (or dagger), stabbed him, as he thought, mortally, and ran up stairs and attacked the Fiscal. After a severe struggle in which they rolled down stairs, locked in each others grasp, the man was killed by the Fiscal's servants, and the Fiscal himself escaped with six or eight superficial wounds. The assassin, Malim Dubalong, was a merchant of Padang, well known to the Europeans. He had received the title of Malim for his strict attention to his devotional exercises. It appeared on inquiry that he had armed himself purposely for the occasion. He had covered his naked kris with a handkerchief, and had secreted his kurambi* under his head-dress. He had been to the river to wash and pray and recite his incantations, and had tied his roll of charms upon his arm. Thus prepared and equipped he had appeared before the Fiscal, and no doubt fully expected the deliverance promised by his formulary."

This 'formulary' consists of eighteen different articles, or paragraphs, of which the following may be taken as specimens.

"Whoever looks at this impression of the Panaw † of the prophet's superiority on *Sunday*, verily God will preserve him from the fire of hell and make him honorable in the sight of all his creatures; God Almighty will also release him from all the calamities of the world and of a future state, but he must read this: || There is no Lord but God, whose is the visible truth, who has no resemblance and who hears and sees all things—O Lord, whoever thou art."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Monday*, verily God will preserve him from the effects of all weapons, even if numerous as drops of rain, and will preserve him from the fire of hell, but he must read, There is no Lord but God who is glorious and omniscient—O thou who art glorious and great."

"Whoever looks at this impression of the Panaw of the prophet's superiority on *Thursday*, God will release him from all the calamities of the last day, and from all

* The Kurambi is a semicircular knife, a most dangerous instrument, used chiefly by assassins and murderers.

† Light coloured blotches on the skin of Orientals.

|| The sentences to be read are in Arabic.

the evils of time and eternity, and he will live for ever, but he must read, There is no Lord but God, who made all things together with his servants. Who are his servants? Those who are placed in his stead over all. O Lord, whoever thou art."

"This impression is of the most eminent rank, and possesses numerous virtues. Whoever looks at this impression on *Saturday*, God will facilitate to him the passage of the bridge of trial, and he will be happy day and night for ever; but he must read, There is no Lord but thou; most holy art thou: let me not be numbered with the oppressors.

"This is a Panaw of the superiority of the apostle of God, peace be upon him. Whoever looks at this Panaw of his superiority morning and evening, verily he will be beloved by all men both high and low, and will be for ever happy, and his enemies will not be suffered to injure him, and God will finally take him to heaven without account. God is omniscient."

In conclusion Mr. Ward remarks:—Such charms and incantations are extremely common amongst the natives. They enter into most of the prescriptions and medicines of their doctors, and the priests are in the habit of making them a lucrative article of sale. Such as the one from which the above is taken, are sold for eight to ten dollars. They are, however, of all prices from one to twenty dollars. Like the Pope's indulgences, they extend to every crime and every calamity to which human nature is subject, and they finally transport their votaries to heaven, in that most agreeable manner, *without account!*

The following account of one of the female members of the church at Kingston, who died a few years since, has been kindly communicated by Mrs. Coultart, to whom she was well known.

"Among the sable race about Kingston, our friend Mrs. Brooks always appeared to me to stand alone, from the natural great superiority of her mind. Her good sense and delicacy of feeling were most extraordinary for one so uncultivated, and the simple and deep piety united to these, made me feel her quite as a companion, and that, one of no ordinary interest. During my visit to her house, her husband was from home; therefore she herself engaged in family prayer, and I shall never forget her short petitions, addressed with so much reverence, and in the most plaintive tone of supplication. At a place of worship, her attentive ex-

pressive countenance was often a reproof to me; she appeared to be eating the words as they fell from the lips of her minister. One evening, when walking with her under the shade of some bamboos, I requested to hear the history of her early life, the substance was as follows:—

“I was playing by the sea coast, when a white man offered me sugar plums, and told me to go with him. I went with him, first into a boat, and then to a ship. Every thing seemed strange to me, and I asked him to let me go back, but he would not hear me; and when I went to look for the place where he found me, I could see nothing of land, and I began to cry. There I was, for a long time, with a great many more of my own colour, till the ship came to Kingston, and some black man came and took me out of the ship and made me walk with him through the town. I thought they were going to kill and eat me, for I saw some meat hanging up; and I thought to myself, White man, may be, eat black in this country. But this man took me to a fine house, and there I saw a white gentleman, who was to be my master; and he took me to live with him, and I was quite happy. Then I had a dear little baby. But I heard that a black man (Liele) was preaching, and I went to hear him, and he said that the great God in heaven was angry with me for living with my master, and I went home and I cried to myself many days: then I told my master, that God was angry with me and would send me to hell fire, and that I could not live with him any more. Then he was vexed and rough to me, and told me that I should work like another *neger* then; so I went out to work; but Mr. Brooks (this was the negro who first brought her from the ship,) did not like to see me work so hard, after being mistress of my master's house; and he set about working hard and bought himself free, and then he bought me free, and married me, but he did not like me to pray. He was kind about every thing but that. He beat me for going to meeting. One night after I had been out to a prayer meeting in the bush, my husband was gone to bed and to sleep; I knelt down to pray the Great Massa to change his heart. My heart was quite full, and I cried to God very earnestly—presently I felt the bed shake, and my poor husband trembling got out of bed and knelt down by my side, telling me to go on and pray that God would have mercy upon him, and save him from hell. After that, he did not beat me any more for going to meeting; but went with me, and the word spoke to his heart; and

now you see God is so good that he has made him a deacon of the church.’ They lived together a delightful pattern of a Christian pair for many years. They could neither of them read; and she was so anxious to learn that she used to come into town from her house several miles distant for me to teach her, and the last time I heard her she could just manage to get through one verse: “Bless the Lord, O my soul, and all that is within me bless his holy name.” She clapped her hands for joy at the accomplishment of this long aimed at task. As she learnt a letter or two of the alphabet she would go home and teach her husband, endeavouring that he should keep pace with herself. Her sweetness of disposition was a great blessing to her husband, whose temper was naturally hasty. She used to say of him sometimes, ‘Poor ting, him pirit too hot, much need for praying God to keep it.’ One day that he had spoken rather improperly to his minister, she came to me weeping with distress. ‘O me got great trouble; only think that Satan should tempt him so, to vex my dear massa's heart. Better a millstone hang about him neck, and cast him into the sea, than offend a servant of God.’

“Speaking to her one day of the mysterious providence which had removed the first Mrs. C. to heaven just at the commencement of her labours, she said, ‘You know the great God have a garden and when his fruit is ripe he comes and gathers it: this according to my weak thought is the reason.’ This idea, was certainly *in her* original. On finding one of the missionaries' wives considerably dejected, she said, ‘What vex you?’ and being told in reply that it related to internal fears and conflicts, she jumped up and said, ‘Thank goodness you tell me so; me glad, because me feel just the same myself and me afraid to say me so bad.’ I am very sorry to say that I was deprived of the benefit of her experience during the closing scene of her life. She was taken very ill at her own house, and from the superstitious objections of those around her to any means being tried for recovery, excepting prayer, her fever soon increased beyond the possibility of remedy. She was brought to town in a most dangerous state, and the news of her indisposition then first reached me. She sent to request to see me, and being unwell myself, I deferred going to her till the evening, when she was speechless. She looked at me in the most earnest manner, laid her hand on her heart, and then pointed upwards, looking as if longing to depart. She expired that same night.”