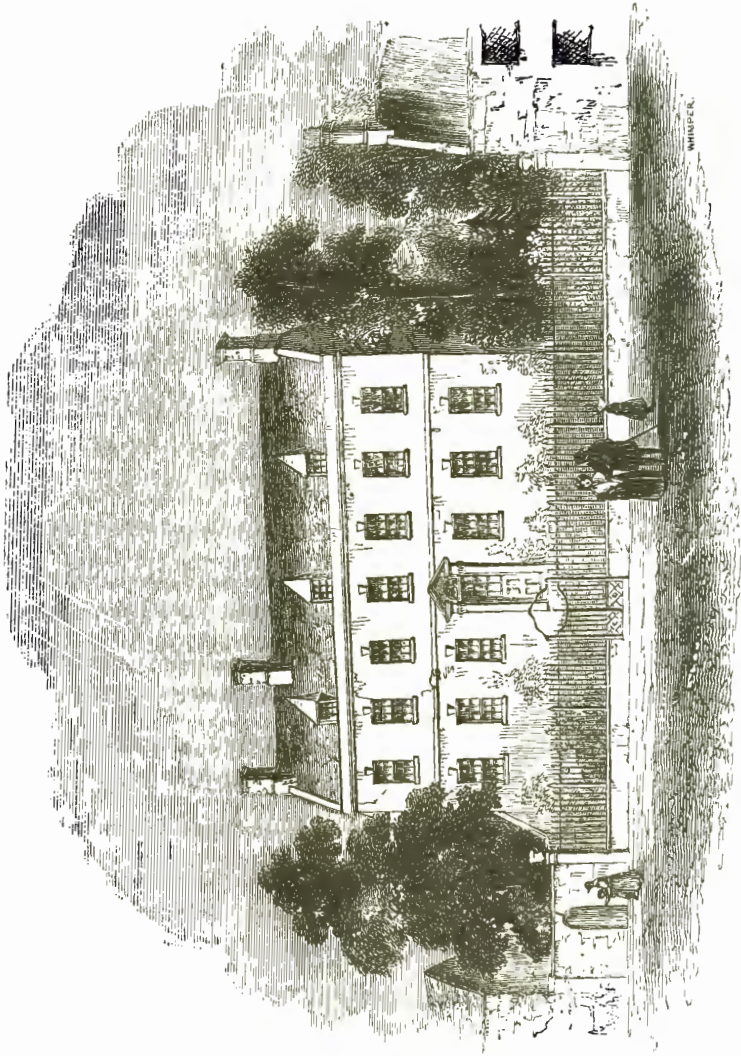


THE

MISSIONARY HERALD.



THE HOUSE AT KETTERING, IN WHICH THE BAPTIST MISSIONARY SOCIETY WAS FORMED.

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The annexed view of a house in which a few baptist ministers laid the foundation of a society for whose existence thousands in each hemisphere have had reason to bless "the Father of lights," may with propriety be accompanied by the following sentences from the pen of Dr. Ryland, who was present on the occasion, and who had taken an active part in the preliminary proceedings.

"As to the immediate origin of a baptist mission, I believe God himself infused into the mind of Carey that solicitude for the salvation of the heathen, which cannot fairly be traced to any other source. When he went to Birmingham to collect for the meeting-house he had built at Moulton, he had mentioned the proposal there. A friend urged him to write and print upon it, and offered to give ten pounds towards paying the printer. On his return he met brother Fuller and brother Sutcliff in my study at Northampton, and then pressed one of us to publish on the subject. We approved much of what he urged, yet made some objections, on the ground of so much needing to be done at home, &c. However, when he could not prevail on either of us to promise to undertake the work, he said he must tell the whole truth; that in the warmth of conversation at Birmingham, he had said, that he was resolved to do all in his power to set on foot a baptist mission. 'Well,' said his friend, 'print upon the subject, I will help bear the expense.' That, he replied, he could not do. 'If you cannot do it as you wish, yet do it as well as you *can*,' said his friend; 'you have just now bound yourself to do all you can for this purpose, and I must keep you to your word.' Being thus caught through his own zeal, he could get off no other way than by promising that he would write if he could not prevail on any one more competent to undertake it. We then all united in saying, 'Do by all means write your thoughts down as soon as you can; but be not in a hurry to print them; let us look over them, and see if any thing need be omitted, altered, or added.' Thus encouraged, he soon applied himself to the work, and showed us the substance of the pamphlet afterwards printed, which we found needed very little correction. So much had this young man attained of the knowledge of geography and history, and several languages, in the midst of the pressures of poverty, and while obliged to support himself and his family at first as a journeyman shoemaker, and afterwards as a village schoolmaster; since his people could raise him but ten or eleven pounds a year, besides five pounds from the London fund.

"Between Carey and Fuller there never was a moment's rivalry, and I have no bias on my mind to take a grain of praise from one to give to the other: but wishing to regard both with impartial esteem, and truth beyond both, I must consider the mission as originating absolutely with Carey; and Mr. Fuller's acknowledgment that he had at first some feelings like the desponding nobleman, in 2 Kings vii. 2, is a confirmation of my opinion. This, however, is of small consequence. Some time after the conversation in my study occurred the ministers' meeting at Clipstone, in April, 1791. An uncommon degree of attention seemed to me to be excited by both sermons: I know not under which I felt the most, whether brother Sutcliff's, on being very jealous for the Lord God of Hosts, or brother Fuller's, on the pernicious influence of delay. Both were very impressive; and the mind of every one with whom I conversed, seemed to feel a solemn conviction of our need of greater zeal, and of the evil of negligence and procrastination.

