

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.

Our friends in London and its vicinity are respectfully informed, that Mr. Benjamin Shephard, 2, Gloucester Terrace, Hoxton, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert a public letter from our Missionaries at Calcutta, dated July 12 last, with some other communications from the same important station.

To the Committee of the Baptist Missionary Society.

Calcutta, July 12th, 1827.

VERY DEAR BRETHREN,

We are again permitted, by an ever indulgent Providence, to address you on the subject of our labours, our prospects, and our feelings ; and we do it, as on former occasions, with mingled sensations of pleasure and pain. Surrounded by the sick, the dying, and the dead, both Native and European, we have been, and still are, graciously preserved ; though not without occasional intimations of our liability to disease and death. About the date of our last, brother G. Pearce was exercised with a painful affliction, which, for a time, excited our fears, and for several weeks interrupted him in the prosecution of his labours, when it pleased God to restore him to health, and to enable him to resume his work. We have also felt some anxiety on account of the repeated indisposition of brother W. H. Pearce ; but, in his case too, our fears were disappointed, as he is spared and restored to tolerable health. The rest of us enjoy a considerable portion of bodily health,

which, we are thankful to say, is the case with Mrs. Yates, and our partners in life. We desire to be thankful for the blessing of health, as without it, we could do no good, but must prove burdensome to ourselves and others. Yet the tenure on which we hold it, is slender indeed ; we feel as though standing on the brink of the grave, and though healthy and strong at present, seem to expect the summons to bid us enter, and almost wonder that it has not been served. Numbers are falling around us ; our time may soon come, yet we know that He, who has hitherto upheld us, holds the keys of death, and the unseen world ; and feel persuaded, that, if he has any thing for us to do, he will make us immortal until it is done. If he has not, our continuance on earth must be useless, and, consequently, not desirable. Yet, as he has brought us here, and put us in situations of trust and labour, we do hope that he has something for us to do, and desire to be found doing, or attempting it, depending on him for ability and success. He has opened a door ; we doubt not, an effectual door, and presented to view a field, wide and extensive, and white for harvest. The labourers are few, very few. We are but a handful of men unequal to the task, but the Lord of the harvest has bidden us to put in the sickle, and who will say, India shall not be reaped,—India, through the Gospel, shall not yield a large harvest of immortal souls to God ? Independently of the promises of God, we are persuaded, from what is going forward around us, that preparations are being made for mighty changes in the sentiments and practices of the people in this country ; changes known fully to none but God, and contemplated by few, but those whose hearts have been expanded at the cross ; and whose calculations are founded on the word, the faithfulness and the power

of God, who can and will subdue all things, even India, to himself. Our present success is, indeed, far from equalling our wishes, and we often meet with what pains the mind, and depresses the spirit. Yet it is not all of this character; no, we meet with many things which cheer and encourage us. We feel confident too, that could you meet with many of our own countrymen, or their descendants, who have been brought to the knowledge of the truth by the divine blessing on Missionary labour; or attend our brethren in their labours among the Natives, you would often see and hear what would rejoice your hearts, and strengthen your hands in the good work. The serious attention, and apparently deep interest with which many hear the word; the nature of the questions often put to the Missionary; with the replies sometimes given to his enquiries, and the observations frequently made; would please, by proving that knowledge has been communicated and is increasing; that attention to the word is excited, that thought is exercised, that the heart is touched, and that there are some, probably more than we are aware of, who are "not far from the kingdom of God." We have much reason to believe that there are many who are only prevented making an open avowal of Christianity by the consideration of the great loss of property to which it must subject them under the present state of the Hindoo and Mussulman laws. We cannot approve their conduct in this particular; for we know who has said, "If any man love father, mother, brother, sister, wife or lands more than me, he is not worthy of me." Yet to do it requires great grace, and great decision of character. The loss of property, to which converts are in many instances subject, must operate as a powerful barrier to the success of the gospel in this country; we may exhort the new made convert, and urge the powerful arguments with which the Saviour has furnished us, but to reason and talk, and probably, to convince of duty, is much more easy than to do, when by doing the individual is at once hurled from ease and respectability to hegemony and shame. Some seem afraid to give the attention they otherwise would, lest this should be the result; and others declare that they are Christians in belief, and every thing short of what would expose them to the deprivation of property. Measures to remove, if possible, this obstacle, are under consideration; we hope they will be successful; but, whether they be, or not, we are sure that the difficulty will be either removed by man, or surmounted by God. We only need a portion of that influence so abundantly poured out on the primitive Christians, to enable Hindoos and Mussul-

mans to take joyfully the loss of property for the sake of Christ.

