

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

East Lancashire Auxiliary Baptist Missionary Society.

We have great pleasure in stating that a new Auxiliary has been formed under the above title, which will include that part of the district formerly comprehended in the 'York and Lancashire Assistant Society,' which has not been comprised within the limits of the smaller Auxiliaries more recently constituted; and thus complete the organization of the system, throughout that extensive and populous portion of the kingdom. The account is given in a letter from the esteemed Secretary, Rev. John Birt of Manchester, to the Secretary of the Parent Society, who writes thus, under date of the 26th of November.

"A meeting was held in York-street chapel on Wednesday, the 20th inst., consisting of ministers and other friends of the Baptist denomination, residing in the eastern parts of Lancashire, when a Society was formed in aid of the Baptist Missionary Society, and denominated the "East Lancashire Auxiliary Baptist Missionary Society." At this meeting, several resolutions were unanimously adopted, expressive of warm attachment to the great cause of Missions in general, and particularly to the Parent Institution. The first Committee meeting, for giving effect to the purposes of the new Auxiliary will be held at Rochdale on the 18th of December next, and the first General Meeting of the Society is appointed for the 20th of May, 1823, at York-street chapel, Manchester."

GLOUCESTER.

Letter to Mr. Dyer, dated

Gloucester, Dec. 10, 1822.

DEAR SIR,

The design with which you are already acquainted, of forming an Auxiliary Baptist Missionary Society for the County of Gloucester, and parts adjacent, was completed on the 11th and 12th of last month; upon which

occasion we had the valuable assistance of several ministers of different denominations; and we have reason to believe, that the services were generally approved, as pleasing and edifying. The following was the order of proceeding.

Half-past six, Monday evening, November 11.—Prayer, and reading the scriptures, by Rev. T. Roberts; sermon by Rev. W. Winterbotham, from Micah v. 7, 8.

Eleven, Tuesday morning, Nov. 12.—Prayer by Dr. Ryland; sermon by Rev. T. Roberts, from Daniel vii. 13, 14; concluding prayer by Rev. Wm. Bishop, (Independent.)

Six, Evening.—The public meeting was held at the Bell Assembly-room: the attendance was numerous and respectable.

The Rev. W. WINTERBOTHAM in the Chair.

The addresses were serious, suitable, and impressive; that of the venerable and highly esteemed (senior) Secretary was particularly grateful to the feelings of the audience. Those of our Independent and Wesleyan brethren were distinguished by a kind and liberal spirit, and expressed their cordial approbation of our Mission.

Indeed, the interest that was felt by the assembly throughout the evening is best explained by the observation which was pretty general: "That they had no idea it was later than eight o'clock;" although it was ten when the meeting ended.

Our Auxiliary at present embraces ten congregations, who have expressed their intention of uniting with us; and we hope that others also will be added.

The contributions for the various purposes of the Mission was upwards of £20: we trust that by persevering efforts, they will be gradually increased, and that a permanent desire will be excited in our churches to assist in so good a cause; upon the success of which, and similar Institutions, under the Divine blessing, the happiness of the world depends.

We are, dear Sir,
Your affectionate brethren,

JOHN FRY,
G. B. DRAYTON, } Secretaries.
H. HAWKINS, JUNR. }

Foreign Intelligence.

SERAMPORE.

THE following particulars respecting this important station are extracted from a circular letter addressed by Mr. Ward, since his return, to several friends in different parts of Britain.

ON my return to Serampore, after an absence of nearly three years, it was to be expected that a considerable advance in the objects embraced by the union there would be observable. I found that advance much greater than I had anticipated. The College premises had made a progress, considering the largeness of the pile, which could not have been expected. The principal building forms one of the finest modern pieces of architecture in India. As this College is built from the proceeds of our own labours, we have been obliged to encroach on our funds beyond our calculations. A second examination of the College has been held, equally satisfactory with the first; several of the head pupils having, in a third of the time occupied by students in the Hindoo Colleges, conquered the Sungskrit Grammar, will soon commence the study of a regular series of Sungskrit literature. We have at present no students for the ministry, as we have not a Divinity Tutor, and Mr. Mack has not sufficiently mastered the language to devote any of his time to these native heralds of salvation. I have much comfort in meeting the students, and the boys of the Preparatory School, morning and evening, for reading, singing, and prayer. Oh! it is truly cheering to hear these youths and these children singing in Bengalee,

“Oh thou, my soul, forget no more
The friend who all thy misery bore.”