nation. I suppose that scarcely an idle word was spoken while I stayed, and immediately after dinner Carey introduced the subject of beginning a mission. I had to preach at home that night, fourteen miles off, and was obliged to leave the company before the conversation ended. At the ensuing Association, held at Oakham, it was announced that these sermons would be immediately sent to the press. The next Association was at Nottingham, May 30, 1792, when brother Carey delivered a most impressive discourse, from Isa. liv. 2, 3, chiefly endeavouring to enforce our obligations to *expect great things from God*, and to *attempt great things for God*. If all the people had lifted up their voice and wept, as the children of Israel did at Bochim, (Judges ii.) I should not have wondered at the effect, it would have only seemed proportionate to the cause; so clearly did he prove the criminality of our supineness in the cause of God. A resolution was printed in this year's Letter, 'That a plan be prepared against the next ministers' meeting at Kettering, for forming a *Baptist Society for propagating the Gospel among the Heathens*.' Brother Carey generously engaged to devote all the profits that might arise from his late publication on this interesting subject, to the use of such a society. This society was actually formed in Mrs. Beeby Wallis's back parlour, on Oct. 2, 1792."

The first number of the Periodical Accounts contained the following particulars respecting the formation of the Society:—

"At the ministers' meeting at Kettering, October 2, 1792, after the public services of the day were ended, the ministers retired to consult farther on the matter, and to lay a foundation at least for a society, when the following resolutions were proposed, and unanimously agreed to.

"1. Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in brother Carey's late publication on that subject, we, whose names appear in the subsequent subscription, do solemnly agree to act in society together for that purpose.

"2. As in the present divided state of christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called, *The Particular Baptist Society for Propagating the Gospel amongst the Heathen*.

"3. As such an undertaking must needs be attended with expense, we agree immediately to open a subscription for the above purpose, and to recommend it to others.

"4. Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society.

"5. That the Rev. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, be appointed a committee, three of whom shall be empowered to act in carrying into effect the purposes of the society.

"6. That the Rev. Reynold Hogg be appointed treasurer, and Rev. Andrew Fuller secretary.

"7. That the subscriptions be paid in at the Northampton ministers' meeting, October 31, 1792, at which time the subject shall be considered more particularly by the committee and other subscribers who may be present.

"Signed, John Ryland, Reynold Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Blundel, William Heighton, John Eayres, Joseph Timms; whose subscriptions in all amounted to 13*l.* 2*s.* 6*d.*"

THE JUBILEE YEAR OF THE MISSION.

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord, gold, and silver, and brass," Ex. xxxv. 5.

"For all things come of thee, and of thine own have we given thee," 1 Chron. xxix. 14.

DEAR BRETHREN,—The rise and progress of the Baptist Mission rank among the most remarkable events in the modern history of the church. From its commencement it has presented such a series of providential interpositions, and has been so signally marked by the divine blessing, that we are compelled to acknowledge, "It is the Lord's doing, and marvellous in our eyes." It is difficult to consider the conjuncture of circumstances in which our mission originated, the men who were raised up, the qualities with which they were endowed, and the result of their labours up to the present time, without feelings of admiration and thankfulness. During nearly half a century the sacred cause has gone on, ever struggling with difficulties, yet never sinking under them, till, by the blessing of God resting on it through all its labours, trials, and vicissitudes, it has risen from a small beginning to its present magnitude.

When we turn to the East, and remember that up to the time when Thomas and Carey embarked for India, not a Christian missionary had ever set foot in Bengal,—when we look at the many churches now planted, not only in that province, but in various parts of Hindostan and the adjacent islands,—when we consider the number of individuals who have been "turned from dumb idols to serve the living God," some of whom have become preachers of the gospel to their fellow countrymen,—the myriads of tracts which have been distributed, all containing the precious seeds of divine truth,—the many languages and dialects into which the whole or part of the sacred scriptures has been translated by our missionaries, together with what has been done to undermine the whole system of Hindoo idolatry by the diffusion of general knowledge and the promotion of education: and when from these scenes we turn to the West,—see the thousands of pious negroes rejoicing in "the liberty with which Christ has made them free," and recollect the part which this mission has been permitted to take in breaking the bonds of slavery, and emancipating 800,000 of our fellow creatures, who can help exclaiming, "What hath God wrought!"

And may we not add, dear brethren, that the churches at home have received important benefits from the Baptist Mission? Has it not been the means, under the divine blessing, of giving to the denomination at large a more correct tone of evangelical sentiment, of calling forth a spirit of Christian liberality, of stimulating to new efforts in spreading the gospel at our own doors, of bringing the whole body into closer union, and of giving to it, in the eye both of the church and of the world, an elevation and influence it had never previously enjoyed.

The Baptist Missionary Society has now, through the kind providence of God, reached the fiftieth year of its labours. It seems a proper time for a grateful review, and a generous effort. By the God of Israel the fiftieth year was made to his ancient people a sacred period; it was to be a season of joy and thanksgiving, the commencement of a new era to all the tribes. It has been suggested (and the suggestion has met with a most cordial response from many brethren in all parts of the country) that this year be made a MISSIONARY JUBILEE, a season of grateful retrospect, and especial liberality and devotedness. It has also been suggested that "a Jubilee Fund might be raised as a practical expression of gratitude for

past mercies, and as a tribute of affection to that Saviour 'who loved us and gave himself for us.'"

Should the anticipations of our friends be realized, it is proposed that the fund thus raised—the Jubilee fund—besides relieving the embarrassments of the Society, shall be applied to the direct objects of it in such a manner as shall not augment its annual expenditure; that is to say, in the purchase or erection of chapels or other premises, requisite for the preaching of the gospel, the conducting of schools, the preparation of native converts for evangelical labour, the residence of missionaries, the printing of the scriptures, or other appropriate purposes; in the extraordinary and temporary expenses attending the exploring and occupying of new fields of labour, and otherwise consistently with the principle laid down; and to the erection of plain but convenient premises in London to be held in trust for the baptist mission, and to be adapted for the use of our other denominational societies. Objects of the former class now pressing, or in near prospect, would employ, in methods of the utmost value to the mission, both in the East and the West Indies, and on the continent of Africa, any sum which the liberality of the country may supply. The distribution of the fund must, of course, be greatly affected by its amount, and will be made by the Committee.

