

# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNIVERSARY

OF THE

#### *Bristol Auxiliary Society.*

THE Bristol Auxiliary Baptist Missionary Society held its first Anniversary on Thursday, November 18, 1819, at the Assembly-Room in Princes-street. The chair was filled by Major-General Prole, who was himself, for many years, an eye-witness of the miseries and ignorance which afflict British India. The meeting was very numerous and respectfully attended; and a spirit of Christian harmony and zeal appeared peculiarly to characterize the proceedings of the day. The Report, which comprised a succinct relation of the principal events in the history of the Parent Society, drawn up with great ability, was read by the Rev. Thomas Roberts, one of the Secretaries to the Auxiliary. From the Cash Account connected with it, we learned that the receipts of this Infant Society had been no less than £720. 11s. 4d.—of which £129 17s. 9d. was subscribed for Translations; £27. 1s. 0d. for Schools, and the remainder for the general purposes of the Mission. A considerable part of this sum consisted of contributions from Christian friends of other denominations, who had lent their aid in the most liberal and friendly manner. Various appropriate resolutions were moved and seconded, respectively, by the Rev. William Thorpe, and Arthur Foulks, Esq.; Rev. Thomas Roberts, and Rev. Samuel Lowell; Rev. T. S. Crisp, and Rev. John Holloway; Rev. Dr. Ryland, and Rev.

John Dyer; Rev. J. Thomas, and Rev. J. P. Porter; J. G. Smith, Esq. and Dr. Stock; Rev. Wm. Ward, and Rev. Wm. Winterbotham; and Rev. Thomas Roberts (of Bath,) and Mr. Anthony Huxtable.

A very liberal collection at the close of the meeting proved the lively interest which had been excited in the minds of the audience.

The annual sermons were preached, at Counterslip, on Tuesday evening, the 16th, by the Rev. Jenkin Thomas, of Oxford: at Broadmead, on Thursday evening, by the Rev. William Ward, of Serampore; and at King-street, on Friday evening, by the Rev. William Thorpe, who, in the most friendly manner, supplied the place of the Rev. Christmas Evans, of Anglesea, who was prevented by indisposition from attending the meeting, as expected. Besides these services, a sermon was preached for the benefit of the Oriental Translations, by the Rev. Henry Campbell, M. A. of Nailsword, at the church of St. Philip and Jacob, which was lent for the occasion, in the kindest manner, by the Vicar, the Rev. William Day, and the Churchwardens of the Parish. The various Collections amounted to upwards of £380.

It is with great pleasure we communicate to our Christian brethren the details of this interesting meeting, particularly as they prove the great efficiency of local exertions in augmenting the funds of the Society. While we trust that our Missionary transactions at home, as well as abroad, will ever be characterized by that spiritual modesty which ought to distinguish the followers of Him who was meek and lowly in heart, we are persuaded that great advantage would arise in many instances, if the claims of the Society were fairly stated to the Christian public. Auxiliary Societies have been found by experience to be the best mode

of exhibiting this statement; and we therefore earnestly hope they will be formed wherever it is practicable.

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**MISSIONARY COLLEGE,  
SERAMPORE.**

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THE subjoined letter, from the pen of our esteemed brother Mr. Ward, though somewhat abridged through want of room, comprises the whole that immediately relates to the interesting Institution referred to.

The Missionaries at Serampore wish to bring before the Christian public, their plan for establishing a COLLEGE, for the purpose of imparting scriptural improvement to the minds of native Pastors and Missionaries. The object of this address is to draw the attention of the Friends of India to this, as they conceive, immensely important object—that of duly preparing as large a body as possible of natives of India, for the work of Christian Pastors, and Christian Itinerants, or Missionaries. It is fully admitted, and the importance of keeping this in constant remembrance is also duly felt, that no person ought to be put in preparation for the Christian Ministry who is not already taught of God, and whose mind is not the seat of gracious influences. The prayer of the Missionaries to “the Lord of the Harvest” is, that HE would send forth labourers into the harvest. Their desire, on finding such in the Christian Church, is, to take them as Aquila and Priscilla did Barnabas, and teach them “the way of the Lord more perfectly,” and thus assist them to go forth, “mighty in the Scriptures.” The persons at present employed as Christian teachers in India, would be considered in this country as but poorly qualified for so important a charge; but what could be done in so great a necessity, when so many souls were daily passing out of time, and beyond recovery, “without Christ, and without God in the world?” The Missionaries could not shut their ears against the cries of the perishing, and they could find no better helpers to go with them to the wreck, to endeavour “to save some.” They have herein attempted what they could; and they hope that this part of their plan has been attended with some degree of success: they are sorry

that every one of these native assistants is not a Brainerd. It may be observed, however, that the work of teaching in India, is more like “crying in the wilderness,” and “disputing in the school of Tyrannus,” than the method used in England, of instructing men by prepared discourses. Indeed the state of society, and of Christian knowledge in India, would, at present, hardly allow of the more refined method pursued in the pulpit exercises of this country. For this more popular method of instruction, some of the native teachers are tolerably well qualified; but for want of a more enlarged view of the Christian system, they cannot answer the many inquiries made by their hearers, nor are they capable of opening the mysteries of Redemption in the manner they ought. The lowest order of these native teachers, when converted, have hardly been capable of reading, and are still in a state of deficiency very painful to the Missionaries.

In these circumstances, Dr. Carey and his brethren have for some time back been very anxious to establish a Seminary, wherein the case of native Pastors and Missionaries should be met; and, trusting in God that they should not be disappointed in these desires for completing the plan into which they have been gradually led, they have bought a piece of ground adjoining to the Mission premises, on which there is an old house, and which, for the present, may be sufficient for the instruction of those whom God may give unto them; but they should be glad to see, before their removal by death, a better house erected. A row of small rooms for the students is immediately wanted.

The brevity of a letter hardly admits of enlargement on the importance and necessity of a Seminary to meet these purposes. The Catholic Institution at Penang, for training up Chinese converts; a similar one at Malacca, established through the liberality and efforts of Dr. Morrison, in conjunction with the Rev. Mr. Milne; and that which has been proposed by the Lord Bishop of Calcutta since the formation of this at Serampore, might be mentioned as offering arguments to support the necessity of the object: but the melancholy necessity is too glaring not to be seen by the most superficial observer. When would English Missionaries be able to instruct the whole of India? At present there is not one minister for each million of British subjects, even if we include every Clergyman and every Missionary now to be found in that country; and nearly half of these are confined to districts, which do not comprise more than twenty square miles, and the other half do little or nothing for the

heathen: yet our native subjects in India do not amount to one-half the population of Hindoostan, which cannot be less than one hundred and fifty millions. The pecuniary resources, and the number of Missionaries required for the instruction of all these millions, can never, therefore, be supplied from England; and India will never be turned from gross idolatry to serve the living and true God, unless the grace of God rest on converted natives, to qualify them for the work, and unless, by the instrumentality of those who care for India, they be sent forth into the field. It is on native Preachers, therefore, that the weight of this work must ultimately rest, though the presence of European Missionaries will also be indispensably necessary for many years to come; and to enable the Serampore Missionaries to commence, as soon as practicable, the work of sending them into this immense field, in the best possible state of preparation, is the purport of this appeal to British Christians.

The fitness of native Preachers for the work can hardly be appreciated without considering the difficulty of acquiring a foreign language, so as to be able to become a persuasive preacher in it—an attainment which but few, even of those called Missionaries, acquire; without referring to the heat of the climate, which in a great measure incapacitates an European for very active services in the open air, and without considering that the only way, for many years to come, in which the spiritual wants of this vast population can be met, must be by numerous and constant journeys among them. From what treasury could places of worship be built all over India?—and if they existed, who should, who could persuade the heathen to enter them? But the native Preacher, under a tree, or even in the open air, can address his countrymen for hours together, without feeling more fatigue than what attends similar labours in England; he also can find access to his own countrymen, and, which Europeans cannot have, to the lower orders of his own countrywomen, in every place; he can subsist on the simple produce of the country, can find a lodging in almost any village he may visit, and he knows the way to the hearts, as well as to the heads of his countrymen, without difficulty. The European cannot travel without carrying along with him his food, and that wherein he may sleep, as there are no public inns; and hence a boat or a palanquin are quite necessary. Thus the expense of travelling to an European is very considerable: while the Hindoo Preacher, subsisting on ten shillings a week, includ-

ing travelling charges, will find that amply sufficient to carry him all over the country. Nor ought the expenses of giving to the English Missionary an education, his outfit, his passage money, and the large salary he requires there to maintain him, be forgotten in the comparison between a native and a European Missionary.

Besides the improvement of converted natives, who may be selected for the work of the Ministry, or for Missionary employment, Dr. Carey and his brethren hope that some of these pious Hindoos may be capable of acquiring a higher education; and that, after becoming good Sungskrit, as well as Hebrew and Greek scholars, they may be successfully employed as translators of the Divine Word into languages, with the structure of which they will be perfectly familiar. The dialects of India are so numerous, that it can hardly be expected that the Holy Scriptures will be very soon rendered into all of them; and when that shall have been accomplished, their improvement and perfection can only be hoped for through the revision of learned Christian natives. The children of English Missionaries, who may be the subject of saving influences, and may be called to the work of the Mission, will find in this College that education which may prepare them to become the most efficient agents in the gathering in of the heathen.

It is further intended, that a respectable but inferior education should be given at this College, to a number of the children of converted Hindoos and Musulmans, so as to qualify them for situations in life, by which they may procure a decent livelihood, and rear and educate their families. Hereby some amends may be made to their parents and themselves, for the deprivations to which they have been subjected by the loss of cast; and thus will be wiped away the dreadful reproach common throughout every part of India, that the Feriuges (the Christians) are sunk the lowest of all casts in vice and ignorance.

And, lastly, this College is proposed to be open and gratuitous to all denominations of Christians, and to as many heathen scholars as choose to avail themselves of its exercises and lectures, provided they maintain themselves. *In the illumination of large and successive bodies of the heathen, it is contemplated that the effects of this College on India may be most important.*

The ground for the erection of the buildings necessary for this Seminary, was purchased during the past year, after the

Plan, published all over India, had received the sanction and patronage of the Most Noble the Marquis of Hastings, his Excellency Jacob Kiciting, Esq. the Governor of Serampore, and other distinguished personages. This Plan is now printed in England, and copies may be had by applying to Messrs. Black, Kingsbury, Parbury, and Allen, Leadenhall-street, or to the Rev. W. Ward, No. 60, Paternoster-row, London.

Before Mr. Ward left Serampore to visit England for the recovery of his health, he had begun to give practical effect to this Plan, by superintending the instruction of a number of youth, who might be considered as the first pupils of this Seminary. A letter from Serampore, dated in February last, says, "the number of youth in the College is thirty-one, of whom twenty-three are Christians; they are going on well." By another letter, dated 25th of March, we learn that two native Professors had been appointed, the one for Astronomy, and the other for the Hindoo Law. The scholars had then been removed into the house already purchased; but the rooms for the accommodation of the students had not been erected, for want of funds. As soon as pious teachers shall have gone from England, and shall have entered on their work, the number of pupils will present a large field for labour—labours which will, in their eternal results, amply repay the cultivator, as well as all those who shall have contributed to the gathering in of so rich a harvest; for, if they "that turn many to righteousness, shall shine as the stars for ever and ever," surely they who have been co-workers with them, shall share in their glory.

The funds which had been collected in India afforded much encouragement, though far from adequate to meet the first expenses. A considerable sum is therefore wanted from England to realize this, as it is humbly conceived, most important design.

On mentioning this object at a meeting of the Committee of the Society in June last, they recommended it by passing the following resolution:—"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the Eastern World; and as they conceive that the College recently founded by their brethren at Serampore may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

"JOHN RYLAND,  
"JOHN DYER."

"London, June 26, 1819."

Donations and Subscriptions to this Institution will be received by Messrs. Praeds, Mackworth, and Nowcome, 189, Fleet-street; Messrs. Ludbroke, Watson, and Gillman, Bank Buildings, Cornhill; Sir John Perring, Messrs. Shaw and Co. 72, Cornhill; Sir John Pinhorn, Messrs. Weston and Sons, Borough; Joseph Butterworth, Esq. Fleet-street; William Burls, Esq. 56, Lothbury; the Rev. Joseph Ivimey, No. 20, Harpur-street, Red-lion-square; Messrs. Black, Kingsbury, Parbury, and Allen, No. 7, Leadenhall-street; and the Rev. W. Ward, No. 60, Paternoster-row; by the Rev. J. Ryland, D.D. Bristol; Rev. J. Dyer, Reading; and by the Particular Baptist Ministers in every part of the Kingdom.—And Mr. Ward hopes, that on his taking leave the second time of his beloved country, to return to his colleagues at Serampore in May next, he shall be able to carry with him that help which may rear this house for the name of our God, and from whence many heralds of salvation may go forth to preach among the heathen "the glorious Gospel of the blessed God." Dr. Carey and his brethren have devoted 20,000 rupees, or £2,500, from the proceeds of their own labour to this work; and Mr. Ward would have gone through the kingdom, and by personal solicitation have endeavoured to collect the sum further wanted, about four thousand pounds; but the general funds of the Society were so low, that he could not help devoting some time to efforts for recruiting them, and has for this purpose visited various parts of the kingdom. He still hopes, however, that the absolute necessity of providing native Missionaries to instruct the vast population of Asia, will induce persons of distinction and affluence, as well as collective bodies, to come forward with large donations, and individuals with their smaller offerings, that thus the ONE HUNDRED AND FIFTY MILLIONS of India, a great part of them our fellow-subjects, may not be left to perish for lack of knowledge; but that Britain may at length present to India, in return for the immense national advantages she has been long drawing from thence, the blessings of salvation—"the unsearchable riches of Christ."

W. WARD.

London, October 20, 1819.

We are requested to add, that, at the suggestion of some respectable friends, Mr. Ward proposes that the sums raised for the College shall be invested in the funds in this country, in the name of Trustees, and the interest annually transmitted to Serampore, together with any

other money contributed for the same purpose, and that it shall be applied to the distinct purpose of training native Missionaries for the service of the Gospel.

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DESIGNATION

OF

Messrs. EVANS and BURTON.

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A PASSAGE to Boncoolen having been secured on board the Company's ship London, Captain Cameron, for our brethren, Messrs. Evans and Burton, they have been solemnly designated to their important work: the former at King-street meeting-house, Bristol, on Wednesday evening, December 8; and the latter at Reading on the following evening.

At Bristol, after prayer and reading the scriptures by Rev. T. S. Crisp, the Rev. W. Ward delivered an introductory address, and received Mr. Evans's confession of faith, &c. The ordination prayer was offered by Dr. Ryland; and the Rev. Thomas Roberts, Mr. Evans's pastor, addressed him in a suitable charge, from Ephesians iii. 8. The service was closed in prayer by Rev. Jenkin Thomas.

At Bristol, the Rev. Thomas Welsh, of Newbury, commenced the service by reading and prayer; Rev. Thomas Roberts delivered the address, and concluded by asking the usual questions, to which Mr. Burton replied in a very satisfactory manner; the Rev. W. Gray, of Chipping Norton, offered the ordination prayer; and the Rev. W. Ward delivered the charge from 1 Tim. iv. 16; the Rev. A. Douglas, the Independent minister of Reading, concluded the service in prayer.

The congregations on each occasion were numerous, and highly interested by the transactions which they witnessed.

After the Missionaries and their wives had arrived in London, a public prayer-meeting was held on their account at Eagle-street Meeting, where Mr. Burton has been for several years a member; and on Thursday the 17th inst. they attended a special meeting of the Central Committee, at the Society's Rooms, 15, Wood-street, when their instructions were delivered to them by the Junior Secretary, and, after an appropriate address by the Chairman, Joseph Gutteridge, Esq. they were once more affectionately commended to God in prayer, by the Rev. Joseph Ivimey.

Our friends are expected to leave England before the close of this month, (December.)

## Foreign Intelligence.

### SERAMPORE.

*Extract of a Letter from Dr. Carey to Dr. Ryland, dated*

March 30, 1819.

For the last two or three months, I have almost ceased to write letters; this no doubt arises chiefly from that natural dislike to it, which has attended me through life, and which is always ready to catch at any excuse for the neglect. At the same time I think want of leisure is seldom pleaded with more truth than in my case. I might sometimes take a little of that time for this purpose, which I have considered it a duty to appropriate to relaxation from my daily labours; but the truth is, that I generally feel myself so worn down by work, that I have no inclination to sacrifice that time to writing letters. I am now nearly fifty-eight years of age, and though I enjoy a tolerably good state of health, yet feel fatigue sooner than I formerly did.

Long before this reaches you, I hope brother Ward will have safely arrived in England; from him you will learn every thing respecting the state of the Mission, which had transpired at that time. Since his departure, nothing of moment has occurred: we are all in nearly the same state of health as we were then, and all our undertakings proceed in nearly the same manner. The translations, and works connected with them, regularly occupy my time, and probably will continue to do so till I am unable to engage in them. I have lived to see versions of the Bengalee, Sungskrit, Ootkul, (Orissa), and Hindee, begun and completed. This year will, I hope, add the Malratta to them. The Punjabee, or language of the Shikhs, is the next in point of forwardness; the Pentateuch in which is printed, and I hope the Historical Books will be finished by the end of the year. We are now considerably advanced in the 1st Chronicles; so that I hope in two years more, should I live, to see the whole Bible printed in six of the languages of India. The New Testament is also finished in Pushtoo, Kunkuna, Telinga, and Mooltance, or Wuch. (The first, viz. Mooltance, is the proper name of this language, being that of the province, while Wuch is only the name of the chief city in it.) The Assamese is nearly printed off also, so that by the

time this reaches you, the New Testament will be printed in five languages, besides those in which the whole Bible is printed. To these must be added the Chinese, which is going forward with considerable rapidity. The whole number of translations now on hand amounts to forty-two.

I am, through mercy, well; my dear wife is extremely weak, but she has that enjoyment of nearness to God, which enables her to bear the weakness with the spirit of a Christian. My family is about me. Felix is at Serampore, assisting in the printing-office, on a monthly salary; William at Cutwa, where he has baptized thirteen natives already this year. Jabez is gone to Agimere, to try to set up schools in Rujpoothana; and Jonathan has a good situation in Calcutta, in the law, and is in expectation of being soon appointed an attorney in the Supreme Court.

Brother Sutton is gone to Moorsheadabad, where I trust he will be useful: he writes in a good spirit. Brother Chamberlain was lately here, I feared in the last stage of a consumption; but since his return he has been much better, and there are considerable hopes of his recovery. He was evidently under the influence of the genuine sentiments of the gospel. Brother Moore has lately married a third wife, an élève of our friend, Mrs. G. of Agra.

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### CALCUTTA.

*Extract of a Letter from Mr. Yates to Dr. Ryland, dated Calcutta, March 10, 1819.*

I AM just now recovering from a severe attack of the bilious fever, by which I have been confined to my room for a week. It was brought on, I believe, by my being too much exposed to the sun; and has been removed by my taking calomel till I became a little salivated. I am now recovering, but still very weak. During this affliction, I have felt my mind very much resigned to the divine will, and have had one prevailing desire, that whether I lived, I might live unto the Lord; or whether I died, I might die unto the Lord; so that whether living or dying I might be entirely his. It has furnished me with another proof of the vanity of all things here below; and, what is better, with a fresh resolution more than ever to set my affections on things above. How precious is the doctrine of the atonement in the prospect of death and eternity!

### CEYLON.

IT is with much regret we have to announce, that another of our Missionaries has been compelled to quit his station through ill health—Mr. Griffiths, lately fixed at Point de Galle in the island of Ceylon. Mr. and Mrs. Griffiths, and their infant child, have just arrived, by the way of Madras, in the Richmond, which also conveyed to his native shores Mr. Richard Knill, a Missionary belonging to the London Society, who has been constrained to return on the same account.

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### CHURCH

#### MISSIONARY SOCIETY.

#### WEST AFRICA.

THE rains of the present year, on the Western Coast of Africa, have been unusually severe and uninterrupted. This has occasioned a more than ordinary mortality among the inhabitants, and we regret to state, that three valuable individuals connected with the Church Missionary Society—the Rev. John Collier, Chaplain of the Colony, Mr. John Brereton Cates, and Mrs. Jesty—have fallen among the victims.

Painful, however, as are these oft-repeated bereavements, it is pleasing to observe the truly Christian Spirit in which they are viewed by the surviving labourers. We shall subjoin an extract or two from their letters, which we doubt not will awaken the sympathy of our readers on behalf of these devoted servants of Christ.

Mr. Düring writes as follows:

“When it pleases God to visit his people with afflictions, those who are his

will be best seen and distinguished from those who bear his name, but are none of his. How great is the real Christian's reward already in this polluted world! While those whose hope is only in this life are terrified by seeing numbers of their fellow mortals hurried into eternity, the true Christian is enabled to stand, as it were, like a child, by his Father's side, and see, with serenity, what he is doing!

"I would humbly say to my superiors, Be not dismayed at the dark dispensations of our God! Fear not, for the Saviour shall yet see of the travail of his soul among the tribes of Africa. I am by no means cast down: I know that the Lord can work by a single individual as much as by a thousand: only I would crave your earnest petitions, at the throne of his heavenly grace, for us the survivors."

Mr. Jesty concludes his affecting narrative of the death of his excellent wife, with an earnest entreaty.

"O send us more labourers! Our party is very small now, but we are enabled to lean and repose our trust on our blessed Saviour. Never once did my dear wife regret coming to Africa."

Mr. Morgan says, in reference to the same mournful event,

"Let none be discouraged; nor let any come, who are not ready to say, with our dear sister departed, 'I am entering the glory of my Lord! My Head is in heaven; and where should I be, but with him?'"

Mr. Bull expresses himself thus,

"I believe I speak the feeling of most of our remaining few, when I say, that we are not disheartened, but encouraged. We have every reason to be steadfast, for the Lord will yet have mercy upon Zion! You may hear, perhaps, next of my removal; and another may take up his pen to write of me. But be it so! May I be but faithful to him who has said, 'Where I am, there shall also my servant be!' Be not cast down, dear Sirs! Ethiopia shall soon stretch out her hands unto God!—yea, does now begin! Truly the poor instruments employed are in jeopardy every hour, in a very particular way; but the Lord reigneth! and heaven and earth shall pass away, but his word shall not pass away. Let us hope then for brighter days. At evening time, it shall be light. Only pray for us, that we who remain, may, with one mind, strive together for the faith of the Gospel."

May the God of Missions endue all his servants with like precious faith, and every obstacle *must* eventually be removed out of their way!

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### WESLEYAN

### MISSIONARY SOCIETY.

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THE following extract from the Journal of Mr. Shaw, a Missionary employed under the patronage of this Society, among the Hottentots in South Africa, will furnish another pleasing evidence of the success with which they have been instructed in the truths of the Gospel.

In the month of May last, I rode to a farm about twelve miles distant, in order to preach to the Bastard Hottentots who inhabit the house. It happened that many of our people followed on foot, and others on horseback; so that the house was nearly filled. My poor wife being ill at the time, I, after service, hastened home in the midst of the rain that was falling, and our people were left behind. The Namacquas, wishing to employ their time to the profit of themselves and those present, held service after dinner; and while thus engaged in worship, a farmer, who had come some distance, opened the door, and looked in. His astonishment being in some measure abated, he retired to the kitchen till the service was ended; and having a desire to converse with the Hottentots, and ridicule their worship, he began as follows:

*Farmer.* What sort of singing and praying is this that you have had? I never heard any thing like it; nor can I understand any thing you have said.

*Jacob.* I think, Master, you only came to mock us; nevertheless, let me ask, does Master understand this chapter, (John iii.) especially that part respecting the new birth? Pray, who are the persons that must be born again?

*Farmer.* (The New Testament being handed to him, he complained that he could not see very well; but said,) I suppose Jesus Christ is the person who must be born again.

*Jacob.* No, Master, no such thing; Jesus Christ says, that we, and all sinners, must be created anew, born again of the

Spirit, and become new creatures, or we cannot enter heaven.

*John*, (brother to *Jacob*.) Master, you once told me that our names did not stand in the Bible, and that the Gospel was not for us. Will Master now tell me if the name of Dutchman or Englishman is found therein?

*Farmer*. (No answer.)

*Jacob*. But, Master, you who are Christians, call us Hottentots *Heathens*; that is our name. Now I find that the book says, Jesus came a light to lighten the *heathens*; we read *our* name in the book.

*Farmer*. (Yet dumb; but after some consideration, he proceeds.) Your Missionary baptizes Hottentots, before they know their Catechism. You must first know this; then the Missionary must stand upon a high place, and ask all the questions. If you cannot answer all these out of your heads, you must not be baptized.

*Jacob*. Pray, Master, where is it so said in the book?

*Farmer*. (No answer.)

*Jacob*. I learn from the Bible, that the people dat repent and believe may be baptized; but the book says not dat he who can answer all the questions shall be baptized. If we had all in *our* heads that you say, what better if our hearts not converted be?

*Farmer*. There is no conversion in this life; that must be after death.

*Jacob*. Will you, Master, tell me where that is written?

*Farmer*. (No answer.)

*Jacob*. If I right understand, a man who is of sin convinced—who also sin forsakes, and upon Jesus Christ believes, is converted; this man can be baptized. John baptized in Jordan them dat sin confessed.

*Farmer*. It is time enough to repent when we are sick, and likely to die.

*Jacob*. Dat you not find said in de book. No; we must repent now, as the Lord says in the Word.

*Farmer*. I cannot understand you; your Dutch is not good.

*John*. How is it, Master, that you do not understand, when Mynheer (missionary) understands all that brother says?

*Farmer*. Your Missionary cannot understand or speak good Dutch.

*John*. Our Mynheer learns the Dutch from the book; you learn the bastard Dutch without book. It is not wonder then that you think our Mynheer speaks not good Dutch. He speaks as the book speaks: you not understand de book, and therefore not Mynheer understand.

*Farmer*. That is partly true; there are many things in the Bible that we do not understand; and when I come to your place, I shall ask your Missionary the meaning of Gog and Magog.

*Henry*, (one of our interpreters.) That you, Master, cannot understand many things in the book, is not a wonder. Paul says, "The natural man understandeth not the things of God, but they are to him foolish."

*Farmer*. Who is the natural man?

*Henry*. We are all natural men in our sinful and natural state, and we can only understand the things of God by the help of the Spirit of God.

They then asked him (the *Farmer*), the meaning of several passages; but he said, "I am no Missionary, and therefore cannot explain."

*Jacob* then inquired, if he did not teach his own people, slaves, or servants; and his answer was, "No; for they would then be as wise as I am myself!"

#### TO CORRESPONDENTS.

No. II. of the Periodical Accounts having been reprinted, a few complete Sets of the whole Series may be had, in six Volumes, boards, Price 1*l.* 10*s.* The single Numbers are selling at reduced Prices, to accommodate those friends of the Society who may wish to complete their Sets.

All communications on this subject, or respecting the *Missionary Herald*, must be addressed to the Rev. John Dyer, at the Baptist Missionary Rooms, 15, Woodstreet. Those friends who wish to be supplied with copies of the latter publication, for the use of subscribers and collectors, will be pleased to specify the channel through which they may be forwarded from London.

*In the Press, and shortly will be published,*

The Annual Report of the Committee of the Baptist Missionary Society, read at the General Meeting at Cambridge, October 7, 1819, together with an Appendix and List of Subscriptions, Donations, and Collections for the Year.



# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### SERAMPORE.

A COMMUNICATION from our brethren at this station, dated in February last, contains the following account of a young bride burnt with her betrothed husband.

SEVERAL months ago, in the vicinity of Chandernagore, a female victim was immolated on the funeral pile, under circumstances peculiarly affecting. She was a young woman, who had been recently betrothed to a young man of the same town. Every thing was prepared for the celebration of the nuptials, which had been fixed for the next day; the relatives of both parties had arrived from a distance to honour the marriage with their presence; and the circle of their friends already enjoyed in anticipation the festivities which the approaching day would usher in. The preceding evening, however, the bridegroom was taken ill of the Cholera Morbus, and in a few hours was a lifeless corpse. Information being conveyed of the melancholy event to the bride, she instantly declared her determination to ascend the funeral pile of her betrothed lord; a long debate was hereupon held between the relations of the bride and the priests respecting the legality of the act; the result of which was, that in such cases the slavers considering the bride as bound to her husband by the vow she had taken, permitted a voluntary immolation on the funeral pile. The next day, therefore, instead of the music and joy which had been anticipated, the bride was led to the banks of the Ganges, amid the silent grief of her friends and relatives, and burnt with the dead body of her intended husband.

VOL. XII.

## CALCUTTA.

*From Mr. Penney to a Friend in England, dated*

*February 18, 1819.*

LET me persuade you, (as your mind is so much exercised respecting the unenlightened heathen,) to think still more seriously respecting these parts, where every labourer is constantly repeating the Macedonian cry, "Come over and help us." Here is work sufficient to consume the zeal of angels; for multitudes are willing to hear the gospel and frequently express their conviction that the religion of Jesus will, ere long, fill the whole world: they say that the world at present is divided, but that this religion is calculated to cement the human race in one. Calcutta, and indeed the whole of Bengal, to the feelings of a true Missionary, whose heart is disposed more for work than success, must be viewed as an important field of labour. His eyes may behold in the highways, hedges, markets, and at the river-side, human beings hurrying on to destruction in the midst of awful darkness; and yet their movements are not so speedy but that they will wait with patience to listen to the angel now flying in the midst of heaven with the everlasting gospel, saying, "Fear God, and give glory to him." But, farther, for your encouragement, consider those good men who entered this field at the commencement, and have continued now about twenty-five years. Had labour only been their portion, they would have abandoned the field of action. But God has granted them great success, much beyond their most sanguine expectations. Reflect on the churches planted by them in Calcutta, Serampore, Cutwa, Chittagong, Monghyr, Patna, Dinagepore, &c.—the translations prepared for the various tribes of India, to send them "the wonderful works of God;" the vast number of the rising generation rescued from ignorance and stupidity, &c.—yet, notwithstanding so much has been done, there is no moral change in the bulk of the people. A breach only has been made, which will require a vigorous attack, by others press-

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ing forward to the battle, to assist to demolish the high places raised by Satan, that every successive generation may be enabled to gain a larger triumph than their fathers, until the kingdoms of this world shall become the kingdoms of our Lord and of his Christ. All these are given to the Redeemer by covenant, and by the signs of the times let us hope it is not far distant; we wait only for a greater out-pouring of the Spirit, before we shall hear a shaking of the dry bones in this valley of death.

Give my love to Mr. Ward, and say, that all at Serampore and Calcutta are well, and praying for his return for the good of the heathen. We are all, I hope, usefully employed; if not *usefully*, I can assure you we are *happily* employed. God grant we may be both.

*Extract of a Letter from Mr. Adam, to Dr. Ryland, dated*

*Calcutta, March 22, 1819.*

I HAVE just removed to the new station at Doorgapore, where I expect to remain six months, during the whole of which, if I succeed in obtaining any native assistance, I shall be able very actively to employ myself in preaching the gospel to the natives in this populous neighbourhood, as during this time there will be nothing else to call my attention away from the grand object. Without native assistance, I shall not be able to do much, on account of my imperfect acquaintance with the language; and it appears to me, that the most qualified of the native preachers, if standing alone, will be found unable to give a faithful representation of divine truth in all its parts, or to defend it with judgment against opposers, amongst whom are to be found in this country men of great research, learning, and ingenuity. But however unable to stand alone, place him by the side of an European, and he becomes a most important auxiliary; his prudence, his courage, his knowledge, are increased; his voice is heard with tenfold effect; he gives full scope to his imagination in representing divine truth under those images and metaphors which are so common, and so much liked, in this country; and thus while he preaches the gospel to his countrymen, instructs his European companion in the mode of applying it with greater effect to their judgments and consciences. On the other hand, a solitary European is almost as helpless as a native in the same circumstances. A stranger in a strange country, surrounded by people of a strange tongue, having to propose to them a message which awakens

all their prejudices, and deprives them of all the hopes in which they have formerly trusted for salvation, as well as threatens the loss of all that is dear to them in this life, imperfectly acquainted (at least for the first few years,) with the language in which he has to address them, and therefore liable to render his meaning unintelligible, or perhaps even to excite some prejudice which might otherwise have lain dormant—labouring under these, and other disadvantages, his mind is oppressed by the responsibility of his charge, and his unfitnes for the discharge of its duties. But when you place by his side one who has left all and followed Christ, who knows his own language, and is competent to assist him in understanding native idioms, and in expressing Christian ideas in a native form, who is acquainted with all their prejudices, and can guard him against unnecessarily offending them,—his hands are strengthened, his mouth is opened, and he engages in his work with a delight which he cannot otherwise feel; since much of the pleasure a Missionary enjoys, arises from the assurance that he is communicating good news to those who need it; an assurance which he cannot enjoy, if he has any ground to suspect that he has failed to put his bearers in complete possession of his meaning. Such are almost precisely the circumstances in which I find myself placed, after the lapse of a twelvemonth from the time of my arrival in India. It has fallen upon me to commence Missionary operations at the Doorgapore station, which it is intended that each of those among us, who are not prevented by other engagements, shall occupy for six months in rotation. My knowledge of the language is naturally very imperfect, and if I stood alone, I could not expect to be so useful for two or three years to come, as I now hope to be with the native assistance I shall obtain; but surrounded, as I am, entirely by natives, I am placed in circumstances the most favourable for increasing my acquaintance with the language, and qualifying me more for Missionary duties. Before, however, commencing my work here systematically, a good deal of preparatory work in building must be attended to, which, on account of the extreme ignorance, perverseness, and laziness of the native workmen, requires much time to be spent in superintendence and direction. A bungalow has been already built for us to live in; a house for morning and evening worship, at the side of the road, is now building; and also a house for Pantheon, our native assistant; to which will be added, in the same line, three others for the reception of those who come from

any distance to inquire about the gospel. Besides these, we propose building two places of worship, or Bengalee chapels, in Boronagar, a neighbouring and very populous village, the expense of which will be defrayed by our American friends, and two others in those parts of Calcutta which are naturally included in the range of the Doorgapore station. For the reason which I have just mentioned, I have been able to go out but little among the natives on week-days, only twice or thrice with Panobon, early in the morning; but on the two Lord's-days that we have been here, our hands have been full of work. On the first of these brother Penney, and on the second brother Eustace Carey, came to assist me. By one means and another, I find that the spirit of inquiry is spreading, and that many are desirous of knowing what the gospel is. One, two, or three persons occasionally drop in at morning or evening worship, having come from some distance to satisfy themselves about us, and our object. Last night, six persons came to worship, two of whom remained two hours, and another, a learned Brammun, three hours, and employed the whole time in asking questions, and obtaining information. The questions they proposed were, as far as I recollect, the following.—Where was Jesus Christ born? What form did he assume in becoming incarnate? What worship does Jesus Christ require? What will be obtained by worshipping him? All of which produced discussions into which I endeavoured to introduce as much of the substance of the gospel as possible. Our object, however, is in many instances not comprehended. Several persons have called, who supposed that we had come here for the purpose of keeping a school. These we have undeceived, and sent away with tracts, after communicating to them the message of the gospel. It is our intention, indeed, to attempt the instruction of a few native girls, when our influence may be such as to prevail upon the parents to send them. The schools amongst the natives for the instruction of boys are numerous, and of various kinds, but they have the most rooted antipathy against the education of the female sex, and the attempts made to overcome it, have been few, and only partially successful. Every fresh attempt, however, diminishes the quantity of ignorance, and weakens the strength of the prejudice.

We are all at present in good health. Brother Yates was lately very ill. Brother Lawson is indefatigable in his labours. Brother Pearce has accepted one of the Secretaryships of the Calcutta School Society. Mr. Penney is also ac-

tively engaged in schools. Brethren E. Carey and Yates are commencing the Persian and Hindost'hanee with the view of preaching to Mussulmen. The Rev. Mr. Corrie, now resident in Calcutta, and brethren Townley and Keith, who are zealously engaged in their work, have been reinforced by the arrival of two new Missionaries.

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## BENARES.

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*Extracts from Brother Smith's Journal.*

August 8th. A durvesh called, who, after hearing the gospel, appeared much affected, and promised to call again. 9th. Lord's-day. Preached at Sicrole. From thence went to Rau-kuttora, where I collected a large congregation, who listened to the word with much attention. 10th. The durvesh called with a Mussulman; after hearing the gospel, he said, "My heart is much inclined to embrace the Christian religion; pray for me, that God may grant me the desires of my heart." 11th. Several persons called, to whom I read and explained the Scripture. 12th. Conversed with a sunyasee in the presence of many people at Fuhlud-gbat. From thence went to the Old Fort, and spoke to many. Brother Ram-Dasa conversed with a number of Brammuns close to the Thattera bazar; at the close, a Brammun asked him, "Of what cast are you, that you are speaking against our religion?" Brother R. said, "I was formerly a Brammun, but on hearing the gospel, I was led to discover the evils of heathenism; therefore, through divine grace, I have left the road that leadeth to destruction, and have believed on the Lord Jesus Christ, who came into the world to satisfy the justice of God by giving his own life in order to save mankind from sin and hell." The Brammuns and others wondered, and said, "Truly, this is a good man." 14th. Went out with brother Ram-Dasa to the cbowk,\* where we saw in a shop a picture of our Lord on the cross. Brother R. on seeing it, burst into tears, saying, "Thus the Lord of glory suffered and died for our sins." From thence I went to the house of a rich native of Benares, who kindly received me, and heard the gospel with much attention. 16th. Lord's-day. Preached at Sicrole. The Brammun who was present on the 26th ult. called again and appeared very much affected at the discourse. After worship, he clasped both his hands, and said, "Sir, ever since I heard the word of God, my mind has been

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\* An enclosed place; a market place.

much alarmed. I wished much to see you; and, agreeably to my promise, I called in town to see you, but not finding your house, I returned home. The following Sabbath I called at this meeting house very early, but not seeing you, I returned home very sorrowful. This morning, through the blessing of God, I have found you, and I hope you will take me with you, and instruct me in the knowledge of the truth: I am ready to forsake all for Christ's sake." When the dinner came on the table, I asked him to eat; he sat down, and said, "Why should I be bound in the pride of cast, while I am seeking my deliverance from sin?" The spectators wondered; they thought that the Missionaries gave the Brahmuns money; but now they see, that it is nothing but the love of Jesus which draws them to give up all. On my way home, I addressed the people in two places; the Brahmun followed me home, conversing on religious subjects. After a few hours, he took leave, requesting me to send brother Ram-Dasa to his village to-morrow morning, and that he would return with him with his brother. 17th. Early in the morning, brother Ram-Dasa went to the Brahmun's house at Lartara, about five miles from Bonares; he found him conversing with his mother and brother on the gospel. On seeing brother R. he received him very kindly, and called all his friends and relations to hear the gospel, when a good number assembled. Brother R. read and explained a Hindsee tract; many wondered, and one exclaimed, "These are the words which attracted our friend Maya-Dasa; on account of which, he wishes to leave his mother, brother, house, land, &c. Now all our persuasions will not draw his mind away." After a little more conversation, Maya-Dasa bade farewell to all his family and friends, and left his village: this brother accompanied him to my house. Maya-Dasa endeavoured to draw his brother from heathenism. His brother said, "My dear brother, say what you wish, but I cannot give up my cast;" and returned to his village. 25th. Maya-Dasa's brother called, to whom I explained the word of life, with which he appeared much affected, and requested me to go to his village next Sabbath-day, and preach to the Brahmuns. 26th. Preached in several parts of the town to crowds of people: many on hearing the gospel appeared much delighted. 27th. Addressed the word to a crowd of people at Pruhlad-ghat, where a woman was to be burned alive with the corpse of her husband. At the close of

the discourse, a Brahmun, said, "Your scriptures are quite contrary to ours; therefore I hope you will not speak much." The corpse and the woman were taken to Brumba-ghat, where they intended to burn her with the corpse. After they had performed their superstitious ceremonies, they placed the woman on the pile with the corpse, and set fire to the wood. As soon as the flame touched her, she jumped off the pile, and fell into the water. Immediately the Brahmuns seized her, in order to put her again into the flames: she exclaimed, "Do not murder me; I don't wish to be burned." The company's officer being present, she was brought home safely. 30th. Lord's-day. Preached at Sicrole; after worship went with the two enquirers to their village at Lartara, where about fifty persons assembled, and heard the gospel with great attention. Several appeared much affected, and said, "Truly the English have the true plan of salvation." After our friends had given up their stone gods, &c. they left the village, saying, "We used to worship ignorantly these stones, instead of the living God."

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DELHI.

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*Extract of a Letter from Mr. Thompson.  
Dated, Sept. 9, 1818.*

For the last six weeks, I have been visited by numbers of Afghans, the majority of whom were excellent Arabic and Persian scholars, nor least informed in their own language, the Pushtoo, or as they pronounce it, Pokhto. Some of these people were from Peshour, others from Cabul, and others from the banks of the Attock, and were all mouluvees, readers of the koran, &c. in the service of Meer-khan, the once predatory Rohilla. Among these descendants of the ten tribes I have at length been so happy as to distribute the stock of Matthew's Gospel in Pushtoo, long since sent up to me, and for which I sought in vain even one anxious reader, or worthy recipient at Lucknow. The Scriptures of Truth now first put into the hands of this interesting people, in Arabic, Persian, and Pushtoo, must afford a pleasing hope of good to their souls. Still do these Afghans continue to come for the book of David and of Jesus, and give many intimations of their esteem for the divine word. Some of them being on the eve of quitting Delhi for their respective countries, have more than once asked me to accompany them, with a supply of the word of God for their coun-

trymen, who, they say, will be very anxious to possess and search the writings of inspiration.