Two students are already members of the church, and are youths of great promise; and four more students, apparently under serious impressions, have solicited baptism. Between thirty and forty youths and children, born of converted heathens, are thus brought under daily close serious Christian instruction. One morning the College Native Physician said, as we sat down to worship, “Sir, the boys have made a hymn, and wish

to sing it.” I sat and listened to this hymn in honour of the Saviour of the world, made and sung by this interesting group, with sensations of delight, which no person, except he had been in the same circumstances, could realize. The sounds were carried on the bosom of the Ganges to a sufficient distance to be heard by the Bramhuns at their oblations. “Instead of the briar, shall come up the myrtle-tree, and it shall be to the Lord for a name,” &c. On the Lord’s-day, all these youths and children are engaged in catechetical Christian exercises in public worship:

The Translations are thus far advanced.

The whole Bible is finished at press in the Sungskrit, in 5 vols. 8vo.

The Bengalee in ditto, the Orissa in ditto, the Mabratta in ditto, the Chinese in ditto.

The Pentateuch in the Kankuna; and the New Testament in ditto.

The Pentateuch in the Sikh, the Historical Books in ditto, the Poetical Books in ditto, and the New Testament in ditto.

The Pentateuch in the Telinga, and the New Testament in ditto.

The Ditto in the Pushtoo, or Affghan, and the New Testament in ditto.

The New Testament in the Goojeratee, the Assam, the Mooltanee, the Harotee; the Bikanere, the Kashmere, the Harotee; the Bhogulkund, the Marwar, the Kanoge, and the Nepaul.

In the press, the New Testament in the Kurnata, the Oojeen, the Kassee, the Jumboo, the Monipore, the Magudha, the Palpa, the Shree Nagur, the Kumaon, and the Bhutneer.

There are also in the press, new Editions of the Holy Scriptures in several languages.

At Serampore, besides the English brethren, there are, as itinerants, labouring either regularly or occasionally, brother Douglas, Solomon, a converted Jew, Kanta, Huredoss, &c.

At Serampore, at the Mission Chapel, and also at the Danish Church, at Krishna’s Chapel, and across the Ganges at the Barrackpore Chapel, during the Sabbath, there are seven services, and parties of Native converts visit and preach in the streets of the neighbouring villages. At Serampore there have lately been frequent baptizings; the Native sisters have begun to hold prayer-meetings from house to house, and a happy revival is visible among the Native members, who amount to about sixty persons. Since my absence in Europe and Ame-

sea, several Native brethren and sisters have died full of Christian hope and joy.

The baptisms at Calcutta have also occurred frequently during the last two or three months. Here the preaching is kept up in Bengalee and English four times on the Sabbath, and ambulatory services in Bengalee are attended to almost every day in the week.

MOORSHEDABAD.

WE mention, with much concern, that the health of Mr. Sutton has been considerably impaired of late. The following extract from a letter to the Secretary, dated February 27, will shew, that his zeal and attachment to the work in which he is employed, have not been lessened by this circumstance.

I HAVE continued all the operations I was able among the Natives, and when my strength would permit, have gone out to the bazars and markets, to preach the kingdom of Christ. I have had many very interesting conversations with different persons, and a considerable number of tracts and parts of the scriptures have been distributed, and if I had not been confined to my house by pain and sickness, I should have taken several journeys into the interior parts of the country.

There is one pleasing fact I have also lately observed, and which is a certain sign that our efforts are not thrown away. You perhaps know that several of the Natives have established presses, and commenced printing on their own account; and so extensive are their exertions to dispose of their works, that there are four men employed in this neighbourhood in selling printed publications. One of them informed me last week, that his monthly sales amounted to upwards of thirty roopees. I endeavoured to induce them, for a small sum, to sell tracts, or parts of the scriptures, but could not succeed. The works which these persons sell, have nothing in them of Christianity; on the contrary, they are trash, in every sense of the word; yet still I think it is the beginning of the universal diffusion of know-

ledge among them, for never has a free press been established in any country without accomplishing much good.