In following out the suggestions which have been made, it is proposed to have a series of meetings during the course of 1842. Preparations may be made in various ways, and at as early a period as local circumstances may render advisable. It is affectionately recommended that special public religious services be held, and collections for the Jubilee fund made by all our churches and congregations, and in all our missionary stations in both hemispheres. It is further intended that, as the Society was formed in the month of October, 1792, a general meeting be held in London during that month, to supplicate an enlarged measure of the Holy Spirit to rest on all the directors, agents, converts, contributors, and operations of the mission, and to stimulate the churches to still more vigorous efforts to extend the kingdom of the Son of God throughout the whole world. It is also recommended that all the churches should have Jubilee sermons, on Lord's-day, October 2nd, the date of the formation of the Society. Thus every church will have its Jubilee meeting and its Jubilee sermons. As the ordinary expenses of the mission will need to be met, it is earnestly hoped that the Jubilee contributions will be altogether an extra effort which will not be allowed to interfere with the ordinary receipts.

In carrying out this scheme the Committee would earnestly entreat the co-operation of the Secretaries and Committees of all the Auxiliaries throughout the kingdom. County and congregational meetings cannot be arranged without their help. Thus it is hoped that in every church and congregation means may be adopted to obtain donations from families and from individuals, so that there may be no one, however poor, who may not contribute something, though it be but in some cases the widow's mite.

There are many places where members of our denomination reside in which there is no baptist church—these we trust will not be inactive; and there are many friends of missions united with other sections of the Christian church who, in consideration of what has been done by the Baptist mission to further the great and common cause of Christianity, may be disposed on this occasion to express their sympathy in a kind and liberal manner.

Young people, the children of our families and of our Sunday schools, may render themselves useful; collecting cards for their especial use will be forwarded to any place where they may be required. And let not any do nothing

because they cannot do much; small as rivulets may appear when considered separately, they may by uniting with many others, flow in large streams of bounty into the jubilee treasury.

Permit us to say, brethren, that we hope for much from individuals whom God has prospered in the world, to a degree which in commencing life their highest anticipations scarcely reached. Are there not many to whom Providence has in various ways given largely of the silver and the gold, which Jehovah claims as his own? May we not on such an occasion expect from these a willing offering proportioned to their means, a tribute of acknowledgment to him "who giveth them power to get wealth?" Are there not many who have experienced some signal mercy, some interposition of divine goodness in relation to their health and happiness, who, by a liberal thank-offering, might erect a memorial expressive of their grateful acknowledgments.

And permit us to hope that families, as families, will identify themselves with the Jubilee contributions, that by every child, or for every child, an offering may be presented, however small. Are there not also some special favours of a domestic nature which God has graciously given, that may in this way be appropriately acknowledged?

Finally, let it be remembered how few, how very few of us can expect to see this period return. Before another fifty years shall have passed we shall all, with few exceptions, have to "give an account of our stewardship," and when the second Jubilee, or the centenary of our mission, shall be celebrated by another generation, we shall have been admitted as "good and faithful servants" into the joy of our Lord," or, as "unprofitable servants," shall have been cast into outer darkness. And if this movement realize our anticipations, who can estimate its beneficial influence on our descendants. Let us then by our liberal offerings give such a demonstration as will prove that in Christian zeal we are not behind any of the Saviour's followers. Let us make such an effort as shall show what union and energy can effect in a holy cause by spontaneous liberality, as shall show that there is a living power in our principles, which, amidst all the conflicts and all the difficulties of the present times, is under God a guarantee, that the interests of truth and righteousness shall never be deserted, but shall progressively advance till the whole earth shall be filled with the divine glory.

EAST INDIES.

CALCUTTA.

It affords us pleasure to announce that our friends Mr. and Mrs. George Pearce and Mr. Beeby have arrived safely at Calcutta; and that Mr. Pearce was able to give so favourable an account of his health, as appears in the following passage of a letter from him, dated Oct. 15th, 1841.

<p>We arrived here, with our health much recruited by the voyage, on the 24th of Sept., and received a most cordial welcome from the brethren of the mission. At their unanimous request we have succeeded to the charge of the Entally Christian Institution, the Hindoo school remaining under the care of brother</p>	<p>Small. In addition to this I have also been put in charge of the village stations formerly under my care; so that you will perceive we have quite enough to do. I am happy to say that we are both now in good health and spirits, and rejoice much in being permitted to return to India once more.</p>
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The Calcutta Missionary Herald announcing Mr. Pearce's arrival says, "His return was looked forward to with delight by the native Christians among whom he had formerly been labouring with so much perseverance and success." Mr. Thomas writes as follows :—

Yours of the 30th July found us in a state of painful anxiety. Accounts had appeared in several of the public prints respecting the death of a Rev. John Dyer, and excited, in a very high degree, our fears; we however hoped, or at least endeavoured to hope, that it was another Mr. Dyer, and not the beloved man with whom we had so often and through so long a period corresponded. We eagerly caught at every thing in the accounts of the sad event which, in our ignorance, seemed to afford the slightest ground to hope it was another person. Your letter, however, came to hand and changed our fears into a dread certainty. The intelligence overwhelmed us with sorrow, and we could only find relief by reposing on unerring wisdom.

Myself and esteemed fellow missionaries in Calcutta have considered it a duty we owe to the memory of our deceased friend, to meet and pass a resolution expressive of our sense of his worth, and of sympathy with his bereaved family in the painful event which has removed him from their head. The following is an extract from our minutes on the subject :—

Extract from the minutes of a meeting of the Calcutta baptist missionaries, convened at the residence of the Rev. Dr. Yates, October 12th, 1841.