In referring more particularly to the different departments of labour in which we are engaged, we shall begin with the English. In this, although we have not been favoured with any great success, yet we have had success; success for which we desire to be thankful, though it has not been equal to our wishes. To the church in the Circular Road, where brother Thomas labours, several additions have been made within the present year, two of them the children of Captain Kemp: three candidates are now waiting for baptism, and there are two or three other persons whom we expect to come forward in a short time. The three candidates for baptism are soldiers of H. M. 14th foot, who, like many others in the same class of society, have been brought to this country to become acquainted with the way of salvation. From several circumstances, we feel inclined to hope that there is a good work going on among the soldiers in the Fort, but they are subject, through the bad conduct of their comrades, to regulations and restrictions which, in their case, prove injurious, preventing their attending at our chapel as they would. It is pleasing, however, to know that, when God works, no difficulty can present an effectual barrier to the influence of his grace.

In connexion with the church in the Circular Road, a Ladies' Missionary Society has been formed, and though it has existed only half a year, it has already realized nearly a thousand rupees, and promises to continue productive.

At Howrah, where brother G. Pearce preaches twice on the Sabbath, the prospects continue encouraging, though no addition has been made to the church.

A Sunday School has been lately established there, which we hope will prove beneficial to those for whose welfare it was commenced.

In the Benevolent Institution, at present containing 206 boys and 104 girls; in all 310, consisting of Portuguese, Indo-Britons, Hindoos, Mussulmans, Chinese and Armenians, brother and sister Penney continue to labour. Nor are they without frequent opportunities of observing the good resulting from their labours. This is apparent, not only in the general improvement, but in the religious knowledge and Christian deportment of not a few of those who have been under their care. Numbers give good evidence of a change of heart, and gratefully ascribe that change, under God, to their instructions. Most of those who have been long with them leave with thankful feelings, and seldom fail to give subsequent proofs of their sense of obligation. Letters are often

coming from one or another containing expressions highly gratifying and encouraging to our brother and sister, and scarcely less pleasing to others.

In the superintendence of the Printing Office brother W. H. Pearce is kept almost incessantly employed, even to the injury of his health, and consequent danger of shortening his career on earth. Yet this close application to business seems absolutely necessary, on account of the great demand there is for his services in that department, and the difficulty or rather impossibility of getting a proper assistant, whom he does not train up himself for the work. He has lately succeeded in obtaining a European youth, who he hopes in time may considerably relieve him. Several works are printing under the patronage of Government, the proceeds from which will greatly aid the Missionary fund; besides several works immediately designed for the intellectual or spiritual improvement of the heathen.

In native work, besides what little we do ourselves, we have brother C. C. Aratoon and a native brother, formerly employed by the Serampore brethren, constantly engaged in Calcutta or its neighbourhood, and brother De Cruze occasionally. Brother Kirkpatrick occupies the *Hourah* station. By them the word of God is proclaimed in various places several times each day, and some thousands hear the word every month. The congregations vary from half a dozen to 100 or 150. Many come and hear a few words and then retire, but numbers continue the whole of the time. Many hear with great attention; some cavil, others inquire with seriousness, and some advocate the cause of Christ against their objecting countrymen.

