

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

BRISTOL & BATH AUXILIARY SOCIETY.

THE public services connected with the third anniversary of this society, commenced on Tuesday evening Nov. 20, when the Rev. Mr. Gray of Chipping Norton preached at the Baptist Meeting-house, Counterslip, from Matt. xiii. 38, "*The field is the world.*" On Wednesday morning, the Rev. John Foster preached at Broadmead, from Rev. xxi. 5, "*Behold I make all things new;*" on which occasion, after most forcibly depicting the tenacity of the human mind, in retaining every thing old, and more especially in adhering to those systems and superstitions which tend to demoralise the heart, together with the peculiar repugnance of the carnal mind against the doctrines of the exceeding sinfulness of sin, and the necessity of an atonement; he argued in the most convincing manner, the utter impossibility of such a great moral change, except it be effected by the invincible agency of the Divine Spirit; and in conclusion, from the visible signs of the new creation which had been multiplying since the great reformation, and which were still increasing, and would continually increase, especially by means of the translations of the word of life, he urged his audience to a greater degree of activity and zeal in the promotion of the great cause of christian missions.

On the evening of the same day, at the same place, the Rev. Samuel Saunders of Frome, delivered an energetic discourse from Eccles. xi. 1, "*Cast thy bread upon the waters; for thou shalt find it after many days.*"

On Thursday morning the 22d, at eleven o'clock, the public meeting of the society was held at the Assembly-room, Princes-street; when William Morven Everett, Esq. of Heytesbury, presided with his usual ability. The Report, containing as usual an interesting epitome of the intelligence received

from the various Missionary Stations during the past year, was read by the Rev. Thomas Roberts; and the various resolutions connected with the business of the Society were moved and seconded by the Rev. William Gray and Richard Ash, Esq.; the Rev. Thomas Roberts, and the Rev. Wm. Thorp; the Rev. T. S. Crisp and the Rev. Thomas Griffiths, formerly Missionary in Ceylon; the Rev. Dr. Ryland and the Rev. John Dyer; Rev. Mr. Moore, (Wesleyan Minister) and James Evill, Esq.; C. C. Bompass, Esq. and Rev. John Holloway. By one of these resolutions an alteration has been made in the time of holding the annual meeting, which will in future take place in the beginning of August, and be connected with the Anniversary of the Bristol Education Society. The friends of religion of various denominations in Bristol have such a variety of public meetings of a benevolent nature, that it required considerable deliberation to make this desirable arrangement, so as not to interfere with the interests of similar institutions. The Correspondence which passed on the occasion was read in the course of the proceedings, and afforded a new and very gratifying proof of the mutual good-will prevailing among them all.

On Friday Evening, the 23d, the Rev. John Mack, of Clipstone, advocated the cause of the Mission, at Mr. Roberts's Meeting-house, King-street, from Psal. cii. 16, "*When the Lord shall build up Zion, he shall appear in his glory.*" And again on the following Sabbath Afternoon, from 1 Cor. ix. 26, "*So fight I, not as one that beateth the air.*"

On the Evening of Monday the 26th the public meeting of the Society for the city of Bath was held at the Meeting-house in Somerset-street, Rev. Dr. Ryland in the chair; when the Report and Treasurer's account were again read, and Resolutions similar to those of the Bristol meeting were passed. Sermons were also preached in the same chapel in the course of Tuesday and Wednesday, by the Rev. Messrs. Gray, Foster, and Mack. The collections on the various occasions amounted to upwards of £500, and the receipts of the Auxiliary Society for

the preceding year were *Nine Hundred and Eighty-eight Pounds*, a sum which, excluding the Contributions for the Serampore College, exceeds the amount raised in 1820. Some very liberal donations, from individuals warmly interested in the prosperity of the Society, are included in this sum; and we feel persuaded that the efforts of this most important Auxiliary will not be suffered to relax. May the period speedily arrive when our christian friends, in every part of the Empire, shall be engaged, with equal determination and success, in the great work of evangelizing the heathen world!

CORRESPONDING COMMITTEE.

It has long been considered desirable, in order to extend the influence of the Mission more universally through the kingdom, that an additional number of its friends, in different districts, should be associated with the Committee in active exertions on its behalf. With this view the following brethren have kindly acceded to the request of the Central Committee, to allow themselves to be considered as a Corresponding Committee; and in their efforts, to promote the cause in their respective neighbourhoods, we cheerfully anticipate the ready co-operation of all who desire the salvation of the heathen.

Clarke, Rev. Edmund, Truro.
 Daniel, Rev. Ebenezer, Luton.
 Davies, Rev. David, Lincoln.
 Draper, Rev. B. H. Southampton.
 Edminson, Rev. R. Bratton.
 Evans, Rev. Christmas, Anglesea.
 Gray, Rev. William, Chipping Norton.
 Green, Rev. Samuel, Bluntisham.
 Harries, Rev. Joseph, Swansea.
 Hawkins, Rev. W. Weymouth.
 Hemming, Rev. John, Kimbolton.
 Hill, Mr. C. Scarborough.
 Hinton, Rev. J. H. Reading.
 Kilpin, Rev. Samuel, Exeter.
 Mack, Rev. John, Clipston.
 Middleditch, Rev. T. Biggleswade.
 Millard, Rev. James, Lymington.
 Murch, Rev. W. H. Frome.
 Payne, Rev. J. Ipswich.
 Pengilly, Rev. R. Newcastle-on-Tyne.
 Russell, Rev. H. Broughton.
 Singleton, Rev. J. Tiverton.
 Thompson, Mr. T. Newcastle-under-line
 Thonger, Rev. Thomas, Hull.
 Tilly, Rev. Thomas, Portsea.
 Tomlin, Rev. William, Chesham.
 Waters, Rev. Thomas, Pershore.
 Wilkinson, Rev. J. Saffron Walden.

Foreign Intelligence.

SERAMPORE.

A LETTER from Mr. Pearce, dated June 14 last, informs us that death had made a breach in the mission family at this station, by the removal of Mrs. Carey. He announces this mournful event in the following terms:

“Amongst our causes of deep sorrow is the death of Mrs. Carey, the wife of our beloved and venerated friend Dr. Carey. Brethren Yates, Penney, Eustace Carey, and myself, attended her funeral at Serampore, and had the happiness to find the good man bear his trouble with holy dignity, and submission.”

Of the admission of Mrs. Carey (then Miss Roomohr) into the church at Serampore, an interesting account may be found in P. A. vol. ii. p. 272, 280. This took place on June 13, 1802. The date of her marriage to Dr. Carey does not appear in the Periodical Accounts. For many years her health had been much impaired; but the emience of her piety, and the vigour of her understanding, peculiarly qualified her to be the companion of Dr. Carey, and greatly endeared her to his heart. May all needful support be afforded him under this painful bereavement!

CALCUTTA.

Extracts from the Journal of the Brethren at this Station, for September, 1820.

Lord's-day, Sept. 3. Went in the morning to Boronagur with brother Penney and Panchoo: the congregation small, but attentive. Some who on our first preaching the gospel here, opposed us, now hear with quietness and respect; among these, there are in particular two brothers, both of them possessed of great acuteness and considerable information, who despise the popular superstitions and confess the truth of Christianity. Yet how mournful to reflect, that during the eighteen months we have laboured at this place no one has been led to a cordial and decided reception of the gospel! Sure-

ly we must be placing too much dependence on our own labours, and too little on the influence of God's Spirit, that we are thus by such long and painful experience taught the insignificance of the one, and the all importance of the other!

Monday, 4. I have this evening had rather a pleasing conversation with one of the brothers referred to above; he says that he sees his need of the salvation of Christ, but is prevented from professing his attachment to the gospel through fear of his friends and relations. "He worships the true God in his heart, and employs a great part of his time in going about from place to place to make known the name of Christ." How feeble, alas! is the authority of bare and naked truth without a divine influence to enforce its dictates!

Wednesday, 6. Attended to-day the examination of the Third Division of Indigenous Schools, at the house of a Hindoo gentleman, a bramhun. The division consists of sixteen schools, and a great proportion of the scholars are the sons of rich natives. During the examination a Sunyasee (or religious devotee) entered the room, and after marking the forehead of the Baboo and his immediate friends with the ashes he held in his hand, took his seat in the midst of the assembly. Hearing he was a great traveller I was anxious to converse a little with him. To this he readily assented; but speaking only Hindoostanee, the Baboo acted as interpreter. He informed me, that he had visited every holy place from Thibet in the north to Ceylon in the south; and mentioned that he had visited Ram's Bridge, called by Europeans (with equal propriety) Adam's Bridge, the shallows which separate Ceylon from the main land. A doubt which I suggested as to the supposed holiness of the places he had visited, and the life he was leading, brought on a conversation upon religious subjects—in which the Baboo and myself principally engaged. He adverted to the Vedant system, and asserted that man consists of three parts—the body, the animal life, and the spiritual nature. That the former committed sin by the impulse of the second; but that the third being a part of God himself, was incapable of sin—that the great object of all the pilgrimages, penances, &c. which were practised by ascetics, was to purify the animal nature, so that it might be fitted for union with the spiritual part of their existence. That till this was effected, the indivi-

dual, even if after death admitted into heaven for a time to enjoy the fruits of his good actions, would still be subject to endless births—but that when this was accomplished, the happy man would be absorbed into the Divine Being. After conversation for some time, I closed the discussion by directing the attention of the Baboo to the immense difference in the prospects of futurity presented by our respective systems. Were his system true, he must by good works raise himself to the enjoyment of heavenly felicity, which when attained could not be perfect, because it would be subject to change and termination; or he must, by extraordinary sanctity, procure absorption into the Divine Being, which necessarily implied the loss of separate existence, and this to a rational being could not be an object of desire; whereas the sacred scriptures opened to the view of those who believed in Christ, the prospect of a heaven of sinless and endless joy, never to be diminished or interrupted; a heaven in which they lose not their separate existence, but enjoy all the happiness of which that existence is capable, since they dwell for ever in the presence and full enjoyment of the eternal and ever blessed God.

Thursday, 7. Conversing with my pundit this morning as to the highest point of Hindoo happiness, absorption into the divine nature, I was much struck with the following objection to it, which he represented as common among the thinking natives—that when a bird eats a caterpillar, the caterpillar has no pleasure, but only the bird: in the same manner, if we are to be absorbed into the divine nature, it cannot afford us pleasure to lose our separate existence, but can be gratifying only to the Divinity who absorbs us. I could not help pitying the professors of a system whose highest hopes appear to them only a cause of regret and fearful apprehension.

Thursday, 21. This morning our dear brother Hampson expired after an illness of a few days, the latter part of which time he was insensible. He promised fair to have become a most useful and eminent Missionary. His seriousness and growth in grace had been for some months remarked by his intimate friends, and he appears himself to have had a presentiment that he was shortly to enter into his rest. The last time he called upon us with brother Trawin, about fifteen days before his death, the conversation turned on the resurrection, and has left a sa-

your on our minds which we hope long to retain. Little did we then think that in a few days he would be no more. May this solemn providence excite us to greater watchfulness, prayer, and exertion.

Saturday, 23. We all of us went this evening to hear the funeral sermon of our dear brother Hampson: it was preached by brother Townley; the text was, "Work while it is day; for the night cometh when no man can work." The congregation was very large and solemn. This providence is very affecting, and deeply admonitory to those of us who remain. He was most sincerely beloved by us all: from his zeal and piety promised extensive usefulness, and was entering very actively upon his labours amongst the natives. To look at him every one would have pronounced him more likely to bear up under the effects of the climate than any one of the Missionaries in Calcutta of either denomination. "Be still, and know that I am God."

Thursday, 28. Accompanied brother Yates to the place of worship at Mullungah. Having spoken pretty much at large on the evil of sin, a young man confidently demanded what sin was! He assured us that he saw no reason why he should fear sin, unless we could describe to him particularly what it was as to shape, &c. We replied: it was evident sin was very evil in the sight of God, or such consequences would not have followed it, as bodily sickness, sorrow of mind, the fear of death, and the forebodings of future punishment; and as these were things he could not deny, how could he persist in saying he disbelieved there was such a thing as sin? All he said seemed to be advanced out of a wicked bravado. "The heart of this people is waxed gross, and their ears are dull of hearing."

KINGSTON.

IN a communication from Mr. Coultart, dated the 14th of August last, he informs us that a very considerable mortality had occurred among the members of his church, so that no less than nine had been removed in the course of one week. Among these he gives the following ac-

count of one individual who had long adorned the gospel by a consistent walk.

Mrs. Brooks has long been an exemplary character. She was born in Africa; her parents, she used to say, were remarkably fond of her, being their only child: their little hut was no great distance from the sea: she was large enough to stroll some way from home, which she did one day whilst her mother, the only parent at home, was engaged in some domestic duty. A party of British sailors, who had been on the watch for such unoffending victims, laid hold of her and carried her on board their ship. She wept bitterly, she said, for she thought they would soon eat her, as she could not think of any thing else they could possibly do with her. She was so sad she could not eat the food they offered her. The loss of her dear parents, dear though black, and her fears, so wrought upon her mind, that a fever attacked her and nearly relieved her from her more degraded oppressors. After recovering a little she arrived in Kingston, saw some beef in the market she said, and said to herself, "now I see how they cut up we poor tings to sell and eat." The cargo was sent to America, herself excepted; her now disconsolate husband was then in the employ of the person to whom the cargo was consigned, and he entreated his master not to send this young girl away, as she appeared to him rather superior to the others. After a time she became afflicted; God told her mind, she said, that she was a great sinner, she believed it, and felt that poignant distress which some convinced and hopeless sinners feel; went to hear Mr. Liele, and by him was told to go to Jesus Christ, which, after some time, she ventured to do. Her own words are, "Massa, me feel me distress, me heart quite big wi grief, for God no do me no wrong, him do all good for me, me do all bad to him. Ah, massa, me heart too full an too hard, me eye no weep, but something so gentle come through me heart, den me eye fill, and God make me feel dat him so good to notice poor me, dat me throw meself down and weep quite a flood." The black man who had obtained her permission to stop on the island, now purchased her from his employer, married her, and went to a little pen out of town to live: but her husband was not pious, he persecuted her much, used her badly, and threat-

enced to put her away because she prayed! She said that she often wept and prayed on his account, but he still remained the same impenitent person. One night in particular she entreated God much "to do something for him." When he fell asleep she arose and prayed, "blessed God, thy eye open, thou seest dat poor man, mo no able to tall de what him do, but him do ebery bad ting—do, good Lord, do something for him, make him blind eye see him danger, him dumb mouth peak; O do, me sweet Massa Lord, do make him heart, him stony heart feel." She got into bed again undiscovered, and in a little time he awoke, weeping very bitterly, having been disturbed in a dream—he cried, "my wife, my dear wife, get up an pray for me poor sinner—you husband lost! O him lost!" In the morning he was still in great trouble, arose and went to seek for a good man to tell him whether he would be lost or not: the man he found told him, "dat no religion, religion no come like dat." His instructor either knew nothing of true religion, or supposed that God had but one way of bringing sinners to himself. The account filled him with grief: but he said, as he left the blind guide, "Well, if me no got religion in me heart, it quite time to seek it—God will may be give me a little." God has indeed manifested himself to this now bereaved man, "as he does not unto the world." They were, after their public profession, most exemplary in every christian duty. She lived nine and sometimes twelve miles from Kingston, but she was most regular in her attendance; an attentive hearer, and was generally bathed in tears. She once made a little remark about the former Mrs. Coultart, which was applicable to herself in a high degree. Whilst my present wife was teaching her to read, she said, in her usual affectionate way, "Me loving pickaniny, what make God take away dat oder loving pickaniny just when she coming to do we poor perishing tings good; me tink dis, God have him garden, she one of de fruit, him take de ripe fruit first—it no so, me' child?" She had a strong desire to read the Bible, but said, "she should not live to read it all:" but she wished to learn two or three verses of some psalm that suited her. When she heard the two first verses of the hundred and third, she said, "Yes, teach me these, em help to peak God's goodness, for him so good to me poor ting, dat me no know

how to tell him so, and him own words best." She lived to learn them, but she is gone to heaven to repeat them to her good Lord that she loved so much. She died of a short illness, and was, when I saw her last, insensible from severe fever.

London Missionary Society.

SOUTH SEA ISLANDS.

WE rejoice to learn that other islands in this remote quarter are following the example of Tahite and Eimeo: At Raivaivai, or High Island, about 400 miles s. e. of Tahite, the natives have renounced idolatry, and built a house for the worship of Jehovah, at the entrance of which they have placed their gods, to serve as stools for the people to sit on! The chief of another island, called Rurutu, has requested that instructors might be sent to his subjects also, and two christian natives from Raietea were about to sail thither for that purpose.

MADAGASCAR.

Mr. Jones, the Missionary at this station, has lately taken under his tuition, at the request of the king Radama, several children, among whom is the heir apparent to the crown. The others are all children of the nobles; who possess bright talents and a clear understanding; some of them already begin to read portions of the sacred scriptures in English. They know that they have immortal souls, and can answer many questions concerning God, Jesus Christ, death, heaven, &c. It is extremely difficult, however, from the poverty of the language on abstract subjects (a difficulty, by the way, felt, more or less, in every heathen country) to convey to their minds ideas of a religious nature.

The providence of God seems, also, to have provided, in a remarkable way, for the introduction of the gospel into Joanna, one of a group called the Comoro Islands, situated between Madagascar and the eastern coast of Africa. The eldest son of the king of this island, and his suite, were shipwrecked on a voyage to visit the tomb of Mahomet at Mecca, and touching,

on their return homeward, at the Cape of Good Hope, were detained for some time waiting for a conveyance. In this interval the prince and his attendants applied themselves very diligently to the study of the English language; and became so much interested in the pursuit of knowledge, that they took back with them, as an instructor, a Mr. Elliott, who, there is reason to hope, may not only aid them in their laudable attempts to acquire sound information, but communicate, at the same time, the glad tidings of salvation through Jesus Christ.

American Board of Missions.

MESSRS. Parsons and Fisk, who were sent out by this Society to attempt the establishment of a Mission in Palestine, have lately paid a visit to several of the Apocalyptic churches. The following account of their visit to Sardis will be read with melancholy interest.

Nov. 12. *Sunday.*—After our morning devotions, we took some Tracts and a Testament, and went to the mill near us, where three or four Greeks live. Found one of them grinding grain: another soon came in: both were able to read. We read to them the Address to the Church in Sardis, and then the account of the Day of Judgment: Matt. xxv. Conversed with them about what we read, and then spoke of the Lord's Day, and endeavoured to explain its design, and gave them some Tracts.

We had our usual forenoon service in the upper part of the mill; and could

not refrain from weeping, while we sung the 74th Psalm, and prayed among the ruins of Sardis. Here were once a few names, which had not defiled their garments; and they are now walking with their Redeemer in white. But, alas! the Church as a body had only a name to live, while they were in reality dead; and they did not hear the voice of merciful admonition, and did not strengthen the things which were ready to die. Wherefore the candlestick has been removed out of its place.

In the afternoon we walked out, and enjoyed a season of social worship in the fields.

This has been a solemn, and, we trust, a profitable Sabbath to us. Our own situation, and the scenery around us, have conspired to give a pensive, melancholy turn to our thoughts. Our eye has affected our hearts, while we saw around us the ruins of this once splendid city, with nothing now to be seen but a few mud huts, inhabited by ignorant Turks; and the only men, who bear the Christian name, at work all day in their mill. Every thing seems as if God had cursed the place, and left it to the dominion of Satan.

We add, with great concern, that intelligence has lately arrived of the death of the Rev. Samuel Newell, Missionary at Bombay, husband of the excellent Harriet Newell. He expired, after a few hours illness, on the 30th of May last, leaving behind him, says a brother Missionary, "this testimony, that he loved, and feared, and glorified God in this his day and generation."

Contributions received by the Treasurer of the Baptist Missionary Society, from October 14, to November 14, 1821, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Wales, Eastern District of the South-East Association, by Rev. M. Thomas		66	18	0
Old Samford, Essex, Rev. J. Pettit and Friends, by the Rev. J. Wilkinson		1	16	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay		26	7	0
Auxiliary Missionary Society, by Mr. W. Kirkaldy...		10	0	0
Trowbridge, Collection and Subscriptions.....	35	16	6	
Female and Juvenile Missionary Soc.	16	2	0	
		51	18	6

	£	s.	d.	£	d.
Laverton, Collection by the Rev. Mr. Winter.....	4	6	9½		
Mission Box in Mrs. Parsons's School..	2	16	6		
				7	3
Eastcombes, Contributions, by the Rev. H. Hawkins	5	15	3	31	
Olney, Ditto, by Mr. W. Wilson.....	16	9	9		
Thrapstone, Collection and Subscriptions.....	27	0	0		
Scarborough, Contributions, by Mr. C. Hill.....	2	4	0		
Reading, on account of Collection, &c. by the Rev. J. H. Hinton	100	0	0		
Glasgow, Auxiliary Society, by Mr. James Deakin.....	84	18	7		
Edinburgh, Sundries, by the Rev. W. Innes	63	14	6		
Uffculm, Subscriptions, by the Rev. Dr. Rippon	2	0	0		
Brechin and Montrose, Society for Missions, by Rev. Dr. Waugh	7	0	0		
Bovey Tracey, Subscriptions, by the Rev. J. L. Sprague	3	14	0		
Wigan, Collection, by Mr. Brown	8	10	0		
Coventry, Collection, by the Rev. John Mack.....	8	0	0		
Bristol and Bath Auxiliary Society, by Mr. John Daniel.....	205	0	0		
Leicester, Collection and Subscriptions, by Mr. James Cort ...	83	18	9		
Whitchurch, Shropshire, Collection and Subscriptions.....	6	0	0		
Loughborough, by the Rev. George Capes—					
Collection and Subscriptions	13	0	6		
*Missionary Association	12	6	0		
Anonymous	20	0	0		
				45	6
Hants and Wilts Assistant Society, by the Rev. John Saffery—				6	
Andover	17	3	6		
Batramsley.....	10	6	0		
Blandford.....	16	14	0		
Bratton	33	1	2		
Broughton	18	3	7		
Calne	4	3	6		
Chapmanslade.....	1	0	0		
Chelwood	1	0	2		
Chippenham	8	3	3½		
Corsley.....	2	6	9		
Crockerton.....	6	1	10		
Devizes.....	26	16	0		
Downton	4	4	0		
Grittleton	1	3	7½		
Heytesbury	3	1	0		
Imber	1	1	6		
Keynsham.....	3	0	0		
Lavington.....	4	10	0		
Lockerly.....	3	4	0½		
Lymington	18	6	6		
Malmesbury.....	4	1	6		
Ringwood	0	10	6		
Romsey.....	12	0	0		
Salisbury	144	10	11		
Shrewton	4	7	1		
Sodbury.....	4	7	3		
Southampton	14	2	0		
Warminster	41	14	6		
Wellow	1	15	6		
Westbury and Westbury Leigh	22	18	4½		
Whitchurch	19	16	0½		
Wimborne.....	2	1	0		
				†159	0
					7½

* Of this amount, Five Pounds is a Contribution for the purpose of *Female Education*.

† The sum of £227 18s. 7½d. has been remitted, on account of this Society, at various periods before, in the course of the year, so that the total Receipts are £686 19s. 3d.

	£	s.	d.
A. C. Russell, Esq. and Sons	10	0	0
Edward Phillips, Esq. Melksham	10	10	0
Roger Dawson, Esq. Borough	10	10	0
Luke Howard, Esq. Tottenham	5	0	0

FOR THE TRANSLATIONS.

Harlow, Collection, by the Rev. Thomas Finch	9	2	6
Newcastle on Tyne, Penny-a-Week Subscriptions, by Miss Angus	14	0	0
Glasgow, Auxiliary Society, by Mr. James Deakin	192	3	3
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	64	12	3
Mr. Biddle, Falmouth, by the Rev. James Upton	5	0	0
Friend at Saffron Walden, by J. Wilkinson	2	0	0

FOR THE SCHOOLS.

Portsea, Lake-lane Sunday Scholars, for a Native School, to be selected for them, by the Rev. W. Ward, (First Annual Payment,) by Mr. Ellyett	15	0	0
Glasgow Auxiliary Society, by Mr. James Deakin	62	18	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun.	7	16	1
Robert Barclay, Esq. Bury Hill	20	0	0

FOR FEMALE EDUCATION.

Harlow, Juvenile Society, by Miss M. Lodge	3	6	6
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay	3	13	0

FOR THE COLLEGE.

Thomas Thompson, Esq. Newcastle under Line	5	5	0
Friends, by Mr. John Daniell, Jun. Secretary to the Bristol and Bath Auxiliary Society	12	8	0

N.B. The Contributions from the "North Staffordshire Auxiliary Society, by the Rev. Isaiah Birt, £45," should have been mentioned as sent for the *Translations* instead of for *General Purposes*.

The thanks of the Committee are presented to the Author of *The History of the Christian Church*, in 2 vols. 8vo. for 10 Copies of that valuable work; 10 of *M'Lean on the Apostolical Commission*; and 10 Sets of the *New Evangelical Magazine*, from its commencement.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

KENT AUXILIARY SOCIETY.

THE half yearly meeting of the Kent Auxiliary Society was held at Folkstone, on the 27th and 28th of November 1821. For the following brief account of it we are indebted to one of our brethren who was present.

"Our meeting was the most serious, and yet animating, I have ever yet witnessed, and truly I think the Lord was in the midst of us. The services commenced at half-past six on Tuesday evening (the 27th). Brother Giles of Eythorne, prayed, and brother Groser of Maidstone, preached from Mark x. 27. *With men it is impossible, but not with God: for with God all things are possible.*

Wednesday morning, at half-past ten, after prayer by brother Giles of Chatham, brother Atkinson of Margate preached from Luke ii. 10. *Behold, I bring you glad tidings of great joy, which shall be unto all people.*

The committee met in the afternoon, when the business of the Society was considered; and a public meeting was held in the evening, Mr. William Stace of Folkstone, in the chair. On this occasion, prayer was offered by brother Cramp of St. Peters, and several important resolutions, relating to the state of the Society in its connection with the Parent Society, were proposed and carried unanimously. The following brethren addressed the meeting: Giles of Eythorne, Exall of Teutenden, Groser of Maidstone, Cramp of St. Peter's, Giles of Chatham, Clark of Folkstone, Scott of Ashford, and Atkinson of Margate. Considering the season of the year, the meetings were well attended, and a lively interest in the cause of missions appeared to be excited.

It was agreed that the next meeting of this Auxiliary should be held at Maidstone, in April 1822. Mr. Giles

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of Eythorne was appointed to preach on the Tuesday evening, and Mr. Hoby of London, on the Wednesday morning, Mr. Clark of Folkstone, in case of failure.

The Society heard, with much pleasure and gratitude to that God who has the hearts of all men in his hands, that, including the extra collections made in February last, the sum of £672 18s. 2d. had been raised, by its means, in the course of the year; and the company separated with a renewed determination to use their influence on behalf of the Parent Society—a Society which stands so high amongst those institutions which are the glory of Christianity, and the best benefactors to a ruined and degraded world."

NEWCASTLE-UPON-TYNE.

Extract of a Letter addressed to Mr. Dyer, dated Newcastle, January 12, 1822.

We beg to state, that on the 1st of this month, in consequence of public notice, a number of friends assembled at New Court Chapel, and entered into the following Resolutions, viz.

1. That the object and constitution of the Baptist Missionary Society, have the cordial approbation of this meeting.
2. That a Society be now formed to be called, The New Court Chapel Auxiliary Baptist Missionary Society, for the purpose of co-operating with the Baptist Missionary Society in promoting its objects.
3. That the following be adopted as the General Rules of this Society.—The Rules are nearly the same as those of the Newcastle Auxiliary which you have seen, and which therefore we need not copy. It is proper, however, to state, that in addition to the three funds, (in aid of which we have determined to receive subscriptions,) by which the three principal objects of the Society are supported, we shall receive subscriptions for *female Education* in India, as some persons are very much disposed to support that object.

George Sample, } Secretaries.
George F. Angus, }

NEW MISSIONARY STATION.

THE friends of the Society will be pleased to hear that a new scene of Missionary exertion has been presented to the notice of the Committee, and that in a manner so unexpected, and under circumstances so encouraging, as to produce the unanimous conviction, that, notwithstanding the pecuniary difficulties of the Society, it is their duty to embrace it. The Station to which we refer, is the settlement at Honduras, in the Bay of Mexico, from whence large quantities of mahogany are annually imported into this country. An esteemed mercantile friend, residing at Newcastle, who has long had commercial connection with the settlement, and who has felt laudably anxious to promote the best interests of its numerous population, has laid before the Committee much authentic information respecting the moral wants of this distant region, and generously offered a free passage to any Missionary, whom they may be disposed to send. The present is considered a moment peculiarly favourable, as the Settlement is favoured with a Commandant, Lieut.-Colonel Arthur, who feels a lively interest in any plans adopted to promote the spiritual advantage of the people under his care, and the extension of Christianity among the native tribes. The latter object will, of course, principally engage the attention of a Missionary; and an extensive field will lay before him, not only in reference to the negroes, numbers of whom are employed in cutting down timber in the forests, but among the Musquito Indians, who inhabit a large tract of coast, to the S. E. of Honduras, and whose chief has always been very friendly with the English, and expressed a wish that instructors might be sent to his dominions. The easy communication too, between this settlement and those extensive provinces which are throwing off the Spanish yoke, and which are assuredly included in the grant made to our ascended Redeemer, will render this station one of peculiar importance, as presenting a post, from whence at no very distant period, the light of divine truth may probably be diffused throughout these distant regions.

Mr. James Bourne, who has been studying for some years at Bradford, under the direction of Dr. Steadman, and of whose suitableness for the engagement very honourable testimonials

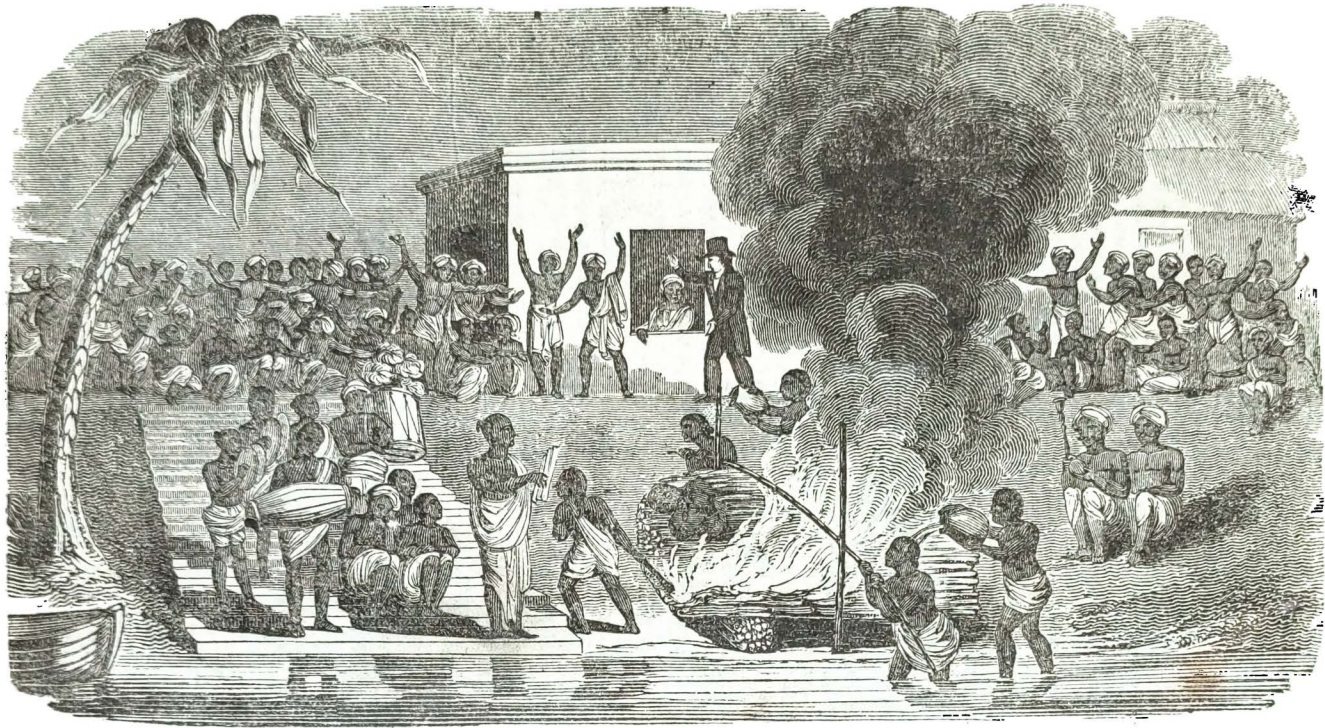
have been given, has expressed his willingness to devote himself to this service, and will sail, Providence permitting, in the month of March or April. Mr. Tinson is expected to proceed, by the same opportunity, to Kingston. His passage is also generously given by the friend before alluded to.

Foreign Intelligence.

CALCUTTA.

THE following melancholy account of the immolation of a widow on the funeral pile, furnished by one of our Missionaries at this station, will derive some illustration from the engraving on the opposite page, in the execution of which some care has been taken to secure an accurate representation of the actual scene exhibited on those occasions.

“Jan. 18, 1821. About five o'clock this afternoon I received intelligence, that a woman was about to burn with the corpse of her husband. I went immediately to the ghaut, accompanied by our native brother. The distance was about a mile from our house. Many of the brahmans knew us, and our arrival was the signal for shouting hurree bol—hurree bol. We went to the place where the dead body was lying upon the pile, which was about two or three feet from the ground. The pile was just wide enough for another body to lay abreast, and just the length of the corpse. The fat murderous brahman who seemed to be the chief director of the tragic business, held in his hand a leaf that he professed to be from the ved shaster, directing how the ceremony was to be performed. All was horrid noise and confusion. I was repeatedly forbid to touch the pile. I asked the brahmans how they could take part in so murderous an affair; but all was fury and vociferation. I might as well have had held my peace, yet who that has one spark of love to human nature could be silent? Two thin green bamboos, just about long enough to reach over the pile, were about being fastened by the lower end to the ground. We



reminded them that government had forbidden force to be used, and they desisted. Now the woman came from bathing, and as she approached the pile a shout of hurree bol was repeated. Upon her coming up, the brahmans all surrounded her in a moment, and began to hurry her round the pile. The brahman who held the leaf above mentioned began to read, but the noise was too great for the woman or any one else to hear a single word. At this time, as six or eight of these monsters had got hold of her, I protested they were using violence. To convince me, however, that she was doing it from choice, a brahman, who knew me very well, caused them to stand still, that I might put the question to her. I did so, and understood her to say, 'It was her desire to go with her husband.' Upon this, another shout was set up, and they hurried her round the pile the seventh time; she throwing to the bystanders parched rice, &c. which she held in a corner of the cloth she had round her. When she had gone round the seventh time she stood still for a short time to adjust her clothes, and began to mount the pile, the tender-hearted brahmans rendering her so much assistance that what little strength she had was quite unnecessary to be exerted on this part of the fatal process. When she had mounted, another yell was set up; she laid herself down, and put her husband's withered arm around her. All now was haste to despatch the business. I could bear no more, so went to a distance to the top of the bank. In turning round, I saw a cord fastened tightly round the two bodies, and thick pieces of wood heaping on by which they were pressed as closely together as possible. Together with the wood there was a great deal of straw, and long dry rushes. I was told the son set fire to the pile, but had not an opportunity of seeing for myself. At first the blaze was very great, but the materials being light it was obliged to be kept up by adding more, which the brahmans were officious in supplying both above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to jam the wood together. The yelling of the multitude was horrid; and the brahmans busying themselves in keeping up the fire, running in every direction about the pile,

some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurree bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE Third Annual Report of the Calcutta Auxiliary Baptist Missionary Society has lately arrived, from which we shall hereafter make some extracts for the information of our readers.

CHITTAGONG.

MR. Colman, who was for a season the colleague of Mr. Judson at Rangoon, has proceeded to this station, where he will derive much assistance from the partial acquaintance with the Burman language he had previously acquired, and, we hope, in conjunction with Mr. Johannes, effectually supply the breaches which death has made in this distant quarter. We have been favoured with the following brief extract of a letter from Mr. Colman to Mr. Lawson, dated near the close of 1820.

"My prospects here are, upon the whole, enlivening. Not the least opposition from the government; but all appears pleasant and conciliating. I have recently had two long conversations with a priest of Boodh. They may be termed my first conversations in the Burman language. Of course I made out but poorly, but had the satisfaction of finding that he understood me, and felt in some degree that the word of the Spirit is a powerful weapon. He gave me some encouragement; but time will determine his case. While considering the state of the heathen, I am ready to exclaim, O that my lungs were of brass! I entreat your prayers that I may be strengthened both in body and spirit."

SUMATRA.

THE following brief account of the religion of the Battas was drawn up by Mr. Prince, of whom such honourable mention was made in Mr. Burton's letter, inserted in our December number. It was written for the information and at the request of the Hon. Sir T. S. Raffles.

The present religion of the Battas is a compound of the most ridiculous and barbarous superstitions, founded on human depravity. They do not, however, worship images; but believe in the existence of certain deities, whose attributes bespeak the existence of a better race of people than the present. Their names and descriptions are as follow:

Dee Buttah assee assee, the creator and father of all—who appointed three brothers—Bataragourou, Seeree Padah, and Mahalabhoolan his Vakeels or agents, to instruct mankind.

Bataragourou is the God of Justice, and is described literally under the following character: "Fish in the waters he will restore to their element; property forgotten, he will return; a measure filled to the brim, a just balance and upright judgment are his."

These are the principles Bataragourou was appointed to instil into the minds of mankind, but the Battas acknowledge themselves strangers to their adoption.

Seeree Padah is the God of Mercy: "He will repair the clothes that are torn—give meat to the hungry—drink to the thirsty—heal the sick—relieve the oppressed—give advice to the weak, and shelter to the friendless."

Mahalabhoolan soon quarrelled with his brothers, separated from them, and set up the practice of tenets directly opposite to theirs;—hence he is described as—"The source of discord and contention,—the instigator of malice and revenge,—the inciter of anger,—the source of fraud, deceit, lying, hypocrisy, and murder."

Of these three brothers, you will not wonder that the last is most powerful, or that he has most adherents. The Battas acknowledge that they apply to, and beseech him, when they have followed any of those vices, and they also acknowledge that petitions

are very rarely offered to the other Deities. They name a fifth, "*Naggah-padonah*," the Atlas who is said to support the world, which they describe to consist of seven folds beneath, and as many above.

A person named "*Dattoo*," who is skilled in every sort of superstition, is the only resemblance of a priest among them. Every village has one. The only ceremony practised of a religious nature, as far as I can hear, is the custom of invoking the shades of their ancestors. This is done at pleasure, in prosperity or in adversity. The process of the ceremony is as follows.

A wooden mask is made intended to represent the features of the deceased; this is worn by a clever fellow, who is dressed in all the regalia of a Rajah, and he is worshipped as the living representative of the departed object of their regard.

A feast is made in honour of the dead, which lasts for three days. The performer exercises all the authority that his skill suggests, and mixes his sayings with prophecies suited to the wishes of the audience.