Resolved—"That we deeply deplore the painful and mysterious event which has deprived the mission of a long-trying, faithful, and laborious secretary, and ourselves of a cordial friend and brother, whilst we earnestly desire that almighty God may afford consolation to the hereaved and afflicted family, and that the committee may be directed in their choice of a successor whose talents and influence may be greatly honoured in furthering the important objects of the society."

We are truly gratified with the pleasing intelligence that Mr. Gibson had been engaged for the Circular Road church; and the thought

that, at the present moment, he has probably voyaged half way to India is truly animating. We have been so much accustomed to lose our friends, that to gain one is something like life from the dead. May our heavenly Father bring him firm in health, devoted in heart, and filled with the fulness of gospel blessings.

Our highly esteemed sister, Mrs. G. Parsons, has suffered so much in her health, that a longer residence in India would, in all probability, soon be productive of consequences of the most serious character. A return to Europe is pronounced necessary, and she feels it her duty to return forthwith. Her passage has just been secured on the "Owen Glendower." Dr. Yates proposes to send his youngest son under her charge. She is an invaluable woman, and we are sorry to lose her.

Severe personal or relative affliction has been experienced by several of our missionary brethren at other stations. Brother Thompson, at Delhi, has lost his eldest son, an excellent young man recently married, and himself and most of his family have been seriously ill, but at the date of his last letter, received a few days ago, all were recovering. Mrs. Parry, of Jessore, brother Robinson, of Dháká, Smylie, of Dinagepore, and Fink, of Chit-tagong, have all been suffering more or less severely.

In Calcutta we have been encouraged by the return of brother Pearce in improved health. We have arranged for him and Mrs. Pearce to take charge of the Native Christian Institution in Entally. Brother Small will retain charge of the Native Boys' School, and devote his attention to the acquisition of the Bengali language, which he could not possibly attempt while overwhelmed with the cares of both institutions. He is very unwell, and proposes to take a trip on the river for a few days; I hope it will do him good. The rest of our number are all in a tolerably good state of health. My own family has suffered much, especially the four youngest, but thus far all are preserved.

JESSORE.

Mr. Parry writes as follows, July 7th, 1841.

We had three opportunities of making known the way of salvation to large numbers of the subjects of the king of darkness, viz. at the two Rath-jatras, and on the occasion of the return of the Ganga-jatris from Chakda. Our auditors consisted of rich and poor, men and women, who were in general well disposed to

listen to the divine truth, and seemed in some measure eager to know of the new and easy way of salvation. Many seemed at the same time to be impressed with the importance of our doctrines and precepts, and to feel a conviction of their state of sin and error; but it is to be feared that such effects have only a tem-

porary existence in their minds. Oh, if we could give them line upon line and precept upon precept, then might we expect to see more beneficial results.

On the above occasions two or three of our elderly Christian sisters instructed a great many of their own countrywomen, who listened with great earnestness, and lamented their ignorance; many confessed that idolatry was sinful.

A brahman who had been listening to me with great attention, after I had finished my address, observed that I had spoken very correctly, but he did not approve of my severe censures of the Linga puja, as it was commanded in the Hindu shastras. I said, If your books speak contrary to common sense, they ought not to be respected. An elderly and respectable Sudra immediately after this asked the brahman, who wrote the shastras?

The brahman replied Mahadeb. Well, then said the Sudra, did the Debta write them with judgment? This sensible question annoyed the poor brahman, who finding himself foiled by a Sudra, felt ashamed, and left the place.

During the past month our labours have been chiefly confined near and within the station; we visited the bazar, or market, jail and kacheris. In all these places great numbers of Hindus and Muhammadans have heard the word of life, to which many attended seriously for the time: some felt the force of truth and acknowledged Jesus Christ to be the Saviour, and the Debtas unworthy of confidence, being but dumb idols. Others disputed and despised the truths we advocated, but these were very few in comparison to the rest of our sober auditors.

CHITTAGONG.

Mr. Johannes writes thus, June 5th:—

My daily employment during the whole of May was preaching at home to the people who called for books, to the heathens abroad as usual, visiting individuals for religious conversation, and going from shop to shop distributing books. Hundreds have thus been made acquainted with the truth as it is in Jesus; with what effect it is not altogether impossible to glean from their conversations. Convinced of sin by the word of God, some have candidly stated their impressions. Their incessant applications for books have proved their regard for them and their anxiety to learn their contents. I have given away books to hundreds who have come from distant villages, and who on receiving these gifts for themselves were not satisfied, but must needs apply for their neighbours. How many have told me of the regard paid to these books generally, and the pure and forcible truths contained therein.

My house is daily crowded with natives, and a sight more interesting a missionary would not desire to witness, than that of Hindus and Muhammadans sitting with Christian books and reading of Jesus Christ, of the love of God in sending him to save a guilty fallen world, of life and immortality brought to light through the gospel. How cheering also to hear their admiration of Christ and his precepts! When I see and hear these things, I feel and know that these are the doings of a superior power. I adore his goodness and faithfulness, and know that "he doeth all things as pleaseth him in the armies of heaven and among the inhabitants of the earth."

Brother Fink is again laid up with illness. This is the third attack this year. Cholera is raging; death is doing its fell work, and loudly calls upon us to set our house in order. May the Lord have mercy upon us.

DINAJPUR.

Mr. Smylic writes thus, April 1st, 1841:—

You will rejoice to hear that the people of Dinajpur continue to receive the word of God. I can perceive no abatement whatever in them towards it, whether it be preached or given them to read: there are instances of opposition, but not from the people of this place.

During the past month I have met with two of those who oppose themselves, who both said they came from Calcutta. One of them told me he had left Calcutta for the express purpose of opposing Christianity. I

believe, however, that he little expected to encounter the ridicule and opposition of his own countrymen.