My Native Schools are in much the same state as usual. The number of scholars is near 150, and the people near me have requested that I would establish one in my compound, near my house, which I intend to do next week. This school will be particularly under my eye. The schools are supported by the kind assistance of a few friends in the neighbourhood.

My illness has not much interfered with the preaching to the soldiers, with the exception of two or three Sabbaths. I have regularly administered the word of life to the church at Berhampore, and have baptized three since my last letter. The new chapel which I before mentioned as building at Berhampore, is finished, and will be opened on Lord's-day next. It is a good, substantial place, and will be a great blessing to the different regiments stationed there. The expense has been considerable — namely, nearly 2,500 roopees; but it is almost paid, and I hope the whole will be liquidated in the course of a year.

If my strength is restored, I shall take several journeys in a few months: among which I intend to take one to the northward, near Rajemahl. I hope it will please Divine Providence to grant my desire, and render me useful. One of my greatest afflictions has arisen from my being laid aside from many of those exertions in which I delighted. The station here is important, and I wish not to be removed from it, and hope my health will soon be completely restored. Providence has been exceedingly merciful to me during the whole of my residence here, in tempering every affliction according to my circumstances; and the surgeon to whom I have applied during my illness, is not only a friend, but a brother in Christ, with whom I have much sweet intercourse in the things of God. Though I am lonely while residing at Moorsshedabad, yet I am so much accustomed to it, that I feel it not. Indeed, if I were to attempt to recount all the special mercies I have received since my residence in the country, time would fail me. They have been numerous, as my wants so far exceeded my expectations. Frequently, when my fears have abounded, and faith been weak, the hand of God has been manifested, to remove my doubts and strengthen my dependence. Instead of finding myself a stranger in a few

reign land, I find every where a friend. My mind has been often grieved, that no more success attends the preaching of the word among the Heathen; but even here I have received many tokens for good, and the bread which has been cast upon the waters, may be found after many days. I see, more and more, that every pursuit that tends not to the glory of God, is vain and futile; and may my living and dying breath be employed in the service of the sanctuary!

In a subsequent letter, addressed to his former pastor, Mr. Ivimey, he mentions the following facts relative to the superstitions of the country, which came under his own notice:

YESTERDAY the swinging poojah commenced: there were two poles placed a little distance from my house, (there was only one last year,) and last night the flesh in side of the person's back, by which he was swinging with a hook, gave way, and he not only had the pain arising from the wound which he permitted to be given in behalf of his idol, but that of broken bones, from his falling from a considerable height. At all these meetings the Bramhups are sure to procure a harvest. At the assembly held last week, there were four Bramhuns, who shared the profits of the idol among them; and they generally procure one of the richest of the Hindoos in the neighbourhood, to come first upon the anniversary of the idol, and open the door of the temple in which he is placed, upon which occasion he generally presents a sum of money, clothes, jewels, &c. &c.; after him approach others in succession, and present their offerings: so that there is every inducement to promote deception.

DELHI.

WE extract the following incidents from a Journal sent by Mr. Thompson some time since, to Serampore. They occurred in one of his journeys to the northward:

An aged brahmun, who in consequence of a four years' leprosy, had worms crawling upon him, was brought

to Gurmookteeshwur, as he had expressed a wish to put an end to his bodily sufferings by drowning himself. His relations who were tired of him, and his neighbours who thought it a merit to persuade him to such an act, as well as the brahmins who were interested in the poor man's immolating himself, all seemed anxious for him to destroy himself. The brahmins and pundits even repeated verses in Sungskrita, to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, he hearing of me, sent a message requiring my sanction to the horrid murder of himself, and promising to abide by my counsel, whether it were to desist from, or prosecute his purpose. I went, and found the pitiable object unable to move. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, by making him both see and feel what a bitter and evil thing it is. I held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I would acquiesce in his horrid wish, which, he said, would be the completion of his happiness. I again went over the same grounds to dissuade him, but feared I should not prevail. He started another objection: who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to cry in a passion. After this he listened with great attention, and suddenly exclaimed with joy in his countenance, "Blessed! blessed your instruction! blessed the God who sent you! It is God that sent you! blessed your father and mother! blessed you and the instructions you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death." An hour or two after this interview he left Gurmookteeshwur, and returned to his village Bhyna, near Dholpore, forty miles east of Meerut. On my return, I endeavoured to interest the Mahometan Tulseeldar of the district in the

preservation of the poor man, and he commanded his relations to see that he had a house, and every necessary afforded him.