The influence of the *Dattoo* over the deluded Battas is such, that they will engage in no undertaking, however trifling, without first consulting him. He expounds all their religious books, and according to his interpretation, a day is chosen as propitious to their object, whether that be a suit, a journey, or war.

Of the moral conduct of these people, it grieves me to say, that it appears to be influenced by all the vile passions of an irregular and irritable constitution. Truth is seldom regarded, when in the way of their interests or feelings; and honesty is never founded on principle, but on the fear of detection. The general tenor of their lives has obliterated the recollection and practice of the laws of Seeree Padah, and Bataragourou, and they have no Priesthood, no Rajah to recall them, or to reprove their obstinate adherence to the principles of Mahalabhoolan, who is certainly no other than the devil.

I am sure, adds Mr. Prince in concluding his account, that christian Missionaries would find a good field for their labours among this people, for it is not ignorance of what is virtuous and good, but, as they themselves acknowledge, *natural depravity*, that must be assigned as the principal cause of their present deplorable morals.

WE subjoin an extract of a letter from Mr. Evans to a friend at Hammersmith, dated Padang, April 10, 1821, as it throws some light upon the moral condition of the Malays, and proves that they need an acquaintance with the gospel, not only to rectify their gross mistakes respecting the nature of a future life, but to instruct them how to conduct themselves with propriety in this.

“ You are no doubt aware that all the Malays are Musselmen. But it is only part of the peculiarities of the religion of the false prophet, and those the most exceptionable, that they have any acquaintance with. They are in a state of most deplorable ignorance, destitute of almost every kind of knowledge. It is true they have the name of being civilized, but from all I can observe, their condition, to say the very best of it, is semi-barbarism. Of science they know nothing, of the useful arts they know very little, and what is worse than all, they appear to have no wish to improve. Their indolence is almost beyond credibility. With a few exceptions, if they can obtain rice and the betel nut to chew, they will sit down in their houses the whole of their time without feeling the least inclination to seek employment.

Those who work at any kind of handicraft (and miserable workmen they are) will exert themselves no farther than to get a bare subsistence. Money will not stimulate them, entreaty will have no influence, threatening will not avail, and so deeply interwoven with their very nature does this indolent disposition appear, that were it not for the doctrine of the *new birth*, I should have no hope of their cordially embracing Christianity. I should conclude that if no other part of the religion of the blessed Jesus were opposed to their inclinations and taste, the active duties it enjoins would fill their souls with an unconquerable aversion to it.”

JAMAICA.

IN a recent communication from Mr. Coultart to Mr. Saffery, he mentions a visit which he had lately paid to Montego Bay, where the venerable Moses Baker, an aged negro preacher, to whose character and piety very honour-

able testimony has been repeatedly borne by individuals wholly unconnected with the Society, has, for many years, been occupied in preaching the gospel to his countrymen. After mentioning the kind and hospitable attentions he had received from the gentleman on whose estate Mr. Baker resides, Mr. Coultart proceeds thus: “ Mr. — sent for Moses Baker, with whom I was exceedingly pleased. I went with the old man to the little chapel, which was filled to the door, and heard him catechise between one and two hundred children and some adults. These and many more adults, nearly all that were in the chapel, repeated the Lord’s prayer, &c.; and the children repeated graces before and after meat, and many of Watts’s hymns. I confess I have not seen so pleasing a sight on the island. A considerable number came on the following morning, and repeated to me parts of the Old and New Testament, which the old man had taught them. Mr. Baker conducted the worship with great propriety, though now blind. I preached to nearly six hundred persons, amongst whom were the proprietor and his nephew, the doctor, overseers, and bookkeepers, and many persons of colour. Mr. Baker is neither superstitious nor enthusiastic; he is evidently spiritual in all things; has much good sense, speaks scripturally and with much feeling. I saw some instances of his decision and firmness in religious discipline which surprised me; and Mr. — speaks in high terms of the character and conduct of his negroes, which he ascribes to their religion.”

As Mr. Baker is now become so infirm as to be almost incapable of continuing his pious labours, the gentleman, under whose kind patronage he has acted, has applied to the Society to send a Missionary who may carry on the work he has so happily begun, accompanying his request with very liberal proposals respecting his support. A person who could unite with his ministerial vocation, the ability to engage in some secular employ on the estate would best meet the views of the owner; and the Committee are happy to add, that such an individual has been found in the person of Mr. Henry Tripp, who has resided for some years in Kingston, and rendered very important services to our Mission there. Mr. Tripp has consented to make trial of the situation, with the sanction of the Society; and we suppose has, ere now, with his family, proceeded thither.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 14, 1821, to January 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£ s. d.
Legacy of Francis Roper, Esq. late of Herne Hill, by Alfred Roper, John Canham, and Samuel Watson, Esqrs. £250	}	225 0 0
Duty 25		
Keppel-street, Auxiliary Society, by Mr. Marshall, Treasurer	38	0 0
Dartmouth, Auxiliary Society, by Mr. Joseph Larwill.	4	13 8
Towcester, Penny-a-week Society, by Rev. J. Barker.	6	0 0
Nairnshire Society, for propagating the gospel, by Rev. W. Barclay	5	0 0
Nairn, Juvenile Missionary Society, by Ditto.	2	0 0
Collingham, Friends at, by Mr. Nichols	1	17 6
Cranfield, Subscriptions, by Rev. W. Wakefield.	2	9 5
Wallingford, Subscriptions, by Rev. Joseph Tyso.	18	3 6
Chelsea, Paradise Chapel, Collection, by Rev. Owen Clarke	7	18 0
Beech-hill, and Sherfield-green, Collection, by Rev. James Rodway	2	0 0
Loughton, Auxiliary Society, Half-year's Subscriptions, by Rev. S. Brawn	5	18 0
Eynesford, Subscriptions, &c. by Rev. J. Rogers	17	9 6
Independent Norfolk and Norwich Society, in aid of Missions, by Rev. Joseph Kinghorn	5	0 0
Worstead, Collection and Subscriptions, by Rev. R. Clark	16	0 0
Necton, Fransham and Sporle, Norfolk, by Rev. J. Carver.	2	4 6
Diss, Penny-a-week Society, by Mrs. Ward	6	0 0
Moiety of the Profits of the third Edition of "Scripture Stories, or Sacred History familiarly explained," (the other moiety presented to the Moravian Missions,) paid by Mr. Nisbet, Castle-street, Oxford-street	13	17 6
Reading, Penny-a-week Subscriptions, by Mrs. Wayland.	3	15 0
Irvine, Friends, by Rev. George Barclay.	6	15 6
Glasgow, Youths Auxiliary Missionary Society, by Mr. John Wilson	30	0 0
Lynn, Collected at the Missionary Prayer Meeting, by Rev. J. P. Briscoe	5	0 0
Modbury, Subscriptions, by Rev. Christopher Woollacott.	3	0 0
Hemel Hempsted, Female Missionary Society, Half-year's Collection, by Rev. James Clark	12	11 3½
Boxmoor, near Hempsted, half-year's Collection, after the Monthly Prayer Meeting held at Mrs. Hobson's, (Sister to Dr. Carey) by Rev. James Clark.	1	10 10
Rev. Edward Bickersteth, Salisbury-square, . . . Life Subscription	10	0 0
Lincolnshire Drill Man Donation	1	0 0

FOR THE TRANSLATIONS.

Northamptonshire Association of Independent Ministers, by Messrs. J. and H. Goddard	10	0 0
Wigan, Ladies Penny-a-Week Society, by Mrs. Brown	8	0 0
Irvine, Bible Society, by Rev. George Barclay.	8	0 0
—, Female Bible Society, by Ditto.	5	0 0
Saltcoats, Female Bible Society, by Ditto	5	0 0

TO CORRESPONDENTS.

A parcel of Pincushions, &c. intended for the Female Schools in India, has come to hand, kindly presented by Miss Richardson, of Tunbridge Wells.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

NORTH OF ENGLAND
(LATE NEWCASTLE)

Auxiliary Missionary Society.

THE Anniversary of the Auxiliary Baptist Missionary Society for Newcastle upon Tyne and its vicinity, was held in Stevenson-street Chapel, North Shields, on the 2d of January; Rev. J. Cochrane, Minister of the Scotch Church, in the Chair. The Chapel was crowded by a very respectable and attentive assembly, who listened; with unabated interest, for nearly three hours, to the addresses of the ministers and others on the subject of Missions to the Heathen. The principal speakers on the occasion were, the Chairman, Rev. Messrs. Howell, Williamson, Gilmour, Winter, Pengilly, Dr. Oxley, and Mr. Rennison. The Report, which contained a succinct account of the progress of the Baptist Mission in all its objects, was read by Mr. Pengilly, and ordered to be printed. The name of this Society in future is to be, The North of England Auxiliary Baptist Missionary Society; the Committee at Newcastle is denominated the Committee of Management, and a 'Corresponding Committee' of leading individuals in the three Northern Counties was also appointed.

GREAT MISSENDEN, BUCKS.

ON Tuesday, the 15th of January, a public meeting was held at Great Missenden, for the purpose of forming a Missionary Association, the proceeds of which are to be divided between the Church and Baptist Missionary Societies. James Stephen, Esq. Master in Chancery, kindly presided on the occasion; and as the Room in which it had been intended to assemble was found far too small, the Mect-

ing-house was substituted for it, at the recommendation of the Chairman, and the Rev. Richard Marks, Vicar of the Parish. The meeting was agreeable and satisfactory. A collection of Seven Pounds was made at the doors. A number of Collectors, chiefly females, kindly volunteered their active and useful services—a delightful specimen was afforded of the cordiality with which Churchmen and Dissenters can unite in these labours of love—and a fair pledge given, that this retired village will not be the least among the thousands of Judah, in furnishing her aid towards the cause of the Redeemer in heathen lands.

REV. W. WARD.

WE have great pleasure in announcing that the *Abberton* arrived in safety at Madras, after an expeditious passage, on the 24th of September. Mr. Ward and his companions were all well, and as the vessel would continue at Madras for some days, they had proceeded, by another ship, direct to Calcutta. We may, therefore, expect that the next letters from that port will bring the intelligence of their arrival.

Foreign Intelligence.

SERAMPORE.

Our readers have already been apprised of the painful bereavement which has befallen the venerable founder of our Mission in Bengal. The following communication on this subject, extracted from a letter lately received by Dr. Ryland from Dr. Carey, presents some interesting particulars of the excellent woman lately deceased, and displays, very clearly, the influence of true religion on the mind of the pious survivor.

Scamptore, June 14, 1821.

I AM now called in divine Providence to be a mourner again, having lately experienced the greatest domestic loss that a man can sustain. My dear wife was removed from me by death on Wednesday morning, May 30, about twenty minutes after midnight. She was about two months above sixty years old. We had been married thirteen years and three weeks, during all which season, I believe, we had as great a share of conjugal happiness as ever was enjoyed by mortals. She was eminently pious, and lived very near to God. The Bible was her daily delight; and next to God, she lived only for me. Her solicitude for my happiness was incessant, and so certainly could she at all times interpret my looks, that any attempt to conceal anxiety or distress of mind would have been in vain. Nothing, however, but tenderness for each other's feelings, could induce either of us for a minute to attempt a concealment of any thing. It was her constant habit to compare every verse she read in the various German, French, Italian, and English versions, and never to pass by a difficulty till it was cleared up. In this respect she was of eminent use to me, in the translation of the word of God. She was full of compassion for the poor and needy; and till her death, supported several blind and lame persons by a monthly allowance. I consider them as a precious legacy bequeathed to me. She entered most heartily into all the concerns of the Mission, and into the support of schools, particularly those for female native children, and had long supported one at Cutwa of that kind. My loss is irreparable, but still I dare not but perfectly acquiesce in the divine will. So many merciful circumstances attend this very heavy affliction as still yield me support beyond any thing I ever felt in other trials. (1.) I have no domestic strife to reflect on, and add bitterness to affliction. (2.) She was ready to depart. She had long lived on the borders of the heavenly land, and I think lately became more and more heavenly in her thoughts and conversation. (3.) She suffered no long or painful affliction. (4.) She was removed before me, a thing for which we had frequently expressed our wishes to each other; for though I am sure my brethren and my children would have done the utmost in their power to alleviate her affliction if she had survived me, yet no one, nor all united, could have supplied the place of a husband. I have met with much sympathy in my affliction.

CALCUTTA.

Journal of the Brother stationed at Door-gapore, for November, 1820.

Thursday, November 2. As Paunchoo and I were this evening walking to Burahnugur, we observed ten or twelve persons standing round a Sunyassee, who was sitting cross-legged almost naked and covered over with ashes from head to foot, under the shade of a tree. He professed to have relinquished all carnal and worldly enjoyments, but after engaging in conversation with him, we soon discovered from his incoherent answers and red eyes, as well as from the presents which the people were making and the remains of former gifts that we saw lying before him, that he was in a state of intoxication from smoking *Ganja*, a drug of most pernicious qualities, but in very common use among the lowest and most depraved classes of natives. Turning from him therefore, we sang a hymn, read a portion of scripture, and then addressed the crowd which had by this time assembled round us, exposing the hypocrisy of the Sunyassee and the total insufficiency, (even if he were sincere) of bodily austerities or outward observances of any kind whatever to procure the pardon of sin and the favour of God. The idea of obtaining justification in the sight of God through the righteousness of another, is at the farthest possible remove from all the religious conceptions of this people. Whether it be the performance of the daily ceremonies of bathing in the Gunga, repeating the name of a deity, self-inflicting penances, abstraction from worldly cares, divine meditations, or whatever else, it is always something which they themselves do, that they conceive renders them acceptable in the sight of God. This (it is true) is an affection of the natural mind in the more privileged European, as well as in the Hindoo, but in the latter it is formed into system, established by authority, supported by example, inculcated by their teachers, aided by sensible representations, and altogether makes such a formidable resistance to the humbling doctrines of the gospel, as fully to convince me that divine power alone can subdue the obduracy of their hearts, and "bring down their high imaginations" to "the obedience of the faith which is in Christ Jesus."

6th—Yesterday (Lord's-day,) Praunchoo and I went to Burahnugur in the morning, and preached in the street near the Bazar to a moderately large and attentive congregation. We endeavoured principally, as far as their queries would permit, to call their attention to the only means of obtaining acceptance in the sight of God, not bodily austerities, not outward observances, not even the strictest morality which human exertion has ever attained, but the perfect obedience and the complete atonement of our divine Redeemer. O! that I may receive this doctrine for myself with a deeper feeling of my own need, and of His sufficiency, and that it may be made more extensively to triumph over the pride and self-righteousness of my fellow-creatures. In the evening, as there could be no worship in the Iron or Timber Yards on account of its being a Hindoo holiday, we went out to the public road, and collected a small congregation. A company of Musselmans, twelve or fourteen in number passing by, stood to listen, but hearing us speak in Bengalee, immediately went away; saying, it was intended for the Hindoos and not for them. Every man prefers being spoken to in his own language, and unless he is so addressed, it is with the utmost difficulty he can be made to believe a person in earnest, who speaks to him on the subject of religion. This seems to be natural, because it is general: for whether you speak of English, Hindoos, Musselmans, Portuguese, or Armenians, (all to be found in Calcutta) the remark which has been made is equally applicable to every one of them, and hence the importance of acquiring all, or at least most of these languages, in order fully to do the work of an evangelist in this large and populous city. The remark may be extended farther, for a learned Hindoo rejects with disdain a tract offered to him, unless it is written in Sanscrit; and learned Musselmans (although with their habits I am less acquainted) would treat, I suppose, in nearly the same way, any thing offered to them in Hindoostanee, while they would probably read with attention the same tracts if presented in a Persian dress.

25th—This morning at Burahnugur we principally endeavoured to repel the objections which the natives bring against Christianity, by saying that they acknowledge and believe in one Supreme Being, and that if Jesus Christ is that Supreme Being, there

can no harm arise from merely rejecting the name, if they worship the person. "He that knoweth not the Son, knoweth not the Father which hath sent him."

MOORSBEDABAD.

Extract of a Letter from Mr. Sutton to Dr. Ryland, dated Feb. 1, 1821.

IDOLATRY appears in many places waxing worse and worse, and the dregs of it spreading wider and wider. It was formerly only customary for the widows among the high casts of Hindoos to be immolated on the funeral pile of their husbands, but now the low casts are following the example. The cheroke pooja, or swinging with hooks in their backs, was only practised in the lower provinces of India, but now it is coming into fashion in the higher provinces also: indeed, the whole of the worship of the Hindoos is sinking fast into obscene songs and dances. But, perhaps, this may be a sign of the approaching end, for in general kingdoms and customs fall with rapidity from bad to worse, as destruction is near. The natives round me in general hear with readiness and attention, and almost invariably confess with the mouth the absurdity of their own systems, and the wisdom of the gospel of Christ: but the confession of the mouth is very different from that of the heart and understanding also; and it is very rare to see an Hindoo feel sin to be a burden, and to cry out in bitterness of soul, What shall I do to be saved? Their answer to an exhortation to turn and repent is, "This is the age of sin, and how is it to be expected that we should forsake it?" By means of tracts and preaching, a knowledge that there is such a person as Christ is evidently increasing; but as we have not, nor can have, any stated congregations, and consequently seldom meet the same persons twice, the ideas which they receive do not extend much beyond his name and the circumstance of his being incarnate to take away sin; and they are so apt to pervert every thing, that much cannot be expected from this circumstance. I frequently meet persons who tell me they have heard the same before at Calcutta, and other places; but when I inquire what they have heard, I am seldom able to procure a satisfactory answer. Yesterday I met with a man who said he and another

had been reading the night before a tract concerning Christ, and the conclusion they came to was, that Christ was an incarnation of Huree and Krishna united. I am out almost every day in the streets, markets, and places of public resort, and perhaps I may ere long find greater success than I at present expect. I told them yesterday they were like a flock of sheep, which if one leaped into a difficulty would all follow; and their fathers having fallen into darkness and idolatry, they had trodden in their footsteps, and must be sharers in their ruin, unless they speedily repented and turned unto the true God. Those who have joined me are walking well, and Mr. H. a respectable young man, and the first I baptized, appears very spiritual and zealous. He is now removed to a considerable distance from me, yet in his last letter he informs me, that the Lord is greatly blessing his endeavours to do good to the souls of those around him, and he has at present not less than twenty natives who have professed to renounce idolatry. This is very encouraging, because he does this of his own accord, and without any assistance of any kind. My old church and congregation in the 59th regiment at Berhampore, are removed to Digah; but there is a new church and congregation arrived with the 17th regiment, so that my opportunities of preaching to my own countrymen are not at all diminished; and if I meet with the same success as in the 59th regiment, I shall have great reason to bless God. I lately took a missionary tour for the distance of about 100 miles, and intend to take another shortly; in these trips we have opportunities of seeing many who would otherwise remain entirely ignorant of the way of salvation.

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DIGAH.

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THE following communication from our Missionary at this Station contains some interesting facts respecting Native Female Education. We rejoice to find that the pathetic appeals of Mr. Ward on this subject have awakened so much attention among the christian Ladies of Britain. Many in various parts of the kingdom are ready to follow the

example, which has for several years been set them by the kind friends at Lyme, to whom Mr. Rowe refers; and if the state of India was such as to allow our Missionaries to collect thousands of female children into their schools, we are persuaded the requisite funds would not be wanting. In the mean time, it is gratifying to observe, that the experiment is making on a smaller scale. Even this must be viewed as a triumph achieved by the preaching of the gospel—it is one of the happy results of *general Missionary effort*—and this consideration will, we hope, operate as a powerful stimulus with all our friends, male and female, to aid the general Missionary fund, and thus enable the Society vigorously to prosecute those labours, to which, under the divine blessing, we must look for the ultimate emancipation of our fellow immortals in the Heathen world from their deplorable bondage.

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

Digah, April 14, 1821.

In my last communications I gave you a pretty full account of the application of the funds sent from Lyme, for native female schools, and I hope those communications will not be lost by the way. I then informed you of our having applied them to the support of our native school at Daoodpore, and that we had given it the name of "Lyme School." In the present state of things, we cannot establish a native female school detached from a school for boys. In the Lyme School there are now thirty-six boys and five girls. As the funds which they have remitted are more than sufficient for the support of this school, we have appropriated a part of them to the instruction of the girls attached to our school at Monipoora. In this school there are now seven girls, and three others are expected.—I fear our Lyme friends are too sanguine in their expectations respecting native female improvements; and that they do not sufficiently con-

sider the many impediments that lie in the way. The object itself is new, and has to contend with deep rooted prejudices. In all things the natives are influenced by the most selfish principles, and they cannot easily divest their minds of the idea that others must be influenced by the same sordid motives. They have no conception of christian philanthropy, and hence our endeavours to do them good are misconstrued, and they think we must have some base design at the bottom. Were it not for the promises of God, respecting the heathen, we should be ready to give up the attempt in despair; but we rest assured that Jesus shall have the heathen for his inheritance, and that the degraded Hindoo females will become the daughters of Zion. We are persuaded too, that the efforts now making, will end in the fulfilment of these glorious promises.—Discouragements we meet with, and discouragements we expect in the prosecution of our design, and of these we have experienced not a few during the last quarter.—When some of the females had attended our schools for a considerable time, and had made a considerable progress, by advancing so far as to write the Nagree alphabet pretty well, their parents have taken them from school, under the idea, that learning would do them no good. Others have indeed come in their places, but then it will be some time before they will have advanced so far as those who left us. These discouragements have attended our efforts in the Lyme School, as well as in others, and it will be difficult to give a regular account of their progress, till they become more settled in their attendance.

The master of the Monipoora School was tempted to elope with the widow of a Sepoy, who possessed a little property, a month or two ago. The consequence of his conduct was, that eight native girls attached to that school, and who had made pretty good progress in their education, forsook us. The new master has however obtained two of these, and five new girls; and some of those who were with the former master have promised to return, when they have visited some distant relations. The seven girls in this school, which is kept at the distance of four or five miles from Digah, came hither the other day to go through their examination before Mrs. Rowe. The two who had been with the former master, wrote the Nagree alphabet

with an English pen. The others had not learned the alphabet perfectly, and had only been in the habit of writing with chalk on the ground. The Zemindar, at whose house this school is kept, takes a good deal of interest in it, and the girls come hither to be examined, entirely of their own accord. In the Dinapore School there are seven girls, four of whom belong to one family, and three to another. These come to our house frequently to undergo an examination, and to leave a specimen of their writing, in a school memorandum book kept by Mrs. Rowe. Two of these females are of such an age as to preclude their going to school to be exposed to open view, and therefore learn at home, whenever the master can find leisure to go to teach them. Their progress is as good as can be expected. The many Hindoo holy-days and weddings that have taken place during the last quarter, as also the time occupied in getting in the harvest, have been a great drawback upon the improvement of the children in our schools. They have sometimes been engaged for fifteen days together in these employments. The Tum Tum has been drumming in our ears night and day with little intermission for this last month or two. Sister Edwards is endeavouring to contribute her part towards native female education at Buxar. She has obtained four girls with considerable difficulty, and one of them is able to read a chapter in the Hindoostanee Testament tolerably well. The whole of our schools contain twenty-seven girls: Our discouragements are mingled with encouraging circumstances, and we will persevere in the strength of the Lord. Aid us by your prayers. Charlotte laments much, that her various avocations prevent her giving the time she wishes to native schools, and Missionary work among the native females. They are indeed a race that claim our compassion. I was much affected a little time since by the relation of a circumstance concerning a poor Hindoo female. I was looking at some small temples near our house, built in commemoration of women who have sacrificed themselves on the funeral piles of their husbands, and on the very spots where the tragical scenes took place, and which are therefore called Suttees. Looking at one of them, I enquired of a bye-stander for whom it had been erected. Sahib, said he, the woman in commemoration of whose Sutte that temple was erect-

ed, refused to be buried with her husband when he died, but twenty years after she collected together every thing she had that belonged to her deceased husband, and burnt herself with them in that place! What but the light of the gospel breaking in upon the mind of these infatuated people, can put a stop to these horrid practices!

SAMARANG.

WE give a few extracts from the journals of Mr. Bruckner, which will serve to convey a lively idea of the calm, affectionate, faithful, and persevering manner in which he is striving to make known the gospel. We publish them in their own artless simplicity, merely making such occasional trifling alterations in the phraseology as seemed necessary clearly to convey the meaning to the English reader.

December 16, 1820. Was grieved to observe this evening, that one of the Javans who had visited me now and then, and to whom I had spoken frankly about the gospel of salvation, and of which he seemed to approve as the true way, expressing many doubts about the religion of Mahomet being of divine origin, to see him go this evening to attend the feast of the birthday of Mahomet. He had come to see me, and he stopt a short time. Going away he told me, that there was the celebration of Mahomet's birthday to be kept. I asked him whether he were to celebrate it too? He replied, "How should not a Javan?" By this I saw at once what I had to make of him.

19. Visited a village of Javans, where I asked a man, whether he thought he had ever committed any sin? He replied, "No." I asked farther, what he thought to be sin? He said, "Sin is, to steal, to rob, and to murder." I took then occasion to explain to him how a person might commit numberless sins though he were neither a murderer nor a robber. He seemed to comprehend it. Told him at length how men were obnoxious to sin, and exposed on account of it to divine displeasure; and how God from pure mercy had opened a way for those who would turn back to him. He heard all very patiently. After-

wards he endeavoured to justify himself, that he neither had committed any of those sins I had mentioned. Then I spoke to another company for a long time. Some of them said, they had another whom they followed respecting faith, than him of whom I spoke. I felt myself urged to speak of the different characters of Christ and Mahomet. One who seemed to think a little, and who could read Arabic, and knew the tenets of his religion, gave way a little. When I pressed the truth more upon him, he said, he would pray to God for light. They asked me also some trifling questions, which I was obliged however to answer, viz. whether it was true that the Dutch children sat upon their books when they were to read? whether it was true when the Coran was carried to school, and some one who met the person who carried it, did not bow before it, did he stumble or fall from his horse? I told them I had frequently met with it, never bowed, but had never fallen. These poor people will nearly believe any thing except the truth. But still I must confess that I went away from them rather satisfied in my mind, as there seemed to be a small spark of hope, that the truth would gain ground.

20. Went to the Chinese town with a number of Chinese tracts in my pocket. Several received them gladly. I tried also to speak to some, but they understood the Malay language very imperfectly. I entered a house, where a man received a tract, who read part of it in my presence, and seemed to understand it. By and by he brought forward the New Testament from some corner, which he began to read, and told me in Malay what he read. I took occasion to speak a little to him about Christ, and that we by him alone could be saved. But the earthly concerns of these poor people will hardly leave them any time to think about spiritual concerns; yet I was treated very politely by them.

25. Went about four miles up to a village, where the greater part of the people were working at their rice fields. When they heard that I had entered their village, several came home, who requested me to read and speak to them. I read to them the 15th chapter of Luke, and spoke on it. The few people who were present listened with attention, and pressing it more upon them, they seemed to feel a little of it. Conversèd also with an old priest, who confessed that he prayed to Mahomet for clothes and food. I showed him the error of praying to a

dead man, and that it was sin to do so. He did not appear offended by my words to him, but approved of it. When he went away I requested him earnestly to pray to God, that he might enlighten him, and show him the right way; which he promised to do. He wished me also to come and visit them again.

20. To-day several of the poor villagers whom I had been visiting now and then, came to make me some presents of fruits, &c. according to the custom of the country, on the approach of the new year: by this they wanted to express their respect and attachment. I found it rather delicate to receive those things, as it was entirely against the feeling of my heart: but as I had repeatedly told them before, that I wished not to receive the least of theirs, and they still brought those things now, I was afraid of giving them offence by refusing.

January 9, 1821. Had some conversation on religion with my moonshie. But, oh! how feeble appear our efforts against such rooted prejudices against the gospel by Mahometanism raised in these people! He seems to be quite immovable, and sure of the truth of his religion, though I frequently have endeavoured to show him the false grounds of his hopes, and requested him to weigh it seriously. To-day, however, he asked me for a New Testament in Malay, that he might read it, and I had just one which I could lend him.

12. The weather clearing a little up I rode out to a village about three miles distant, where I had formerly conversed with the people. On entering a man met me, who said it would be well for me to return, as it was so dirty in their place, that they could not even give a place to my horse, and the Chinaman was sick with whom I had been always formerly. I said, then I must see the Chinaman. On entering his hut I found him very ill, though a little better than usual. He could still speak. I reminded him of what I had told him formerly, recommending again the Saviour of sinners to him as the only refuge. He said, that he sometimes was thinking about my words, and acknowledged that they were true. I prayed then with him and took leave. He said, You are kinder to me than a brother, even my relations have not shown so much interest towards me.

22. Went again to see the sick Chinaman. He appeared a little better; so that when he heard me, he arose

and sat up. I repeated this time again the conversation with him on his idol which presented itself to our view. He told me now confidentially, that it represented his dead parents, and that he worshipped it once a year as having the power of giving prosperity. I exposed now seriously and plainly to him the impropriety of worshipping such things. But to come more to the point, I endeavoured to show him, that worldly prosperity was of little value in comparison with eternal salvation, which God offered unto us in his gospel, promising us pardon and salvation to every believing and repenting sinner. He answered all with a nod, and weak yes; though I observed him more attentive at this time than at other times. On the road going home I felt rather discouraged in my mind, thinking even under such providential dealings as sicknesses are, the gospel seems to make not the least impression upon those who appear to be on the brink of eternity; how much less when they are well, when their minds are quite full of worldly concerns? Were it not for the hope I have in our almighty Saviour, that he will graciously reveal his might in bruising these hardened hearts, I should feel so discouraged as to give it up altogether. But as the Lord encourages me at present to pray more for the success of the gospel than usual, I think this encouragement is perhaps a token for good.

Feb. 14. Went to a village where the Chinaman lives, mentioned formerly. On entering the place, an old Chinaman cried out behind me with a great laugh, "Ha, the man with the good heart is come." I went to the house of my old acquaintance; he came immediately to bid me welcome. I sat down and began to converse with him. Another came also, who entertained me with a long story. Though I do not make it my practice to converse with them on other things, except on those which my call leads to, and as his talk went especially on some regulation of government which he misunderstood, I was obliged to hear his story for fear of offending him, and took occasion endeavouring to reconcile his mind to the things which he had so much to say about. In the mean while, I endeavoured to turn the drift of conversation to something of more importance, and I was enabled to speak a number of things of the divine truth to them, of which they showed their approbation; they showed me too every token of respect.

Contributions received by the Treasurer of the Baptist Missionary Society, from January 14, to February 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Devonshire-square, Auxiliary Society, by Mr. E. Smith, Treasurer		17	0	0
Edinburgh, Auxiliary Missionary Society, by Mr. Joseph Liddle..		50	0	0
Dundee, Auxiliary Baptist Missionary Society, by Mr. Gourlay..		20	0	0
Weymouth, Subscriptions, by Rev. William Hawkins		5	5	0
Melksham, Ditto, by Rev. John Shoveller		5	1	2
Burnham, Collection, by Rev. John Garrington		2	1	2½
Cambridge, Moiety of Collection at the United Missionary Prayer Meetings, by Mr. Richard Foster, jun.		9	13	3
Cumbra, N. B. remitted by the Rev. George Barclay, Irvine.....		4	4	0
Olney, Penny-a-week Society, by Mr. Wilson		7	14	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.		38	18	3
Ditto, by Michael Thackrey, Esq.		93	17	0
Kingsbridge, Subscriptions, &c. by Rev. John Nicholson		9	7	0
Taunton and Chard, Friends at, by Rev. R. Horsey		10	1	0
Bristol and Bath Auxiliary Society, by Mr. John Daniell, jun. .		100	0	0
Road, Somerset, Baptist Church, by Mr. James Lasbury		1	13	0
Dunstable, Collection and Subscriptions, by Rev. W. Anderson..		19	13	0
Canterbury, Union Chapel Juvenile Missionary Society, Third Annual Subscription, by Mr. Blackburn		8	0	0
Quarterly Subscriptions, by Mr. Munday, Wardrobe-place		1	6	0
Newcastle on Tyne, by Mr. J. L. Angas—				
General Purposes	25	19	7	
Translations	98	17	9	
Schools	6	13	2	
Female Education	15	7	0	
		146	17	6
Nottingham, Auxiliary Society, by Mr. Bardsley	5	0	0	
A Friend, by Rev. John Jarman	1	0	0	
		6	0	0
Mr. Deakin, Birmingham, for the Promotion of the Gospel among the Heathen, in and around Calcutta	50	0	0	
Second Donation				
Thomas Thompson, Esq. <i>Brixton-hill</i>	10	10	0	
Donation				
Friend, London, for a Native Preacher, by Rev. John Dyer.....	15	0	0	

FOR THE TRANSLATIONS.

Stewarton, N. B. Bible Society, by Rev. George Barclay	9	0	0
Friend in Kent, by Rev. John Dyer	10	0	0

FOR THE SCHOOLS.

Lyme, Half year's Subscription to the School for educating Females, by Mrs. Rowe, at Digah	7	10	0
A Friend, for Ditto	2	10	0
		10	0
Mrs. Thomas, <i>Tooting Lodge</i> , by Mr. Audley	5	0	0
Donation			
Friend in Kent, by Rev. John Dyer	10	0	0

TO CORRESPONDENTS.

Should any of our friends be in possession of odd Numbers of the *Missionary Herald*, of the last Memoir of the Translations, or of the following Numbers of the Periodical Accounts, which they could conveniently spare, the Editor would be happy to receive them at 9, Wardrobe Place.—P. A. No. 1. 7. 8. 9. 18. 19.

It is further requested, that when the Monthly Parcels do not regularly arrive, application be made, *in the first instance*, to the Bookseller in the Country.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DESIGNATION OF MISSIONARIES.

ON Tuesday the 5th inst. Mr. Jos. Bourne, late of Bradford Academy, was solemnly designated to the work of a Missionary to Honduras, at Newcourt chapel, Newcastle-upon-Tyne. An interesting prayer meeting was held at eight o'clock in the morning; and at six in the evening a numerous assembly met together, when Mr. Williams of North Shields, commenced by reading the scriptures and prayer. Mr. Pengilly delivered an introductory discourse, asked the usual questions, and received highly satisfactory replies from the Missionary, together with a concise confession of his faith. Dr. Steadman of Bradford (Mr. B's. tutor) offered up prayer to God, accompanied by the imposition of hands, and afterwards delivered a serious and affectionate charge, founded on Rom. xv. part of 15, 16. *The grace that is given to me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.* Mr. M'Nicol (Wesleyan) concluded the impressive service by prayer. The detention of the vessel allowed the friends of the Mission the pleasure of Mr. and Mrs. Bourne's society, in Newcastle, more than a week beyond this period, and afforded Mr. B. an opportunity on the intervening sabbath, of addressing attentive congregations at Tuthill-stairs, Newcourt, and Westgate-street chapels. Before leaving Newcastle, a united meeting for prayer was held at Tuthill-stairs, and several friends having accompanied them to North Shields, the place of embarkation, a similar meeting was held at the Baptist cha-

pel in that town. On each of these occasions affecting addresses were delivered by Mr. Bourne. On the whole, the union of Christian sympathy and missionary feeling manifested by Christians of various denominations, in reference to this great undertaking, has been apparent and general, and it is to be hoped the impressions made will be lasting, as they were deep and interesting.

On Wednesday evening, the 13th instant, Mr. Joshua Tinson was designated to Missionary service at Eagle-street Meeting, London. The Scriptures were read, and prayer was offered by Mr. Hoby; Mr. Saffery of Salisbury stated the occasion of the meeting, and proposed the usual questions, to which Mr. Tinson gave interesting and appropriate replies. The ordination prayer was offered by Mr. Pritchard, and a judicious and solemn charge was given by Mr. Winterbotham of Nailsworth (Mr. Tinson's pastor) from Rev. ii. 10. *Fear none of these things which thou shalt suffer; be thou faithful unto death, and I will give thee a crown of life.* Mr. Winterbotham also concluded in prayer.

Mr. and Mrs. Tinson took leave of the Committee the next day, and left on Friday the 15th for Deal, at which port the Ocean will call, and receive them on board. The Captain of this vessel is a truly pious man, so that our friends will enjoy the privileges of Christian society on their passage. May He that ruleth the seas conduct them to their desired haven!

PENZANCE MISSIONARY SCHOOL UNION.

SEVERAL young gentlemen, in the Academy at Penzance, under the care of Mr. Joseph Spasshatt, formed themselves into a society, more than a twelvemonth ago, under the above title. Their second contribution, amounting

to Two Guineas, was lately transmitted to the Secretary, with the following excellent letter: we hope our young friends will excuse the liberty we take in publishing it; we do so from the conviction that it is likely to prove the most effectual method of rousing others to imitate so pleasing an example.

Penzance, Feb. 6, 1822,

Rev. Sir,

We feel great pleasure in sending you this year, two guineas towards one of the best of causes, "The Baptist Missionary Society." We regret that it is not in our power to remit you a larger amount, we would willingly send you ten times the sum if we could, but were you in your next periodical publication, "The Missionary Herald," to throw out a hint to the different Schools in the Kingdom, and to state the beneficial consequences which might result from such exertions, among the junior classes of society, it might do good. Did but one-tenth part of the Schools in this Kingdom form little Missionary Societies, we are persuaded that a vast sum would be raised every year. This is an age of exertion, and shall it not be of emulation also? We hope that a heavenly and divine fire will pervade the minds, and influence the hearts of the youths of this Kingdom, and that from Berwick-upon-Tweed to the Land's End in Cornwall, we shall be found cheerfully and willingly co-operating in this noble cause, and be the means, in the hands of God, of sending the gospel to the dark nations of the earth, and of causing the unsearchable riches of Christ to be preached to the millions of our fellow creatures, who are now enveloped in ignorance, darkness, and superstition. *We hope we shall never grow weary of well doing, and the same motto which we take for ourselves, we would recommend to every youth in this Kingdom. "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."* We beg leave to return you our thanks for your kind present last year, and with all deference would subscribe ourselves,

Rev. Sir,
Your most obedient Servants,

(Signed by twenty-three Young Gentlemen.)

WEST MIDDLESEX
MISSIONARY UNION.

WE are desired to state, that on Friday, April 5, it is intended to hold a public meeting, at the Baptist Meeting, Hammersmith, for the formation of a Baptist Missionary Union for West Middlesex and its Vicinity. A Sermon will be preached in the morning by the Rev. J. H. Hinton of Reading; and the public business transacted in the evening.

Service to begin at Eleven in the morning, and at Six in the evening.

Foreign Intelligence.

CALCUTTA.

Extract from the Third Annual Report of the Calcutta Auxiliary Baptist Society. (See Missionary Herald for Feb. p. 85.)