Another man came professedly intending to make serious inquiries about his eternal welfare, and I answered all the questions he thought fit to ask. When he thought he had enough, he became very violent, telling me and the people who stood about us, that I was acting a very wicked part, that I was come to destroy their caste and the worship of the gods, to forbid their worshipping the river,

&c. No one could say a word to him, he made such a noise. At length some one told him that what he was saying was not at all acceptable, and that no one had called upon him to speak. Several other people now requested him to withdraw, but this only served to make him the more violent.

At last a brahman came up and asked him what he was about. I was at this time standing quietly by, well knowing that there was no use whatever in arguing with men of this kind; for they know nothing about reason. He told the brahman I had come to give the people books which would destroy their caste, and to forbid their worshipping the river. The brahman asked if he had read our books. He said he never had. 'How then can you speak against them? Take one and read it; you will find nothing bad in them; no man can refute what is written in these books. Our pandits cannot do it: why speak against a thing you have never examined? You say he forbids us to offer worship to Ganga; pray who is Ganga? you know that there is no such person as Ganga: if there ever was, there is no such being now. All know that there must be a great change of religion, and this is it. All must embrace this.' A Musalman who had read our books and knew they were good, now said he intended to read them always, because they were the word of God. 'O then you intend to forsake the religion of your fathers? this is very wrong,' said the opponent. The Musalman answered, 'If my father was a thief, that is no reason why

I should be one too. Another brahman now also told him, that he was speaking to no purpose, and that he would do better to withdraw. Several others spoke to the same purpose; he however continued to haunt me for several evenings, but with no better success.

A few evenings after this another spirit of the same stamp came, but with him I was more watchful, and at once told him that I had been some years in this good work, and had learnt to distinguish between those who came for instruction and those who did not. He answered, Oh, your Jesus Christ was hanged. I said, Not in the way you call hanging; but allowing he was hanged, it was not for any thing evil he had done; for all know he was holy and without sin; he died for your sins, and your sins put him to death. 'I am no sinner,' was his answer. 'What is sin? there there is no such thing,' I replied, 'What then are courts of justice for, if there is no such thing? What are lying, backbiting, coveting, but sins? All these and many more sins are in your heart.' The people began to attack him, and he moved off; but before he did so, he asked for a book.

An evening or two after this another came, but he was instantly silenced by those who stood by me.

These instances will in some measure show the state in which some of the people's minds are; and although I see few, very few, of the higher order moving towards the truth, many of the middling and poorer classes are.

DACCA.

After a month's indisposition, occasioned by the excessive heat, Mr. Robinson, at the end of May, made an excursion up the river Lukia of which he gives an interesting account:—

I left home on Friday the 28th, taking Chand with me, and a few books and tracts, hoping that something might be done on the way; and I have not been disappointed. Our way was at first through a creek, that communicates with the Dacca river at one end, and the Lukia at the other. I soon began to feel better; but a creek, with high banks covered with long grass and trees, is not the best place for fresh air. As I passed along, I was glad to see many little villages on both sides, which can be visited by our native brethren in a small boat in the rains. I began to indulge a hope which has been fully realized, that this trip, by making me acquainted with the neighbouring country, would point out new fields for missionary exertion. In the evening we reached a village called Dimru, which lies near the junction of the creek with the Lukia. It being market day, and the people not all dispersed, we went

ashore with gospels and tracts for distribution. The people were eager to receive them, and we soon disposed of about twenty gospels and two hundred tracts. Chand had a long dispute with a brahman. The people were very noisy, and, being weak, I could not address them. Few of them, though living so near Dacca, appeared to have heard any thing of the Gospel.

We left Dimru early the next morning, and about ten reached a village called Murapara. Finding a little market here for fish and fruit we had an opportunity for preaching and the distribution of books. Some refused them, but many were anxious to obtain them. The people were very willing to hear. I spoke a little, perhaps half an hour or more, but feared to remain out longer in the heat of the day. Chand was engaged on one spot more than an hour, and the people treated him in a very friendly manner. On leaving

Murapara we crossed the river to Raj-ganj, a very small village. Chand went on shore, and sat in a shop about an hour, when he was well received and heard with great attention. Here we were informed that there would be a market the next day, at a place called Sumbadarti, a few miles up the river. We therefore determined to proceed towards that place, in hopes of reaching it early the next morning, and spending the sabbath there.

About seven on sabbath morning, May 30th, we reached Sumbadarti. It lies on a small creek, about half a mile from the Lukia. On our arrival we were informed that the place was in the Pargana of Bhawal, and that we should see many Catholics in the market. A great part of this large Pargana forms an endowment of the Romish church. There are in Bhawal two churches and usually two priests, who are allowed the rents of the land for their support, so that they are jamidars as well as priests. In the village where we spent the sabbath, there is a petty jamidar, of Portuguese extraction, whose name I have not heard, for in this part of the country persons of Portuguese extraction have commonly two names, their real name, which is Portuguese, and a Bengali name, by which they are chiefly denominated. Thus our brother Nonez is better known to many by the Bengali name Panchu, than by his real name.

As soon as we arrived, Chand went on shore, and found the house of the above jamidar. He had been to Chand's house at Dacca. Chand, however, did not see him; for, alas! he was gone a shooting; so much regard does he pay to the sabbath. But can we wonder? The priests of the Romish church have no objection to violate the sabbath in the same manner. It is well known that a priest, who was at Bandel a few years ago, used very commonly to go a shooting on the sabbath. A Catholic lady, well known to me, met him one sabbath day at the ghat, just as he had landed from the other side of the river, with his gun in his hand, and very sharply reproved him. She had been educated at Serampore, and felt some respect for the sabbath.