Another short extract will, I am sure, be pleasing: it relates to the fate of a Hindoo gospel of Luke, and a Gospel Messenger, distributed at the last Hurdwar fair, Nov. 13. A respectable Hindoo of Ray-poora, near Patiala, brought a letter of introduction from a gentleman, and a Hindoo gospel of Luke, of which on my asking him, he gave the following account: Two brahmuns coming into his father's village with two gospels, the old man was anxious to know what they contained: he was answered briefly, that they were part of the Sahib's sbastras, which had been freely given them at the fair. The old man expressed a wish to possess at least one copy, but he could prevail on neither to part with a copy for him. He offered half a rupee, then a rupee, but was still refused, but this did not abate his desire for the book. In the mean time a voiragee who had perhaps visited some of our missionary stations, and been disappointed in his worldly expectations, expressed his astonishment at Hindoos, who retained their integrity, being so desirous of reading the books of the Feringhees. "The instant," said he, "any one reads the book, he is sure to lose his boliness and cast, and become a Feringhee; what have you to do with such a wicked book? Throw it into the Ganges." Such an account of the book and its effects, stunned all present, and had its effect with the most ignorant of the two brahmuns, who immediately held out his hand to the old gentleman, and offered him the book he so much desired, saying, "Take it, sir, I have no occasion for the book." The latter, as he was a person of some consideration, perhaps did not like to be influenced entirely by a wandering stranger, a Bengalee, or one from those parts, and therefore took the book without hesitation; on which the voiragee attacked the old man in very angry language. The son, fearing the consequences, interposed, and said to the voiragee, "What is it to you if we take and read the book?" "Go, go," replied the voiragee, "and become a Musulman and a Feringhee, and lose your dharma (holiness). The son who had read the tract, replied, "How do I lose my dharma? If this book had taught me to lie, steal, and commit

every iniquity, I should then have thought it bad and have thrown it away; but it teaches the way to heaven only by a different name, that of Jesus; we say Eeshur and Khoda, and they say Jesus, this is the only difference I can see." Thus the struggle between these two men ended in the book being received. Every such instance makes it more and more evident that the Lord Jesus has a people in Hindoost'han whom he will one day call forth to declare his praise. Surely it was not in vain that he said when he died, he should not die for one nation only, but that he should gather together in one the children of God that were scattered abroad. May it evidently appear that Christ has much people in this country!

COLOMBO.

Extracts of a Letter from Mr. Chater to Mr. Dyer, dated Colombo, Feb. 6, 1822.

THE season of the year affording the best opportunities for sending communications to England having again arrived, I must endeavour to make the best use of it I can. I have to be thankful that, excepting the trial of my sad and solitary circumstances, I have not had to endure any personal affliction. This ought to excite in my heart unfeigned gratitude; and lead me, with the man after God's own heart, to say, "Bless the Lord; O my soul," &c. &c. My labours have been much the same as in former years, excepting that I have gone every Sabbath-day to a village, instead of preaching three times in Colombo. My weekly plan at present is as follows:—Sabbath-morning, at eight, I preach in the Fort in Portuguese; from which place my house is more than two miles distant; at twelve, at Mattackooly or Kattoopellella watte. These places are in the opposite direction to the Fort from my habitation. The latter, three miles distant, up the Kalany river; the former two miles down the river. At seven in the evening, I preach in Portuguese in the Pettah, which service has been carried on in the same place, and at the same hour, either in English or Portuguese, for more than nine years. This is the first mission-place of worship that the inhabitants of Colombo (in modern times) ever saw. But to proceed with