Nor are some Mahometans of this place less desirous of possessing the volume of revelation. Besides the mouluvees mentioned in former communications, another (quite a young man) has begged the loan of an Arabic Bible and other books. Some of equal, and others of less note, have either called on me or solicited the scriptures during my walks abroad: an aged and much respected Sha-jee\* in particular professes great veneration for the sacred writings, as he terms them, of Moses, of David, and of Jesus; and a persuasion that they will prepare him for that eternal state of existence to which he feels he is hastening.

The visits of the Hindoos are more frequent, and the circulation of the divine word and tracts amongst them more extensive: my conversations too when at the ghats and other places of resort are confined (not from choice but circumstances) almost exclusively to them: sometimes very orderly and attentive sipahees, pundits, Brahmuns, &c. and not unfrequently viragees, gosaces, or the common people, compose my auditory. If I happen to have tracts in my hand, they are well received, after a discussion of Christian truths and Hindoo errors; otherwise they follow me home, or visit me the following day.

Thus am I going about sowing the seed of God's word, and endeavouring to give a free course to the waters of life through all the wilderness around me. Among the Europeans, I am happy to say there are some tokens for good in one; not produced by the late ministry of the word, but through a course of painful affliction, reading, (especially the Bible with notes), and the remembrance of what was long since heard from the lips of my highly esteemed pastors. Numerous are the remarks he brings to mind, and we comment upon them for our mutual profit.

As to books for Delhi, I beg you will send me the Divine word for all the neighbouring states. It is in my heart to visit with the words of salvation, whatever may be my reception, the whole continent of India; to traverse every country, and speak to every people, language, and tongue, beginning at Delhi, and proceeding gradually all around to the darkest and most distant provinces.

I remain, &c.

\* Sha is a term implying greatness; jee, a term of respect, like Sir; here, Sha-jee, as applied to a religious mendicant, imports, that he is a distinguished person of this order.

## MIDNAPORE.

BROTHER Domingo D'Cruz, (say the Serampore brethren,) has been to Calcutta for his family; has returned to this station; and has sent us his first Journal of labours at Midnapore. He describes the place as populous; and manifests a good degree of zeal in his conversations with the natives.

## CAWNPORE.

Letter from Nriputa - Singha, a Native Preacher, to Mr. Ward.

Dated, Oct. 9, 1818.

ONE day on our return from preaching, a sipabee followed us, and asked me if the saheb came from Serampore (meaning Serjeant Lewis); I answered in the negative. He acknowledged having been at Serampore a long time ago, and having got a gospel there, which he said had taken much effect on his mind; and whereas he used to call Ram-Ram, &c. &c. he now calls Yisoo, Yisoo, a thousand times a day. He came with us to worship, and promised to attend; I met him on the road once since, and asked why he did not attend: he said that he was on duty.

A raja sent for me once last month. I went to him, and took brother Bahadur with me. He received us very kindly, and called for his pundit, and desired them to discourse with me; so they both asked me a few questions; but they told their master, that they were not able to talk with me, and they acknowledged that what I said was true. Why then, said I, do you go on in the wrong? they answered, it was for their bellies. They then read to the raja the 2d chapter of Matthew; after a while he took the book out of my hand, and read himself, and returned it to me, on which I offered the book to him, and some more, if he would accept of them. I am sorry he did not, but seemed very well pleased all the time. I staid there near two hours speaking of the Blessed Messiah.

I remain, &c.

## SURAT.

The following Extracts are made from the Journal of Carapiet Chator Aratoon on his way from Agra to Surat.

*February 17th.* Early in the morning, marched with the troops, and arrived at Phute-poorā, an old city surrounded by high walls, and containing the largest mosque I ever saw, built with fine marble. The greater part of the building is still in very good order; there are many rooms in it, above and below, for phukeers and pilgrims; but I saw none there except those who live there on alms. Not far from this famous mosque, is a very large palace which once belonged to some of the kings of Hindoost'han. It is built of red stone. The walls appear to be about a mile round. The palace is fallen down, though some parts are still standing, particularly one or two rooms which are in very good order. I went from thence to the market-place, and spoke with a few persons, and distributed 25 copies of Mark's gospel in Hindee, and 20 copies of scripture extracts in Persian. The people wanted more books, but expecting to go to Juyā-poorā or to Ajmeer, I thought those would be the best places in which to distribute them. *18th.* Arrived at Khāna, and gave a shop-keeper a copy of Mark's gospel. *19th.* Arrived at Roodal, where I had an opportunity of distributing 20 scripture extracts in Persian. *20th.* After encamping close to Biana and Sekundur, I went to a village, and after a long discourse about the heart's being desperately wicked while without Christ, I distributed 25 copies of Matthew, 25 of Mark, and 16 copies of John in Hindee, and after prayer left them. *21st.* After our arrival at Soukootā, I went among the people; I had soon a large crowd round me, when I began to speak of the mercy and salvation of God prepared for perishing sinners. After my discourse, distributed 63 copies of Mathew, and 50 of Mark in Hindee, 10 scripture extracts in Persian, and in our camp 7 English tracts. *22d.* Arrived at Hindona, and distributed 2 copies of Mathew in Hindee. *23d.* At Pipulodā, after a long argument, distributed the scriptures among the people. I was obliged to go to my tent thrice for books. With great pleasure I supplied them with 54 copies of Matthew, 225 of Mark, 120 of the Acts and Romans in Hindee, 2 copies of the four Gospels in Persian, 35 copies of scripture extracts, 1 Hindoost'haneē New Testament in the Persian character, and afterwards in our camp 3 English tracts. *24th.* Early in

the morning at Sletō, after reading and explaining part of Matthew's gospel, I distributed 31 copies of Matthew's gospel, and 26 of Mark's, in Hindee. After this, arrived to Khooshulgur, where we encamped this day. After a short conversation with the poor dark Hindoos of this place, I distributed 185 copies of Matthew's gospel, 26 of Mark's, and 81 of the Acts, all in Hindee, and 24 copies of the four Gospels in Persian. *25th.* No marching to-day, for we had heavy rain. After breakfast went among the people, and was with them till three o'clock in the afternoon, and distributed among them 3 copies of the four Gospels, 22 copies of scripture extracts, 50 copies of Matthew's gospel in Persian; 57 copies of Mark's gospel in Hindee, and 2 Hindoost'haneē New Testaments in Persian character. During the day, a fine young man on horseback came to my tent with his servants, inquiring for me. I went out and received him into my tent, where we entered into a long conversation about true Christianity. He asked me what I thought of the Roman Catholic confession of sins to the priest, and of worshipping pictures. I told him, that any thing not found in the word of God, is not the command of God, but the tradition of men. He said, his name was Hoseen-Alee-Khan, and that he was one of Meer-Khan's chiefs. He said he had seen a good padree at Agra long ago, whose name was Chamberlain. He confessed that padree Chamberlain convinced him of his errors, and that he was going to give up his cast, and embrace Christ; for by the said padree's preaching he was made afraid at hearing of the state of the departed souls of sinners. He added, that he was obliged to leave Agra to attend his duty, therefore he was kept back. When I asked him of his present intentions respecting what was once in his mind, he said, "Certainly, I will think again on the subject." As a good proof of his sincerity, he said that he had come nearly eight miles on purpose to see me. As soon as I told him of the Hindoost'haneē complete New Testament, he seemed exceedingly happy, and jumped up from his seat. He begged me to let him have one, which he should think a very great favour. I accordingly gave him a copy, 2 copies of the four Gospels in Persian, 4 copies of scripture extracts, and a few copies of Matthew's gospel in Persian. He said that he took all these for himself and for his friends. At last he parted from me in the most friendly manner. *26th.* At Mainroora I distributed 4 copies of the Persian four Gospels, 26 of Matthew in Persian, and 9 copies of Mark in Hindee.

## JAMAICA.

THE health of Mr. Coultart having been considerably improved by his residence for some months in England, he returned to Kingston, with Mrs. Coultart, (late Miss Green, of Salisbury,) in the latter end of November.

We give a few extracts, in chronological succession, from letters received from our Missionaries in this island.

*Mr. Kitching to Dr. Ryland.*

*Kingston, July 9, 1819.*

OUR congregation, I think, continues as good as ever, and if any thing, it is on the increase; and had we a larger chapel, there is no doubt but more would attend. We have endeavoured to do all we can to accommodate such as wish to worship with us, but we find it impossible to do all we would wish in the present chapel. The enlargement we have made is temporary only, and it is a question whether it will be of any use to us or not in the rainy season. Nay, I do not know whether we shall be able to go to the chapel itself after heavy rain, or not, on the account of its situation.

I have been at Spanish Town three times since brother and sister Godden went thither to reside; the third time was last Monday. Brother Godden has taken a house, which, I think, will do both for a chapel and residence for a time. He expected to procure a license on the Tuesday, and though I have not heard whether he succeeded or not, yet I have very little doubt of it.

*Extracts from Mr. Godden's Journal.*

*Spanish Town, Lord's-day,*

*July 11, 1819.*

THIS morning, at seven, I began, in the name of the Lord, to toll the people of the mercy of God. We opened the service by singing a few verses composed on the occasion; read, and briefly expounded the 20th of Exodus, enlarging on the last clause of the 24th verse, by a few observations appropriate to our situation and circumstances. We then prayed, sang the Tenth Hymn in the First Book, and preached from Matt. xxii. 42; "What think ye of Christ?" In doing which, we inquired what were our thoughts of the dignity of his person—the perfection of his moral character

—the extent of his authority—the design of his mission—the efficacy of his work—the plenitude of his grace—the prevalence of his intercession—the methods of his government, *i. e.* of the world and the church—and the dispensations of his Providence. The whole was applied to the conscience by suitable remarks rising out of the subject. I trust I felt my sermon—I certainly enjoyed much liberty, and great boldness in testifying of him, whom my soul loves supremely—our congregation rather large, and very attentive. At a quarter-past four, began again by singing—explained the 10th of Romans, pressed the 13th verse with all my might—and preached from Isaiah l. 10. The house, yard, piazzas, and windows, crowded. My coat, &c. were wet with perspiration. Some say more than 600 were present. The enthusiasm of the people, because of the ministry, is beyond all description—may it be effectual for Christ's sake.

Thursday, July 15.—Preached from Isaiah lvi. 2, (last clause,) to a crowded assembly, chiefly coloured people, well dressed—very attentive. I feel quite happy in these laborious exercises, as yet—the general character rouses every power—engages every energy. But I use, all the delicacy, and tenderness, and plainness, and faithfulness, of which I am capable. Many Jews attend—may the glaring evidences of Christianity seize their souls.

Lord's-day, July 18. — Congregation small in the morning, on account of the rains last evening—felt dull—cold, and unhappy because *unholy*. In the afternoon, I felt otherwise—solemn—deeply affected—and willing to impart my very soul to the people, if by such means I could save any. I preached from Judges iii. 20: "I have a message from God unto thee." I did not forget the Jews, nor the English, nor the youth present—we had a large audience.

*Mr. Godden to a Friend in England.*

*Spanish Town, Aug 31, 1819.*

THERE has been a sad mortality in Kingston lately, chiefly among the troops and the seamen. Mr. Adams, the Methodist minister at Spanish Town, died on the 18th instant. He was a healthy-looking young man, and obtained a licence to preach the day after we lauded! Mr. Humberstone, minister in the church at Kingston, has fallen also into the chilly embraces of the King of Terrors. How thankful ought we to be, that health and cheerfulness are still afforded! Do, my brother, join your praises with ours

at the divine footstool. We shall produce no confusion—our Father can fully comprehend the meaning of every thankful expression, though blended in its ascent with millions from other persons and languages! How perfect is God!

It is my earnest and devout endeavour to preach Christ, and to keep self behind. I think I would suffer any thing rather than not preach him, who, I hope, is more lovely every way to my soul than all besides. I feel I am a poor sinner, a weak Christian, labouring under the intolerable weight of a body of sin—groaning as I creep towards heaven. But, my brother, I cannot help weeping now for joy, that I feel also the omnipotent Jesus supports me! I have no moral strength—but my poor soul, with all its sin, weakness, and meanness, is cast on Jesus; and I feel too, that hell, with all its horrors, ought to be my portion, for being destitute of the most perfect love to him for one moment!

You will be happy to hear my congregation continues to increase. We are in a fair way to do well—I think it a mercy. I preach twice on the Sabbath—in the interval I teach some young men to read and sing; on Thursdays, in the evening, I preach also. Last Lord's-day evening improved the death of Mr. Adams—place far too small for the congregation. I am willing to hear all things for the gospel's sake.

A later communication from Mr. Kitching, contains the mournful intelligence of the death of that excellent female Missionary, Mrs. Godden. This letter will appear in our next Number.

#### LONDON MISSIONARY SOCIETY.

*Extract of a Letter from the Rev. Cornelius Traveller, dated*

*Madras, May 12, 1819.*

THE Heathen are inquiring, becoming serious, and some are converted; one is united in Church-membership with us, and continues steadfast, notwithstanding the fierce persecution he has had to experience. I hope, ere long, he will be-

come a herald of salvation, and through him the Word of Life will be sounded forth in all the regions round about. The Brethren have placed him under my care for instruction, and he is now studying books on divinity, writing English exercises, translating catechisms into the Tamul language. I have given him your sermons to translate, some of which he has preached to native Christians, and heathen, in their own tongue. I thought it prudent that he should do this at first, it being a means of storing his mind with Divine truth. It will also teach him the method observed in the composition of sermons. I trust God will keep him faithful; his conduct, since under my care, has been consistent; his disposition humble, and his concern for his countrymen such as affords satisfactory proof of his conversion to God, and his desire to honour Christ. Pray for him, I beseech you, that he may continue an ornament to the cause of our blessed Redeemer.

Since my arrival at Madras, I have had two public disputations with Brahmins, who actually requested an investigation into the Christian religion, when I undertook to prove the infinite superiority of the Christian scheme of salvation to any other, and the absurdity of *idol worship*, even upon rational principles, and the guilt attached to all who adhere to it. My house, on the first evening, was numerously attended with both Brahmins, and others of different castes, besides a number of the descendants of Europeans. On the second, it was crowded to excess, and my *verandas*, both back and front, were occupied by the natives. After making a number of inquiries with a view to ascertain the natural and moral tendency of their religion, and then to institute a comparison between it and the Christian, we were detained. The question I proposed appeared too intricate for the Brahmins' solution; and being unable to give satisfaction, on being urged repeatedly to do so, he was severely animadverted upon by the numerous friends he had called together, and has since been the object of sport and derision of the greater part of his countrymen who were present on the occasion.

#### TO CORRESPONDENTS.

THE obliging communication from J. B. St. Neot's, is duly received.

The thanks of the Committee are presented to Mrs. Moore, Heath-place, Hackney-road, for Eight Volumes Evangelical, and One Volume Gospel Magazine; and to Mrs. Flight, St. Mary Axe, for a number of School Books, &c. for the use of the Mission in India.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

AT the request of our friend Mr. Ward, we insert a second Letter in reference to the Missionary College at Serampore.

*Missionary Funds and Lives saved, and, under a Divine blessing, the spread of Christianity in India hastened by Centuries.*

THE population of Hindoosthan, it is supposed, amounts to not less than 150,000,000 of souls. Of these more than 60,000,000 are British subjects. Except a few heathen, recently converted to Christianity, all these are "lying in wickedness," and destitute of Christian teachers.

The care of these Sixty Millions Divine Providence has, in a peculiar manner, committed to British Christians; but what have they hitherto done for them? There does not exist at present in India one Christian teacher for each million of souls, notwithstanding the command of the Saviour—"Go ye into all the world, and preach the gospel to every creature;"—"Go, teach all nations."

It is further evident, that British Christians never can, by their own individual exertions, teach all these tribes, speaking more than fifty different languages, or dialects; for this would require, if half the sixty millions could be brought under instruction, not less than sixty thousand Missionaries, giving five hundred souls to each Missionary. Where shall sixty thousand Missionaries be found?—and if they could be found, from what funds could they be supported?

From hence it is manifest, that if the heathen in India should ever be called, they must be taught by converted natives; and that upon the converted natives themselves the great weight of this immense cultivation must rest.

Forcibly impressed with this fact, Dr. Carey and his colleagues at Serampore

have regularly sent out into the field, as many of the native converts as had the smallest gifts to be useful; and nearly fifty natives of India are now employed under them. They acknowledge, with concern, that these native itinerants need better instruction in the Christian doctrines, in order to become really efficient agents in this most important work: some of them, when converted from a state of gross error, idolatry, and entire ignorance, even of the first principles of revealed religion, were scarcely able to read.

To meet their case, and the case of all others in future whom God may graciously call to this work, Dr. Carey and his brethren have begun a Christian Seminary at Serampore, and placed it under their own inspection, for giving scriptural knowledge, and correct doctrinal views, to these native Missionaries; that they may go out into the work, prepared like Apollos, by Aquila and Priscilla, and "taught the way of the Lord more perfectly." It is not intended to give, except in rare instances, a learned education to these persons, but to give them that knowledge of the divine word, and of the foundation principles of the system of redemption, which is absolutely necessary to a Christian teacher, and without which the hope of real good from him is small indeed.

Mr. Ward has begun to solicit the aid of British Christians; a few of them have come forward with great liberality:—the object appears to all to be of vast importance, yea, of primary necessity, if we would obey the command of Christ, "Go, teach all nations;" or if we feel a Christian compassion for all these millions "perishing for lack of knowledge."

It is not intended, as at first proposed, that the sums raised in England and Scotland, should be applied to the erection of buildings, but be formed by the Society into a fund, and placed by them in the hands of Trustees, remitting the interest to Serampore every year; and that this interest shall be applied in giving scriptural preparation, not a learned education, to as many native Missionaries as possible. Ten pounds, or the interest of only £200, would send one native Missionary into the harvest every year; and £15 a year would maintain him perpetually; and to

what nobler object could a donation or a legacy to this amount be applied? In what way could a person appropriate such a sum, and receive from its application such a high gratification? Did a native Missionary possess the same knowledge and the same grace as an European one, he would be worth ten of the latter. In the knowledge of the language, in access to the natives, in a capacity of enduring the heat of the climate during itineracies, in the expense of his education and support, and in the probability of the continuance of his life—there is no comparison. Still, however, the English Missionary, at present, is as absolutely necessary as the native; for without the instructions and superintendence of the English teacher, the natives, in their present infant state, would be able to accomplish nothing. It is the wish, therefore, of Mr. Ward, that this application should not, in the least, affect the annual collections, donations, and subscriptions to the General Objects of the Mission, to the Translations, or the Schools. These cannot be diminished without impeding the work. The object of this Address is to solicit the friends of the Mission to make, for once, an extraordinary effort; an effort which shall place in trust a sum, the interest of which will afford an annual supply of native help, till we see hundreds in the field gathering in the glorious harvest. In a late visit to Frome, Mr. Ward had the happiness of seeing a number of friends come forward to raise £200, that Frome might send forth one labourer annually; another friend there has engaged to send to the Treasurer the sum of £200 for the same purpose, that he may send into the work a native Missionary annually, thus returning to the Saviour a small acknowledgment for eternal mercies, and for temporal prosperity; and hopes are also entertained that another gentleman in that neighbourhood will follow so excellent an example.

By all these considerations, therefore; by the value of all the exertions hitherto made; by the importance of all the translations; by the sufferings of all those victims of superstition, destroyed annually on the funeral piles, in the graves for the living, in the rivers, under the wheels of the car of Jugunnat'h, and on the roads to the sacred places all over India, and of all those children smothered, strangled, or thrown into the mouths of the alligators by their own mothers; yea, by the cries of all these millions perishing without Christ, and without hope, are British Christians called upon to assist in this, it is conceived, immensely important undertaking.

London, Feb. 1820.

W. WARD.

## Foreign Intelligence.

### SERAMPORE.

By a Letter from Calcutta, which has been received by a friend in the course of the last month, we have heard the painful intelligence of the death of Mr. Joel Randall, who has, for several years, superintended the manufacture of paper at Serampore for our senior brethren. Besides the great service which he rendered the Mission in this department, he was zealously engaged, in various ways, in promoting the spiritual welfare of the natives around him; so that his removal will be a very serious loss. We have no particulars of his illness, nor any direct information of his death; but the quarter from which the information is transmitted, is such as to forbid the hope that the statement may be premature.

### CALCUTTA.

*Letter from the Junior Brethren to the Society, dated*

*Calcutta, April, 1819.*

#### BELOVED BRETHREN,

As you informed us of your determination to print a monthly Circular, for the information of the friends of the Society, to accommodate our communications to this arrangement, we intimated in our last our intention of transmitting you a monthly letter, instead of a quarterly one. Though our communications will thus be rendered shorter, by becoming more frequent, it will be more than compensated by our communicating a number of incidents that would otherwise escape the recollection.

We consider it a duty incumbent upon us to communicate every thing to our Society, that connects itself with our Missionary engagements, and the prospects of usefulness that are opening before us, and likewise fully to acquaint you with the sources of discouragement which we

feel; we have no doubt while you rejoice in the one, you will as readily sympathize in the other. These discouragements, are different, as we meet them in actual Missionary combat, to what they are when viewed only in distant prospect, and are such as require strong faith in the Divine promises to overcome. One of the first that presents itself is the acquisition of a foreign language; and after it is so far mastered as for a person to begin to address the natives upon religious subjects, from a paucity of words, and the difficulty of making easy and idiomatich arrangements of what he has acquired, it is necessarily a long time before divine truths can be delivered with any degree of precision and force. The very great obduracy and depraved state into which the natives of this country are sunk, present an obstacle still more affecting, and which seems to bid defiance to human exertions.

While in all countries in which idolatry exerts its influence, it produces in the human mind, cruelty, lust, hatred to God and divine things, which completely justifies the description given us of the heathen character in the word of God, it is our lot to labour among a people in whose characters are united all the above features, and added to cunning and fraud, which render our work peculiarly painful. So complicated is the falsehood which attaches itself to the Hindoo character, and they practise lying so habitually, and with so little idea of guilt, that it becomes almost instinctive. In consequence of this, though they are a people, when compared with many other heathens, who discover a degree of polish in their external deportment, yet they will, according to human appearance, require more of the patience of labour than perhaps any other people in the world. We can never feel ourselves justified in believing a native, simply because he declares a thing to be so, but are obliged to withhold assent, and wait for the most satisfactory evidence; and it frequently happens, (as you will see by our letters,) that the most promising appearances, after exciting anticipation, result in disappointment, and are only profitable, as they supply fresh reasons for sole dependence upon God, whose power alone can render our work successful. In the commencement of last month, our expectations were raised by a very respectable man presenting himself to us, as a serious inquirer after the way of salvation. He first met with us at the Bengalee chapel in Kalin-gah; after attending several times, he one evening intimated to our native brother Paunchoo, a desire of entering into some

conversation upon the subjects he had heard discussed. Having given him one of the Tracts we had with us for distribution, he went home with Paunchoo, and spent some considerable time with him, inquiring respecting the gospel. For the three succeeding days he paid us a visit at some length; and the way in which he received our answers to the inquiries he put to us, and the frankness which shewed itself in his deportment, gave us great satisfaction, and induced us to hope he was in earnest. He professed himself to be a Jemadar (landholder,) and to have come from beyond Patna to Calcutta, upon some public business pertaining to a native Rajah, whom he stated to have received a New Testament from Mr. Thompson, and who was also very desirous of obtaining more information upon the subject of Christianity, and had desired him to make all possible inquiries when at Calcutta. The third time he came, he brought a Moonshée, and also one of his servants; the former of these seemed an intelligent man, and professed to feel greatly concerned to find out the way of salvation. When they took their leave, they said they had business that would necessarily detain them for some days, but that they would call again as soon as they possibly could. We, however, have seen no more of either of them. Notwithstanding, we are thankful for the opportunity it afforded of their hearing many things respecting the way of life, which they might never have heard before, and hope, should they read the Tracts they have received, they may yet promise some good.

There is with us at this time a Telinga Brahmin, who, we hope, is concerned about his salvation. He can read the scriptures in Telinga, Hindoostanee, and English. He came from Cuttack to Calcutta, and for six or eight months attended the Benevolent Institution, to improve himself in English. Brother Peuney, who has had an opportunity of observing him all this time, entertains great hopes of his sincerity. He is a man of considerable discernment, and of great simplicity of manners. Should he prove a genuine disciple of Christ, we have every reason to hope he may, in the course of time, prove a blessing in calling others to repentance. During the whole time of his being with brother Peuney, at the Benevolent Institution, he was very punctual in his attendance on the Sabbath at our Bengalee chapels, although for several months he could understand very little of the Bengalee language. He is now residing upon our premises, and gives us great satisfaction.

Respecting preaching in Calcutta, we are very thankful to state, that the attendance at the chapel this last month has been equal, if not superior, to any former time, and we are now taking steps for obtaining ground for two additional places of worship in the very heart of Calcutta. It is now more than twelve months since we commenced this method of making known the name of our blessed Redeemer in this city; and though we never intend it should supersede preaching in the open air, yet it recommends itself to us very forcibly by its affording us an opportunity to put off discussions to the end of the service, to possess a quiet and an attentive audience, whom we can address in rotation for an hour or two without cessation, and by intermingling prayer and singing, we are able to impart to our exercises more of the air of solemn Christian worship. Last Sabbath a person made himself known to brethren Adam and Penney, as a religious inquirer, who professed to have received serious impressions, from having attended worship some time ago at our Mullungah chapel. They had some very pleasing conversation with him, and after putting him in possession of a number of Tracts, he took his leave of them, and promised to come again; but nothing can be calculated upon from promises made in this way. Though little fruit at present appears, yet we confidently hope the Lord will attend these efforts, however feeble in themselves, with his blessing, and cause us to triumph in Christ, by making manifest the savour of his knowledge by us.

We informed you in our last of our having taken a piece of ground, about three or four miles from our Calcutta residence, for the purpose of forming a station as entirely native as possible. The Bungalow is now completed, and brother Adam has taken up his residence there for the first six months. This place, in point of situation, is very advantageous for Missionary purposes. It is so far out of the city, as to possess all the quiet of the country, and yet so contiguous, that in ten minutes we can get into the thickest of the population. The front of the ground borders on an excellent road, that serves as a great thoroughfare between Calcutta and a number of very populous villages. On this road numerous congregations are collected every day, and no interruption has at all been offered, and Tracts are distributed in considerable numbers. We are now constructing a chapel for Bengalee worship, on the edge of this road, where we hope worship will be conducted once or twice a day; and an additional house for inquirers is also

nearly finished. About a mile further on the above road, at a very populous village, Borouagore, a parcel of ground has been this month secured for erecting a place of worship, and the building of it will be immediately commenced. At this village a native school is erecting, to be supported by the liberality of our highly esteemed American friends, who, we believe, are about forming themselves into a kind of Auxiliary Society, for the purpose of contributing permanently to the education of the natives, and to objects of a Missionary character. Before we dismiss the subject of the Doorgapoor station, it becomes us to mention one circumstance, which in prospect affords us matter of considerable thankfulness. Brother Adam has just obtained permission to address the workmen engaged in an extensive establishment of the Company's, (about half a mile distant,) every Sabbath: these people amount to 700. If this privilege should be continued, we trust the Divine blessing may attend it; for we cannot but look upon it as a very providential opening. The raising of the Doorgapoor station has of course pressed hard upon us in a pecuniary point of view, it having already cost us nearly 700 rupees, besides the erection of the house for inquirers, and the place of worship, which will be defrayed from the funds of the Auxiliary Society. Still it appeared a matter of such paramount importance, while our places of worship in the city should be attended to, that we should possess some station in the suburbs, where one brother, being entirely devoted to that particular station, might pursue a course of daily preaching, and be better able to afford a suitable asylum for inquirers, and attend to the daily instruction of those whom we might be the means of awakening and calling from amongst the heathen, that we were convinced no time should be lost in attempting such an establishment.

Within the last month, brother Pearce has been appointed joint Secretary to the Calcutta School Society, and brother Yates Secretary to the Calcutta School-book Society. These two kindred Societies are both very liberally supported by the public, and the funds of each of them are likely to average from 12,000 to 16,000 rupees a year, (£1,500 to £2,000). The Calcutta School Society is divided into three Sub-committees, having each its respective Secretary, one for the Schools, immediately supported and superintended by the Society; another to improve the system of education in the Schools already established by the natives themselves, by donations of various

books, &c.; the third is for the introduction of Schools among the natives, and improving those already established, in the English language. The second Department has fallen to brother Pearce, which we hope may prove of considerable benefit to us in a Missionary point of view, as it will make us more intimately acquainted with the absolute moral condition of the natives, and will bring under a degree of Missionary influence nearly the whole of the Native Schools in Calcutta, which we find by a late return to amount to 200. The Calcutta School-book Society was formed about two years ago, for the purpose of supplying books in the English and native languages. This Society is now divided into four Sub-committees, with a Secretary to each. One for the Persian and Arabic department; one for the Bengalee and Sanscrit; one for Hindoostanee; and one for English. Brother Yates is appointed to the Bengalee and Sanscrit department, which we hope may be the means of increasing the number of useful books in both these languages.

Though we would be thankful for opportunities of usefulness, of the nature above-named, we wish so to view them, as to estimate their importance by the relation they may bear to our usefulness in a Missionary point of view, and contemplate them as auxiliary only to our appropriate work as Missionaries. We are messengers of salvation to the heathen, and while we hold it a duty to seek their intellectual improvement, and to pray for the success of all efforts of this kind made by others, we wish our time and strength to be so applied, as for spiritual objects to give the prominent character to our engagements. If men are taught to think properly upon natural subjects, it is matter of thankfulness, as it may prove a blessing to them through life, by shewing them the folly of their ancient system, and exciting them to investigate matters of higher concern; but if through the preaching of the gospel, Christ is formed in them the hope of glory, they are not only blessed for this life, but for that which is to come. And we feel a confident persuasion, that if our Society, who labour to support the Mission at home, and we who are sent forth to carry into effect its designs abroad, make the preaching of the cross of Christ the simple and steady object of pursuit, the Mission will be succeeded of God, who never withholds his blessing from his own institutions. By this it may not be splendid, but it will be useful and venerable. It may possess less of public applause, but will receive the blessing of

those who are ready to perish, and be enriched with the smiles of the great Head of the church, to whom it must be considered proportionably acceptable, as it subserves the purposes of his dying love.

We have now been united in Calcutta for upwards of fourteen months, and though we can say nothing of absolute success, yet we doubt not that in due time this will be granted. The more we contemplate this scene of Missionary operation, the more it rises in importance: and the more we are able to enter into Missionary engagements, the more our minds are overwhelmed with the immensity of the prospect of what needs to be done. Here are condensed within the circumference of a few miles, at the lowest calculation, a million of souls, all, with a few exceptions, devoted to a degrading superstition. Here your Missionaries have to meet in the higher ranks either the grossest sensualities, or all the pride of human intellect. Here philosophy, falsely so called, shows itself in all its sophistry of argument, and in all its enmity against God and his truths; and here, in a vast and deluded multitude, idolatry, in all its frenzy, in all its lewdness, and in all its frightful cruelties. *"This is a people robbed and spoiled, and none saith, Deliver."*

Accompanying is a Journal, commenced by brother Adam on his removal to Doorgapoor, which we hope to send you monthly. We leave it to you to make what use of it you think proper.

We rejoice in the arrival of brethren Hampsou and Trawin, from the London Society, as an accession to the labourers of this part of the vineyard. Our Independent brethren are actively engaged in their work, and have lately formed a Missionary station similar to that at Doorgapoor, in an opposite direction of the city.

We remain, beloved Brethren, your affectionate brethren and servants for Christ's sake,

JOHN LAWSON.  
EUSTACE CAREY.  
WILLIAM YATES.  
JAMES PENNEY.  
WILLIAM H. PEARCE.  
WILLIAM ADAM.

In our next we shall give Mr. Adam's Journal entire, persuaded it will prove highly interesting to our readers.

## BATAVIA.

*From Mr. Robinson, to Dr. Ryland.*

*Welterreden, near Batavia,*

*Sept. 28, 1810.*

AFTER preaching the word with scarcely any success for a long period, it has pleased the Lord to give me a little encouragement. A Chinaman, born at Batavia, has avowed himself a disciple of Jesus, and was baptized last Lord's-day, in the presence of a great concourse of spectators. The place of baptism was a river, which runs just withoutside the old fortifications of Batavia, and on the opposite bank stands that part of the town which is inhabited by the Chinese. Many Dutchmen and Portuguese were present, to whom the sight was as novel as to the Malays and Chinamen. The two latter behaved with sufficient decorum; but it was evident that the two former came for the purpose of making sport. Perceiving from their countenances, that their object was ridicule, I began, by telling them that we had scripture authority for what we were about to do, and gave them chapter and verse; and keeping my eye upon them nearly all the time, those that stood near were restrained from much indecency of behaviour. After we came up out of the water, we went into a Malay house to change our clothes, and it was with difficulty the crowd were kept from forcing their way in at the door, for they had an idea that I was going to cut the Chinaman's tail off, and dress him in the European fubion, and they were exceedingly anxious to see this wonderful ceremony. I had told them in my address at the water-side, that he would neither change his dress nor his name, as neither of these were required in scripture, but they could not be persuaded that he would appear in his Chinese dress again, till they had ocular demonstration of the fact. His name is T'he'an, which, in the Chinese language, signifies heaven, a name surely by no means improper for a Christian. He seems to be a truly converted man, and gives very gratifying evidence of a real work of grace upon his heart. I have not only been pleased with his conversation, but several times very agreeably surprised at some of his remarks. He has attended only nine weeks, and considering that he never heard the gospel before, and is unable to read the Bible, his knowledge of divine things is very considerable. He has, I hope, been taught of God, and his mind seems to be quite imbued with the spirit

of the gospel. I should not have baptized him so soon, had I not been fully satisfied that he was a man of genuine piety. His prayers are very satisfactory; he prays for himself with much apparent humility, and for his countrymen, under the appellation of his blind brethren; nor does he forget to offer up his petitions for the Governor. He has heard no pray for the Governor, but as I had never spoken to him on the subject, I could hardly believe that he meant what the phrase that he used imported. I, therefore, after hearing him express himself acurly in the same way in two different prayers, inquired what he meant by such an expression; and the answer which he gave me fully satisfied me that he clearly understood the import of the phrase which he had used. I then told him that he had done very right, and that it was the duty of all Christians to pray for their Governors, for so we were commanded in the scriptures. He speaks both the Chinese and Malay languages, but cannot read much of either; he has good natural parts, but, poor nian, he has received no education, except in the schools of ignorance and wickedness. He is learning to read Malay in the Roman character, and is anxious to make progress, that he may be able to read the Bible for himself. Several Chinamen have attended of late, but some of them yesterday declared their intention of coming no more, lest (to use their own phrase) they should be made to become Dutchmen. I hope this alarm will in time subside, and I intend to go with T'he'an in the course of this week, to visit some of his old friends, in order to explain matters to them, if they will give us a hearing, and to convince them that he is still a Chinaman, and has as long a tail as before.\* There are still, however, two Chinamen, who have not taken the alarm, and they both say that were they fit for baptism, they would not scruple to be baptized. I have some slight hopes of these men, mixed with many fears; but I must pray for them, the Lord hears prayer, and I doubt not but both you and many others will put up your petitions for the poor Chinamen. I have also some hopes of a poor Mahomedan slave, but have many doubts whether he can be baptized, should he hereafter wish it, as I think it is in the power of his master to prevent him; there being a law, requiring every slave who becomes a Christian, to be liberated.

\* A Chinaman's tail commonly reaches to the calves of his legs, and sometimes lower.

## CEYLON.

THE following intelligence respecting the American Missionaries in this island, is contained in a letter lately addressed by Mr. Charles Mault at Bombay, to a friend in England.

July 12, 1819.

MR. BARDWELL, a Missionary hero, has had a letter from Jaffna, in the island of Ceylon, a few days ago, which communicates some very pleasing intelligence concerning the conversion of several at that station. One of them, named Gabriel, is a very interesting young man, of superior talents, and considerable influence, and has given a decided evidence of his attachment to the gospel of Christ. Mr. Bardwell was acquainted with him during his residence on the island, and he speaks of him as being one of the most interesting young men, considering his advantages, he ever met with; but at that

time as proud as Lucifer, and wedded as firmly as possible to his superstitions. It appears that reading the scriptures, and the conversation of the Missionaries, have been the means of bringing him to the knowledge of the Saviour, and humbling his proud heart to the dust. Humility appears to be a particular feature in his character. After having felt the grace of God on his own heart, he began to declare the infinite love of Christ to every person he met. To speak after the manner of men, many such persons must be raised up among the natives, who can bear the heat and the fatigue of a vertical sun, before this desert will blossom and rejoice as the rose. Another instance of the power of God in the conversion of one of their schoolmasters is equally pleasing. He also is zealous for the glory of the Lord God, and the downfall of idolatry. With tears in his eyes, and the love of God in his heart, he is daily preaching to the children the unsearchable riches of Christ; and the result has been that many seem deeply affected with the things that make for their peace.

List of Monies received by the Treasurer of the Baptist Missionary Society, from November 1, 1819, to February 1, 1820.

## FOR THE MISSION.

	£	s.	d.
Kent Auxiliary Society, by T. Brindley, Esq. Treasurer .....	112	8	8
Eastcombes, Collections and Subscriptions, by the Rev. H. Hawkins..	15	16	0
Leith Juvenile Bible and Missionary Society, by Mr. Sherrock .....	5	0	0
Anstruther, Auxiliary Missionary Society, by the Rev. W. Innes.....	1	1	0
St. Peter's, Isle of Thanet, Collection, by the Rev. Mr. Cramp .....	10	0	0
Sharnbrook, Auxiliary Society, by the Rev. Joseph Hades.....	6	2	6
Hants and Wilts Assistant Society, by Mr. Long, Treasurer .....	442	2	9
Bristol Auxiliary Society, for the Year ending November, 1819 .....	563	12	7
Anonymous, from Scotland, by the Rev. W. Innes .....	50	0	0
Rocking, Collection at the Rev. T. Craig's, by the Rev. W. Ward ....	56	0	0
Dezives, Collections, by the Rev. W. Ward,			
At the Rev. J. Biggs's .....	£ 15	17	0
At the Baptist Meeting .....	6	5	6
		22	2
		2	6
Harwich, Friends at, by the Rev. W. Hordle.....	3	0	0
Leves, Sussex, Collection at the Baptist Meeting, by the Rev. W. Ward .....	14	0	0
Penny a Week Society, by Mr. Pewtress .....	6	0	0
		20	0
Loughton Missionary Association; by the Rev. Mr. Brown .....	8	0	0
Worstead, Collection and Subscriptions, by the Rev. J. Kinghorn .....	18	0	8
Hemel Hempstead, Female Missionary Society, by the Rev. Jas. Clark .....	10	5	1
Perthshire Missionary Society, by the Rev. Mr. Willison .....	15	0	0
Canterbury, Union Chapel Juvenile Society, by the Rev. Mr. Blomfield .....	7	10	0
Hammersmith, Auxiliary Society.....	54	17	10
Collection, by the Rev. W. Ward.....	19	0	0
		53	17
		10	
Sulton, Church at, by the Rev. Mr. Payne .....	5	7	6
Ancersham, Auxiliary Society, by the Rev. W. Button.....	9	5	0

Berkshire Auxiliary Society, by the Rev. John Dyer,			
Newbury	46	7	1
Reading	104	4	8
Wallingford	33	4	0
			£ s. d.
			183 15 9
Eye, Suffolk, Quarterly Subscriptions, by Mr. John Branch			
	6	4	6
Northampton, Small Society, by the Rev. T. Blundell			
	19	0	0
Hardingstone, Friends at, by Ditto			
	1	4	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin			
	15	19	0
Ridgmount, Bedfordshire, by the Rev. Mr. Cuttriss			
	1	10	0
Bewdley, Collection, by the Rev. George Brooks			
	3	0	0
Beckington, Collection and Subscriptions, by James Evill, Esq.			
	16	4	9
Glasgow, Auxiliary Society, by Mr. James Deakio, Treasurer			
	260	0	0
Ditto, Youths' Auxiliary Missionary Society, by Mr. John Penman			
	35	0	0
York and Lancaster Auxiliary Society, by W. Hope, Esq.			
	65	0	0
Coventry, Baptist Church, by Mr. Thomas Oswin, Secretary			
	20	0	0
Derby, remitted by the Rev. C. E. Birt			
	9	7	6
Nottingham, by the Rev. John Jarman			
	6	1	0
Thomas Key, Esq. Water Fulford, York			
	100	0	0
B. W. Anstie, Esq. Devizes			
	49	10	0
J. H. and S.			
	5	5	0
Robert Davies, Esq. Walthamstow			
	300	0	0
Kennaway, Sir John, Bart. Escot (Don. 10 10 0 Sub. 5 0 0)			
	15	10	0

## FOR THE TRANSLATIONS.

East Lothian Bible Society, two Donations, by the Rev. W. Innes	40	10	0
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	129	17	9
Northamptonshire Association of Independent Ministers, by Messrs.			
Inkersole and Goddard	25	0	0
Hammersmith, Auxiliary Society, by Mr. Hanson, Treasurer	2	10	0
Newcastle, Penny Societies, by Miss Sarah Angas	21	15	6
Wigan, Penny a Week Society, by Mrs. Brown, Treasurer	10	0	0
Birmingham, Produce of Young Ladies' Leisure Hours, by the Rev.			
Thomas Morgan	2	7	6
A Friend, by the Rev. W. Button	10	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Robert Davies, Esq. Walthamstow	50	0	0
Rev. John Evans, LL.D. Islington, Donation, by the Rev. J. Hinton	5	5	0

## FOR THE SCHOOLS.

Bamf Association for promoting Foreign Missions and Schools, by the			
Rev. W. Innes	15	0	0
Edinburgh, Penny a Week Society, by Ditto	17	0	2
Bristol Auxiliary Society, by John Hart, Esq. Treasurer	27	1	0
A Friend to Schools in India, under the Care of the Serampore Mis-			
sionaries	20	0	0
Sunday School Children, at the Rev. James Upton's	0	5	0
Hon. Charles Noel Noel, by the Rev. Joseph Hughes	50	0	0
B. W. Anstie, Esq. Devizes	49	10	0
Dr. Lushington	3	3	0
Robert Davies, Esq. Walthamstow	50	0	0

THE thanks of the Committee are presented to Mrs. Emery, of Islington, for several Numbers of the Evangelical Magazine, &c. for the service of the Mission.