At *Chitpore*, where brother G. Pearce resides, we have been under the painful necessity of laying poor Paunchoo aside from his work, owing to a variety of things in his conduct, of a character altogether unbecoming the gospel. Most of these improprieties arose, probably, from his being so long from under the eye of a European brother, and having too much to do with the secularities of the station. This induced a worldly spirit, and the love of money, to obtain which, unjust methods were adopted, and this, on inquiry being instituted, was followed by sad equivocation in language, and a determined assertion of innocence, even when guilt was clear. Yet these sins of Paunchoo are the peculiar vices of the country, and vastly different in the estimation of natives from what they are in ours. Paunchoo has excellencies, and we cannot but hope that he has tasted that the Lord is gracious, and that he will again be brought to walk humbly before him. It has been a sore trial to us, as we had formed a very

high opinion of his character, and loved him for his apparent resemblance to Christ and zeal for his glory. We doubt not but you feel for us and for him, and will unite your prayers with ours, that he may be speedily restored. Having given this statement of facts, as they relate to us and our work, we would now close our communication with an earnest desire that the spirit of God may direct all your measures, and crown with his blessing, all your efforts to promote his glory, wherever made.

We remain,

Dear Brethren,

Your's in the Gospel of Christ,

JAMES PENNEY,

W. H. PEARCE,

G. PEARCE,

JAMES THOMAS.

On the subject of temporal privations alluded to in this letter, we annex the following remarks, extracted from the Auxiliary Missionary Herald (Calcutta), for the same month.

“As the condition of native converts with respect to their claims on hereditary property, may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite compassion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterward by the Mussulmans, that persons who were fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended in *terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached

to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest conviction should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hindrance to the ready acceptance of the gospel, but often places Missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment, as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries? To them he is necessitated to bend his course, and upon them the burden falls of supporting him. When this is the case, which is not unfrequent, the weight must generally fall eventually upon Missionary Societies, (the reason of which is obvious,) and consequently divert the application of their funds from a wider diffusion of the gospel. This is certainly very lamentable, not only because the funds of these societies are by no means adequate, when wholly applied to the wants of the country, but also on account of the unkindly influence which a state of dependence too frequently produces on the mind.

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim it for him. We earnestly hope, then, that the friends of Missions, both here and at home, will feel so interested in this subject, as to bring it as speedily as possible before

the attention of our rulers, whose known desire to ameliorate the condition of the inhabitants of India affords strong encouragement, that such an application would not be made in vain."

The following extract from the Journal of of a Baptist Missionary in Calcutta will partly show the occasion of these remarks.

"After preaching at Chitpore road chapel, having enquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied; for I am a Christian. I enquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about 14 years ago by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

"In the course of conversation, he gave me his name, and referred me for the truth of what he had said to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty."

The following letter, though of a prior date to the articles we have inserted, will be read with interest as describing the impressions and feelings of one to whom the country and its inhabitants were comparatively new. It was written by Mr. George Pearce to the Secretary, and dated Doorgapore, May 22, 1827.

" Six months having elapsed since I wrote you on my landing in this country; I feel it incumbent on me to address you again, that you may be acquainted with my present circumstances, and engagements. The brethren here having pointed out Chitpore, the residence of Mr. Eustace Carey, as an important station, I removed here as soon as a Bungalow could be erected to receive me, which was in February. Here I have been employed in pursuing the study of the Bengulee, as far as my engagements at Howrah and other occupations would allow. I feel sorry that my acquisition of the language does not keep pace with my desires, and with the expectations some may have formed from my previous advantages. Among other things which have impeded my progress, has been a serious attack of dysentery, which laid me aside for five weeks, and from which by the mercy of God I am just recovered. My strength, I feel thankful to say, is nearly as good as it was previous to my illness, and is daily improving. The hot season this year has been extremely trying to Europeans, the thermometer in the house having reached 99 deg. and for more than a fortnight stood at 96 deg. with little variation. We are all, however, now in good health, and the weather has become much cooler. Glad should I be could I now tell you of great prosperity attending the labours of Missionaries in this country. There are, indeed, pleasing accounts from the interior but in Calcutta and its vicinity the servants of Christ are called to sow in tears. In our own immediate circle our difficulties and discouragements have been very great; not only has there been a want of inquirers, but among the native Christians many roots of bitterness have sprung up. Among the rest we have found it necessary to suspend Paunchoo from communion and his labours, than whom, for a long time, the brethren had not a better opinion of any one in the church. This is a measure that has not been adopted without the deepest sorrow and dire necessity; especially as it must harden the hearts of the natives around Doorgapore. I am, therefore, now quite alone, and preaching is for a while suspended, till I am able to address the natives myself. My desire to acquire the language I trust has suffered no abatement, and although the cloud over us is dense, yet I feel by no means in despair. The promise is, they that sow in tears shall reap in joy.