Preaching to the Natives. The preaching of the gospel being instituted by the great Head of the church, as the principal means of reclaiming men to God, your Committee, from the formation of the Society, have directed their views to this department of Missionary labour, as the most important to which its resources can be applied. The composition and distribution of religious tracts, the education of the rising generation, and the diffusion of general knowledge, must be regarded as valuable auxiliaries in preparing men for the reception of divine truth; but the devout mind will always regard the public announcement of the gospel according to divine appointment, as the most indubitable means of awakening the heathen to a deep concern for their eternal welfare, and bringing them to a saving knowledge of "the only true God, and Jesus Christ whom he has sent." Its results, however, may not be so immediately nor so extensively visible, as

the Christian philanthropist may have anticipated. In a country like this, where falsehood and superstition have held the minds of men in such absolute subjection, that all sense of moral obligation seems obliterated; and where the very existence of a Supreme Being seems only admitted, with a view of associating him so intimately with moral evil, as totally to destroy human accountability; the servants of God may have to labour much, and to wait long, before they are permitted to witness the triumphs of the gospel. Your Committee, however, are not disposed to view the deplorable state of the heathen world, and this part of it in particular, as supplying any motive why exertions should be relaxed; but would consider it as affording a more urgent reason, why such exertions should be persevered in with greater intenseness, and with a more undivided reliance upon the promise of divine assistance, with which Christ accompanied his command to go into all the world, and preach the gospel to every creature—"Lo, I am with you always, even unto the end of the world."

In the course of the last year, the attention of the natives to the word of God has been equally encouraging as in former years.

In the Molunga place of worship, where service is conducted in Bengalee four times a week, the attendance has been equal to what has been witnessed in any preceding year; and within these three or four months past, a more lively attention has been evinced than has been before noticed. Some have warmly contended against the claims of Christianity as a divine revelation, and have seemed to come with no other object in view; but many others have discovered an attention highly promising.

It may be gratifying to the friends of the Society to know, that very recently an individual residing at no great distance from this place, has made himself known to the Missionaries, as an earnest inquirer after salvation; and by the conversations they have hitherto had with him, there appears every indication of sincerity, and humble solicitude to come to a knowledge of the truth. He professes to have been under religious concern these two or three years past—to have read parts of the New Testament—and to have been in the habit of attending the preaching of the gospel in the Molunga chapel from the time of its first erection. Should this man's in-

quiries terminate in a cordial reception of the gospel, it may be considered as an appeal to the followers of Christ, to continue in their efforts to make known the truths of salvation, although the results of their benevolent exertions may remain for a long time concealed.

The Collungah chapel, where worship in Bengalee and Hindoostanee has been conducted twice a week, having been found inconveniently large for the congregation generally collected, and being very much out of repair, the Committee lately resolved to take it down, and erect it afresh on a smaller and neater scale. It is expected to be completed within a month, when worship will again be held in it, chiefly in the Hindoostanee language.

In the native chapel in Bow Bazar, worship is held every Tuesday, Wednesday, and Saturday mornings, and on the afternoons of the Sabbath day. As the congregation at this place has always been large, and a spirit frequently evinced for discussion, it has been thought expedient to extend the morning services to a much longer period, to give a fair opportunity to enter more largely into the various topics connected with the gospel, or which arise out of the different objections that may be urged against them by the heathen.

The chapel in the Moonshee Bazar, built at the expense of a pious female servant, was found to be too distant from the road to command a tolerable congregation. After a sufficient trial therefore, she has requested it may be removed, and ground obtained for its erection in a more populous neighbourhood; she cheerfully engaging to contribute to the expense. The zeal of this woman, who, in her poverty, has manifested so deep a concern for the salvation of the heathen, cannot be too highly commended; and it is sincerely hoped, her example may be imitated in similar attempts at usefulness, by those in more affluent circumstances.

Your Committee, in reporting to you the circumstances connected with native preaching in Calcutta, cannot pass over in silence the obligations the Society are under to Mr. Carapet Apatoon, for the highly important and gratuitous assistance rendered by him in this department of labour. Though called to arduous exertions for the support of his family, he cheerfully devotes the earlier part of two or three mornings in every week, to join the Missionaries in addresses in the Bengalee language.

DINAGEPOUR.

The following letter from Mr. Fernandez to Mr. Sutton, at Moorshedabad, received by the latter in July last, contains an encouraging account of the progress of the gospel at that station.

"I THANK you for your letter of the 19th ultimo which came to hand on the 26th, and has afforded me strength and encouragement; the Lord is certainly blessing his own cause in the world more or less. Though the blessing he has bestowed upon Bengal has not been so copious as in some other places, yet we have cause for thankfulness for what he has already done, and we have great reason to hope, that the work he has so graciously commenced, he will surely carry on to the end. Let this hope therefore constrain us to use every effort in our power to promote the enlargement of the kingdom of our Lord and Saviour. Idolatry is evidently tottering and fast falling to the ground, it is so at least in this district. A great part of the people do not appear so superstitious as they formerly were, they seem to manifest great indifference towards their idols. One of them a few years ago sold a whole cluster of Seeb's temples, about ten or twelve in number, with their idols, consisting of two pieces of black stone in each, to Mr. Horne. Of these stones, which were the objects of their worship, Mr. H— has made paint-grinding stones. This indifference has been frequently observed by others who still retain some veneration for them. There are some large temples built by the former Rajahs and dedicated to their favourite idols, which are now in a decayed state, and some already fallen to the ground, and the present Rajah never troubles himself to repair these or build new ones. The establishment allowed by the former and late Rajah for the expenses of these temples amounted annually, to about 25,000 Roopees, but is now reduced to a few hundreds only, and this too is annually diminishing. Thus, as Dagon fell before the ark of the Lord, shall idolatry fall before the gospel. On Lord's-day, the 27th ultimo, nineteen persons were baptized in the Tanyan river at Sada-mahl, and there are fourteen candidates, the greater part of whom I hope will soon follow. I have now seventy-

two members, men and women, of whom sixty-six are in full communion. The Christian population now with me amounts to 167 persons, including children. These people were but a few years since in gross darkness, bowing themselves to the dumb idols, but are now brought into the light of the knowledge of the only true and living God, and Jesus Christ whom he hath sent. "This is the Lord's doing, and it is marvellous in our eyes."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 131.)

FEBRUARY 16, 1821.—Went to a Javanese village, which I had just looked in a former time, but was then not able to address them. I had then observed a man with an amazing large wound in his leg, occasioned by the fall of a stone upon it. I thought then of bringing him some medicine for it, as soon as the weather would permit my going out. I brought to-day some medicine, which he received very thankfully. I took the occasion too, seeing a good number of the neighbours had entered the room while I was there, to address them on the great point of salvation by Jesus Christ. An old priest was also present, and he said that Mahomet was the chief of the prophets, which I was obliged to contradict, and conversed with them upwards of half an hour of Jesus Christ, and his sufferings for sinners. They wondered at it. Becoming night, and rainy, I was obliged to hasten away. The sick man being a kind of priest himself, said he would follow me in future.

18. Lord's-day. But to my sorrow could do nothing out of doors; yet I found some pleasure in instructing my family and servants. My servants, who seemed in the beginning much prejudiced when I first began worship with them in our Christian manner, seem to attend now with willingness and pleasure. I read generally a part of scripture to them, and bring it over, by way of explaining, unto the local dialect, adding such remarks in the mean time as I think necessary for their enlightening, removal of their prejudices, and for showing them the

need of a Saviour. Some of them appear to become thankful for the trouble I take with them.

19. Intended to go out to visit some of my villagers, but was again prevented by the weather: and my work was only confined to my people in the house. People in Europe might think it a foolish reason which a Missionary should assign for his being prevented by the weather. The weather here affects a person's health infinitely more than it will do in Europe. A good wetting through may here bring a severe sickness upon a person, whereas we know nothing of that in Europe. How many times have I been wetted through entirely when in Europe, even in the winter season, and I was never affected by it; but here I find it quite different. I have merely got wet now and then in a slight shower of rain, and I have felt it long afterwards. A Missionary in this country ought to have a very strong constitution.

21. Went to a village into which I could enter with difficulty, on account of the deep mud which was in the way of its entrance. I saw but a few women, the men being all busy in their rice-fields. Going a little farther into the village, I saw a man sitting before his hut—I sat down next him. I began to introduce the gospel to him, by showing how many ways a man could commit sin. He said, "Oh! then is no one without sin?" "So it is," I replied; adding farther, "sin cannot be forgiven by God except a sufficient ransom is paid to his justice," &c. He admired greatly what he heard of the gospel: he said then he would come and see me, that I might tell him more, but he had nothing to bring me to introduce himself. I replied that I should be very glad to see him come at any time, and that I did not want any thing of his. He alluded here to the Javanese custom, that if any one comes to see his friends, or some of the higher ranks, he brings always a present of fruits or fowls, &c. In the mean time several had come from their rice fields, to whom I spoke a little. Another of them said, he wanted to be instructed by me, but he had little time to spare. He said too, he could not pray, as he had not learnt it. I showed him then what prayer is, and told him a short prayer. He seemed much pleased. Going away, some accompanied me out of the village.

(To be continued.)

SUMATRA.

A LETTER, lately received by a female friend from Mrs. Burton, contains the following information respecting the schools under their care at Bencoolen.

Fort Marlborough, May 3, 1821.

WE have on the Orphan Establishment ten boys and seven girls, who have each a distinct dwelling; these are wholly in our charge, for instruction, lodging, board, and clothing. Besides these, I have one boarder with the girls on the same plan, three girls as parlour boarders, and one day scholar, besides two or three gratis. You cannot easily imagine the labour and tediousness of teaching a language without the assistance of books in their own, and of conveying moral and religious instruction, either in English, which they know very imperfectly, or Malay, of which I know as little, which has very few terms to express ideas of that nature, and those few the children are mostly ignorant of. However, we may expect them to be with us, or some other Missionaries, long enough for these difficulties to be surmounted, and as these are likely to be resident here, we may hope their advantages will not rest with themselves, but that they will, at least some of them, be made blessings to others. Their general temper is extremely apathetic, but I had the pleasure of seeing one of them weep much on my explaining to her the reason for going to church on Good Friday. Another time, after describing the duty and advantages of prayer, when I asked if either of them wished me to explain what had been said, one, a particularly shy, quiet girl, whispered, "Want, Ma'am, teach me to pray." To you this may seem very trivial, but I assure you to me it was quite reviving. None can imagine, without experience, what it is to see around and associate continually with human minds totally dark and dead to all real good; the slightest mark of attention or curiosity is encouraging. From the little opportunity I have yet had of examining the character and state of the native females, there appears to me to be no deficiency of ability amongst them; but they are extremely neglected and ignorant. They seem to think it unnecessary for them to think of their souls, or of futurity. One old woman told me, the Inuns (priests) knew these things,

but she did not know the way to heaven; and immediately came and sat down at my feet, earnestly listening to the little I could say to her. We have been to-day to the opening of a new Native School very near us, where we hope soon to have the first Native School for girls, which till now has been objected to. A very old Malay lady, about eighty, came to the school-room to meet me, to consult and arrange the plan. We had prepared our own Verandah, but to this it was objected it was too distant, (though not ten minutes' walk,) their bigger girls might be stolen, of which they are much afraid. Daughters here are valuable property, as they sell them for wives. We decided at last that the school is to be formed in this old lady's house, as soon as we have the Governor's sanction, which we know he will gladly give. The number of schools now forming has excited considerable alarm, and some opposition, but just now all seems quiet again. The chief Mahometan priests, called Melims, were the opposers, but the strongest party at present is for the schools.

KINGSTON.

THE last communication received from Mr. Coultart was dated December 20, 1821, in which, after deploring the various and formidable obstacles opposed to the progress of the Gospel among the negro population, he proceeds in the following terms:

“In the five years of your Mission here, about one thousand persons have been added to the church. Some have reached “the city of habitation,” and some few, it is to be feared, have taken up the form of godliness without the power. In these two last years nearly five hundred have been added, and we have been *very particular*; but it would be too much to say, that none have deceived our hopes. They, I may say with safety, *have deceived us*; I hope we have not deceived them into a good opinion of themselves by hoping too much, or being sanguine beyond what was reasonable. If our additions are large, you will see that our bereavements are great too. We have lost six or seven per week; sometimes

nine in this last season of sickness; and many of these persons have been the most eminent among us for piety. I have felt much in attending the death beds of some of those, but most have died so suddenly that I heard not of their sickness. A Guinea negro, whose experience we lately heard, observed respecting himself, that from the time he came from the Guinea Coast, “him no able to take word, if any one offend him, me take knife, me take tiek, me no satisfy till me drink him blood—now me able to take twenty word;—den me tief, me drink, ebery bad ting me do. Somebody say, me must pray—me say no, what me pray for? run best pray for me—give me something good for eat, dat better dan pray.” “What made you change your mind then?” “Massa, me go to church one Sunday, an me hear massa parson say, Jesus Christ came an pill him blood for tinner. Ah, something say, you heara dat? him pill him blood! Ah! so! den me the tinner, me de tief, me de drunkard! Him pill him blood for Guinea niger! Oh, oh! Jesus die for poo niger before him know him!”—thinking, as seems quite natural to them, that Jesus becomes acquainted with them just then, because he is just then telling them all they have done.

We have an old member, who is now growing very feeble, and obliged to walk with a stick, and who has a long way to walk every Sabbath, for she never misses her church unless “sick take her,” as she expresses it. She met me a few days ago, and took me by the hand, saying, “You tell me true, massa—you gie me plenty physic—it quite trong—but it do me good!” I could not remember any thing to which her assertions would apply, until she said, “You no know? uder day you say, Any body come late to God's house, you fear him dropping off fe Jesus Christ, him heart growing cold—for true, me massa, me feel a litty cold that day, an me too late, but you no see it so again.”

Another of our female friends came thirty miles the other morning, to tell me of her recovery from sickness, that I might unite with her in praising God. She gave me a long account of the means used for her recovery, which she imagined God had revealed to her in a dream. I said, “Mary, take care, God is very good, but you must not think too much about dreams; for Satan sometimes puts on white clothes.” “Yes, massa, (she replied) me know; but me no heed so much what me feel;

as what dat me feel make me do." She added, "When me hear any body speak, me say, Well, me see what yon do; and me watch quite close—for it no hard ting to speak Christian, but it quite hard to maintain the Christian."

Our monthly prayer meeting is well attended, although we are obliged to meet before the sun goes down, to avoid the penalty. I am sure that some of the prayers offered up by these sons of Canaan, would deeply affect your hearts could you hear them. One said in his prayer last monthly meeting, with great fervour, "Lord save we poo black sinner! break up all de dibble's work him done in me heart, and save poo African an me poo Guinea niger from dat place where no sun shine, where no 'tar twinkle." It is some encouragement to hear these poor things pray, and we do hope prayer will prevail against sin, and that this desert will in answer thereto be watered and become very fruitful.

(Since the above went to press, further Communications have been received from Mr. Coultart, dated 30th of January last.)

MORAVIAN MISSIONS.

FROM the XCIVth Number of the Periodical Accounts published by our Moravian Brethren, we extract the following letter, written by one of their Missionaries, stationed on the coast of Labrador. It shews, in a very pleasing manner, the gratitude of the poor Esquimaux for the words of eternal life.

SEVERAL of our Esquimaux, here at Nain, having been informed of the nature and aim of the Bible Society, and its labours in the distribution of the sacred scriptures throughout the world, of their own accord began to collect seal's blubber, by way of making up a small contribution towards the expenses of that Society. Some brought whole seals, or half a seal, or pieces, as they could afford it. Others brought portions of blubber in the name of their children, requesting that their poor gifts might be accepted. The expressions they made use of, in presenting their offer-

ings, deeply affected us. Having been told that in some parts of the world, converts from among the heathen, who were poorer than they, had contributed their mite, however small, with great eagerness and delight, towards the furtherance of the spread of the word of God, they exclaimed, "How long have we not heard the pleasant and comfortable words concerning Jesus Christ our Saviour, and how many books have we not received treating of Him, and yet we have never known and considered whence they came. We have indeed sometimes spoken together, and observed, that these many books given to us without pay, must cost a great deal somewhere; but we never have before now known that even poor people bring their money, out of pure love, that we may get those comfortable words of God. We are indeed poor, but yet might, now and then, bring some blubber, as a contribution, that others, who are as ignorant as we were formerly, may receive the same gospel, which has been so sweet to our souls; and thereby be taught to find the way to Jesus, and believe on him." By these spontaneous declarations, a great impression was made upon our people. Each would bring something, when they heard how desirous other nations were to hear the word of God. They now begged me to send this collection of blubber to those generous friends who printed the Bibles for them, that more heathen might be presented with that book, "so far more precious than any thing else in this world." We rejoiced to find, even in Esquimaux, whose ideas in general seem rather of the blunt kind, such a sense of gratitude for the benefits conferred upon them. It is a proof that they are capable of grateful feelings, when enlightened by Christian principles. The blubber they have thus collected, amounts to about 30 gallons of oil, which we have added to, and must be deducted from that in the store. If you have no objection, we should be obliged to you, if you would present the Committee of the Bible Society with the value of it, in whatever way they may wish to receive it. We make no doubt that the worthy Society would rejoice at the disposition of heart in our poor Esquimaux, which dictated the gift, small as it is, and be pleased to perceive, that the benefits our Esquimaux have derived from the generosity of the Bible Society, are acknowledged with due thankfulness.

NEW SOUTH WALES.

We have great pleasure in stating, that several worthy persons in this distant, but growingly important settlement, have lately associated together to devise measures for promoting the moral and spiritual interests of the inhabitants. With this object in view, a Society has lately been formed, called "The Australian Evangelical Society," who specify the following as

the principal means to be employed in the prosecution of their purpose. To encourage the settlement of religious persons in the Colony—Domestic Missionary exertions—Resolute discountenancing immorality and profaneness,—and the promotion of union and peace among true Christians of every Denomination.

Surely the formation of such a Society may be regarded as a token for good!

Contributions received by the Treasurer of the Baptist Missionary Society, from February 14, to March 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of William Salter, Esq. late of Norwood, (Executrix, Mrs. M. E. Salter; Executors, Messrs. David and Samuel Salter)	£300	}	270	0 0
Duty, 30				
Ditto of Mr. William Elston, late of Cloth Fair, London, (Mr. William Clare and Mr. William Baldwin, Executors)	£200 Navy 5 per Cents. and Interest,		215	0 0
Ditto of Mrs. Mary Thornton, late of Hull, (Mr. John Thornton, Executor).....	£80 0 0	}	71	13 4
Duty, &c. 8 6 8				
Kent, Auxiliary Society, by Mr. Brindley, Treasurer... ..			40	4 7
Reading, Balance of Collection and Subscriptions, by Rev. J. H. Hinton..... [Total this Year, £118 2s. 6d.].....			14	7 6
Bromsgrove, Auxiliary Society, by Rev. J. Scroton.....			16	0 0
Shiple, Subscriptions, by Rev. J. Mann.....			6	19 6
Haslingden, Friends, by Rev. Mr. Copley.....			1	9 11
Aberdeen, Auxiliary Society, by Mr. Thomson.....			32	5 8
Montrose, Society for Missions, Schools, and Tracts, by Mr. James Dow.....			10	0 0
Penzance, Missionary School Union, by Mr. Spasshatt.....			2	2 0
Devizes, Southampton and Poole, collected by Rev. John Saffery			108	9 6
Cottenham, Collection and Donation, by Rev. T. C. Edmonds....			5	3 8
Northampton, Small Society, by Rev. T. Blundell, and Subscriptions.....			24	17 0
Rugby, Penny-a-Week Society, by Ditto.....			6	9 6
Road,..... Ditto..... by Mary Longstaff.....			6	9 9
Bilderstone, Auxiliary Society, by Mr. Carter.....			5	14 4
Wales, Northern District of the South East Baptist Association, by the Rev. J. Evans.....			9	15 4
Walworth, East-street Female Auxiliary Society, Moiety of Subscriptions, by Rev. R. Davis	£16 6 7½			
A Friend, by Ditto.....	1 11 6			
			17	18 1½
Thomas Key, Esq. Water Fulford..... Donation			100	0 0
W. N. Tweedmouth..... Ditto...			2	0 0

FOR THE TRANSLATIONS.

Thomas Key, Esq. Water Fulford..... Donation	200	0	0
Bilderstone, Auxiliary Society, by Mr. D. Carter.....	1	9	4

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

DEPARTURE OF MISSIONARIES.

THE Ocean, with Mr. and Mrs. Bourne on board, sailed from Shields, on Monday, the 17th of March, and arrived off Deal on the 22nd. Mr. and Mrs. Tinson embarked immediately; and as the winds have been since almost uninterruptedly fair, they are, it may be hoped by this time, near the end of their passage. The cordial thanks of the Society are due to the friends at Newcastle, Shields, and Deal, by whom our Missionaries were so kindly entertained during their stay in those places.

ANNUAL MEETING.

We have the pleasure to announce that the Rev. William Jay of Bath, and the Rev. Micah Thomas of Abergavenny, have engaged, Providence permitting, to preach the Sermons at the Annual Meeting of the Baptist Missionary Society, on Wednesday, the 19th of June next. Further particulars in our next number.

MISSIONARY UNION,

FOR

West Middlesex and its Vicinity.

ACCORDING to the notice which appeared in our last Number, a meeting was held at Rev. Mr. Uppadine's Meet-

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ing-house, Hammersmith, on Friday, April 5, for the purpose of forming a Missionary Union for the West of Middlesex and parts adjacent. The morning service was commenced in prayer by the Rev. D. Washbourn, the much respected pastor of the Independent church in Hammersmith. An interesting sermon was then delivered by the Rev. J. H. Hinton of Reading, from Matt. xxv. 40, *And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me*, followed by an animated and pathetic appeal on behalf of the Mission, by the Rev. James Hinton of Oxford, who closed the service in prayer.

For the accommodation of friends coming from a distance, a plain dinner was provided in the school-room adjoining the Meeting, of which about fifty persons partook. The afternoon was agreeably occupied in conversation, and at six the public meeting commenced, for the purpose of transacting the business of the Union. The chair was taken by W. B. Gurney, Esq.; prayer was offered by the Rev. W. Groser of Brentford, and a statement given of the nature and objects of the Union, by the Rev. John Dyer, Secretary to the Parent Society; after which, the meeting was addressed by the Rev. Messrs. Uppadine of Hammersmith, Hinton of Reading, Torling of Harlington, Day of Hammersmith, Bailey of Datchet, Clarke of Chelsea, Dawson of Staines, and Mr. Hanson of Hammersmith. The opportunity was interesting in a high degree, and not being protracted to an unseasonable hour, did not involve the sacrifice (as we sometimes fear has been the case) of family devotion to the more public services of the sanctuary.

This Union is formed upon the suggestion thrown out in the Report of the Parent Society for 1820, page 42, and according to the Rules published in the Herald for August of that year. John Broadly Wilson, Esq. of Battersea-ribe, has kindly accepted the office of President; the Rev. Owen Clarke of Chelsea, was appointed Secretary;

and Mr. Joseph Hanson of Hammersmith, Treasurer. The gentleman last named has acted in this capacity to the Hammersmith Auxiliary Society from the period of its formation; and we were gratified to hear it stated, that no less than £400 had been paid into the Missionary funds during the ten years of its existence, and that the receipts of the past (including the extra collection) had exceeded those of any preceding year.

The collections at both services amounted to £27 5s. and we trust that the pleasures of the day will not be confined to those who were present; that a more deep and lively interest on behalf of this sacred cause will be widely diffused through the district embraced by the Union; and that our friends in other parts of the kingdom will be stimulated to follow the example, and promote, as extensively as possible, the interests of the Society in the neighbourhoods where they dwell!

BEDFORDSHIRE.

THE first Anniversary of the Bedfordshire Auxiliary Missionary Society was held, according to appointment, at the Rev. E. Daniel's chapel, Luton, on the 3d of April.

We have not received any official communication from our friends connected with the Union up to the time this Number is preparing for the press, but cannot refrain from offering our congratulations, that the first anniversary presents so gratifying and encouraging a prospect. The sermons were preached by the Rev. R. Hall, in the morning, from Isai. liii. 8, *For the transgression of my people was he stricken*; the Rev. T. Morell, in the afternoon, from Luke x. 2, *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest*; and the Rev. F. A. Cox, in the evening, from 1 John v. 19, *And we know that we are of God, and the whole world lieth in wickedness*. The congregations were very large throughout the day. In the afternoon a brief report was given by the Treasurer, J. Foster, Esq.; and from the spirit manifested at these interesting meetings, the contributions reported, and the amount of the collection at the chapel (upwards of £60), it is evident that the cause of Foreign Missions is espoused with the zeal and liberality for which that part of the country has been long distinguished.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to a Friend in Liverpool, dated

Serampore, Sept. 10, 1821.

WITH respect to the cause of God, I have every reason to think that it is gaining considerably. I baptized two persons at Calcutta the Lord's-day before last, one of them from Scotland—and last Lord's-day I baptized two more at Serampore, one a Mussulman, the other a Hindoo. Brother Lawson also baptized a Brahman. There are indeed few, if any, of the stations belonging to the Mission in which there have not been additions. Our Schools are prosperous. The College is covered in, and two houses for professors are in the same state of forwardness. Several versions of the New Testament have lately been printed off, which had not before been published; and several more are approaching to a conclusion. We mourn much imperfection in all we do, but in no person or thing do I see such imperfections as in myself.—I have lately suffered the greatest of human losses in the removal of my dear wife by death. She was a woman who feared God above many. I have been mercifully supported, but am extremely low and disconsolate.

CALCUTTA.

WE give a few Extracts from the Journal of our Brethren at this station for the months of April and May, last year.

April 21. A Byragee listened to the gospel, who has been wandering about from one holy place to another for more than twenty years. He consented to remain for further instruction: he seems to have been wandering in pursuit of a *something* of which he has no definite idea whatever, and by what he says, seems to direct his course in that manner that is likely best to secure his daily food.

22. At Dum Dum an attendance of nearly a hundred of our countrymen, who heard, with the most solemn attention, the text, 'The love of Christ constraineth us,' &c. Previous to public worship, three young men gave in their experience, and are likely soon to

be added to the church. Out of their limited income, these poor soldiers are making strenuous exertions to raise a more commodious place to worship in.

23. A very numerous attendance this morning at the Bow Bazar place of worship, and very little reply, unless from two or three young men who have often attended before, and who only speak from the hope of exciting confusion and ridicule. Ram Doorlobh, a native Christian member of the Lall Bazar church, who was, when a heathen, under a vow of silence, which he strictly observed for three years, spoke at great length and with much energy. He is a very interesting man, and promises to be an extensive blessing, though he has very considerable singularities. Having been so distinguished an idolater he is able to direct his arrows with very great effect.

25. At the close of our address this morning, I entered into conversation with two brahmans upon the barbarous custom of burning widows. No one can witness this horrid practice without the deepest horror, at least such was the impression upon my mind when I was present and saw the whole tragedy some few weeks ago.—If the British legislature were alive to this subject, surely they would not hesitate to put an end to such murderous proceedings! As to religion being the alleged cause, it is a mere pretext, for there is no more religion in the whole process than there is in country people in England when they attend a wake or a fair. In all the conversations I have ever had with the natives upon the subject, they seem to have less to say in favour of it than for any thing else, and they seem quite unwilling to talk about it.

26. Within a mile of our house another widow was this morning burnt with her dead husband. I was anxious to go and witness the scene, but the extreme heat of the weather and a weak state of health, prevented me. When my Pundit came by, the pile was ready, and the woman had made her appearance; she was about sixty years of age. Upon expressing my horror at the murder, (for I always in speaking to the natives upon the subject, call it by that name,) he replied, It was of very little consequence, since she would have died very soon if she had not burnt—moreover, he added, there is a fine strong wind to-day, which will ensure a speedy despatch to the business. This is the cold blooded manner in which merciful brahmans speak

of burning their fellow-creatures. Within these two or three months, this is the third that has been immolated in our neighbourhood; and others there may have been that have not come to our knowledge. But if within this short space of time, three have died upon one spot, what must be the amount in the course of a whole year in the whole province of Bengal! I fear the real number has yet never been stated to the Christian world. But this could not be any very great difficulty, as none can burn without an order from the magistrate. Oh that the disciples of Christ and the friends of humanity, would use their influence with the Legislature to abolish this infernal custom! From the various conversations I have had upon this subject with the natives, I feel the strongest persuasion that the government never found less difficulty in getting any order obeyed by the natives, than they would find in totally and at once abolishing this practice—Nay, I believe in a very few years they would be perfectly ashamed to own, they ever had such a custom amongst them—as they are to acknowledge that their women ever cast their children to the sharks at Saugun.

May 1. Went this morning to the place of worship in the Bow Bazar, where calling in a mussulman we began by asking him a few familiar questions; and in a little time others were attracted, upon which a pretty long debate ensued. The mussulman contended, that to give according to our ability to the poor, and to practice according to the way in which we have been taught, and trusting all to God, was what we should do, and all we could do. A Hindoo whom we called in was very proud and fierce, he declared that unless we could explain the nature of God, we were not worthy of being listened to, or to that effect, and if we could not tell him, he would tell us.—“God,” he added, “is like an extremely thin vapour, too attenuated to be seen, or in any way felt.” We replied, “And what do men get by knowing that? is it not much better to know that God was almighty, omnipresent, &c. and that he was holy, just, and compassionate?” O no, all we could say upon these topics was mere vulgarity, nothing would satisfy him but that God must be vapour, fine thin vapour or something that deprives him of all moral perfections, and even of all moral obligations. We remained between two and three hours, and disputing being over, a great number

heard, and some very attentively. One poor man declared he had found no rest in his soul for the space of four or five years, and it was his firm belief that none but Christ could save. He had obtained a tract, or some portion of the gospel, some time ago from a lady. His wife and friends, he says, are very much opposed to the gospel, but he hopes to obtain the knowledge of Christ. I sincerely hope we shall hear more of this. Things appear rather more promising among the natives than formerly.—May God grant the influence of his Holy Spirit.

6. A tolerably good attendance at the Baranagore chapel this morning. Brother Penney, Panchoo, and myself, addressed the people, who were all very attentive. One old man discovered a desire to cavil, but there were none who were desirous of seconding him. In the afternoon Panchoo went to the Iron Foundry, and brother P. and Annunda the brahman, who has been with us about four months, went to the Wood Yard, where there were nearly a hundred people collected. In the evening I went in company with brother P. to Dum Dum, and preached to about a hundred of our countrymen, crowded together in a small neat house. Great seriousness pervaded the whole, and we have hopes that many are inquiring after the salvation of their souls.

8. People were less forward to come to the place at Bow Bazar chapel than usual. Obligated to call them in, and converse with them one by one as I was able. Each one had some excuse why a concern for the soul should be deferred for the present. In asking them how they could be saved, one said, that to give away some portion of what he could procure in worldly employments would ensure salvation. Another, that calling upon the name of God would be sufficient; and a third declared, that all was vain, that the present existence was all a *cheat*, a mere *deception*; and all we could do was, to satisfy hunger, bear sorrows patiently, &c. &c. They have none of them any ideas beyond the body and its pleasures or pains; and when the Pundits affirm any thing of God, it is mere speculation, and has no relation to practice or enjoyment.

9. We commenced our work in the Bow Bazar place of worship this morning, by calling a respectable brahman in, and getting him to enter into conversation. He fully agreed to all we said as to the importance of preparing for death, the propriety of serving God

with all our hearts, in as much as we derive our existence and all we enjoy from Him; but when we attempted to come nearer the peculiarities of the Christian system, such as the atonement for sin, &c. and to infer the insufficiency of all human institutions to accomplish our salvation, he wished to evade, and to dismiss the subject. He assented there was one God, and that all the deities they served were only parts of the Supreme; and as to their appearances in this world in different forms, and for different and sometimes opposite projects, all was a mere feint, and nothing that absolutely referred to God himself, and therefore, he did not hold it as incompatible with the unity and immutability of the divine essence. He evidently looked upon all the different incarnations as a just subject of merriment. Yet he vindicated all the popular superstitions, and himself walks in the common way, because it was the way of his ancestors. Before concluding with him, a good number came in, and we sung a hymn and spoke pretty much at large. One of the natives was very impatient, and spoke to Ram Doorlobh (formerly a brahman and a very devoted idolater) very angrily, and for casting away what was ancient, for the *novelties* of Christ, and begged to know *where* he had received his present religion from. We contended that the religion of Christ was not new, but was a scheme of mercy made known as early as the fall of man. But if a man possessed a *jewel*, and knew its value, what did it signify if he could not inform every body from whence he had obtained it; or suppose it should be new, would he throw it away on that account? We granted that the Hindoo system was very old, but that was a proof against it, as in the lapse of so many ages it had made nobody holy—that the Hindoos were more wicked now than ever, and they ought therefore to discredit it.

11. Went to our chapel on the road side this evening, and collected a good number of people, most of whom were attentive; the only people who were exceptions being two young brahmans. The first man I commenced conversation with was a Hindoo, who was going to receive money due to him for some sheep he had supplied for a Bazar, (market,) a respectable brahman passing I called him in while our conversation was going on, and asking the man whether he was not acting contrary to the Hindoo system in destroying life, he said yes, but it was his trade—the

brahmans said it was certainly a very unholy thing to destroy the life of any animal—I replied, I was therefore much surprised lately to witness a great number of brahmans assembled to take away the life of a poor woman by burning her with her husband. He attempted to justify the practice by its antiquity, and alleged that it was sanctioned by the Shastras. I attempted to convince him it was nothing less than murder, and that all who ever engaged in it, or consented to it, were absolute murderers, and would be so judged at the bar of God. I also showed how inconsistent it evidently was with many other parts of their own system, and that it was very degrading to the brahmans, the favoured heads of the people, that *they* should be beholden to the devotions and sufferings of their women, to get salvation for seven generations, whereas the Soodras could get to heaven by bathing in Gunga—pronouncing the name of a god, or presenting to a deity a leaf or a flower. From the cruelty and unreasonableness of their system we took occasion to speak of the benignity and consistency of the gospel of Christ, and the proof that appeared of its sufficiency from the effects it produced upon the souls of men, in making them humble, holy, and compassionate, &c.

13. Brethren Penney and Panchoo went to the Wood Yard this afternoon, and preached to about one hundred people. I went to the Iron Foundry, where we had about three hundred. I addressed them upon the necessity of prayer, insisting much upon the folly and wickedness of their common evasion, that when God turns them to what is right, then all will be easy. I endeavoured to show the absurdity of this sort of excuse, from comparing their conduct in spiritual things, with the zeal they discovered in temporal things.

14. Our congregation on the road side this evening was very numerous, and towards the last became very boisterous, which was owing to two or three brahmans, who opposed with great violence and abuse, uttering virulent and impious expressions respecting Christ. 'The brahmans always discover themselves to be 'subtle and full of all mischief.'—Nobody who is acquainted with the evangelical history, and has any opportunity of knowing these advocates of superstition, but must be struck with the many lines of resemblance between them and the pharisees, those enemies of Christ and the common people.

15. We mustered very strong this morning in the Bow Bazar place of worship, being on our side four—viz. myself, Ram-Doorlobh Panchoo, the native inquirer, who now begins to show himself a little bold in the cause of truth, and Cossu. After singing a hymn and prayer, people began to come in very thickly, and three of us spoke—Ram-Doorlobh to the narrative of the woman with an issue of blood, and the ruler of the synagogue's daughter, and treated it in a very forcible manner. Panchoo spoke last, at considerable length, taking up the subject which I had commenced, from Romans viii. 1. We had then to hear objections, which lasted so long that I was obliged to leave them to finish. A brahman here who has often heard us, took the lead.

20. Our hearers pretty numerous and attentive at Baranagore this morning, but no sort of discussion, all was heard in silence, and no reply followed. In the afternoon Panchoo, the native preacher, went to the Iron Foundry, and brother Pearce, accompanied with the young brahman Annunda, who has been with us now about three months, to the Wood Yard. I hope there is a real change of heart in him, and that he sincerely loves Christ.

21. The people gathered together very freely this afternoon. We commenced by discoursing with a brahman, who was very courteous indeed. He admitted all that we said as to Christ and the gospel, but seemed to expect we should show the same favourable disposition towards Hindooism. He seemed to think that *Krishnoo* was to them, all that Christ was to us. I enumerated some of the sins that *Krishnoo* is reported to have committed.—He admitted that all these things were done by *Krishnoo*, but added, 'Who can call that sin which God did?' We argued from the perfection of the Divine Being, that he could not possibly sin, nor countenance sin in men. Therefore *Krishnoo* could not be divine, nor could he be confided in as a Saviour—and that between Christ and him there was all the difference there could be between light and darkness.

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A Letter from the Brethren at Calcutta, dated Oct. 25, 1821, states,

"Mr. Ward and Mrs. Marshman have safely arrived, and the Missionary brethren, who sailed with them, and whom they left at Madras to come with the *Abberton*, are daily expected."

BATAVIA.

OUR friends are generally aware that, since the restoration of Java to the Dutch government, our Missionaries on the island have been subject to considerable restrictions in prosecuting their religious engagements. Hopes had been entertained that, in consequence of the application made to the king of the Netherlands in person, by a deputation from the Committee in 1818, these restrictions would have been removed; but as these anticipations were not realized, the situation of Mr. Robinson in particular has for some time been very irksome, and the prospect of his usefulness much beclouded. Soon after the arrival of Messrs. Burton and Evans at Bencoolen, they conceived that a much fairer field for his exertions presented itself at that station than at Batavia. They accordingly invited him to remove; and their invitation was seconded with much condescending kindness, by the worthy Governor. Mr. Robinson was in no haste to comply; but after a correspondence, which displays much conscientious solicitude on his part to make the proper decision, he finally acceded to the proposed arrangement, and removed with Mrs. Robinson and his family, in July last. This step has been fully approved by the Committee. The following extracts are made from the first letter written after his arrival at Sumatra.

A FEW at Batavia regretted my departure, especially Mr. and Mrs. Diering; but I did not think it right to remain for the sake of those few, when a much wider field of usefulness seemed to open to me here. Diering will take my place, as far as he is able; he can take the lead among those who still continue to meet; he can also distribute books and converse with the Malays; and, should

encouraging circumstances render such a step advisable, the Society can send another Missionary to Batavia.

I embarked at Batavia on the 25th of June, and landed at Bencoolen on the 3d of July. I have had an interview with the Governor, who received me with much kindness, as I expected, and promised to do all in his power to assist me. Mr. Ward has not yet returned from Bengal, his return will be the signal for commencing printing, and I hope with good effect. Should I now see a little prosperity I should rejoice, but after having been so long in the vale of adversity, I dare not be sanguine. I know I can do nothing, and if the Lord does not carry on his own work, I shall be unsuccessful. I wish to establish Malay preaching in our own house, on the Sabbath afternoon, but as the experiment is untried, I cannot say how it may succeed.

Mr. Burton is now thinking of proceeding to Nias, a most important station, and one where he will not have to contend with Muhammedan prejudices to any great extent. There are several tribes in and about Sumatra, who have not embraced the religion of the false prophet, and it is very desirable that we should have Missionaries to send among them. If they are not converted to Christianity they soon will be to Muhammedanism; for the disciples of the crescent are unceasingly active in spreading their pernicious tenets, and whoever receives the doctrines of Muhammed imbibes, at the same time, an almost invincible prejudice against the gospel. To convert a Muhammedan is, humanly speaking, a task unspeakably more difficult than to convert a heathen, or one who knows nothing of any religion; hence it is much to be wished, that Christian Missionaries should go among these tribes, while the task they have to perform is comparatively easy.