After breakfast, I went and sat under a banyan tree, where I conversed with a few people, and gave away two gospels and a few tracts. I then went to a shop, and a few people collecting round the door, told them of Jesus Christ and the way of salvation. I addressed them as Muhammadans and Hindus, for such I thought they were; but when Chand came up, he, to my surprise, addressed them as Christians. I then began to look at them a little more carefully, and observed in their necklaces of beads, a small crucifix, composed of six or eight beads. This is the sign, as they afterwards told us, by which they are known as Christians; the proof, and the only one I fear, of their Christianity. We told them that a Christian should be known

by his holy conduct. They seemed well pleased with us, and invited us to go and sit in the jamidar's kaeheri. To this we readily consented; and here we had a long and interesting conversation with them on some of the most important truths of the bible. But I had now been out nearly three hours, and my little strength was all expended; therefore, leaving Chand with them, I soon returned to my boat, to recruit, as I thought, for the evening.

About four in the afternoon, thinking the market was about to commence, I went out again, but as only a few people had collected, I walked over to the jamidar's house; it is a small thatched dwelling, very neatly built; he had returned, and received me in a very friendly manner. "Who," I said, "established this market on the sabbath?" "My grandfather," was the reply. "But why did he establish it on the sabbath?" "Because on that day the people, after they leave church, have time to come and do their business in the market." While I was sitting there he received money, his rent I suppose, from one of his agents. I said to him, "It is very wrong to do business on the sabbath." "Such is our custom." "But have you not read the ten commandments?" He then produced a book, a sort of biblical catechism, printed at our press, which he began to read. I now left him for the market, where I soon collected a little congregation; and, making a heap of rubbish my pulpit, I began to address them from Paul's words, "This a faithful saying," &c. I had not spoken more than a quarter of an hour when my strength failed. As Chand had come up, I made over the work to him, and took a seat under a banyan tree in the rear, where I could observe all that passed. The attention which the poor people gave to Chand's address was truly gratifying. Many people, Hindus, Muhammadans, and Christians, had now collected, and after a little while I went to another part of the market and made a second attempt. Again I failed, and in a few minutes was obliged to desist for want of strength. I went and sat under another banyan tree, and the people coming round me I gave them gospels and tracts. Being a little recovered, I hawked my wares through the market, and found many customers, until, being quite exhausted, I was obliged to retire to my boat. Several people came to the boat for tracts, which were given them by my son, for I could do no more.

Chand continued preaching till dark, and then returned with a very pleasing account of the attention of the people and their desire for books. He had in the morning been to the houses of some of the Christians, where he had preached to them and their families. Indeed he had been engaged all day, with a brief interval for taking a meal. I wish we had a person to station here, for I am persuaded he would meet with some encourage-

ment. There are between two and three thousand Christian families in this Pargana.

On Monday the 31st we proceeded up the river, and in the evening reached a place called Kapashiya-ganj. We had heard that there would be a market at this place on the following day, and we came with an intention of remaining to preach and distribute books. We went on shore as soon as we arrived, and found a few people, among whom were several brahmans, who made a strong opposition and and reasoned very perversely. Chand went out again after dark, and had a long conversation with a shop-keeper, who seemed pleased with what he heard.

On Tuesday the 1st of June, I went out between eight and nine, and got a few people round me. An old man paid great attention, and received two or three tracts, but, influenced by a brahman, he returned them. Chand came, we sang a hymn, and many people collected; but the brahmans began their opposition. One said, "God is in every thing; he is in me, and I myself am God." "What proof can you give of your divinity?" "I can take a knife and cut this man's throat, and so take away his life." "Any other person could do that, as well as you. Such an action would not show that you are God, but only prove you a murderer." The people soon dispersed; and it being very hot, I returned to my boat. Chand was called into a shop, where a little group soon collected round him.

We went out when the market commenced in the afternoon, but did not find any great number of people; there were perhaps two or three hundred peasants, few of whom could read. They heard us with great attention,

but were too ignorant, we fear, to understand much of what was said to them, especially as very few of them had heard any thing of the gospel before. Some, who owned that they could not read, begged tracts to take to their respective villages, that they might request their neighbours to read to them. With the wishes of these people we most readily complied. We were anxious to distribute as many tracts as possible, for it may be long before the gospel is again preached and tracts again distributed in this place. A poor man in the market, who lives in another village, showed me a copy of the Psalms, which he had received at Dacca. I gave him a gospel and a tract. Several people recognized Chand, saying they had seen him at Dacca.

Our Bengali books and tracts being gone, we determined to turn the head of our boat homewards on the morrow. We suppose that we have had the pleasure of preaching the gospel, for the first time, in all the places where we have been, if we except a visit made to Bhawal by Nunez and Ramjiban, during the last cold season. Brother Leonard once visited Bhawal for the purpose of establishing a school there; but he did not, we believe, go to the part to which we have been. I have now a pretty clear idea of the nature of the country for nearly thirty miles to the north-east; and Chand having been with me, it will become an easy matter for our native brethren to itinerate through the whole district.

June 4th.—Yesterday I arrived at home, and, through mercy, found all well. I am not strong, but much better than when I left home.

DELHI.

Mr. Thompson writes thus :

June 23th.—We have been delighted with the unexpected visit of Budh Sen, the aged baniya of Hauper, whose well used and worn out Hindi testament I brought away with me from Gurhmukteshwar in 1839, and replaced it by a new one. This poor man, full of the knowledge of the word of Christ, is now quite infirm, his sight almost gone, his hearing affected, and his whole frame seeming to totter on the brink of the grave. I did not expect to find him so very feeble. He appears, however, often to be absorbed in thought, and, as he says meditating on what he had read. His desire is, I believe, to unite with us by the observance of the ordinances of the New Testament and the precepts of the word of God generally; and I hope he may have life, health, and grace given him for that purpose. At present I can say nothing decided as to his intentions or the course it may be neces-

sary to pursue with him: only that his visit was unexpected, though he had some sixteen months since promised to call. His coming has afforded us pleasure, and his conversation leads us to believe he is in a most interesting state of mind as it respects the Saviour and his blessed word. Day after day and month after month for twenty months had we prayed for him in an especial manner since my conversation with him at Hauper, and when we began to despair of ever seeing him, he most unexpectedly comes in, to our great joy and to his own comfort! Blessed be the Lord Jesus for thus conducting this poor weary soul to us; and may it ultimately appear to be for his glory. How great will be the joy of that day, when not one convert, but multitudes of them, shall "fly as a cloud, and as the doves to their windows!" But great as will be the joy of that day, a small measure of it may

even now be felt by us, when a single soul thus 'flies as a cloud, and hastens as a dove to his window.'