## TO CORRESPONDENTS.

It is requested that all communications on Missionary business, intended for the Rev. John Dyer, may be addressed, not to his residence at Battorsea, but to the Baptist Missionary Rooms, 15, Wood-street, Cheapside.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### MISSIONARY MEETING

AT  
SAFFRON WALDEN, ESSEX.

ON Thursday, February 24, 1820, a meeting, on behalf of the Baptist Mission, was held at the above place. As far as the weather was concerned, the day was most remarkably unfavourable; but as it respects the devotional exercises of it, the pleasure will not soon be forgotten. So evident it is, that there may be sunshine in the soul, even while the clouds are dissolving themselves in tears, and a heavy lowering atmosphere is spreading over nature a gloom.

The morning service was commenced in prayer, by Mr. Pilkington, of Rayleigh. Mr. Ward then delivered a most interesting address, from Mark xvi. 15; and Mr. Finch, of Harlow, concluded.

The friends of the Mission were requested to meet at four o'clock in the afternoon, for the purpose of taking into consideration the formation of an Auxiliary Baptist Missionary Society for the county. This was accordingly done, and a Society was formed, the design of which is to assist by subscriptions, donations, and collections, and, above all, by fervent prayer, the general interests of the Mission. By this means, it is hoped, that the attention of the churches will be still more generally excited to this truly important object, and that the confluence of Christian liberality, at an annual meeting, will increase both the force and expansion of each of the tributary streams. Mr. Wilkinson was appointed Secretary for the ensuing year.

The evening service commenced at six o'clock. Mr. Edmonds, of Cambridge, prayed; Mr. Cox, of Hackney, preached a truly excellent sermon, from Isaiah xxvii. 2, 3; Mr. Ward again addressed the meeting, on the subject of the Mis-

sion, and concluded by prayer. Mr. Wilkinson gave out the hymns.

The collection at the doors amounted to £34. 10s.

W.

Saffron Walden, March 7, 1820.

### Foreign Intelligence.

#### SERAMPORE.

THE following brief notices of various stations occur in a letter lately received by Mr. Ward from Dr. Marshman.

FROM DELHI we hear encouraging things. Brother Thompson hopes to baptize there shortly; among others, a learned Brahman. He has sent down 1000 rupees to the College, the donations of various gentlemen there; and 40 rupees, he says, towards a second thousand, that Delhi, and all the districts around, may from it obtain preachers of the gospel, till it need them no more.

AT CAWNPORE, the European brethren and Nripot-sing go on happily together. They have presented us with a small house, which they have erected for worship, in case of their departure for England. With this proof of their love we cannot but be affected.

From the brethren in the 14th Regiment, now at Meerut, we have received a letter to-day. They have been there fifteen months, and have, at their own expense, erected a small house for worship. "The expense," say they, "we found to be very great upon us, being few in communion at that time. The amount came to nearly 400 rupees; but blessed be God for his goodness to us, for although but few, we have been enabled to clear our debt, within 30 rupees, besides paying our monthly expenses. Our little house will contain upwards of 120 people, but our congregation does not extend beyond 50, at the most. If a stranger were coming to

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preach, then no doubt the place would be crowded, if public notice were given. Mr. Thompson, now at Delhi, paid us a visit in March, 1819, and expounded the 2d chapter of Revelations to a goodly number; we also cast in our mite for the Mission, to the amount of 40 rupees, and delivered it to Mr. Thompson." Their number in communion is 25, and they have six candidates for baptism.

At **BENARES**, brother Smith has baptized, among others, a Mr. Richards, the English teacher of Jay Narayana's school, which you well remember in the first Report of Native Schools. This brother has 40 rupees monthly there, but he has written to us to-day, praying to be employed as an Itinerant Missionary. We shall encourage him at least.

At **ALLAHABAD**, brother Mackintosh is going on with great steadiness and affection. We are exceedingly pleased with him; though of late no immediate fruit has followed, he is steadily sowing in hope.

At **DINAGPORE**, brother Fernández baptized twelve a few weeks ago. Among them is the Mr. Jackson I saw in January, who can read and speak Bengalee so well. In this young man, about thirty, who has lived many years at Dinagpore, as Judge's Clerk, on 70 rupees monthly, and got forward, and who bears an excellent character, it is possible that God may be raising up a helper for brother Fernández, and his successor, in the care of the church there. Surely there is no searching of his understanding. How he provides for the church!

At **MOONSHEDABAD**, brother Sutton is going on happily. He has formed a Society for Schools with great prudence and firmness. Amidst a population nearly equal to the whole of Calcutta, he seems quite at home with his two native helpers, Kureem and Bhovudgar. A letter to me to-day indeed tells me, that he has been baptizing at Daudpore, eight miles below Berhampore, and sixteen above Cutwa. One of the iden baptized you know, Harreenouth, sent down to Serampore last August by Mr. H. to be instructed, whom I put into the Bengalee School to learn his letters, and who afterwards left us. I then wrote to Mr. H. to encourage him, as I thought his sending the man appeared hopeful, and now he is baptized, and a little church formed at Daudpore. How the grain of mustard seed grows! Surely it will overspread India by and by.

Brother Wm. Carey, at **CUTWA**, has baptized, I think, nine, if not ten, this year. He also is going on very steadily in his work.

## CALCUTTA.

THE following extract of a letter from Mr. Lawson, will serve to introduce the Journal of Mr. Adam, kept at the station to which it refers.

*Calcutta, April 12, 1819.*

I HOPE the new station at Doorgapore will be prospered of God. At present the appearances are encouraging. It is in an excellent situation for gaining a congregation at any time of day. There is a neat meeting-house constructed, just against the road, and if a Missionary goes into it, and begins to sing a hymn, or read a chapter, in a few minutes he will have a good congregation: last Saturday I was there; we went to the place of worship. Brother Carey began singing; a boy or two came and sat down; next a man, who, at Carey's request, sat down; then many others, and after that a hack-ney (Bengalee coach) full of people stopped, till at length there was a very good congregation, who heard attentively the words of eternal life, and on our departure said, with apparent satisfaction, "These are indeed the true words." The station, considering all things, will not be an expensive one. The fisting of the tank, and the produce of the cocoa-nut and other trees, will go a considerable way towards reducing the rent of the premises. We think, however, that the experiment is worth trying. More particulars of the whole you will receive from the Journal, which the brother stationed there will furnish from time to time. It is my intention to send you some drawings of the Bungalow, meeting-house, &c. when the place is in a little better order.

### *Mr. Adam's Journal.*

MONDAY, March 15, 1818.—It having fallen upon me to occupy the Doorgapore station the first six months, commencing from this month, I came to live here last Monday, not having been able to remove sooner, on account of the unfinished state of the house, which is even now scarcely habitable. The whole of last week was principally employed in superintending and expediting the workmen, without even an attempt at anything Missionary out of doors, although every morning and evening I have had worship with the servants, and as many of the workmen and neighbours as were willing to attend. Early yesterday morning, Mr.

Penny and Panchon came to see us, and instead of having worship only with the servants before breakfast, we went to the road side after breakfast, and collected an audience by singing, reading, and praying, to whom we declared the gospel of salvation. Amongst our hearers were two pundits; one of them the pundit with whom I have read since I came to the country, and who, in compliment, I suppose, to his late pupil, remained to hear only during the short time that I addressed the people; the other was the pundit of a wealthy Baboo, or what I suppose may be called a native nobleman, who, when the service was over, in a respectful manner, begged permission to propose some questions. The first question was addressed to Panchon, who had read a poetical tract of Mr. Chamberlain's, in which a person is represented as saying that the veds could not show the way of salvation; he was now asked if he had ever read the veds. Panchon, unable to say that he had, attempted to turn away the question; but the pundit, a very acute man, held him fast, and would not let him go. I therefore replied, that those who had read the parts of the veds that are extant, could not find one word in them about the innumerable gods and goddesses that were worshipped in this country for salvation—that we were authorized, even by the veds themselves, in warning them to forsake idolatry and believe in the one God, and that there was certain evidence that the way of obtaining the pardon of sin and the favour of God, which we made known to them, was indeed the way which this one God had himself appointed for all people. He then proposed several questions about God, and the design he had in view in creating the world; but was obliged to leave us by a message from his master. Soon after a servant came to us inviting us to the Baboo's house, that he might know what we were preaching to the people. He made very particular inquiry if this was our sole employment; what object we had in view by it; whether we were sent out by the Company, and received money from them. After answering these inquiries, and proposing others to him in return, we found that he professed to be a believer in the one God, and despised the worship of idols, although in public he conformed to the popular superstition; here we had an opportunity of addressing his conscience—an opportunity which we did not fail to embrace. The pundit, on the other hand, asserting the unity of God, endeavoured to prove that we were inconsistent with ourselves, since out of one we had made three, the

Father, the Son, and the Holy Spirit. To this it was replied, that he ought first to examine the evidences of Christianity, and according to the strength of these, to receive or to reject its doctrines, since it was only from God himself that we could learn the true mode of his existence, and that while he was truly one, he had yet been pleased to reveal himself, in the plan for our redemption, as three, as sustaining three characters in the contrivance and execution of that plan. Before taking leave, I proposed to the Baboo, that I should come once every week and instruct his servants; to which, although he made no particular objection, he did not seem very willingly to accede; and the books which he had himself asked of us, he afterwards returned by a servant. He seems a man wholly without thought about divine things of any kind; but his pundit, whom he keeps as his family priest, has a great deal of natural acuteness and penetration, though, as far as I could judge, not much learning. The former seemed to regard both us and our message with mingled surprise and contempt—the latter professed more respect, but seemed as much desirous of displaying his ability in finding out difficulties, as of searching for the truth. Indeed the great difficulty here, as every where else, is to persuade men that they are personally interested in the salvation of the gospel.

In the afternoon we collected an audience in a very public part of the road; but there were several drunkards among them, and they were altogether so noisy and unruly, that we were obliged to leave them, that no confusion might happen in the streets, and the gospel be charged as the cause of it. A man about forty years of age standing by us, was flying his kite all the time we remained amongst them—such is the childish character of the native mind, and the indifference which it feels about divine things: they are indeed a valley of dry bones.

The next place where we stood, we had a moderately numerous, and very quiet audience. Whilst we were engaged in preaching, several Europeans passing by, stood, wondered, and went away. The preaching of the gospel to the natives, is even now a strange thing to them, as well as to the natives themselves.

Saturday, 20th.—Yesterday, Panchon came to live here, and this morning I went out with him between five and six o'clock, and in one of the lanes of the city had an attentive and inquisitive congregation, about fifty in number. They received all the books we had brought out

with us; and in giving books we uniformly satisfy ourselves that the persons who receive them at least possess the ability to read, which we in general ascertain by actual trial. It is to be feared, however, that some of the shopkeepers are eager to obtain them for another purpose than that of reading; but this we endeavour to prevent as much as possible.

*Monday, 22d.*—Mr. Carey came to us on Saturday evening, and remained till this morning. On Lord's-day morning, as before, we had worship at the side of the road, where we had a good congregation addressed by Carey and Panchon. Mr. Renton, a countryman of mine, who has been lately baptized, and added to the Lal-bazaar church, joined us about the conclusion of the service. Accompanied by him we went into Calcutta on the Chitpore Road, and retiring a little from the street, we took our stand in a lane, where we soon collected a congregation. Amongst them was a young man very impertinent, against whom it was difficult to repress our anger, and an older man, whom we could not refrain from pitying. The latter demanded some visible proof of the existence of Jesus, and of his power to save; declaring that he believed nothing but what he saw, and that, therefore, he had rejected the Hindoo deities. He was asked if he believed in the existence of the Divine Being?—No, he was just on a level with Veeshnoo, Seeb, &c.—Did he believe in the existence of his own spirit? He muttered something, turned, and went away. After we had distributed some books, a Baboo, who lived in the next house, requested us to come to him, that he also might hear. We found that there were two brothers, who, assisted by their pundit, were the only speakers. Carey briefly explained the need we had of the gospel, and how sufficient it was for all our wants; after which, the elder brother proposed several questions of a very trifling and silly nature, and which sufficiently showed that he was not accustomed to think, or to converse on such subjects, such as whether Christ's skin was white or black, how many eyes, hands, &c. he had?—from all which Carey endeavoured to turn away his attention, by directing him to consider what was necessary to salvation. The pundit seemed much better acquainted with the gospel, had apparently read some parts of the Pentateuch, and professed only to be waiting for some certain evidence that Christ could save, in order to believe in him, as he was fully convinced of the insufficiency of all the means presented by his own religion for obtaining the pardon

of sin, and holiness of mind. In the evening, when we had worship at some distance from our own house, I conversed with a person, who professed in the same way, to be entirely dissatisfied with his own religion, and anxious to find out a better way. The number of these seems to be increasing, and whether they be the first that will embrace the gospel, or not, they are a defection from the ranks of idolatry, and serve in the mean time to strengthen the hope of those who long for the salvation of the heathen.

*Tuesday, 23d.*—This morning I went out with Panchon, and with some difficulty procured a small congregation—in speaking to them we seemed to be unsuccessful in persuading them of our seriousness.

*24th.*—To-day six persons called upon me, who had heard that I had come to live here for the purpose of keeping a school, in which the various country languages should be taught: two of them wished to be employed as Moonbees. I explained my object to them, and embraced the opportunity of calling their attention to the gospel. They willingly received the Tracts which I offered, and proposed calling again.

*Monday, 29th.*—Yesterday, brother Pearce came to be with us on Lord's-day. Nothing particular occurred during the day, except that on one occasion we had an unusual number of females to hear us. When this country comes to stretch forth its hands unto God, it will indeed be a mighty revolution in their manners, if women, in any considerable number, and of a respectable character, willingly attend on the means of grace, and mix with the other sex in publicly worshipping God. At present there is not, perhaps, a single Hindoo woman of this description, who has ever been reached by the voice of a Missionary, and through the ignorance in which all are kept, perhaps not six competent to read the books which are distributed throughout the country.

W. ADAM.

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### MONGHIR.

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*Extract of a Letter from Mr. Chamberlain to Mr. Lawson, dated*

*Monghir, Feb. 25, 1819.*

You will have heard of the favourable turn things have taken relative to me. God has graciously, and I hope, effectually, interposed. I still continue to

recruit health, and am about resuming, by degrees, cautiously, my beloved employ. Here I need prudence to moderate my sanguine disposition. I feel as though returning to life, and all things around wear a renovated aspect. Bless the Lord, O my soul. Unite with me in thanksgivings, dear brother, for Jehovah has done great things for me. Oh, that all may be for his praise!

We hope to get our meeting-house up in six weeks, or two months. It will hold nearly one hundred people comfortably. One person is to be baptized in the course of this week. But we have some trials. One of our native brethren went off a few days ago in a very unaccountable manner, saying nothing to any one. The other two brethren are very lively and active. One has been at Bhaugpore lately, and has met much persecution. The man who is about to be baptized began to learn to read last year; and in reading the 11th chapter of John, the word came with power to his heart. Praise the Lord on my behalf, and pray for me always!

*Extract of a Letter from Mr. Chamberlain, dated*

*Monghir, August 16, 1819.*

Our native brethren, Brindaban and Hingham Misser, are, through mercy, continued very active and faithful to their profession. The latter is a most excellent man. He continues firm in his zeal for the cause he has found mercy to espouse; and is instant in the work, in season, and out of season. Though greatly disliked for what he has done, he is gaining growing respect from his countrymen, who cannot but acknowledge that he is sincere. We have hired a shop in one bazaar, where our native brethren go, twice, thrice, or oftener, in a week, and continue engaged for some hours at a time. Many resort to them to hear, and some to dispute and ridicule. I requested these brethren to write a letter to the friends in England. They wrote as follows.

*"Brindaban and Hingham Misser, to the Brethren and Sisters in the Churches of Christ Jesus, in the United Kingdom of Great Britain and Ireland:*

To the believers in Jesus Christ, brethren and sisters, as many as may be resident in the city of London, and in the cities, towns, and villages throughout the United Kingdom of Great Britain and Ireland, to all, Brindaban and Hingham Misser Christians, send their love and salutations, greeting.

Beloved,—Through the favour of the Lord we have great joy, and our desire is, that you also may have abounding gladness in your souls. Blessed be the Lord, and blessed be his servant, by whose means the gospel has been brought to this place, and to our ears; and by which we have been brought into the Lord's church. We were overwhelmed in sin and darkness; but now, by the favour of God, and the labours of our brother, his servant, we are come into the light of holiness. You will continue to pray for us, that we may never again return into that sin in which we lay involved, but that our hearts may remain in faith and love, abounding in joy. May love abound in the hearts of all who are brethren and sisters in Christ Jesus. We cannot pretend to be able to pray; if the Lord grant his favour, our hearts vent forth petitions. For this we pray, that as the Lord hath had mercy on us, so he may have pity on all his creation, that all may take refuge in Jesus Christ, and become his true followers. We know but little. The Lord has done great things for us by his people; we cannot declare them. We are very mean and worthless, but our desires are for good. We wish for the water of life, but cannot obtain butter-milk by our own efforts. In ignorance we have written these few words, as a child just beginning to speak, to whose lisping, stammering accents, the parents listen and are pleased. Thrice blessed be the Lord, Father, Son, and Holy Spirit, who has saved us sinful, guilty, wretched creatures. Who is there in the world, who ever will be, who to save a sinner will give his own life? But Jesus, the Son of God, for us sinners gave that a gift, which is the object all desire. For us the Most Beloved has been given. The Most Beloved is a son, and beyond a son, yea, an only son, he is life; it remains that we continually and increasingly believe in the death of Christ, by which we obtain salvation, and without which there cannot be any, by any means, saved. Our deficient supplication you will in condescension regard, as though it were more full and pertinent; and ever shew your affectionate regards towards us. Thus far."

We have re-attempted the establishment of native schools, and with some probability of success. Three are in operation, or rather are beginning to operate, containing about sixty boys. At one of the school-houses, the native brethren have Christian worship every Sabbath morning, where many assemble. Thus we are going on very slowly, or rather stand rallied round our colours, which we endeavour to keep displayed. Many

look at us, and wonder, at a distance; some come nearer, and seem to join us; but, alas! who says, "Let me go with you?" We will however wait, and hope that Immanuel will hasten his work.

We have a small Society, auxiliary to the Mission, which has been in existence about a year, and I hope it will support brother Hinghau Missor, and perhaps one school. Ours is a day of small things.

In the work of translating I make but little progress, my affliction lies so heavy upon me. In the Brij Bhasa I am employed after tea and prayer in the evenings till ten o'clock, when I can bear it; but sometimes I cannot sit to it for ten or fifteen days together. Amidst these interruptions, however, I have been enabled, through help obtained, (I bless my Helper,) to get through the minor prophets to Zechariah. The next month will, I hope, see them completed. I have upwards of six hundred pages of this translation in my own hand-writing, besides the Epistle to the Romans, and part of the second Epistle to the Corinthians in the other dialect, (the Hinduwée,) in which the printing of the New Testament has proceeded as far as the eighth chapter of Luke's Gospel. It has been a grief to my heart that I should not make greater progress in the work to which I am devoted. However, I restrain myself, and moderate my distress. Shall not the Lord do what he will with me? I am dumb; he hath afflicted me, and laid me aside. He can raise me up refined, and set me to again with increased vigour, if he please. So far "all is well."

### MOORSHEDABAD.

*Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated*

*Moorshedabad, June 4, 1819.*

You will probably be surprised to hear of my settling in my present station, but I think 't is the station appointed by God. At least it is the only one to which I have been permitted to proceed, and it possesses many advantages which the other stations to which I wished to go did not possess. I shall not enter into a minute description of this place; suffice it to say, that I am dwelling in a city which was supposed in 1810 to contain upwards of a million of heathens. Besides this, at the distance of a very few miles, there is a considerable population of Europeans, amongst whom there is much need of la-

bourers in the cause of God. I am, therefore, not straitened for want of room, but for strength for this immense field of labour, I have two native brethren with me, and we daily publish, in the streets and markets, the good news of salvation by Jesus Christ. These two native assistants give me much pleasure by their walk and conversation. They are completely weaned from all their superstitions, and have truly embraced the Saviour. My acquaintance with the Bengalee language is now such, that I can speak it with some degree of fluency; indeed it cannot well be otherwise, for whom I am obliged to speak one word in English, I am obliged to speak a hundred in Bengalee; there is no one with, or very near me, who is acquainted with English. Besides my other labours among the natives, I have worship in my house twice a day in Bengalee; but though I have, in some measure, acquired a knowledge of one foreign language, my difficulties are not yet surmounted, for there is another language so prevalent near me, (the Hindoostanee,) that I cannot fulfil the duties of my station without a knowledge of it. I shall, therefore, immediately apply to this also.

At Berhampore, which is only at the distance of six miles, I have likewise a very attentive European congregation of about fifty persons, chiefly of the 59th Regiment. I administer the ordinance to the church there every month, and likewise endeavour to preach to them three Sabbaths in the month, morning and evening. The seasons I have enjoyed have been exceedingly refreshing, and I have reason to believe my labours have not been altogether in vain in the Lord. It is pleasing to behold with what thankfulness the word is received.

There is one circumstance, which I consider peculiarly pleasing and encouraging in my labour; that is, the assistance I think I shall derive from the respectable European gentlemen in the neighbourhood. When I arrived here first, I considered it my duty to observe narrowly every thing which has either an immediate or a remote tendency to affect the interests of the kingdom of Christ. Hence I perceived, immediately after my arrival, that much assistance might be procured for the support of those things, that in the end would tend materially to advance the kingdom of God, though they might not at present. For instance, by my exerting myself, there would be little doubt of forming a very respectable Native School Society, the beneficial effects of which may be experienced for a long series of years. I therefore drew up and

printed a statement of my views on this subject, and have circulated them around me. I have met with great success in soliciting support for it; this day I have received a letter from the Chief Judge of the Court of Appeal in this place, in which he promises me his assistance. I hope to have a public meeting in the course of two or three weeks, when I suppose the Society will be instituted. Thus you see I have a number of objects before me; the scene of labour is very extensive, and I hope the Society will be induced to send me help. If they do not, I may be taken off suddenly, and then all will be lost. I am here in a trying and tempting situation, without a friend, brother, or companion; but my trust is in the Lord God of Jacob, who can sustain me, and make me equal to all my difficulties. I do not want to be in any other situation; it is the work and station of my heart.

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CUTWA.

IN a letter lately received by Mr. Ward from Mr. William Carey, he mentions, with gratitude, the pleasing prospect at his station.

The Lord has been very merciful and good to me this year. I am happy to say that I have already baptized thirteen persons, and soon expect to see others come forward, as they are on the inquiring list.

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JAMATICA.

WE stated the month before last, that Mr. Kitching had communicated the mournful intelligence of the decease of Mrs. Godden. We subjoin the letter in which this account is contained; but, alas! how little did we imagine, when announcing it to our readers, that it would be the last communication we should ever receive from his pen! Such, however, is the distressing fact. A fever, which appears partly to have originated in his sympathy and attention to an afflicted Christian friend at Kingston, terminated

his very useful life, on Saturday, the 18th of December, 1819, only eight hours after the death of his infant child. We are compelled to reserve the affecting details of this painful visitation till our next number.

*From Mr. Kitching to Dr. Byland, dated Kingston, October 25, 1819.*

MANY continue to attend, and not a few come forward to be baptized. I engaged in this sacred employ on the 15th of August last, when thirty-three were immersed. Again, on the 26th of September, we had one of the most heart-cheering sights my eyes ever beheld. We assembled a little before sun-rise on the sea shore, where our friends, with posts and cords, had formed a semicircle. There was another semicircle formed upon the water by canoes. In the middle of the circle thus formed, stood thirty-seven candidates for baptism, and myself. On the outside of the ring thus formed by posts and cords, and in the canoes, were about three or four thousand spectators, who listened to the proceedings of the morning with the greatest attention; nor am I without hope that we shall have another such a day very soon. May the great Head of the church grant that both the baptizer and the baptized may be saved in him with an everlasting salvation. Brother Coultart having mentioned in a letter his wish that I should look for a situation where I might attempt to form a new station, I embraced the earliest opportunity of doing so. Accordingly, on Monday the 2d of August, I left my house about half-past three in the morning, for Morant Bay, thirty-one miles from Kingston. I arrived there about half after eleven in the morning, and was kindly received by Mr. Horne and Mr. Underhill, two Methodist Missionaries, stationed in the parish. I took some refreshment with them, and my horses were supplied with provender. At half after three in the afternoon, I took my departure for Bath, a distance of thirteen miles. In going to Bath, I was twice wet through, was under the necessity of changing my linen in the high road, and had to drive nine miles in my shirt sleeves. I reached my destination just as the sun was topping the western hills, and have to praise God for his goodness, as I did not receive any cold.

On Tuesday I got to Manchincel, which is on the north side of the island, and about sixty miles from Kingston. Miss Mary C. a brown lady of that place,

received me very kindly, and it was at her house that I staid till Friday morning, when I returned. During my stay at this place, people came to see me from all quarters. Some had walked eleven or twelve miles after they had done their owner's work, and considered themselves amply rewarded for their fatigue, since they had been permitted to see a white minister.

I made all the inquiries I could respecting the state of the country, and the situation of the people, and should it meet with your approbation, and the rest of the Society, I should wish to make a trial of it; for though there are not many houses in the place, there are about six or seven thousand negroes upon the different plantations, within a short distance of it, and most of their owners are favourable to religion.

Brother Godden was at Kingston on the 21st of September: he had the flux very bad, but from Mrs. G. being so near her confinement, he would not stop all night. He wrote to me the Lord's-day following, when he was confined to his bed. He had had the fever, and been obliged to call in the dootor. Next morning I went to town to see him, and found him much better; this was on the Thursday. On Saturday morning following, Mrs. G. was delivered of a fine boy. She appeared to be recovering very fast till the eighth day, when she had a slight fever; this was followed by a second attack. On Thursday, the 14th of October, about two in the afternoon, I received a letter from brother G. stating their situation. I went to Spanish Town immediately, and found brother G. in a weak condition, overwhelmed with grief in the prospect of being bereaved of an affectionate and invaluable wife. I had not been long before the doctor came, ordered her head to be shaved, and that she should be blistered. Brother G. informed her of my arrival; I went into the room, she took me by the hand, but could not speak.

Next morning I returned to Kingston, and found Mrs. Tripp at my house. I sent for her husband, and it was agreed she should return with me to Spanish Town directly. We set off about mid-

day, got there at two o'clock, and Mrs. G. died at half-past three. Next morning, brother G. had a return of the fever, which prevented him from attending the funeral on Saturday evening. After the funeral, I settled things as well as I could, and returned to Kingston, with a determination to go back to Spanish Town on Monday. When I got home, I found my wife, who had been delivered the Wednesday before of a boy, in the fever; therefore I applied to brother Tripp, who kindly engaged to go to Spanish Town for me.

He went, and after settling all brother G.'s accounts, excepting the doctor's bill, he returned to Kingston, bringing his wife, brother G. and his little one, with him. Brother G. and his child are at Tripp's, doing well. He would have been at my house, if it had not been for my wife's confinement.

Make our respects to all the friends of the Redeemer, and accept them yourself. And that the Lord may be with you at all times, and prepare both you and us for death and eternity, is the sincere desire of

Yours, C. KITCHING.

Brother Godden will write as soon as he gets better.

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### NETHERLANDS

#### MISSIONARY SOCIETY.

FIVE Missionaries have lately been sent into the Eastern World by this Society. They arrived at Batavia in December, 1818; and it was intended that one should be stationed at SOURABAYA, two on AMBOYNA, and one in each of the neighbouring islands of TIMOR and BANCA.

We rejoice in this accession of Missionary strength, and pray that the incipient efforts of this Continental Society may be attended with encouraging success.



# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### SERAMPORE.

THE following remarks on the climate of India, are extracted from a Monthly Publication, conducted by our brethren at Serampore. We present them to our readers, not merely as communicating much interesting information on that subject, but as they serve to explain why natives can be supported at so much less expense than Missionaries sent from Europe.

THE climate of India, if it be not favourable to longevity, a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative, is highly favourable to the enjoyment of the inhabitants, as it *lessens in various ways the expenses necessary to their comfort*. It makes a vast difference in the expense of a Habitation. In Britain, a house, while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year. In these circumstances what must the delicate, the diseased, the infirm, suffer in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a sin-

gle leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighbouring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta sufficiently early, may see hundreds of the natives sleeping in the street at their own or their employer's door, for perhaps the greater part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a house for himself. For this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to *clothing*. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view. In these their simplicity of manners, and the unchanging form of their garments, reduces the expense to a mere trifle; one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe

among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate. A separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance. In the same degree a covering for the feet, and even the legs, appears to the natives of India equally unnecessary. Although the dress of the women extends to about the middle, for the sake of decency, the feet and the lower part of the leg are generally left without any covering, even among them. By children of both sexes, therefore, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry; they cost scarcely more than a tenth of the price, unless when adorned with gold or silver; they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but if they have to go to any distance, the shoes are perhaps as commonly to be seen in the hand, as on the feet: and this is certain of being the case as often as any stream of water, or any miry part of the road, presents itself; the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, make them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of *household furniture*, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their clothing and their habitations. A bed is scarcely known among them; a mat answers every purpose of repose, and almost any thing serves for a pillow. This mat is in general spread on the ground; not seldom indeed, when it is quite damp, although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which, however, seldom exceeds a few annas. For a covering, the cloth they wear by day generally answers every purpose; and thus an expense which lies so heavy on a man in England,

is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year. But a shed out of doors, or the shade of a large tree overshadowing their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labour through which these articles are procured in Europe. In these, and various other ways, does the climate contribute to diminish the wants of the native of India, respecting his habitation, his furniture, and the clothing of both himself and his family, the care of providing which presses so heavily from year to year on the British peasant and artisan.

Should any say; "this is no kind of advantage; it is a state of unnatural poverty, which cannot fail to occasion misery;" it should be recollected, that this is not the state of the indigent merely, but of the affluent, who could well afford any kind of convenience or ornament, and who forbear to provide themselves with those articles of convenience, not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their habitations, clothing, and furniture, are not reputable; and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence does not lead them to change the mode, and scarcely to add a single article; but rather to load the children with ornaments of silver and gold. A native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry, and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves, and those they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor indeed

is all that *employment* created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labour for numerous classes of its inhabitants.

The following Letter from our widowed sister Randall, to Mr. Saffery, of Salisbury, relates, with affecting simplicity, several particulars of the last illness and death of her late excellent husband, whose decease was stated in our last Number.

*Scrapmore, Nov. 1819.*

BEFORE you receive this, you will no doubt have heard of the death of my dear husband from Dr. Marshman, as he promised me he would write to you the day after; but I thought you would be glad to receive a few lines from me. I think I hear you say, How was his mind prepared for the solemn change? Here he was disappointed. In his former illness he had experienced very much delight in the prospect of death; but now the nature of his disorder prevented him from thinking. He said to me two or three times during his illness, "I do not feel as I used to do; I cannot think; do, my dear, pray for me." I said to him, "Well, if you have no joys, you have no distressing fears; it is a mercy you have not a God to seek now." He said, "Yes; if I had, I am sure I could not do it now." The day before he died, he was very ill. I thought he was then dying. I asked him "how his mind was." He answered, "Pretty well;" but was not able to say any thing more than. After this, he revived a little, and when brethren Carey and Marshman came in, he sat up and talked with them; but they did not think him so ill as he really was, and entered into no particular conversation with him. From this time he was free from pain, but so very restless that he could say but little. He again desired me to pray for him, and said, "I am so disappointed." I said to him, "It is a great mercy that we are not saved by our feelings." He replied, "What should I do if I had not something better to trust?" About an hour before he breathed his last, he reached out his hand to Dr. Carey, and said, "Brother Carey, I cannot see you." Dr. Carey replied, "But I hope you have not lost your spiritual eye-sight." He answered, "No." These were his last words. A

convulsion-fit soon followed, which lasted a few minutes. When that was over, he lay very still, and quietly breathed his last, without a struggle or a groan.\* O that I could but have placed myself in his stead! Entreat the Lord for me, as nothing short of his presence will support me under this heavy stroke. I have to be thankful that I am not left without friends in a foreign land. Even many of the heathen seem kind to me. One of the carpenters that worked for Mr. Randall came to see me, and finding me in tears, he said, "Why do you cry? Sahib was such a good man, will not the God that he served take care of you?" There are many that work in the (paper) mill that have not given up idolatry yet, but attend worship with us very regularly, and say, they shall never forget what Sahib used to say to them, when he talked to them about their souls. May the Lord be pleased to bless to these poor creatures the few hints my dear husband may have dropped!

### CALCUTTA.

WE subjoin a continuation of the Journal kept by Mr. Adam at the newly-formed station at Doorgapore.

MONDAY, April 5th.—Yesterday we began to have worship regularly morning and evening, in our little chapel at the side of the road, which is not yet quite covered in. We had a pretty numerous and peaceable audience; they heard with attention, but would receive no books. A young man was with us, who last Friday had received a copy of the gospel of John, and who, after the morning service, gave us a very pleasing account of the state of his mind, and of the way in which he was first led to think of the gospel. I do not wish to say more about him till I know him better. Going out in the afternoon, as we were passing along the road we saw several persons quarrelling, and fighting with clubs. On examining into the matter, we found that one party had attempted to cheat the other of a rupee; on learning this, Mr. Penney immediately offered to pay it, and by this means we obtained a very attentive hearing for the gospel from upwards of fifty people, who had been collected on the occasion. Returning, we met about three or four hundred workmen, who, after the labours of

\* On 15th September, 1819.

the day in the Company's Iron Yard, were going to their homes. They for some time listened with attention; but an objector arising, their attention was dissipated, and the whole ended with "Hurebol." I have to-day called upon Mr. C. a countryman of my own, and a sergeant of the Iron Works. I find that there are two yards, and that the number of men employed in both generally amounts to upwards of seven hundred; and I entertain great hopes that by applying to the Company's agent, I shall obtain permission to preach regularly once a week to them.

8th.—To-day, a man, after hearing some remarks which I made upon the chapter I had read, turned away with contempt, exclaiming, "Give me three rupees, and I will bring you three hundred Christians; give me ten, and I will bring you a thousand." He spoke the truth. We could every day make thousands of the kind of Christians that he meant. Such is the venal character of the Hindoos, that by money, if one had it, we could make as extensive and rapid conquests as Mahommed ever made by his arms. But the religion of Jesus is the religion of conscience.

12th.—Yesterday brother Pearce came to assist me. After the morning service at the side of the road was over, we had an interesting conversation with several people who remained. One principal inquiry which they made, and which is frequently made, was, "What is to be obtained by worshipping Jesus Christ?" They are so accustomed to conceive of all religious acts as acts of merit, by which blessings are to be obtained corresponding to the worship that is performed, that when we beseech them to forsake idolatry, and to believe in the one God, and Jesus Christ his Son, they immediately begin to conceive of him as another deity, by worshipping whom they shall merit certain blessings. We endeavoured to convince them, what only the Spirit of God can thoroughly impress upon their hearts, (that being born in sin, all our actions are sinful, and can never be the means of obtaining justification, or any other spiritual blessing, from a holy God. Can we wonder that a doctrine so much opposed to the self-sufficiency of man should be disliked; and may we not see the necessity of the subduing influences of the Holy Spirit, in order that it may be received into the heart?)

In the afternoon we went to Barnagore, a neighbouring and populous village, where we have just rented a piece of ground for a place of worship. The

congregation was large, and though not very attentive, was at the end very anxious to receive books. Returning in the evening, we had worship again in our little chapel at the side of the road, where we can on most occasions obtain a numerous and attentive audience. One man for some time listened with great attention; but brother Pearce happening to make a remark about Kalee, which excited some doubt in his mind, he inquired, with some earnestness, "Is Christ then opposed to Kalee?" He was assured that if Christ was true, Kalee must be false. Without speaking a single word, he turned round and went away.

13th.—Yesterday the road was filled with people going to and from the Churukpooja. At this period almost every species of cruelty and impurity are practised, in order to appease the wrath of heaven, or to accumulate a stock of merit, by which favours may be obtained. Walking out, I asked two men where they were going? One replied that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless, and that he would thereby obtain children; and that his brother, although he had two wives, was also childless, and to obtain the same blessing had swung yesterday. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although after all I suppose he was glad to have the authority of a Sahib's word to allege to his relations, on account of sparing himself the torture which he had anticipated. Panchou and I went in the evening to the place where the swinging and all the revelry were going on, but could, of course, get few to listen to us with attention. We, however, distributed a great number of books, which they were eager to obtain.

14th.—There is a man at present with me, lately come from Delhi, his native place—he inquires about salvation. This evening two men have called upon me. They mention, that in the neighbourhood of Bow Bazar, there are six persons inquiring about the new way; that they have come to reconnoitre, and that they will come all together to me on Friday. I talked with them, gave them books, invited them to stop till evening worship, which they did, and afterwards dismissed them. My hopes are excited, but I fear to trust them.

19th.—The man from Delhi has left us, after stealing a suit of clothes; and I have heard nothing more of the six persons I mentioned before.

Brother Yates was yesterday with me.

In the morning we continued nearly three hours conversing with the people, and in the after-part of the day went to the Company's Iron Works, where we had a quiet audience of about three hundred and fifty people. Returning in the evening, we had worship again at the side of the road. This evening two persons of respectable appearance have called upon me, to mention that they will return to-morrow evening, with several others, for the purpose of inquiring about the gospel.

21st.—Yesterday, according to appointment, three persons came to converse with me. They had all read the Christian scriptures, and seemed better acquainted with them than some nominal professors whom I have seen. The chief inquiry which they made respected baptism: what were the nature and grounds of the difference betwixt us and other Christians on that subject; and whether it was the baptism of John, or of the apostles of Christ, to which we attended. After satisfying them on these particulars, I called their attention from the peculiarities of a sect, to the peculiarities of a system,—to those which characterize Christianity itself. They readily acquiesced in every thing I said, and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular evening service at the side of the road, and addressing about twenty or thirty people whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Saheb, and useless with respect to the people, since it was only persons of low cast whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefited by what I said. I told them that I was acting in strict conformity to the commission I had received from my Lord and Master, whose words they, as well as I, professed to revere: "Go ye into all the world, and preach the gospel to every creature;" not exclusively to the rich, the wise, or the learned; but to all, of every cast, and of every character. They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Ram Mohun Roy, who by this means is greatly increasing the number of his disciples, and offering to furnish a number of young men who should read our scriptures as a school-book, and receive any religious instruc-

tions which might be inculcated. I told them that I considered schools an important auxiliary in the spread of the gospel, but that they must never be allowed to supersede the preaching of the cross, which is the power of God to those that are saved; and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of females in their own language. The oldest and most intelligent amongst them carelessly replied, "What have we to do with them? let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans, by whom they might be instructed, and entirely neglected by their own countrymen, who did not allow them even to learn to read. "They do not know how to go to heaven," he replied, "but they know how to go to hell, and let them go!" This was truly horrible. They soon after took their leave, informing me of their address, and inviting me to call upon them. O how hard is the heart of man, until it is softened by the grace of God! These men know and understand, they approve and are convinced, they have every thing that the gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour; and whoever has not his spirit, cannot belong to him. They have not received the dew from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?—Great apprehensions have been entertained of the danger of an attempt to introduce the Christian scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives of their own accord come to us, request schools to be established, and expressly stipulate that the Bible shall be employed as a school-book.

W. ADAM.

Extract of a Letter from Mr. Lawson to  
Dr. Ryland, dated

April 14, 1819.