July 24. Having preached twice in Malay since the date of the above, I am happy to add, that there is a great probability of our obtaining a stated congregation, composed of several different descriptions of people. The prospect at present is fair, may it never be clouded! Mr. Ward has arrived from Bengal in good health, and I hope will soon be able to preach in Malay. Mr. Evans has left for Padang. We have made several regulations for the management of the press here, which will be transmitted to you, I believe by this opportunity.

KINGSTON.

We mentioned in our last Number that a letter had been received from Mr. Coultart, dated Jan. 30. This intelligence was the more welcome, as it proved that the report of his decease, which had been extensively circulated on the authority of a private letter from Kingston, was happily unfounded. Mr. Coultart's letter mentions that their new chapel had been opened for public worship on the preceding Lord's-day.

Our chapel was opened last Lord's-day, the 27th inst. and numerous and respectably attended. I made some remarks on the reports and such statements as have induced some unknown gentlemen not only to vindicate but advocate our cause, and earnestly solicit the public to support an institution "so likely to be advantageous to the public welfare." You will praise God with us for a result so unexpected. The day of opening the chapel was advertised, and by nine in the morning, an hour and half before service, many hundreds of people were waiting for admission. When the doors were opened, the place would have been filled to excess at the first rush, had not persons been stationed so as to keep the galleries clear for strangers. Upwards of two thousand persons were numbered within, and we are moderate in saying, that five hundred were without on benches. Much must be attributed to novelty; but we have reason to hope we shall be tolerably well attended generally. If all our own members could attend, we should have no room for strangers; but not two-thirds of them can attend at one time, and therefore we must depend upon occasional visits from others.

WESLEYAN MISSIONARY
SOCIETY.

Van Diemen's Land.

A Station has been formed in this rising and important colony, which is daily receiving accessions to its population, and three

Missionaries, Messrs. Nokes, Leigh, and Walker, have settled on the island. How necessary the labours of Missionaries are, even for the colonists who have emigrated from our own country, may be inferred from the fact that some of them assured Mr. Nokes, on hearing him preach for the first time, that they had not been present at divine service before for twenty years! Of the original inhabitants of the island, Mr. Leigh gives the following account.

THE aborigines of this island are supposed to be the most degraded of any in the known world. They differ from the natives in New Holland in having their heads covered with woolly hair, like the Africans. They procure their food by hunting, and are without any knowledge of arts. They are peaceable towards those who use them well, but revengeful of injuries. Some of them live with Europeans, and conduct themselves well. Several young natives have been baptized into the Christian faith. With respect to the possibility of the civilization of this race of people I have no doubt. These poor outcasts of men are the purchase of the blood of Jesus Christ our Lord, and shall finally know him as their Saviour and Lord.

Both the men and women are of a low stature, but have a better appearance than the natives in New South Wales. They have woolly heads; their limbs are small; the thinness of their bodies arises, I conceive, from the poorness of their living.

The young men fasten to their woolly locks the teeth of the kangaroo, short pieces of wood, and feathers of birds, which give them a savage appearance. They also draw a circle round each eye, and waved lines down each arm, thigh, and leg, which give them a frightful appearance to strangers.

Their colour is as black as that of the African negro. Their noses also are flat, their nostrils wide, their eyes much sunk in the head, and covered with thick eyebrows; they never suffer their hair to grow very long—This they prevent by cutting it off frequently with sharp shells, or pieces of broken crystal. They live in families and tribes, and subsist principally by hunting; but are careful not to increase

their number greatly. To prevent this, they have been known to sell their female children. It is believed by many Europeans, that each tribe has a chief, whose authority is supreme.

In the winter the men dress themselves in the dried skins of the kangaroo. The females are clothed in the same kind of garment, with the addition of ruffles, made also of the skin, and placed in front of the garment. The dress is fastened on by a string over the shoulder and round the waist. In the summer season their clothing is useless, and is therefore cast off until winter returns.

Their notions of religion are very

obscure. However, they believe in two spirits; one who, they say, governs the day, and whom they call the good spirit; the other governs the night, and him they think evil. To the good spirit they attribute every thing good, and to the evil spirit every thing hurtful. When any of the family are on a journey they are accustomed to sing to the good spirit, for the purpose of securing his protection over their absent friends, and that they may be brought back in health and safety. The song may be listened to with pleasure, their voices being sweet, and the melody expressive.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 14, to April 14, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Shoe-lane, Auxiliary Society, by Rev. J. Elvey	10	0	0	
Lockwood, Yorkshire, Collection, by Rev. J. Aston.....	10	16	6	
Martham, Norfolk, Ditto, by Rev. W. Davey.....	1	6	2	
Shortwood, Collection, by Rev. W. Winterbotham... 23	6	4		
Provisional Fund	12	0	0	
	35	6	4	
Tetbury, Ditto, by Ditto.....	7	2	0	
Minchinhampton, Ditto, by Ditto.	2	6	0	
Salehouse, Norfolk, Ditto, by Rev. J. Kinghorn	2	4	0	
Ingham, Collection and Subscriptions, by Ditto	11	3	0	
Norwich and Norfolk Independent Society in Aid of Missions..	10	0	0	
Sheffield, the Miss Reads, from the Wincobank Missionary Association, by Rev. C. Larom	8	8	0	
Rye, Female Society, by Mr. Smith	10	0	0	
Watford, Collection after a Sermon, by Rev. R. Hall	21	0	6	
Mrs. Gouldsmith.....	5	5	0	
Female Friends, by Ditto	5	0	0	
Hammersmith, Auxiliary Society, by Mr. Hanson.....	34	14	4	
Arnsby, Collection	19	3	0	
A Friend, by W. Christian.....	0	10	6	
	19	13	6	
Beckington, Somerset, Collection and Subscriptions, by James Evill, Esq.	14	3	11½	
Dumfermline, Baptist Church at, by Rev. Mr. Dewar	8	0	0	
Tring, Collection, by Rev. T. Uppadine	21	2	0	
A Friend, by W. B. Gurney, Esq.	5	5	0	

FOR THE TRANSLATIONS.

Perthshire Bible Society, by A. Adamson, Esq..... 50 0 6

FOR THE SCHOOLS. . .

Lyme, Half-yearly Subscription for Hindoo School, under the Direction of the Missionaries at Serampore. 7 10 0
 Hackney Society, by Mr. Hobson

Brechin, Female Society

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 18.

MORNING, 11.—An open Meeting of the Committee, at 9, Wardrobe-place, Doctors'-Commons, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 19.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM JAY of Bath.

EVENING, 6.—Sermon at Zion Chapel, Whitechapel, by the Rev. MICAH THOMAS, President of the Academy at Abergavenny, Monmouthshire.

THURSDAY, JUNE 20.

MORNING, 9.—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.

On the Approaching Anniversaries.

It was well observed, by a speaker at one of the late Anniversary Meetings in the metropolis, that the gratitude and love of real Christians form the exchequer of the Lord Jesus Christ. The fulness of the earth, indeed, belongs to him; of all property he is the great Proprietor; but the immediate disposal of it he has entrusted to the children of men, and confides in the faith and zeal of his own people, for that portion which is requisite to carry on the purposes of his mercy, in the propagation of his gospel and the enlargement of his kingdom. And to the mind of one who has been redeemed by his power, what stronger inducement can be presented to a generous liberality, than the thought that He, who from the height of heaven looks down upon him with inexpressible benignity, expects it at his hands—expects it, not merely as a proof of obedience, but as the means of promoting the purity and joy of the offerer himself?

Within the last few years, great

exertions have been made with a view to communicate to Heathens and Mahomedans the blessings of the gospel; and in these exertions we recognize a cheering proof, that God is about to answer the comprehensive petition, which has been so long and so fervently addressed to him—Thy kingdom come. These exertions involve considerable expense, and the funds which have been raised for this purpose furnish a pleasing evidence, on behalf of many, that they love the souls of their fellow-men, and reverence the authority of Him who died for their salvation. In these labours of love, the rich and the poor have met together, and rejoiced to promote the glory of Him who is the maker of them both. Still, however, it is feared that many are even yet insensible to the weighty obligations under which they lie, to communicate the gospel of salvation to those who know it not; and that others, who lend their support to these objects, are influenced rather by the force of example, or because they cannot decently refuse, than from a heartfelt conviction that *it is a privilege to do all that God has enabled us to*

accomplish for the glory of his name, and the propagation of his truth. Let this sentiment but once become prevalent in the Christian church, and the results will be pleasing indeed!

That any persons, professing to receive the gospel themselves, should be unfriendly to attempts to diffuse it among others, may well be deemed one of the strangest incongruities the moral world can furnish. Should an individual of this description give these pages a perusal, he is invited to consider whether such a disposition bear any resemblance whatever to the mind that was in Christ Jesus. But may not others, who readily admit the utility and necessity of Christian missions, be stirred up to greater zeal in their support, and affectionately admonished in the words of the venerable apostle, to 'shew forth their faith by their works'?

On the claims which the Baptist Missionary Society has to prefer on the liberality of true Christians, especially those of the same denomination, it is not intended here to enlarge; and indeed, its conductors have been, of late, constrained to make such repeated appeals for pecuniary aid, that the writer feels some hesitation in advertising again to the subject. But those who know that there is a deficiency of near £5000 in the funds of the Society will think him amply justified in pressing this fact upon general attention; and if this circumstance should lead the friends of the Redeemer to inquire, as in his sight, whether they have done all they ought for the Society—whether their contributions to this object are commensurate with its claims and their ability—it may be humbly hoped that the effect will be such as to prove that, in this instance also, He whom we serve is

From seeming evil still educating good.

If it were proper to descend into particulars, we might ask—Are there no subscribers, who could without inconvenience, augment the amount of their annual contribution? Will not some ministers be present at the approaching anniversary, who might introduce the subject among their friends, and by encouraging them to seek the spiritual welfare of others, happily promote their own? Would not a very little attention on the part of others revive and strengthen Auxiliary Societies, &c. where they have already been formed? Among the large assemblies who will meet to hear missionary sermons and missionary re-

ports, there will be doubtless some, who have received largely from the divine hand during the last year—who have experienced some signal deliverance from danger—had a considerable accession to their property—or otherwise been laid under peculiar obligations to the God of mercy—and will they not be disposed to inquire; what shall we render to the Lord for all his benefits towards us?—If property has been increased, what more effectual method can be devised to preserve you from spiritual injury, than to consecrate a portion of it to the bountiful Giver? If, on the contrary, temporal possessions have been diminished, beware, lest by withdrawing that which you may still with integrity devote to his cause, you should provoke him to take away the whole. *There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.*

The writer has been induced to offer these remarks, because he is convinced that the present is an era of some importance in the history of the Baptist Missionary Society.

It will be seen, by the manner in which its appeals are met at the approaching anniversary, whether we may anticipate a speedy removal of the burden which now depresses its energies, and clogs its operations; or whether, while almost every similar institution is progressively advancing, this shall be suffered to curtail its exertions, and abridge its sphere of labour.

May we be enabled to glorify God by a more simple and entire reliance upon him, and may He who has already accomplished much for, and by means of the Society, cause that grace of liberality to abound towards it which its present circumstances so urgently require!

Home Proceedings.

AUXILIARY MISSIONARY SOCIETY

For Part of the Western District.

THE Third half-yearly Meeting of the Auxiliary Baptist Missionary Society, for part of the Western District, was held at Lyme, on Wednesday, April 10. On the preceding evening, Mr. Hawkins of Weymouth introduced these interesting services, in a very appropriate discourse, from Gen. xxi.

18, *In thy seed shall all the nations of the earth be blessed.* From the excellent nature of the blessings obtained by the Messiah, the promised seed; their renovating influence; their suitability to the moral necessities of man; and the promise made of their universal extension, Mr. Hawkins very happily demonstrated the necessity of Missionary exertions. The devotional parts of the service were conducted by Mr. Horsey of Taunton and Mr. Claypole of Yeovil. Mr. Small, Tutor of the Independent Academy, Axminster, concluded.

On the following day, Wednesday, the public services commenced at eleven, with reading the scriptures and prayer, by Mr. Singleton of Tiverton and Mr. Toms of Chard. Dr. Ryland, to whom the Society feels itself much indebted for his exertions, then delivered a highly interesting and impressive discourse from 1 Chron. xxix. 10—18. A variety of conclusive arguments, drawn from this instructive portion of the sacred volume, were brought forward to prove, that the terms upon which the Deity will have his children worship him, must be dictated by himself; that these are exclusively furnished to us through the medium of revelation; that the greatest facilities for their dissemination, were given through our commercial relations; that a principle of gratitude required the devotion of our property and influence to this important object; but that all human efforts, though regulated by the purest benevolence, and corrected by the best of motives, would fail in their design, without the sacred influence of the Divine Spirit.

In the evening, the Society held a public meeting for business, in the Independent chapel, which was kindly lent on the occasion. After supplicating the divine blessing, Dr. Ryland was unanimously requested to take the chair. The worthy chairman opened the business of the meeting by giving a brief statement of its design, after which the Secretary read the report. Various resolutions were then moved and seconded by the Rev. Messrs. Glead (pastor of the Independent church at Lyme), Toms, Wayland, Jeans (Independent), Claypole, Horsey, Singleton, Hawkins, Hindes, and Mr. Edwards, who successively addressed a very numerous and deeply interested assembly. The whole of these services were well attended, and the contributions liberal. The prospect, which the success of the Mission-

aries in their various stations presented, of the happy result of their labours, afforded to the friends of the Redeemer the highest gratification, who, laying aside the distinction of party, advocated their necessity with a warmth of feeling, that mingles with the hope, that we live at no great distance from the period when the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; when he shall reign for ever and ever.

AUXILIARY
MISSIONARY SOCIETY
FOR KENT.

THE Kent Auxiliary Baptist Missionary Society, held their Annual Meeting at Maidstone, on Tuesday and Wednesday, the 30th of April, and the 1st of May. On Tuesday evening, at seven o'clock, brother Bulgin began the service by reading and prayer; brother John Giles of Eythorne preached from 1 Kings xxii. 34, *And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded;* brother W. Giles of Chatham concluded. Wednesday morning, at eleven o'clock, brother Groser of Brentford commenced the service with reading and prayer; brother Hoby of London preached from John iv. 35, 36, *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.* Brother Shirley of Sevenoaks concluded. In the afternoon the Committee met on the business of the Society. In the evening, at six o'clock, brother Rogers of Eynesford commenced the service by singing and prayer. Thomas Brindley, Esq. the Treasurer, having been called to the chair, a report was read, and several resolutions, expressive of the importance of the Parent Society, the indispensable necessity of divine influence to succeed its efforts, sympathy with it in its pecuniary embarrassments, with a determination for continued exertions to assist it in its difficulties, were put and carried unanimously. The following ministers addressed the assembly, (viz.) Bulgin of Poole,

Blakeman of Sheerness, Giles of Eythorn, Giles of Chatham, Groser of Brentford, Groser of Maidstone, Hoby of London, Jinkings of Maidstone (Independent), Oxlad of Chatham, Rogers of Eynesford, and Shirley of Sevenoaks. The weather was peculiarly fine, the sermons and speeches suitable and impressive, and we believe the presence and approbation of the Master of assemblies was truly enjoyed, and an increased desire to be instrumental in the conversion of the heathen world excited and experienced.

DEATH OF MR. CHAMBERLAIN.

By the Princess Charlotte, which arrived some days since at Liverpool, we have received the mournful intelligence of the decease of our valuable Missionary, Mr. Chamberlain. He had been so far reduced by the disorder with which he has been conflicting for several years, that the physicians declared nothing but a long sea voyage could afford him the prospect of relief. He embarked, therefore, at Calcutta on board the Princess Charlotte, intending to proceed either to the Cape or to this country, but the effect was more than his exhausted frame could sustain, and on the 6th of December, twenty days after his embarkation, his spirit took its flight to a better world. His remains were committed to the deep in Lat. 9 30 N. Long. 85 E.

Mr. Chamberlain was no ordinary character, either as a Christian or a Missionary. Perhaps no one who ever left this country in the latter capacity possessed more ardent attachment to Missionary labours, or displayed more undaunted resolution in the service of his heavenly Master. But we hope, hereafter, to be able to give our readers some connected account of him, though we fear some considerable time must elapse, as we must wait for the transmission of part of the materials from India. A widow and one child, a daughter about seven years of age, are left to deplore his loss.

Foreign Intelligence.

SERAMPORE.

Extract of a Letter from Dr. Carey to William Hope, Esq. of Liverpool.

I CONSIDER the public institutions for the encouragement of Schools,

the general dissemination of the sacred scriptures, and all kindred attempts to ameliorate the condition of our fellow-creatures, as not only worthy of being reckoned among the important signs of the present times, but as furnishing the noblest employ in which the children of men can be engaged below, and that which approaches the nearest to the employment of the blessed above. While I say this, I desire to be considered as supposing that efforts to do good to men, should be accompanied by a proportionable love to God, and faith in our Lord Jesus Christ, and not followed as a mere compliance with custom, or with the prevailing practices of the age or place in which we live. We, in this country, can boast of no numerous associations, or crowded meetings; yet a comparison of two distant periods shows a very great change for the better in the circumstances of India. It is now twenty-eight years, within a few days, since I first landed in India; there was then no sanctification of the Sabbath, and a very thin attendance on the only preacher of the gospel in this Presidency. Infidelity was the general open profession, and it would have been reckoned a gross violation of decorum to introduce the subject of religion in any company whatever. There are now three evangelical ministers of the Church of England, three Independents, and three Baptists, in Calcutta alone, beside Serampore, Chinsura, Cutwá, Moorsheadabad, Jessore, Dhacca, Chittagong, Burdwan, Midnapore, and Dinagapore, all in the province of Bengal. Beside these, there are eleven or twelve ministers of the gospel in Hindoosthan, and seven in the islands. All this, beside the American brethren in Burmah (where twelve persons are baptized,) and at Ceylon, Bombay, and other places. We have a Bible Society, a School-book Society, a School Society, and all the Schools belonging to our Mission, and those supported by Government. The whole body of society has assumed a comparatively religious aspect, and not a few in every station are decidedly pious.

AMERICAN BAPTIST MISSION.

RANGOON.

THE situation of our brother Mr. Judson, at this station, appeared, sometime since, so exceedingly

perilous, as to awaken much solicitude on his account. It is, therefore, with much pleasure, that we insert the following agreeable intelligence respecting him, for which we are indebted to a respectable American publication.

THE Journal of Mr. Judson, up to the 11th of March last, has been received. On the 4th of January he arrived at Rangoon from Bengal, whether he had accompanied his wife for the benefit of her health. He had the pleasure to find that all the converts, though so long deprived of the benefits of his instructions and example, had retained their attachment to the cause, and maintained a consistent course of conduct. Some agitation resulted from the preparations for war with the Siamese; but there seemed to be no cause to apprehend an interruption of the Mission. On the contrary, its concerns wore a brightening aspect. The viceroy had given unequivocal evidences of his disposition not to interfere, and had defeated the efforts of some of the native priests to injure Moug Shwa-gnong, the most prominent of the converts. Moug Ing was baptized on the 4th of March, and there had occurred several gratifying instances of inquiry. Every friend to this Mission may adopt the language of Mr. Judson himself: "Why art thou ever cast down, O my soul, and why art thou disquieted within me? Hope thou in God, the God of Burmans, as well as David's God; for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls."

The following are further accounts from Mr. Judson.

Extracts of Letters from Rev. A. Judson to Rev. G. H. Hough, now at Serampore.

MY REV. AND DEAR SIR,

"A serious attempt has been made to destroy Moug Shwa-gnong, the most distinguished of the disciples. All the priests and officers of his village were engaged in it. But Mya-day-men utterly repelled the very first accusation, and thus dispelled the fears of the disciples, and gave good assurance that toleration will be allowed during his administration, but how long this will continue, no one can divine."

"If the war is prosecuted, the state of things will become intolerable. But

notwithstanding all these evils, we had the most pleasant assembly yesterday at worship, that I can recollect: ten disciples, five hopeful inquirers, (respectable people,) and others to the amount of about twenty-five adults in all, exhibited a spectacle, which would have seemed two years ago a perfect miracle."

"I do hope that the way will be finally opened for you to return to Rangoon. It will be impossible for me to send any thing to print, by this conveyance. Till within a few days, I have not been able to procure a teacher of any kind. I have now engaged Moug Shwa-gnong to assist in revising Acts; but he is so particular and thorough, that we get on very slowly—not more than ten verses a day, though he is with me from nine, A.M. till sunset. When it is done, however, it will be sterling."

The last letter (of April 8th, 1821,) here follows:

MY DEAR BROTHER HOUGH,

"I fully intended to send the translation of the Acts by the Elizabeth, which carries this letter, but it is not within the compass of possibility. I have sat with the teacher from half-past eight in the morning till (except dinner-time,) five at night, for some time past. The Revision was completed yesterday; but I cannot possibly transcribe it in time for the present opportunity; but it shall positively be sent by the next, and will, most probably, be accompanied by Ephesians, upon the revision of which we shall enter immediately."

"May-Noo's son called in just now and told us that Moug Shwa-Tha had made a great effort to supplant the present viceroy, and had been wholly repulsed; the emperor saying, that his grandfather, the late emperor, had given the place to Mya-day-men for life! If half of this be true, it is most propitious for the Mission. I think we are in no fear of persecution during the administration of the present viceroy. But all things are fluctuating in this country."

SAMARANG.

MR. BRUCKNER'S JOURNALS.

(Continued from Page 173.)

FEBRUARY 23, 1821.—Went to the village mentioned under date 16th. I repaired to the house of the poor sick man, and perceiving no people else except a few women; the men being

all absent in their rice fields, I began to speak to those who were present, of man's sinful state by nature, and how he, on account of it, is liable to divine punishment, unless a means is provided by which divine justice, which had been wronged by man's sins, could be fully satisfied. This led me, after they had acknowledged that they and all men are sinners, to speak of the Saviour whom God had provided, and how that Saviour had given his body to be an all-sufficient sacrifice for the sins of all those who should believe in him, and repent of their sins; illustrating it by the sacrifice of the Musselmen, which they are still used to bring by sacrificing a buffalo or goat. In the mean time several came home, who sat behind me to listen to what I said. One of them said, he intended to become a priest, and then he would sacrifice sacrifices according to the ancient customs. I then repeated again at large, that the sacrifice which God had prepared for himself in Christ was sufficient, and now no other sacrifice was needed, but a belief in it, with a sincere heart. He wondered at that; and the others who heard were glad of what I told them.

26. In the afternoon went to a village, where I found the few people who were at home so busy engaged with burning their pots, and others in preparing their clay, that none took notice of me except an old priest, with whom I entered into conversation. Having prepared the way that he acknowledged himself a sinner, and that divine justice required a sufficient ransom, in case the sinner wished to be acquitted of punishment, I asked him, how he thought this ransom could be afforded? His answer was, "By prayer." I showed him that prayers were not sufficient, and to make it more evident to him, I adduced the instance, that a person having transgressed against a magistrate or king, the magistrate could not acquit him on mere petitions, for several reasons. "O yes, (he replied,) this is in this world, and pardon may be procured by money, whether it was also with God?" There I had occasion to tell him what God himself had done to procure that ransom, and how he had promised to pardon all those who should believe and repent of their sins. Some others approached to listen to what I said; but no impressions seemed to be made on either of them. Went also and spoke to some others

till it was evening; another of these said, that he willingly received what I taught him.

March 8. Visited a village, which I had not been able to enter for sometime, on account of the mud before it. There I began to converse with a man, and opened to him the whole contents of the gospel. He said, it was difficult to live according to my words, and especially for him who was an ignorant person, and in consequence of his ignorance an unbeliever. I replied that he need not remain always so, if it were his sincere wish to become otherwise; if he were willing to receive the gospel it would make him wise. He replied, he was willing. He invited me to come with him to his house; which I did, and carried on the conversation on divine things. On asking him, why he had removed the small house of prayer, or temple, which I had observed formerly before his house; he replied, that it was done because nobody had ever entered to perform prayer in it; and he added, on account of it he was an unlucky man, for he himself could not pray, and others who could, would not pray in his temple; that he however had given his alms regularly to the priests. I explained then to him, the nature of prayer, also that of the alms, and that these were not prayers offered up by their priests, as they were merely forms and words committed to memory, which the greater part themselves did not understand, and that those were real alms given to the old and poor, who had no strength to work for their food. He said he was very glad for all I had told him, and he would give his alms in future to the poor and needy instead of the priests; and really he seemed very thankful to me.

11. Preached in Malay to a goodly number of hearers. They were listening with attention to what I spoke; and I was assisted to address them with frankness. After service was finished, I visited a person who had been formerly a regular attendant on my preaching, but who was now so unwell, that he could not be present. He related to me his experience; and I could perceive from all he told me, that there was a real work of grace carried on in his heart; and it was very perspicuous how the Lord had preserved him in so many dangers, and singled him out before many others, that he was not cut off in his unconverted state, which he himself could not sufficiently admire; as he had seen

many ground him, when in battles, killed, and himself preserved; for he was formerly a colonel in the army. We sat a good time together conversing on that subject, and it was a delightful evening to me, as one meets so seldom with such instances here.

13. Went to a village at some distance, but found almost no people at home except a few women; but walking about a little, I saw two men sitting together in a hut, and several other persons belonging to the family. After having saluted them, they immediately asked me respecting the eclipse of the sun which we had lately seen in these southern parts of the world; these poor people being tossed about by apprehensions, that such an appearance in the sun was a forerunner of great misery. I thought it my duty to explain the nature of an eclipse to them, according to their comprehension, by saying that the sun was like a large lamp, giving light to the day; now if that lamp were shaded over by something in its front, it could not send forth its light to us, and that there was no reason for our being afraid of an eclipse, but to be afraid of him who had made the sun, and us too, on account of our sins against him, and thus turned the discourse to the way of repentance and faith in Christ. One sat all the time I spoke, expressing his wonder by shaking his head. He promised me to think about what he had heard. Others coming in from their fields, I went to speak to them. They said they were unbelievers, and had now so much to do with their rice-fields, that they could not sit quietly in their houses for thinking much about those things. I said, the sitting in the house was not necessary, and that we could think about them wherever we

were, and whatever we did. They felt this, and said it was true.

15. Went unto the mountains into a small village. They seemed to wonder at my coming thither. I began a little to converse with them. On asking them whether they thought there was a God? an old man replied, that they did not know with certainty. I endeavoured to show them the certainty of it. On asking whether they never prayed? they said, How could they pray, as they were ignorant of every thing, and nobody to teach them? I said, if they liked it I should visit them from time to time to instruct them in every thing pertaining to salvation. They said they were willing. They seemed to understand well what I spoke to them of God, and of man as an accountable being. But an old man among them seemed to think merely of his bodily wants; so when I spoke of eternal happiness and misery, he turned it immediately to something else, saying, "I am now old, and can hardly work any more, who shall give me to eat?" &c. On leaving them they appeared thankful to me.

16. Went to the head man of the Malay nation here. I began to converse with him on religion. On going away he thanked me very much, and said he wished me to come again, as he liked my conversation. I went on to another village; here I found a priest who had been busy in breaking down his temple. I asked him why he did so? he said he had no money to repair it. I stood a long time speaking to him about the true worship; some others too came to hear. He said that all was right and good which I told him, and that I spoke like some of their great priests. Having left him I heard him raise a hearty laugh about that I had spoken to him.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 14, to May 14, 1822; not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Legacy of Mrs. Rebecca Tomkins, late of Finsbury-square, by Geo. Hammond, Esq. £311 4s. 6d. Navy 5 per Cents. sold for	318	12	3
London, and its Vicinity, collected by Rev. George Atkinson,	111	5	6
(including the following Donations)			
George Whiteley, Esq.	5	0	0
Mrs. King, <i>Woolwich</i>	5	0	0
H. P. Sperling, Esq. <i>Park Place</i>	10	0	0
Lady Leigh	5	0	0
William Townsend, Esq.....	10	10	0
Captain Gooch	5	0	0
Mr. Ford, <i>Brixton</i>	5	0	0
Mrs. Robipson.....	5	5	0

	£	s.	d.
Tunstall, Suffolk, Collection, by Rev. S. Squirrell.....	4	16	7
Friends, by Mr. Simpson, Bishopsgate-street.....	2	9	0
Hitchin, collected by Miss Bradley.....	9	0	0
Kent Auxiliary Society, by Thomas Brindley, Esq. Treasurer..	110	16	1
Warwick, Penny Fund, by Mr. Merridew.....	2	0	0
Greenwich, a few Baptist Friends, by Mr. Tosswill.....	7	11	2
Wardrobe Place, Quarterly Subscriptions at.....	1	1	0
Western District, Auxiliary Society, by Mr. Horsey, viz.			
Taunton, (including Donation, £5)	£11	1	5
Chard, Collection & Subscriptions, by Mr. Toms	5	8	0
Stogumber, Ditto, by Mr. Gabriel..	1	0	0
Yeovil, Ditto, by Mr. Claypole	3	10	0
Tiverton, Ditto, by Mr. Singleton	3	0	0
Bradninch, Ditto, by Mr. Sharp..	5	0	0
Honiton, Ditto, and Weekly Subscrip-			
tions, by Mr. Lack	2	0	8
St. Hill, Donation.....	0	2	6
Lyme, Collections at the Half-yearly Meeting, 18 18	18	7	$\frac{1}{2}$
	50	1	2 $\frac{1}{2}$
Bradford, Wilts, Collection, Penny-a-Week Society, &c. by			
Dr. Ryland.....	37	4	0
Keynsham, Subscriptions, by Rev. James Ayres.....	8	0	0
Bedfordshire, Auxiliary Society, by John Foster, Esq. Treasurer	132	17	4 $\frac{1}{2}$
Netherton, Collection, by Rev. Mr. Hall.....	2	8	0
Birmingham, sundry Subscriptions, by Mr. King.....	19	8	6
Lutterworth, Independent Church, by Rev. R. Hartley....	5	0	0
Frome, Auxiliary Society, by Francis Allen, Esq.	74	17	6
Grafton-street, Auxiliary Society, by Mr. Stenson	6	7	4 $\frac{1}{2}$
Friends, by Rev. Richard Davis	5	1	6
Soham, collected at the Half-yearly Meeting of Baptist and			
Independent Ministers in the Isle of Ely and its Vicinity,			
by Rev. John Reynolds	3	4	9 $\frac{1}{2}$
Clipstone, Collection, after Sermons, by Rev. W. Scott, and			
Rev. R. Hall.....	27	4	6

FOR FEMALE EDUCATION.

Birmingham, Female School Society, by Mrs. Blakemore..... 10 0 0

N.B. *The Collection by Mr. Uppadine last month, £21 2s. should have been entered as received from NEW MILL, instead of TRING.*

TO CORRESPONDENTS.

The Thanks of the Committee are presented to Mr. Danford, and other Friends by him, for 387 Numbers of the Baptist, Evangelical, and New Evangelical Magazines.

Any friends, who may be in possession of letters from the late Mr. Chamberlain, would much oblige the Editor by the loan of them for a short time, as he is anxious to ascertain what materials exist for a Memoir.

Baptist Home Missionary Society.

AUXILIARY SOCIETIES.

Extract of a Letter to the Secretary, dated

Cambridge, Dec. 7, 1821.

"Rev. Sir,

Considerable interest having been excited by the publication of intelligence respecting the efforts which are now making in the cause of Home Missions, a few individuals are desirous of aiding the Baptist Home Missionary Society, and have requested me to apply to you for some Reports, Papers, &c. informing us of the objects and operations of that Institution.

I am, &c.

CHARLES GEARD."

The above request was of course immediately attended to, and the following is an extract of a letter, which was lately received by the Treasurer, dated

Cambridge, April 15, 1822.

"Sir,

On the 12th of December last a few friends met in a private room, and unanimously agreed to the following resolutions, viz.

1. That a Society be formed, to be denominated '*The Auxiliary Baptist Home Missionary Association for Cambridge and its Vicinity.*'

2. That the object of this Society shall be to assist the funds of the BAPTIST HOME MISSIONARY SOCIETY, established in London, for the purpose of promoting the spread of the gospel in Great Britain.

3. That all persons subscribing one penny per week, or upwards, shall be members of this Society.

4. That the business of this Society be conducted by a Committee of 12 members, to meet the fourth Wednesday in every month, at eight o'clock in the evening: five to form a quorum. Meetings to begin and end with prayer.

5. That each member of the Committee be requested to collect subscriptions and donations for this Society, and pay the amount to the Treasurer at every monthly meeting of the Committee.

6. That all persons collecting the sum of *two shillings*, or upwards, per month for this Society, shall be at liberty to attend all Committee meetings.

7. That Mr. Adams be the *Treasurer*, Messrs. Brimley and Geard the *Secretaries*, and the Rev. F. C. Edmonds with twelve other Gentlemen be the Committee for the ensuing year."

The first quarterly meeting of this Auxiliary Society was held in the Vestry of St. Andrew's Meeting-house, on the 4th of April, when it was agreed, that £20, the first fruits of this infant association, should be remitted to the Parent Society in London. We are not without hopes of increased encouragement, and remain, Sir,

Yours very respectfully,

A. G. BRIMLEY, } *Secretaries.*
C. GEARD, }

The foregoing rules appear so well adapted for the regulation of Auxiliary Societies, that they are here inserted as a model, after which it is hoped many will be formed. It may not be improper to add, that as a donation of *ten guineas* constitutes a member for life of the Parent Institution, so it is usual for a donation of *five guineas* to entitle to the same privileges in an Auxiliary Society. The difficulties in establishing such associations are more *imaginary* than *real*, as appears from the above instance, by which such seasonable and efficient aid has been produced by the exertions of "a few friends" in a short time: nor is it perhaps presuming too much to conclude, that in every congregation where 12 Gentlemen can be obtained, who possess the zeal, and can spare the time to form a Committee of Collectors for such an Institution as this; at least an equal number of Ladies may be found to form a *Female Auxiliary* of still greater extent and efficiency: we earnestly hope that this hint will neither be misunderstood nor forgotten.

It is with pleasure we introduce an Extract from the Annual Report of the Clapham Common Auxiliary Baptist Home Missionary Society.

"In announcing to the subscribers and friends to this benevolent institution, its progress during the *second* year, we have great satisfaction in stating that those friends of the gospel, who have been informed of the zeal and diligence of the Parent Society, have manifested a readiness to cast in

their mites, according to their abilities, to assist in the great and benevolent undertaking, of sending the glad tidings of salvation into all the towns and villages of their native country.

We are aware that it is a laborious and very expensive undertaking, to send preachers of the gospel into all the unenlightened parts of our own country; and while we are constantly praying to the Lord of the harvest, that he would send forth labourers into the harvest, we are convinced of the necessity of endeavouring to provide the means of supporting them.

Subscriptions and Donations to this little society since the last annual meeting, amount to £23 15s. 3d.; and when we consider the class of persons from whom the principal part of this sum is collected, we cannot help acknowledging that 'the Lord has done great things for us.' Indeed, even those who were most fearful of success at the commencement of this society, are now encouraged to hope that by circulating the knowledge of the benevolent design, and energetic exertions of the Parent Institution, a considerable accession to the number of subscribers may yet be obtained."

A STATEMENT RESPECTING ITINERANT EXERTIONS,

*Connected with the Ministers' Meeting
of the Nottingham District.*

"In the month of October 1817, at a ministers' meeting, held at Loughborough, an Itinerant Society was formed, with particular (though not exclusive) reference to the counties of Derby, Nottingham, and Lincoln. Two great objects were at that time contemplated: the one consisting in the revival of previously existing churches that might have sunk into a state of weakness and depression; the other, in the introduction of the gospel into those places which might be found wholly, or comparatively, destitute of evangelical instruction. Such desirable objects naturally recommended themselves where they were communicated, and a measure of support was speedily obtained from the members of several churches. But this support being very limited in its extent, necessarily contracted the operations of the Society; and though much good has been effected by its means, yet, its abi-

lity to act has been lamentably disproportioned to the great and urgent necessities which demand, on every side, the aid which it was designed to afford. Its exertions have, however, been carried beyond the limits which the amount of its pecuniary resources would have fixed; and through the co-operation of the BAPTIST HOME MISSIONARY SOCIETY in London, which, from its spirit and efficiency, constitutes one of the brightest ornaments of the Baptist denomination, these efforts have effected, to a very gratifying extent, the objects which were originally contemplated.

The church at *Sutton-in-Ashfield*, the scene of the earliest labours of the venerable Booth, which has long been in a declining state, has not only been preserved, but brought into an improved condition, through the divine blessing on the supplies furnished by this Society. The long established churches at *Partney*, and *Orbey*, in *Lincolnshire*, have likewise been assisted in procuring and supporting a gospel ministry.

The preaching of the gospel has been introduced, through this Society, into two large and populous towns, in which the means of evangelical instruction were very scantily enjoyed. At *Uttoxeter*, the permanent labours of Mr. Smith are now actively employed amongst a regular and numerous congregation. Several persons have been baptized on a profession of faith, who are shortly to be formed into a church, over which brother Smith is to be appointed pastor, and the most pleasing prospects of further increase are indulged. This station has, from the necessity of the case, drawn very largely on our scanty funds, and without the prompt and liberal aid of the Society in London, it could not have been maintained. The object, however, has been attained, and through the prosperity which has attended Mr. Smith in the establishment of a school, his dependence on the society has ceased. A more recent attempt has been made, to establish an interest in the town of *Chesterfield*. In conjunction with the Parent Society in London, Mr. Jones, previously inured to the work of an Itinerant in *Herefordshire*, has been fixed in this station. Through his labours, which commenced in the month of March 1821, a lively interest appears to be excited, not only in the town of *Chesterfield*, but also in the surrounding villages, and several persons have

been baptized by him. The place in which he preaches on the Sabbath, is too strait for the numbers that attend, and an enlargement has been accomplished, and the place is as much crowded as before."

This interesting statement is signed by
 C. E. BIRT, }
 W. NICHOLS, } Secretaries.
 J. JARMAN, }

Nottingham, Nov. 1, 1821.

The following Account from our Missionary in Somersetshire shows so much Disinterestedness and Gratitude, that it will no doubt be read with great interest.

"Dear Sir,

I send you a few lines to give you some account of my feeble labours the past six months. I have continued preaching *four* times on Sabbath days, and *five* times in the week, at the different villages, &c. which I visit alternately once a fortnight. I am happy to inform you, that at most of the places I have good attendance both on Sabbath days and in the week evenings, and at some places hopeful signs of real good being done appear. Some are beginning to inquire for the good old way, others have offered to join the church by baptism, and I hope in a short time six or seven of the most promising will be baptized at Wedmore from different places—one from Banwell, one from Woodburro, two from Axbridge, one or two from Weare, and one from Hinton. Have three Sunday schools only, (one at Cluer has been given up through the failure of teachers,) one at Wedmore with 40 children; one at Wear with 24 children; and one at Axbridge with 80 children.