July 12th.—I have great pleasure in informing you that Budh Sen, the aged baniya of Hauper has been baptized. I intended to have waited a month longer for some native friends to witness the baptism, but could not with propriety do so; his anxiety to submit to the ordinance, and other circumstances, preventing it. When therefore our minds had been made up to admit him, early yesterday morning eleven of us met as a church (one having been added to our number by restoration), and after I had detailed the chief circumstances of his case, he himself in a very energetic manner both confirmed my statement, and added that whatever changes he had seen take place in the religious opinions of the people of the country in renouncing one guru and adopting another, in quitting the samprada for a panth, or one panth for another, he had never known them to renounce Ganga and Vishnu; they had invariably continued in their adherence to these, and when the last also was given up, Gangaji was never renounced; but, said he, since I have known the gospel and believed in the Lord Jesus Christ the Son of God and the Saviour of the world, I have not had a vestige of faith in these or in the Ganges; I trust in the sacrifice of Christ alone and in the virtue

of his name, by which I hope to be saved. When this aged confessor had ended, we unanimously and cordially received him, by extending to him the right hand of fellowship in the name of the 'whole family' of believers in Christ; and he was delighted. We then sung with rapturous feelings, "There's joy in heaven and joy on earth," and concluded in prayer.

At public worship I was induced to dwell with pleasure on the first eight verses of the 60th chapter of Isaiah, and at the water-side I addressed in an earnest manner the natives that had assembled on the occasion, set before them the simple gospel way of salvation, and urged their embracing it. They heard in silence, excepting one man, who deridingly said I had little cause to boast of a convert so aged and infirm. I told him he ought to know better than to deride the aged man's devotion of himself to God and the consideration of his approaching salvation, since his own shastras approved of, if they did not command, such an act after fifty, when a man was expected almost wholly to withdraw from secular affairs. The man was silent. We then sung a Hindui hymn, and at the end I walked into the Junna with the aged Budh Sen and baptized him. The European attendance was about forty, and the crowd of natives at the ghat, although the hour was not a convenient one for them, was about 200 persons.

WEST INDIES.

JAMAICA.

RESOLUTION OF THE BAPTIST WESTERN UNION.

At a Meeting of the "Baptist Western Union," held at Falmouth on the 6th of October, 1841,

It was unanimously resolved—

"That we have heard with feelings of the most poignant grief of the distressing death of our beloved friend, the Rev. John Dyer, late senior secretary of the society with which we have the happiness to be connected. That we feel it a duty we owe to the memory of one whom we so highly loved, thus to express to

the committee of the society our deep sympathy in the loss they have sustained, while we bow to that unerring wisdom by which the most inscrutable providences are controlled.

"Signed on behalf of the Union,

"Thos. F. Abbott, Secretary."

SPANISH TOWN.

It cannot surprise any of our readers who are aware of the amount of labour devolving habitually on our esteemed missionary, Mr. Phillippo, to learn that his health imperatively requires some relaxation. That this is the fact appears from a letter recently received from him, in which also, in order to assist the Committee in forming their estimate of the number of agents which it is desirable to allot to Spanish Town, he gives an outline of the duties to which, with the aid of Mr. Huine, he has to attend.

I have eight stations, some of them full twenty miles distant from the central one, each of which requires the services of a regular minister at least once a month on the sabbath, as well as occasional visitings on a week day. Eight schools are under my superintendence, and are solely dependent on me for support. I have three new chapels in building, and one being enlarged, the cost of which, full 3000*l.* sterling, I in some way or other have to meet. I have services to maintain three times on the sabbath invariably at Spanish Town, and a church-meeting and sabbath-schools to attend, besides two week-day services regularly, services all of which probably involve as much mental labour as in a respectable town in England, with marriages and funerals, visiting the sick, and a thousand other pastoral duties to discharge, arising from a church of between two and three thousand persons in town and country.

My health and spirits, too, have given way beneath the pressure of these engagements and

anxieties sustained for so many years. I am, indeed, now laid almost totally aside from labour by the failure of my voice, occasioned by its almost incessant and too violent exercise for years past in and out of doors, and am positively told by my medical adviser, Dr. Fairbank, that unless I cease from public altogether for two or three months, I shall most probably altogether lose its use in public. My dear wife also having shared my anxieties and labours, and borne a large family of nine children, five of whom have been torn from her by death, three others separated from her, and, after sicknesses which many times have brought herself to the very gates of the grave, is now in such extremely delicate health and bad spirits as to be obliged to reside almost entirely at Sligoville, where I shall now again (for I must visit my stations whether I can preach or not) be obliged to leave her, as it were in solitude, the greater part of each week.

HOME PROCEEDINGS.

A special meeting was held at Fen Court on the 15th ultimo, of a similar character to that whose proceedings were recorded in our number for November last.

The Central Committee had summoned the General Committee on this occasion in consequence of a letter which they had received from Mr. Brock, expressing his cordial attachment to the Society, but assigning reasons why he felt it to be his duty to decline the office of secretary, to which he had been invited. As in the former case, the Tuesday evening was spent in prayer for divine guidance; and the brethren Gray, Brawn, G. H. Davis, Hoby, Green, Upton, Russell, and Steane, took part in the services.