YESTERDAY Mr. Carey and I visited two men in the jail. One of them, Sergeant C. has been there five or six months. He

was committed for trial for shooting a woman he was desirous of marrying. The shocking act was done in a paroxysm of jealousy. However, on account of his having fractured his skull five years before, through a fall from his horse, which occasioned derangement; and on account of his having the testimony of all his officers that he was the best soldier in the regiment, the jury cleared him of willful murder, and he was acquitted. Before Serjeant C.'s trial took place, he seemed to me (for I visited him several times) to be a real penitent, and prepared for the expected awful change. He was very earnest in prayer for nights together. About a fortnight before he was tried, another soldier in jail, for much the same offence, began to feel some concern for his salvation. He had been exceedingly hardened till he became acquainted with Serjeant C. These two, expecting to share the same fate, were constantly together; and Serjeant C. seemed to be as anxious for the salvation of his comrade as for his own, and quite exhausted his own strength in sitting up and instructing and praying with him at the approach of the awful day of trial. C.'s comrade was condemned, and suffered according to law. C. was spared, but he is now very ill; but truly a changed person, for his being acquitted did not occasion any alteration in his conduct, as an inquirer after divine things. If there was any difference, it appeared in his becoming more solemn and serious. His crime is an immense load upon his mind, although he evidently possesses a good hope through grace. He seems to me broken-hearted. When I saw him yesterday, I scarcely knew him again, he was so reduced by grief and sickness. There was also in the jail another soldier, lately brought down the country from his regiment. He had been a notorious gamester, and one who, having involved himself deeply in debt by gaming, came to the resolution of doing something that should be the means of putting an end to his miserable existence, for he was afraid to commit suicide. He, therefore, went into the officers' mess-room, and fired his pistol just over their heads, as they were assembled together. He was tried by a Court Martial, and condemned to be shot; but at the moment he expected to suffer, a reprieve was presented by the general. He is to be transported to Botany Bay. I conversed a little with him. He had been visited, while imprisoned up the country, by Mr. Fisher, a very excellent clergyman, and I trust he has received much benefit from his conversations. He told me, that poor Serjeant C. was the

only comfort he had in jail. We prayed with them both, and then left them. O how wonderful, that by such ways God is pleased to bring any to the knowledge of himself! How remarkably does it display the sovereignty of his grace! Amidst all our trials here; amidst all the reproach suffered on account of loose Christians, I think there is a great and good work gradually on the increase in this country. Evangelical ministers of the establishment are increasing in number yearly. Many of the highest respectability in Calcutta come forwards to the support of several institutions, which have the ultimate good of the heathen in view, as their great object; and it was only yesterday that I saw in one of the papers a letter to the Editor, from a learned brahmin, on the subject of the burning of widows. He roundly maintains, that their shasters totally discountenance such cruelties, and that the interference of government, as in the case of infanticide, would be effectual in preventing them. There is a great increase of books, both religious and moral, in the Bengalee and other languages. The attendance at the Monthly Missionary Prayer Meetings is very gratifying. Generally our places of worship are nearly full on those occasions.

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### RANGOON.

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FOR the following extracts of Letters, received at Calcutta from the American Missionaries in the Burman Empire, we are indebted to our friend Mr. Lawson.

*From Mrs. Wheelock to Mrs. Pearce, dated*

*Rangoon, Feb. 21, 1819.*

COULD you glance your eyes across the foaming billows, to this our place of residence, you would see us comfortably and pleasantly situated. The Mission-house stands on a very rural spot, about half a mile from the city walls. We are more retired, and probably enjoy much better health here, than we possibly could if we lived in the town; but are more exposed to the robbers. Their numbers, however, it is said, have greatly diminished of late. We have heard of only two daring attempts to rob and murder since our arrival. The Mission premises, though not extensive, are sufficiently large for us often to enjoy a pleasant walk, without going out of our own enclosure.

The principal part of my time is occupied in acquiring a knowledge of the language, which I find exceedingly difficult, and my advance, therefore, is very slow; but perseverance, I doubt not, will overcome the obstacles now in my way, and enable me not only to understand, but also to speak it fluently. Our teacher is a pleasant, and a very learned man. He is apparently as willing to teach me as he is to teach Mr. W. This is quite unusual, as nothing scarcely is more degrading in the view of the Burmans than to instruct a female.

It would afford me unspeakable pleasure, my dear Mrs. P. could I inform you of large accessions to the Redeemer's kingdom; or even of one soul's conversion to God. O, could we, in this desert land, behold the standard of Immanuel erecting, the Sun of Righteousness arising, and the mists of superstition dispersing, joy would thrill through every vein; our hearts would expand with gratitude to our heavenly Father. But when this period will arrive is unknown to us. A thick gloom now pervades the scene; all before us is darkness and uncertainty. To-day we are in comfortable circumstances, and surrounded with every temporal mercy; but to-morrow, should it please a despot so to order it, we may be destitute of all we now enjoy, and even banished from the country. We see an open valley filled with dry bones, and souls daily dropping into eternity, ignorant of God. Our hearts are pained. We stop and admire the rich grace, that causes us to differ from this deluded perishing people, vent the rising sigh, and commit them to the disposal of Him who only has power to breathe into dead sinners the breath of life, and raise up these Pagans an exceeding great army, to the glory of his name. This is all we can do at present; but should our lives be spared, we hope to be the happy, though unworthy, instruments in the Divine Hand, of bringing some of them to the fountain whence flows the blood of cleansing, the streams of salvation. It is a soul-reviving truth, that the glory of the Lord will yet cover the earth as the waters cover the mighty deep; that all nations will yet bow to the sceptre of righteousness, and crown the Saviour Lord of all. That God, who establishes means, and accomplishes those ends which from all eternity he designed to accomplish, will, in his own time and way, operate by his Holy Spirit upon the minds of some sinners here, and effect the great work of conversion in their souls. Firmer than the foundations of the earth, or the pillars of heaven, is the word which He has

spoken; and having pledged his own eternal perfections for the success of his cause, it cannot but prosper.

A zayat is now building, in which Mr. and Mrs. Judson expect shortly to commence instructing the natives in the principles of religion: (a zayat is a house something like a Bengalee place of worship.) It is in a favourable situation, and calculated for a number of Burmans to stop at one time. Mr. Judson has some prayers written, and also a creed for the purpose.

Respecting myself, I find that I have but very little religion, and sometimes almost conclude that I have not been made "all-glorious within;" that not even a spark of grace has been implanted in this my depraved heart. But my mind has been in a more comfortable state this month than for a considerable time before. I have felt more my dependence on God, and been in a waiting frame of mind, desiring to know and do his will, and be entirely resigned to all the allotments of his Providence. He is, I believe, about leading me in a way that I thought little of, and exercising me with heavy afflictions. Mr. Wheelock's health is very poor. My fears respecting him are much excited. He has had a tedious cough for nearly five months, which we think will terminate only with his existence. He is so much enfeebled that he cannot study, and seldom takes any nourishing thing. O! should I be left a lonely widowed stranger in this heathen land!—but I will not distrust a faithful, covenant-keeping God. O no! I will cheerfully commit myself, and the disposal of all my concerns, into his gracious hands. Pray for me, my dear Mrs. P. that in every situation of life, and under every trial, I may conduct myself like a Christian.

Yours with affection,

E. H. WHEELOCK.

From Mr. Judson to Mr. Lawson, dated  
Rangoon, February 27, 1819.

BROTHER Colman is nearly recovered; but brother Wheelock is very low, and apparently declining. The weakness of my eyes greatly impedes me in my studies. I have nothing now to communicate, except our project of building a zayat on a piece of ground which connects the Mission premises with a public road, and which we have purchased. As soon as it is done, Mrs. Judson and myself intend to spend a considerable part of our time there, and hope sometimes to collect assemblies of Burmans to hear our

conversation, and attend stated worship. It is an experiment which seems promising; though it may issue in our banishment from the country. Something, however, must be done in a more public way than has yet been attempted. O for the Spirit of God to be poured out on our own souls, and on the dry bones around us. We are in a miserable state, my brother,—always have been, and I fear always shall be, in this dreary wilderness. O for a little life, and then we shall speak with life. It will indeed be a wonder if such depraved, stony-hearted creatures are ever blessed by a pure and holy God. Nothing, however, is impossible to a God in Christ. The mines of redeeming love are inexhaustible; and here is a ground of hope and encouragement.

Your ever affectionate brother,

A. JUDSON.

From Mr. Larson to Mr. Colman, dated  
Rangoon, March 2, 1819.

THERE is nothing as it respects the Mission of a very encouraging nature. Several have recently been to inquire about the religion of Jesus Christ. One

of these inquirers, after several conversations with Mr. Judson, declared that he believed in the true God, and in Jesus Christ. But we know not how his impressions will terminate. A piece of land adjoining the Mission premises, has recently been purchased by us, on which a place of worship is erecting. It stands upon one of the roads which leads to the great pagoda. This pagoda, on worship days, is filled with the disciples of Gaudama. We hope that some of them will stop at our little building, and be so affected by divine truth, as to become the disciples of Jesus. We think that this effort will, in some measure, try the feelings of government towards us. You will undoubtedly hear from other sources that we have had a distressing fire at Rangoon. It swept away nearly half the town, and had the wind continued to blow as fresh as when the fire commenced, the whole must have been laid in ruins. It is a mercy that our house is not within the walls: had it been so, the Mission before this would probably have suffered much.

Yours affectionately,

J. COLMAN.

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P.S. The Accounts from Jamaica will appear next month.

THE Thanks of the Committee are presented to Mr. A. Barcham, Tonbridge, for Twenty Volumes of the Evangelical Magazine, Reports, &c.

#### TO CORRESPONDENTS.

OUR respected friend in Kent is assured that his request shall be strictly attended to, and that the detailed list of contributions shall duly appear in the next Report of the Society. It is obvious, that to particularize individual donations and subscriptions in the *Herald*, would be utterly incompatible with its limits and design.

In consequence of the alteration in the time of holding the Annual Meeting, the accounts of the Treasurers will be made up to the first of June ensuing, instead of the first of October. It is requested, therefore, that all those friends who receive monies on behalf of the Society, and wish the particulars to appear in the next Report, will forward them, either to Thomas King, Esq. Birmingham, or William Burls, Esq. 56, Lothbury, on or before the 31st of May.

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# Missionary Herald.

## BAPTIST MISSION.

THE Friends to this Mission are respectfully informed, that the ANNUAL MEETINGS of the SOCIETY will be held in LONDON, in the course of the present Month, according to the following arrangement:

### TUESDAY, JUNE 20,

MORNING, 11.—A Meeting of the General Committee, at the Society's Rooms, 15, Wood-street, Cheapside.

### WEDNESDAY, JUNE 21,

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. John Ryland, D. D. of Bristol, one of the Secretaries to the Society.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. John Mack, of Clipstone, Northamptonshire.

It is expected that the Rev. W. Ward will deliver a short address after each sermon.

### THURSDAY, JUNE 22,

MORNING, 8.—A Prayer-meeting for the Mission, at Eagle-street Meeting.

11.—The General Meeting of the Society will be held at Great Queen-street Chapel, when the Report will be read, and the Annual Business of the Society transacted.

## Foreign Intelligence.

### CALCUTTA.

WE present our readers with the remainder of Mr. Adam's Journal at the Doorgapore station; in the persuasion that the familiar details contained in it, of almost daily intercourse with the heathen around him, will prove highly interesting.

MAY 3.—Yesterday, as usual, we had the morning service at the side of the road; the afternoon, amongst the workmen at Kasseepoor; and again another in the evening, at the side of the road: the congregations were good, both in point of number and seriousness. In the morning a person somewhat tried our patience. When the service was over, we sat down and drew the people into conversation with us; when we were

answering one of their inquiries, this person came in, and after hearing a few words, asked us to whom we addressed ourselves. We replied, "To you, and those who are around you." "What am I?" "A man." "I am not a man, I am dust; if I am a man, the ground on which I stand is man." "You have a spirit within you; the dust under your feet cannot move, speak, or think." "The spirit within me is not I; my spirit is God, and God is my spirit." "If your spirit and God are one thing, then God is under your controul, because your spirit is so." "Nay, God is my spirit, and my spirit is God—he makes me do whatever he pleases, so that whatever I do is done by God, and not by me." He went on in this way for some time, until at last the people were quite ashamed of him as their spokesman, and we were obliged to order him to be gone from the place of worship, as a disturber of the peace.

I give this as one instance out of many of that sort of reasoning which will not stand to any position of argumentation; but by which they try to raise only a feeling of dismay in their opponent, and to confound all distinctions between right and

wrong, truth and falsehood. In this way such persons sometimes entirely dissipate the attention of a congregation, which has been apparently impressed by the preceding part of the service.

6th.—Yesterday, with Panchon, I went to Boranagur, and had worship there, for the first time, in our new place. A great many people attended, nearly as many as the place could contain: they received books, and heard the gospel with attention, and some with apparent approbation. But it is not approving words and looks from a Hindoo that will satisfy, especially when the favourable judgment they seem to indicate, if they indicate any thing at all with certainty, must have been precipitately formed. The village is large and populous, and its inhabitants are reputed intelligent and industrious. It is principally supported, I believe, by American commerce.

7th.—Two persons have refused to let ground for the purpose of building a new place of worship. This arises from pure opposition to the gospel, because they offered to let the ground, if only a school-house was to be built. The hatred that many natives bear to the name of Christ, is very deeply rooted—more so than the hatred the Egyptians bore to the shepherds, although they have received only good from him, and not evil. They will be instructed by you in reading and writing both Bengallee and English; because the Bengallee will be the means of their getting a livelihood in some way or other; and their knowledge of English may obtain for them even a very gainful employment: but with all this, the preaching of the gospel is an abomination in their sight. I consider it of great importance in the attempts that are made to enlighten and evangelize a people, that the principal strength should be expended in destroying those errors and prejudices which are of the most fatal tendency, and to which they are most fondly attached. If by chiming in with some of their own ideas, we should endeavour to bring them gradually, and almost involuntarily, to the profession of the gospel, little good, I fear, would be effected. Baneful errors and prejudices, to be cordially relinquished, and completely overcome, must be temperately and affectionately, indeed, but boldly, constantly, and openly exposed; and if saving good is to be done, the instruments which God has appointed and promised to bless, must be employed—many must pray in faith, and many preach with diligence.

8th.—To-day, Panchon, an Armenian inquirer, and I, went on the river, and visited two villages, where we preached

the gospel. In the first, a bramhun manifested the most violent opposition to the gospel. He advanced to us with a furious countenance, declared that Jesus Christ was the greatest of sinners—that if he were now present he would be ashamed to walk with him—and used many expressions of the same kind. It is very shocking to the feelings to hear the name of the Blessed Saviour thus defamed and vilified. The humiliation of Christ did not cease when he was seated at the right hand of the Father; he is *now* insulted, and his name defamed, and yet even to such a wretch as this salvation is offered by his blood.

11th.—Yesterday, in the morning, we had worship in the chapel at the side of the road; after breakfast we went to Boranagur, had worship in our new chapel there, and preached to a large and attentive congregation. In the evening went to the Iron-works, and after the service was over, had an interesting conversation with the head sircar, and some of his friends, who had come, for the first time, to hear. They are Hindoos only because there is such a thing as *caste* in the country; and they are not Christians, not because their judgment is unconvinced, but because their hearts are not changed, their will is not renewed. At home, in the evening, we had a meeting for the instruction of the two inquirers who are with us, and for the celebration of the Lord's Supper, of which five partook. I hope that we shall be able to attend to this memorial of our Lord's love and death every fortnight; I should rejoice if we could every week. With respect to the inquirers who are here, I dare not say that I am sanguine in my expectations, although I hope well of a Telinga bramhun, who was with us part of the day, and who resides with the brethren in the city. I should not say that he is a bramhun, for he has thrown away his poita, and relinquished all his idolatrous practices.

12.—To-day I went upon the river, accompanied by Panchon and the Armenian inquirer; but on account of the adverse wind and tide, we were delayed so long that we could not visit more than one village. On landing at the ghaut, we found a man just at the point of death, lying in his bed, surrounded by his relatives, and a few embers at his side ready to light up his funeral pile. We sung a hymn at his bed-side, addressed those who had collected around us, and concluded with prayer to God for the expiring man. After this, we were invited by several respectable people to converse with them apart in their own house; they readily

confessed and lamented the uncertainty and vagueness of all their shastras, and seemed happy in being assured that only what was ascertained to be fact, had been recorded in our holy book; of which we gave them two or three copies. We then passed farther into the village, and made our stand under a large tree, near the bazaar. After we had gone through our regular course of singing, reading, prayer, and preaching, which was not listened to with great attention, we were invited by some pundits to approach them. They had remained all the while at a distance, with all the philosophic pride of a superiority to the vulgar by whom we had been surrounded. I was desirous of discountenancing and reproving this unprincipled contempt of the common people, which is so general among the brahminical tribe, especially those of them who are learned; but thought it better quietly to comply with their invitation, that they might not be unnecessarily offended with me and my message. I found it, however, a very difficult thing to bend my spirit to the nod of these brahmuns. They placed a seat for me, and another for an aged pundit, whom they had fixed on as my opponent. With him I had a long conversation, and he left me at last, to go to bathe in Gunga, declaring that the sun was his god, and that he would not believe in Jesus Christ, until he had evidence equally strong and manifest as the glare of that luminary. He went triumphing in the hardness of his assertion, and I grieved on account of the darkness in which he was left to wander.

13.—To-day went to Boranagur, where I had a large congregation, although not very attentive.

15th.—When I was inquiring on the ghaut for a boat, to proceed on the river this morning, a Hindoo accosted me with the question, "Are you a Christian?" I told him I was. "Ah, Sir," he said, "we are all one! and (beginning to speak in broken English) the duty of every one is to love God with all his heart, and soul, and strength, and mind." "Have you loved God with all your heart, and soul, and mind, and strength?" "No, but I have a gooroo." "He is as guilty and sinful as yourself; and no sinful gooroo can deliver from sin." "Have you, then, no gooroo?" "Jesus Christ is the true gooroo, for he gave himself, the Just for the unjust, that he might bring us unto God." After this, I spoke a few words more recommending the gospel to his attention, and to that of the surrounding spectators.

We then went into our boat, and land-

ing at a populous village on the side of the river, preached the gospel to a large and quiet, but not very intelligent, audience, near the bazaar. A baboo, who had come to the bazaar, to buy for himself, invited me into his carriage to go home with him, where I had an opportunity of preaching the gospel to his large family. He then sent for his pundit to dispute, with whom I had a long conversation. He objected to our system, that it represented God as dying; in this I corrected his misunderstanding. He then went into the old and endlessly-repeated doctrine of God being the author of sin, and various others equally impious and absurd; the awful tendency of which I endeavoured to show him. I then prayed, and left them, without their having been offended by the plain things I had told them, as appeared from the fruit and fish the baboo sent after us, which were the best the season affords.

May 24.—Yesterday I enjoyed the pleasure of brother William Carey's assistance, who has come from Cutwa on a visit. It was a real gratification to observe the pleasure, approaching to ecstasy, with which the people at the different places, but particularly at the Iron-works, where they amounted to upwards of 400, heard a saheb speaking with such ease and fluency in their own language. It also afforded a great encouragement, as well as a pleasing anticipation, to one like myself, so imperfectly acquainted with the language.

26th.—Ever since the chapel at Boranagur was opened, there are two or three persons who regularly attend, and as regularly at the end of the service bring forward their objections to what has been said. The objection this evening has been, "You cannot show us a miracle." "You believe your own religion to be true, although you can show no miracle to prove its truth." "But we do not ask you to embrace our religion; you ask us to embrace yours." "If your religion is true, ours must be false; and if the evidence which you have of its truth ought to satisfy your mind, it ought to satisfy ours—you therefore do wrong in not endeavouring to bring us into the right way." "No, we believe that both are true, and that each possesses its own evidence."

We endeavoured to show them the inconsistency and impossibility of this, and to explain some particulars in which the evidences for Christianity are peculiar, and superior to those for Hinduism.

June 3d.—Amongst this people, there is a most daring contempt of every thing like consistency in reasoning, and a most

inadequate idea of the evil of sin. A man this morning, after worship, assured us that he had obtained complete liberation from his sins, by the worship of his debta, and almost with the same breath confessed that he was in the daily habit of telling lies.

6th.—Yesterday, after returning from the city, I was pleased to find four byraggees with Panchon, whom he was instructing in divine things. They had come all the way from Benares, on their way to Juggernaut, in Orissa, whither they were going, by the direction of their gooroos, to obtain liberation by the sight of the image. After instructing them in the fruitlessness of their journey, I invited them to remain with us a few days. Although this was apparently agreeable when I mentioned it to them last night, they have this morning gone off in a clandestine way.

This morning, at our usual public worship, a new kind of objection was advanced against our doctrine. A man, at the conclusion of the service, when he was permitted to speak, assured us that he could not believe our way to be divine, because all the time he was listening to what we said, his mind was unsteady and wandering, and discontented; whereas, if it had been true, it would have commanded his fixed attention. Poor man! he knew not that the fault was not in the gospel, but in himself! This, however, encourages a hope, that not only is the general interest which Europeans take in this country manifesting its dark places, and the cruelties which they contain, but that the gospel itself is beginning effectually to operate in discovering the hidden things of man's heart.

This forenoon, at Boranagur, we have had a large concourse of people, and after the service a very lengthened discussion, which terminated in professing, with the mouth at least, their approbation of the scheme of the gospel. A young man of considerable acuteness, who has attended from the beginning, and was formerly full of objections, has become much more quiet and docile.

9th.—This evening there has been a large congregation, as usual, at Boranagur, concluded by many inquiries, and much discussion. When our patience was nearly exhausted, a bramhuu, who seemed to be more enlightened than his countrymen, and at the same time sufficiently proud of his superior attainments, stepped forward, espoused our cause, and in a short time put the disputers to silence.

13th.—This evening had a congregation of about 500 at the Works, who listened with great attention, and several of

whom remained after the service, to propose some inquiries. The first chapter of Matthew had been read, and some remarks made respecting the birth of Christ, and the reason which is there given for his being called Jesus. Their first objection was founded on the account which is given of the birth of Christ; for they said, that God having neither father nor mother, could not be born into this world; either forgetting, or being entirely ignorant of the numerous incarnations of their own debtas. I can account for such an objection being made, only from the latter consideration, that being mean and poor, they are unacquainted with their own books, and are accustomed to conceive of him whom they designate Ram, or Kristnu, just as we do of the Divine, Self-existent, and Eternal Being. Their next objection respected the death of Christ, by which they had been told he had made an atonement, and thus saved his people from their sins. "Is it possible, then, for God to die?" they inquired. Here we had to explain, that as God, Christ never did, and never can die; but that having, in wonderful condescension, become a partaker of human nature, he had died, the Just for the unjust, that he might bring us unto God.

15th.—To-day went with Panchon to Salkee, a populous village on the other side of the river. On landing at the ghaut, we collected a considerable number of people, who heard with attention, until an uproar was excited by the thanadar\* in apprehending a thief. Several people, chiefly Mussulmen, followed us to the house of a Christian Portuguese woman, on whom we called, and requested information about the gospel. When they were told that it was a plan, devised and executed by God, by which he might pardon our sins, they replied, that all their sins were destroyed, if they only prayed five times; and that those amongst them who were rich, had a much more effectual way than this, by presenting gifts to Padres, &c. Here the obvious answer was, that merely asking pardon, however frequently, of any one whom we have offended, can never insure our obtaining it; and that by offering gifts to men, or by returning to God the blessings which he has given, we can never please him, or make an atonement for sin. They went away, apparently not very well pleased that we did not approve of the means which they were employing to obtain the pardon of their sins. One man and two women, however, remained, and professed to receive the word with gladness. We afterwards had some conversation with

\* A kind of police-officer.

two Portuguese prostitutes, who were lounging about, and who, according to their own account, were awfully depraved; one of them had been abandoned by her husband. I consider this the most miserable class of society in every country where they are found, and the farthest removed from the reach of those means which God has appointed for the conversion of sinners. Before returning home, we had another congregation in the midst of the village.

Having not been able to get more than one or two of my neighbours to attend the place of worship at the side of the road, for which they have the greatest convenience, I went amongst them this evening, and urged them regularly to come. Advancing further into the jungle where they live, I found at some distance an assembly of more than two hundred people, men and women, listening to four brahmuns singing the Ramayuna, in a Bengalee translation. I was invited to take a seat, which I accepted, after being assured that I should be permitted to address the people when the singing was over, which I accordingly did. As night was approaching, they invited me to come to-morrow, at mid-day, after having made some objections to what I had said. The meetings of this kind which are held amongst the Hindoos, appear to resemble the assemblies of Christians as much as any institution of their religion, only partaking much more of noise and ostentation; and by the unwearied recitation of the amours and exploits of their gods, they contribute, I believe, in a very material degree, to increase the depravity, and perpetuate the superstitions, of the country. The Soodras, who are not permitted to read their pooranus, become great and holy, by hearing them thus recited; the brahmuns who perform, have no other object in view than the gifts of the people, which, when presented, procure a blessing proportioned to the liberality that has been shown, and the original institutors of the practice no doubt considered it, and how wisely experience justifies, as an effectual means of rivetting the chains of darkness on this wretched people. The brahmuns, when I asked them, did not hesitate to avow that their views were entirely mercenary; and indeed it would be impossible for them to deny it. One man, while I was there, presented them with a few pice, and received a blessing, but a very cold one; another presented a rupee, and after being embraced, was blessed, with all the emphatic gestures which their customs admit.

(To be continued.)

## JAMAICA.

THE following letter from a friend, near Kingston, to Dr. Steadman, contains the mournful history of the last days of our much respected friend Mr. Kitching.

*Jamaica, December 23, 1819.*

SIR—On any other occasion than the present, I should feel a great difficulty in addressing one who is such a perfect stranger to me as you are, but the circumstances of the case—the very distressing event which has occurred, renders it in my mind imperious on me to overstep the boundary of form. It had pleased the divine Disposer of all events, to favour Kingston with a faithful minister, and me with an estimable friend, in the Rev. C. Kitching, late a pupil of yours, and to whom I know you were sincerely attached; and I am sure in communicating to you the lamentable tidings of his being called to take up his rest where sin and sorrow are not known, it will cause a pang, which only the conviction of his having taken up that rest can at all alleviate. I will endeavour to detail to you the circumstances attending his dissolution, though it may open afresh those feelings which were never more strongly called forth. On Sabbath-day fortnight, the 5th instant, he felt very unwell indeed; he had done so the day before, and had been obliged to keep his bed nearly the whole of the Saturday, and on the Sabbath morning was so indisposed that he had some thoughts of not preaching; but fearing lest a report would go abroad that he was very ill, and he should, in consequence, be the means of alarm to those who were interested for him, he determined on going to the chapel, and, as he expressed himself after his sermon was finished, felt as if the subject (which was the salvation of sinners, through Christ the Redeemer,) had given him new strength—he was, he said, far better after than before he began. It was the first Sabbath in the month, and the death of the dear Redeemer was commemorated in the afternoon. I never recollect him more solemn or affectionate in his address to the people on the occasion, or more earnest in his persuasions for their continuing firm in their attachment to Him, whose followers they publicly professed to be. I returned with him in his chaise to his home. Mrs. Kitching, from being indisposed, was not able to attend, and left him with his dear little infant lying asleep on his arm, apparently much bet-

ter than he had been through the day. Circumstances did not permit my seeing him again until the Wednesday following, and then only for a few minutes, as it was the evening he met the leaders of the church—but he did not complain of being particularly ill, although far from well.

On Thursday morning he was seized with a violent head-ache, and every symptom of a severe bilious attack; but nothing serious was apprehended, nor was the doctor called in until the next day. When he saw him, he expressed it as his opinion that it was an affection of the liver, with an accompanying fever. He continued from this time until the time that his departure took place, which was on the evening of Saturday, the 18th, varying but little, sometimes a little better, and at others worse, and never free from pain entirely, seldom able to converse, and in a state of extreme debility. The state of his mind continued unchanged, and his latter end was that of a Christian ascending to him who claimed him. His faith in health was fixed upon Him whom it was his delight to preach; and in sickness he found Him a sure and certain help. "Oh," said he in his sickness, "how precious is religion in my situation!" The Baptist friends did all in their power—nothing was left undone, that occurred as likely to be serviceable—but how vain on such occasions is the help of man! No: the Lord had seen fit to terminate his labours, and when He works, who shall let it? Towards his latter moments the medicine he took rather bewildered him, but at times he was perfectly collected, and was observed to move his lips, as if in the exercise of silent prayer. His last moments were easy, and he scarcely uttered a groan when his spirit left its clayey tabernacle.

I have been thus particular, as I conclude you will be interested in every thing relating to the lamented subject of my letter. His disease carried the same appearance latterly as the prevailing fever, which has, during the last year, ravaged this island, and was termed the Yellow Fever.

Thus, Sir, has been removed from amongst us, one whose memory will be held precious by those who had the happiness of knowing him—whose character can only be estimated by those who had the opportunity of seeing him in various trying situations—and under the most perplexing difficulties. His loss, as a friend, is not felt by me alone; and he who views the heart, and knoweth it altogether, knows how deeply it has affected me, and what pain it causes me in retra-

cing this sad event through its different stages;—his loss, as a friend, will be felt by the poor and afflicted, whose burthen he was ever ready to lighten, and whose comfort he was ever ready to increase;—but his loss is greatest to the Missionary cause in this island. Alas! that is incalculable. Acquainted with the feelings and nature of those whom his work lay amongst, he was highly instrumental in drawing them from their evil propensities—checked the impetuosity of their tempers—reconciled their differences, without embroiling himself—supported the discipline of the church, and was respected, highly respected, by all. He was a man, if I may be permitted to judge from practical observation, who was eminently calculated for the situation the arrangements of Providence called upon him to fill. Steady, upright, and consistent, he carried his plans into effect, and had the gratification of seeing them blessed, by their object being accomplished. He was affable to all around him—was incessant in labours to bring the people into order—and, on all occasions, manifested to them that he was not endeavouring to lord it over the church, but to afford them his assistance to add to their comfort and purity. Many has been the tear I have seen him shed, when lamenting the depravity of those over whose souls he endeavoured to watch; but it was a high privilege allowed him, a week before his illness commenced, that, in attending the death-bed of one of the Society, she told him that she owed her hopes in heaven to impressions she had received under his preaching; that she was then living in the open indulgence of sin, and had been recalled from the iniquitous state she was in, unto the knowledge of Jesus Christ the Lord. Many more, I have no doubt, will one day—at that great day—acknowledge him as the instrument of their possessing eternal life. The last Sabbath he was permitted to address the people, he called to their mind that on that day twelvemonth, they, for the first time, had commemorated together redeeming grace and dying love—that the Sabbath previous had completed a year of his labours among them—and he said, not thinking how soon these labours would be terminated, "Not one day during that time have I been prevented from performing the duty required of me."

The different magistrates and gentlemen whom his situation required him to know, highly and sincerely respected him; and I have occasion to know, placed great confidence in him. The attachment the people bore towards him, cannot be estimated by a more sure criterion,

than that at the period of his burial, there were at least 5,000 people present; and I may freely say, not an eye was dry. About 700 walked in procession after the hearse; and there were several gentlemen's equipages in attendance. Those who had taken umbrage at his perseverance in maintaining the rules of the church, showed as great grief as any. But how shall I tell you that the same grave contained his dear little boy, whose three months' pilgrimage terminated on the same day as his parent! Thus our dear sister Kitching is at once a widow, and childless! What shall we say to these things?—they are, no doubt, the act of a great and gracious God, who cannot mistake. Mrs. Kitching has had a narrow escape, but, I am happy to say, is now free from fever, and is improving in spirits. She would feel obliged by your acquainting her friends with these very distressing circumstances, as she has not strength to write them.

Pray for the cause, my dear Sir, that He, whose power is infinite, will visit us in mercy. This is a dry and thirsty land, requiring much of the assistance, the prayers, and the efforts of the friends of religion.

Excuse the freedom I have taken in addressing you, and believe me your servant for Christ's sake,

W. H. B.

Some additional particulars are stated by another friend, under date of December 20.

*Sunday, Nov. 21,* Mr. Kitching and myself walked to meeting, when a young man, named Henry Moore, a printer, introduced himself to us as a friend of Jesus, patronized by the Church Missionary Society, and destined to the Bay of Honduras. Of course, we were glad to receive such, and after preaching, they took tea at my house, for I live very near our meeting. This young man spent part of the week with Mr. Kitching, and came to take leave of me on the 27th, as the ship was going to sail the next day. He was taken ill while at my house. I put him to bed, and gave him some medicine, but he grew worse, and the next day I called the doctor, who said it was the Yellow Fever, and wished me to call in a physician, which was done, and brother Kitching and myself sat up with him alternately for the week.

*Dec. 4.* Brother Kitching complained of being poorly, and could not sit up with Mr. Moore; however, on the next day, (Lord's-day,) he was better, preached, and

administered the ordinance. In the course of the next week, Mr. Kitching was again unwell, and I begged the doctor visiting Mr. Moore to see him; because I was aware that he would not send for him till the last extremity. The doctor informed me that brother Kitching's complaint was fever, with a particular affection of the liver. From this time, till Saturday the 18th, he grew gradually worse. When the doctor came at six o'clock that morning, he told me that all hopes were gone: soon after he began to breathe shorter. I asked him several questions, but the power of speech was gone; and at a quarter past ten his spirit left the tenement of clay. Thus ended the short career of Christopher Kitching, the most useful, laborious, and faithful Baptist preacher that ever visited this part of the world!

In reply to my questions on the state of his mind, his answers were satisfactory; his mind appeared to be stayed upon God.

*Sunday the 19th,* there was nothing but weeping, lamentation, and woe. Hundreds of weeping negroes and coloured people surrounded the house, begging to see him. Their attitudes and words were enough to break one's heart. "Poor me Massa, poor me buckra Massa Kisheen, what me do? Me no hearee him more." This continued till the afternoon, when he was buried. The Rev. Messrs. Johnstone and Ratcliffe preceded the corpse, which was followed by Mr. B. and myself, with nearly 700 of the Society, in regular order, two and two. The multitude attending the funeral was supposed to be 5,000; never was there such a sight in Kingston before. It was with the greatest difficulty we could get to the grave, where the Methodist ministers spoke, and each preached a funeral sermon afterwards. I hope the Lord will encourage your hearts in England, to persevere in this dreadful, yet glorious contest. While standing among the dead and dying, I feel it my duty to unite myself closer than ever to this glorious cause of Christian Missions, and earnestly wish to be (in the sight of God) what Paul styles himself, a servant of Jesus Christ. We hope to see Mr. Coultart soon. We must go on, and trust in him who has said, "I will never leave thee nor forsake thee." Sister Kitching will return to England as soon as she is sufficiently recovered to bear the voyage.

Mrs. Kitching has since arrived at Falmouth, and proceeded to her friends in Yorkshire.

*Account of Monies received by the Treasurer of the Baptist Missionary Society, from February 1, to May 1, 1820; not including Individual Subscriptions.*

FOR THE MISSION.		£	s.	d.
Potter-street, Auxiliary Society, by the Rev. J. Bain .....		4	0	0
Ilford, Missionary Association, by the Rev. Mr. Smith, two Quarters, up to May 1 .....		13	12	8
Deronsire-square Auxiliary Society, by Mr. Edward Smith .....		14	0	0
Clapham, Collection at the Rev. Mr. Phillips's, by the Rev. W. Ward ..		45	0	7
Norwich, Auxiliary Society, at the Rev. Mr. Kinghorn's, 1 Year's Subs.		20	0	0
Luton, Collection at the Rev. E. Daniel's, by the Rev. W. Ward .....		30	15	2
Clipstone, Ditto, at the Rev. J. Mack's .....	by Ditto .....	40	0	0
Tewkesbury, Ditto, by the Rev. D. Trotman .....		10	17	6
Nailsworth and its Vicinity, by the Rev. W. Winterbotham .....		125	3	9
Shoe-lane, Auxiliary Society, by the Rev. Mr. Elvey .....		10	0	0
Hackney, Assistant Society, at the Rev. Mr. Cox's .....		50	0	0
Carter-lane, Female Sunday School .....		1	10	0
Penny, Friends at, by the Rev. Edmund Clarke .....		2	12	6
Hull, .... Ditto .... by the Rev. John Birt .....		12	12	0
Folkstone, Auxiliary Society, by Mr. Stace, Treasurer .....		15	15	0
Frome, Auxiliary Society, Balance, by F. Allen, Esq. Treasurer .....		61	18	5
Melksham, Collection, by the Rev. W. Ward .....	£10 0 0	11	0	0
Donation, by Mr. Maggs .....	1 0 0	8	0	0
Woolwich, Friends at, by the Rev. John Dyer .....		2	0	0
Carlton, Bedfordshire, Collection, by the Rev. Mr. Vorley .....		10	0	0
Wick and Pulteney-town, Auxiliary Mis. Soc. by Rev. R. Caldwell ..		20	0	0
Dundee, Auxiliary Society, by Mr. Gourlay .....		3	7	3
Cranbrook, Baptist Church, by the Rev. James Upton .....		16	4	9
Beckington, Collection and Contributions, by James Evill, Esq. ....		3	0	0
Bewdley, Baptist Congregation, by the Rev. G. Brooks .....		6	0	0
Paulton, .... Ditto, .... by the Rev. Dr. Ryland .....		50	0	0
Friend, at Chipping Norton, by the Rev. W. Gray .....	Donation	50	0	0
J. B. Wilson, Esq. Clapham Common .....	Donation	50	0	0
Friend, by the Rev. Thomas Griffin, for India .....	£50 0 0	80	0	0
Jamaica .....	30 0 0	10	10	0
Mr. J. Claris, Life Subscription .....		10	0	0
Legacy of Miss Sarah White, by Mr. Thompson .....		10	0	0
Ditto .... Mrs. Elizabeth Williams, late of Bristol .....	20 0 0	18	0	0
Duty .....	2 0 0	7	0	0
Hitchin, Hertfordshire, Collected by Miss Bradley .....		5	0	0
X Y Z .....	Donation	5	0	0
Friend, by the Rev. O. Clarke .....	Donation	5	0	0
H. T. Stroud, Esq. Bath .....	Donation	5	0	0
J. C. Gotch, Esq. Kettering .....	Donation	10	0	0
Rugby, Female Penny Society, by the Rev. E. Fall .....		6	0	0
Glasgow Auxiliary Society, by James Deakin, Esq. ....		22	0	0
Arnsby, Collection and Subscriptions .....		35	10	0
Leicester, .... Ditto, .... by Mr. Purser .....		100	11	0
York and Lancashire Society, by W. Hope, Esq. Treasurer .....		20	0	0

#### FOR THE TRANSLATIONS.

J. C. Gotch, Esq. Kettering .....	Donation	10	0	0
Glasgow, Auxiliary Society, by James Deakin, Esq. Treasurer .....		38	0	0

#### FOR THE SCHOOLS.

Lyme, Half-year's Subscription, for the "Lyme Hindoo School," by the Rev. Dr. Ryland .....		7	10	0
Hackney Auxiliary Society, by Mr. Jesse Hobson .....		25	0	0

N. B. In addition to the liberal Donations from Robert Davies, Esq. of Waltham-stow, acknowledged in the Herald for March, that Gentleman presented £100 towards the Serampore College at the same time; so that the whole amount, thus generously devoted to the Missionary cause, by our much respected friend, is Five Hundred Pounds; viz.

For the Mission generally, 300*l.*; Translations 50*l.*; Schools, 50*l.*; Collcge, 100*l.*  
Total, .... £500.

ERRATUM.—In our last Number, page 220, instead of "From Mr. Lawson to Mr. Colman," read "From Mr. Colman to Mr. Lawson."



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETINGS.

IN order to communicate as early as possible to our numerous friends throughout the country, a portion of that gratification which has been so largely experienced by those who attended our Annual Meetings, we shall employ the present Number in giving such an account of those connected with the Mission, as the time will admit.

ACCORDING to notices which appeared in our last Number, the public services connected with the Annual Meeting of our Mission, were commenced by a sermon at Great Queen-street Chapel by Dr. Ryland, on Wednesday morning, June 21. At the hour appointed for beginning the service, the chapel was well filled by a very respectable congregation. After singing, the Rev. Thomas Blundell of Northampton read the 61st and 62d chapters of Isaiah, and engaged in prayer; after which the venerable senior Secretary of the Society made a very serious and affectionate appeal to the audience, from 1 Chron. xxix. 5. *Who then is willing to consecrate his service this day unto the Lord?* This appeal was enforced in an affectionate and lively address from Dr. Rippon: the Rev. Joseph Ivimey concluded in prayer.