I have attempted to make collections at nine of the places where I preach, in aid of your fund—

	£	s.	d.
At Allerton collected	0	7	0
At Rowbrough...do.	0	4	4
At Cluer.....do.	0	4	7
At Weare.....do.	0	15	3
At Axbridge....do.	0	11	0
At Woodburro...do.	0	9	6
At Dracott.....do.	0	3	6
At Wedmore....do.	0	7	1
At Blackford...do.	0	4	0
Donation at Wedmore	0	8	0

£3 14 3

The above sum shall be remitted to Mr. O. Smith of Bath, who will transmit the same to you. Hope your Committee will afford me what assistance they can, as so much travelling all the year is attended with great expense. O that the Lord would crown my attempts to promote his glory with increasing success, and make the wilderness to blossom as the rose. Wishing prosperity to attend all the efforts of your Committee, I am, dear Sir, your servant in the kingdom and patience of Jesus Christ,

Wedmore, J. CHANDLER.
 Dec. 16, 1821.

This worthy labourer has never had more from this society than *ten pounds* in one year, and a supply of tracts; and this year no less than £3 14s. 3d. is hereby returned! Although the collections may appear to many very small, yet if the example of Mr. Chandler were followed by all his fellow labourers at every place where they preach, (which the Committee earnestly recommend,) the aggregate return would be at least £150 per annum! by which means the society would be enabled to afford fifteen additional labourers the same assistance as they now give Mr. Chandler.

Account of Monies received by the Treasurer of the Baptist Home Missionary Society since December 31, 1821.

£. s. d.

Cambridge Auxiliary Society	20	0	0
R. Davis, Esq. Epping Forest, Walthamstow, Life Subscriber	10	10	0
Crayford Female Auxiliary Society, by Mrs. Smith,...	5	5	0
Anonymous, by Rev. J. Dyer,	5	0	0
Miss M—, Brixton, by T. Thompson, Esq. Don. . .	1	0	0
Miss Thomas, Peckham, Sub.	1	1	0
A Friend, per Ditto Don.	1	1	0
Mr. J. Barfield, Wardour-st. Subscription,	1	1	0
Mrs. Humphrey, Sub. per Mr. Williams	1	1	0

A Lady at Chipping Norton, £ s. d.			Gloucester—			£ s. d.		
by Rev. W. Gray	10	10	0	E. B. by the Rev. G. B. Dray-	1	0	0	
Walworth, Auxiliary Society	16	0	0	ton	1	0	0	
<i>Collected by the Secretary, in a Journey,</i>			<i>Hereford—</i>					
<i>Bath— May, 1822.</i>			<i>Leamington—</i>					
Anstey, Mr. Thomas, Don.	1	0	0	A Friend	1	0	0	
Calwell, Mrs. Don.	5	0	0	Lady Southampton	30	0	0	
Cox, Mr. Annually	0	5	0	<i>Nailsworth and Shortwood—</i>				
Hartsinck, J. C. Esq. Don.	1	0	0	Antell, Mr. Don.	1	0	0	
Hill, Mr. Annually	0	5	0	Barnard, Mr. Don.	1	0	0	
Smith, Opie, Esq. Sub.	10	0	0	Blackwell, Mr. E. Annually	0	5	0	
Smith, J. G. Esq. Sub.	1	1	0	Bliss, Mr. Don.	1	0	0	
Smith, John, Esq. Sub.	1	1	0	Bliss, Mr. R. Don.	1	1	0	
Taylor, Mr. Don.	1	0	0	Chandler, Mr. Annually	0	5	0	
Small Sums	2	1	6	Cook, Mr. Don.	0	10	6	
<i>Bristol—</i>			<i>Islands</i>					
Ariel, W. Esq. Sub.	1	1	0	Heskins, Mr. Sub.	0	10	6	
Crisp, Rev. Mr. Don.	0	10	6	Humphryes, Mr. Annually	0	5	0	
Daniel, Mr. E. Don.	0	10	6	Morton, Mr. Don.	1	0	0	
Friend, A. Don.	0	10	6	Overbury, Mr. W. T. Don.	1	1	0	
Hart, John, Esq. Sub.	1	1	0	Overbury, Mr. T. Don.	0	10	0	
Hodges, Mrs. Long Ashton, Sub.	1	1	0	Pelly, Captain. Sub.	1	1	0	
Holland, Mrs. Don.	1	1	0	Perrin, Mr. Kingswood, Don.	0	10	0	
Leonard, Mr. R. Don.	0	10	6	Winterbotham, Rev. W. Don.	1	0	0	
Lonsdale, Mr. J. Annually	0	5	0	Friends, by Ditto	0	10	0	
Phillips, Mr. P. Sub.	0	10	6	Small Sums received in the				
Phillips, Mr. John, Annually	0	5	0	Vestry at Shortwood, and				
Ransford, T. Esq. Don.	0	10	6	various Friends	9	16	6	
Sherring, Mr. J. B. Don.	1	0	0					
Sherring, Mr. R. B. Don.	1	0	0					
Weare, Mrs. Long Ashton, Sub.	1	1	0					
Small Sums	1	5	0					

*** THIS Society has now *Twelve* Missionaries stationed in *Nine* counties in England, who are entirely devoted to the work, and under the direction of the Committee. About *seventy* stated ministers and occasional preachers are assisted in defraying the expenses, incurred by itinerant and village preaching. These exertions are carried on in about *three hundred and fifteen* stations, situated in *twenty-three* counties in England, and *seven* in Wales; besides those which have been recently established in the adjacent islands of Jersey and Scilly. Connected with these stations are upwards of *seventy* Sunday Schools containing at least 4000 children.

To support these exertions to their present extent, would require more than double the certain income of the Society, arising from subscriptions and auxiliary societies. The Treasurer is now considerably in advance, and the Society are actually under engagements far beyond their present means. It is therefore earnestly hoped, that when the extensive operations, and pressing necessities of this Society are known, they will be duly appreciated, and supported by prompt liberality.

The Twenty-fourth Anniversary of this Society will, by Divine permission, be held on Tuesday Evening, the 18th inst. at the City of London Tavern. Chair to be taken at *Six o'Clock precisely.* JOHN EDWARDS, Secretary.

☞ Donations and Subscriptions for the general Funds of this Institution, (or to be appropriated in any particular District which the Contributors may recommend,) are received by W. DAY, Esq. Treasurer, 99, Newgate-street; Rev. J. EDWARDS, Secretary, 21, Thornhaugh-street, London; and by any Minister or Member of the Committee.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

THE more public services connected with the Annual Meeting of the Baptist Missionary Society were preceded, this year, by an open Meeting of the Committee, held at the Missionary Rooms, in Wardrobe-place. About fifty friends, principally ministers from the country, assembled on Tuesday morning, June 18, at eleven, when much information respecting the affairs of the Society was communicated, and some important suggestions were thrown out. The beneficial tendency of this new arrangement was perceived and acknowledged, and we hope that, in a future year, it will be repeated, and that some place of meeting may be found, capable of accommodating a larger number.

On Wednesday morning, at eleven, a very large congregation assembled at Great Queen-street Chapel, which had been lent, both for the Sermon and Annual Meeting, in the most liberal way, by the trustees. The first hymn and a portion of scripture were read by the Rev. F. A. Cox; prayer was offered by the Rev. J. Wilkinson of Saffron Walden; the sermon by the Rev. W. Jay of Bath; and the Rev. Mr. Morley, one of the ministers connected with the place, concluded in prayer.

Mr. Jay is known by many to have been long in habits of friendship with most of the earlier conductors of the Mission; and has, on several previous occasions, advocated the cause of the Society, at different places in the country, with zeal and success. The promptitude with which he complied with the request of the Committee to undertake this service, entitles him to

our warmest thanks; and we trust that these occasional interchanges of public labours, of which, we believe, our Wesleyan brethren first set the example,* will serve to strengthen mutual attachment between the friends of the Redeemer of different denominations.

The passage selected by Mr. Jay was Isai. lii. 13—15. *Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard shall they consider.* From which he took occasion to speak of the character and conduct of the Redeemer; of the eminence he should attain, the sufferings he should endure, and the beneficial effects which should ultimately flow from them. In concluding, he enlarged, with much animation, upon the necessity and usefulness of Missionary exertions in general, and bore a very strong testimony to the importance and value of the Institution for which he was pleading, in particular. We regret that we cannot give a more ample account of this able discourse, which was characterized throughout by the evangelical richness of sentiment, and energetic simplicity of manner, by which Mr. Jay has long been distinguished; but if, as we hope, he may be prevailed upon to comply with the earnest request of the Committee, and permit the sermon to be printed, our readers will then have the advantage of perusing it for themselves.

At six in the evening, a numerous congregation assembled at Zion Cha-

* By inviting Mr. Ward to preach at their Annual Meeting in 1820. Mr. Hall of Leicester is engaged, we understand, to preach for the Bristol Auxiliary to the London Missionary Society, in September next.

pel. A serious and instructive sermon was delivered by the Rev. Micah Thomas of Abergavenny from James v. 20. *He which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins, in which he insisted on the value of the soul—the awful nature of that death to which it is liable—and the means and felicity of its recovery from it.* Some recent articles of Missionary intelligence were read at the close of the sermon by the junior Secretary; the hymns were read by the Rev. Wm. Shenhstone; and prayer was offered at the commencement, by the Rev. T. Middleditch of Biggleswade, and at the close by the Rev. Richard Davis of Walworth. A prayer-meeting was held at Eagle-street on Thursday morning, for the special purpose of imploring the Divine blessing on the Society, and its Missionaries. The venerable Dr. Ryland delivered a most suitable and animated address, from Acts xxi. 28, *Men of Israel, help*; and Messrs. Shirley of Sevenoaks, Hargreaves of Little Wild-street, and Elvey of Fetter-lane, London, engaged in prayer.

Soon after the prayer-meeting was closed, a very large and respectable auditory assembled at the Chapel in Great Queen-street. A verse having been sung, the Rev. Thomas Blundell of Northampton implored a blessing on the proceedings of the day, and Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. Shaw opened the business of the meeting by observing, that the audience was convened to hear the Report of the Committee for the past year. It would be for the meeting to decide whether they had conducted themselves as good stewards of their bounty, and whether their assiduity had been such, as to justify a renewal of their confidence, and of their subscriptions. He remarked that, by the blessing of God, we had arrived at what may be considered the thirtieth Anniversary of the Society; and that the satisfaction arising from a retrospect of the goodness of God towards the Institution, was much increased by witnessing the deep and lively interest felt in the work of Missions by the Christian public at large; as shewn by the establishment of various other Societies of the same description. He congratulated his friends around him that, while the Society bore a distinctive name, and was called "The Baptist Missionary Society," yet that

its object was, to make proselytes to Christianity, not to our own particular tenets or denomination. Mr. Shaw proceeded to express the pleasure he had felt yesterday, in witnessing, what he considered a happy instance of Christian liberality, an Independent minister preaching in a Wesleyan Chapel for a Baptist Society; and after a variety of other appropriate remarks, called on the Secretary to read the Report.

The junior Secretary then read the Report from the pulpit. It contained an interesting account of the present state of the Missions on the Continent of India, in Ceylon, Java, Sumatra, the West Indies, &c. together with a statement of the measures which had been adopted at home for promoting the interests of the Society; and though nearly an hour was occupied in the delivery, it was heard throughout with profound attention.

In rising to present, as Treasurer, an account of the income and expenditure of the Society, the Chairman observed, that he felt some little embarrassment in bringing down the minds of the audience from the heavenly contemplations excited by the close of the Report, to a mere detail of figures. Such, however, was his duty; and he must proceed to discharge it, in the hope that his respected friends who would shortly address them, would revive, by their speeches, the pleasant and animating feelings to which he had alluded.

From the statement of accounts then made by Mr. Shaw, it appeared that the receipts of the Society, in the year just closed, had been greater than in any preceding year, except the last, in which extraordinary Donations and Collections had been made to the amount of £2000. The amount now received was about £11,600; exceeding the expenditure by £1000; but as the Treasurer had immediately to make a large remittance to India, and was under acceptance for bills drawn from thence, the amount of debt at present due from the Society might still be stated at £4000.

The first Resolution,

That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecu-

niary embarrassments, to maintain and enlarge its operations during the past year,

was moved by the Rev. JOSEPH KINGHORN of Norwich, who observed, that for the sake of order and regularity, it was necessary to ask the concurrence of the Meeting in the publication of the Report, but he was convinced there would be one universal declaration that the Report demanded to be received, with the most unbounded gratitude: not simply to those indefatigable and prudent labourers that have been employed; but especially to that GREAT BEING, of whom, and from whom, and to whom, are all things.

It is unspeakably pleasing to see, that, wherever Christianity is conveyed, man not only becomes improved in moral and intellectual attainments; but that great principle strongly draws our attention: "The gospel is the power of God unto salvation," to every one, who cordially believes it.

Another remark he would make from the Report that had been read (and they had publicly expressed the interest they had felt in it,) was, that from a great variety of particulars and by infinite labour, a great deal had been done; and they would thank the great God of heaven and earth, for enabling them to do it. Looking at the maps of the Society, they saw here a station, and there another: thirty, or somewhere there-about, in the whole. In this view, these places looked wondrous pretty. But, they are 500 miles from each other. Some of them are more than double that distance. They are but a handful of corn upon the tops of the mountains.—If there were only one minister here in London, and another 500 miles off, would you not call this an awful dearth? And this is the state of the heathen nations, all the world over. "Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest."

If any should ask, what have you done? Comparatively nothing. Don't object that against us, we pray. Christianity itself was liable to the same objection; for as Dr. Watts says:

"So, when thy truth began its course,
It touch'd and glanc'd on every land."

The apostolic age was not distinguished for multitudinous churches; but for small assemblies, in various

places. They were like beacons on a hill, whose light was seen afar off. It was once the same, where thousands now know each other. This country, this kingdom, London itself, was once heathen. There was but one single Missionary. When we calculate upon our own scale of twenty-four hours in a day, in reference to this subject, we wondrously err. We have to do with a being, whose calculations are very different: with whom, "One day is as a thousand years, and a thousand years are as one day." The day with us is only beginning; the sun has not yet risen to the meridian. "A little one shall become a thousand, and a small one a strong nation: the Lord will hasten it in his time." Go forward with high hope and with earnest prayer: and though we cannot do this great work of ourselves, the LORD shall accomplish it.

That part of the motion, in which we desire to offer our humble praises to God, received his most hearty approval; and may He do a great deal more, first, in us; and then, by us!

EDWARD PHILLIPS, Esq. of Melksham;—If I were called to select a motto for the Baptist Missionary Society, my motto should be, *Have faith in God*. For never, never was any Society set on foot and carried on, that required greater faith, or more earnest supplication to the Divine Being. He called to mind the solitary Mr. Thomas, returning from India, where he had witnessed the superstition of the natives, in all its revolting forms; where he had seen their cruelties; and where he had beheld infidelity, spreading like a torrent. On his return to Europe, he visited a much valued relative of his own, the late Dr. Stennett; to whom he expressed great concern, that more labourers should be employed in India. At the time, it was unknown, how such measures could be undertaken;—not a gleam of light appeared on the horizon. Being called to attend a meeting of their denomination at Clipston, or some place in that neighbourhood, he accidentally, or providentially he might rather say, met with the venerable Dr. CAREY; whose mind, for a long time, had been much interested about the heathen. Mr. Thomas had just returned from India; and he engaged to accompany him back. They went, as going down into a well, where all was dark and deep; but they said to the venerable FULLER, you must hold

the ropes. (*Heav.*) It was rather a mine, into which they descended; of vast riches, and of incalculable treasures. None could know the extent of the benefits conveyed, or of their obligations to the Divine Being, till they should rest from their labours and enter into the joy of their Lord.

He would indulge for a moment his own feelings, and say, How much he was gratified on the platform, by being surrounded by his warm friends of the same denomination with himself, and by those other respectable persons of a different persuasion, for whose attendance they were obliged this day. To them, he was indebted for repeated acts of kindness and attention; and when attending some of their numerous meetings, he has asked himself; How is it, that we do not know each other better? Our grand cause is the same; our design, to diffuse the knowledge of God and of the Saviour, is the same; and we wish to spread it through the earth. How is it, we should not draw together? We are drawing together; and from this hour, from henceforth, he hoped, that all would give their unequivocal and decided aid to every Missionary Institution, for circulating the knowledge of God and of the Saviour.

Mr. Phillips continued to remark; It was important to consider, that their work was not *ended*, but only *beginning*. It was only the dawning of Missionary labours; the brightness of the day will shine, for years and years to come.

When congregated in this favoured spot, they seemed thick and numerous; but, as was strikingly observed by his highly respected friend* in his sermon of yesterday: When our Missionaries are spread abroad, they are like ships on the ocean. Here, they were many; but, in the scene of actual labour few, and they are very far distant from each other, so that there was no danger of interference there.

He would not trespass on the time of that respectable meeting any farther than to congratulate them, that he was likely to be succeeded, and they to be greatly instructed, by one with whom he felt it an honour to sit on the same platform:—the friend of human kind and the liberator of Africa. He hailed the hour; he felt the felicity of the moment; and he blessed God for the opportunity.

The second Resolution, acknowledged

* Rev. William Jay.

ing the kind assistance of Ministers, Auxiliary Societies, &c. &c. was proposed by W. WILBERFORCE, Esq. M.P. who said, he could assure the Chairman, and the assembly, that although he had not before had the honour of taking a share in their interesting meetings, yet he had long been deeply interested in their cause. From the very first of its commencement, he could truly declare, that his eye was fixed upon it; and he continued, from year to year, to watch its progress, and to anticipate its triumphs: while it now promises greater and better things hereafter. He shewed his zeal by attending that meeting, when it was manifest he was little able to express the feelings of his heart. It was natural, he said, for the Chairman, who had so forcibly addressed the meeting, to observe the striking difference between the origin and present state of the Society. They saw how a little seed, as a grain of mustard, elucidating the scriptural parable, had already grown into a mighty tree, expanding its foliage, and presenting its fertility as an object of unrivalled beauty and grandeur. He was exceedingly struck and gratified, when he saw that Almighty God was giving these indications of his special approbation, and he seemed to call to them, almost as with an audible voice, to go forward with earnestness, and confidence, and energy in the path which he had opened before them.

In the beginning of their efforts, he recollected how slowly they proceeded, and he well remembered reading at the time when they made their first subscription in behalf of the Hindoos, that the whole sum amounted to little more than Thirteen Pounds. But he had lived to see the day, when only three of their chief Missionaries themselves (their once *poor*, as well as *despised* Missionaries) had contributed from their joint labours, a sum of Fifty Thousand Pounds! He mentioned this in that place, not as a proof of any extraordinary greatness of mind, or of Christian liberality, but he did so because God had honoured them to meet the spirit of the world in the language of the world. He mentioned it, not because they were not before generous, according to the ability they had; for the same men, who raised thirteen pounds, two shillings and sixpence, had the spirit to give the larger sums, had they possessed them. They have now redeemed the pledge then given, and they are pouring the

fruits of their well-directed labour into the treasury of the Lord. It was a discovery of the present time, to ascertain the important truth, that the smaller contributions of the many raise the largest sums; and the laborious artisan, by the subscription of his weekly penny, would raise a considerable amount in a few years; and by union with others, it would become a large and a mighty sum. We know there were some, who were not for receiving these smaller subscriptions. From such charitable feelings for the poor he would dissent: because they were founded on a mean and erroneous view of the real goodness of the heart that gives. Those subscriptions were not to be estimated according to their pecuniary amount, but by the spirit from which they proceeded, and by those feelings of sympathy and Christian love, which had prompted the individuals in question, from raising Thirteen Pounds in the first instance, to contribute Fifty thousand.

It cannot be doubted, Sir, that this disinterested and noble measure was planned by the directing blessing of God. Dr. Carey, whose low origin is the greatest honour that can be conceived, was raised, by the grace and power of God, to that high elevation which he now occupies. It was divine Providence which raised up such a man, and gifted him with these extraordinary mental endowments. Nor was he alone; there were Marshman and Ward; they too were exalted by that great Master, who can never err in the choice of his ministers. It was also remarkable, and it had always raised his hope, that their Society had proceeded to occupy the station and place best adapted to their design. They had laid their foundations large, and low, and deep; because a building was to be raised of extraordinary extent, and of unrivalled splendour. It was to be no Babel of earthly pride and vanity; and when raised to its highest pitch, it would reach a point never to be surpassed on earth. Their Missionaries had proceeded to acquire the knowledge of the various languages of the East, and to translate the scriptures into them. He remembered that when it pleased God to send his Son into the world, the Old Testament had been translated into the language of all learned men, in the Septuagint version, and this rendered it impossible that it could ever be charged upon the Christians as their work. Remarkable and analogous also, at the time

of the Reformation from Popery, the dawning of a second glorious day from a night of Egyptian darkness, the discovery of printing, and the revival of letters, gave a wide circulation to divine truth, beyond any thing that had before opened to the human intellect, or to human discovery. He naturally connected these thoughts with such a man as Dr. Carey; and he rejoiced that it had pleased God to let him live long enough to witness from Dr. Carey and this Society, the removal of that reproach which attended our possessions in India. They had heard of the peculiar character, the different inventions, and the military talents of the Hindoos: but we had always made them subservient to our own purposes, and little consulted their real advantage. Here we are endeavouring to confer upon them real benefits, by attempting to communicate to them happiness in this world, as a pledge of felicity in the next.

This was a design of deep reflection, of courage, of resolution, and of difficulty. It was, he repeated, no slight enterprise. The god of this world had entrenched himself behind barrier after barrier, but much of the darkness that prevailed had been chased away by the light and power of truth; and the Missionaries had shewn to mankind, and the inhabitants of Europe, that what had been reported of the inoffensiveness and innocence of the Hindoo character, was all an abominable falsehood of him who was a liar from the beginning. (*Hear*)

In India, the female sex had been reduced to the lowest degradation. The spirit of Christianity being absent, power triumphed over weakness, and cruelty over benevolence; that was degraded and insulted, which should be raised and beautified. Practices prevailed there, the most abhorrent to our nature; children destroyed their parents, mothers gave up their infants, and the dark being of the demagogue idolatry seemed to trust in his sure and never-failing efforts.

This, Sir, is the beginning of a great and glorious work, that will be crowned with complete success. With pleasure he heard of the formation of schools; and that the natives, in some instances, shewed a greater eagerness to receive our instructions than we sometimes see in this country. At the same time, this is not the only field of your exertions; the wretched and the miserable are the objects of your care wherever they are found. While you

send to the East, you are mindful of the West also; and the Negro slave receives from you the liberty of the Gospel. Oh! may you ever tread in the footsteps of your heavenly Master, who was anointed to preach the Gospel to the poor, to heal the broken-hearted, to release the captive, and to diffuse universal happiness and comfort!

It was glorious to be engaged in such a cause; and he congratulated from his heart the gentleman who was called to the Chair on this occasion; he congratulated himself, and though he could not expect to witness the extended result of their labours, yet he humbly hoped that, when they took their station in another and better world, they should see, with a fuller and higher feeling, all the benefits that shall arise from their success. He looked forward to the period when their success would be most complete. This was the glorious morning of a blessed day; and it would introduce the brightness and the beauty of the full meridian. They were engaged in a service in which angels would rejoice to be employed; a cause to which God has condescended to communicate his special blessing; and that cause which he blesses cannot fail!

Rev. F. A. Cox, of *Hackney*, said that almost every topic had been adverted to, adapted to excite their admiration, and to awaken their gratitude; and after the eloquent address they had just heard, none could be supposed to secure the continued attention of the meeting, were not their theme, like that of the Gospel itself, unlimited and boundless.

The more their minds contemplated the subject of Missions, a wider field was proportionably opened for their renewed and continued exertions; nor was this all, for the exertion of the mind was not only sustained, but stimulated to greater fervour of supplication at the Heavenly throne. They were called to go forward to the moral conquest of the world with new energy and power, through God, in pulling down the strong holds of Satan and of sin. He felt with those who saw that they had reason for humble gratitude in reviewing the past—gratitude to the God of Missions, to Him who sent forth his well-instructed Missionaries in the first ages of the church, to evangelize the earth, and who sent his blessing with them.

He would not expatiate on the period when this Society first began; when a few assembled to consult on this great subject. He could not say what interest superior and angelic spirits felt; but it was not reasonable to suppose they could look on such a scene with indifference; he would, however, give expression to the feelings of his own heart, and to the simultaneous feelings of all persons in that assembly, by adopting those emphatic words, What has God wrought? When they looked at the connection between the agency employed, and the result produced, they ought not to fail in their vigilance and exertion, but to trust in the Lord Jehovah, in whom is everlasting strength.

While he congratulated them on the degree of success already attained, he could not but see more reason for painful, than for pleasurable emotions. A vast proportion of the world remained still unenlightened by the Gospel. Millions were still in darkness, while few comparatively had received the light. The light only bordered on many nations. Empires were to be won: regions were to be traversed; for almost the whole world was still lying in wickedness.

Regarding the natives of India, they would proceed in the course already pursued. Their imagination traversed over new and untried regions. Geography discovers new scenes to excite the pious and pleasurable feeling of the mind: and it was for them to ascertain the religious, or rather the irreligious character of these countries which are now brought to light, that the counsel and the glory of God may be revealed among them. The questions were, What is the condition of man? What could they do for his moral and spiritual welfare? What can be done by the effects of Christian benevolence, to ameliorate their miserable and unhappy condition? He, therefore, would second, with the warmest gratitude, the resolution that had been so ably proposed. Their strenuous support and liberal contributions were necessary: still more earnestly were their co-operating prayers desired. Never let it be said, that they wanted zeal and ardour in the great and glorious cause in which they were embarked. Let them never want zeal, and with the word of God and his blessing, they would never want the most glorious success!

Contributions received by the Treasurer of the Baptist Missionary Society, from May 14, to June 21, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Netherlands, Auxiliary Baptist Missionary Society, by Rev. S. Muller, Secretary	200	0	0	
Legacy of Mr. M. Puppatt, late of Ramsgate, by Messrs. Gillman and Randall, Executors	40	0	0	
Lion-street, Walworth, Female Auxiliary Society, by Mrs. Chin	60	0	0	
Ailie-street, Female Auxiliary Society, by Rev. W. Shenstone	15	0	0	
Sunday-School Children, by Ditto	1	0	0	
Bow, Auxiliary Society, by Rev. Dr. Newman	23	12	4	
Hackney, Auxiliary Society, by Rev. F. A. Cox	47	8	6	
Eagle-street, Auxiliary Society, by George Bagster, Esq.	24	0	0	
Prescott-street, Auxiliary Society, by George Morris, Esq. ...	40	0	0	
Burton-street, Female Friends, by Mrs. Abberley	2	6	0	
Dean-street, Female Auxiliary Society, by Rev. T. M. Cramp.	5	0	0	
Goswell-street, Auxiliary Society, by Mr. Joyce	10	0	0	
Church-street, Auxiliary Missionary Society, by Rev. J. Upton	15	0	0	
Part of a Collection, June 16, by Ditto	4	0	0	
Collected by Mr. W. H. Adams, by Ditto	3	0	0	
Keppel-street, Committee of Ladies in the Congregation of Rev. George Pritchard, by Mr. Marshall	80	0	0	
Missionary Box in the House of the Treasurer, by Mrs. Shaw ..	3	4	6	
Young Ladies at Miss Littleford's School, by Rev. James Hoby	1	16	0	
Fetter-lane, collected from a few Friends, by Mrs. Elvey	10	10	0	
Carter-lane, Auxiliary Missionary Society, Moiety of Sum collected by Miss Burls, Mrs. Barber, and Mrs. Marten, (other half to Baptist Irish Society)	21	9	11	
Part of a Collection at Walworth, by Rev. George Clayton	26	7	1	
Voluntary Subscriptions of the Children in the Fetter-lane Free School, by Mr. Kendrick	5	12	6	
Collection at Queen-street Chapel, by Rev. W. Jay	236	0	4	
Zion Chapel, by Rev. M. Thomas	73	17	8	
Eagle-street, Prayer Meeting	8	11	0	
Queen-street, Annual Meeting	100	2	6	
Several Additions	5	4	4	
	423	15	10	
Watford, Auxiliary Society, by Mr. Young	6	0	0	
Liverpool, Lime-street Juvenile Society, by Mr. E. Carns, Jun.	7	0	2	
Wick and Pultney, Auxiliary Missionary Society, by Rev. R. Caldwell	7	0	0	
Edinburgh, Sundries, by Rev. C. Anderson	423	14	10	
Sundries, by Rev. W. Innes	102	13	6	
St. Albans, collected by Female Friends, by Rev. W. Upton ..	1	11	0	
Northamptonshire Association of Independent Ministers, by Messrs. Inkersole & Co.	10	0	0	
Framlingham, Penny Society, by Rev. George Gibbs	2	0	0	
Buckinghamshire, collected by Rev. T. Uppadine, viz.—				
Chenies	4	18	0	
Chesham	10	5	8½	
Risborough	5	12	6	
Haddenham	3	16	6	
Donations	1	5	0	
	25	17	8½	
Crayford, Female Auxiliary Society, by Mrs. Smith	5	5	0	
Colchester, Auxiliary Society, by Mr. Patmore	17	17	0	
Sheffield, Juvenile Society, by Mr. Atkinson	16	0	0	
Isleham, collected at Missionary Prayer Meeting, by Mr. Reynolds	5	18	8½	
Mr. Raymond, collected in a Smith's Shop, by Mr. Shenstone ..	4	0	0	
Westerham, Ladies' Association, by Mr. Shirley	6	0	0	
Woolwich, Auxiliary Society, by Mr. Freeman	21	3	3	
Dorman's Land, Collection, by Mr. Chapman	18	0	0	
Amersham, Auxiliary Society, by Mr. Cooper	17	18	2	
Harrold, Quarter's Subscription from Ladies' School	0	10	0	
Hemel Hempstead, Female Auxiliary Baptist Missionary Society, by Rev. James Clarke, Half-year's Contributions ...	11	11	0	

	£	s.	d.
Beddingborough, Northamptonshire, first Offerings of a few Lace-makers and Shoe-makers, by their Pastor, J. Allen	2	2	9
Colnbrook, Friends at	11	7	6
John Broadley Wilson, Esq. Donation	100	0	0
Joseph Butterworth, Esq. M. P. Ditto	5	5	0
John Pearson, Esq. Golden-square Ditto	20	0	0
William Mansfield, Esq. by Joseph Gutteridge, Esq. Ditto	10	0	0
A. B. by Sir John Perring & Co. Ditto	10	0	0
Mrs. Luntley, by Rev. James Hoby Ditto	10	0	0
Miss Luntley, by Ditto Ditto	5	0	0
A Female Friend, by Rev. John Dyer Ditto	5	0	0
G. S. by Ditto Ditto	5	0	0
D. C. H. by Ditto Ditto	5	0	0
S. E. by Ditto Ditto	1	0	0
Mr. Wright, Drayton, by Rev. W. Torlin Ditto	1	0	0
F. M. S. by W. Burls, Esq. Ditto	5	0	0
Q in the Corner, for Missions, Translations, and Schools	1	0	0

Glasgow Auxiliary Society, by Mr. James Deakin, Treasurer . . . 230 0 0
Including the following Sums—

Relief Congregation, Hutcheson Town, Glasgow, Auxiliary Bible and Missionary Society, by Mr. A. M'Cauley M.	10	0	0
Inhabitants of New Lanark, by Mrs. Owen T.	6	0	0
Penny-a-Week Association, in the Rev. Messrs. Kidston and Brash's Congregation, Glasgow T.	10	0	0
Association of Theological Students in the Univer- sity of Glasgow, by Mr. A. Stewart T.	10	6	0
Paisley, Auxiliary Bible Association, by Mr. R. B. Symington T.	10	0	0
Greenock and Port Glasgow, West Renfrewshire Bible Society, by Mr. Ker T.	20	0	0
Greenock Auxiliary Missionary Society, by Ditto, M.	10	0	0
Sixth District Association of the Outer Church: Pa- rish, Glasgow, by Mr. James Playfair M.	1	1	0
Rev. David Carment, Glasgow, for Serampore College	1	1	0
Rev. Dr. Burns, Glasgow, for Ditto	1	1	0
Robert Morris, Esq. of Craig, (Ayrshire,) for Ditto	5	0	0
Glasgow Auxiliary Society S.	20	0	0
Ditto M.	55	0	0
Ditto T.	70	17	0

The Capital Letters stand for Schools, Mission, Translations.

FOR THE TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson	300	0	0
Robert Haldane, Esq. by Ditto Donation	100	0	0
Calton and Bridgetown, Association for Religious Purposes	7	0	0
Weston by Weedon, Friends, by R. C. W.	2	10	0
Suffolk, Society in Aid of Missions, by Mr. S. Ray	9	8	9

FOR FEMALE EDUCATION.

Friends, by Mrs. Arnold, for Female Education in Calcutta	7	2	9
Ladies of Rev. James Hoby's Congregation, by Mrs. Gouldsmith	20	0	0
Newcastle under Line, collected for a School, by Miss Thomp- son and Miss Wilson	15	0	0

N.B. On the 24th of May a sum of £40 10s. 10d. was paid at the Banking-house of Sir John Perring & Co. *without a name*; and on June 15, a further sum of £13 by a *Mr. Long*. The Secretary requests that particulars of these payments may be sent to him at *Wardrobe-Place*, and must again beg that the friends of the Society will not omit to mention *by whom*, and *on what account* payments are made, at the time of making them.

The thanks of the Committee are presented to Mrs. Thomas, Tooting Lodge, for 2 vols. of *Scott's Bible*; and to Miss Groves, of Amersham, for sundry *Magazines*.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETINGS.

RESOLUTIONS of the General Meeting, held on Thursday, June 20, 1822, at Great Queen-street Chapel: Benjamin Shaw, Esq. Treasurer to the Society, in the Chair:

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by Edward Phillips, Esq. of Melksham,

“That the Report now read be adopted and circulated; and that this Meeting desires to offer a tribute of humble praise to the Great Head of the Church, who has graciously enabled the Society, notwithstanding its pecuniary embarrassments, to maintain and enlarge its operations during the past year.”

II. On the motion of William Wilberforce, Esq. M.P. seconded by the Rev. F. A. Cox of Hackney,

“That this Meeting, fully aware that the combined exertions of all the friends of the Society are necessary to its efficiency and support, highly approves of the formation of a Corresponding Committee, to act, in various parts of the empire, in connexion with the General Committee: and presents cordial thanks to all those Ministers who have travelled to collect for the Society—to those Friends who have been active in the formation of Auxiliary Societies—to the Ladies who have kindly interested themselves for the Mission—and to those Young Persons, by whom exertions have been made, individually or collectively, in its support.”

VOL. XIV.

III. Moved by Joseph Butterworth, Esq. M.P. seconded by the Rev. Jabez Bunting,

“That the sincere thanks of this Meeting be presented to those Gentlemen by whom the affairs of the Society have been conducted during the past year—that the Treasurer and Secretaries be requested to continue in their offices—that Mr. William Beddome, Mr. John Danford, and Mr. Joseph Hanson be the Auditors—and that the following be the list of the Committees for the year ensuing.” (See the next Page.)

IV. Moved by John Sheppard, Esq. of Frome, seconded by the Rev. John Birt of Manchester,

“That this Meeting feels a very lively satisfaction in the existence of so many kindred institutions—is thankful for the Christian harmony which prevails among them—and would pray, that those influences of the Holy Spirit, which are necessary to render the labours of any successful, may be graciously and abundantly poured out upon the Friends, Conductors, and Missionaries of each, at home and abroad.”

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

“That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to those of Zion Chapel, for their renewed kindness in accommodating us with the use of their places of worship on the present Anniversary.”

VI. Moved by the Rev. Joseph Tyso of Wallingford, seconded by the Rev. Reynold Hogg of Kimbolton,

“That the next Annual Meeting of the Society be held in London, on Thursday, June 19, 1823.”

VII. On the motion of the Rev. Joseph Ivimey, seconded by William Burls, Esq.

“That the thanks of the Meeting be presented to Benjamin Shaw, Esq. Treasurer, for his able conduct in the chair this day.”

Q L

GENERAL COMMITTEE.

Rev. Christopher Anderson, Edinburgh.
 W. H. Angas, London.
 George Atkinson, Margate.
 George Barclay, Irvine.
 Isaiah Birt, Birmingham.
 John Birt, Manchester.
 Thomas Blundell, Northampton.
 Thomas Coles, Bourton.
 F. A. Cox, Hackney.
 T. S. Crisp, Bristol.
 T. C. Edmonds, Cambridge.
 Moses Fisher, Liverpool.
 William Giles, Chatham.
 Thomas Griffin, London.
 Robert Hall, Leicester.
 James Hinton, Oxford.
 J. H. Hinton, Reading.
 James Hoby, London.
 Reynold Hogg, Kimbolton.
 Richard Horsey, Taunton.
 William Innes, Edinburgh.
 Joseph Ivimey, London.
 John Jarman, Nottingham.
 Joseph Kinghorn, Norwich.
 George Pritchard, London.
 Henry Page, Worcester.
 John Saffery, Salisbury.
 Wm. Steadman, D.D. Bradford.
 Micah Thomas, Abergavenny.
 W. Winterbotham, Horsley.

Messrs. William Ashlin, London.
 Chapman Barber, London.
 William Burls, London.
 John Deakin, Birmingham.
 James Deakin, Glasgow.
 Joseph Dent, Milton.
 Richard Foster, jun. Cambridge.
 W. B. Gurney, London.
 Joseph Gutteridge, London.
 Joseph Hanson, Hammersmith.
 John Hart, Bristol.
 Thomas King, Birmingham.
 James Lomax, Nottingham.
 John Marshall, London.
 Thomas Potts, Birmingham.
 Edward Phillips, Melksham.
 William Prance, Plymouth.
 J. B. Wilson, Clapham.

CENTRAL COMMITTEE.

Rev. Thomas Blundell.
 Thomas Coles.
 F. A. Cox.
 T. C. Edmonds.
 William Giles.
 Thomas Griffin.
 J. H. Hinton.
 James Hoby.
 Joseph Ivimey.
 Joseph Kinghorn.
 George Pritchard.
 John Saffery.
 W. Winterbotham.

Messrs. William Ashlin.
 Chapman Barber.
 William Burls.
 Joseph Gurney.
 Joseph Gutteridge.
 Joseph Hanson.
 John Marshall.
 J. B. Wilson.

CORRESPONDING COMMITTEE.

Rev. E. Clarke, Truro.
 E. Daniel, Luton.
 D. Davies, Lincoln.
 B. H. Draper, Southampton.
 R. Edminson, Bratton.
 C. Evans, Anglesea.
 John Geard, Hitchin.
 W. Gray, Chipping Norton.
 S. Green, Bluntisham.
 W. Hawkins, Weymouth.
 J. Hemming, Kimbolton.
 Mr. C. Hill, Scarborough.
 Rev. S. Kilpin, Exeter.
 John Liddon, Hemel-Hempstead.
 John Mack, Clipston.
 T. Middleditch, Biggleswade.
 James Millard, Lymington.
 W. H. Murch, Frome.
 J. Payne, Ipswich.
 R. Pengilly, Newcastle.
 Richard Pryce, Coate.
 H. Russell, Broughton.
 J. Singleton, Tiverton.
 Mr. T. Thompson, Newcastle under Line.
 Rev. T. Thonger, Hull.
 T. Tilly, Portsea.
 W. Tomlin, Chesham.
 T. Waters, Pershore.
 J. Wilkinson, Saffron Walden.