Although, I believe, we all concur in anticipating the final triumphs of the Gospel in India, yet this anticipation must rather arise from faith in the divine declarations, than from appearances around us, since of all countries, none I imagine can present greater obstacles than India to the spread of divine

truth. This is, indeed, the strong hold of the prince of darkness: if, in any place, his dominion is visible, it is in this country. I had heard and read much of the depraved character of the inhabitants of Hindostan, but truly I may say the half had not been told me: nor can I conceive it possible for any person to form any thing like an adequate idea of Indian wickedness without actual intercourse with the people. Here iniquity in all its horrid forms is practised, not by a few, but by all classes, from the highest to the lowest. Falschood, dishonesty, lasciviousness, superstition, and idolatry seem to be inseparable from their nature. Such has been the effect of observing these things, that I believe it mainly contributed to bring on the disorder with which I have been visited. These things have, I have no doubt, been more strongly depicted to you many times before; but they so powerfully possess my mind that I can scarcely turn to other subjects. I have been much struck lately with the truth of the prophet Jeremias's words, when he describes the people as mad upon their idols. No people can be more mad in idolatry than the Hindoos. On the great festival of the Churruk Pooja, which occurred in April, I felt inclined to witness some of its abominable rites. As I approached the place, where the deluded and infatuated creatures were swinging, and was anxiously looking to catch a first glance of this horrid practice, my attention was suddenly diverted by a crowd of persons coming towards me. When they came near, at the head of them I observed a Fakeer, a little old man, dressed in the most indecent manner; his body and face besmeared with red paint, his eyes and countenance had all the appearance of a confirmed drunkard; in fact he was so much intoxicated at the time as to be scarcely able to walk without support. Behind him were seen a considerable number of natives walking in procession, many of whom, by their appearance, seemed to be in circumstances above the lower orders, and who would be falsely called respectable. These persons were singing, or rather hawling in the most extravagant manner, accompanying their song with as extravagant gestures, and might be more readily taken for insane than rational beings. Surely they were mad upon their idols, since all this was done in honor of a drunken Fakeer, who was esteemed by them and the crowd as the most holy of human beings. Who with such a scene before him could help being affected at the thought that the work of God should be thus maimed, his glory trampled under foot, and the souls of men so awfully debased and ruined? Well might Mr. Thomas say, Don't send men with tender feelings to India, for these things will break their

hearts : and yet, if they have them not, they will be of no use in this country.

“ After a survey, however, of the nature, and character of their abominable customs, the mind feels relief by calling to remembrance the promises of God, the truth and efficacy of the Gospel, when applied by the Spirit, and the improved state of India, compared with what it was forty years ago. We are cast down when we think how slowly the work of actual conversion proceeds ; our spirits revive again when we remember the vast efforts that are being made, and that Scripture truth is daily increasing among the people, like the leaven in the two measures of meal. Perhaps of all these exertions, *Christian Schools* are most to be appreciated at present. One of the greatest difficulties that a Missionary feels when preaching to the natives, is the want of first principles in the minds of his hearers. These generally are totally ignorant of what every minister in England takes for granted as acknowledged. Here, before we can preach the Gospel, we must establish the unity and holiness of the Divine Being, the responsibility of man, &c. ; and if this is not done, a superstructure is raised without a foundation : and perhaps one reason of the want of success here, is a taking too much for granted. From what I have observed, although a Missionary may for hours be surrounded with a multitude of hearers, yet not one in twenty stays to listen more than ten minutes, and the greater part a much shorter time ; so that it is scarcely possible much can be learnt, especially when the reception of truth requires close attention. Now Christian schools remedy this evil : in them the principles, as well as what is built upon them, are imprinted in the youthful mind. There are now hundreds of children leaving the schools every year, with a very considerable knowledge of the Scriptures and religious truth, and there is the greatest reason to believe that the majority of children in schools that are well conducted, leave them, if not persuaded of the truth of Christianity, yet greatly disgusted with many of the horrid rites of Hindooism, and with great suspicions of the truth of it, while many reject it altogether. Another advantage of schools is, that the prejudices of the people are so far removed, that any book may now, with a little perseverance on the part of the Missionary, be introduced. A gentleman who takes great interest in the education of children informed me, that he wished to introduce into his schools a tract that he had written, containing a commentary on the ten commandments, adapted particularly to the sins of the country. When, in the course of reading, the children came to a part which exposed the wickedness of Debita worship, they and their master unanimously declared they