In the evening, a very large congregation assembled at Sion Chapel, White-chapel, where the Rev. William Giles of Chatham read the 72d Psalm, and prayed. An interesting discourse was then delivered by the Rev. John Mack of Clipstone, founded on Acts xiii. 47: *I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.* From this passage he deduced two general observations: first, That Christianity imparts a light which dispels the moral darkness in which the world is involved; and secondly, That this light will ultimately be diffused through the whole world. Under the

former head, he remarked that Christianity reveals the character of the supreme Being, and enjoins the way in which he is to be worshipped—acquaints us with our spiritual condition of guilt and danger, and the mode of deliverance—exhibits a perfect system of moral precepts, together with the most powerful motives to enforce them—and unfolds the certain prospect of a future and eternal state of retribution. The ultimate diffusion of this sacred light was argued from the universal adaptation of Christianity, as a religion calculated for the whole earth—the success which attended the preaching of the apostles—and the clear and positive predictions of scripture. The Rev. John Saffery followed, by impressively urging the claims of the Society; and the Rev. Richard Davis of Walworth, closed in prayer.

At eight, on Thursday morning, a Prayer Meeting was held at Eagle-street Meeting, which has lately been considerably enlarged. Messrs. Shenstone of London, Tyso of Wallingford, and Saffery of Salisbury, led the devotions of the assembly, and offered up many fervent petitions on behalf of the Mission; and a very judicious address was delivered by the Rev. Dr. Steadman of Bradford, in which he reminded his auditors that the principles on which the Mission was originally founded were—to promote the eternal salvation of the heathen—and to depend alone on the influences of the Spirit of God to render our attempts ef-

fectual. On each of these particulars he enlarged with much feeling, and adverted with great satisfaction to the admonitions which Mr. Ward had delivered on this subject at the last general meeting.

Soon after the Prayer Meeting had closed, the friends of the Society met again in Queen-street chapel, where a commodious platform had been erected, to hear the Report, and transact the usual annual business of the Society. Prayer was offered by the Rev. Thomas Griffin of London; after which, Joseph Gutteridge, Esq. having been called to the chair, addressed the meeting, briefly stating the objects for which they were assembled, and concluded by calling on the junior Secretary to read the Report.

The Report was read accordingly by the Rev. John Dyer, comprising an interesting detail of intelligence from the various stations in connexion with the Society. Our limits will not allow either of abridgment or extracts, but we hope the Report itself will soon be published and circulated among the subscribers.

The first Resolution was moved by the Rev. James Hinton of Oxford, who spoke as follows:

"I rise for the purpose of moving that the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, through the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations.

"I feel deeply, Sir, the respect of my dear Christian brethren, in placing me, as an early friend of this Society, in the situation which I now hold; but seeing around me so large a number of those who are more able than myself to address you, I shall not take up much of your time on this occasion.

"The motion I have read contains two parts: first, That the Report has in it what demands our approbation; and, secondly, That it presents before us a scene that should excite our gratitude to God, the fountain of all good. My task therefore is easy; to prove these positions requires no labour. I may be permitted, however, just to state the reason why I think that this Report should be received and printed. If I mistake not, it will be obvious that it has been drawn up with great modesty and simplicity. It acknowledges our dependence on God, the author of all good—breathes the spirit of Christian candour—and yet that holy zeal without which all our exertions must be attended with little or no success; and

if that spirit of holy zeal in the Saviour's cause, which breathes in that Report, be breathed into our hearts, it will aid us in the work in which we are now engaged, and we shall retire from this place better Christians, and be for the future better able to fill those stations in which we may be placed in society. I am gratified at the moderation and simplicity of the Report, because we have heard such Reports and such assemblies charged with ostentation; and because moderation and deep humility become every Society, as well as every individual. When Ephraim spake trembling, he exalted himself in Israel. Hitherto we have scarcely made any impression on the great mass of darkness which hovers over the heathen world. Let us remember too, that we stand in the presence of him, whom our crimes led to the cross; and, if we were now before the statue of a friend whom we had been the means of leading into danger and death, we should walk round that statue with deep humility, and go softly all the days of our lives. We all had a share in bringing to the cross the dear Redeemer, and we should be humble and modest in all we do for the glory of his holy name. The Valley of Humiliation is a pleasant valley; its fruits are sweet—its flowers are fragrant—its scenery is delightful—its streams are pure—and any dear Christian friends who hear me, will wish to inhabit this fruitful spot, till our great Master shall come and call us to a spot where it will be impossible that a thought of pride shall ever enter.

"Let us aim to cultivate a spirit of dependence upon God; for when we are weak, then are we strong. We have no merit in what we do, but we should have incurred infinite guilt if we had not done it.

"When we first began, we were indeed very humble and very dependent; but, when success has been given us, we are apt to forget that we are humble, needy, dependent creatures; and that we cannot take another step without Divine assistance.

"It was the honour of John the Baptist to be the pioneer for the Saviour;—has this Society been the pioneer for others—and particularly so in the work of translating the scriptures. Instead of employing themselves in bringing into our Society thousands and thousands, they have been contented to make a plain road to all others; and I hope it will ever retain that honour, and gladly be the pioneer for all that shall go forth, and bear its own name if it might promote the general cause; and if I might choose a pious

where I might breathe awhile, I would seek an eminence in the midst of them, where I could see them all, and watch the progress of them all, and pray for them all, and rejoice to see, that in all the wide field the boundaries are so low, that they can see over them all; and the day I trust will soon come, when down shall fall all these divisions, and when there shall be but one Lord, and his name one.

"The late lamented Secretary of this Institution was so afraid of ostentation that he was afraid of the Report being printed—he was afraid of having speeches made on these occasions;—but if he were here, he would not, I am persuaded, oppose the Report we have heard, and the speeches we shall hear to-day. It is information—it is introducing and collecting before us all the exertions which Christianity is making, and setting them before our hearts; and therefore I am a friend to this Meeting, and I am glad to see this first Annual Meeting of this Society in the Metropolis, and I trust the Society will receive that support which will aid its cause, and promote its prosperity.

"When this Society began, twenty-eight years ago, our hopes were very small; but like every cause, this cause has proceeded step by step. Now that these twenty-eight years have elapsed, there are some here who can remember them all, and feel a pleasure in retracing them all, and are ready to say, 'At each step let higher wonder rise,' while we praise the God who gave this Society its birth at first, and has supported it ever since. I see there is one venerable character who was present then—our elder Secretary—on the one hand of me, and Mr. Hogg on the other—who will retrace with gratitude the goodness of God to this Society in its infancy. They will remember when two or three of them met together, and prayed to God to give them success, with the venerable Carey, whose life has been so long spared, and God grant that it may still long be spared; and I consider it as a proof that this work is of God that he gave them at that time such a spirit of grace and supplication, when they wrestled all night like Jacob, and said, 'I will not let thee go except thou bless me;' and thus they went on in their work. And when, in our native country, so many objections were made to the conveyance of our first Missionaries, they still persevered till a foreign vessel appeared in the Downs, and a foreigner did what our own countrymen would not do—a striking proof that God has the hearts of all men in his

hand! Our two first Missionaries heard with eagerness that there was a vessel that would carry them, not like Jonah escaping from his master's work, but with a far different spirit, to publish his gospel; and when Serampore received them, and when after a while the first copy of the New Testament in the Bengalee was completed and sent to England, and presented by some respectable friends to our late beloved and pious Monarch, he kindly took it, returned them his warmest thanks, and added his hearty prayer that God would prosper their labours. And shall we not be grateful to that God who has so prospered these labours, that there are now near forty languages in which his word, or part of his word, has been translated? Should we not be grateful on this account—heathens will reproach us—the very stones would cry out—for how often do these heathens now read in this book, Salvation and honour and glory and power be to him that sitteth on the throne, and to the Lamb, for ever and ever.

"Allow me, Sir, for a moment, to say a word on that period, when an attempt at persecution took place—when the excellent Fuller wrote apology after apology in this cause.

"We all recollect the excellent pamphlet of Lord Teignmouth on this subject, and I believe never did we more heartily pray, 'Thou hast brought us into trouble; Lord, revive us again.'

"It was but a few days before the death of a lamented senator, who was assassinated at the door of the House of Commons, in a letter written by him thus nobly expressed himself, 'That his Majesty's government, being about to set trade and commerce free, would think it their duty not to leave the word of God and religion bound;' and we may be certain that those now in power will ever lend their aid to plans that will give to all his Majesty's subjects those privileges which we enjoy at home."

Mr. Hinton proceeded to observe that the Society was called to exercise a *holy submission to mysterious providences*, in which he referred particularly to the death of Mr. Phillips, who expired at Reading on the 14th instant, to whose character he paid an affectionate tribute of respect; and having remarked that *dependency and presumption* were the great evils against which we had to contend, concluded as follows:

"On the whole, let us watch the operations of his hands, and not restrain our exertions. The motto with which I set out in life was, 'The liberal soul deviseth liberal things, and by liberal things shall he stand;' and I would re-

commend this motto to all. I believe I never passed a plate in my life without putting in a halfpenny, if I had no more; the hand that loves to give, God will never suffer long to be empty. In the words of the apostle, I close this long address, 'Brethren, be stedfast, immovable, always abounding in the work of the Lord; forasmuch as ye know your labour shall not be in vain in the Lord.'

*Benjamin Shaw, Esq.* read a letter which he had just received from Mr. Wilberforce, expressing his deep regret that public business detained him from the meeting, and his cordial regard for the Society; and then added:

"The motion I am called to second, calls upon us to look back to the first formation of this Society; to view its subsequent progress, and then to say, 'Not unto us, O Lord, not unto us, but to thy Name give glory.' My respected friend has so ably detailed the difficulties and obstacles which opposed its formation and progress, that he has scarcely left me any topic to touch upon; but I rejoice that he has done so, because he has told it you in a much better manner than I could have done. Still I may say, if ever there was a Society that called upon the individuals by whom it is composed, for praise to God, and acknowledgment of his mercies, this is that Society."

After remarking how frequently the Divine Being chose humble and unlikely instruments to advance his designs, Mr. Shaw proceeded:

"When the respected founder of this Institution was sitting, a humble shoemaker, in his stall, may I not ask, would it then have been thought by any person that this individual was to be the professor of Shanscrit to the East India Company;—to be the soul of this Mission;—to be the means of translating the Holy Scriptures into thirty-six languages, and of employing twenty-three English Missionaries, and double that number of native teachers and preachers?"

"We cannot take up the New Testament without noticing how much that book has been elucidated from our acquaintance with Eastern manners and customs. It was from the East the first testimony was borne to the Godhead of our Saviour, when the wise men of the East came and offered to him gold, and frankincense, and myrrh. We cannot return it to them, but we can say, the Saviour whom you came to worship, and to whom you offered these gifts, has caused his gospel to enrich the islands of the sea, and that nation which sends its ambassadors in vessels of bulrushes,

brings you the gospel which that Saviour preached.

"There is one subject in the Report which presses deeply on every one who has the interest of this Society at heart. It never has been the practice of this Society to fund any part of its annual receipts; they have been expended as soon as they have been received, and sometimes sooner; and this is the case at the present moment. The Committee have felt no apprehension at making themselves responsible for it, because they knew the fund they had to depend upon was the kindness of the Christian public, who are ever ready to distribute the waters of that river, 'the streams whereof make glad the city of God.'

"It has been stated by our excellent Chairman, that we fight under different banners, but form part of one large army. We desire the success of the whole army, but we should look a little more closely to the regiment of which we form a part. We are desirous that our denomination should fulfil the expectations which have been excited; and though every person ought to exert himself to the utmost of his power, let us recollect that we are not called to contests beyond our power. Each of us may possess talents of different kinds: one may be occupied with his head—another with his hands—another with his purse—it is from combined efforts that success must be expected. I wish I could have occupied your time better, but you will show your Christian charity, take the will for the deed, and allow me to second the motion."

The *Rev. G. Burder*, (Secretary of the London Missionary Society,) then moved the second Resolution, "That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children, this Meeting especially rejoices in the great extent to which the Missionaries connected with this Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world;" and said,

"To promote union is an object dear to my heart, and on that account I am glad to appear in this assembly. When our great and gracious Master was about to leave his disciples in this evil world, he offered up a most affectionate prayer for them, one petition of which was,

'that they may be one'—with this powerful plea to it, 'that the world may know that thou hast sent me.' This was urged on the first set of Missionaries whom he commissioned to go into all the world, and preach his gospel to every creature. Was it necessary to offer for them such a petition, to pray for their unity, and is it not still more necessary for Missionaries at present? Are we not more likely to want that affection which they felt, and which obliged the world to say, 'see how these Christians love each other?' This prayer was answered, no doubt, in an eminent degree; for, immediately after, we are told that the multitude of the disciples were of one heart, and one mind. We agree to lament the numerous divisions which have since taken place in the Christian church: but surely we should labour to promote union as much as possible in the present world: and do we not see a very pleasing approximation to this union at our Missionary meetings? Every year exhibits specimens of this union, and an addition will, I trust, be made to them this day.

"When we contemplate the state of the heathen world, how very small are those differences which subsist between us, and how glad should we all be to send to any heathens in any part of the world that light of knowledge which we feel in our religious assemblies!

"The various Societies of this kind are by no means rivals; they are workers together with God. I rejoice to say, and many of you know, that both at home and abroad the greatest cordiality subsists. Among ourselves at home, the leading persons of these several Societies, who reside in London, occasionally meet, and confer in the most friendly manner on the great interests of religion, and the best means of promoting Missions to the heathen. It is just so abroad. Had I been prepared, I could have given a long list of pleasing instances of this. At Batavia, one of our Missionaries was received in the most friendly manner into the house of Mr. Robinson; and at Bombay, another into the house of Mr. Horner, a Wesleyan Missionary. These are but specimens of many similar ones that might be mentioned. Thus, I hope, the time is advancing, when God's name shall be one, in all the world; and if men of the most savage dispositions, like the wolves, shall then lie down with the lambs, surely even now the lambs may lie down together."

*Duple Bethune, Esq. of New York.*

"Mr. Chairman, I entered this place this morning merely with the view of receiving instruction and light from the

communications of this Society, without the smallest expectation of being brought forward to your notice. I should however feel ashamed to refuse to offer a tribute of benevolence to this eldest sister of the family of Missions, for to us in the western world you are not unknown. We have long venerated the labours of a Carey, have been edified by the writings of a Fuller, have melted at the death bed of a Pearce, and trembled when we heard of the conflagration at Serampore.

"In this society I must of course be a stranger, but in the city where I reside there are Baptists who would tell you I am no stranger to them. I have been associated with them many a year, I hope in the promotion of the knowledge of the Saviour; and I have had Baptist communion with you in all your triumphs and joys, and with many of your Baptist brethren who are not unworthy of you. Would to God many of my young friends there had been here to-day; they would have rejoiced and you would love them."

"I consider the various Societies in this great cause, but as so many battalions of one army going to war against the Prince of Darkness, under the Captain of Salvation; and though here mists and clouds arise, and seem to gather thick around us, yet, blessed be God, there remaineth a rest for the people of God, where all these distinctions shall be forgotten, and all these mists and clouds shall be done away; where there shall be but one family and one communion; and where the redeemed shall approach the kingdom of their Lord, it will not be inquired whether they came there under a Carey or a Marsden; a Vanderkemp or a Schwartz.

"May every succeeding anniversary of this Society be more and more abundant! May those who are here assembled this day receive a portion of that peace which passeth all understanding, preparing them for more abundant usefulness; and as they depart hence, may they remember, with pecuniary support, this valuable Society; remembering that he who said, 'Give, and it shall be given unto you,' is Lord of heaven and earth—remembering too what the Prophet said, 'The Lord shall give you much more than this;' and I am fully persuaded that he who caused the barrel of meal, and cruse of oil to last, in order to supply the widow's wants, will not suffer this Society to fail. I beg to second the motion."

The third Resolution, expressive of thanks to the Officers and Committee,

was proposed by the Rev. *Jaber Bunting*, one of the Secretaries to the Wesleyan Missionary Society, who stated that one of his colleagues was prevented from being present by indisposition, and then said,

"I am very glad to have an opportunity of coming before you, were it only to thank you for the kind assistance and services of several of the Baptist denomination at our Missionary meetings in London, and different parts of the country. I consider it a happy circumstance that persons are brought into contact on such occasions, which are most eminently calculated to promote some of the kindest and best feelings of which our renovated nature is capable.

"We cannot take a correct view of the Gospel until we view it in a Missionary light. In the contracted sphere of our private interests it has beauty and glory, but in order to see its full effect of beauty and glory we must view it in connection with every people and nation and tribe and tongue; then only does it assume that character which properly belongs to it as the glorious gospel of the grace of God. There is a danger of forgetting that we are Christians, and that as Christians we are bound to care for Christianity in all its length and breadth and height, and the tendency of such meetings and societies as these is to guard us against this danger.

"I fully concur with Mr. *Burder* respecting the utility and impotence of Christian union. It has been said, that though we cannot break down the walls which separate us, yet these walls are lowered and we have ventured to look over them and shake hands: but not only so; by the mercy of God we have broken gates and entrances in several parts of the wall, and we can pay visits to each other's territories, and encourage the hands of each other's workmen, and surely now these gates are providentially opened none of us will feel reluctant to pay such visits, and to promote the cause of piety and benevolence. A former speaker alluded to different regiments, and said that, as Baptists, you were bound particularly to look to your own regiment. I will add, it becomes us who are not of this denomination to look to our own regiment, but at the same time to look with a kind and watchful eye to yours, and feel an interest in your concerns; and if at any time and through any circumstances you cannot raise funds enough for your purposes, we are bound then, while we care for our own regiment, to care for you, and to raise contributions for your cause, if

you will do us the favour to accept of them. We owe much to this Society, and so do others. The great field of modern Missionary exertions is Continental India, and this Society was the first to 'visit that country' by the way of America, and send forth those illustrious characters into it whose names will live and be remembered with honour when the names of their infidel calumniators, whether in parliament or out of it, will be forgotten. What excuse can we offer if we should not now engage in this work? And may I not say, if, with fewer facilities than you now have, you attempted this work at first, how criminal will you be if you neglect the claims which the whole Christian world, and India in particular, has upon you. Surely you will not turn towards now in a work so dear to you, and dear to piety at large!

This motion was seconded by *Henry Waymouth*, Esq. who expressed the satisfaction he had felt in hearing the report, and his admiration of the disinterested conduct of the Missionaries in becoming voluntary exiles from their native land for the sake of communicating the gospel.

In acknowledging this vote, the Treasurer, *Wm. Burl*, Esq. made a general statement of the accounts of the Society, from which it appeared that although, at the last annual meeting, there was a balance in hand of about £7000, this had been soon exhausted by large demands from India, and that, at the present time, bills had been accepted for more than 3000*l.* to meet which there were not more than 115*l.* in hand. "Still," said Mr. B. "when I recollect that Christian liberality repaired the loss occasioned by the fire at Serampore in about seven weeks I will not be discouraged. This Society was one of the first to enter the field of labour, and I trust it will not be the first to leave it. It is the cause of God; he has smiled upon it, and I trust he will continue so to do, and that you will render us your assistance, that so your prayers and alms, like those of Cornelius, may ascend together before God.

The Rev. *Dr. Ryland* observed, with much feeling, that the cause of this Society had been dear to his heart from the very commencement, and that he was willing to do all in his power for its interests, though now he must expect that his strength and capacity to serve it would rapidly decline. He bore testimony to the zeal and ability with which the Committee had attended to the business of the Mission, and expressed his earnest hope that the Christian public would still

render the Society their liberal assistance.

The Rev. F. A. Cox acknowledged the vote of thanks on the part of the Committee, and took occasion to introduce an eloquent eulogy on Mr. Fuller, the late revered Secretary of the Society.

The Rev. Dr. Steadman moved the fourth resolution, recommending the Committee to take immediate measures for increasing the number of Auxiliary Societies. He observed that the Society was now called to the exercise of faith on account of the state of its funds, but felt assured that this would not check their ardour, or constrain them to give up either of the objects in which they were engaged. The cause was the cause of God—a cause so dear to the Saviour that he had shed his heart's blood in its support—and he would not believe that it would be suffered to languish for want of "corruptible things, such as silver and gold."

The Rev. James Hoby would have contented himself with reading the motion which he was requested to second, but was induced, by many considerations of private attachment, to say a few words. He had breathed a kind of Missionary atmosphere from his friend and tutor (Dr. Ryland), as well as from several of those Missionaries who were now labouring in the east, with whom he should have felt happy to spend his whole life. He referred to the great benefits conferred on the inhabitants of India by the system of education now introducing among them, but remarked that still a higher and spiritual influence was wanted to give effect to these means, and concluded by recommending the language of the Psalmist, "Establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

As the time was now far advanced, it appeared necessary to shorten the business of the meeting, and therefore the two next Resolutions were moved by the Rev. Wm. Winterbotham of Horsley—the first of which contained an affectionate recommendation of solemn, united, fervent prayer for an effusion of the Holy Spirit—and the second, an expression of thanks to the Christian friends of other denominations who had so kindly granted the use of their commodious Chapels on this occasion.

In seconding these Resolutions the Rev. John Birt of Manchester observed, "I cannot but notice the very great harmony, not only of this Meeting, but of all the religious denominations who have assembled for the purposes of piety and benevolence:—a harmony not nominal,

but real;—a harmony, not in profession, but in action. We cannot but hail this as a happy pledge of success. Seasons of harmony in the Church have ever been the seasons of the largest and greatest success; whilst in seasons in which the Church was employed, as it were, in tearing out its own bowels, where was the success with which it was attended? We therefore hail this harmony as a token that God has great things to do in the Christian world: his servants may labour under many infirmities, but they are in a greater or less degree turning souls to God; and whatever society of Christians may assemble in this place, there is one text of Scripture will apply to them all, 'The Lord hath done great things for us, whereof we are glad.'"

The Rev. John Saffery of Salisbury moved "That the next General Meeting of the Society should be held in London, on Thursday, June 21, 1821." He expressed the delight he had experienced in the proceedings of the day; especially in the resolution avowed by the Treasurer not to despair, and in the generous pledge of assistance from our esteemed Wesleyan friends.

This Resolution was seconded in a few words by the Rev. James Upton, who, at the same time handed the Treasurer a donation of seven pounds, which he had received on behalf of the Society.

In moving thanks to the Chairman, the Rev. Joseph Ivimey introduced some affecting particulars respecting the last days of Mr. Joseph Phillips, who died at Reading on the 14th instant, and whose progress he had watched, from the period in which he began to inquire, "What shall I do to be saved? till he closed his eyes in death. "I saw this young man just approaching the gates of death," said Mr. Ivimey, "and knowing that he had contracted the disease in Java, my thoughts returned a little upon myself for urging him to go. I reminded him that when he first offered himself to this service, I had set before him the perils he would have to encounter. He replied, 'I do not regret my engagements, I can assure you, and if I were well enough, I should be glad to set out for Java this very night; I have been taught a great deal since I lay on this bed. I have seen such an adaptation in the gospel to the miseries of a ruined world, that I could wish it to be preached to every creature.' He added, 'I can most sincerely rejoice in the success of every denomination of Christians who labour in this work;' and when he found that he could live no longer, he expressed his earnest hope that the Society would very soon find some person to take his

place, and fill that station which he was to have occupied. Let us bless God that he lived and died a Christian. He died as a Christian and a Missionary ought to die."

Joseph Gutteridge, Esq. would detain the meeting but a very few moments; it was, however, his duty to acknowledge the respectful manner in which his poor services had been noticed; and no endeavours on his part should ever be wanting

to promote the object of the Society. This was a kind of jubilee day; for it was on the 22d of June, 1813, precisely seven years ago, that the great battle was fought in the British Senate, when our enemies expected to triumph and to drive Christianity from the plains of India.

The whole assembly then united in singing "Praise God from whom all blessings flow," and the meeting was dissolved.

*Account of Contributions received by the Treasurer of the Baptist Missionary Society, at the Annual Meetings, June 20, 21, and 22, 1820.*

FOR THE MISSION.		L.	s.	d.
Colchester, Auxiliary Society, by Mr. Patmore		11	10	6
Ashford, Collection		3	12	0
Woolwich, Auxiliary Society		19	17	1
Stradbroke, Suffolk, Baptist Church and Congregation		5	0	0
Part of a Collection at Rev. James Upton's		6	0	0
A Friend, by Ditto		1	0	0
Sunday School, Bethel Chapel		2	8	9
Dorset's-land, Surry, Baptist Church, by Mr. Chapman		20	0	0
Sevenoaks, Collection, by Rev. W. Ward		35	2	3
Westerham and Brasted, Ladies' Association		6	14	0
Amersham, Auxiliary Society, by Rev. Mr. Cooper		10	4	0
Finchley, Friends at, by Rev. W. Thomas, Highgate		1	1	0
Reading, Penny-a-Week Auxiliary Society		2	10	0
Northampton, Sundry Contributions, by Rev. T. Blundell		2	8	6
Horham, a few Friends at		1	0	0
Norwich, Friends at, by Rev. George Gibbs		18	13	6
William Manfield, Esq. Denmark Hill, Donation		10	10	0
William Nash, Esq. by Mr. Bailey, Windsor, Ditto		5	0	0
Benjamin Shaw, Esq. by the Treasurer, Ditto		25	0	0
Collection at Great Queen-street Chapel, June 21	136	3	10	
Sion Chapel	106	9	10	
Eagle-street Prayer Meeting	9	6	6	
Queen-street Annual Meeting	83	7	0	
		335	7	0
Mr. W. Parrell, Annual Subscription		1	1	0
Rev. W. Lewis, late of Chenies		1	1	0
Rev. W. Harris, Wallingford		1	0	0
Mr. John Darby, Wilby, Suffolk		1	1	0
Mr. Hague, Tottenham		1	1	0
Mr. John Sims, Owthorpe, near Clipstone		2	2	0
Mr. W. Birt, Church court, Clement's-lane		1	1	0
Rev. Jabez Bunting, Donation		1	1	0
Mr. John Ashlin, Ditto		2	0	0
Q in the Corner, Ditto		0	5	0
TRANSLATIONS.				
Benjamin Shaw, Esq. Donation		25	0	0
Mr. Hutton Ditto		1	0	0
Q in the Corner, Ditto		0	5	0
SCHOOLS.				
Benjamin Shaw, Esq. Donation		25	0	0
Henry Waymouth, Esq. Ditto		10	0	0
Rev. Reynold Hogg, Keysoe, Ditto		2	2	0
Q in the Corner, Ditto		0	5	0

Besides a Donation of £500. received for the support of a Native Missionary, with several small Donations for the College at Serampore.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNUAL MEETING.

**RESOLUTIONS** of the General Meeting, held on Thursday, June 22, 1820, at Great Queen-street Chapel; Joseph Gutteridge, Esq. in the Chair:

I. On the motion of the Rev. James Hinton of Oxford, seconded by Benjamin Shaw, Esq. of London,

"That the Report now read be received and printed, under the direction of the Committee; and that, from a review of the progress of the Society, during the twenty-eight years of its existence, this Meeting sees abundant cause for unfeigned thankfulness to the God of all grace, on account of the success with which he has been pleased to crown its operations."

II. On the motion of the Rev. George Burder, Secretary to the London Missionary Society, seconded by David Bethune, Esq. of New York,

"That, duly appreciating the vast importance of presenting heathen nations with the scriptures in their vernacular tongues, and imparting the benefits of education to their children; this Meeting especially rejoices in the great extent to which the Missionaries connected with the Society, have been enabled to cultivate these very useful departments of Missionary labour; by which they have not only prepared the way, under the Divine blessing, for the success and perpetuity of their own instructions, but greatly facilitated the progress of all Christian Missions throughout the Eastern world."

III. On the motion of the Rev. James Bunting, A.M. (one of the Secretaries of the Wesleyan Methodist Missionary So-

ciety,) seconded by Henry Wymouth, Esq. of Wandsworth,

"That this meeting, gratefully acknowledging the services rendered to the Society, during the past year, by its Officers and Committee, requests that the Treasurers, Thomas King, and William Burls, Esquires; and the Secretaries, Dr. Ryland and Mr. Dyer; will resume their respective offices; that those gentlemen whose names will be read by the Secretary will act as the Committee for the year ensuing; and that J. C. Gotch, Esq. and Mr. Wm. Beddome, be the auditors of accounts."

#### GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.  
George Barclay, Kilwinning.  
Isaiah Birt, Birmingham.  
John Birt, Manchester.  
Thomas Blundell, Northampton.  
Thomas Coles, Bourton.  
F. A. Cox, Hackney.  
Thomas Edmonds, Cambridge.  
Moses Fisher, Liverpool.  
William Giles, Chatham.  
Thomas Griffin, London.  
Robert Hall, Leicester.  
James Hinton, Oxford.  
James Holy, London.  
Reynold Hogg, Kimbolton.  
Richard Hosey, Taunton.  
William Innes, Edinburgh.  
Joseph Ivimey, London.  
John Jarman, Nottingham.  
Joseph Kinghorn, Norwich.  
Thomas Morgan, Birmingham.  
Wm. Newman, D.D. Stepney.  
Wm. Nicholls, Long Collingham.  
Henry Page, Worcester.  
John Palmer, Shrewsbury.  
Thomas Roberts, Bristol.  
John Saffery, Salisbury.  
Wm. Steadman, D.D. Bradford.  
Micah Thomas, Abergavenny.  
Wm. Winterbotham, Horsley.  
Messrs. John Deakin, Birmingham.  
James Deakin, Glasgow.  
Joseph Dent, Milton.  
W. B. Gurney, London.

Messrs. Joseph Gutteridge, London.  
 Joseph Hall, Northampton.  
 Joseph Hanson, Hammersmith.  
 James Hobson, Kettering.  
 James Lomax, Nottingham.  
 John Marshall, London.  
 Thomas Potts, Birmingham.  
 Edward Phillips, Melksham.  
 William France, Plymouth.  
 Benjamin Shaw, London.  
 John James Smith, Watford.  
 Wm. Tomkins, Abingdon.  
 J. B. Wilson, Clapham.  
 John Yates, Leicester.  
 Dr. Gregory, Woolwich.  
 Dr. Stock, Bristol.

## CENTRAL COMMITTEE.

Rev. Thomas Blundell.  
 Thomas Coles.  
 F. A. Cox.  
 T. C. Edmonds.  
 T. Griffin.  
 Robert Hall.  
 James Hintou.  
 James Hoby.  
 Joseph Ivimey.  
 Joseph Kingloru.  
 Dr. Newman.  
 John Saffery.  
 William Winterbotham.  
 Dr. Gregory.  
 Messrs. W. B. Gurney.  
 Gutteridge.  
 Hanson.  
 Marshall.  
 Shaw.  
 J. J. Smith.  
 J. B. Wilson.

IV. On the motion of the Rev. Dr. *Steadman* of Bradford, seconded by the Rev. *James Hoby* of London,

"That it is highly gratifying to this Meeting, to hear of the liberal pecuniary aid which has been derived from the establishment of Auxiliary Societies in different parts of Great Britain, and that similar exertions have been made by the friends of the Mission at various places on the Continent of India; but as the funds are still far too limited to meet the growing demands on the Society, this Meeting earnestly recommends the formation of such Institutions to the utmost practicable extent; and trusts that the Committee will afford the most prompt assistance to promote an object so important to the interests of the Mission."

V. On the motion of the Rev. *Wm. Winterbotham* of Horsley, seconded by the Rev. *John Birt* of Manchester,

"That, with sentiments of gratitude for what has been accomplished in the cause of Missions, this meeting would combine the joyful anticipation of those

yet more illustrious events which the sure word of prophecy has taught us to expect; and, in the full conviction that nothing but a copious supply of the influences of the Holy Spirit can realize our expectations, would, with the utmost seriousness and affection, urge it on all the friends of the Society, to offer up their solemn, united, and persevering prayers for this essential blessing."

VI. Moved and seconded by the same,  
 "That the cordial thanks of this Meeting be presented to those Christian friends of other denominations, who have so cheerfully accommodated the Society with the use of their chapels at the present anniversary; and that we view, with satisfaction and delight, the encouraging progress made by various similar institutions, at home and abroad, in propagating the gospel of our Lord Jesus Christ."

VII. On the motion of the Rev. *John Saffery* of Salisbury, seconded by the Rev. *James Upton* of London,

"That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1821."

VIII. On the motion of the Rev. *Joseph Ivimey* of London, seconded by the Rev. *John Saffery*,

"That the thanks of this meeting be given to Joseph Gutteridge, Esq. for his able conduct in the Chair this day."

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 AUXILIARY SOCIETIES.
 

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THE Committee have been favoured with a number of interesting communications from their friends, connected with Auxiliary Societies in different parts of the kingdom, in reply to a Circular transmitted a few weeks since by the Secretary. The plans detailed in these communications bear, as it was natural to expect, a near resemblance in their general features; but many of them contain highly important suggestions, resulting from experience, in reference to this subject, the principal of which we shall now subjoin.

1. Many concur in urging on Collectors the necessity of being regular and punctual in calling for subscriptions at the times in which they are considered due. Attention to this point seems to have

been, almost universally, the chief means of preserving the vigour and efficiency of a Society.

2. A very strong testimony is borne to the value and great importance of *Female aid*: Associations formed and conducted by our Christian sisters, have always been among the most productive, in proportion to their extent.

3. It is stated, that much benefit would result from the *regular, prompt and efficient* circulation of Missionary intelligence, by those friends, in different districts, who receive the Herald, &c. from the Secretary. An intelligent friend, who feels a lively interest in the cause, has remarked, that the Committee of each Auxiliary Society must include some one individual, at least, who would willingly charge himself with the specific duty of putting the various publications into the hands of the respective persons for whom they are designed, as soon as possible after their arrival; and recommends that each Society would appoint some active and competent person expressly to this office.

4. Experience amply testifies that the *cordial and affectionate concurrence of our ministering brethren* is essential to the success of Auxiliary Institutions; and that where their influence is prudently exerted, it will invariably be seconded by the zeal and liberality of their people.

5. *Prayer Meetings*, for the express purpose of supplicating a blessing on Missionary exertions, at which short extracts from the Herald, and similar publications, have been read, are found highly useful in cherishing and perpetuating a Missionary spirit.

6. Finally, an esteemed Correspondent from a central county remarks, that if our ministers who reside in the principal towns were to visit the smaller churches in their respective neighbourhoods, and explain the nature, objects, and progress of the Mission, much interest would be excited, and considerable assistance received, which is now lost for want of some channel in which it might be conveyed.

On the whole, the intelligence which the Committee have received, tends to confirm them in the persuasion that, amidst all the commercial difficulties which are so generally complained of, there is much more money which would be cheerfully devoted to the cause of God among the heathen, if vigorous and combined

exertions were made to collect it. Feeling how much these exertions are required, in order to enable the Society to meet its present expenditure, we solicit the attention of our friends, in the first instance, to a set of Resolutions, which are recommended for adoption in the formation of Auxiliary Societies; and, then, to a Plan for "Missionary Unions," designed to combine and encourage exertions on a larger scale, so as to include a district of such dimensions as local convenience may dictate.

#### RESOLUTIONS recommended for adoption at Meetings assembled for the Formation of Auxiliary Societies to the Baptist Mission.

1. That a Society be formed, for the purpose of aiding the funds of the Baptist Missionary Society; to be denominated The \_\_\_\_\_ Auxiliary Baptist Missionary Society.

2. That all persons subscribing not less than One Shilling per quarter, be considered Members of this Society. The contributions to be paid quarterly, monthly, or weekly, at the option of the Subscriber.

3. That the business of this Society be under the management of a President, Treasurer, Secretary, and a Committee, five of whom shall form a quorum, who shall convene an Annual Meeting of the Subscribers, when the accounts, as audited by the Committee, shall be presented, and a new Committee and Officers appointed.

4. That the objects of the Committee shall be to call forth the zealous co-operation of the friends of the Redeemer, particularly those of the Baptist Denomination, in support of the Mission; to disperse, as widely as possible, Missionary information; and, above all, to unite in earnest prayer for the outpouring of the Holy Spirit upon the Mission, and for the spread of the Gospel throughout the world.

5. That the subscriptions be collected by the Committee, or by Collectors appointed by them; each Collector to be supplied with a Collecting Card for that purpose. That the monies be paid into

the hands of the Treasurer once a quarter; and that the whole of the funds so obtained, after deducting incidental expenses, shall be annually remitted to the Treasurer of the Parent Society.

6. That any person who shall obtain six Subscribers, of One Shilling per quarter, or upwards; or subscriptions to the amount of Sixpence per week, or upwards, shall be entitled to become a Member of the Committee.

7. That the Missionary Herald, together with such other of the Society's publications as may be found necessary, shall be regularly forwarded to each Member of the Committee, for general circulation among the Subscribers, and such as may be thought friendly to the object.

8. That whenever persons shall prefer subscribing to the Translations or Schools separately from the general objects of the Mission, a distinct account shall be opened for that purpose.

9. That all meetings of the Society be opened and closed with prayer.

10. That a copy of these Resolutions, together with an account of the formation of this Society, be sent to the Secretary of the Parent Institution.

11. That \_\_\_\_\_ be the President of this Society.

That \_\_\_\_\_ be the Treasurer.

That \_\_\_\_\_ be the Secretary.

That \_\_\_\_\_ be the Committee for the year ensuing, with power to add to their number.

Note.—Any number of the following papers, &c. which have been prepared for the use of Auxiliary Societies, may be obtained on application to the Rev. John Dyer, 15, Wood-street, Cheapside:

Address to the Friends of Missions.

Brief Statement of the Baptist Mission.

List of Stations.

Account of the Translations, Schools, &c.

Collecting Cards.

Map of the Missionary Stations.

It has been considered that, in many parts of the kingdom, where the distance of our friends from each other is such, as to prevent their acting together as an Auxiliary Society, or where Institutions of this kind already exist in part, it would be very desirable to adopt some plan, by which the Mission may become more fully known, and the zeal

and affection of those Christian friends already engaged in it, be diffused all around them. With this view, it has been thought that Missionary Unions might be formed, something on the plan of the Sunday School Unions, which would accomplish this desirable end, without interfering, in the slightest degree, with the plans and operations of Societies already formed; and which would, at the same time, tend to provide for Annual Collections amongst those Churches, in the District where Auxiliary Societies are not yet established. With this view, the following Resolutions have been framed, which are now respectfully submitted to the attention of the friends of the Mission.

#### RESOLUTIONS recommended for adoption at Meetings assembled for the Formation of Baptist Missionary Unions, in a County or District.

1. That a Society be formed for the purpose of watching over and promoting the interests of the Baptist Missionary Society, in the \_\_\_\_\_; to be denominated the \_\_\_\_\_ Baptist Missionary Union.

2. That the objects which this Union has in view, are, to animate and encourage those Societies and individuals who are already engaged in the Missionary cause within the district—to promote the establishment of new Auxiliary Societies, Ladies' Committees, and Juvenile Associations, wherever it may be found practicable—to superintend and arrange, (in conjunction, if necessary, with the Secretary of the Parent Society,) respecting annual collections to be made among those churches in the district where Auxiliary Societies are not yet formed—to promote the observance of Monthly Missionary Prayer Meetings—and to diffuse, as much as possible, Missionary intelligence and zeal throughout the district.

3. That the business of this Union shall be conducted by a President, Treasurer, Secretary, and Committee. That the Committee shall be

chosen from amongst the ministers of the different churches, and the officers of the different Auxiliary Societies, within the district, with power to add to their number; and that they shall meet once a quarter, or oftener, if necessary, for the furtherance of the above objects.—Five being considered a quorum.

4. That deputations from this Society be appointed, whenever it may be thought necessary, to wait on persons of distinction and affluence residing within the district, who may be judged likely to contribute to the general objects of the Mission, its Translations, or its Schools.

5. That an Annual Meeting of this Society be held, in rotation, in the principal places included in this Union; when Missionary sermons shall be preached, and collections made for the Mission; and a general statement of the progress of the Union, together with the amount of the funds raised by subscriptions and collections within the district, printed and circulated.

6. That all Meetings be begun and concluded with prayer.

N.B. By the constitution of the Parent Society, all Subscribers of 10s. 6d. per annum, or upwards, donors of £10. or upwards, and ministers making Annual Collections, are considered Members of the Society.

## Foreign Intelligence.

### SERAMPORE.

A succession of afflictive Providences has had the effect of affording us opportunities of personal communication with several of our Missionary friends from this station, of late. After our June Number had been prepared for the press, our widowed sister Randall, of whose affecting bereavement some accounts were given in the *Heralds* for March and May, reached her native shores in safety, accompanied by her only child; and on the 31st of May, arrived, in the Hon. Company's ship *Carnatic*, our oldest female Missionary, Mrs. Marshman, after an absence of something more than twenty-one years. Nearly the whole of this period having been occupied in the laborious duties connected with the superintendence of a large school, the health of Mrs. M. has become so much impaired,

as to render a voyage to Europe absolutely necessary. She has brought with her the younger part of her family—two daughters and a son—who will probably remain in England for a time after their mother's return. It may be proper to remark, that the whole expense of these voyages is borne by our Serampore brethren.

It will gratify the friends of the Society to learn, that, at the period of Mrs. M.'s departure from Bengal—the latter end of January—both Dr. Marshman and Dr. Carey were in good health; and, it is almost superfluous to add, diligently occupied in their important labours. The printing of the Chinese Bible is approaching to a termination; several additional portions of this great work have been forwarded by the *Carnatic*. Thirty-seven pupils have entered the College, and an examination has taken place, in which it appeared that the students had made considerable proficiency. We expect that the Report of this first Annual Meeting of the College, will soon be circulated among the subscribers.