(Account of Proceedings concluded from
 Page 310.)

In moving the third Resolution, JOSEPH BUTTERWORTH, Esq. M.P. observed, that it afforded him peculiar pleasure to be present on this occasion. He was allied to the Baptist denomination not only by birth, but, in part, by education and long friendship; and felt very sincere satisfaction in addressing their Missionary Society in a Methodist chapel.

After some remarks upon the pleasing success which had attended Missionary exertions among all denominations of Christians, Mr. Butterworth proceeded to mention that, respecting one interesting scene of labour, which had been slightly touched on in the Report, he could add some further particulars which had recently come to his knowledge. He referred to the Burman empire, and his information was derived from Mrs. Judson, whom

he had lately the pleasure of receiving under his roof, and whose visit reminded him of the apostolic admonition, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To the circumstances of the Burman Mission, the motto of his excellent friend, Mr. Phillips, was very appropriate, "Have faith in God." Had it not been for that faith, Mr. and Mrs. Judson must have failed. They proceeded at first from America to Bengal; but not being permitted to remain in a missionary capacity there, had, though with great reluctance, yielded to the peremptory mandate which required them to leave the country, and had arrived at Madras on their way back to the United States. Here they found a ship going to Rangoon, in which they determined to take their passage, though strangers to the language, and the country whither they were going. Mrs. Judson was extremely ill, and soon after their embarkation, her only female servant dropped down dead on the deck, leaving her without any female companion whatever. They had to pass a certain island, the inhabitants of which were reported to be cannibals; and the only method by which they could avoid falling into their hands, was to sail through a narrow passage between some dangerous rocks, to attempt which was a most perilous enterprise. They committed themselves to God; and He carried them through the channel in safety. It is remarkable that Mrs. Judson, who was so ill before, recovered her health in some measure, though, when she arrived at Rangoon, she could not walk, and was carried on shore. Their difficulties were great and of a peculiar nature; but they had a strong faith in God, and were determined to die rather than give up their object. They attempted to learn the language, by touching the articles around them, and writing down the names in English, as they sounded in the Burman language. They got as many words as possible; they went out in the morning, and at night ascertained which had learned by heart the greatest number of words, and knew most of the language. They proceeded in this manner till, at length, Mr. Judson began to print a few tracts, giving an outline of the Christian religion. Afterwards he commenced the translation of St. Matthew's Gospel. Six years he laboured in this way before

there appeared any fruit of his labours; but at length they had reason to believe one was religiously affected, and he came frequently to the Mission house. That individual lived far up the country, and determined to come down to Rangoon to see the extraordinary man who had written the extraordinary tract that he had seen. He had studied the religion of Budh; he had conversed with Hindoos; he had gone among the Mahometans; but gained no satisfaction; and this tract directed him to Mr. Judson. He attended him three weeks without interruption, inquiring the way of salvation; and at length he came and made a low bow to Mr. Judson, thereby acknowledging that he was superior in wisdom to himself; a mark of respect which he had never paid to any individual before. He was under deep conviction of sin; he felt humbled as a little child, sitting at his master's feet, and he listened to the words of salvation. He is now diligently employed in studying the scriptures, and preparing to be useful as an instructor of his countrymen. In that country, when any one renounces his religion, he forfeits his life to the laws. When this convert was reminded of this by Mr. Judson, he said that if his life should be forfeited, he was willing to die!

[Mr. Butterworth then read some accounts respecting another individual, a poor fisherman, who has been recently converted, but our limits will not allow of their insertion.]

Towards the close of his interesting speech, Mr. Butterworth referred, with great approbation, to the schools in Bengal. Several thousand children were educated in the neighbourhood of Calcutta, the great majority of whom were taught not merely to read, but they were instructed in arithmetic, geography, and other branches of useful learning, at about seven shillings per child per annum. From this source he hoped a number of converts would be made to Christianity. Their superstitious errors would be exploded, and their minds imperceptibly prepared to receive the truths of the gospel.

He would only mention further, that the Burman empire contained fourteen millions of people, and Mr. and Mrs. Judson had been the only Christian Missionaries in that important part of the globe. The character of the Burmans is very superior; they are not so cunning, deceptive, and artful as the

Hindoos in general; but they are very cruel and despotic. If God should bless the labours of the Missionaries, they will be admirably adapted to convey the knowledge of salvation to surrounding nations.

Mr. Butterworth went on to state, that in Burmah, as in Bengal, the females are not permitted to receive instruction; and that Mrs. Judson had proposed to buy twenty-five girls for the purpose of instructing them in reading, writing, and useful knowledge. It was the universal custom of the country, if a man become insolvent, to sell his wife and children to pay the creditors, and Mr. and Mrs. Judson wished to avail themselves of this circumstance, to bring that number of young females under their personal management. The expense would be about £125, and he (Mr. Butterworth) hoped that the Ladies of the Baptist denomination would not permit this labour to fall into any other hands; but, by raising the sum he had mentioned, introduce the blessings of education among the females of that vast empire.

In advertng, before he sat down, to the specific object of the motion, (thanks to the Treasurer, Secretaries, &c.) Mr. Butterworth observed, that the officers of the Society had much arduous and trying business to perform; and he would recommend them never to lose sight of the motto, proposed by the respectable friend who had preceded him, "Have faith in God!"

The Rev. JABEZ BUNTING said, he never appeared before a public meeting, with greater pleasure, or greater uneasiness, than he did at that moment. He was glad, on the one hand, to pay his humble tribute of respect to the Baptist Missionary Society; but, on the other hand, he had been occupied the whole of the preceding night, and the whole of that morning, in engagements, which little fitted him to address such a meeting as that. He had been thinking, that the best plan for him to adopt, would be to imitate the example of a gentleman at Bristol, when it was necessary for him to address the Electors, immediately after an eloquent speech from the celebrated Mr. Burke. He rose and said; "Gentlemen, I say, *Ditto*, to Mr. Burke." If they would accept of that, he would heartily say, "*ditto*" to what had been advanced by preceding speakers. But although it might be

an allowable practice, when affairs of this world only were at issue, for men simply to say "*ditto*" to the arguments and eloquence of others, he feared he should not be permitted to retire in that way on the present occasion. He would therefore attempt to stimulate their zeal, and to give expression to the gratitude with which his own heart was filled; when he contemplated the instruments which Almighty God had been pleased to employ among them in this great cause, and the benefits which had resulted from their exertions.

The speakers of their own denomination were often restrained, by a laudable modesty, from bringing forward some considerations, which ought not, however, to be excluded from the knowledge of the public, and to which he, as a member of another society, would therefore take leave to advert. When he looked at the history and progress of the Baptist Missionary Society, he could not forget, that theirs was the first voluntary association of private individuals, for missionary purposes in modern times. He knew that there were two ancient ones, belonging to the venerable Church Establishment of our country; but he spoke of *modern times*. He knew, also, that both the Moravians and the Methodists had previously commenced their missionary undertakings, and made considerable progress; but there was this difference, and it ought to be acknowledged.—*Their Missions were, in the first instance, undertaken by persons who exercised considerable ecclesiastical influence over those religious communities at large; they were, in fact, the missions of the body; and individuals only followed in the train of their Heads and Leaders.* But it was the honour of the Baptist Denomination to have engaged in missionary efforts, without any such commanding influence or stimulus from head-quarters. A few individuals determined to institute a Missionary Society, and to do what they could, if they could not do what they wished. (*Applause.*)—He thanked the *surviving* founder (Dr. Ryland) of this Society, in the name of the whole Christian world; and in the name of the whole heathen world; for the example which was thus set.

They all owed great obligations also, under God, to the Baptist Missionary Society for that example of noble daring, and of implicit faith in the principles

of Christianity, and in the divine promises which its founders had exhibited. There were not at that period, those direct facilities for Missions to India, which now exist. Yet, as the door was providentially opened, they boldly entered, and found a wide field of successful labour. Nor were they intimidated by the supineness of those, who attempted to justify their own lukewarmness by talking of *waiting* for what they chose to call "God's time." It was matter of much gratitude, on the part of the whole Christian world, that the Baptist Society, in spite of all inconveniences and discouragements, were led to select India as the sphere of their operations. No single field so much calls for labour; or promises so much to reward that labour. A large proportion of that country has been brought under the dominion and influence of Great Britain; and to this field should be directed a very considerable part of our missionary resources and labours. They had to thank this Society for first turning the attention of other Christian bodies to that great field. (*Applause.*)

Another remark occurred to him, which he thought deserving particular notice. They had borne the chief brunt of intolerant calumny and opposition, which were excited by the first modern attempts to propagate Christianity in India. To a considerable degree we are indebted to them, under God, for the triumph of those Missionary principles, which are now so generally recognized, both at home and abroad. (*Applause.*) In the petitions presented to the legislature respecting India, and in various publications which appeared during the agitation of that question, the *duty* of propagating the true religion was distinctly avowed and maintained. Had the petitions to Parliament as completely failed, as they finally succeeded; still those petitions themselves were a great triumph to the common cause of Christianity. (*Applause.*)—It was of infinite importance, that public attention should thus be drawn to the subject; and they had made many fast friends to the Missionary cause. But they would offer their thanks to God, and to the British senate, that they were not unsuccessful. And the consequence of them has been, that others have entered India by the same breach, which the Baptists were the first to make, and are also successfully labouring there, to a considerable ex-

tent. It was now evident that the people of India, were not so horribly afraid of Missionaries, as had once been represented. To stir up such another *yell* against Missions to India, he believed, would be now impossible. It would be necessary for any one who wished to revive the former jealousies and outcries, to exert himself very laboriously indeed; and he would have nothing for his pains, but the compassion of the British public, and the scorn of many, even in India itself. (*Applause.*) Now he ascribed this triumph, very principally, to the eminent success that had attended the operations of the Serampore Missionaries, and to the prudence with which they had conducted them. It was impossible to resist the fact, that God had been with those men, whom they had sent out. (*Hear, hear.*) Arguments were thus put into the mouth of the leading parliamentary advocate of the cause of Christianity in India, (William Wilberforce, Esq.) which he well knew how to use with admirable effect.

He must further observe, that, in his opinion, other Missionary Societies have to thank God that they (the Baptist Missionary Society) had taught us all the lesson of patient perseverance. Some sincere friends to the cause have a sort of enthusiastic ardour, (he used the word in a good sense,) which makes them clamorous for Missionary success, in a degree more rapid and general, than is at first to be reasonably expected. Such persons may learn from the Baptist Periodical Accounts, to correct their too sanguine calculations; and to labour long and diligently, before they expect the recompense. He remembered that Lord Bacon had described two different kinds of experiments as necessary for the Advancement of the Sciences;—and, in his mind, they were both equally necessary for the promotion of Christianity: *Experimenta lucijera*, and *Experimenta fructijera*. The former must of necessity precede the latter, and prepare the way for them. The *initial* operations of Missionaries, in a country like India, must be, of course, for a long time, of this *preparatory* order. Experiments must be made, with the view of trying what is at first only plausible, of illustrating what is obscure, and of ascertaining what is dark and doubtful. From their successes, and even from their very failures, they acquire that practical

wisdom, which qualifies them for eventually reaping a rich harvest of actual conversions. In the diffusion of light and truth, they are opening the way for the ultimate prevalence of grace and peace. Thus Carey and Marshman and Ward commenced their toils in India; and in this spirit continued to labour, till we see your Mission in that state of maturity and fruitfulness in which we now behold it.

He had heard, with heart-felt concern, that fourteen of the Translations, those channels by which the waters of life were likely to be conveyed to thousands, and tens of thousands, had been discontinued from the want of funds. This called not only upon the Baptist Denomination, but on all Christians, for renewed exertion. It would be a serious evil to the common cause, if translations of the scriptures should continue to meet with obstructions, from the want of pecuniary support. Now was the time to prove the sincerity of their speeches in Bible Meetings, of their sermons on the infinite value of God's word, and of their prayers for its universal spread; to show that they were really influenced by principle on those occasions, and that they meant what they said when they so zealously contended that every word of God should be known to every child of man. All Christians should attend to this case, as being one of common interest and obligation. (*Hear, hear.*)

Their first Missionaries had described themselves as going down into a deep well or mine; as engaging in an enterprise full of danger and of difficulty. When they agreed to go down, they addressed a solemn charge to their friends to "hold the ropes at the top." "Your FULLER (said Mr. Bunting,) *did* hold the ropes with a mighty hand, as long as he lived. But he is gone to God. Your SUTCLIFF too is gone home. Your venerable RYLAND yet survives; but alas, we see to-day that his hands begin to tremble. His *heart*, I am sure, does not tremble: he has, in this cause, a lion's heart; but his aged *hands* are not now so fit as formerly for 'holding the ropes.' They must now be held by *many* hands. *Numbers* must be called in, to supply the lack of service of those Founders of your Society, whom death has removed, or age enfeebled. In your Translations all Societies should, if necessary, be ready to help. A more important or pre-emptory duty than this, will not easily be

found. This department of your Mission, at least, will not any more, I trust, be impeded for want of pecuniary resources." (*Applause.*)

He felt that he ought to apologize for the length of his address; but for the reasons which he had mentioned, perhaps, they ought to hear from a visitor the peculiar excellencies and claims of their own Society. He had presumed to direct their attention to the subject, though in this imperfect and bungling manner, because the circumstances of their Society called for fresh zeal and activity in its behalf. These things ought occasionally to be noticed in their meetings, for the purpose of magnifying the goodness of God to them, and rendering due honour both to the work and to the instruments employed in it. This he would not wish to do in any way inconsistent with Christian piety or simplicity; but in avoiding the extreme of foolish compliment, they should not run into another, by withholding the expressions of their esteem from men whom God himself has so greatly honoured. He had made these observations also with a view to remind them of their corresponding responsibility as a Society. They had been the first to carry Christianity into the very heart of an heathen land, of immense extent, and to make holy war against its superstitions and its cruelty; and it was now incumbent on them to go forward.—It was too late for *them* to recede; for all earth and all hell would laugh at their desertion, if they ever became cold and careless. It had at length come to this point, that all serious Christians felt they must do something for the heathen. Even their friends the Quakers (he used the term not as one of reproach, but merely of distinction,) were now uniting to promote "Christian Instruction" in Africa. (*Applause.*) If their agents were not called by the name of Missionaries, yet they were doing the same work. Their object was the same; and, from their peculiar character, though they have *last* taken the field, we may assure ourselves that they would not be the least efficient.

He had been requested to state, that a collection would be immediately made; and for the Baptist Missionary Society, "to beg, he was" not "ashamed." The honour and promotion of Christianity were seriously involved in its support. He hoped the collec-

tion at that meeting would be very liberal; but he must, at the same time, urge the necessity of regular subscriptions. If some such measures as those practised by Mr. Saffery, and others, could be carried into general operation, and the state of their funds were brought, by personal application, before all classes of the Christian public, they would effectually relieve themselves from their debt. A respectable clergyman once said, when speaking of the Wesleyan Methodists, (to whom he belonged,) that the true secret of their success he took to be this, "They were *all* at it, and they were *always* at it." Whether this were the fact or not, he was sure it ought to be so. And if it were necessary at *home* to be "all at it," and to be "always at it," the rule was equally applicable to plans for the evangelization of the world. Their gospel was the gospel of the world; and in order that the whole world might be blessed with it, *all* Christians ought to be at this work, and to be *always* at it. They should adopt the Missionary business into their regular system of religious feeling and practice. It should be recognized as a part of every day's duty, to think seriously of the case of the heathen; to bear before God in prayer the burden of a perishing world: and, in their respective families and connexions, to provide a share of those funds which are the sinews of this great and finally successful warfare.

One of the most successful Missionary beggars that ever existed was the late Dr. Coke; who went about, for many years, from door to door, in this noble "drudgery of charity." When he was once on a journey at York, hills were presented to him, from some foreign station, amounting to a very large sum; to meet which demand, he had but a few guineas of Missionary money in hand. After praying, and seeking counsel, he resolved to beg through the city of York; to wait on the rich and affluent; and particularly to call at every house where there was a *brass knocker*. He succeeded in raising more than the money he wanted. Thus the rich should be reminded of their obligations to this cause: and many of them would be found

as willing, as able, to contribute.— He should not say more than "*ditto*" to what had fallen from Mr. Wilberforce, on the share which the poor should take in this work. His observations in defence of the right of the poor to take a part in the effort for the conversion of the world, were truly admirable. (*Applause.*) He would only remind them, in addition, of the maxims of that great philanthropist, John Howard, who said, "Our superfluities ought to give way to other people's conveniences." "Our conveniences ought to give way to other people's necessities." "Our necessities themselves should be sacrificed to other people's extremities." (All these remarks Mr. Bunting illustrated and applied to the subject of Missions to the Heathen.)

Referring to Mr. Ward, (of whom he said, he could not think, without expressing gratitude to God for his late visit to England, and praying that his life and his labours might be long preserved,) Mr. Bunting quoted his authority to shew that heathenism will never cure itself; that Christianity alone can ever heal or save mankind; and that, therefore, the state of the Heathen is, in the fullest sense, one of those awful and heart-rending extremities, to the relief of which even the poorest Christian should contribute something. But he felt that he had trespassed too long, and would conclude by seconding the Resolution proposed by Mr. Butterworth.

After Mr. Bunting had concluded his speech, which was received with great approbation, the collection was made, according to the mode practised by our Methodist friends, from pew to pew: and as the day was far advanced, the remaining Resolutions were moved and seconded by the various Gentlemen mentioned in the first page of this Herald, without any speeches.—The Treasurer acknowledged, with much feeling, but very briefly, the vote of thanks to himself as Chairman, and the Meeting closed, as usual, by the whole congregation singing—

"From all that dwell below the skies,"
&c.



Contributions received by the Treasurer of the Baptist Missionary Society, from June 24, to July 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Iford, Missionary Association, by Rev. John Smith		22	4	2
Oswestry, Auxiliary Society, by Mr. Roberts		7	0	0
Norwich, Collections, Subscriptions, &c. by Rev. John Dyer		242	2	5
Devonshire, collected by Rev. William Gray		52	0	10
Melksham, Sunday School Children, by Miss A. Phillips		1	10	0
Legacy of Mr. John Woolston, late of Banbury, Oxon.		42	0	0
	Duty	4	4	0
		37	16	0
An unknown Friend, by Rev. John Dyer	Donation	30	0	0
President of a German Missionary Society, by Rev. Dr. Steinkopff		10	0	0
John Warner, Esq. <i>Edmonton</i> ,	Donation	10	0	0
William Sabine, Esq. <i>Islington</i>	Second Donation	5	5	0
Anonymous, by Two Penny Post	Donation	5	0	0

FOR THE TRANSLATIONS.

Mrs. Ann Howard, Hull	Donation	5	5	0
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J. BARFIELD, Printer, 91, Wardour-Street, Soho.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL AUXILIARY SOCIETY.

THE services connected with the Cornwall Missionary Society in aid of the Baptist Mission, commenced on June 9, and were terminated, by a sermon at Grampound, on the 24th of that month. Mr. Gray of Chipping Norton, and Mr. Owen Clarke of Chelsea, at the request of the Parent Society, kindly afforded their zealous and efficient aid on the occasion; and the ministers resident in the county exerted themselves with their usual kindness and activity to promote the object of their journey. Sermons were preached, in this tour, at Falmouth, Truro, St. Day, Chacewater, Redruth, Helston, Rosevear, Flushing, The Pit near St. Day (where it was computed 10,000 persons were present), Hayle, St. Erth, St. Ives, Newlyn, Mousehole, Marazion, Penzance, Buryan, the Land's End, St. Just, Gwinear, and Grampound. Public meetings were also held at each of the six places, in which branch associations are established; and the Annual Meeting of the Auxiliary itself was held in the Methodist Chapel, at Helston, when Colonel Sandys, whose attachment to the cause of Missions is well known, took the chair, and greatly added to the interest of the meeting by his opening address, in which he stated many facts connected with his residence in India, and acquaintance with our Missionaries there. At the request of the meeting, the Colonel consented to furnish a copy of his speech, to be printed with the report. Several other gentlemen, unconnected with the denomination, kindly rendered their assistance at the various public meetings. "These services (observes our esteemed correspondent, whose account we

have been compelled somewhat to abridge), with one or two exceptions, were well attended; and the presence of the great Master of assemblies was evidently enjoyed. The deep and increasing concern felt, on behalf of the Mission, in this remote county, where, with the denomination itself, it is but 'a day of small things,' has been abundantly manifested in the kindness with which we have been every where received, and the amount of the sum realized during the past year (exceeding the former by more than £40). It will be seen that the cause of the Mission has been pleaded in several villages. Though the sums collected, on these occasions, were small, they were cheerfully given; and considering the poverty out of which they were afforded, are not to be despised. We hope that the influence of our public meetings and services will long be felt; and that while our friends have assisted the cause of Christ among the Heathen, they will rejoice in ample returns of mercy to themselves. May the time soon come, when there shall be no church in our denomination, or in any other, without the appendage of an active Auxiliary to Missions, and when the spread of the gospel shall be considered, by all Christians, as necessary a part of ministerial and private obligation, as the promotion of individual piety and social religion!"

IN the course of the past month, the Secretary received, at the Missionary Rooms in Wardrobe-place, a silver watch, a few books, and one pound in cash, from a ministering brother in the country, to whom they had been sent, by an individual unknown, with the following note, which we insert at his request, in the hope it may dispose others to imitate this friend of Missions.

"Having received invaluable bless-

ings from the gospel and the means of grace in this life, and the hope of greater things in the life to come, it is my desire that every one of my fellow men may be made partakers of like benefits. Therefore I have sent to your care a few trifles, for the use of the servants of Christ who compose the Baptist Missionary Society, for the furtherance of the object desired above. It is against me to send them to you thus, but situated as I am I have no opportunity to dispose of them; not doubting that you have wisdom and power to make them answer the purpose much better than I. Excuse the trouble I give you, but believing that you love Jesus Christ and the souls of men, I have taken the greater liberty."

A FRIEND in middling circumstances, who feels deeply interested in the prosperity of the Mission, was lately suggesting, that if other Contributors were to adopt the plan he has for several years acted upon, the amount of aggregate subscriptions would be greatly increased. He has formed his family into an Auxiliary Society, and the small contribution of each member is regularly laid aside every week. By this simple method, without any sensible effort, a sum is raised, at the year's end, considerably exceeding what the individual himself would feel it right to give, if he were to pay his annual subscription at once, in the usual way. Thus, to use the language of our eloquent friend, Mr. Bunting, at our late Annual Meeting, may Christians "provide, in their respective families and connexions, a share of those funds which are the sinews of this great and finally successful warfare."

Extract from "The Seventh Annual Address of the Keppel-street Society in Aid of the Baptist Mission," read at the Meeting of the Society, June 24, 1822.

"We are highly gratified in being able to state that, in consequence of a hint from the Secretary of the Parent Society, given at our meeting last year, a Committee of six Ladies has been constituted, to use their influence, in furtherance of the object of the Society, in the respectable surrounding neighbourhood; and that their exertions have been crowned with great success, the sum of *eighty-five pounds, sixteen shillings, and sixpence*, having thus been added to the funds of your Auxiliary."

NOTICE.

THE Ninth Anniversary of the Oxfordshire, and places adjacent, Auxiliary Missionary Society, formed in aid of the Baptist Mission, will be held at Abingdon, the second Wednesday in September, the 11th of the month. The Rev. John Sheppard of Frome, and the Rev. T. Keyworth of Aston, Berks, are expected to preach on the occasion. Service to begin in the morning at eleven, and in the evening at half-past six o'clock.

Foreign Intelligence.

CALCUTTA.

Journal at the Doorgapore Station for January.

January 3. Went in company with our native brother Panchoo to Baranagore. A Mussulman went with us as far as the town, who had heard the gospel a considerable time ago from Mr. Thompson, who is now at Delhi. He did not seem to possess any distinct knowledge respecting any thing, except that he had heard Christ was the true Saviour. He requested a Persian Testament, but I did not possess one. He left us before we reached the place of worship. I read part of the 5th of John, and spoke of the case of the impotent man at the pool of Bethesda. Our congregation amounted to more than fifty persons. Most of them heard attentively, and went away without a reply. Towards the close, two persons sought occasion to scoff, but finding none, except a few boys, to second them, they left us. I dwelt at some length upon their hardness of heart, in having heard the gospel now for nearly two years, and none of them had yet turned to God. We gave away two copies of the third part of the Harmony of the four gospels.

4. Had worship this evening by the side of the road. Panchoo read to them and explained the parable of the Tares of the Field. He insisted particularly upon the solemnities of the day of judgment. When Panchoo had concluded, one of our old adversaries, whom I well remember to have opposed us a year ago, said, we preached salvation by Jesus Christ; but as for him, he could not believe without some sensible demonstrations. He added, that the brahmuns inculcated the worship of the Debtas as essential to salvation, and that if a

person could subdue his passions and live austerely he would be saved. I replied, that yesterday I had seen a number of the very persons he referred to, who had left father and mother and their own native places, and in a shameless manner went about almost naked and begged for their living. But they themselves were able to judge that could not be the way to obtain salvation; for God had given us our bodies that we might take a reasonable care of them; and if we were all to take up with a vagrant life, I asked who would be left to feed us? Moreover, they all knew that this sort of people were of all others the most proud and lascivious. I confessed that the religion of Christ was altogether different from this, as it called upon us to honour our father and mother, and to engage honestly in the duties of life, and as it secured the destruction of human pride, by calling upon us to repent of sin and believe in *another* for salvation. Upon this, our antagonist leaving, a young brahmun came up quite hot for the encounter. The point he contended for was, the necessity of implicitly following the gooroos. It was asked him, amongst other things, whether if his gooroo was to go with him to market and instruct him to give ten rupees for an article which was worth but one, he would follow his direction? If then in temporal things he would examine and decide for himself, he ought to do so in matters of salvation. He dealt out a considerable portion of invective, and the evening drawing on he went his way.

5. We have on our premises two or three hundred people all on their way to Gunga Saugur from the Nepal country. But holy as these people are, (or would be thought to be) one of them was caught thieving about sixteen rupees this morning from one of the women travelling with them; moreover he was a BRAHMUN.

We had a tolerable congregation on the side of the road. I read part of the 15th chapter of Matthew, and insisted particularly on the words; "In vain do ye worship me teaching for doctrines the commandments of men." Two persons cavilled. One of them said, You assert, that we cannot be saved but by believing in Jesus. I may as well assert that, unless you believe in our Debtas, *you* will never be saved. I endeavoured to explain, and to shew the truth of what we advanced. Panchoo closed in prayer, and silence was

obtained. I have often seen that we are almost sure of attention when engaged in prayer, however unsettled the congregation may be during the discourse.

7. We had a good number of people this morning at Baranagur, though no disputing whatever. One old man heard very attentively for upwards of half an hour. In the midst of brother P.'s discourse, a man came up rather hastily and demanded what sin was? We replied, (as we have often done when the same question has been put to us,) that sin was the breach of God's law. I never felt the force of those words of John, "sin is the transgression of the law," until I came into this country, where all are groping in the dark respecting the very first questions of a moral nature.

In the afternoon we went to the public works. Panchoo went to the Timber Yard, and brother P. and myself to the Iron Foundry. We found the work-people very impatient and unwilling to hear the gospel.

In the evening brother P. and I went to Dum Dum, where we had a congregation consisting of nearly forty of our countrymen, all very attentive. After preaching to the heathen, with whom we have few ideas in common, and with whom we have to communicate through a foreign medium, it affords a pleasing contrast to be able to announce the truths of salvation to those with whom we have a common language, and to whom the ideas and phraseology of the Bible are in some measure familiar.

10. A Bengalee, in the capacity of a Sircar, came to us this morning in quest of some books. The Bengalee female, for whom he says he manages a shop, received a tract some little time ago, when our brethren were preaching in Bawg Bazar, and being much struck with the contents of it, was anxious to make further enquiries. We gave him more tracts, begged him to be earnest in his pursuit of the way of salvation, and told him, when they had read them, if it was agreeable to them, we would gladly go to their house.

In going to Baranagur this afternoon, I was overtaken by a tall interesting old man, whom we had met and saluted on the same road on Lord's-day morning. He seemed pleased that we had fallen in with each other again. Immediately entered into conversation with him (leaving a brahmun and some few others with whom I had entered into

some debate.) He told me he had been paying a visit to an old employer previous to his setting sail for America, and that he had made him a present of four rupees. I found it no easy thing to get the old man upon a religious topic. Upon my enquiry, he told me he was seventy-two years of age. I endeavoured to impress upon him the importance of seeking his salvation, as he could expect to live but a very short space longer in this world. But I could obtain nothing besides that he had taken good care of his household gods; and that he could neither be, nor suffer, any thing but what was described in his fate. So being mutually disappointed in each other, we parted, the old man turned aside as though he would go to a Bazar by thy side of the road, and I went on to our place of worship, where I found Panchoo surrounded with a few people, one of whom was engaged in reading aloud a chapter in the third part of the harmony of the four gospels, and continued till he had read it quite through, and a number were gathered. Panchoo spoke very affectionately, and wept when he related to them his own conversion to Christ. I feel great satisfaction in his general conduct.

11. We continued a considerable time at the place of worship by the road side this afternoon. As we were commencing we saw a few persons who had been offering to Kallee. We called them to us, and began by interrogating them as to what they could expect from such devotions. Some of them turned it off with a smile, and said, that was the way they had been taught. I tried to impress upon them the very heinous sin of idolatry.

While Panchoo was discoursing, a number of persons came up, who discovered an evident uneasiness and a desire to commence disputing. One began by asking, what was necessary in a sinner's coming to Christ? We told him, it was requisite he should repent of his sin, and illustrated it by a comparison or two taken from earthly things. Another, an old adversary of ours, who encountered me more than a year ago, said, we could give no sign that would be satisfactory that salvation could be obtained by Christ. For instance, said he, we constantly see one sun and one moon, now if you can make them two, we will believe in Christ. Again, if we could see that you Christians were de-

livered from death, then we might believe. "An adulterous and wicked generation seeketh after a sign, &c."

The same person who came yesterday for tracts came again to-day, saying, that his mistress was very desirous of coming to pay us a visit. We gave him assurance, that she would meet a cordial welcome.

14. Went this morning, in company with brother P. to Baranagur, where we remained for nearly two hours. Our hearers however did not come in so freely as usual; but we were obliged to call them in, and begin by directing questions to one or two only, till they became sufficient in number to enable us to address them more regularly and at greater length. An old brahmun came towards the close, and held brother P. in debate for a considerable time, and afforded a considerable degree of pleasure to his countrymen, by representing us as people of no cast, destined, he said, according to the predictions of their shasters, to destroy the cast and customs of other people. Brother P. however, wearied him out by patiently urging upon him those difficulties respecting their shasters which he knew not how to solve.

15. The person who came on the 11th came again to-day, according to appointment. The female about whom he spoke before when with us, came also in a palanquin, with a man before her carrying a very handsome present of fish, plantains, and oranges. She was attended also with her Durwan (Doorkeeper) and three children. She was more richly dressed than I recollect to have seen a Bengalee female before. They brought with them the tract which was the first they had ever seen. It consists of scripture extracts, prepared and printed by our Independent brethren, at the expense of the Bengal Auxiliary Missionary Society. It was given by our brethren when preaching in that direction about a month ago. I asked what she knew of Christ? She replied, that they were come for the purpose of hearing. I endeavoured to explain, as briefly as I was able, the plan of salvation, by shewing the necessity of an atonement for sin, the way in which Christ accomplished that atonement, and what was necessary on our part for obtaining an interest in it.

I then read and explained the third of John, particularly the first twenty verses. After further conversation we sung the Bengalee hymn, "O my

heart, forget not him who gave away his own life for the redemption of sinners." After dinner they requested to hear another hymn. We sung them two more native compositions, and another translated from the English. They remained with us about four hours. We promised to return the visit as soon as convenient. The woman is a widow, possessed of some considerable property; and seems altogether a sensible woman, considering she cannot read, and is obliged to hear every thing read and explained by others. I had some considerable conversation about establishing an additional girl's school, which she is anxious to see accomplished. We are not able to discern that deep concern of mind which accompanies salvation, but we were nevertheless much gratified, and believe there is reason to hope; and what renders the whole more pleasing and striking is, that they were entirely unknown to us, unsought after, and have made their way to us, having been led in the first instance by no other circumstance that we know of but that of receiving a religious tract.

16. The few people we were able to collect this evening displayed a distressing degree of levity. Two persons, one a very ignorant poor man, and another apparently in very good circumstances and of competent understanding, asserted the very same things, though they came up to us at distinct intervals, namely, that God was absolutely, and in the same sense, the author of sin and misery, as well as of all the holiness and felicity there are in the world. The consequence (as they readily confessed) was, that they totally denied their accountability. The rich man left us, asserting there was no hell, and the poor man told us he thought he suffered enough in the present world. Bengalees speak of God, and heaven, and hell, with infinitely less solemnity than they do of rice and cowries.

17. Went up the river as far as Dukhinsaur, where we took our stand upon a pretty large ghaut, and continued about an hour and a half, first disputing with a brahmun whom we found bathing and performing pooja. He stated that he worshipped Gunga and the sun, and many other things held sacred by them, under the idea that they were divine; and to reconcile this notion with the unity of God, he boldly asserted that God was every thing, and every thing was God. I

have never, that I recollect, found a Hindoo who discovered the least hesitation in admitting any consequences that might be urged as flowing from his opinions, however repugnant they may be to the nature of God or man. The fact is, their levity is such as renders it next to impossible that conviction should ever reach their hearts: never could a people more exemplify the extent of human depravity and its force in hardening the heart, and in shewing the indispensable necessity of an almighty influence to give effect to the gospel, than the Hindoos.

ON the first Sabbath in September last, were baptized at the new chapel in Calcutta, Mr. Harle, lately in connexion with the London Missionary Society; Serjeant Parry, of the Governor General's Body Guard; and a young brahmun, named Anunda, a very promising convert, the first fruits of the Doorgapore station. "It was (say our brethren) a very solemn occasion, and many of the congregation were in tears during the service. In the evening we commemorated the death of our dear Saviour, and were much refreshed, we trust, by his presence."

CHITTAGONG.

A FEELING of affectionate regard to the memory of a late worthy labourer in the Missionary cause, induces us to insert the following brief account of Mr. Peacock, which first appeared in the "Friend of India," published by our brethren at Serampore.

Death of Mr. Peacock.

ON Monday, November 27, 1820, died at Calcutta, Mr. Henry Peacock, the first master of the school at Calcutta, connected with the Benevolent Institution, and at the time of his death master of that at Chittagong connected with the Institution, which, in the course of the last three years, he had raised by his own exertions.

He had arrived in Calcutta, on his way to Serampore, only three weeks previously to his death, and having obtained such supplies of books as he found necessary for his school, had prepared his boats for his departure, when a fever seized him the day before he intended to embark for Chittagong

again, which confined him to Dr. Carey's house in Calcutta, and although medical aid was immediately called in, the disease carried him off in nine days.

Mr. Peacock was brought to the knowledge of the truth about fourteen years ago. He was the son of a clergyman in Suffolk; but leaving home very young, (we think at the age of about fifteen,) he, for about the space of ten years, the greater part of which time he spent at sea, gave himself up wholly to the desires of his own heart, and wallowed in almost every iniquity. At length, settling in Jessore, as an assistant in some indigo factory, he, about the year 1807, happened to come to Calcutta, and found his way to a house in Cossitullah, which the Serampore Missionaries had opened for preaching.

From that time the word deeply affected his mind, and in about two years he was baptized and joined the church under the pastoral care of Dr. Carey and his brethren. He was at that time one of the masters of the Upper Orphan School, from which situation being dismissed when he was baptized, he accepted the care of the school then formed under the Benevolent Institution. Some time after, wishing to be useful in disseminating the gospel among the heathen, he, with Mr. Chamberlain, obtained the permission of government to reside at Agra for that purpose. Here he continued till 1816, when he returned to Calcutta, to take charge of the school there; in which he continued till the arrival of Mr. Penney.

In January, 1818, understanding that there were numbers of children at Chittagong, in a similar state with those at Calcutta who had been lately under his care, he proceeded to Chittagong, where he in a little time raised a school, consisting of nearly a hundred indigent Christian children, whom he instructed in the week, and who, with their parents and relatives, formed a congregation, to whom, on the Sabbath, he read and explained the scriptures both in English and Hindoostanee, up to the period of his decease.

Mr. Peacock was a man of a meek and peaceable spirit, and uniformly adorned the gospel wherever he resided. At Chittagong he endeared himself to all who were acquainted with him, and particularly to the children under his care, who loved him as a father. To the Mug brethren in the neighbourhood of Chittagong he was

quite the friend and guide, going often among them and presiding at their meetings; while they constantly consulted him in their affairs. The Serampore Missionaries also employed him to direct and oversee the various Mug brethren whom they support there, to make known the gospel among their countrymen, in doing which he acted with that faithfulness and tenderness which gave universal satisfaction.

For a considerable time after he was at Chittagong, he was exercised with great distress relative to his own state towards God, which at one time bore him down so strongly, that he was almost ready to give up all attempts at public worship, deeming it presumption for one who appeared to himself so unworthy, to engage in the worship of God either in public or private. These distresses he often mentioned to his former pastors, in his letters to them at Serampore, and to his beloved friend Mr. Gordon, deacon of the church at Calcutta, a man of a kindred spirit, intreating their advice and their supplications for him. Within the last year he felt much cheered and encouraged respecting his hope in God; and we seldom remember to have seen him more happy, and delighting more in his work, than in this last visit.

But it pleased the gracious Redeemer to cut short his earthly course, and take him to himself; and it becomes us to bow in patient submission to his will. Divine goodness, however, has not left this affliction without mercy. Our young brother Mr. Johannes, formerly a pupil of Mr. Peacock's, in the school at Calcutta, and afterwards trained up under those who succeeded him, having been added to the church at Calcutta by baptism about a year before, was happily at hand to take charge of the school at Chittagong, to which he has been since appointed; and the day our deceased brother's funeral sermon was preached at Calcutta, Mr. J. C. Fink, one of the members of the church there, who had offered his gratuitous services to the Society lately formed by the church, for the sake of more effectually disseminating the gospel among the heathen around them, offered to go and live among the Mug brethren with his family, that he might learn their language, (which Mr. Peacock had not an opportunity of doing,) and devote himself wholly to building them up in faith and holiness, and to

spreading the gospel more widely among them. To this work he has since been ordained.

Mr. Peacock's fever was attended with so great a degree of delirium, that there was but little opportunity of ascertaining the feelings of his mind in the view of approaching dissolution. As far as they could be ascertained, however, he discovered a patient and cheerful submission to the will of his heavenly Father.

KINGSTON.

IN a letter from Mr. Coultart, dated April 18th last, he mentions that on the first Lord's-day in March he had baptized seventy-

two persons, and administered the Lord's Supper to *sixteen hundred*, or upwards! Mr. Godden came over from Spanish Town to assist in the pleasing labours of the day. The new chapel is well attended, and some Europeans, as well as others, afford reason to hope that they are brought under serious concern for their eternal welfare.

We are anxiously expecting to hear from Mr. Tinson and Mr. Bourne; we know, from another quarter, that the Ocean is safely arrived at Honduras.