would not read the book. We are willing, said they, to read the Bible, but we cannot endure to hear our Gods calumniated. The Missionary expostulated with them, and said, ‘ If you can point out any thing respecting the Debitas which is untrue, then you may say I have calumniated them.’ They acknowledged what was written was true. ‘ Then,’ said he, ‘ you cannot be offended at the truth ; for if you are, it must be evident that you ought to forsake your idols.’ They felt the force of this, and made no more objection to the book, but read it, and allow the Missionary to make any remarks he pleases. I could wish the Society would encourage the formation of schools, to be placed under European superintendence, without which they will not prosper. The Independent brethren at Chinsurah have 8 or 900 children under instruction, and this prevents not their preaching every evening in the schoolrooms, which they use as chapels. We may hope, therefore, that the effects of instruction will soon strikingly appear.

DIGAH.

From Mr. Burton to the Secretary, dated Digah, Aug. 28, 1827.

After various particulars of a more private nature, he proceeds :

“ Let me mention a few particulars with regard to our Missionary affairs here. Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every trial and privation. I think I then informed you, that thirteen persons had been united to our little Society, subsequent to my return from Calcutta. To these have now been added an old Portuguese man, and six more European soldiers, from his Majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's Artillery. For these tokens of His mercy I would desire to be sincerely thankful, and from hence would take encouragement to hope, that the day is not distant when “ God will to the Gentiles also grant repentance unto life.” Whilst I have been acquiring the Hindoostanee, my engagements with the English congregation have been a great support to my mind ; but fearing that they might ultimately prove a hindrance to the principal object, I resolved from the first only to spend two evenings in the week with them ; and have ever since adhered to this resolution. To these two exercises I am now enabled to add (though still a stammerer) two in Hindoostanee ; which, with the superintendence of the native schools, I find to be quite as much as I am equal to,

during the hot weather. This season will now soon be over, when we can employ ourselves much more actively. In November there will be a great *mala* (fair) about ten miles from hence, and I expect brother Leslie and brother Smith, from Benares, will be here to attend it. After this, I purpose returning with brother Smith to Benares, on a Missionary journey, and shall perhaps proceed as far as Allahabad.

"Soon after I last wrote to you, I drew up a Circular, for the purpose of soliciting subscriptions in aid of the native schools, which Major-General D. commanding the Dinapore division of the army, was so kind as to send round to the several officers at the station, in the orderly books of the regiments. The result has been a subscription of about 55 rupees per mensem, which nearly covers the outlay. This, however, must be considered as rather precarious, since the troops never stay long at one station, and the new comers may not be so favourable to our plans. I should have said, that, of the above sum, 12 rupees are contributed by our brethren.

"Brother Pybah is labouring diligently at Patna, in preaching and distributing tracts, &c. He is often heard in the streets with great attention, and amongst the Portuguese, who are numerous in that great city, there are some very encouraging appearances.—Hurry Das, my faithful old native assistant, is very active and useful. In this man I have the greatest comfort. He was baptized by dear Chamberlain eleven years ago, and not only 'wears well,' but *improves by wearing.*"

JAVA.

We have received a letter from Mr. Bruckner, dated 15th July last, at which time his prospects appeared as unsettled and discouraging as ever. It is, however, a cause of thankfulness that this excellent man has been permitted to accomplish the great and difficult task of translating the New Testament into the language of the country, though many impediments have arisen to its publication from the press, as well as to Mr. Bruckner's efforts to communicate religious instruction in a more direct form.