### CALCUTTA.

*Extracts from Mr. Adam's Journal concluded.*

July 5.—The interest at Boronagur still continues considerable; we had a large congregation yesterday morning, although they were rather wanting in seriousness, which was occasioned by the levity of some young men who infected the rest. Amongst all the kinds of religion with their various divisions and subdivisions, idolatry is, I believe, that which is most fitted for *thoughtless inconsiderate* man. There are many forms that false religion assumes, that will not permit a man to live in a complete want of mental exertion. Covetousness is one species of idolatry, yet the miser has his mind occupied with a great degree of intensity upon his darling money. But he is the finished idolater, in whose mind one serious thought cannot claim a resting-place, and this alas! is the point of perfection at which almost every Hindoo has arrived. Hence an important advantage will be gained, when serious inquiry is at all generally excited.

6th.—Yesterday afternoon went out on the Chitpore road, entered a large temple of *Seeb*, which I found in ruins and inhabited by a few miserable Byroggees,

who spend their time in begging. Standing on a piece of ground near the temple, which is a little elevated above the road, we collected a large audience by singing a hymn, after which we addressed them respecting the gospel. Proceeding along, we came to another temple, into which we inquired if there was permission to enter. We were assured by a Bramhun, who had accompanied us from the former temple, that there was nothing to prevent us. As soon however, as the proprietor of the temple perceived us approaching, he darted out of his house, and pouring imprecations upon us, commanded us to be gone. After remonstrating with him for some time to no purpose about his intemperate language and conduct, we quietly departed. At a short distance we collected an audience of nearly three hundred people, to whom we preached the gospel; and were afterwards invited by a Baboo into his house, that we might explain our object to him in what he had seen us doing. After he had raised many objections, I concluded by assuring him that he was unable to judge of Christianity until he had read the Bible, to which he very willingly assented.

21st.—To-day, a person came with a profession of faith in Jesus Christ as the only Saviour, but after learning that he must not remain idle, that he must work with his hands and eat his own bread, he left us—he came in quest of the loaves and fishes. Another inquirer of a more pleasing description, reads the scriptures with Panchou almost every day. I have given him all those portions of the scriptures which I have by me, which he reads at home, and whenever a doubt or a difficulty arises, requests an explanation. To-day he read with me the account of Abraham calling Sarah his sister, to save his life. I asked him if Abraham by this committed sin or not. He replied, that if he were to judge by the rules of the Hindoo shastras he was not to blame, because for the preservation of life they permit a man to tell a lie. That a lie in every circumstance is a sin, was quite a new idea to him.

23rd.—Have not been able to go out as usual on account of the illness of Panchou. I was greatly afraid to-day that we should have lost him; his mind seemed composed and serene, and deeply affected with the love of Christ. Not being able to obtain any European medical assistance, I sent to him a Bengalee doctor, who had called on me with inquiries about the gospel, but Panchou refused to have any thing to do with him. The reason I afterwards discovered was,

that when a native practitioner prescribes, he invokes in the ear of his patient the name of some deity, performs many other absurd ceremonies, and ascribes the virtue of his drugs to the blessing obtained by these means.

25th.—Had the four usual services of the Lord's-day. In the morning it was with the utmost difficulty we could prevail on any one to enter the place of worship from the road; but when two or three had the courage to approach, many followed their example. On some occasions they are very backward through an undefined suspicion of what they do not know, and not unfrequently they are very forward and intrusive. In the evening, although the worship was conducted not in the chapel, but in the house, there was an attendance of eight or ten respectable natives; and, although their conduct was somewhat light and irreverent, yet there is, I think, great ground for expecting, that by steady perseverance, for a few years, we may succeed in collecting an audience even of unconverted natives, who will rather listen to Christian instruction, than attend to the old detail of house-chat, or idolatrous ceremonies.

27th.—After the worship this morning, which was very well attended, I led the hearers into an examination amongst themselves, of the qualifications of their gooroos to instruct them. They all concluded, that the gooroos had no other object than to get their money, and never aimed at leading them into the way of salvation. This naturally made them inquire whether they trusted in their gooroo or in the incantation which he pronounces in their ear, and they left me disputing about this. I was strongly reminded of the point which I have heard warmly contested in my native country, whether or not the preaching of the gospel, the Lord's Supper, &c. are nullified by the irreligion of the preacher or administrator. In one important respect, however, the cases are very dissimilar—the incantation does not convey a single idea to the mind of him in whose ear it is pronounced, and in whose memory it is stored. I was induced to converse with the people on this subject, because a person called on me last Sabbath, who stated that he was the gooroo of fourteen hundred houses in different parts of the country, that from them he collected annually about seven thousand sicca rupees, of which fourteen hundred were his own, and the rest he sent to his superior gooroo. He described a complete system of espionage. The chief gooroo appoints two subordinate ones, and un-

der them are several servants, who go about the country and observe the conduct of the disciples. Those who offend are threatened, beaten, and if at last they prove refractory, they are excommunicated. Poor creatures! they have freed themselves from the tyranny of bramhuns, and thrown away the chain of the cast, only, I am afraid, to put their neck under a harder yoke.

W. ADAM.

## MOORSHEDABAD.

*Letter from Mr. Sutton, to Dr. Marshall, dated*

*Moorshedabad, July 19, 1819.*

I AM exceedingly obliged for your kind letter. The expectations which both you and myself have formed of this station are not likely to be disappointed. On the contrary, every day the Lord appears enlarging my borders, and increasing my expectations with hopes of an abundant harvest. Pray for me, my brother, that my ideas of the divine blessing may be realized, and that I may have all that wisdom, zeal, spirituality, and purity, which are necessary to make me a faithful messenger of God.

I should have answered your letter the day it arrived, but I have been out for a short time upon a missionary and baptizing trip, and am only this morning returned. I believe you are aware, that at Daudpore, about eight coss from Berhampore, brother Wympass, a steady pious man who has been baptized many years, resides, and also Mr. H. an indigo planter. Mr. H. I believe you have before heard of. I have likewise been informed much about him since my residence here. There has also been a native with me for some time from this place, and Kureem has been down to Daudpore several times. Letters have also passed between Mr. H. and myself respecting his religious feelings; and last week I was earnestly requested to visit Mr. H. as there was evidently a work of God going on in both families. I went down, and never do I think I enjoyed three days of such continued devotional exercises before. It was a Bethel to my soul. Our hearts were full—we had no time to think of the world or its concerns; but only of what Jesus had done and suffered on our behalf. And after brother Wympass and myself had ex-

amined attentively the circumstances of all the candidates for baptism, and were agreed in sentiment concerning their spirituality of mind, and their dependence alone upon Jesus for salvation, I baptized Mr. H., Mrs. Wympass (the wife of brother Wympass), Hurrynaut, a Brahman, and Bonor, a Mussulman; and on Thursday evening administered the ordinance to them. Our brother H. has been brought through a dark and intricate way, but our covenant Father has led him home at last; and I attribute both his change and that of Mrs. Wympass, in a great measure, to the steady, mild, Christ-like conduct of our brother Wympass. I think if ever I saw the clear indications of the work of the spirit, it is to be seen in brother H.; and I have little doubt he will be of great assistance to me; for his circumstances are good, his education superior, and his acquaintance with Scripture very considerable. You would be conferring a very great favour on me, and it would be gratifying to him, if you would, from the multiplicity of your engagements, write a line to him, and inform him of your joy in hearing of his being on the Lord's side.

I feel fully persuaded, my dear brother, that this is only the first fruits of my labours here, and that if the Lord should spare my life, many more will enrol themselves under the standard of the cross. I expect some to come forward shortly at Berhampore; and I have six natives now near me who have expressed their earnest wish to seek the way of salvation, and of some of them my hopes are great. If we labour for God and have a singleness of eye for his glory, we shall no doubt be blessed in our ministry. Brother Carey remarked to me, when at Serampore, that in whatever place we labour we shall find a few whom the Lord has already prepared to receive the word in the truth of it, although an extraordinary success may not attend our labours: and this remark I have found fully verified in my experience.

The society and schools go on as well as can be expected. I of course meet with some difficulty in establishing schools in a proper manner; but perseverance and the divine blessing will enable me to overcome every opposition.

I enjoy a good state of health, and I hope this is the case with every member of the family at S. and that the work of God is abundantly prospering in your hands.

I am, my dear brother,

Yours affectionately,

S. SUTTON.

## DIGAH.

*Extract of a Letter from Mr. Rowe to Mr. Saffery, dated Digah, Oct. 1819.*

Mrs. Rowe has removed her school, and now rents a place in a populous part of Dinapore, where she has the most flourishing Native School for boys that we have. She has boys brought to our Bungalow every Wednesday, to undergo an examination; and it is most encouraging to see what rapid progress they make. On these occasions, the greatest proficient in each class obtain chintz caps, as rewards; and these fine caps prove a powerful stimulus: such return home with a great deal of glee. Her female department is reduced to one native woman, who comes daily to her, to learn to read, and to work with her needle. She intends letting things remain in their present state, till we see what is likely to be done in our neighbourhood respecting Native Schools. Should there be a prospect of getting a regular supply of pecuniary aid, I hope she will be able to set up a Female School, that shall prove a blessing to many around us. She has lately written a Hindoostanee spelling-book, on the plan of Murray's. The master and boys of her Native School are much pleased with it, and I intend getting it printed, if I can. I am much pleased with a Native School we have near Bankipore. The Zemindar (land-holder) refuses to accept any thing for school-rent, and he and his family are very desirous of being instructed. Some of the boys frequently come to Digah to see me, though they live about four miles off. I fear I shall not be able to set up a school on the other side the Ganges this cold season, as I intended; my funds will not admit of my doing it.

Mrs. Rowe has lately received an interesting letter from sister Judson, dated July 3. I will give you an extract. "Our prospects begin to look a little brighter than formerly in this Mission. Mr. Judson preaches publicly in a building, erected in one of the most public roads. He spends all his time there, from morning till night, in talking and preaching to all who call. Last Sabbath was a peculiarly interesting day to us. The first Burman in all this great empire was baptized, in the presence of many of his countrymen, who seemed to wonder at the strangeness of the ordinance. He has given good evidence of having been renewed, and is a great comfort to us in this gloomy country. We confidently hope that others will follow his example shortly, and that the religion of Christ will take deep root here, and that nothing

will be able to destroy it. The old king died last month, and his eldest grandson is now peaceably seated on the throne. Two or three of his uncles rebelled, and were put to death, together with their families and adherents. The young king is said to be amiable and enterprising. O that his heart may be prepared to receive the gospel on his first bearing it preached. Mr. Judson intended going to Ava some time in the present year, before he heard of the king's death; but we hardly know what to do now, as the mind of the young king is so entirely occupied with state affairs. We must wait the openings of Providence, and we shall, I have no doubt, be directed."

Sister W. is safely arrived at Agra, and intends doing all in her power to promote Native Schools. One of our native brethren went up with her. She writes, that on their way up, thousands of the natives listened to him with the greatest attention, and that he distributed many books.

## SUMATRA.

LETTERS have been received from our brethren Evans and Burton, which announce their safe arrival at St. Helena, after a pleasant passage, on the 7th of March. They speak in high terms of the kind and respectful attention which they had received from the captain and officers of the London; and of the Christian hospitality which they had experienced from the Rev. B. J. Vernon, junior Chaplain of the island, his lady, and other pious friends. It was expected that the ship would remain at St. Helena for some weeks; and indeed it appears to have been somewhat providential that they had to touch at this intermediate port, for on examining the ship's timbers, it was discovered that they were infected with the dry rot—a circumstance which might have rendered the latter part of their voyage dangerous. Mrs. Burton and Mrs. Evans had both been much indisposed, but had derived considerable benefit from being on shore. The Carnatic put in here on her way to Europe, our young friends were unexpectedly gratified by seeing Mrs. Marshman and her family.—We hope to insert extracts from their correspondence in our next.

*N. B. We omitted to state in our last, that the £300 presented for the support of a Native Missionary, was given by Mr. John Warner of Edmonton.*



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### ANNIVERSARY

OF THE

#### YORKSHIRE AND LANCASHIRE ASSISTANT SOCIETY.

THE annual services connected with the Yorkshire and Lancashire Assistant Baptist Missionary Society, were held this year at Liverpool; and afforded much gratification to the numerous friends of the Mission, who assembled, from various places, on this interesting occasion. The first sermon was preached at Mr. Lister's chapel in Lime-street, on Tuesday evening, the 11th of July, by the Rev. William Ward of Serampore, from Mark xvi. 16, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* Mr. Ward preached again the next evening, at the Wesleyan Chapel in Brunswick-street, which had been most kindly lent for the purpose, from Psalm lxxiv. 20, *Have respect unto the covenant; for the dark places of the earth are full of the habitations of cruelty.* And on Friday evening, the 14th, a sermon was delivered at Byrom-street Meeting, (Mr. Fisher's,) by the Rev. John Birt of Manchester, from Rom. iii. 1, 2, *What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God.*

The public meeting for business was held on Thursday evening, the 18th, at Lime-street Chapel, and was very numerous and respectably attended. William Hope, Esq. the much-respected Treasurer of the Society, was called to the Chair, who briefly explained the object of the

meeting, and called on the Rev. William Hargreaves of Ogden to engage in prayer. A statement of the objects, labours, and success of the Missionaries, was then made, at some length, by Mr. Ward; and various appropriate resolutions were moved and seconded, respectively, by the Rev. Dr. Steadman, and Rev. P. S. Charrier; Rev. Christmas Evans of Anglesea, and Rev. John Dyer, Secretary of the Parent Society; Rev. John Birt, and Captain Pudner; Rev. William Dyer of Bacup, and Rev. Robert Philip; Mr. Samuel Hope, and Mr. William Rushton; and Rev. James Lister, and Rev. Moses Fisher. It was stated that the receipts of the Society for the year had been about £630, one hundred pounds of which was a liberal donation, presented by several friends of the Independent denomination in Manchester. Mr. Hope kindly complied with the request of the meeting to retain the office of Treasurer for the year ensuing, and Rev. John Birt of Manchester was elected Secretary, in consequence of the resignation of Rev. William Stephens of Rochdale.

On the following Sabbath, sermons were preached, on behalf of the Mission, at the Scotch Church in Oldham-street, at Rev. R. Philip's, Newington Chapel, and at Rev. Thomas Raffles's, Great George-street, by Mr. Ward; and at Rev. P. S. Charrier's, Bethesda Chapel, and Rev. Dr. Stewart's, Gloucester-street Chapel, by Mr. Dyer. The readiness with which these various places of worship were granted for our accommodation was completely in unison with the spirit of brotherly kindness and Christian friendship, displayed, on this pleasing occasion, by our brethren of other denominations.

Sermons had been preached, on the preceding Lord's-day, in the chapels belonging to our Welsh friends, by Rev. Christmas Evans from Anglesea, and Rev. John Edwards of Ruthin. The various collections amounted to about £240; and it is earnestly hoped, that

the lively interest excited by this meeting, will lead to renewed and zealous efforts in behalf of the Missionary cause, throughout that extensive district comprehended in the sphere of this Society.

## SERAMPORE COLLEGE.

### *First Examination of the Students.\**

ON the 24 of August, the Students, to the number of seventeen, who have commenced the study of Sungskrita in the College established last year at Serampore, were examined respecting the progress they had made in the grammar, by Dr. Carey, the President, in presence of a number of Pundits resident at Serampore. They were divided into three classes; those who are in the verbs; those in the nouns, adjectives, and pronouns, (in the Sungskrita grammar classed together, as following precisely the same regimen;) and those who are committing to memory the Sundhee, the rules for the junction of the various letters.

The first class included four; three Christian youths, and a young Brahman. The first of these was the native Christian, *Komula*, about eighteen. On examination it appeared, that in the last six months this young man had committed to memory a hundred and twelve pages of the *Moogdubodha*: and that, in this whole period, he had not omitted a single lecture. The second in the class was *Tarachundra*, another Christian youth, about sixteen years of age. He had committed to memory nearly ninety pages of the Sungskrita grammar in the last six months; and had been absent from ten lectures. The third was the Brahman, *Eeshwar*, about nineteen, who having been admitted into the Native School at Serampore about three years before, in a few months made such proficiency in the newly adopted plan, as, in the management of the School, to surpass the old Teacher, and to be within a year entrusted with the sole care of it, as mentioned in the First Report for Native Schools.

\* At this examination, thirty learned Hindoos, mostly Brahmans, from all parts of India, speaking different languages, stood round Dr. Carey, as spectators. What an interesting spectacle at the very first examination of an Institution so fitted for diffusing light and happiness throughout the Continent of India!

Soon after the institution of the College, he entreated permission to attend it, for the sake of farther improvement, while he still discharged his duties in the School. This request being granted, he immediately commenced the study of Sungskrita. It appeared on examination, that he had committed to memory thirty-three pages, which he repeated with the utmost readiness. The fourth in this class was *Jeevanna*, about twelve years of age, the son of *Ram-mohana*, who for fifteen years has uninterruptedly supported the character of an upright and sincere Christian. This youth, although much interrupted by sickness, had made a sufficient progress to evince his ability to learn; as he had commenced the study of Sungskrita more than a year previously to the institution of the College, he has committed to memory the greatest part of the Sungskrita grammar, notwithstanding his tender age. To particularize farther is unnecessary. Suffice it to say, that several of the Christian youths have committed to memory above three-fourths of the Sungskrita grammar in the space of one year; and that the progress of the greater part of the rest affords almost equal hope. The method adopted in examining them was such as to preclude the concealment of non-proficiency: the Examiner, having ascertained how far they had advanced, opened the book casually, and pronouncing the first two or three words, the Student immediately went on, repeating page after page, till the President told him to cease; the Examiner then turning to another part, began in the same manner; to which the student responded as before, going forward till told to stop. This was repeated till the President had fully satisfied himself respecting their proficiency. In this mode of trial only one failed in repeating his exercises readily from memory, and he had been previously absent above six weeks, chiefly on account of sickness. Of those then examined in Sungskrita, two were Brahman youths, two of the Writer cast, one a Sikh, two Khases youths; and two of Burman extraction, one of them a Christian. The rest were Christian youths. The view of these young men from various parts, thus laying a solid foundation for that expansion of mind, which may enable them hereafter to become the means of diffusing light within their respective circles, with that of nine Christian youths, making so happy a beginning, the very first year of the College, in a language which forms the key to all the science and literature of India, filled the minds of the Committee with sensations of pleasure and hope which they cannot easily describe.

*Extract from the First Report,*

JUST ARRIVED.

"THE Committee are fully convinced of the importance of supporting *native youths who are not Christians*, while they prosecute their studies, as well as those who are. This will be attended with little disadvantage. As a brahmun cannot, without losing cast, eat with a soodra, nor even under the same roof with a brahmun of another province, all youths who are not Christians must live separately, and of course without the walls of the College, in order to preserve inviolable their own ideas of cast, which it is not the design of this Institution to constrain them to violate in any degree. An Institution which ought to combine within itself every advantage for instruction, ought to be as free as the air; and no native youth ought to be deprived of its benefits, for having the misfortune to be born and brought up within any particular circle; no barrier to admission ought to exist, except the inability of its funds to support and instruct more.

"They are equally convinced, that no native youth should be *constrained to do a single act as the condition of his enjoying the benefits of this Institution, to the doing of which he attaches any idea of moral evil*. As it can be no crime in any youth that he did not regulate the circumstances of his birth, and of his first reception of ideas, to make it the condition of his receiving certain important literary advantages, that he shall be constrained to do what he himself deems wrong, or to hear books read which he deems it wrong to hear, is the ready way to corrupt the moral principle implanted in his mind by nature. While, therefore, the Committee are aware of the necessity of guarding against the omission of College duties from mere idleness, under the pretence of conscience, they are firmly convinced, that to compel any native youth to violate his sense of right and wrong, would be to teach him to act against his conscience for the sake of advantage; and that to deprive him in the least degree of the benefits of the Institution for refusing it, would be to turn a desire to act rightly into a crime, and to be guilty of the most flagrant injustice. In their view, nothing but incorrigible negligence, or immoral conduct, can form a just reason for depriving any youth, whatever be his religious prejudices, of the advantages of this Institution.

"They also feel the propriety of introducing into this College, *all the science now possessed by the natives themselves*.

To an Institution intended to convey superior information to native youth of the highest casts, it is desirable that there be that respectability attached in the eyes of the most learned among the natives, which shall prevent their undervaluing the instruction conveyed, because it is not *what they have*. All the science they really have, ought to be preserved, and not a particle of it lost. If they have carried the study of any branch of knowledge beyond us, this circumstance ought to be acknowledged and improved; if they have merely trodden in the same path, a knowledge of the science they really have, will enable us to take it up where they fall, and carry it to its proper extent: while the ideas they now possess, and the terms in which they express them, will facilitate the communication of superior ideas. This particularly applies to Grammar and to Astronomy, which latter science, from its connexion with their religious festivals, is cultivated by them with peculiar eagerness."

The following are the concluding remarks of the Committee:

"The plan of the Institution, thus fully developed, they respectfully leave before the public. If India needs enlightening beyond almost any other blessing, as is universally acknowledged, this, if it be ever effected, must be attempted by suitable means; and to be done efficiently, it should be attempted through the *natives themselves*, as Europeans are too far removed from them, and too little adapted to the climate, to become the immediate agents to any extent in this important work; but if it must be done by native agents, what method more likely to effect it, than that of collecting youths from every tribe and every part of India, and, restraining them from nothing but idleness and positive vice, to imbue their minds with the love of study and investigation, lay open to them, by means of an ample library and able teachers, the various stores of learning and science furnished by the western as well as the eastern world, and give them leisure and opportunity to pursue their researches, free from interruption and distracting care, till they ultimately return to their own provinces, not corrupted by unreasonable expectations, but fraught with knowledge, to become a blessing, in their own sphere, to the end of life? To accomplish this, however, some spot is necessary, secluded from those allurements to vice which abound in eastern capitals, together with a library and apparatus, the collection of which, with suitable buildings, and the support of able professors, involves too great an expense to be provided in many

different places at the same time. Of the suitableness of Serampore for this purpose, sufficiently near the capital of India, and yet perfectly retired—and the fitness to accomplish this object, of the plan now so fully explained, the Committee leave the public to judge. They merely add, that these ideas are the result of many years devoted to the consideration of the state of India, and the most effectual means of promoting its best interests. To this complete disclosure of them they have nothing to add, but that every benefaction to the Institution, whether intended as a donation for the general purposes of the Institution, or for the support of particular native students,—or whether it be in the form of annual contributions for a few years, will be received with the warmest gratitude, and applied with the utmost consideration and faithfulness."

## Foreign Intelligence.

### SERAMPORE.

*Extract of a Letter from Dr. Carey, dated Serampore, January 20, 1820.*

We have an inquirer in Calcutta of a singular character. He had resided at Kalee Ghaut for four years, having engaged in a vow of perpetual silence, which he had kept all that time. After that, a tract, I believe from Mr. Townley, found its way to him, which opened his mouth. When I first saw him, he had as many superstitious ideas as ever I knew a man have; but now he appears to trust wholly on Christ, and has nearly parted with all his nostrums. When he first walked up Calcutta with John Peter, several of the principal persons came down from their houses, and prostrated themselves at his feet; but they soon discovered their mistake. He wore a number of Mahas (necklaces) made of snake's bones; all of which, with every other external appearance of superstition, he has cast off, and I think is truly a partaker of the grace of God. Chittagong is still without a pastor. At the stations things go on well. William has baptized several, brother Smith several, brother Fernandez several, and a whole village in Jessore are desirous of being called Christians. Krishna went there, a little time ago, and baptized one man, and brother Thomas is now, I suppose, with them, and will probably baptize more. Thus you see that we have some things at which to rejoice. I trust the Lord is on his way.

### CEYLON.

*Extracts of a Letter from Mr. Chater to Mr. Ivimey, dated*

*Colombo, November 12, 1819.*

The translation of the sacred scriptures into Singhalese, is still advancing; when the Book of Genesis was completed, the Colombo Auxiliary Bible Society put into our hands the Book of Psalms, the translation of which, and the Proverbs, is completed. We are now going on with the Exodus; of which about one-half is translated. The printing has been at a stand for some months for want of paper; in consequence of this, the whole of the Book of Psalms is not yet printed. I still continue to labour considerably in the work of preaching, but I fear with very little success: and especially in the languages of this country. I preach three times on Sabbath-days. In the Fort, at nine A. M. in Portuguese; and at a quarter past six P. M. in English. In the Pettah, at half-past seven P. M. in Portuguese. On Monday evening we have a prayer-meeting in the Fort; at which I endeavour to be present, and deliver an exhortation. Wednesday evening, I preach in Portuguese in the Pettah; Thursday afternoon in the hospital in the Fort; and at half-past six in the Fort meetings-house, both in English. Friday evenings I preach at the Grand Pass, in Portuguese and Singhalese alternately; and on Saturday evenings we have a prayer-meeting in the Fort; on which occasions I generally deliver an exhortation. These labours, together with my share in the translating, visiting the Schools, and family cares, as you may suppose, keep me far enough, through the whole week, from any thing like leisure.

My labours are at present considerably impeded by a heavy affliction with which this country is visited. The disease is the small-pox. Five thousand, it is said, have been carried off by it in Colombo; and it still rages. Many who have been vaccinated, have taken it, and died. Our little congregation at the Grand Pass is, for the present, quite broken up, in consequence of it; and so is one of our Schools. All of them feel the effects of it. I have not heard of any Europeans being affected with it, which perhaps is owing to their having been properly effected with vaccine inoculation. It is termed in Singhalese, *maha lada*, (the great sickness;) and nothing is so much dreaded by the inhabitants of Ceylon as this disease. Among them, especially in villages, if a person appears to be affected with it, every one

even his nearest relations, abandon him, and the house where he is, and leave him to his fate. One reason assigned for this is, that the smell of this disease is peculiarly attracting to the tigers; and that the persons affected with it are almost sure to be carried off by them. Brother Siers told me, that a poor woman who died with it at Hangwell, was dragged by the legs, by one or two persons who had previously been affected with, and recovered from the small-pox, and so thrown into her grave, and the house she died in, as I saw myself, was burned down. There were several of my Singhalese acquaintance desirous of joining our church before the small-pox broke out; and concerning two of them, I thought there was much reason to hope the best; but, at present; among the natives, every thing of this kind is at a perfect stand, and several plans I had begun to form relative to the Schools, &c. have been completely discontinued. The buildings at Hangwell have been so much hindered, that though they might otherwise have been finished months ago, they are not completed yet. I have now bound the person down who superintends them, to have the place of worship ready for using by the 8th of next month, and I hope he will accomplish it. But brother Siers has been able to do but very little yet towards instructing the natives. He informs me, however, that he has lately commenced an experience-meeting, made up of himself, Mrs. Siers, and two Singhalese young men; one of them the Hangwell school-master. The other is a young man, who, as brother Siers thinks, might be employed, to good purpose as a reader, in the villages. He thinks the Lord has made his preaching a blessing to his soul. But though things at present are much at a stand among the natives, I hope a little good is apparent among our own countrymen here. Those of the 73d Regiment, who remain in this island, wear well. Two of them, Sergeant G. and Corporal G. write me letters from time to time, that afford me much solid satisfaction. During the stay of the 59th here, we had a good little society. Those who took their turns in leading the worship at prayer-meetings, were, at one time, no less than twenty-one in number. The society in the 59th were made the means of bringing forward a small number from the 83d. And from three or four that they left in communion with us, I hope the number from that regiment will soon be increased to ten or twelve. The 43th Regiment is newly arrived here; we have a few hearers, and one member from that also.

Had I time I would inform you all I know relative to other Missions in this

island. Our Wesleyan friends and I hold our monthly meetings, as formerly, alternately in each other's places; and live in all respects like servants of the same Master. They print any thing I have to print on the most moderate terms. The little book and tract, of which I send you copies, as you will see, have been printed at their press. The Catechism; Mr. Clough, without my making the proposal, kindly offered to print, on condition of my merely allowing them to print some for the use of their own schools.

With the American, and with the Church Missionaries, you know I have ever been on the best terms. I am sorry to inform you, that Mr. Poor does not enjoy good health; but Mr. Richards, to our no small astonishment, is still in the land of the living; and so far recovered, as to be of some use to the Mission. Mr. Lambreck continues at Kandy; Mr. Blayor is forming a station at a village not far from Galle. Mr. Ward has left Calpenty, in consequence of ill health, and is gone to join Mr. Knight in Jaffna.

N.B. Intelligence has since been received of the death of Mrs. Chater at St. Helena, on her way to this country. Further particulars will appear in our next Number.

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## SUMATRA.

*Extracts of a Letter from Mr. Burton to Mr. Dyer, dated*

*St. Helena, March 24, 1820.*

MY VERY DEAR SIR,

ON our arrival at this place I embrace the first opportunity of forwarding you a few lines, to inform you of our present state, and give you a few particulars relative to our voyage thus far. As we came to an anchor here on the 7th inst. I hoped to have been able to do this at an earlier period, but no China-ships, returning to England, having put in till yesterday, it was impossible. The Waterloo, by which I hope to dispatch this, and as many more as time will permit me to get ready, is expected to leave here to-morrow or next day.

With all our movements after we parted from you in London till our sailing from Gravesend, you have, no doubt, been made familiar by Mr. H. whose kind, and more than brotherly attention, if possible, to us on our departure, have left a very deep impression on all our minds. I trust his fervent supplications offered in our little cabin just before he left us, were heard and answered by our heavenly Father. The day after we went on board, I left the vessel to get some things from the inn at Gravesend; the

morning being very frosty I took a bad cold, and got my face inflamed, which confined me to my bed for four days in much pain, during which time we went down the Channel in a gale of wind. I just recovered in time to go on deck as we passed Land's-end, and to take a long farewell of old England. I must not omit mentioning, that my confinement to bed at the commencement of the voyage, quite preserved me from every thing like sea-sickness. I am happy to add, that none of us suffered so much from this as we expected.

The captain has more than equalled our expectations. We are at his table, and his conduct towards us has been marked by all the respect, kindness, and attention, we could possibly wish: he would never leave a want unsupplied if he knew it, and the ship could afford to do it. There are thirteen officers on board, besides the surgeon, surgeon's mate, purser, and captain's clerk, viz. six mates and seven midshipmen. They all seem respectable young men, and are ever willing to show us every attention in their power.

The two first Sabbaths that we were on board, the weather was so unsettled that we had no service on deck; but we met in brother Evans's cabin, read a hymn, prayed, and read one of Dr. Owen's sermons. I need not add, that we felt more than ever the worth of those privileges we had relinquished; though we trust that He, whose presence forms the glory, and gives all the utility and happiness to your larger assemblies, was with us of a truth, and that to bless us. After this the captain asked us to read prayers on deck, and we readily complied, hoping that it might be an introduction to something more: this we continued for three Sabbaths, without saying any thing about preaching. But finding the attendance on worship almost universal, and particularly orderly, and seeing that the captain countenanced us all in his power, we now ventured to ask his permission to read in future a short sermon, which he granted with much apparent pleasure. For this purpose we selected from Mr. Jay's short discourses, those we considered the most pointed and appropriate; they were listened to by all with very great attention, and I hope not without advantage. I know few sights more interesting than a fine ship's company, all clean and neat, and the officers in uniform, listening with attention to the words of eternal life. After we leave St. Helena we hope to come more immediately in contact with the sailors between decks, than we have yet through various circumstances been able

to do. Our attention has hitherto been almost exclusively confined to the sick. We have distributed a few of our Bibles and tracts, but much in this way is not wanted, as each mess, consisting of seven or eight men, is supplied with one of the former, and many of the latter by the various societies. One Sabbath evening, when visiting a sick man, we heard (with how much pleasure you may suppose) the chief of one of the messes reading the third of John to his associates. Since we sailed we have lost one man by death. During his illness one or other of us saw him every day; he seemed to know something of the gospel from having attended Mr. Stollery's ministry in London during his youth; but of late years he confessed that he had lived a very profligate life. We have reason to believe that our visits were attended with some good; we found him, on our first visit, in almost a despairing state; he appeared to have a deep conviction of sin, and brokenness of heart on account of it; and when we directed him to Him who is "able to save to the uttermost," he expressed with much seeming humility and sorrow an interest in the Redeemer's merits. His prayer, though presented at the eleventh hour, I believe was heard, and I hope he is now in glory. It is true we can never speak very confidently respecting a death-bed repentance; but He, who had compassion upon the poor thief whilst suspended upon the cross, is still full of grace and mercy.

On the morning of the 8th inst. brother Evans and self came on shore here with your letter to Mr. Vernon, intending, if possible, to procure lodgings in the country, where we hoped to live at less expense, and in more comfort than at St. James's Town. Mr. and Mrs. V. received us in a most affectionate manner, but told us it was quite impossible to procure lodgings any where but in the town, and, if in a regular way, at a less rate than thirty shillings each per day. We then made up our minds to live as we could on board. Mr. V. however, would not hear of this; he therefore contrived to get for us two empty rooms to sleep in, which we furnished from the ship, and kindly invited us to live by day at his house; this truly friendly offer we of course thankfully accepted.

Both Mr. and Mrs. V. seem excellent, pious humble Christians; they show us all the kindness and attention of old friends. Here the distinction of Baptist, Independent, Churchman, &c. are all lost in that of Christian, amongst those who have felt the power of divine grace. When a vessel comes to an anchor in this har-

hour, the first inquiry amongst them is, whether or not there are any of the *denomination of Christians* on board; if so, every other distinction is lost, (yea, not even asked or spoken of,) and he is received as a brother in Christ. This you will say is a truly delightful feature in the place; and you will believe me when I say, that nothing appears to us so weak and pitiable in our native country, at this distance, as the strife and contention among different denominations of professing Christians—this must be a work of the devil.

You are aware that there is a man here, named Nichol, belonging to the 66th regiment, who was ordained pastor over the church in that regiment by the brethren at Serampore. Since we have been here brother Evans and self have generally officiated for him, and Mr. Vernon obtained leave from the Governor for us to preach in his room on Sabbath afternoons, when there is no service in the church: this we did for the first time last Sabbath, and the attendance was as good as we could expect. On the other three week evenings, there are meetings held in Mr. Vernon's (i. e. church) vestry, where he generally expounds a few verses. We have likewise spoken a few

times there. The number of persons who assemble in the church vestry, is usually between thirty and forty. Upon the vestry table is placed a missionary box, to receive donations for the London Missionary Society. During the last sixteen months, there had been deposited in it, by the soldiers and slaves who attend, upwards of forty-eight pounds! Yesterday week they formed themselves into an Auxiliary Society in aid of that Mission, or any other that might require their assistance more. On this occasion they requested that one of us would give them a short address, which, of course, was most readily complied with. After the address, each person was asked how much he could afford to give. The lowest sum received was sixpence per week. I think there was but one subscription under one shilling. When all the names were down, they reckoned up how much the next year's subscription would be, at the rate they had begun at, and found the sum to be ninety-five pounds! To have seen the company, (all, or with very few exceptions, slaves, or soldiers with no commission,) you could not have supposed them all worth five pounds. We were, of course, much pleased with their zeal and liberality.

*Account of Contributions received by the Treasurer of the Baptist Missionary Society, from May 1, to August 1, 1820, not including Individual Subscriptions, nor those Sums received in the Mission Week, and previously acknowledged in the Herald for July.*

FOR THE MISSION.		L.	s.	d.
Walworth, Congregation at Lock's Fields, by the Rev. George Clayton		30	0	0
Alic-street, by the Rev. W. Sheinstone, Female Society	£11 15 6}	13	10	6
Sunday School, (two Donations)	1 15 0}			
Bow, Female Society, by the Rev. Dr. Newman		28	9	0
Goswell-street Auxiliary Society, by Mr. Bolton		18	0	0
Eagle-street, Juvenile Society, by Mr. Napier		40	0	0
Goodman's Fields Auxiliary Society, by Mr. Morris		35	0	0
Lion-street, Walworth, Female Society, by the Rev. John Chin		56	0	0
Maze Pond, Auxiliary Society, by Mr. William Beddome		42	0	0
Collected by Mr. Raymond, amongst his Shop-mates and Friends		9	0	0
Donations, by Mrs. Elvey		10	10	0
Newcastle, Auxiliary Society, by Mr. J. L. Angus		76	18	0
Saffron Walden, Collection, by the Rev. J. Wilkinson		34	10	3
Ipswich, Auxiliary Society, by Mr. Wm. Pollard	27 7 8}	36	7	5
Friends	8 19 9}			
Warwick, Independent Church at, by the Rev.		5	0	0
Fakenham, Norfolk, Auxiliary Society, by Mr. Fyson		8	1	6
Wales, South-west Baptist Association, by the Rev. John Reynolds		88	4	7
South-East District, by the Rev. Joseph Harris		20	9	3
Norwich, Friends, by the Rev. Joseph Kinghorn		21	10	0
Plymouth and Plymouth Dock, Collections and Subscriptions, by W. France, Esq.		123	7	1
Bridgewater, Prayer-meeting and Donations, by the Rev. Mr. Vincy		3	2	10
Taunton, Ditto and Ditto, by the Rev. R. Horsey		3	14	8
Chard, Collection and Donations		7	3	6

	L.	s.	d.
Nottingham, Collection and Subscriptions	69	8	4
Loughborough, Ditto, by the Rev. George Capes	25	9	0
Sheepshead, Ditto, by Ditto	2	9	0
Leighton Buzzard, Baptist Association for Bedfordshire, by Mr. Saunders, Treasurer	21	14	8
Children of the Baptist Free-school, Fetter-lane, by Mr. Kendrick	6	11	6
Lynn, Norfolk, Baptist Church	1	10	0
Watford, Auxiliary Society, by J. J. Smith, Esq.	6	8	0
Eythorne, Kent, by the Rev. John Giles	5	15	6
Langham, Annual Subscriptions, &c.	6	18	0
Ladies' Association	14	14	8
Northampton, Collection, by the Rev. Thos. Blundell	41	0	0
Donation, by Ditto	5	0	0
Joseph Hall, Esq (Donation)	10	0	0
Annual Collections, addition to the, by W. Burls, Esq.	5	5	0
Loughton, Essex, Auxiliary Society, by the Rev. Mr. Brawn	7	7	6
Burton-on-Trent, Penny Society	5	0	0
Part of a Collection from a Half-yearly Meeting of the Baptist and Independent Ministers in the Isle of Ely, and its Vicinity	5	0	0
Hilford, Missionary Association, One Quarter, to August 1, by the Rev. Mr. Smith	5	17	2
Bucks Baptist Association, by the Rev. P. Tyler, Haddenham	54	3	6
Bristol Auxiliary Society, on Account	196	10	0
Bluntisham and Erith, Friends at, by Mr. Leigh	7	5	0
Kettering, Friends at, by the Rev. Solomon Young	10	11	0
Lincoln, Collection and Subscriptions, by the Rev. D. Davies	19	0	0
Bessell's Green, Legacy of Miss Sarah Fletcher	5	0	0
Friends, by Mr. J. B. Sheenstone	1	0	0
St. Helena, Missionary-Box, by Lieut. and Adjutant Armstrong	1	12	0
Penzance, Auxiliary Society, by Mr. J. Spasshatt, Junior	23	14	9
Rawdon, Subscriptions, by the Rev. J. Mann	8	16	0
York and Lancashire Auxiliary Society, by Wm. Hope, Esq.	619	9	6
Collingham, Collection, &c. by the Rev. W. Nicholls	25	0	0
Shrewsbury, by the Rev. John Palmer	10	14	0
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	11	0	0
Lutterworth, Independent Church, by the Rev. Mr. Hartley	5	0	0
Scotland, sundry Donations and Subscriptions, by the Rev. C. Anderson	240	10	0
Devon and Somerset, collected on a Journey, by the Rev. J. Saffery	134	12	2
William Alers Hankey, Esq. Fenchurch-street, Life Subscription	10	10	0
William Dixon, Esq. Blackheath, Donation	10	0	0
Mr. Riches, Ditto	5	0	0
Mrs. Anne Mann, a Legacy, by the Rev. Dr. Rippon	5	0	0

## FOR THE TRANSLATIONS.

Scotland, Donations and Subscriptions, by the Rev. C. Anderson	128	5	0
Paisley, Female Bible Society, by Mr. Wm. Ferguson	25	0	0
Ditto, Auxiliary Bible Society, by Mr. Peter Ewing	15	0	0
Ireland, collected on a Journey, by the Rev. J. Mann	97	8	0
Burlem, Juvenile Baptist Missionary Society, by Mr. W. S. Kennedy	21	0	0

## FOR THE SCHOOLS.

Scotland, Donations and Subscriptions, by the Rev. C. Anderson	15	19	0
Lyme, Half-Year's Subscription for a Female Hindu School, on the British and Foreign System, conducted by Mrs. Rowe, at Digah	7	10	0
A Friend	2	10	0
Mr. Gorn, Donation	2	0	0
Bristol Auxiliary Society, on Account	15	0	0

\* This sum will be printed with the preceding, in the Report of the Society.

## TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Byers, of Bath, for 49 Vols. of the Evangelical Magazine in Numbers.