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20 to August 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Bucks, Auxiliary Society, by Rev. P. Tyler.^a

Aston Abbots	4	4	3			
Chesham	11	9	9			
Crendon	2	18	2			
Gold Hill	1	14	0			
Haddenham	7	5	4			
Missenden	20	0	0			
Quainton	2	3	0			
Tring	14	15	6			
Waddesdon Hill	6	13	6			
Wingrave	4	19	5½			
				76	2	10½

Stockport, Contributions of a few Friends at Hanover Chapel,

Rev. N. K. Pugsley, by Rev. F. A. Cox

11 0 0

Stirlingshire Society in Aid of Missions, and other religious Objects, by Rev. Dr. Smart

40 0 0

Northamptonshire, by Rev. T. C. Edmonds:

Braunston £5 3 6	Moulton	£6 0 0	
Rugby	7 3 11½	Walgrave	2 0 3
Churchover 4 12 8	Clipston	9 0 0	
West Haddon 1 17 0	Market Harborough 9 2 6		
Kislingbury 4 2 6	Road	4 6 4	
Bugbrook 6 0 0	Braybrook	1 17 6	
Towcester 5 0 3	Arnsby	6 8 0	
Ravensthorpe 5 5 0	Daventry	1 0 0	
Guiltsborough 8 4 7½	Middleton Cheney 4 0 0		
Long Buckby 6 9 0	Westonby Weedon, &c. 3 9 6		
Yelvertoft 1 14 4	Wellingborough ... 18 10 0		
		55 12 10	

£55 12 10

121 6 11

Cornwall, Auxiliary Society, by Rev. Edmund Clarke.

Falmouth Branch ..	42	5	4
Gwinear Ditto	1	1	6
Helston Ditto	31	17	7
Penzance Ditto	30	2	9
Redruth Ditto	36	19	5
Truro Ditto	36	10	11
			175 17 6

Bristol and Bath Auxiliary Society, by Mr. John Daniell, Jun. 200 0 0

^a A Contribution from Prince's Risborough, &c. £11 18s. was acknowledged in the Herald for October last.

	£	s.	d.
York and Lancashire Assistant Society, by M. Thackrey, Esq.*			
Barnoldswick	6	6	0
Bingley	14	0	0
Bradford	22	13	4
Bramley	6	11	6
Broom Close, near Boroughbridge	18	1	0
Cowling Hill	3	11	0
Daisy Hill	1	16	0½
Earby	2	10	0
Gildersome	4	2	0
Halifax	5	1	6½
Hellifield, Long Preston, & Tossett	10	12	4½
Horseforth	2	0	0
Keighley	4	10	0
Leeds	167	7	0½
Mirfield	15	0	0
Otley	6	7	8
Salendine Nook	7	1	0
Tingley House	1	0	0
Sutton	14	0	11
Liverpool	159	13	8
Manchester	21	17	0
Rochdale	27	0	0
		521	2 1½
Malifax, collected by Rev. James Hoby	17	17	6
York.....Ditto.....	55	3	0
		73	0 6
Western Auxiliary Society, by Rev. R. Horsey—			
Wellington, Collection & Subscriptions	11	13	3
————— Penny-a-Week Society ..	2	10	0
Collumpton	1	11	6
Prescott	1	1	0
Bridgewater	2	17	0
Putsham.....	1	2	9
		20	15 6
Oakham, Weekly Contributions, by Rev. W. Gray.....	9	14	9
Wardrobe Place, Quarterly Subscriptions at.....	1	2	0
Cupar Fife, Collection, &c. by Mr. Jonathan Watson.....	5	0	0
Rev. Thomas Puddicombe, Branscomb	Donation	25	0 0
Arthur Guinness, Esq. Dublin	Ditto	10	0 0
Joseph Proctor, Esq. Islington.....	Ditto	5	0 0
Mr. Hickson, Wandswoth.....	Ditto	5	0 0
Miss Esdaile, Clapham, by Rev. James Philipps,.....	Donation	5	0 0
Anonymous, by Rev. Thos. Winter, Beckington	Ditto	1	0 0
F. R. by Ditto	Ditto	1	0 0

* FOR THE TRANSLATIONS.

Bristol and Bath Auxiliary Society, by Mr. Daniell	99	15	5
Oakham, Mrs. Hawley, by Rev. W. Gray	Donation	1	0 0
Stirling, Female Bible Society, by Rev. Dr. Smart	18	0	0

FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. Daniell.....	32	2	3
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FOR FEMALE EDUCATION.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	5	5
Monmouthshire Ladies' Association, by Mrs. Conway,			
Pontrhydryn	28	10	0
Lyme, Half-year's Subscription for Female Native School, by			
Mrs. Rowe at Digah.....	7	10	0
Mrs. Priestley, by Mrs. Gouldsmith	Donation	1	0 0
Mr. Wilson, by Ditto,	Donation	0	10 6

FOR THE COLLEGE.

Bristol and Bath Auxiliary Society, by Mr. Daniell	13	0	0
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* A more particular list, distinguishing the various objects to which the respective Contributions are made, &c. will appear in due course in the Report.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

YORKSHIRE AND LANCASHIRE ASSISTANT SOCIETY.

OUR friends, united in the Yorkshire and Lancashire Assistant Society, have long found that to include those two extensive and populous counties in one district, was not the most efficient mode of promoting the interests of the Society. To remedy the practical inconveniences attending this arrangement, therefore, it has been resolved, that the original Auxiliary shall be dissolved, and three new ones have formed; one for the opulent commercial town of Liverpool; another for the West Riding of Yorkshire, of which Michael Thackrey, Esq. of Leeds, who held that office in the previous Society, is Treasurer, and Rev. James Acworth, Secretary; and a third, at Hull, for the East Riding. Of the proceedings of the two last we have as yet received no accounts, and our scanty limits will only permit us to give a very brief narration of the

Formation of the Liverpool Auxiliary Society,

which took place on Thursday evening, July 18, at Byrom-street Chapel. In the absence of his venerable and much-esteemed father (detained from the meeting by indisposition) the chair was taken by Mr. Samuel Hope, who, after prayer had been offered by the Rev. James Lister, introduced the business of the meeting, and called upon the Rev. Messrs. Cox and Hoby of London, who attended as a deputation from the Parent Society, to give further particulars. These gentlemen, accordingly, gave an ample and interesting account of the origin and progress of the Society; and were followed by the Rev. Messrs. Fisher, Philip, Charrier, Lister, Widows, Dr. Raffles, and Messrs. T. Blackburn, W.

Rushton, jun. N. Hurry, and W. P. Freme, by whom the various resolutions were moved and seconded. Mr. Rushton was appointed Treasurer, and the Rev. M. Fisher and J. Lister, with Mr. W. Booth, joint Secretaries to this infant Society, which we fully anticipate will soon occupy a rank, among our local Auxiliaries, proportioned to the magnitude and importance of the town in which it has been formed.

AUXILIARY SOCIETY

FOR PART OF THE WESTERN DISTRICT.

THE Baptist Auxiliary Society for part of the Western District, held their half yearly meeting at Wellington, Somerset, on Wednesday, July the 17th, when the Rev. E. A. Dunn of Pimlico (Independent), Rev. Dr. Ryland of Bristol, and Rev. Owen Clarke of Chelsea, preached on behalf of the Mission. It is sufficient to observe of these services, that they were of a truly devotional character; the sermons were appropriate and excellent; the attendance and contributions respectable; and, what was peculiarly gratifying to all present was, the delightful spirit of brotherly love which seemed to pervade the minds of ministers and people united on this interesting occasion. Each individual, with a glow of satisfaction, seemed ready to unite in the acknowledgment, "Behold how good and how pleasant it is for brethren to dwell together in unity," and to enjoy in pleasing foretaste an earnest of that world where perfect love will reign among the family of the redeemed, and crown their felicity. Truly the increase of this spirit bespeaks the near approach of the millennial glory, the reign of love on earth, when it is testified "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." May the Lord hasten it in his time, and may every lover of Zion continue to pray, "Peace be within her walls, and prosperity within her palaces." J. B.

ANNUAL MEETING

OF THE

BRISTOL AND BATH

Auxiliary Baptist Missionary Society.

ACCORDING to a Resolution passed at the last Annual Meeting of this Society, the services connected with the anniversary, were held this year in August instead of November. They commenced on Tuesday the 6th, when the Rev. J. H. Binton of Reading, delivered an admirable discourse at Counterslip Meeting-house, founded on Luke xvii. 10. *So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.* On Wednesday evening, the Rev. Dr. Raffles of Liverpool advocated the cause of the Society at King-street Chapel, from Matt. viii. 11. *And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* The affecting grandeur of the subject, and the known eloquence and ability of the preacher, preclude the necessity of further remark. On Thursday morning, the Public Meeting of the Society was held at the Great Room, Princes-street, Henry Davis, Esq. in the chair. At this meeting, besides the usual resolutions, thanks were voted to the Ladies who have kindly aided the Institution by *Box Collections*—to the Rev. W. Borrowes, M. A. of Clapham, for the liberal and able manner in which he pleaded the cause of the Translations at St. James's and St. Werburgh's churches, and for his very generous and disinterested assistance on that occasion—and to the Rev. Dr. Raffles of Liverpool, for the eloquent and forcible manner in which he advocated the cause of the Society on the preceding evening. In the course of the proceedings, besides an appropriate address by the chairman, speeches were delivered by the Rev. Joseph Hughes of Battersea, and J. G. Smith, Esq.; Edward Phillips, Esq. of Melksham, and George Kingdon, Esq. of Frome; Rev. Joseph Kinghorn, and Rev. W. Thorpe; Rev. Alva Woods from Washington, and Rev. J. H. Hinton; Rev. Dr. Ryland, and Rev. Woolridge; Rev. John Saffery, and Rev. John Shoveller, Jun.; Rev. T. S. Crisp, and Mr. John Daniell, Jun.; Rev. William Day, and C. C. Bompass, Esq. A temporary indisposition,

which has since been happily removed, prevented the attendance of the Rev. Thomas Roberts of King-street.

On Thursday evening, the Rev. Joseph Kinghorn preached at Broadmead Meeting-house, from Acts ix. 1-8. Every one appeared to participate in the feelings of the preacher, while he so affectingly expatiated on the sovereignty and irresistible efficacy of that power and grace, which subdued the infuriated and bigotted Saul of Tarsus, and made him such an illustrious missionary of the crucified Jesus.

On Friday evening, the Rev. Alva Woods, Professor of Mathematics and Natural Philosophy in the Columbian College, Washington, (U. S.) preached at Broadmead, from Heb. xiii. 14. *For here have we no continuing city, but we seek one to come,* on which he founded an excellent sermon.

The Anniversary closed in Bristol, on Sabbath afternoon the 11th, when Mr. Kinghorn again preached at King-street, from 1 Thess. iii. 8. *For now we live, if ye stand fast in the Lord;* and the same evening, the Bath meetings were commenced by Mr. Hinton preaching at the Baptist Meeting-house in Somerset-street, from John vi. 6. *And this he said to prove him: for he himself knew what he would do.* On Monday evening, Mr. Kinghorn preached at the same place, from 1 Peter iii. 22. *Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him;* and on Tuesday evening, the public meeting was held, Rev. Alva Woods in the chair, the duties of which office he well discharged, and the interesting detail of the state of religion in America, contained in his opening speech, added much to the gratification of the meeting.

On Wednesday evening, Mr. Woods again advocated the cause of the Society at Lady Huntingdon's chapel; and on Thursday evening, Mr. Hinton closed the meetings by a sermon at Argyle chapel.

The Committee and Society at large feel greatly obliged to the friends of each of these places for their kindness and liberality.

We regret, that our limits will not permit us to enter into a detail of the different sermons delivered on this interesting occasion; suffice it to say, they were all good, and exceedingly apposite to the subject; and we trust, that the grand-object of all our exertions will be promoted by the faithfulness and ardour which accompanied

their exhibitions of Christian motives, and their exhortations to Christian diligence, in the glorious undertaking in which we have embarked.

The gross receipts of the Society for the nine months which had elapsed since the last anniversary, were £818 14s. 8d. and the Collections at the public meetings just closed, amounted to £207 17s. 10d.

Foreign Intelligence.

SERAMPORE.

Mr. John Marshman, eldest son of the Doctor, arrived at Plymouth, in the *Abberton*, Capt. Gilpin, after a tedious voyage of nearly seven months, on the 17th of August. His object is to promote the Translations of the Scriptures and the Serampore College. We regret to learn, that, within these few days, Mr. M. has received the painful intelligence of the death of Mrs. Williams, his eldest sister, which took place at Serampore, about a month after his departure.

CALCUTTA.

Extracts from a Quarterly Letter from the Junior Brethren, dated Oct. 12, 1821.

THE Harmony of the Gospels (by Mr. Yates) in Bengalee, is now very nearly completed, five parts out of six having been already published, and part of the sixth having been printed. The first two numbers are entirely exhausted, having been used as reading books in many Bengalee schools, besides being distributed as tracts after preaching in various parts of Bengal. It is probable that we may shortly reprint this work complete in one volume, as an acceptable present to enquirers and native Christians.

We have lately printed, at the expense of a Hindoo gentleman, an English translation of a pamphlet of considerable size, against the prevailing system of Hindoo idolatry. It was originally written in Bengalee by a native of considerable talent, and was

translated by brother Schmid, a missionary of the Church of England Society. The author, we regret to say, is since dead, but, we trust, his work will long continue to be useful by exciting doubts in the minds of his countrymen, as to the truth of their present system, and thus preparing them to consider, with less prejudice, the superior pretensions of the gospel.

The circulation of tracts, and the preaching of the gospel in various parts of this city, have excited considerable interest among the natives, and several of the most respectable of them have lately united to defray the expense of a periodical publication, intended to defend the cause of refined Hindooism. Of this work, called the *Brahmunical Magazine*, or the *Brahmun and Missionary*, two numbers have been published, and although they manifest great ignorance of the faith, and contain much misrepresentation of the motives of the missionaries they attack, we cannot but rejoice in the investigation, to which we have no doubt the publication will lead. We hope that the perusal of these and similar publications will tend to arouse the more thinking Hindoos from that sloth and indifference to all religions which so generally mark the character of their countrymen.

As it regards the printing department, a great number and variety of works have issued from the press since the date of the abstract in your report for 1821. During the two years which have elapsed since that was drawn up, we have printed as follows.

Religious tracts, in Bengalee, Hindoostanee, Hinduwee, and Sunscrit	23,600
School books, in English, Bengalee, Sunscrit, or Hinduwee	29,350
Religious or literary works, Reports of benevolent societies, &c. in English	14,600
	<hr/> 67,550.

Besides these, we have printed editions of some considerable works, such as brother Yates's *Sunscrit Grammar, Vocabulary, and Reader*; Murray and Carpenter's *Spelling Books*, and Williams's *Preceptor's Assistant*; *Doddridge's Rise and Progress*; brother Lawson's *Missionary Hymn book*, &c.

All these, as they tend to render more easy the attainment of Oriental literature, or to afford facilities for the good education, or growth in religion, of those around us, have a more or

less direct bearing upon our Missionary exertions.

We are now comfortably settled in our new chapel, encumbered but with a trifling debt, and our regular congregation appears gradually on the increase. We have lately received several additions to our church, and have reason to be thankful, amidst some severe trials we have lately had to sustain, for the spirituality, unanimity, and zeal which we observe amongst its members.

In exertions now making for the promotion of knowledge and morality by other societies than those professedly Missionary we cannot but rejoice. Amongst these institutions the School-book Society is entitled to the highest rank. This Society alone has, during the last four years, paid for the printing of no less than one hundred and twenty-seven thousand school books, in various languages, (two-thirds of which, probably, have been distributed,) all excluding idolatry, communicating useful knowledge, and enforcing moral principles. The direct intellectual and moral influence which the distribution of so many works must produce on the minds of those who read them, independent of the ability communicated by them to read and understand books more decidedly of a Christian character, is too important not to be contemplated with interest and delight. And when we add to these works the school books published and distributed by other associations, with the large number of scripture and religious tracts issued by Bible and Missionary associations, we cannot doubt that He, who seldom allows any means agreeable to his will to be tried in vain, is bringing on, though gradually, a revolution in the minds of many; the discovery of which, at a future period, shall excite the grateful thanksgiving of his servants.

SUMATRA.

FROM this interesting island we have received several communications of late. A quarterly letter, dated Bencoolen, 5th October, 1821, contains the following notices of the missionary engagements of our brethren there.

“A monthly prayer-meeting, in English, for the spread of the gospel, has been commenced at the church vestry,

and we are happy to observe a considerable portion of the half-cast young men attend. The exercises are not confined entirely to prayer. The people here being but little acquainted with the scriptures, it has been thought advisable to combine with that engagement exposition, which we hope will prove successful in giving an interest in the Mission, as well as in promoting private religion.

“Our attention has been directed to the native schools, as a very important subject in the present state of the native population, and we doubt not that you will be highly gratified with the progress which has been made in every department of them. A considerable share of the expense was borne by ourselves, until lately, which obliged us to draw on the Society; but we hope what we drew for this purpose will soon be repaid from funds originated on the spot. We proposed to the Governor some time since to commence an Anglo-Malayan School for the children of half-casts, respectable natives and Chinese; to support it partly by public contribution, and partly by a small monthly charge to the children: this latter, we thought, would tend to promote the esteem of education. His Excellency kindly acceded to our proposal, and put into our hands a sum which had been formerly sanctioned by the Supreme Government, but had not been fully appropriated. The schools, we think, are better attended than might be expected. Upwards of 100 are daily present at those about the Settlement, and we already observe a growing disposition to appreciate education. As this advances, of course the number will increase; and we have reason to hope that at no very distant period the bulk of the rising generation will be able to read, and will be supplied with books and subjects by ourselves. We have lately received a petition from six villages, at a distance, for schools, to which the natives promise to send near 200 children. These we are now commencing, and hope in the course of time to extend the system as far as thirty miles around us.

“We are preparing and printing school books, which, in the department of writing, occupy the greatest share of our attention. One, containing the elements of Astronomy, is now in hand. We are introducing it into the schools, to be written and committed to memory, on the excellent plan adopted in Bengal. Our next subject

will be Geography, which we propose to treat in the same manner; and thus we intend to proceed until we shall have compiled an elementary Cyclopaedia.

"Our Malay congregation still continues, but it has not been so numerous of late as it was at first. The novelty of it is beginning to subside, and we may expect now a small number regularly. We go out amongst the natives to converse with them, and we generally find some who are attentive and interested in what they hear; we find very little disposition to oppose, and whenever we meet it, it proves very feeble. This we attribute to the little real progress which Muhammedanism has made amongst them. There appears in fact to be a degree of scepticism very generally prevalent amongst them in regard to their religion, which we have observed in no other Malay country. We shall, of course, avail ourselves of this circumstance in our intercourse with them, and endeavour to inculcate the doctrine of evidences.

"A considerable number of hymn-books, both in the Arabic and the Roman character, have been given away, and not a few of Robinson's Gospel of Matthew. They have in most cases been applied for at our own house, and inquiring particularly what use was made of them, we found they were chiefly wanted to learn to read out of."

Another letter of the same description, dated January 2, 1822, thus continues the narrative:

"We regret that we have not been able, during the last three months, to accomplish all that we anticipated. Unforeseen difficulties have much impeded our progress, both with respect to the press and schools. To render efficient the Malay department of the press, we need, at least, one good Malay compositor; but this is still a desideratum. Several Malays have, at different times, entered our service, for the purpose of learning to compose, but no sooner did they perceive that this acquisition required a little mental exertion, and a moderately close application to business, than they left us in disgust. So averse are Malays to every thing that requires diligence and attention, that out of a number who entered the office, only one remains, and as he is far from being an efficient workman, our Malay printing proceeds but slowly. A scripture

tract, containing the history of the creation of the world and the fall of man, will, we hope, soon issue from the press; as also a small book of lessons, designed for the use of the native schools; but besides these, we have nothing else likely to appear at present. Another impediment to the speedy publication of Malay books, is the necessity we have found ourselves under of casting some new characters; for as we are intent on the improvement of Malay printing, in order to render our books as legible as possible, we are obliged to make some additions to our fount of types. In a country like this, where we must first create the means, our progress cannot be otherwise than slow.

"We informed you in our last, that we were preparing a small book on Astronomy, for the use of the native schools, and we have now the pleasure to state, that this little book is finished, and lies ready for the press. A small work on Geography has since been undertaken, in which but a very little progress has at present been made. This little work will not be confined to first principles, like that on Astronomy, as it is hoped that others, besides school-boys, will read a book which professes to furnish them with information concerning the world which they inhabit. A knowledge of Geography will not make men Christians, but a few correct geographical ideas, if received into the mind, must, we think, do something towards weakening the faith of Muhammedans in the Koran. According to them, the earth is a plain, consisting of seven stories, and bounded by a high mountain, or, as we should term it, by a chain of mountains; this mountain they call Mount Kaf; and they believe it to be inhabited by a race of genii, some of whom are infidels, and some good Muslims. They suppose the earth is supported by angels, who bear it up on their hands. These angels stand on the horns of a cow; the cow stands on a stone; this stone is supported by a fish; under this fish is a sea; under this sea darkness, and under this darkness, hell. These ideas are not those of the vulgar only; they are contained in their books, and form, what may be called, the orthodox creed on the subject; and the Koran itself recognizes this absurd system. If then we can succeed in convincing these poor ignorant people that the earth is a globe, and that several navigators have actually sailed round it, their implicit

faith in the declarations of the Koran, and those of their other religious books, must of course be shaken. Some of those natives, who have been most in the habit of conversing with Europeans do already reject their own absurd theory, but for want of a plain statement of things in their own language, their ideas are very confused.

“ Since we wrote last, a few Malay hymn-books, and a few copies of Matthew, have been distributed, though on account of many of our neighbours having been already supplied, we have now fewer applications than formerly. Some copies of each, distributed by our brother Burton about Natal, have been well received, and there is reason to hope will be carefully read. Of one thousand copies of Matthew, printed at Serampore, we have now but few remaining, and we feel the necessity of preparing another single gospel for distribution, as soon as possible. We have fixed on the Gospel of John for this purpose, as that portion of scripture contains so many proofs of our Lord's divinity; a truth which, though denied by the Muhammedans, we wish to press upon their consideration. It is intended to make a new version of this Gospel, experience having proved that the Gospel of Matthew, translated by Brother Robinson, and printed at Serampore, is, by many, considered much more intelligible than the old translation.

“ Our Malay congregation does not increase; but we do not consider this a discouraging circumstance, as we could not expect that Muhammedans, while they continue such, would regularly attend Christian worship. We have always had a few Malays, and sometimes even a considerable number; but those who attend most regularly, are a few of the descendants of Europeans, to whom, on account of their being born in the country, the Malay language is vernacular. Some of these persons, especially the females, are deeply sunk in ignorance, and are, in fact, of no religion, neither professing Christianity nor Muhammedanism. The Catholics, a few of whom attended at first, have since left us, and returned to their saints and images. However desirable it may be, for many reasons, to keep up stated preaching, we do not look to this as a means likely to produce any great effect upon a large scale. If we would diffuse the light of the gospel among Muhammedans, we must go

to them, and not wait for them to come to us; we must visit them in their houses, and mix with them in their shops and markets; we must converse familiarly with them, and answer their objections; we must sometimes declare the truth, and sometimes expose error; sometimes dispute with opposers, and sometimes endeavour to enlighten the mind of the serious inquirer. As we cannot doubt but some of our conversations with the natives would interest the friends of the Mission, were they made acquainted with them, we will do ourselves the pleasure of here subjoining the outlines of one, which took place on Lord's-day morning, the 4th of October last.

(To be continual.)

KINGSTON.

A LETTER from Mr. Coultart, dated July 9, contains the following pleasing anecdote:

“ Three nights ago, a man of decent appearance came to relate what he thought of himself and of the Saviour; said he had been living for himself, and neider did know or think anything about God. The greatest part of his time he had lived in Kingston, and changing masters frequently, he had, as is the custom in this colony, changed his old name with his old master; the last of whom wished him to become a Christian. Poor things! they think that christening effects this great object. He asked a friend who belonged to the Baptists to stand for him; but he refused, and asked him to think what sort of a Christian man could make him: ‘ as for him, he no know man's Christian, him only know Christian God make.’ This puzzled the poor man, who thought something in *right Christian* him no know; ‘ him made a Christian, but him still go on in him old way—for him no know him doing wrong.’ Here I interrupted him to learn the force of conscience, in the way Paul states it with regard to the heathen. I said, ‘ James, you say you did not know God; you no hear any ting about him. When you do sin, you no know it sin? Conscience within no tell you dat bad: God angry for dat?’—He said, ‘ Yes, conscience tell me, and trouble me much; but nevertheless me no heed

conscience much.' William, the friend, the faithful friend, as he termed him, 'courted him to a little prayer-meeting conducted by themselves, and *dere God catch him poor run away!* He see Jesus love him, poor ting, an him want to love Jesus, and keep his commands.' I asked him who persuaded him to be baptized? 'William make him hear what Jesus say, Believe and be baptize: now him believe Jesus to be the Son of God, and only Saviour, an him wish to gie himself quite up to Jesus, an take Jesus for him tick (staff) to lean upon till him last day on earth.'"

Accounts have been received of the safe arrival of the Ocean, with Messrs. Tinson and Bourne. The former being obliged to land at Montego Bay, instead of Kingston, was very kindly received by Mr. Shipman, the Methodist Missionary there, and a few days afterwards visited Manchineel in company with Mr. Coultart. He was received with every demonstration of affection and respect by the poor negroes, at whose importunate solicitations he was sent, and with the utmost kindness and cordiality by the worthy Rector of the parish, and several other gentlemen of high respectability; but some unexpected difficulties stood in the way of his obtaining an immediate license to exercise his ministry in that populous parish (containing 26,000 souls,) which rendered it necessary for him to return to Kingston, for the present. At Honduras, also, Mr. Bourne found, on his arrival, that circumstances had arisen, which would render it inexpedient for him to remain at Belize; and as these had come to the knowledge of the Committee soon after he left England, instructions have been sent him to proceed at once to the Mosquito Shore, where the Indians are very desirous of receiving English teachers.

London Missionary Society.

SOUTH SEA ISLANDS.

Early in the last year, the Rev. D. Tyerman and Mr. George Bennett, sailed in the Tuscan Whaler, as a deputation to visit the Missionaries in these interesting islands. From the letters lately received from these gentlemen, we extract the following testimony to the pleasing change which has lately been wrought by the introduction of the gospel.

At every station where we have already been, we have been more delighted than we are able to express, with the victories and blessed results of *preaching and living* the gospel of Christ. Truly, *the half was not told us*; God has indeed done great things here, in a civil, moral, and religious view. The people here exhibit as literal and pleasing proof of being "turned from darkness unto light, and from the power of Satan unto God," as can be conceived.

A nation of pilferers have become eminently trust-worthy. A people formerly universally addicted to lasciviousness in all its forms, have become modest and virtuous in the highest degree—those who a few years ago, despised all forms of religion, except their own horrid and cruel superstitions, have universally declared their approbation of Christianity; study diligently those parts of the Christian scriptures which have been translated for them—ask earnestly for more, and appear conscientiously to regulate themselves by those sacred oracles, under the direction of their kind teachers, whose self-denying zeal and perseverance have been almost as remarkable as the success with which God has been pleased to honour them.

Thus, *Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.* Isaiah lv. 13.

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20 to September 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of the late James Oldham Oldham, Esq. of London, 3 per Cent. Consols, free of Duty. (Joseph Oldham, H. F. Stroud, and James Arundell, Esquires, Executors)	500	0	0	
Half-year's Dividend on Ditto	7	10	0	
Cambridge, Auxiliary Society, by Edward Randall, Esq.	65	0	0	
Maze Pond, Auxiliary Society, by Mr. W. Beddome	41	0	0	
Birmingham, Bond-street Auxiliary Society, by Mr. Lowe	20	5	0	
Cannon-street, Ditto, by Mr. Brinton	31	7	2½	
Wantage, Collection, by Rev. John Jackson	4	0	0	
Blackburn, Collection and Subscriptions, by Rev. Charles Gray	10	0	0	
Fenny Stratford, collected by Mr. W. D. Harris	5	0	0	
Fakenham, Collection, by Mr. Thompson	5	13	2	
Road, Somerset, Baptist Church, by Mr. James Lasbury	0	15	8½	
Sussex, by Rev. John Saffery—				
Alfriston	3	0	0	
Battle	5	1	0	
Bognor	5	0	0	
Brighton	63	13	9½	
Chichester	19	11	0	
Hailsham	4	3	6	
Lewes	38	2	11	
Uckfield	2	10	0	
Wilmington	5	5	0	
	146	7	2½	

FOR THE TRANSLATIONS.

North Staffordshire Auxiliary Society, by Mr. Kennedy	45	0	0
E. by Mr. Burls	5	0	0

FOR NATIVE SCHOOLS.

Banff Association, in the Congregation of Rev. J. Gib	6	0	0
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FOR FEMALE EDUCATION.

Produce of Young Ladies' leisure hours, by Rev. Thomas Morgan	8	0	0
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A Number of Magazines, and various other Books, have been received, for the Mission, from the Rev. James Stuart, of Sawbridgeworth.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

FORMATION OF THE

Tewkesbury Auxiliary Society.

*Letter from the Secretaries to Mr. Dyer,
dated*

Tewkesbury, Sept. 19, 1822.

DEAR SIR,

On Monday, the 19th of August, an Auxiliary Society, in aid of the great objects of the Baptist Missionary Society, was formed in the Town Hall in this Borough, (which was kindly lent on the occasion.) The meeting was commenced with prayer by Mr. Drayton of Gloucester. The chair was taken by James Kingsbury, Esq. The rules and regulations of the Society were read and adopted. Resolutions were moved and seconded, accompanied with animated addresses, illustrative of the various and important objects of the Parent Society, the extensive good already resulting from its labours, in the translation of the scriptures, the establishment of Schools, &c. &c. and stimulating each to the utmost exertions for the furtherance of the cause of Christ in the world. The meeting was a truly interesting one, and most present found it good to be there. On the preceding day Mr. Waters of Pershore kindly preached our annual sermons, after each of which a collection was made for the Mission. The amount of collections, subscriptions, and donations, was £57 1s. With best wishes for the prosperity of the Society, we are,

Dear Sir,

Yours sincerely,

D. TROTMAN,
R. WINTERBOTHAM, } *Secretaries.*

VOL. XIV.

HULL AND EAST RIDING AUXILIARY SOCIETY.

*Letter from Mr. Sykes to Mr. Dyer,
dated*

Hull, Sept. 19, 1822.

MY DEAR SIR,

I am happy to inform you, that a public meeting was held at this place on Monday the 9th inst. which was very numerously attended, when a Society was formed, denominated "The Hull and East Riding Auxiliary Baptist Missionary Society," embracing the towns of Hull, Beverley, Driffield, Burlington, Hedon, Bishop Burton, Kilham, Hunmanby, &c. The meeting commenced with singing the 117th Psalm, and prayer was offered by the Rev. A. Berry of Bishop Burton. Thomas Thompson, Esq. presided, and the resolutions were respectively moved and seconded by the Rev. Messrs. Griffin (of London), Pryce (of Coate, Oxfordshire), Gilbert (Independent), Curwen (Independent), Thonger, Berry, Bottomley, Saunders, and Mr. Rust. A lively interest was excited on the occasion, which we hope will manifest itself by increased exertions in this good cause. A prayer-meeting was held at George-street Chapel, on Sunday morning, at seven o'clock; and the Rev. Messrs. Griffin and Pryce preached on behalf of the Mission at George-street, Salthouse-lane, Fish-street, and Hope-street Chapels in Hull; also at Beverley, Cottingham, Driffield, Burlington, Kilham, and Hunmanby. Mr. Saunders preached at Bishop Burton.

I am,

Dear Sir,

Yours respectfully,

THOMAS SYKES.

S B

Foreign Intelligence.

SERAMPORE.

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

Serampore, Jan. 28, 1822.

SINCE I came here I have met with a very great deal to encourage hopes for India—a great deal to bind me with sincere affection to all the brethren with whom I am associated as a Missionary in India—a great deal to reprove my deficiency in Missionary ardour and diligence—a great deal to arouse me to watchfulness and real exertion, and to personal piety. I have felt that I must not have a place amongst these holy men, who have preceded me, and remain the only one slothful in his work, and destitute of the life of religion in his soul.

It was a pleasing circumstance that we arrived in Serampore on the morning usually set apart for a prayer-meeting for the spread of the gospel, and just in time to join in it, and to mingle our grateful acknowledgments with those of our dear friends, to the God of all grace, for the goodness and mercy which we had received on our voyage. In the evening of the same day I was present at a meeting of our native brethren, and had the pleasure of shaking hands with Krishna and his associates. It was peculiarly delightful, as it was a perfect contrast to what I had witnessed at Madras. There we had seen none but heathens, or men having the name of Christianity whilst they were utterly destitute of its power—it being the time of a festival, our ears were stunned from morning to night with the barbarous music of heathenism—we were met continually by men who, by the grotesque and ridiculous figures they made of themselves, proved the debasement both of their own minds and of those who could receive pleasure from the absurd exhibition they made; and this alone was enough to depress the spirits to the lowest ebb, that in almost every face we read its possessor's shame, each having the distinctive mark of his god upon his forehead, &c. All appeared to be sunk in wretched ignorance and superstition, without an inclination to rise—nay, with a determination to remain in their misery. The getting a little rice and a few *fanams* seemed to be the object of universal anxiety, and religion, whether true or false, little

more with the majority than an occasional source of polluted debased enjoyment. How different the state of things here! At once I was surrounded by between thirty and forty Natives, whom I heard singing the praises of God, and the Lamb, and conversing about the mysteries of his grace.

The first Sabbath of December was a delightful day to me. I accompanied Mr. Ward to Calcutta. After sermon in the morning, Mr. Ward dispensed the Lord's Supper. Natives and Europeans sat down together, and the service was conducted partly in Bengalee and partly in English. The native brethren and sisters seemed full of the deepest feelings of love and reverence. I felt with them, and exceedingly rejoiced in them as my friends and companions in Jesus. They appeared to me to put to shame the insensibility too frequently manifested on such an occasion even by good people. There was the very reverse of any thing like violence in their manner; but they looked as if they really had a Saviour, who had died for them, and whose death they were commemorating as the highest possible display of love and condescension. Humble, affectionate, grateful adoration seemed to be expressed in every look, and even in their attitudes. Mr. Ward seemed at home—the scene was almost enough to inspire a man. I retired delighted—I hope profited. We dined at the house of Messrs. Penney and Yates; the only thing that gave us regret was to see our dear Brother Eustace Carey so very ill; and now, I believe, he is scarcely any better. After dinner and prayer I started in a palanquin for Dum Dum, where I preached to forty or fifty soldiers, &c. Their deep attention, and the conversation of some who are decidedly pious, gave me great joy. I joined Mr. Ward on the road, and we came home together. When we came to the side of the river, to cross over to Serampore, we found them burning the body of a young man, who had been seized with the *cholera morbus* at ten o'clock the night before, and had died that afternoon at four! He died a heathen, without hope; and so multitudes are dying around us—dying daily. The occurrence seemed to be an appropriate sequel to the engagements and enjoyments of the day. It seemed to remind us of the urgent call for exertion. It seemed to say, Let not the satisfaction arising from what has been accomplished, so carry you away, as to forget that

whilst a few are living, and it may be hoped will die in peace, there are whole nations perishing—for ever. Work while you may—no time is to be lost. It is a horrid thing to witness these burnings; actually to hear the body frying and hissing on the pile; and see the total indifference of the attendants—they lay it not to heart that they too must die.

Next day we returned to Calcutta, to attend the monthly prayer-meeting, at which Mr. Ward gave the address. It was a pleasing service, being enlivened by the presence of many Missionary brethren. A little time after we again went down to attend an annual Association of the Missionaries of the different denominations. In the morning we attended Bengalee service in a small chapel in the suburbs of Calcutta. Two sermons were preached; one by a Missionary of the Church Mission Society, and the other by our friend Krishno. It was very pleasing to see the mixed group of Europeans and Natives; and particularly pleasing to see the old man stand forward as the dispenser of the gospel to his benighted countrymen. In his manner and address there was a great deal of grace; so that there was something to gratify even common sensibility and taste—but how much more the Christian and Missionary. After this we paid another visit to Calcutta, to attend the examination of the Native Schools. It was held at the house of a wealthy Native, completely a heathen, and exhibited what was hitherto unheard of in India. *The examination commenced with hearing between thirty and forty Native Girls read—they were of all Castes.* Such a display was never seen before. Our good friend Miss Cooke was highly delighted, and so were all present, both Natives and Europeans. There is no doubt but we shall soon see a vast improvement in the condition of Native females: exertions are making every where on their behalf. Our brethren in Calcutta are increasing the numbers under their instruction daily. I believe they have at present about ninety altogether. We have commenced a school, with good prospects, in Serampore. Up the country too, something considerable is being done; and there is every where a disposition to do more. Perhaps there are in Bengal 300 females under instruction; but what is this out of the millions? I recollect it is a favourite expression in England, "Much has been done, but much yet remains to be done;" but a person in

India, walking through its crowded villages and towns, will in vain seek for what has been done. There is scarcely any thing done. The whole population of the country, with a few exceptions scarcely numerous enough to be mentioned, are immersed in iniquity and idolatry. The learned men say, that by and by Christianity will be the religion of the people; because they see the shasters neglected, with the load of religious observances which they enjoy; and it is very true they are; but the people are not a whit the better for it. Those who are religious, commit their iniquities as a part of their religion; and those who have thrown off their superstitions, commit iniquity avowedly from their love of iniquity, and reject every principle, either of morality or superstition, which would impose the least restraint upon them. Many of the inhabitants of Bengal are much like the French. A Frenchman will laugh with you at the absurdities of popery; but if you speak to him of personal religion, he will immediately shelter himself under the assertion that he is a very good Catholic, and will strenuously defend the same customs he formerly ridiculed,—so, many Bengalees acknowledge readily the absurdity of their practices, and their own folly in continuing them; but they will conclude all by saying, "It is our custom:" and they go on with just as much of their custom as suits their inclinations, but with a decided hostility to any thing new. Nothing but the Spirit of God can overcome the perverseness, the levity, and the gross iniquity of this people. May that Spirit be poured out, and that abundantly!

SUMATRA.

(Continued from Page 450.)