The committee re-assembled for the transaction of business on Wednesday morning at ten o'clock. The treasurer was called to the chair; Mr. Brock's letter was read; and, after some discussion, a sub-committee was appointed, consisting of Messrs. Birt, Godwin, Gotch, Gray, Hinton, Steane, Drs. Hoby and Murch, with the treasurer and secretary, to suggest a name or names with a view to the choice of a co-secretary. They retired; and after a short interval, the chairman brought up the following report:—"The sub-committee having met and considered the question referred to them by the general committee, as the result of their deliberation, unanimously recommend that the Rev. J. E. Giles, of Leeds, be respectfully invited to fill the office." It was then resolved unanimously—"That this committee adopt the recommendation now placed before them, and in accordance with it, earnestly and with great respect invite the Rev. John Eustace Giles to the office of co-secretary." Mr. Giles not being present, a deputation was appointed to present to him the resolution, and urge the claims of the mission.

Arrangements relating to the approaching jubilee engaged the attention of the committee in the evening and on the following day. The general features of the plan being fully developed in an address which appears in the early part of this number, it is only necessary to add that the following resolutions relating to the subject were adopted:—

1. That a sub-committee be appointed to arrange for a series of meetings of ministers and other gentlemen in such towns as may appear to them desirable, for engaging their co-operation in the jubilee movement.
2. That the sub-committee consist of Drs. Cox and Murch, Messrs. Steane, Hinton, and Russell, with the treasurer and secretary, with power to request the assistance of such brethren as they may deem desirable.
3. That a respectful application be made to the Rev. Joshua Russell to undertake the honorary secretaryship of the jubilee sub-committee, residing in London during the time which may be requisite for that purpose.
4. That in consideration of the fact that Kettering was the birth-place of the mission where its venerable founders Carey, Fuller, Sutcliff, Ryland, and their associates, pledged themselves in the terms of their first resolution, "to make an effort for the propagation of the gospel among the heathen;" and "solemnly agreed to act in society together for that purpose;"—a special general meeting of the committee, subscribers, and friends of the society be assembled in that town in the course of the summer or autumn of next year, when one of the jubilee sermons shall be preached, and such other religious exercises held as may be deemed expedient.

It will afford pleasure to all the friends of the society to learn that it is impossible that business should be transacted in a more harmonious spirit than that which pervaded these meetings, not only in reference to the two principal subjects for which they were convened, the secretaryship and the jubilee, but in all that came before them incidentally, the routine business of the quarterly committee meeting being attended to also on this occasion. As it respects concord and unanimity, a more auspicious preparative for the year of jubilee could not have been desired.

DEPARTURE OF MR. STURGEON.

Mr. and Mrs. Sturgeon embarked for Fernando Po, in the Palmyra, on the 16th of December. A meeting was held on the 2nd of December at Waltham Abbey, of which town he was a native, his father being a deacon of the baptist church there, and where both Mr. and Mrs. Sturgeon were baptized, to commend him to God and give him an opportunity to bid his relatives and neighbours farewell. After prayer by Mr. Stanger, Mr. Brawn of Loughton addressed the audience, received Mr. Sturgeon's account of the steps by which he was led to his present undertaking, and the motives by which he was induced to engage in it, and then commended him and his dear companion to the care of the Almighty. Mr. Hargreaves gave him a charge, founded on Heb. xi. 8, "And he went out not knowing whither he went;" and Mr. Tinson, from Jamaica, delivered an address on missions in general, with special reference to Jamaica and Western Africa.

On the following Lord's day evening, Mr. Sturgeon delivered a parting sermon. The chapel was again filled, and great interest was excited; and on the next evening, a special prayer meeting being held, the vestries were crowded, and Mr. Saffery delivered an address on the operations and success of the baptist missions, which appeared to make a deep impression.

ARRIVAL OF MR. ELLIS.

Mr. Ellis arrived from Calcutta on the 2nd of December. His health had improved on the voyage, and we are happy to add that since his return it has made an encouraging progress towards recovery.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, J. Thomas, 15 and 16 Sept., October, 1841.—J. Wenger, 14 Oct.—G. Pearce, 15 Oct.—Serampore, J. Marshman, 16 Oct.—Patna, H. Beddy, 14 Sept.

SAMARANG.—G. Bruckner, 28 July.

WEST INDIES.

JAMAICA.—Kingston, S. Oughton, 30 Sept.—Port Maria, D. Day, 13 Oct.—Jericó, J. Merrick, 15 Oct.—Spanish Town, J. M. Filippo, 29 Oct.—Mandeville, J. Williams, 30 Sept.—Old Harbour, H. C.

Taylor, 5 Oct.—Falmouth, United Missionaries, 6 Oct.; W. Knibb, 9 Oct.—Manchioneel, J. Kingdon, 28 Oct.—Lucea, E. J. Francies, 21 Oct.—Mount Charles, W. Whitehorne, 19 Oct.—St. Ann's Bay, T. F. Abbott, 6 Oct.; B. Millard, 14 Oct.—Bethany, H. J. Dutton, 11 Oct.

WESTERN AFRICA.—Fernando Po, J. Clarke, 7 June, 7 and 28 Aug.; Dr. Prince, 24 Aug.

SOUTH AFRICA.—Graham's Town, G. Aveline, 19 June.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to Rev. D. Douglas, of Hamsterley, for 15 copies of his Work on the Office of an Evangelist; to Friends at Norwich, for a trunk of useful articles for India; to Rev. J. George and friends at Harlington, for a box of useful and fancy articles for Rev. W. Knibb.

Mr. Dendy wishes thankfully to acknowledge a donation of 10*l.* for schools, from the Negro's Friend Society, by Miss Stacey.

SALE OF THE HERALD.

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the exertions of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society. The use of the Herald in Sunday Schools as a Reward Book is suggested as a desirable mode of promoting the object, and increasing the interest of the children in missionary operations.