# Missionary Herald.

## BAPTIST MISSION.

### Home Proceedings.

#### MISSIONARY MEETINGS IN CORNWALL.

AGREEABLY to the warm and urgent solicitations of several friends to the Missionary cause in Cornwall, the Rev. F. A. Cox of Hackney was requested by the Committee to visit that interesting, though distant county, in order to promote the objects of the Baptist Mission. In the first part of his tour he was accompanied by the Rev. Jenkin Thomas of Oxford, who was supplying the church in Morrisesquare, Plymouth-dock. The first meeting was held in the Baptist Meeting, Falmouth, on Tuesday, 15th of August, when the Chair was taken by Joseph Banfield, Esq. a respectable Magistrate of the town. On this occasion a County Auxillary Society was established, denominated the Cornwall Missionary Society in aid of the Baptist Mission, of which, James Dunn Trevooso, Esq. of Falmouth, was appointed Treasurer, and Rev. Edmund Clarke of Truro, Secretary. After the Resolutions had been passed, establishing the County Society, a Branch Association for Falmouth was likewise formed. The meeting was addressed by the Rev. Messrs. Cox, Thomas, Lano, Dore, Green, Clarke, and Hart; and also by Captain Manderson, Messrs. Christophers, M'Dowell, Read, Ellis, and Edgcome; and by the deep impression produced in favour of Missionary exertions, it was evident the presence of the Lord was there. On Wednesday, 16th, Mr. Cox preached at the Methodist Chapel, Helston, kindly offered for the occasion; and on the same day Mr. Thomas preached at the Baptist Meeting, Redruth, from Daniel vii. 14.—On Thursday, 17th, Messrs. Cox and Thomas preached a double lecture at the Baptist Chapel, Penzance, from Luke

xxiv. 47, and Acts xv. 26, where a Missionary Society had been for some time established, and which will now be considered a branch of the County Society. On Friday, 19th, a public meeting was held at the Town-hall, Helston, Mr. Cox in the Chair, in the absence of H. M. Grylls, Esq. who had kindly and liberally engaged to preside, but was unavoidably prevented by public business. Several interesting and animated addresses were delivered, and a fervent interest was excited in favour of the Branch Society established on the occasion for that town. On Lord's-day, 20th, Mr. Cox preached in the morning at the Baptist Meeting at Falmouth; in the afternoon at the Pit, near Redruth, from Psalm lxxii. 18-20, to a most attentive and interesting congregation of from 8 to 10,000 persons, who were assembled, in very favourable weather, both on the outside and inside of this curious amphitheatre; and in the evening, at the Methodist Chapel, Truro, to a very crowded congregation, from Psalm cxix. 130. On the same evening, Mr. Green of Falmouth preached at Chacewater on behalf of the Mission. On Monday, 21st, a public meeting was held at the Methodist Meeting, Redruth, when a Branch Association was established for that town and neighbourhood;—several interesting speeches were made on the occasion. On Tuesday, 22d, a public meeting was held at the Methodist Chapel, Truro, which on this, as well as on the former occasion, was cheerfully lent for the purpose, when a Branch Association was formed for that town. The interest of the meeting was by no means inferior to that of former meetings; and in each case was greatly increased by the kind assistance of our Methodist and Independent brethren. The congregations were on all the occasions numerous, and contributed a considerable sum at the different collections. We sincerely trust, that these meetings and Societies will not only assist the cause of the Mission in the county, but materially promote the interests of religion in general.

E. C.

## Foreign Intelligence.

### SERAMPORE.

*Extract of a Letter from Dr. Carey to Mr. Ward, dated*

March 7, 1820.

THIS morning I baptized two soldiers from the Fort; and we have now two others, not soldiers, to be received, one of them a son of Bonner, the blacksmith. Four others, three of them Hindoos, will probably come forward next month; one of them is the brahmun I mentioned, who kept a vow of silence at Kalee ghaut for four years; the other three are brahmans, who had their education in the Benevolent Institution.

### MOORSHEDABAD.

*Extract of a Letter from Mr. Sutton to Mr. Ivimey, dated*

Moorshedabad, March 8, 1820.

I HAVE now been twelve months at Moorshedabad, and when I take a retrospect of the past year, my soul is filled with joy and thanksgiving to the Author of every good. I settled here under many unfavourable circumstances. The Missionary who was here before me, left it chiefly because he considered it an unhealthy and lonely station; neither did I expect to find a friend or a religious person in the whole neighbourhood; but though I was alone, and had but an imperfect knowledge of the language, yet I considered it my duty to fill up such an important station, knowing that I might expect strength equal to my day; and I soon found my reward for so doing. Spiritual blessings followed me in rich succession, and are still surrounding my path. In a few days after my arrival, the 59th Regiment arrived at Berhampore, and the brethren in the regiment sent me a pressing invitation to come and break the bread of life unto them. After this I was introduced to several gentlemen in the neighbourhood, who liberally came forward for the formation of a School Society, and this was followed by finding a religious family at the distance of about 15 miles, with whom I have enjoyed much spiritual communion, and mingled my tears with theirs while speaking of the love of Christ. From my com-

munion with this family, I have been enabled to gain intercourse with several others, where the seed of the gospel has taken root, and brought forth abundantly, especially in the heart of a respectable planter, who has not only received the truth in the love of it, but has been exceedingly zealous to bring his poor idolatrous servants to the knowledge of Jesus. Since my residence here, I have also been joined by two native brethren, to assist me in preaching the word of life; and a few months since, Mr. Williams, who married Miss Marshman, removed his residence, and is settled within thirty miles of me. In every way my fears have been groundless; for in the first year I neither expected to meet with friends, with an English congregation, nor with success among the natives. But God has been pleased to give me friends, to give me favour in the sight of men, to give me a large attentive English congregation, and to enable me both to study the native language at home, and to go out almost daily into the markets and streets to proclaim the unsearchable riches of Christ. I think, too, that the success with which the Lord has been pleased to crown my labours, should call forth our solemn gratitude at a throne of grace. During the last twelve months I have baptized two Mussulmen, four Hindoos, seven descendants of Europeans, two English females, and seven of our own countrymen; making in the whole twenty-two persons, who, I trust, will be my crown of rejoicing at the last day. I think we are as careful as possible in admitting members, and watch carefully over them afterwards. Almost every month we have baptizing. I baptized five persons last Sabbath, and three more have given in their experience, and will be baptized next month, among whom are the wife and the adopted daughter of one of the officers in the regiment. We have upwards of fifty communicants at the Lord's Supper, when they are all assembled. I generally preach three times in English on the Lord's-day, twice in our place of worship, and once in the hospital; and every other day I have worship twice among the natives in Bengalee, morning and evening, when any may attend. The remainder of the days is devoted to the study of the Bengalee and Hindosthanee languages, and going out among the natives to preach. I generally devote the morning to study, and the afternoon to intercourse with the natives; but sometimes I take a journey for a day or two. For instance, I intend leaving home to-morrow, to attend a large fair, about forty miles distant, where I shall be enabled to dis-

tribute many tracts and copies of the scriptures. In my present circumstances I can take journeys with ease, for I have no one to feel my absence, or to welcome my return, which is a melancholy comfort, and I have reason to believe it will remain so. My dear boy is still with the best of mothers, Mrs. Ward. I have only seen him three times since his birth, nor do I expect to see him for many months.

P. S. I preached on Sunday week for the Religious Tract Society, at the particular request of our brethren in the 59th Regiment, and we collected on that occasion 80 rupees, or £10, which will be remitted the first opportunity to the Society in London.

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### DIGAH.

*Extract of a Letter from Mrs. Rowe to Mrs. Lawson, dated*

*Digah, Feb. 23, 1820.*

MY DEAR SISTER LAWSON,

It will please you to hear that the prejudices with regard to native female improvement are relaxing in these parts. Mrs. G. has a boys' school, in which there are three native girls, one of whom reads in the Testament. Mrs. W. has a boys' school, the lala of which teaches Mrs. Grant's and her own women servants to read. She says it is pleasing to see their diligence at leisure intervals. We intend supporting a native female school at Benares when Mrs. Smith returns; and also another at Allahabad, if sister Mackintosh will engage in it, which I believe she will. At both these places, native girls may be had to form a school. The school at Dinapore, which I superintended for the Female Society, was opened for native girls only. At first five attended, but their parents grew suspicious, and pleaded their need of them at home, but sent their boys instead. Not long since, two of their sisters accompanied them to school for a few days, but the distance was too great for a constant attendance.

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### RANGOON.

It appears that at length the Missionaries at this station have been called to appear before the Emperor for their Master's sake. The perusal of the following ex-

tracts of correspondence, with which we have been kindly favoured by Mr. Lawson, will awaken a lively concern to know the result of this important step.

*Mr. Judson to Mr. Lawson, dated*

*Rangoon, Dec. 13, 1819.*

MY DEAR BROTHER LAWSON,

We are at present full of business, preparing for the long anticipated expedition to Ava. We deposit the female part of the concern in a brick castle, proof against fire and robbers; and brother Coleman and myself expect to leave Rangoon within a week. The Mission has now come to a solemn crisis. We have had the happiness of baptizing three Burmans, the first fruits of the empire; but Satan began to excite persecution, and we found it necessary to lay our missionary intentions before the throne, and solicit toleration for the Christian religion. If the new Emperor is favourably disposed towards the introduction of Christianity, we shall be able to prosecute our work; but if not, we must inevitably leave his dominions. We commend ourselves and the Mission into his hands, who is invested with all power in heaven and earth, and will, we are assured, do all things well. O that he may be pleased to open a wide and effectual door for the promulgation of divine truth in this great empire!

What shall I say more? My soul is absorbed in the great work before me. O pray that the presence of Jesus may go with us—that we may have a simple dependence on him, and a single eye to his glory—and that we may appear before the monarch in the spirit of apostles and martyrs: and who can tell? Perhaps the Lord has mercy in store for the Burmans.

About three weeks after their departure, Mrs. Judson writes thus to Mrs. Lawson.

*Rangoon, Jan. 11, 1820.*

MY DEAR MRS. LAWSON,

Mr. Judson wrote Mr. Lawson a day or two before his departure for Ava. It is now twenty-one days since he left, but we have not yet heard a word from him or brother Coleman. The Mission is now in a very critical situation: a few days more will decide whether we shall continue here and labour under the most favourable cir-

circumstances, or quit the country for ever. Our bowels yearn over the poor Burmans, and we cannot but hope our heavenly Father will hear our prayers, and incline the monarch of this country not only to grant us permission to continue here and teach the *new religion*, but will cause him to examine it himself, and become a nursing father to the church in his dominions. We have been greatly encouraged the year past, and have strong hopes that God's time has come, firmly to establish the gospel in this country. Mrs. Coleman and myself are very lonely in the absence of our husbands, but we are very happy in each other. We have left the Mission House, and live in town, in the upper rooms of a great brick house, where we are secluded from all the world. We never go out, except now and then to the Mission House, as we wish to keep as free from observations possible. I should have accompanied Mr. Judson to Ava, but could not think of leaving Mrs. Coleman alone in such a place as this.

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### SEYLON.

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It was intimated in our last Number that we had received the melancholy intelligence of the death of Mrs. Chater, late of Columbo, on her voyage home, which she had undertaken, by advice of the physicians, for the benefit of her health. The following account is given of this affecting event, in a letter to the Rev. John Dyer, from the Rev. B. J. Vernon, junior chaplain at St. Helena.

*St. Helena, June 8, 1820.*

MY DEAR SIR,

When I had lost the pleasure of writing to you, I could not foresee the melancholy occurrence which would render a continuance of our correspondence necessary—I mean the death of Mrs. Chater, wife of the Rev. James Chater, one of your Missionaries at Columbo. She arrived here in the Forbes, I think on the 12th of May, and I consider it a most merciful interposition of Divine Providence which determined her to proceed no farther till after her delivery. The Forbes sailed on Sunday, the 14th of May, and poor Mrs. Chater was taken ill on the Tuesday fol-

lowing, and after a tedious and difficult labour gave birth to twins—girls. For a week or ten days she was considered by the medical man to be in great danger; however, it pleased God to recover her, as it were, from the effects of her accouchement, when an opportunity occurring of writing to Columbo, she was anxious that I should send an intimation of her safety to her afflicted husband. This I did, endeavouring to give a faithful relation of her state at that time. I regret exceedingly that it should have been such as to afford every prospect of a speedy recovery. That God whom she served, in his wisdom and mercy saw fit to remove her from this scene of trial and sufferings; and I cannot doubt that she is translated into the kingdom of the Redeemer in Heaven. Symptoms of diseased lungs appeared, together with a constant diarrhoea, by which the spark of natural life was speedily extinguished. She died on Monday last, June 5th, leaving behind her four helpless children, viz. the twins, and two others who landed with her from the Forbes. The two elder ones, Mrs. Vernon and myself removed instantly to our house, where they shall share with our own. The wife of a respectable shopkeeper kindly offers to nurse the twins until we shall be able to provide a female for the purpose; in which case they also shall be placed under Mrs. V.'s own care. So long as it is necessary for the children to remain here, they will find no want of father or mother, so far as it is possible for strangers to supply the place of such endearing relations. I hope to have matters more arranged in a short time, when you may depend on my giving you every particular. In all I do, rely upon it, the comfort of the children, and the interest of your Society, shall be particularly attended to.

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### SAMARANG.

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*Extract of a Letter from Mr. Bruckner to Dr. Ryland, dated*

*Samarang, January 24, 1820.*

By this time I hope poor brother Phillips has arrived in England; if so, he will be able to give you a better account of the state of things here, than I shall be able to commit to paper. It was indeed grievous to me to see that good brother depart; who was, in many respects, a great comfort to me, and who was so much respected amongst his countrymen here, and might have become useful to

several of them. But so mysterious are the ways of the Lord, that there is no searching out them. Mr. Trowt, who seemed so eminently qualified for a Missionary, I was to witness his removal by death; and Mr. P. who seemed no less qualified for the work, in connexion with his amiable disposition, I was obliged to see him depart. Thus I am a second time left alone, without a brother, or a friend, whom the conversion of the inhabitants of this country lay so near at heart. I hope the voyage has been profitable for the restoration of his health, and that my life may be spared to see him out again: I should wish to spend my life with him. Even the Governor-General, I am informed, regretted his departure sincerely; but there was no appearance of his recovery by staying here in the Island.

You would undoubtedly wish to know, how I do, and how I employ myself. My state of health, though weak, has been pretty well hitherto; I have much reason to be thankful, when I see so many removed by death, and others sick. Though it seems that a sedentary life will not very well agree with me, yet I must continue in it until the sphere in which I have been placed affords a larger circle of motion for me. My intercourse with the natives has hitherto not been so much as I hope it will be in the future. An entire knowledge of their language is necessary, before I, or any other who undertakes to be a Missionary in this country, can enter on a more enlarged scene of action amongst the natives; and that knowledge is not so easy acquired as some might imagine. I am daily striving after it, by reading, conversing, and translating, and there is still much wanted till I can say, I have the language in my power.

I have endeavoured to translate something of the New Testament, both for my daily exercise in the language, and for the use in the future; and I have been enabled to go on with the translation into the Javan tongue from the Gospel of Matthew to the end of the Epistle to the Romans, and hope to be further enabled to go through with it to the end of the whole New Testament; by which time I shall have acquired so much of the language, as to be able to correct and refine the former work. Some of the natives, who are able to judge, say, that it is intelligible, though it is not exactly their idiom; now that latter incorrectness will be overcome by time and diligence. If I now have finished the translation of the New Testament, I shall have something to go out and read to the natives, and take an opportunity to converse about it to them.

Though those who are the most learned among them, do not seem desirous to know any thing of the Gospel; because they know that book by its name from the Coran, and readily tell me that they do not need it, as the Coran includes all; Mahomet having made an extract of all the former holy books by the revelation from God.\* There is certainly not much hope for success, on account of the prejudices against Christianity under which they labour, originating both from Mahometism, as from the unbecoming conduct of the thus-called Christians, who have settled here; they also being very indifferent of their natural disposition, thinking and caring nothing for the future, is perhaps another reason that we cannot expect much success. However, we know (and this alone can make us hope for success,) that our Saviour is mighty to do wonderful things in the day of his power, and that the Gospel is the power of God unto salvation to all who believe.

*Note.* Our readers will perceive that Mr. B. does not write English like a native; but as he expresses himself intelligibly, it was thought better to transcribe his own language, than to put his letter into a different form.

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### SUMATRA.

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*Extract of a Letter from Mr. Burton to Mr. Dyer, on leaving St. Helena, dated*

*On Board the London, off St. Helena, April 11, 1820.*

MY VERY DEAR SIR,

We have left the shore this evening, and returned to our place in the ship, expecting to sail from hence to-morrow

\* We cannot forbear observing, how forcibly this fact illustrates a remark in a recent valuable publication from the pen of one of the most impressive writers of the age. "The Mahomedan imposture is perhaps the most signal instance in the world and all time, of a malignant delusion maintained directly and immediately by ignorance, by a solemn determination, and even a fanatic zeal, not to receive one new idea. This execrable delusion is so strong and absolute in ignorance, is so identified with it, and so systematically repels at all points the approach of knowledge, that it is difficult to conceive a mode of its extermination that shall not involve some fearful destruction, in the most literal sense, of the people."

*Foster on popular Ignorance, p. 48.*

afternoon or evening; and though there is no vessel in this port at present bound for England, yet I cannot quit the place without leaving a few lines in the post-office, to be forwarded by the first packet. Before this reaches you, no doubt you will have received that which I sent by the Essex about a fortnight ago, informing you of our affairs up to that time. Some account of our subsequent engagements, and the conclusion of our providential visit to the island will not, I hope, be wholly uninteresting.

With regard to preaching in the school-room, it was continued till last evening with increasing attention and interest, and, I hope, beneficial effect. In short, we have every reason to believe, through mercy, that this has been eminently the case. Our most sanguine expectations could not have predicted the reception we have met, and the kindness we have experienced from the people of this place. Last evening the room would not contain the numbers who came to hear our parting address, and the sorrow they expressed at our leaving was truly affecting. The poor black man who came to light us up to the meeting, said, in a very expressive manner, "I very sorry you going away—I wish one of the masts of your ship would break down to-morrow, if it would not hurt any body." Many parted from us with tears. Their liberality towards us has equally astonished and gratified us. A few days ago Mrs. M'Kritche, the wife of a respectable tradesman, at whose shop we had made one or two insignificant purchases, sent our wives a large box containing articles she thought would be necessary and acceptable on the voyage; the contents of which, together with two articles of dress, presented to Mr. E. and self by Mr. M'K. could not have been purchased here for less than £5 or £6. After preaching last evening I took bread and cheese with them, and Mr. M'K. asked me for the address of our society, adding, that he should send them a donation. I, with pleasure, gave him yours. A native of the island, whose husband has mended some clothes for us gratis, sent our dear companions this morning a nice large cake. Brother E. and self called this morning upon Mr. Solomon, two of whose rooms we have occupied during our stay, to settle with him. The respectable Jew told us, that in consideration of the cause in which we are engaged, he should certainly accept of no pay whatever; nor would he, though we pressed him to do so. Even the woman who had cleaned our sleeping rooms, &c. at first objected to any re-

muneration. And what terms shall we employ in speaking of Mr. Vernon's kindness? We have boarded with him all the time we have been here, yet he will accept nothing whatever for it! Such are the mercies—such is the conduct we have experienced. May we feel such gratitude to a gracious and watchful Providence which is thus highly distinguishing us, as His goodness demands. Little did we suppose, when first we came in sight of this barren and unpromising rock, that any part of it could be so fruitful in "works of faith, and labours of love." Little did we think that we should have left it with such feelings as now pervade our breasts.

### JAMAICA.

*Extracts of a Letter from Mr. Coultart to Dr. Ryland, dated*

*Kingston, Jamaica, March 11, 1820.*

MY DEAR SIR,

The circumstances under which I was placed, by the death of Mr. Kitching, prevented me from writing to you by the earliest packet. You have, no doubt, heard, through the medium of Mr. Saffery, of our safe arrival. I hope the season of excessive mortality in Kingston has given place to one more pleasing. We are still in excellent health through divine mercy, and hope that Mrs. R. and family are better than they were when we left.

Our congregation is becoming larger, and I think more respectable, though I know not how the more respectable hearers can endure the intense heat, and the offensive smell. I have had the curiosity to try the temperature of the pulpit, when we are all collected on the Lord's day: it is on an average, though it stands between two pretty large windows without glass, 120° of Fahrenheit's! Is it any wonder that your Missionaries die, when you add to this the dreadful effluvia from the blacks, and that the doors and windows are as full as if the people were packed into them. What can I do, my dear Sir? I cannot order them away; for hundreds go away that cannot hear my voice, and will not come again, as there is no prospect of accommodation. Your heart would rejoice if you could once see the poor sinners drinking in, with intense eagerness, the news of a kind and all-sufficient Saviour. O Sir, I feel whilst preaching to these poor beings, as if my whole soul were poured forth in every sentence. I would indeed lift up my voice like a trumpet; yes, O could I, it should be loud and powerful as that which will awake the dead.

Our prospects in Kingston are rather pleasing than otherwise. I hope the people improve considerably, both in knowledge and purity. Situated as we are here, it is necessary to be very cautious as to what we say as well as what we do. Through the first period of my stay here, I did nothing compared with what some would have done. I thought it better to study the dispositions of all parties first, and know what plans would be most productive of good before I adopted any. Before my return to England I drew out a rough set of rules for the consideration of the leaders and people, thinking if God spared me to occupy my station again, it would be well to see their effects, and judge of their influence if strictly attended to, before they were proposed to the church as permanent rules for its discipline. These rules have been strictly enforced, notwithstanding the great opposition made to them by the leaders; and their good effects are, through the blessing of God, very visible. Each member has a ticket, which he or she renews quarterly; and as each person must come for a ticket, we get a partial acquaintance with them all, and find out the evils which have too long been kept secret.

Within the last three weeks I have distributed 48 score of tickets, and had an opportunity of speaking to that number; very many of their replies have been good and appropriate. I asked one woman from the Mandingo country, what god she worshipped there? "Hey, massa! God lef (leave) dat country,—God go away, no one say tome back again—dem people make gods and play tricks wid em." Do you love God? "I try to love him wid de heart in trut." Well, then you obey him? "Yes, massa, you love me, you glad for do what me bid you, so you love God so you do." On Monday night last I preached at a gentleman's pen to windward, to a very interesting audience, and exceedingly attentive. I left Mrs. C. there for a little change of air while our house undergoes some repairs. On Thursday night I rode nine miles, and preached again to a large number of black and brown persons. I would often repeat my visit if I could; but my spare hours are few, I assure you, at present. On Monday again, God willing, we intend visiting Happy Valley, there to preach to a number of negroes who have promised to come and hear. Our leaders' meeting is every week, when we hear all complaints, and dismiss those who are improper persons, and admit such as offer and are approved, into the various classes, in which they remain upon probation a longer or shorter time.

Our building fund is attended to the last Thursday in every month, or oftener, as necessity may require, beside our contingent fund, all of which the Missionary must superintend.

In Port Royal there is a pleasing prospect of usefulness. A person conducting himself properly, would be received gladly, as the people there have preaching only about once a month. It is my intention, as soon as time will permit, to take a journey to Manchester, from which quarter I had an invitation last night. At the above place, and at Morant Bay, Missionaries are wanted exceedingly. By next packet I hope to be better able to give you information respecting these places.

From Mr. Godden to Dr. Ryland, dated  
Spanish Town, June 9, 1820.

REVEREND AND DEAR SIR,

Through the mercy and forbearance of our heavenly Father, I am still in the land of the living, still under the influence of hope, and labouring towards the rest that remaineth for the people of God, like a ship towards her port, through a tempestuous ocean. God has been pleased, in a measure, to grant the desires of my soul, as it respects the Redeemer's cause at Spanish Town. I told you, in a former letter, I baptized twenty-one persons in Rio Cobre, in March last; and I am exceedingly happy to add the following extracts from my Journal.

Lord's-day morning, May 7.—Baptized twenty-two persons in the river, before seven o'clock. Returned home, and preached to a full house. Gave the right hand of fellowship to the newly baptized, accompanied with a short address to each. In the evening, administered the Lord's-Supper to about two hundred persons, forty-three of whom I have had the pleasure of baptizing. Our place was literally crowded; we had not half room enough. Collected £5 7s. for the poor. Thanks be to God, the church is formed and likely to prosper.

Lord's-day, June 4.—In the morning, preached from Rom. vii. 24. The congregation large and attentive, and much affected. At mid-day, leaders' meeting. In the evening, administered the Lord's-Supper to about sixty; the rest, from various circumstances, unable to attend, especially from the late heavy rains. We had about 300 spectators, and collected three pounds for the poor.

Monday, June 5.—At two p. m. held our Missionary prayer-meeting, as usual, (to correspond with the hour at which it

is held in Britain,) and it is very pleasing to believe that, at the moment we are praying for Zion's prosperity, many thousands in Britain are praying for us.

On the 7th was the fast-day, in commemoration of the great earthquake in 1692. Preached to a large party of feeling people, from Luke xlii. 1—5. Introduced the service, by reading Dr. Coke's account of the dreadful calamity which occasioned the anniversary fast. Briefly explained the circumstances connected with the text, and observed (1) that we are apt erroneously to conclude those to have been the worst of sinners, who have been driven out of time by means so awful and sudden. However true such conclusions may be in some cases, they are sometimes untrue; as in the text. (2). If we escape such terrible judgments, we are prone to think ourselves less sinful, and more deserving. Our text refutes the proud conclusion. (3). However proud we may be of our moral attainments, there is only one way by which we may escape a more dreadful punishment than earthquakes can inflict; "Except ye repent," &c.—language which implies that our righteousness is not the medium of our security, or escape even from temporal calamities—that we equally deserve the same kind of punishment, (referring to Port Royal,)—and that we may and ought to expect worse, except we truly reform and repent.

My dear Sir, I beg an interest in your applications. We are united in the bond of peace; may it never be broken. I have been raised from despondency relative to the cause. I could hardly keep the soul in the body, so to speak, when we attended to the Lord's Supper the first time. Overjoyed, I beheld nearly, or quite, two hundred members, all decently clad; and the smile of serene satisfaction sitting on their faces gave a tinge to the scene my weak soul could scarcely support. Notwithstanding the excessive fatigues of the day, the almost unbearable heat of the weather, and the suffocating heat of the meeting, it was a joyful season indeed!

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### AMERICA.

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In our Number for September last year, we inserted an interesting communication, on the state of religion in America, from

the pen of a respectable Presbyterian minister in New York. Some calculations were made in this document on the number of 'competent' ministers of the gospel, compared with the bulk of the population, which certainly presented a most appalling picture of the deficiency of religious instruction throughout the United States. We have, however, seen some recent communications, which, in alluding to the letter we had published, serve, in a considerable degree, to qualify the statement it contained. It appears that our Presbyterian friend had assumed that a *collegiate education* is essential to the 'competency' of a gospel minister; and that, on this basis, he computed the number of such ministers in the United States at only two thousand five hundred. Happily, however, for the church and for the world, there are many cases in which individuals have occupied, with great advantage, important stations in the church of God, who have not been favoured with a collegiate education. Instances of this kind will readily occur to the thoughts of all who have any acquaintance with the state of religion in our own country; and they are frequent, in perhaps a yet larger proportion, among the Transatlantic Churches. "By adopting this standard," it is remarked, in the animadversions alluded to, "the writer has rejected from his calculations, thousands of the faithful servants of the Lord Jesus, who are labouring with great success in the United States. At the time when the letter was written, there were, in the regular associated Baptist Churches, no less than 1,953 ministers of the gospel, who, to use the language of a much revered friend, 'in unwearied labours for the advancement of the Redeemer's cause, and in ardent love to immortal souls, are not a whit behind their most zealous congregational brethren.' At the same period, the *local preachers* in the Methodist connection amounted to at least 8000, and their travelling preachers to 695. At the date of this letter, the ministers of these two denominations alone amounted to about 6000."

We feel happy to give our readers this encouraging explanation of a statement which could not but excite deep concern in the minds of all who love the souls of men; and take the same opportunity of assuring our American friends, that we shall insert, with great pleasure, such brief statements of the progress of religion among them, as may be forwarded us from accredited sources.



# Missionary Herald.

*It is requested that all Communications on Missionary Business, intended for the Rev. John Dyer, may be addressed, not as heretofore to 15, Wood Street, but to 9, Wardrobe Place, Doctors' Commons, where the Meetings of the Committee will in future be held, and the Business of the Society transacted.*

## BAPTIST MISSION.

### Home Proceedings.

#### ANNIVERSARIES

OF

#### AUXILIARY SOCIETIES.

##### KENT.

THE second Annual Meeting of the Kent Auxiliary Baptist Missionary Society was held at Ashford, on Wednesday, the 20th of September, and was attended by many ministers and other friends from the neighbourhood. On the preceding evening, a sermon was delivered by Rev. W. Giles of Chatham, from Isa. xl. 5. Prayer was offered, at the commencement, by Rev. George Atkinson of Margate, and, at the close, by Rev. John Dyer, Secretary to the Parent Society.

The next morning, Rev. T. Shirley of Seven Oaks began the service with prayer; Mr. Dyer preached from Isa. xxxii. 15; and Rev. John Rogers of Farningham concluded.

In the afternoon, the friends again assembled in the meeting-house; and after singing and prayer, the following question was publicly discussed;—"How far have Missionary exertions a tendency to promote the spiritual interests of the churches at home?" Several ministers, among whom were some of our Independent brethren, delivered their sentiments on this interesting question; and their concurrent testimony was such as could not fail to produce in the minds of their hearers a decided conviction, that a spirit of compassionate zeal on behalf of the Hea-

then is a certain pledge of religious prosperity in those Societies where it is cherished.

After a short interval, met again for the purpose of transacting the annual business of the Society. Prayer having been offered by Mr. Gurteen of Canterbury, John Farnell, Esq. was called to the Chair, who, after briefly stating the object of the meeting, called on one of the Secretaries of the Auxiliary Society to read the Report for the last year. This was accordingly read by Mr. Giles of Chatham; after which, various Resolutions were moved and seconded, respectively by the Rev. Mr. Gurteen, and Mr. Stace of Folkestone; Mr. Flavius Kingsford of Canterbury, and the Rev. John Dyer; Rev. Jos. Exall of Tenterden, and Rev. T. Shirley of Seven Oaks, and the two Secretaries of the District, Rev. W. Giles of Chatham, and Rev. G. Atkinson of Margate. The congregation, which was numerous and respectable, appeared much interested by the proceedings of the day, and the collections were good. We trust that the influence and efforts of this infant Auxiliary will become much more widely extended, and that all the churches in this opulent and extensive county will unite, as with one heart and soul, in promoting these designs, which have such a direct tendency to promote the glory of God, and the best interests of mankind!

##### OXFORDSHIRE.

ON Wednesday, September 20, 1820, the fifth Anniversary of the Oxfordshire Auxiliary Missionary Society was held at Alcester.

Met in the morning at half-past ten.

Mr. Coles of Bourton read the 60th chapter of Isaiah, and prayed; Mr. Moigan of Birmingham preached from Romans i. 14, "I am debtor," &c.; Mr. Beetham of Hook Norton concluded.

Meeting for business at the Town-hall, at three in the afternoon. Mr. Joseph Rose of London was called to the Chair. The Secretary read the Report, and various resolutions were proposed, and unanimously adopted, expressive of the strong claims which the Baptist Mission has upon the churches, the determination of the friends present to urge those claims, as well as the earnest wish of the meeting, that all Missionary undertakings might be eminently successful.

The resolutions were moved and seconded by the Rev. Messrs. Coles, S. Barker, Morgan, Jayne, Gray, J. Thomas, Taylor, T. Thomas, Price, Beetham; Messrs. Robinson, G. M. Smith, and James Smith. The business was conducted with an entire unanimity; the many who were assembled, seemed to be of one heart and soul, and each one appeared to say, "Let the whole earth be filled with his glory!" Amen, and Amen. It is hoped that impressions were produced in favour of the Missionary cause, which will be ripened in the fruits of benevolence and prayer.

In the evening met at half-past six. Mr. Page of Worcester read the 72d Psalm, and prayed; Mr. Thomas of Oxford preached from Luke xxiv. 46 and 47; Mr. Smith of Ashrood closed in prayer. Collections in aid of the Mission were made after each service.

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### ESSEX.

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THE Annual Baptist Auxiliary Missionary Meeting for the County of Essex, was held at Braintree, on Thursday, September 21, 1820. The public service commenced at eleven o'clock, when Mr. Goddich of Langham began by reading and prayer; Mr. Finch of Harlow preached from Dan. vii. 13, 14; and Mr. Pillington of Rayleigh concluded.

Immediately after, our valuable friend, Daniel Blythe, Esq. of Langham, was called to the Chair. The Secretary gave an account of the present state of the Mission, and the following Resolutions were moved, seconded, and passed unanimously.

Resolution 1.—That this meeting, feelingly alive to the unhappy and degraded condition of the heathen world, does cordially approve of the Resolutions now

read,\* and pledges itself to use all the exertions in its power for the welfare and prosperity of the Baptist Missionary Society.

Resolution 2.—That this meeting does most heartily unite in an ardent wish for the success of every similar Institution; that it deprecates the thought of cherishing a spirit of party; and that the only reason for its forming an establishment separate from other Societies in the county, is the hope that, by rallying round its own standard, it may the more effectually succeed in the subjection of the common foe.

Resolution 3.—That this meeting, convinced of the advantages arising from an union of interest and exertion, on behalf of the Mission, does request the Secretary to write to each of the Baptist ministers and churches in the county, who have not yet united with this Auxiliary, inviting their active co-operation.

Resolution 4.—That the thanks of this meeting be given to the Treasurer and Secretary for their past services, and that they be requested to continue them for the ensuing year.

Thanks were also given to our worthy Chairman,—worthy in the estimation of every one but himself; and the meeting was dissolved with the liveliest expressions of satisfaction and joy.

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MUCH, very much is it to be wished, that the example which has thus been set in Essex, and some other districts and counties of England, may be acted upon on a more general and extensive scale. To convince our brethren of the importance of the Mission itself, no fresh arguments need be urged. Nor do we think that persons, who seriously believe the truths of Divine Revelation—who admit the certain destruction of every impenitent and unconverted sinner—and who contemplate hundreds of deluded men and women passing into eternity every day and hour—can be indifferent to a subject of such infinite and everlasting moment. To say nothing of the temporal advantages which Christianity must confer on so degraded a class of beings as those to whom the Mission is more especially directed, who that knows the value of *his own soul*, but must commiserate the melancholy condition of millions of his own species, absolutely perishing for lack of knowledge:—living in the presence of the

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\* Alluding to those which were passed at the formation of the Society at Saffron Walden.

greatest of all Beings, but without any acquaintance with him;—pierced every moment by his all-seeing eye, and yet unconscious of it;—and at last appearing before him in judgment, with all their sins, unsubdued and unforgiven, to encounter the terrors of his wrath;—who but must wish to lend a helping hand in the great and good work of leading them to Jesus Christ, and in directing their attention to that blessed Redeemer, whose precious blood alone can deliver them from the miseries of the fall, and set them free from the guilt and power and curse of sin.

Convinced, therefore, of the importance of the Mission itself, how earnestly is it to be wished, that every exertion within the compass of human agency, might be employed to aid a work in which no diligence can be too active, no sacrifice too great, no prayer too fervent, so that it may but be the happy means of leading the perishing millions of mankind to the knowledge of the same Saviour we ourselves adore, and the enjoyment of the same eternal, unspeakable, and unchangeable love of God in Christ Jesus!

That all we can do is no more than the employment of means—that every exertion of ours must fail in the accomplishment of the object proposed, without the blessing of Heaven, and that the powerful agency of the Holy Spirit is absolutely necessary to convert and save the soul of either an Indian or an Englishman, are axioms in the creed of the Missionary Society, too well known, and too generally admitted, to require additional vindication. But that *means* are ours, and that it is incumbent on us to use them, is equally a truth, which, we are ready to think, no mind, unfettered by any previous prejudices, can hesitate for a moment to receive.

Among these means *Auxiliary* and *Branch Societies* have been found to take the lead in point of utility and importance. And though towards churches, whose individual independence we equally applaud and admire, it would ill become us to assume a dictatorial air; yet as it is our duty to exhort and encourage one another in every good word and work, it may be at least submitted to the consideration of the denomination at large, whether such Societies may not be established, on a very extensive scale, throughout every county and district of Great Britain. Let every one set out with the determination, "I will do my best," and it will not be long before those consequences will be visible, which will overthrow and confound the cold calculations of those who are so slow in their movements, as seldom

to decide until either affliction or death does it for them.

In every new establishment, however, the first question which arises in the mind is, *What are the benefits to be derived from it?* and the same inquiry, it is natural to suppose, may be proposed on the present occasion. An answer to it may be given by a reference to other Societies, in which such Institutions exist. It is an obvious fact, that the Bible Society is more indebted to this than to any other cause, for its surprising extension and support. They seem to have been the means which Providence selected, above all others, to excite a general attention to that unrivalled Institution. And evident it is that, in every Society where such means are employed, the funds are increased in a proportion which may equally excite the wonder and gratitude of every friend to God and mankind.

To say nothing of the pleasure which is afforded by the meeting of brethren, united together in so delightful a work, and which is frequently so great as to leave an impression which no time can erase;—it gives an energy to the cause they have espoused, which cannot be produced in an equal degree by any other order of means. It excites a public and personal interest, which pervades and penetrates every mind. It makes those contributions *regular*, which once, perhaps, were merely occasional. It gives a tone, a spirit, to the Mission, and to Missionary exertions, which nothing else can impart. Above all,—it unites a whole assembly, a whole district, in prayer, which, while it reaches the ear of God himself, touches the very spring that moves the universe, and insures a return of benefits and blessings from Him who has so graciously declared, "If ye shall ask any thing in my name, I will do it." It is from meetings like these, that ministers go to their respective churches, and private Christians to their respective families, with feelings as different from those which they had before, as if they were new creatures. One brother, and one church, help to encourage another, while each resolves to double his diligence, if possible, to pour an increased supply into the treasury of the Lord.

Our limits forbid us to enter upon a reply to the objections which have been made to the plan which is thus proposed. It should be recollected, that there is nothing, however good and however excellent, against which some difficulty may not be started. Some may imagine that they have done as much already as they are able to do. Others may be calculating on some trifling expense that may be oc-

caused by it, without considering to what a much greater extent the funds of the Society would be replenished. Others may fear, that the amount of their contributions would not so distinctly appear, if paid to the Treasurer of such Auxiliary or Branch Societies, as if paid by themselves, without understanding that *the same distinct and separate account* would be given in the one case as in the other. We do not, however, know an objection which does not equally apply to the Auxiliaries and Associations of the Bible Society, in which they are so extensively useful. To which it may be added, that if we never exert ourselves in such a cause as this, until every trifling difficulty is removed out of the way, we shall live, and die, and do nothing.

It is from these, and other considerations, and especially the happy results of such Institutions, whereon they have been established thus far, that we are urged so strongly to recommend the universal formation of Auxiliary and Branch Societies, as the most effectual means to supply the funds, and so to extend the influence and operations of the Baptist Mission.

J. W.

Saffron Walden, October 9, 1820.

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### REV. WILLIAM WARD.

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TOWARDS the close of August, our zealous and indefatigable friend, Mr. Ward, embarked for Holland, with the design of introducing the Baptist Mission in general, and the Serampore College in particular, to the notice of the Mennonites, or Dutch Baptists, who form a numerous and respectable class of professing Christians in that country. Owing to detention by contrary winds, and some other hindrances, he could not spend so much time as was necessary fully to accomplish his design; and the very general want of information which prevails throughout Holland on Missionary subjects, especially as connected with the Baptist denomination, precluded any expectations of immediate success. But the affectionate cordiality with which Mr. Ward was received by the few individuals to whom he could be introduced, and the steps which have been taken, since his visit, by our highly esteemed brother, Mr. W. H. Angus, to diffuse information on the subject among the Mennonite churches, encourage us to hope that, at no distant period, we shall be favoured with the valuable co-operation of our Christian friends in those provinces—an event which we anticipate with

much delight, not only as promising much effective aid for our Society, but as tending to bring about a pleasing union with a branch of the church of Christ, with which we have hitherto had scarcely any intercourse.

Mr. Ward returned to London on September 13, and after visiting friends at Brighton and Cambridge, proceeded to Liverpool, which he reached on the 28th; and on Lord's-day, October 1, embarked for New York, on board the Nestor, —, in which a passage had been previously secured, by the kind attention of our friend, Mr. Hope.

Several Christian friends accompanied Mr. Ward, as passengers, by the Nestor, among whom was Mr. Divie Bethune of New York, who spoke with so much acceptance at our Annual Meeting in June. May the great President of the Universe command the winds and the waves to bear them in safety to their desired haven!

Mr. Ward proposes spending a few months in the United States, principally for the purpose of collecting for the College, and returning to this country early in the spring;—from which, soon after, he designs, Providence permitting, finally to re-embark for India. Mrs. Marshman and her family will probably avail themselves of the same conveyance to return to Serampore.

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## Foreign Intelligence.

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### CALCUTTA.