WE entered a shop and seeing a person there, who had lent us a book on the ceremonies of the Muhammedan religion, we began to speak to him on the subject of his book, and observed, that the Muhammedans attended much more to outward forms than to the state of the heart. Before we had proceeded far in this conversation, we were asked, if we should like to see a very learned man, who had expressed a wish to have an interview with us. We of course consented, and the man was called. He soon made his appearance, bringing with him the Koran, an Arabic Bible, and a Malay New Testa-

ment. He is an aged man, good humoured, and appeared to possess but little of that obstinate temper so common among Muhammedans, and especially among their learned men. He expressed a wish to discuss the claims of Jesus and Muhammed, and began by affirming that the name of Muhammed was to be found in the Bible. This we denied, calling upon him to point out the place; which he did not attempt to do. His discourse was very desultory; nor could we, by any means, keep him to one point. He came to argue, but did not seem at all aware, that his assertions ought to be supported by proofs; hence, when we required him to produce some evidence in confirmation of his opinions, he seemed quite surprised at the requisition. He seemed well acquainted with the Koran; its allegations were the only proofs he wanted, and he could turn to the different passages which answered his purpose, read them in the original Arabic, and translate them into Malay with astonishing facility. Many Christians would have wanted a Concordance, had they been obliged to search the New Testament as much as he did the Koran. When pressed to say how sinners could obtain pardon, he turned to a passage in the Koran, which states, that if men repent, God is merciful, and will forgive them. His ideas of repentance were very incorrect, but perfectly consistent with those of other Muhammedans. He supposes, that there is a debtor and creditor account kept, for every individual, and that at the last day this account will be balanced; or, as he expressed it, 'A man's good deeds will be weighed against his crimes, and if his good deeds can balance his crimes all will be well.' That passage in Isaiah, 'Our righteousnesses are as filthy rags,' was pressed on his consideration again and again, but to no purpose, as he totally disregarded it, and still held fast the doctrine of human merit. Poor man! though he talks of the mercy of God, yet that mercy is not the foundation of his hope; it is not with him a question of anxious moment, whether God can or will forgive his sins; for he thinks nothing of the riches of Divine mercy: the only really important question with him is, whether his good deeds will outweigh his bad ones; and as this cannot be known till both are weighed, he must die in suspense, and remain in a state of suspense till the decision of the great day. How different this from

the cheering doctrine, 'that the blood of Jesus cleanseth from all sin!' This doctrine was set before him, but with no apparent good effect. He boasted that Muhammed had published things that were kept quite secret till he divulged them. He was asked what those things were? He replied, that Muhammed had declared the earth to consist of seven stories, but that no one knew this till Muhammed had made it known. We told them that Muhammed had borrowed this from the Hindoos; but that it was not true. We now thought it proper to exhibit some proofs of the globular form of the earth, which astonished many of the auditors, and seemed a little to shake the old man's credulity in the Koran. Finding that he could not keep his ground on this subject, he again asserted, that Muhammed was mentioned in the Bible, or at least referred to in it. Supposing he had in view some of those passages which the Muhammedans commonly consider as referring to their prophet, we now expected a very sharp contest; but the old man, instead of producing any passage of scripture in proof of his assertions, contented himself with observing that the word *holiness* was found in the Bible, and that holiness was an attribute of Muhammed; that the word *righteousness* was found in the Bible, and that righteousness was an attribute of Muhammed: and hence inferred, that Muhammed was found in the Bible. He was told that those attributes belonged to none but God, and that Muhammed had no claim to them whatever. Just at this juncture we found that we had exceeded our time, and were therefore obliged, rather abruptly, to conclude a conversation which had lasted little less than three hours.

Since the period of the above conversation, we have had two other interviews with the old man, each of which did not occupy less than three hours. On the last occasion he did his utmost to defend his Koran and his prophet; but finding that we could not feel the weight of his arguments, he lamented the hardness of our hearts, and thought it a full verification of the Koran, which had foretold that some would be too hard hearted to receive the testimony of the prophet. This old man is in high repute for his knowledge of divinity, and he no doubt feels the necessity of sustaining his character; we are, however, of opinion, that the disputes we have had

with him will not raise him in the estimation of the auditors. When we speak to the ignorant, they often refer us to their learned men, and almost with the air of a challenge, require us to converse with them; for though many feel their own inability to answer our arguments, they are firmly persuaded, that their doctors are quite competent to the task. To confute any of their learned men, therefore, is an important point gained, as it weakens that implicit confidence which the multitude have in them, and will, we hope, induce some to be the more attentive to what we have to propose to them.

One Sabbath morning, we visited the Neas village, where we fell into discourse with an old priest, probably not less than eighty years of age. This old man was remarkably obstinate; he acknowledged that he was ignorant of the way of salvation, but refused to listen to any instruction. He only regretted that he could not perform the pilgrimage to Mecca, as he thought, that great benefit would certainly accrue from a visit to that consecrated spot. We endeavoured affectionately to warn him of his danger, but to no purpose; his reply was, 'God made me, and God made hell; what reason have I therefore to fear hell?' The Muhammedans believe that hell is a living creature, kept chained under the care of an angel, and that after the resurrection, when all mankind are assembled in the valley where they are to be judged, it will be led to this valley by its keeper, to punish the wicked. The Neas people in their own country are heathens, but many of them, since they have resided at Bencoolen, have become followers of the prophet, and among others who have become converts to Islamism, as it is falsely called, the Dattoo, or head man of the village, is to be reckoned. Those who still adhere to paganism, are in all things very superstitious; when they fell a tree, for instance, they place a little grass, or a few green leaves, on the stump, to propitiate the departed spirit of the tree. We had once an opportunity of observing one of their funerals; it was that of a poor old woman. The corpse was placed on a bier covered with a cloth, and conveyed to the grave on the shoulders of four men. As soon as the bearers had reached the grave, they proceeded to the interment. The grave was very shallow, with a cavity on one side for the reception of the corpse. The cloth being taken off the bier, the deceased

appeared in her usual dress, with her feet, hands, and face uncovered. The body was laid on its back in the cavity; several clods of earth were placed near its head, and the cavity closed up with two boards. We were informed, that the clods of earth were designed to assist the deceased in conveying information to her friends in the other world, but in what way they were supposed to be of service, we could not clearly ascertain. A bamboo was placed perpendicularly in the grave, one end of it touching the bottom of the grave near the head of the corpse, while on the other, which rose several feet above the surface of the grave, a white streamer was placed. This bamboo was to be drawn up at the expiration of a month from the time of interment, when the soul of the deceased was to ascend through the hole left by the bamboo, to attend a feast made at the grave. This seemed a good opportunity to preach Jesus and the resurrection, but it was soon found, that some who were present did not understand Malay, while others were too careless to pay the least attention, and one was quite intoxicated. All that could be done, therefore, was to converse a few minutes with a Neas man, who had become a convert to Muhammedanism. This poor man acknowledged that he was very ignorant, and on being questioned why he became a Muhammedan, he replied, that it was in consequence of his wife being of that religion, but that in professing himself a convert, he had no motive beyond the present life.

A Journal by Mr. Burton, of a tour into the interior of the Batta country, which, though highly interesting, is far too long for insertion in the Herald, has been printed as an Appendix to the Report for 1822, which is just issuing from the press. Other extracts must be reserved for a future Number.

A letter has recently been received by Dr. Ryland, from Mr. Evans, dated so recently as May 1. He was, at that time, still at Padang, but had received no answer from the Dutch authorities at Batavia to his application for permission to exercise his ministry there.

SAMARANG.

Extract of a Letter from Mr. Bruckner, dated

Samarang, Sept. 11, 1821.

I have sent you my journal regularly, and am desirous to know whether it is come safe to your hands; if it is, you will see from it what I have done, or tried without doors, from time to time, for the spread of the gospel. I have given no account of my studies in it, or of my sedentary work in the house, but merely how I have addressed the natives now and then, whom I sought out in their places. You will also perceive, that the effect of the gospel has been but little, tho' I have now and then seen some instances when they seemed to feel a little of its truth. I am fully convinced that my feeble efforts will be vain entirely, if our Lord himself does not take up the work, and send his quickening wind to blow on these dry bones, to make them concerned for the salvation of their souls. Now it is merely the grand concern with them, how to feed their bellies without engaging properly in any work for it; or how they may gratify their animal appetites with ease. Many even do not seem to know that they have an immortal soul, or if they know, it is still a matter of doubt with them, and why should they then care for its welfare? Their sins are also worthy of little thought, as they are easily pardoned, or have none at all to be pardoned. I cannot yet get any of them to meet together, but am obliged to go from place to place, and from house to house, to speak to them, which is not merely a very slow way of doing business, but a wearying one too. However, by going on in this way of communicating the gospel to individuals who never heard of it before, have I frequently been refreshed in heart, and felt more happy than if I had preached the gospel to a large Christian congregation, especially when I perceived their ear open for the good news in some measure. The worst is, that these poor people are too much under the influence of their priests, who are indeed numerous; and though they dare hardly show their faces for a conversation together on the truth, yet they seem not to be quiet after I am gone. However, I hope the gospel will finally triumph, at least in some of them.

This has rather been a trying season for the inhabitants of Java. Things for common use have risen to an enor-

mous price. The rice, the common food, has not come up for want of rain; on account of which the inhabitants suffer greatly; from which springs much stealing and night robbing, which has happened at least three times within two months time, that the robbers at night have fallen into the villages not very far from my garden. On account of the high winds and dry weather, and the negligence of the people, there has at least been thirty times fire at Samarang and the neighbouring villages within a time of six months. The houses of the natives all being of bamboo and straw, you may suppose when fire breaks out, that often at once hundreds of such houses are consumed by the flames. To this comes the *cholera morbus*, which raged for a certain time so heavy, that every day upwards of fifty were carried to the grave only in the road along my premises. Thousands have been carried off, even hundreds of thousands within a short space of time. This sickness is abated in a great measure, but does not yet cease. Even in some districts it rages still violently. Several of the people too have been carried off with whom I used to meet now and then, and some of whom I entertained some hope, that they might give themselves up one day or another to the Saviour. Four have died on my premises within a short time, who were either lodgers or servants of mine. I never witnessed such a time on Java, and no one who lives on it, like this season has been. However, under all this, the Lord has been very merciful to me and my family; we have still been preserved in the midst of danger. Even my little ones, who are now five in number, have been on the whole very well all the time; and I have been enabled, though I have felt now and then a little inconvenience, to go on with my work; and though it has rather been an expensive time, yet we have felt no actual want.

I have now finished the translation of the New Testament in the Javan language; it remains now for me to revise it. I have also translated some tracts and short systems of the Christian doctrines; some of which I have given to the Natives, which they seemed to like. I wish very much the printing of it could be effected; I am sure many of the Natives would like to read both the New Testament as other things. It appears to me, that the lithographic will be the best adapted means to effect printing in Javaneese. And I am indeed very happy to hear

that Mr. Ward of Bencoolen understands that art, and he will undoubtedly apply it to Javanese printing. I received the day before yesterday a letter from Mr. Robinson; a great sphere has opened there to him for the exercise of his talents. He mentioned to me as having requested the Society for sending me an assistant. Indeed I wish it very much too, both for my personal feelings as for the work which is begun. It is true, there appears for the present no great prospect of usefulness on Java. But times may alter; after a cold winter season may come a quickening spring, and from a barren wilderness may become a fruitful land, according to the very promises of the Lord. I am confident he will hear our prayers in his own due time, respecting this eastern Archipelago. I am glad the brethren in Bencoolen have agreed with me to spend every week an hour in prayer, especially for the success of the gospel in these Malay Islands. "Pray, and ye shall receive," is the promise of the Lord. Might there be raised many more in England who help us pray, "Thy kingdom come."

MONGHYR.

WE have lately been favoured with the following brief account of Brindabund, the venerable native preacher, who recently died at this station. It was furnished by a friend, who had known him from the commencement of his Christian course.

BRINDABUND first heard the gospel at a large fair, between Cutwa and Berhampore, the name of the place I forget. He was observed to pay great attention the whole day, and was seen sometimes to laugh, and at other times to weep. At night, he came to Mr. Chamberlain, and said, I have a flower, that I wish to give to some one that is worthy of it; I have, for many years, travelled about the country to find such a person, but in vain. I have been to Juggernaut, but there I saw only a piece of wood. That was not worthy of it, but to-day, I have found one that is, and he shall have it: Jesus Christ is worthy of my flower, (by which he meant his heart.) He was a Byragee. He went to Cutwa, where he remained for some time. He cut off his hair and shaved; his beard had grown to such a length, you could

hardly see his eyes. He left off smoking Gunga, which he said, had taken away his eyesight. He soon recovered his sight, learnt to read Bengalee, and from an idle Byragee, he became an industrious old man. He was baptized either at the close of the year 1808, or the beginning of 1809. Some time after he was baptized, he went to live at a place not far from Berhampore, where he cultivated a small piece of ground for his support. There, I think I have heard, he used to observe the Sabbath, and read and pray with as many as he could get to attend. In the beginning of 1811, he went with Mrs. C. to Agra. He there learnt to read Hindee, and was much engaged in reading and conversing with the people.

He, however, did not like Agra, but after a few months returned to Bengal. In 1812, he went with brother Moore to Digah, where he remained till February 1816, when he came to Monghyr, where he staid till his death.

The last five years of his life were spent in entire devotedness to the cause of God. If able to leave his house, he was engaged from morning till night, in reading the scriptures and talking to the people. He loved the Saviour; his cause lay near his heart. Often when so weak as in appearance to be scarcely able to stir, he would not stay at home; and when it has been said to him, you had better stay at home to-day, Oh, he would say, what do I live for?

At the close of 1819, he wished much to see his dear brethren in Bengal once more. His wish was complied with. Whenever the boat brought to, he was out with his book. When he passed the place where he first heard the gospel, he said with much feeling, There I found Jesus Christ. He seemed much refreshed by this visit. On the way back, you would hear him reading the scripture and talking to the people on the boat, as soon as it was light. He evidently enjoyed much of religion.

The last two or three years of his life, he had several severe attacks of illness. He was always averse to taking medicine, and used to say, I am not afraid to die, and have no wish to live. During the last month of his life, he suffered much in his body, but was always happy in his soul, longing to depart and be with Christ. The day before he died, I called with one of our sisters to see him. I thought he was past speaking, but he roused

himself, and with a pleasing smile said, Do not pray for my life, I long to go. When asked if he would take any thing, he said, No, and putting his hand on a part of the scriptures that lay on his bed by him, he said, This is my meat, and drink, and medicine. After we had left him, the neighbours, as was their custom, came round him. He got up and sat at his door, and repeated (for he was mighty in the scriptures,) some portions of the word of God, and prayed, though he was so weak as to be able only to speak a few words at a time.

The next day, being the Sabbath, we sent to know how he did, but found that he had done with the things of time. He entered into the joy of his Lord, September 2, 1821.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Plymouth & Dock, Collections & Subscriptions, by W. Prance, Esq.		64	11	11
Accrington, Ditto, by Mr. Kenyon		14	17	5½
Haworth, Ditto, by Rev. M. Oddy		25	4	6
Bacup, Ditto, by Rev. W. Dyer		9	2	10
Tewkesbury, Auxiliary Society, by Rev. D. Trotman		57	1	0
Cloughfold, Collection, by Rev. R. Heyworth		2	7	0
Langham, Subscriptions, by Mr. D. Blyth		20	3	8
Bristol and Bath, Auxiliary Society, by Mr. John Daniell		100	0	0
Yorkshire and Lincolnshire, by Messrs. Griffin and Pryce, viz.—				
Bridlington	35	1	6	
Boston	15	12	6	
Beverley	28	0	3	
Bishop Burton	6	10	6	
Collingham	15	2	7½	
Cottingham	8	0	0	
Driffield	5	16	0	
Hull	79	5	3½	
Hunmanby	3	13	0	
Kilham	1	9	6	
Lincoln	42	7	4	
Louth	3	2	8	
Newark	25	0	6	
Scarborough	54	8	6	
Swanick	12	0	0	
		335	10	2
Royston, Subscriptions, &c. by Mr. John Pendered		14	13	0
Anonymous, by Rev. Thomas Griffin	Donation	100	0	0
W. T. and J. Haydon, Esquires, Guildford, by Mr. Dyer, Ditto		15	0	0
Wedd William Nash, Esq. Royston, by J. Gutteridge, Esq. Ditto		10	10	0
Friend, by Rev. F. A. Cox	Ditto	5	0	0

FOR THE TRANSLATIONS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

FOR NATIVE SCHOOLS.

Richard Phillips, Esq. by W. Burls, Esq. Donation 5 0 0

FOR FEMALE EDUCATION.

Anonymous, by Mr. Dyer 15 0 0

Nailsworth, Female Society, for a School to be called 'Shortwood,' by Miss Ryland 15 0 0

Liverpool, a few Female Friends, by Mrs. Cox 4 11 0

The Committee thankfully acknowledge the receipt of a parcel of Pincushions, &c. &c. from Miss Richardson, of Tunbridge Wells, for the Native Schools.

(P.S. We are compelled, by want of room, to defer several Contributions till the next month.)

Missionary Herald.

NOTICE.

The Friends of the Baptist Missionary Society are respectfully informed, that the Business of the Society will be removed, at Christmas next, to No. 6, FEN COURT, FENCHURCH STREET, where very commodious Freehold Premises have been secured on advantageous terms. All Letters on Mission business, intended either for the Treasurer or the Secretary, will consequently, after the period above mentioned, be addressed to them there, instead of Wardrobe Place.

BAPTIST MISSION.

Home Proceedings.

ANNIVERSARY

OF THE

Oxfordshire Auxiliary Society.

ON Wednesday, October 11, the Eighth Anniversary of the Baptist Missionary Auxiliary Society for Oxfordshire and places adjacent, was held at Abingdon.

Met at eleven o'clock. Rev. Mr. Wilkins (Independent) began with prayer and reading the scriptures: Rev. D. White of Cirencester, offered the general prayer; Rev. J. Sheppard of Frome, preached an interesting sermon, from Isaiah ii. 10, *And the idols he shall utterly abolish.* The Secretary read the report, and closed in prayer. In the evening, the Rev. T. Keyworth (Independent) of Aston, preached a pious sermon, from Matt. ii. 10, *And when they saw the star they rejoiced with exceeding joy.* The Rev. Messrs. Evans (Independent), Coles, and Keyworth, conducted the devotional exercises.

It is stated, with much gratitude, that within the limits of this Auxiliary, the Missionary spirit does not decline,

nor the contributions lessen. Since its formation, it has had the pleasure of remitting to the Parent Society upwards of £2000. Few districts feel more the difficulties pressing so heavily upon the agricultural interest, and if it is believed that several of the churches have this present year, imparted not from their abundance, but their necessity, if not poverty. And it is anxiously hoped, a cause so sacred and important as the Baptist Mission, and standing in need of the co-operation, and strenuous assistance of the whole denomination, will not be narrowed in its means, nor longer languish by the depression of its funds. If retrenchment must be made, rather let it take place in our dress, and at our tables, than in the cause of Missions, which is, emphatically, the cause of Christ. The comparative prosperity of the funds of this Auxiliary is to be traced to two sources. 1. The active part which the ministers take in recommending the Mission to their friends, reading Missionary intelligence, and distributing the Herald at the monthly prayer-meetings. And 2. To the formation of penny-a-week societies, chiefly conducted by the females belonging to the congregations. May the time soon arrive, when these very useful, though humble, institutions, shall be appended to all the churches in the land.

W. G.

ESSEX.

ON September 25, 1822, the Anniversary of the Essex Auxiliary Missionary Society was held at Harlow. Mr. Brawn of Loughton, began in prayer. Mr. Ivimey of London, preached from 1 Cor. vi. 19, 20. *What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's,* and concluded. Immediately after the public service, the chair was taken by Mr. Ivimey; the proceedings of the past year were detailed by the Secretary, and various addresses were offered to the meeting by Messrs. Wilkinson, Pilkington, Cobbesley, Chaplin, Bain, Brawn, Tyler, and Finch. A collection was made at the doors of the meeting, on behalf of the important and interesting object, to which the attention of the congregation had been called, which will be acknowledged, together with the different sums received from the churches united in this Auxiliary, as soon as the remaining contributions have been remitted to the Treasurer.

Saffron Walden.

W.

DESIGNATION
OF A
MISSIONARY.

OUR readers are already aware that the congregation at Kingstont, under the care of Mr. Coulstart, have honourably exerted themselves to establish a Free School in connexion with the chapel. This step rendered it necessary that some person, duly qualified to superintend it, should be sent from this country; and as the ministerial labours of Mr. C. are become very weighty, it was highly desirable that the individual who might be selected should be competent to render him assistance in preaching, &c.

With a view to these objects, the attention of the Committee has been directed to Mr. Thomas Knibb, a native of Kettering, and a member of the church in Broadmead, Bristol, under the care of our venerable friend Dr. Ryland; and as the testimonials, both to his character and qualifications, were highly satisfactory, and a favourable opportunity offered, through the renewed kindness of our friends, Messrs. Augas of Newcastle, for his proceeding to Jamaica, free of expense, by the same ship which conveyed Messrs. Tinson and Bourne; he embarked, with Mrs. Knibb, accordingly, on the 30th of October, 1822, after having taken leave of the Committee at their meeting in the previous week.

The service in which, according to the usual practice, Mr. Knibb was designated as a Missionary in connexion with the Society, took place on Tuesday, September 24, at Exeter, in the neighbourhood of which Dr. Ryland was then residing for the benefit of his health. For the following particulars of this meeting, we are indebted to an esteemed correspondent in that city.

ON Monday evening, September 23, at the chapel in Mr. Kilpin's garden, a most interesting meeting took place. The chapel was thronged, and the windows outside lined; the tract depot, and the passage filled.—Mr. Cocks, a laborious Home Missionary, residing at Crediton, gave out the hymns; Mr. Nicholson, supplying the church at Plymouth, read and prayed; and Mr. Knibb delivered a pious experimental sermon, on Heb. iv. 9, and a collection was made at the doors. On Tuesday morning at eleven o'clock, the friends met at the Independent meeting in Castle-street, which was kindly lent for the purpose, the Baptist Old Meeting house being in so unsafe a state, that the congregation

were afraid to meet in it the Sabbath before.*

Mr. Horton of Plymouth Dock, began the service with reading and prayer; Mr. Sturges gave out the hymns; and Dr. Rippon, who was then in the country on a visit, explained the business of the day, asked the usual questions, and received the confession of faith. Mr. Kilpin offered the ordination prayer, and Dr. Ryland addressed the congregation a few minutes from Acts xxii. 21. *Depart, for I will send thee far hence unto the Gentiles*, upon the dreadful state of the Gentile world without the gospel; and then turning his subject to Mr. Knibb, he addressed him with his usual seriousness and affection, so as not only to make the missionary feel the importance of his character and employment, but the congregation in general. Mr. Sprague of Bovey concluded this service. In the evening, the friends of Missionary exertions assembled again. J. Terrell, Esq. was called to the chair, and Mr. Kilpin read a short report of the state of the Mission. Dr. Ryland followed in a most animated speech; after which, Mr. Sprague, Mr. Hoppus (Independent), Mr. Radford (Methodist), Mr. Horton, and others, delivered their sentiments, and Dr. Rippon closed as interesting a meeting as we ever witnessed, with that sweet hymn of the Selection, 422, 2nd part, and concluded with prayer. It was market-day, and rained in torrents almost the whole of the day, so that the company was not so numerous as was expected, but a collection of more than £17 proved that their hearts were deeply interested in the object.

* This place of worship, which has been erected more than a century, has long been in an insecure state, in consequence, as it has lately been discovered, of a secret pit having been dug, about thirty-five years ago, by some smugglers, who occupied premises adjoining. From time to time, various means have been employed to secure the roof and walls, but very lately, on cleaning and white-washing the place, it was found necessary to take it entirely down, and even to place six additional temporary props to secure the workmen employed for that purpose.

Foreign Intelligence.

DIGAH.

THE following communication from Mr. Rowe to Mr. Saffery, will be read with interest and pleasure by those of our friends, who feel solicitous for the spread of Female Education in India.

Digah, Jan. 1, 1822.

My dear Brother Saffery,

As I am in the habit of giving you a regular account of the progress made in native female tuition, I shall devote this sheet principally to this object. You will have learnt from my last that we had met with a little encouragement; and I am happy to add, that during the last quarter our prospects in this department have been still more encouraging. It now being the Christmas vacation, Mrs. Rowe is more at leisure with respect to our boarding school; but she is fully employed in her native female schools, and I hope she is not labouring in vain. I shall now give you a short account of the schools separately, and arrange them according to the time of their establishment. Of the first two or three attempts, which failed, I shall say nothing, but begin with the school at Dinapore. This school commenced in the year 1818. A few females, belonging to His Majesty's twenty-fourth foot, had united with Mrs. Rowe in forming a society to promote native female education, about twelve months before the establishment of the Dinapore school. During that year, efforts were made both at Digah and at another place in Dinapore, but they failed. At the time the present school was set up, the prejudices of our native neighbours against female education were so strong, that very few girls could be obtained. To effect any thing, it was necessary to employ a native schoolmaster, and it was therefore agreed that Mrs. Rowe should admit a number of boys into this school till more females could be procured. As a boys' school it soon prospered, and has continued in a prosperous state ever since. The number of boys varies from twenty to fifty, according to the season of the year: at certain seasons many of them are occupied in the

fields. These boys read the scriptures and religious tracts, without the least scruple whatever. In the female department, for about two years things remained in a fluctuating state. Evil disposed persons raised some silly reports concerning our motives, and though most of them were perfectly ridiculous, yet they too often had the desired effect. On some of these occasions, the poor children would fly as if they were about to be tied up in bags and shipped for England. Notwithstanding all these discouragements, the school now assumes a more settled and respectable appearance. There are *eight girls* and *two women* attached to it. The girls attend the school, and the women are taught at their own houses. As I was going through Dinapore a few weeks ago, I was surprised to see a woman in one of the shops with a manuscript book lying open before her, and she reading out of it with an audible voice. On after inquiry, I found that she was one of the women taught by this master, and that she was then learning the lesson which had been written out for her for that day. When she heard that I had been inquiring after her, she came to our bungalow to make her salam. One girl in this school has made considerable progress in reading and writing, and we hope she will ere long become a female teacher. Besides Mrs. Rowe's occasional visits, she has them at our bungalow about once a month, to undergo a general examination. These girls consider themselves respectable, and have hitherto refused to receive any rewards for learning, except a small quantity of native sweetmeats now and then. There was a goorooine (female teacher) attached to this school, but Mrs. Rowe had to dismiss her for improper conduct. The schoolmaster is one of the most respectable we have, and is in great esteem among his neighbours. It was proposed to send him to Calcutta, for a month or two, to see the schools established there, and to acquire some new information on the subject of native schools; but some natives who have females at his school, sent to request that he might not go, as they could not send their children to any other master during his absence. He reads the scriptures in Hindoosthane a great deal, and his school is become quite a place of inquiry. He admires the morality of the Bible, and is very inquisitive respecting its doc-

trines. He is also much in the habit of comparing scripture with scripture, and frequently brings apparent contradictions and difficult passages to be explained. The Memoir of Petumber Singh, now printed in Hindoosthane, seems to delight him much. When one of his scholars was one day reading in this tract, the master exclaimed with emotion, "Whenever I hear that book read it pierces my heart, and attaches it to God!" I think he is by far the most candid and disinterested native schoolmaster we have. Who knows but God may work effectually in his heart, and make him an instrument for doing good?

The next in order of time is the *Lyme School*. The last accounts I sent you of this school were rather discouraging; so much so that at the time I wrote we had some serious thoughts of giving it up altogether, and of endeavouring to establish one in its stead in some place where circumstances appeared more favourable. We feared the little success that attended our labours at this place would prove discouraging to our kind friends at Lyme. Experience, however, convinces us that it is by a *patient continuance in well doing* that we must expect to attain our object. We have already seen many inveterate prejudices against native female education give way; and what may we not expect in answer to the united and fervent prayers of the thousands of God's people who have this object at heart. The prospects at this school are more favourable than they were a few months ago. The conduct of other masters, and the attendance and progress of females in other schools, have become an incitement to the master and children in this. There are *thirty-five* boys in this school, most of whom are in the lower classes. They are generally taken from school, and occupied in some business, as soon as they can read, write, and cipher tolerably well; and indeed frequently before they have made much proficiency in these branches. I believe there were but four girls in the school when I last wrote you. One of these, who could read and write pretty well, has been married and has gone to reside with her husband in another village; and another of them has accompanied her. When she left the school the master gave her a supply of books, which she promised to read. Since that there have been several additions,

so that there are now *twelve girls and one woman*. They have been at our bungalow once or twice to undergo a general examination. Little, however, can yet be said respecting their progress, as they are nearly all new scholars. Some of them have advanced so far in writing as to be able to unite the vowel-symbols to the consonants. The woman wishes to be instructed with a view to her becoming a school-mistress; and has for the last month done all in her power, under the direction of the master, to bring the girls forward. She agreed to come to our bungalow daily, to receive instructions from Mrs. Rowe, but after doing it for a few days she found the distance so great that she could not continue it. At Mrs. Rowe's last visit to the school, she found her busily employed in instructing the girls. The school-room is very cold at this season; a neighbouring Bramhun therefore allows her to teach the girls on his verandah, which is exposed to the sun. Mrs. Rowe had some conversation with this Bramhun on the subject of female education, and was pleased to find him somewhat inclined to favour it. Another woman, who can work pretty well at her needle, came to offer her services; but when told she must first learn to read, she declined. I wish I could give as favourable an account of this master as of the last mentioned, but this I cannot. He needs a vigilant eye over him continually.

I believe I informed you of the commencement of a native female school at *Digah*, in which our native brother Hureedas's wife is mistress, under the immediate direction of Mrs. Rowe. This woman has improved greatly in her learning. She can read, write, and sew; and she is learning to mark the English alphabet on canvas: I wish I could entertain a hope of her heart being right with God, but I fear this is not the case. However, she regularly attends Hindoost'hancee worship. Since the formation of this school four girls have left under the pretence that they feared we wanted to make Christians of them. In one sense this was certainly true, but not in the sense they meant it. One of them has since returned. Several women have commenced learning to read, but after continuing for a time have grown tired and have given it up. There are now *eleven girls* on the school list, but two of them are irregular in their attendance. The girls in this

school have greater advantages than those in the other schools, in consequence of their being so near, and their progress is proportionably great. They come to Mrs. Rowe daily, excepting one large girl who is very bashful, and has not yet been able to muster up courage enough to come to the bungalow with the others, to repeat the lessons given on the preceding day, and to receive new ones for the next. Three of them have nearly read and written out the whole of the Hindee spelling book. Some of them have also learned to work with the needle, and have made up several suits of clothes for themselves. The rewards they obtain for learning are generally given to them in cloth, which they make up, and are not a little pleased with their performances. The boys in the school kept on our premises also come daily to the bungalow for school exercises, but as this school is quite separate from the girls I need not say any more about it in this place.

The next and last native female school I have to mention is that at *Moin-poora*. I gave you a number of particulars relative to this in my last. Owing to the decrease of our pecuniary means we gave up this school, but on the return of the old schoolmaster, the zemeendar, who succeeds the two I mentioned as having been taken off suddenly by the *cholera morbus*, became very anxious to have it re-established, and indeed would not take *no* for an answer. He and the master accordingly set it up, after which a little host of boys and girls came to Digah with the master to solicit our patronage, and we could not find it in our hearts to deny their request, though we knew not how to make this addition to our expenses, then too heavy. We knew, however, the Lord could provide, and by the Baptist Magazine for March last, we find that he has, by putting it into the hearts of some Ladies at Liverpool to grant Mrs. Rowe a donation, to be applied to native female education. This will come at a very seasonable period. A few days after the re-establishment of this school, the Hindoost'hancee females in the zemeendar's zenana (female apartments), sent word to Mrs. Rowe that they wished to be taught to read, and requested that she would go to see and instruct them. She embraced the first opportunity of paying them a visit. She found them overwhelmed by the affliction which had

so recently deprived them of two of their dearest connexions, and during the principal part of the visit they continued venting their grief in the customary way of the natives. At this time they were exceedingly reserved. Two things contributed to this: it was the first time that a European, I should have said an American, lady had been introduced to them; and, which was a greater restraint, the zemeendar was present during the whole of this visit. It is not customary for women in the zenana to speak to others in the presence of their lord. Her principal conversation, therefore, was with the zemeendar and some neighbouring females who dropped in to see her. When she took leave of them and came into the outward court, she met with a number of men, with whom she conversed for some time on a variety of subjects. She then proceeded to the girls' school, and wrote out some lessons for them. After spending an hour or two with them she returned home, thankful for what she had seen. Since that they have requested her to visit them again, and which she has accordingly done. On reaching the school, at the second visit, she found forty-five boys and twenty girls assembled. Among the latter were two little daughters belonging to the zemeendar, and five who were daughters of baboos (gentlemen) of the Bramhun cast, considered respectable. They produced the hand boards on which they had written their exercises. Some of them had written the Nagree alphabet, and others had united the consonants and vowel-symbols. She observed that some of them had made but little progress since her former visit, and administered the necessary reproof to the master, by telling him of the progress of the girls in the Digah school. He appeared to be sufficiently mortified. We regret the distance of this interesting school. On visiting the zenana, she found five respectable adult females writing with chalk on the ground, according to their usual custom: one of these was the zemeendar's wife, and the others his relatives. She took with her a supply of hand-boards, cards, and other school

furniture, and gave them some lessons. Two of the most learned girls in the school are in the habit of going into the zenana daily to teach them what they have acquired themselves. There is no lack of capacity in these native females. If they make slow progress, the fault must lie principally with their teachers. They boiled some milk for her breakfast, and invited her to spend the whole day with them, but this she was under the necessity of declining. As usual, they kept silence while the zemeendar was present, but as soon as he withdrew they came round her and became quite familiar. Two of the zemeendar's sons, one about ten, and the other about twelve years old, read a chapter in Colossians to her, in the zenana. Some of the girls in this school are very poor, and Mrs. Rowe has had to furnish them with a piece of cloth to enable them to appear decent. There are *forty-five* boys and *twenty-seven* females, including the zenana, attached to this school. The master has expressed a desire to be baptized, but I am sorry to say I have as yet seen but little in him suited to a candidate for that ordinance. He has lately manifested a covetous disposition, but I hope I have succeeded in curbing it. I have been to this school twice since Mrs. Rowe's last visit. Several of the girls came to me and repeated their lessons. On these occasions the compound in which the school is kept is generally pretty well filled with scholars, and neighbours who come to have some conversation. At one of these visits a young Mussulman came to show me how expert he was at figures. However, I soon convinced him of the vast superiority of my intellectual powers, by solving a few questions in some of the common rules in arithmetic. He was much surprised, and took some of the workings home with him. I wish he had shown as much interest respecting better things, but alas! "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."

Yours very affectionately,

J. ROWE.



Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1822, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Hull and East Riding, Auxiliary Society, by John Thornton, Esq.	100	0	0	
Oxfordshire, &c. Ditto	by Mr. Gray, viz—			
Abingdon	69	13	8 $\frac{1}{4}$	
Alcester	10	5	0	
Astwood	8	6	0	
Banbury	2	11	6	
Bampton	4	17	6	
Blockley	9	9	10	
Bourton	18	5	5 $\frac{1}{4}$	
Backland	2	0	0	
Burford	7	15	0	
Cheltenham	24	9	1	
Chipping Norton	43	17	3	
Cirencester	14	11	0	
Coate	5	13	0	
Fairford	7	15	0	
Faringdon	6	13	0	
Lechdale	1	12	6	
Middleton Cheney	3	0	0	
Naunton	0	16	0	
Oxford	44	14	6	
Stow	1	0	0	
	297	5	4 $\frac{1}{4}$	
Sheffield, Collection, by Rev. Robert Hall	21	12	6	
Loughton Missionary Association, by Rev. S. Brawn	5	7	4	
Chelsea, Friends at Paradise Chapel, by Rev. O. Clarke	1	5	6	
Towcester, Collection and Subscription, by Rev. J. Barker	3	0	0	
Wales, South East District, by Rev. Micah Thomas	93	9	2	
Dudley, Weekly Subscriptions, by Rev. C. Hardcastle	2	10	6	
Bratton, by Rev. R. Edminson	Subscriptions, &c. 15 2 6			
	Weekly Ditto . . . 10 1 10 $\frac{1}{4}$			
	Collection 3 11 10 $\frac{1}{4}$			
	28	16	3	
Corsley and Imber, by Ditto	3	17	11 $\frac{1}{2}$	
Olney, Subscriptions, &c. by Mr. Wilson	11	0	0	
Portsea, Portsmouth, and Gosport, by Mr. Dyer	73	18	0	
Oakingham, Collection and Subscription, by Ditto	8	4	0	
Colchester, Ditto Ditto (including a Life Subscription of £21 from Mr. Benjamin Nice,) by Mr. Cramp	43	7	3	
Huntingdonshire, Society in Aid of Missions, by R. Foster, jun. Esq.	57	10	8	
Mitoham, Subscriptions, by Mrs. Pratt	3	10	0	
Huddersfield, Subscriptions, &c. by Mr. Willett	16	15	1	
Laverton, Ditto by Rev. R. Edminson	7	2	6	
Thrapstone, Ditto by Mr. J. J. Stevenson	20	16	9	
Isle of Ely, Half the Collection at the Meeting of the Associated Ministers at Barton Mills, Oct. 3, by Rev. J. Reynolds	2	1	0	
Henley on Thames, Society in Aid of Missions, by Rev. J. Goulty	10	10	0	
Coventry, Baptist Church, by Mr. Oswin	20	0	0	
Bridgenorth, Collection & Weekly Subscriptions, by Rev. T. Morgan	13	7	2	
Lewes, Small Sums, by Mr.	1	10	0	
Kingsbridge, Sundies, by Rev. J. Nicholson	12	18	2	
Liverpool, Auxiliary Society, by Mr. Rushton	12	19	6	
Anonymous, 10564, 10565, by Mr. Dyer	10	0	0	
Amica, by Ditto	5	0	0	
Mr. Bliss, Barbican, by Mr. Gray	5	0	0	
FOR THE TRANSLATIONS.				
Edinburgh, Baptist Church in the Pleasance, by Mr. Braidwood	36	7	4	
Liverpool, Auxiliary Society, by Mr. Rushton	7	0	6	
Hamilton, N. B. Bible and Missionary Society, by Mr. Mather	4	0	0	
A Lady, at the Mission House, by Mr. Dyer	10	0	0	
FOR FEMALE EDUCATION.				
Liverpool, Auxiliary Society, by Mr. Rushton	45	0	0	

TO CORRESPONDENTS.

THE Editor of the Missionary Herald, takes this opportunity of reminding the friends of the Mission generally, that the limits of this Monthly Publication will not admit of a *detailed* account of Contributions: but that such accounts will, as usual, be annually given in the Reports of the Society.

The Subscribers may probably have noticed that, in the Cash Account, at the end of the Report just published, the sum of £2751 9s. 6d. is stated to have been disbursed on account of Serampore. Lest any misconception should arise on this subject, we have been requested to state, that this sum is not expended in *the support* of the Missionaries at that station, (who it is well known, have for many years, not only maintained themselves, but promoted the propagation of the gospel at various other stations,) but has been paid them on account of sums contributed for Translations, Schools, &c. under their direction.

Should any friends in the country have received Contributions in aid of the redemption of Burman female children by Mrs. Judson, they are requested to remit the amount to Mr. Dyer, 9, Wardrobe-Place, Doctors' Commons, in order that the whole sum raised for this object, may be forwarded to its destination.

Erratum.—By the misplacing of a cipher in Page 52 of the Appendix to the Report, just published, the Contributions from Ilford appear as £240 instead of £24.

The Executors of the late Mr. Daniel Sutcliff are respectfully thanked for their obliging communication, and informed that the Books, for the Missionary College, are safely come to hand.