In the letter referred to he says:—

"I would have written you much sooner, but there is very little communication now

between this island and England. I regret very much that I have no copy of the Javanese New Testament to send you by this opportunity. A native writer is just making a copy, which is but finished as far as the Epistle to the Galatians. But as to printing my translation, this is an object which lies still at a great distance. You must know that the lithographic press has not yet been brought to answer the purpose in this country. The moist and warm climate of this land seems to have an unfavourable effect on the ink of it. Several people, who are chymists too, have endeavoured to make the best of the instrument, but it has been in vain. The Bible Society of Batavia has neither been so anxious as to print such a book now; for some of the first gentlemen of that Society holding political situations, were of the opinion, that if just now, in these critical circumstances of this country, such a book as the New Testament made its appearance among this nation, they might perhaps become more inclined to revolt. You undoubtedly are aware, that two years ago has burst out a rebellion in the interior of this country against Government, by which we have been endangered several times to lose our possessions; and the war has been carried on ever since until this moment, between Government and the rebel Princes, with the loss of vast numbers of human lives; and the rebellion remains still just as it has been long ago, except a few of the head men have submitted voluntarily to Government, of whom many have again returned to the rebels. The European soldiers are dying off in great numbers every month, by the bad effect which the climate has on them; they can hardly be brought on as fast as they die. The natives, or rebels, go into the wilderness, fields, and mountains—these are their fortifications—and disturb and lay waste the country wherever they come. What will be the issue of this critical condition of this country, He alone knoweth who sitteth on the circle of the earth. We are in his hand, and he can bring forth light out of this darkness, and thus prepare the way for the more effectual spread of the Gospel in this country.

"I continue my conversations with the natives as much as my strength permits me, though without little apparent success.—Now and then some one seems to be a little affected by my talking, but most times coming a second time in the same place, there appear no remains left of the impression before. Sometimes some one requests for a tract, in order to remember what had been told him; for this end I have a writer employed to copy tracts for his brethren. I long to hear from you. In the meantime I recommend the cause of Christ in this country to the fervent prayers of the Society."

*Contributions received on account of the Baptist Missionary Society,
from February 20 to March 20, 1828, not including individual
Subscriptions.*

FOR THE MISSION.		£ s. d.
Legacy of Daniel Lister, Esq. late of Hackney, by D. N. Lister, Esq. sole Executor, <i>free of duty</i>		100 0 0
Yorkshire, &c. Collected by Rev. Messrs. Mann and Carey:—		
Newark	21 10 6	
Shipley	31 5 3	
Haworth, 1st Church.....	10 10 0	
Do. 2d Church.....	40 10 11	
Farsley	10 5 0	
Bradford (including £15 for Spanish Town).....	63 12 2	
Cowling Hill	5 0 0	
Leeds (including £2 16s. for Female Education)	53 17 0	
Hebden Bridge	11 12 1	
Halifax	9 18 0	
Salendine Nook	9 0 0	
Horsforth	11 1 0	
Keighley.....	6 10 8	
Colne	40 0 0	
Barnoldswick	6 1 3	
Sabden.....	3 5 8	
	333 19 6	
* Water Falford, Donation, by T. Key, Esq.....	200 0 0	
		533 19 6
Northumberland, West Glendale Society for Propagating Christianity, by Mr. W. Smith		3 0 0
Bilderston, Collected by Mr. Csborn.....		2 0 0
Western District, by Rev. R. Horsey: viz Watchett.....	2 0 0	
Wellington	1 0 0	
		3 0 0
Cambridge, Ladies' Society for Female School, half-year, by Mrs. E. Foster		12 10 0
Aylesbury, Collected by Mr. Reynolds		1 7 6
Leicester, Collections, Penny Society, and Subscriptions.....	66 14 0	
For Harvey-lane Female School, by Miss Cort.....	15 0 0	
		81 14 0
Norfolk, &c. by Rev. Joseph Kinghorn, viz.—		
Worstead	13 6 6	
Martham	4 4 0	
Norfolk and Norwich Society in aid of Missions	15 0 0	
Diss.....	5 12 2	
Ingbam	13 8 6	
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		54 17 2
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