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*Missionary Journal, communicated by Mr. Pearce.*

FRIDAY, July 9.—Observing an unusual red mark on the forehead of my pundit this morning, I asked him the reason; he replied, that when he was sitting last night in company with a number of others, a person who was just come from Benares, "the city of God," had, as is customary, marked him and all present as an assurance of the divine blessing. He said, that he heartily despised all such customs; but if he had refused to comply with it, the company, and especially the person who had marked him, and to whom he was obliged to make an offering for the blessing he had communicated, would have observed him. This man is certainly in his character, for unremitting attention to business, and willingness to endure fatigue, the most like a European I have known among the Hindoos; yet thus does he in common with others of his countrymen, who

are well informed, submit to the superstitious rites they despise.

Monday, July 12.—My pundit informed me, that yesterday a rich friend of his, who is a firm believer in the power of incantations, had sent a sunyasee (or devotee) to him, that he might teach him (the pundit) a few of the incantations with which he was acquainted, and by which he was convinced he would be able to do wonders. The pundit not wishing to pay for such senseless trash, and yet desirous to avoid the anger of the sunyasee, who would have cursed him if he had treated him with disrespect, declined being instructed in his mysteries, and respectfully dismissed him with a small sum of money as all he could afford. Had he allowed him to teach him one of his incantations, he must have given him two rupes. This, and the instance mentioned in the journal of the 9th, tend to show the way in which the devotees of Hindooism, those who perform pilgrimages to holy places, or who profess to be absorbed in the contemplation of God, make a gain of their godliness, and under the pretence of great poverty, live in real affluence upon their superstitious countrymen. A respectable Hindoo at worship this morning at Intalee, entered pretty fully into conversation with us; but being unable to answer the important question, "As man had sinned, where do they find in their shasters a fit atonement?" he reviled us, and left the place in anger, after we had told him of that great and sufficient atonement which alone can take away the sins of the world.

Tuesday, 13.—A quiet and very attentive congregation of seventy at New Balisghaut this morning.

Wednesday, 14.—Our congregation this morning at Old Balisghaut rather more numerous than yesterday. Several persons objected to believing on Jesus, even if he were the Son of God, as they could get nothing by it. We urged that the joys of heaven were to be gained, and the torments of hell avoided, by believing in this great Deliverer, both of which were acknowledged by their own shasters. They replied, that to him who worships God, there is neither heaven nor hell hereafter, but all are again absorbed into the divine essence; and immediately left us. Thus do these deluded people steal their hearts against divine impressions, and prevent the entrance of those feelings of concern which a belief in the awful realities of a future state would tend to implant in them. Attendance as usual at Intalee in the evening.

Thursday, 15.—Good congregation both morning and evening at Collingah.

One of us, in his evening walk, obtained admission into a family temple by the road side; it contained an image of Narayun (Vishnoo), and Munusa (the protectress from snakes), with the evening oblation of rice and plantains. When they were asked, Will the debtas eat this? they replied, We place it before them every day with the hope they will; for when they do, we are sure of salvation. They were then reminded of the inability of the debtas to assist them, and the dreadful crimes of which they had all been guilty, and informed of Him who was almighty and without sin, and who laid down his life for man's salvation. What a contrast is presented by the licentiousness of India, and Bramha, and Krishno, and the blood thirstiness of Kalee and Shive, as narrated in the shasters of the Hindoos; and the purity, meekness, and grace of Jesus, as displayed in the New Testament! A few who had assembled round us seemed to feel the force of this contrast, and acknowledged they worshipped they knew not what. O that God would open their eyes, and impress their hearts, that they may understand and feel the difference!

Letters from several members of the committee at home refreshed our spirits. May we be more serious and active; and although now we are discouraged through the want of success, may we rejoice in the expectation of eventual good. Brother Towmley, Mrs. Penney, and my dear Mrs. Pearce, have all been ill with fever this month; but through mercy they are now much better.

19.—Obtained to-day a piece of ground for a place of worship, on the side of the road leading to Barnackpore: it is very convenient, its situation being close to a well frequented road, and within a few minutes walk of the brethren at Boitacannah. The rent will be paid, and the place built, by a poor servant from the savings of his wages, which amount to 15 rupes per month, without food. This, when built, will increase our number of places of worship, supplied by the brethren resident in the city, to four, besides two connected with the native station: the Iron Foundry, too, at Khaseepore, and the shade of a tree or a house, frequently furnish us with the means of addressing the heathen. To-day a young Hindoo, baptized by the elder brethren some years ago, but who had been excluded for adultery, died after an illness of only two days. We have reason to hope he slept in Jesus. Every attention was paid to him during his illness, especially by his master, who very feelingly expressed his regard for him, and his ac-

knowledge of a great change in his conduct during the last four months. This we attribute, under God, to the frequent prayer-meetings which are established among the two or three native Christians who live near us, which this poor man attended; he wished to have the meeting held in his house; and a few weeks before his death commenced family worship in his family. Two of our Missionary brethren, and eight or nine native brethren and sisters, attended him to the English burying-ground, where the episcopal prayers were read over him, and, by permission of the clergyman, a Bengalee hymn, a translation of "Why do we mourn departed friends," by brother Chamberlain, was sung at his grave. The same evening a committee-meeting was held, when a Sanscrit tract, on "The Evidences of Christianity," was directed to be printed, and that one of our native brethren should be employed by the Society, in addition to Paunchoo, at Dooragapore, to assist the European brethren in going out among the heathen.

25.—During the week nothing particular occurred in our Missionary work, except an interesting conversation with some Musselmans on Friday. The congregations were in general numerous, and received many tracts as usual. To-day we find that our new girls' school contained seven pupils, so that we have now, in the first we established, five; in the second and last, seven; these appear very trifling, but they are the first schools for Hindoo girls in Calcutta that have existed for ages, and will eventually, as prejudice against the education of these interesting, but unfortunate beings, abates, go on and increase.

Thursday, 29.—Good attendance at Kalingate in the evening. An animated conversation took place with some Musselmans on the different claims of Mahomet and of Christ. Brother Carapit, who kindly attended with us, pressed them hard with the following remark: "You acknowledge that Christ came of the seed of Isaac, but Mahomet of the seed of Hagar; now the scriptures we both acknowledge inform us, that Hagar was cast out, and it was promised that in Isaac the world should be blessed—Christ having come, therefore, of the line in which all the blessings were promised, but the line of which Mahomet was born being that in which no blessings were to be communicated, the claims of Christ irrespective of his divine character, are decidedly superior." Not being able to answer this argument, they became angry and vociferous, and walked away.

30.—Excellent attendance in the even-

ing at Molungah. A Hindoo commenced, and was followed by a Musselman, on the following argument; "As God is almighty, and able in a moment to destroy or pardon sin, where 'was the necessity of Deity becoming incarnate to atone for it?" To this it was replied, "That God, in the accomplishment of all his purposes, used means—as he could, by his command, in a moment produce trees laden with fruit; but he rather chose to direct men to sow and cultivate, and after having adopted these means, to reap the fruit: so if he had not threatened sin with eternal death, it would not follow that he should pardon it without appointing a means by which this pardon when sought might be obtained; and secondly, that we all acknowledged that God possessed not only natural perfections, as power and greatness, but moral perfections, as truth and mercy; and that therefore no argument could be drawn from a consideration of the former without recollecting too the latter." They confessed the truth of the argument, and shortly after withdrew.

It is now eleven months since we began the printing office, in which we have printed for ourselves, or independent brethren, The Calcutta School-book Society, and Auxiliary Bible Society.

#### RELIGIOUS TRACTS.

In Bengalee and English . . . . .	35,000
Gospel of John complete, ditto . . . . .	4,000
English only . . . . .	2,100
Hindoosthance . . . . .	3,000
Sanscrit . . . . .	1,000
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Total	45,100

English only, Reports of different Societies . . . . .	3,000
School Books, in Bengalee . . . . .	2,500
Ditto, in English . . . . .	2,000

Total of Pamphlets printed in the course of the eleven months . . . 52,600

May we not hope that our labours in this department shall not have been in vain, but that present and future generations will have reason to bless God on account of them?

#### BATAVIA.

Extracts of a Letter from Mr. Robinson, dated

Wetteveeden, April 3, 1820.

THEAN now prays in public with some degree of liberty, and is, I hope, growing in christian knowledge. The other

Chinamen have all left me, except one or two, and they attend but very seldom.

The Chinamen are not a very devout people; they set apart but a very few days in a year for religious purposes; and it is no very difficult matter to persuade them to cast aside their idols. They have said, that I should easily prevail upon them to turn from the worship of idols, but that they could never be persuaded to renounce the worship of their deceased ancestors. I have experienced the truth of this remark in two instances. A Chinaman once visited me for the purpose of religious conversation, when I read and expounded to him the Ten Commandments; and, he understanding that it was wrong to worship idols, went home and took down his paper god, and, as I have heard, burnt it. A few days after this, he gave a small wooden idol that he had to a Christian boy, who broke the poor god all to pieces, without paying the least regard to his divinity. Yet this man went to pay his respects to his deceased ancestors, and to offer them a little food at the annual festival, and now he has quite forsaken me. Another Chinaman used to attend regularly, and was very zealous in persuading others to renounce idolatry; but still he kept his paper god, in the shape of a frightful old man, hanging up in his house. I called on him one evening, and represented to him how inconsistent it was in him, who had become such a professed enemy to idols, to keep one in his own house, and told him that he ought to take it down and burn it. He excused himself, saying, that it was not his, but one which he had borrowed. On each side of this paper god hung a board, several feet long, covered with black paper, on which was written, in large gilt characters, something in his praise, while a similar board was placed over his head. Having understood, that though the god was a borrowed one, yet that the papers which were pasted on these boards, and which contained the praises of the idol, were the Chinaman's own, I strove to persuade him to burn them. Though he did not appear to believe that his godship could do either good or harm, yet he had a superstitious fear of pulling him down; and therefore, after some hesitation, told Th'ean to take him down, and roll him up, that he might be returned to his owner. Th'ean had no sooner received this permission, than he mounted the table, over which this worthless idol hung, and tore him from the wall. The Chinaman then assisted in tearing the papers from off the boards, and burning them. They were burnt in a large iron pot, and

when nothing remained but the ashes, Th'ean says, "Save these ashes, and show them to every body with whom you converse, as a proof that you have renounced idolatry." This man attended for several months, but I believe he performed the annual ceremonies in honour of his ancestors, and has not been near us now for a long time. The real god of the Chinese is Mammon; at his shrine they never cease to pay their devoirs, and in his service they use all their craft and ingenuity. Between three and four years ago, several Chinamen used to attend my preaching at Mr. Diering's, and continued the practice for a considerable time; but at last they discovered, that the religion of Jesus did not allow any unjust gains; and then they left me, saying, "This religion will not do for us; if we become Christians we shall not be able to get a living." A Chinaman is never content to procure a livelihood by his honest gains, if any dishonest arts are in his power.

In the month of January I received a very agreeable visit from Mr. Ward of Beancoolen, who remained with me about two months, and is now gone to Sourabaya on his way to his station. He brought with him a few hymns, which I had sent to him to be printed; but they are very illegible, on account of the badness of the types. We have had many conversations together on the subject of Malay types and printing, and I hope, that in the course of time, he will be able to introduce considerable improvements.

Mr. Ward has taken with him several little things, which I have prepared for the press; but as I have mentioned some of them in my letter to Mr. Dyer, in December last, I shall only notice what I have done since I wrote to him. The first is a Malay Spelling-book, composed with the design of elucidating, as much as could be done in so small a work, the principles of Malay orthography. It contains an extensive syllabarium, and thirty spelling lessons, which include more than a thousand Malay words, all written with their vowel marks. The last ten lessons consist of roots and their derivatives. In one instance, I have exhibited more than forty derivatives from a single root, almost exclusively of numbers, persons, and tenses. The principal difficulty of forming derivatives lies in the orthography, as the places of the vowels are perpetually varying, according to the affixes. The Malays have rules for the change of vowels in the derivatives, but they seldom trouble themselves to carry out these rules to their legitimate consequences; and hence a word with two or three af-

fixes is scarcely ever written correctly. In these lessons, I have endeavoured to reduce the rules to practice; but how I have succeeded, the adepts in the language must decide. My second little book contains thirty short lessons for reading, adapted to the capacities of children. These lessons consist of moral sentiments; a few of the first principles of religion, such as are common to both Musselmans and Christians; some short rules of conduct, and a few hints relative to Geography and Natural History. The third book is much larger than the second, and is divided into chapters, each containing several lessons. The subjects are various, as, The Advantages of being able to read—Short Descriptions of several Animals—A few Fables—On the Duty of Children to Parents; and, On our Duty to God. I wish, if possible, to erect schools for the education of the Musselman children, and these books were prepared for the purpose; but I have not been able as yet to carry my designs into execution.

As the Society have a great wish for intelligence on different subjects, I would recommend the plan of proposing Queries to their Missionaries; as the answers to these Queries would furnish much interesting matter. The curiosity of persons, who have been long resident in a foreign country, is not much excited by surrounding objects, as those objects have lost all their novelty; and hence many things, which would be amusing and interesting to friends at home, are never thought of in correspondence; merely because they are familiar; but a number of Queries on those subjects which are most interesting to you, would draw from us that information which you desire.

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### JAMAICA.

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THE following Letter from Mr. Godden to Dr. Ryland will not fail to excite much sympathy on behalf of our afflicted brother, and gratitude to that gracious Being, who preserved him from such imminent danger. We give the account, brief and hurried as it is, expecting further details shortly.

Spanish Town, August 7, 1820.

To be in time for the packet, I began writing to you on the 5th instant; but on the following evening caught cold, by preaching in a piazza exposed to damp exhalations after rain. Had a little fever during the night; and on the opening of the morning, a dreadful ague, which shook me incessantly for an hour. The fit was succeeded by a most violent fever, that bid defiance to the strongest medicine, given in quick succession, and large doses, for the space of nine hours. Every one was alarmed, expecting fatal consequences. I feel grateful, however, to the gracious Being, whose watchful eye never once lost sight of my footsteps since I began to walk, (though I have returned him evil for good,) that I am much better, though so much debilitated as to be unable to give you any more than hints. The breaking up of the fever is like tearing up a tree by the roots. I told you I preached in a piazza—Why? our meeting-house is burned to the ground. A malignant fellow thought to have consumed me in bed! He is gone to eternity!! I lost every article except a few shirts, handkerchiefs, &c. and a few of my wife's clothes,—and of bed and table linen, &c. not a hand-towel saved! but can't detail. Should God spare a poor sinner, whose only wish is to serve him, I will do it as soon as able.

I have stated things as plainly as my body will admit—hope you will understand me—our poor people are much affected.—We have in view another house, better, and better situated than the former! Hope this burning will further the gospel! Many are ready to aid, as soon as we can procure a place, or rather bargain for one! A general interest prevails. I received much kindness from several respectable whites,—the Rector, and Methodist minister, each offered me a room. I now lodge with Mr. M<sup>r</sup>Farlane, (a person of colour,) and am most kindly treated, especially in sickness. Our congregation was increasing fast and much. How full of hope and satisfaction did I feel, while trying to improve the Anniversary of opening the meeting-house, only the day before the fire—from which I escaped on Monday night, July 17, with the skin of my teeth! Alas! but I can say no more—the packet sails to-morrow:—head-ache and occasional delirium oblige me to stop. My love to all, Pray for us—for me.



# Missionary Herald.

## BAPTIST MISSION.

### STATE OF THE FUNDS.

THE Committee of the Baptist Missionary Society feel themselves compelled, however reluctantly, to make another pressing appeal to the liberality of the religious public. In the month of October the Treasurer laid a statement before the Committee, by which it appeared that he was then in advance - - - £475 9 8  
 Had to pay for goods shipped for Serampore - - - 288 1 0  
 and was under acceptance for - - - - - 1912 12 0  
 A small sum in bills was then in hand, but upwards of £2000 remained to be provided for. A bill, to the large amount of nearly £3000, is also daily expected, drawn by the Society's agents in Calcutta. In this exhausted state of the funds, unusual expenses have been incurred. The Committee have not, indeed, to present the afflicting details of a fire so extensive and calamitous as that which formerly interrupted for a time the labours of their brethren at Serampore; that devouring element has, however, been permitted again to destroy, and by the hand of an incendiary, the chapel and residence of one of the Missionaries at Spanish Town in Jamaica, and nearly all the small property belonging to him, have been consumed. And, although not so immediately pressing on the funds of the Society, a similar calamity has happened at Calcutta, where the first place of worship built by the brethren stationed there, and, also a house, about thirty feet long, erected by them for the accommodation of inquirers, have been lately destroyed by fire. The unexpected and extraordinary measure of Mrs. Chater's leaving Ceylon with her large family, her subsequent decease at St. Helena, and the arrival of the children in England, have occasioned very considerable expense to the Society, notwithstanding the generous and truly christian conduct of the Rev. J. Vernon, junior Chaplain at St. Helena, and the liberality of his friends at that place. Under these circumstances it has been thought necessary to pass the following resolution.

#### COMMITTEE MEETING, NOVEMBER 2, 1820.

"RESOLVED,—That in the present exhausted state of the funds, an application be made to all our churches in London, and its vicinity, earnestly entreating them to make a collection in aid of the Mission, in hopes that the example will be followed by more distant churches, and that, by an extraordinary effort, the Society may be relieved from the pressure which so materially cramps its exertions."

To carry this plan into effect, deputations are appointed to wait on the respective ministers and churches, and it is earnestly hoped they will generally concur in the proposal. But these efforts will, undoubtedly, prove very inadequate, without the more general aid of the Christian public.

The Committee cherish a lively and grateful recollection of that expression of truly christian sympathy throughout the country, and among all religious denominations, which so greatly alleviated the sorrow occasioned by the disastrous conflagration at Serampore, and led them humbly to adore Him who brings good out of evil; and the experience of past, extraordinary, and unwearied generosity, encourages the hope that this representation will not prove ineffectual.

## Foreign Intelligence.

### JAMAICA.

*Extract of a Letter from Mr. Godden, dated*

*Spanish Town, September 1, 1820.*

By the last packet I informed Dr. Ryland, as well as my health would admit, of a late dreadful calamity by fire; (this may remind you of the East.) And to express my own feelings, it seems as if all my details to the Society were to confine them to the painful necessity of listening only to circumstances of woe. Perhaps nothing previously known at Spanish Town can equal in atrocity the malignant deed that has been perpetrated, especially if all its circumstances could be fully developed. The following are extracts from my Journal.

*Lord's-day Evening, July 16th.*— Endeavoured to improve the anniversary of opening our meeting, from Job viii. 7, being the nearest convenient Lord's-day to July 11th. The congregation was large and respectable. Several whites, many persons of colour, some Jews, and, I may say, a multitude of blacks, were present.

*July 17th.*—A prayer-meeting, as usual. On the evening of which I retired comfortably to rest, hoping to witness greater things in the church in future. But, alas! in the dead of the night, my servant alarmed me with the cry of "Fia, Massa! Fia, Massa!" Flames already blazed from a negro house, almost as high as the branches of a neighbouring tamarind tree. Turning my eye down the street, in a southerly direction, to my unspeakable astonishment, I saw the shingles of my front-piazza on fire; the flames not more than three feet high. In a moment I flew to the front-door, calling for water as I ran; which, with a saucepan, I threw up, and nearly extinguished the fire. But one wretched shingle refused to yield to my exertions: it would still burn; and, in a moment, communicated what could not be overcome. The house was therefore burnt to the ground. Convinced I could do no more, to the bed-

room I ran, slipped on some articles of dress, seized the drawers sent hither by Mrs. Ryland, containing some of Mrs. Godden's clothes, and £250 belonging to the church; and dragged them out of the room. When about two yards from the bed-room door, with my load, part of the roof and ceiling of the hall fell in a blaze, and with a dreadful crash, near my shoulder, and effectually cut off farther communication with the bed-room. This part of the catastrophe could employ no more than two minutes. The bed-room and all its contents were of course abandoned; and I then assisted in dragging from another room, the book-cases, sofa, and safe, amidst the falling of shingles and ceilings, and columns of melted lead. Once the lead fell within a few inches of my head. I certainly escaped that night with greater danger and less warning than Lot from Sodom. In five minutes from the first alarm, I was in the street, with all I could save. Had I slept three minutes longer, another must have said to you, "Godden has been burnt in his bed." Had the breeze not timely subsided, as it did, Spanish Town, on the next morning, would have presented perhaps one scene of desolation. The negro-house was fired by its tenant, a negro of most horrid character, and known by the name of *Old Tom*. This fellow (a slave) fired his master's premises some years ago, for which he had been long confined in the workhouse, to which he also set fire not long since, and escaped with impunity. Somehow he got out of his confinement, lived with a woman whose freedom he purchased; and it seems, having gained his liberty, he had an opportunity of doing as he pleased. The woman, feeling her consequence, threatened to abandon him, and get married, and join the Baptists, because she considered herself too good for him, as the story goes. It is evident, however, she never meant to join us; of course, her language had only been to irritate: and it has been a woful irritation to me indeed. The two fires were so situated, that the direction the wind took at the time precluded the possibility of particles from the one communicating with the other: and it has there-

fore been justly concluded, from this and other circumstances, that he design- edly set fire to bulk. He was met by some of the first persons who, from the alarm, were called to the spot, with two chairs, and other furniture, apparently unconcerned about the fire, and from that time was not seen or heard of till the Saturday following, when he was found lying dead, at a pen about four or five miles from town, mangled most horribly by hogs, dogs, and crows: the latter, it seems, had plucked out his eyes. A bottle, and some rum, with a mug, supposed to have contained poison, together with his clothes, and two knives, (which were identified,) were found near, and upon him. A Coroner's Inquest was consequently held upon him, who, upon the inspection of the whole, passed a verdict, "that in a fit of despair he had poisoned himself."

By this letter the Society is also informed, that the agitation occasioned by the fire, and a severe cold, taken in consequence of preaching subsequently in a place through the roof of which the rain penetrated, had reduced Mr. Godden to a very debilitated state, from which he was slowly recovering. This distressing occurrence has also involved the Society in the necessary expense of a new purchase; to meet which, and other extraordinary charges, they depend, under God, on that well known liberality of a Christian public, which has often demanded our grateful acknowledgments.

*Extract of a Letter from Mr. Coultart to Dr. Ryland, dated*

*Kingston, August 29, 1820.*

We cannot make any alterations, or do any thing with the premises we have bought, except occupy the house, until the full money is paid. The premises are remarkably cheap, and the situation as good as any now in Kingston. If we can but raise a sum sufficient to fit up the present house for our accommodation, or build a new chapel on the adjoining land, we shall be thankful. We hope to do the latter, though it will require time to collect the sum. But when I consider that, by my own feeble exertion, one thousand pounds have been collected in two months, among poor slaves or ne-

groes in our own small church, I hope, allowing a little time for the rest, that we shall, if God should spare life, and bless succeeding efforts, obtain our wishes. Would it not be a sin to discourage a people so forward in every good work? What church in England would have done as much in the time, notwithstanding their superior circumstances? Would you not, under such circumstances, allow me one year's salary, or £200, toward building a new chapel, if we agree to do all besides? Surely you will, if you can, do something to ease the Society of the expense of my support, whilst the poor beings are doing so much, and for your joint benefit too. Do try, dear Sir, what you can do, as the case will recommend itself. I have no personal interest in the request, for I look upon myself as by the day for God: there is probability enough of being dismissed from this employment in a little time. When I see my poor black children comfortably situated, as it respects a place of worship, I think I should calmly resign myself to the dust; but I feel as if I could not die comfortably sooner. Did I indulge the hope of being more worthy of the purchased rest then, than now, you might justly pity me; but I feel it a painful truth, dear Sir, that the more protracted my life is, the more absolute will be the necessity for this poor soul to accept of mercy on God's own terms. Oh! it would be pleasure to forsake the leprous house now, if it were God's will to put me into that not made with hands: yet I hope he will permit me to stay with these children, until they are provided for.

Mrs. Coultart is very unwell, and has been so for some time; the fever and the climate have weakened her much, and the want of appetite prevents her gaining strength. I hope God will sanctify my few trials, and make them very profitable to me.

I have pleasure too, Sir, that the Lord is blessing our endeavours for the advancement of his kingdom.

Last Lord's-day morning was very fine; no clouds to intercept the rays of the moon, which shone upon us, amidst the stillness of the morning, whilst we sang a hymn, and before an immense crowd of spectators, baptized seventy-four persons. The sun just smiled upon us as we closed the service, a few minutes before six. Next Lord's-day morning, should God spare me, there are fifty more, to whom it will give me equal pleasure to administer that ordinance. We have been profitably occupied two nights in the week, for six weeks, in examining the persons about to be admitted. We have put back forty, or more, for a time;

though I hope most of them will soon give us satisfaction. I would not willingly discourage any who belong to God; but my only aim and earnest prayer is, to admit none unless they give satisfactory evidence of a heart renewed by grace. No, Sir, I would not, on any account, admit one into the church below, unless to the best of my knowledge, fit for that above. Had I been inclined to receive without distinction all who come, I might have baptized two hundred, instead of one. It is a painful thought that some may have deceived me; but in this instance there will be no guilty consciousness of having been too lax or forward. In my Journal you will find some remnants of the experience of several of those that we have received. Nearly one hundred persons have sent me a petition to go into the country, to administer the ordinance to them: it is a good way off, but I must try to visit them. Among those I baptized, were Mrs. T. and a Scotch merchant, whom I mentioned in my last. He appears a truly humble good man. When he came to the water, I asked him, before all the spectators, "Mr. — do you feel afraid, or ashamed?" He answered, "On my own account I feel both; but God calls, and it is safe to follow." Miss C. also, at whose pen we have so long had a comfortable lodging.—I hope God will keep her: she has much to try her.

### DIGAH.

*Extract of a Letter from Mr. Rowe to Mr. Saffery, dated*

*Digah, April 3, 1820.*

THE public attention in India is evidently drawing towards the subject of the moral improvement of native females. Brother Lawson has lately published part of a poem, which is directed to this object; and I sincerely hope it will be productive of much good. Several persons are doing what they can to promote native female education, and in many instances we have seen the native prejudices on this subject give way. I trust the time is not far distant when the abominable practice of burning females shall be utterly abolished, and when this degraded class of beings shall be raised to that state of moral dignity, to which they are evidently destined by that God who has declared that his Son shall have the heathen for his inheritance. The public feeling, on this subject, is now much stronger than it ever was before. It is said, the Countess of Loudon has granted a pension to several native females, who have been cast out by their friends, for

having resolutely refused to be burned with their deceased husbands.

Sister Carey, of Cutwa, informs us, that she has commenced a native female school there, and that it is going on well. When she wrote, which is now about two months ago, she had fourteen girls in her school, and had reason to think she should soon get more. Her prospects then appeared bright, and her heart was much engaged in the object. Great numbers of females seemed to be very desirous of learning to read. There were several young women, belonging to very respectable families, who were desirous of being taught; and as they were not permitted to appear in public, the school-mistress was allowed, according to their request, to go to their houses, after school hours, to teach them to read. Sisters Webberly and Wright, of Agra, are actively engaged in promoting this object. The former writes thus to Mrs. Rowe: "Since my return I have succeeded in collecting a few boys, at a place which is about two miles from my house. I went to visit this school on the last day of January, and found fifteen boys in it. I hope the number of scholars will increase by degrees; but the people up here are very superstitious and fearful, so that great patience is required in dealing with them. The school in the city gets on as before. There are three little girls in it, one of whom can read the New Testament in Hindoostanee. The other two are also getting on well. We have also three women who are getting on well in reading. One of them is my servant, and the other two are servants to Mrs. Wright. You would be pleased to see them with their books and slates; whenever they have leisure, after they have been with the native school-master." The native school-master, who has charge of the school at Dinapore, which is superintended by Mrs. Rowe, and which continues in a very prosperous state, takes a great interest in native female education. After much inquiry he has found a native woman, in Dinapore, who can read and write, and who is desirous of conducting a female school. She has engaged this woman, who opened her school about three weeks ago. She has already obtained twelve girls and four women. One of the women is a widow, who used frequently to go to the school-master to learn to read; the other three are related to the school-mistress.

There are other adult females who wish her to come to their houses, between school hours, to teach them to read. This native female has hitherto been accustomed to the Kaithee character, but is now learning the Nagree. The school-master and two of the boys go to the le-

male school daily to teach them to read and write this character. As soon as the mistress can read the New Testament fluently in the Nagree, a commodious school room, we hope, will be erected for her, in a yard at the back of our house. When this is effected, I trust her school will be greatly increased. Mrs. Rowe has been to visit this school several times, and is much pleased with it. When there who conversed with several who live in the neighbourhood on the advantages of such a school. They seemed to acquiesce in what was said, and applauded the plan. It must be an interesting object to see a number of native females busily employed in reading and writing: this, however, is an object that I am as yet denied the privilege of seeing. If I were to venture to peep in upon them, it would probably spoil the whole. When we have got a supply of school books, &c. (for we have not yet obtained these important articles,) the school will, I have no doubt, attract more general attention. Brother Pearce is printing Mrs. Rowe's Hindoostanee spelling book, on account of the Calcutta School Book Society, and I hope we shall get it soon. She is now busily employed in compiling a Hindoostanee grammar for our native schools. When it is finished, which I hope will be in the course of another month, I intend sending it to the Calcutta School Book Society for examination. A young lady, who boards at brother Moore's, kindly assists her in her school, while she is engaged in this performance. I wish she were freed from her school altogether, and had the whole of her time to devote to Missionary work among the native females. She is becoming more qualified for such an employment every day, and I hope something will turn up to free her from her present engagements in the school, and to enable her to devote herself *entirely* to Missionary work. This is the specific object for which she came to India, and this is the work in which she wishes both to live and to die. I am not without hope that we shall ere long set up a female school in a populous village, about a mile below my bungalow. The boys' school I superintend there, on account of E. Scott Waring, Esq. is going on very well; and the school-master appears to be favourably disposed towards female education. I seldom visit the school without being surrounded by a score or more of female children. Between two and three years ago, a native of the name of Ramdass came hither, as an inquirer. He had a daughter, about nine years of age, of the name of Piarree, whom he requested Mrs. Rowe to admit into her little female native school. This

was readily granted, and she proved to be a diligent interesting girl. By her needle she soon earned cloth enough to make her a suit of clothes, which she made up herself. She also made considerable progress in reading; but when thus advancing in her education, her father removed to Benares, and she soon after died. About this time Ramdass was baptized by brother Smith of Benares; and a few days ago he came to Digah on a visit. He weeps, and is much affected when he speaks of the death of Piarree. He says she was suddenly taken ill with the *putrid fever*, and when the doctor came to see her he immediately assured him that her disease was mortal. When Ramdass heard this, he requested Piarree to call on the name of the Lord for restoration, if it might please him. She said, the Lord's name rested in her heart. The father said, You may die; what have you to say, having heard and read the holy word of God? The child replied, I recollect the scriptures; I am going to leave the world, and I shall go to Jesus Christ. She also said, There is nothing in this world—I have no pain. In this frame she expired.

I hope the trip to the Sandheads has been of some service to brother Stewart; but his health is still in a very precarious state. He is now spitting blood, and I fear his health will never be restored. He reads Hindoostanee with me daily, and is making considerable progress. Should he be spared, I hope he will become a blessing to the cause of Christ in Hindoostan. The last time I heard from brother Chamberlain, his health appeared to be improving. In a letter lately received from him, he says, "I am happy to tell you, that there are more favourable symptoms relative to my health than there have been at any period since the commencement of my illness. I have been taking mercurial pills as an alternative for the last three months, which have been very beneficial." Sister Chamberlain says in a letter to Mrs. Rowe, "My dear husband continues better. He has been out twice in the bazaar, and spoke for a considerable time; and I am happy to say, he does not appear the worse for it." It is now about nineteen years since brother Chamberlain and I commenced our Missionary career in the streets of Bristol—he parson, and I clerk. He is a real Missionary, and I hope his valuable life will be spared for many years to come. I am ashamed when I consider the small proportion there is between his labours and mine among the natives. May the latter end of our Missionary course bear a nearer proportion than the commencement of it. I most sincerely hope my

hands may not always be tied in the way they hitherto have been.

About a month ago, I baptized three men belonging to the Honourable Company's European regiment, now lying at Dinapore. One of them is a very promising young man: he has had a liberal education, and I hope will become a great blessing to the church in this regiment. His experience, as related at a church meeting previous to his baptism, was very affecting. He has been favoured with many privileges of a spiritual warfare; a pious mother, a pious preceptor, and a pious family, with which he served his apprenticeship. When he had served his time, he married and entered into business on his own account. His concern prospered, and he forgot God, and gave himself up to worldly pursuits and pleasures. At length, through the villany of a man with whom he had large dealings, he became embarrassed: to extricate himself, he disposed of his property, and paid off his debts, after which he had two or three hundred pounds left. This circumstance preyed much upon the mind of his wife: soon after she died in child-bed. Instead of seeking consolation from the only true source, he gave himself up to the bottle, and thus continued till he had spent the whole of his remaining property. After this, without acquainting his friends with his design, he enlisted into the Honourable Company's Service. On his way out, reflection revived his former instructions and convictions; and, I trust, led him to Jesus in the true spirit of the publican of old, when he smote his breast and cried, God be merciful to me a sinner.

### CAWNPORE.

*The Brethren and Sisters of the Particular Baptist Church, Cawnpore, to our dear Brother in Christ, the Rev. Mr. J. Lawson;*

DEAR BROTHER,

Your kind letter was read at a meeting of the brethren and sisters, and those that love the Lord Jesus Christ, who are very thankful for your kind endeavours, and earnestly pray God to bless you, and all the dear Missionaries in and about Calcutta; and may the Lord be continually with you all, and prosper his cause more and more, filling the places of worship which are built to revere his name in. We rejoice to hear that the assemblies increase in Calcutta and Fort William. Our Christian love to all who love the Lord in your parts, and we wait with expectation till we see the time when a faithful pastor will be sent among us.

If we are not all spared to see the day, some of us may. God only knows; and his will be done.

Through the assistance of the Almighty, we are pressing forwards towards the mark for the prize of our high calling of God in Christ Jesus, endeavouring to build each other up in his most holy faith, which is able to save us from sin, and our souls from eternal death. We have three brethren who labour amongst us at the chapel near the Cavalry lines, two of whom you personally know, (Cowan and Chapman;) the other is one whom the Lord has been pleased to raise up out of the regiment, who did not attend the means while we were with you in Calcutta. But the Lord has bestowed on him an excellent gift. For such mercies our thanks are due to him who is the Author of all goodness. Some of our brethren, who cannot assemble at the chapel, on account of the distance, meet at brother Tresham's house, where they pray and read the holy word of God, exhorting each other, and rejoicing in Him who heareth prayer. We are in all twenty-four in communion, and there is one candidate for baptism, and a number of serious hearers. Two have been baptized since my arrival at Cawnpore, and one backslider has been restored, and another is returning.

We thank God on behalf of our brethren at Baligunge, for their welfare in the things that pertain to their eternal happiness. We beg you will remember us all to them in love, for the sake of their faith in Christ. I intend to request our brethren here to establish an experience meeting, according to your mode. We have constituted a Branch Society, for the purpose of contributing our mite towards promoting the Redeemer's cause amongst the heathen, agreeably to the rules laid down in your Annual Report."

*From the Church at Cawnpore; dated Dec. 30, 1819.*

*Dear beloved Brother in the Bonds of the everlasting Gospel:*

We, the undersigned members of the Particular Baptist Church, greet you with Grace and peace be multiplied unto you through our Lord Jesus Christ. Thinking it our bounden duty, as partakers of the heavenly gift, to make known to the Committee of the Baptist Missionary Society, through you, their Secretary, the deplorable and destitute state of this station, for want of one to hold forth the word of life to perishing souls, we take the liberty of stating the prospect of usefulness which seems at this time to present itself to our view, for the information of our brethren. In his Majesty's 11th Regiment of Light Dragoons there seems

evidently a call "to come over and help us." May it meet the same attention, and may the same happy consequence ensue as on a former occasion! "Say not there are three months, and then cometh harvest; for behold the fields are already white." Contiguous to the barracks of this regiment is a commodious place of worship, which has been made over to the Society by his Majesty's 21st Light Dragoons; in this a number of the regiment meet daily for prayer and reading of the scriptures; but in a weak state, having none of any standing amongst them. Brother M'Intosh, who came up for the purpose from Allahabad, has baptized two of them, and three others, who are residents on the station; but, alas! we are as sheep without a shepherd; like David in the cave Adullam, crying, "Ah! that one would give us to drink of the wells of salvation!" the refreshing streams of which run through the sanctuary. May He, of whom the Law and the prophets do speak, send one of his mighty men amongst us, who will not fear to go forth with boldness to preach the glad tidings of salvation and peace.

And in respect to the natives, the prospect is equally encouraging; which Brother M'Intosh has witnessed in the attention given to him whilst delivering the great truths of the gospel. He almost regrets the necessity that is laid upon him to leave them; and we have further to say, that there is every reason to think, that a Missionary at this station would be able to defray the expenses, from the great number of families who are constantly resident here, and who would be glad to have so favourable an opportunity afforded for the instruction of their children.

We would therefore hope, that this which we think should be evidently considered as a call to work in this part of the Lord's vineyard, may be laid before the great Head of the Church by prayer; and we doubt not but the decision will be favourable. However, we would be resigned to his will in all things, "to whom the glory and honour and power, be now and for ever. Amen."

*Signed by all the Members of the Church.*

*Account of Monies received by the Treasurer of the Baptist Missionary Society, from August 1, to November 1, 1820, not including Individual Subscriptions.*

	£	s.	d.
Birmingham, Bond-street Auxiliary Society.....	19	16	0
Cardigan, collected by the Rev. T. Morgan.....	11	1	1
Tewkesbury Collection, by Mr. S. Jones.....	47	19	3
Legacy of the late Mr. W. Rogers, Barby, Northamptonshire, by Mr. Pilton, (Duty deducted).....	45	0	0
Mr. J. Deakin, Birmingham.....	50	0	0
Birmingham, Cannon-street Auxiliary Society, by Mr. Deakin.....	37	9	3
Coventry, Baptist Church.....	20	0	0
Foxton, Collection and Society.....	2	9	6
Ponteludyrn Penny-a-week Contributions.....	3	3	0
S. Maitland, Esq. Taunton.....	5	5	0
Cambridge and Vicinity Auxiliary Society, and Subscriptions.....	78	4	6
Thomas Key, Esq, Water Fulford.....	{ £100 General Purposes } { 50 Translations..... } { 50 Native Schools..... }		
Beddeston Penny a-Week Society.....	4	10	8
Eyethorn, Part of Collection, by the Rev. Mr. Giles.....	6	3	6
Huntingdonshiro Auxiliary Society, by R. Foster, Esq.....	62	10	1
E. a Donation.....	5	0	0
Royston, Subscriptions and Donations.....	28	1	0
Bristol Auxiliary Society, by J. Daniell, Esq.....	100	0	0
St. Helena, by the Rev. J. Vernon.....	100	0	0
Wantage, Berkshire, by Mr. Jackson.....	5	0	0
Maddenham, by the Rev. Mr. Tyler.....	30	0	0

Oxfordshire Auxiliary Society, by the Rev. Mr. Gray,			
Abingdon	49	11	5½
Alcester	28	7	4¼
Astwood	7	17	6
Banbury	2	11	0
Bampton	3	10	6
Blockley	10	4	3
Bloxham	3	14	0
Bourton	23	7	7¼
Burford	2	7	6
Camden	3	19	1
Chipping Norton	29	4	1½
Cirencester	5	5	0
Coate	5	12	3
Eatington	1	8	6
Evesham	1	4	0
Fairford	7	10	6
Hook Norton	8	9	6
Naunton	3	0	0
Oxford	30	14	6
Shipston	2	7	11
Sibford	1	4	7
Stow	1	11	6
Scarborough, collected by Mr. Hill	233	2	8½
The Rev. J. Edwards having visited Suffolk, at the request of the Committee, made Collections in several Churches, and was most kindly received. Particulars of the liberal Contributions of Christian Friends will be duly reported. The amount paid into the hands of the Treasurer is	31	6	0
For the special object of repairing the Loss sustained at Spanish Town, Jamaica, by the Rev. J. H. Hinton, Reading	159	18	8½
Rev. J. D. Warren, Stanton by Dale, Derbyshire, by the Rev. C. Birt	8	16	0
Collected by the Rev. Messrs. Ward and Saffery, in Norfolk and Suffolk	2	2	0
Rev. James Stuart, Sawbridgeworth	283	2	2
Remitted by the Rev. Mr. Saffery	3	0	0
Collected at Newbury, by Mr. Winterbotham	50	0	0
W. W. Francis, Esq. Colchester, Five Years' Subscriptions	35	0	0
Collection at Sutton, Suffolk, by the Rev. S. Squirrell	5	5	0
Auxiliary Society, Hammersmith, by Mr. Hanson, Treasurer	4	13	2
	29	0	0

## TRANSLATIONS.

Hammersmith Auxiliary Society	1	1	8
Newcastle and Potteries, collected by the Rev. R. Hall	37	0	0

## SCHOOLS.

Lyme Half-yearly Payment for a School, by Mr. Oliver	7	10	0
S. Maitland, Esq. Taunton	2	2	0
Bristol and Bath Auxiliary Society	17	1	0
J. Gorst, Esq. Somers Town	20	0	0

THE Annual Report, read at Great Queen-street, June 22, will shortly be published.