the account of my week's engagements: Monday is devoted entirely to translating; and if Monday is not sufficient to prepare for the day of meeting in the translating room, Tuesday or Wednesday. The proper work for these days is visiting schools. But as I consider translating the most important of all my labours, when it is necessary, I make every thing give way to that. Wednesday evening we have Portuguese preaching in the Pettah. Thursday is the day for the meeting of the translators; which is still held in the library at the Wesleyan Mission House. In the evening I preach in my own native tongue in the Fort. Friday evenings in Singhalese at the Grand Pass, and the day is spent in preparing for it. Saturday is another day, the best part of which is devoted to translating; and what is not taken up by that, is, of course, employed in preparing for the Sabbath. Having laid before you this weekly plan of filling up my time, you will naturally wish to know, in the next place, what has been accomplished by adopting and pursuing it? In that important work, to engage in which led me to make choice of Colombo as my station, i. e. translating, we are making a steady, though not a rapid, progress. Had not one of our number (Mr. Clough,) been laid aside by sickness, we should have been very near the end of the 1st of Kings; and I hope it will yet be completed before the end of this month. Two editions of the new translation of the New Testament, you are aware, have been printed off; and also, besides what we have done of the Old Testament, as above mentioned, in a regular course, the Psalms and Proverbs are in circulation. Surely we ought to hope and believe, that this important "labour will not be in vain in the Lord." Our congregations continue much as they have been for a long time. At the Portuguese preaching in the Fort, the word seems to have more effect on the hearers than at the other places. It is not uncommon there to see five or six with tears falling down their cheeks, which, I would fain hope, may be a proof of that godly sorrow which worketh repentance unto salvation, not to be repented of.

Our Native Schools have, on the whole, prospered better this year than any preceding one; and as it is by means of these that we have at present any certain prospect of communicating useful knowledge to the inhabitants

of this island, it is encouraging and gratifying to see them increase and prosper. At the end of 1820, the number was seven; containing 244 scholars. On the 1st of January, another was commenced; in which the number of boys is 36. I endeavour to visit them all once a month; besides which, the Mohandiram is appointed to visit one or two every week. On visiting them, I ascertain exactly the progress the different classes have made from one visit to another; and in catechizing them, endeavour to impress on their minds the important instructions the Catechisms contain; and this I always find the pleasantest part of my Missionary labours. Once a month I assemble all the schools, both masters and scholars, in our Grand Pass meeting-house; on which occasion I examine one class in each school, in the presence of the whole, and praise or blame according to the proficiency that has been made. This has been attended with very pleasing effects, in exciting a laudable emulation in those masters and scholars who were before most deficient. And this opportunity I improve in the best manner I am able, to point out to them their deplorable condition as sinners, and exhort them to repent and believe the gospel: with what success time must shew: all that has yet been evident, is but little indeed. And yet who that knows and considers the value of an immortal soul, would not rejoice to see 200 or 300 of the poor ignorant children and youth of this too long neglected island, called together, though it be but once a month, to hear of "the Lamb of God, who taketh away the sin of the world?" Their being taught daily to read the sacred volume also, must prepare them in a very superior manner to understand what is preached to them, to what any other persons in this country can be. And Oh! if we are favoured with that blessing, which many a wrestling Jacob is daily soliciting at a throne of grace, a gracious out-pouring of the Holy Spirit, what wonders might we not soon witness, even in this valley of dry bones? Sometimes I feel the full weight of that discouragement which it is natural for unsuccessful efforts to produce; but never so as to regret for one moment having devoted the short period I have to spend on earth, to Missionary labours. And on reflecting a little I feel fully convinced, that if one soul be saved through my feeble instrumentality, it will be a glorious recompense for all

my little toils and trials: and if (as no doubt is the case,) the eternal salvation of one soul is of more importance than the temporal deliverance of a kingdom, or a world, from some threatening ruin, the salvation of one soul will not only be an ample recompense for my insignificant labours, but for all that the Society has or ever will expend on this Mission. I will go one step further, and say, that if one sinner be not saved through a Divine blessing on our exertions; if Heaven only shines upon them with its approving smiles; we cannot regret having engaged in them. "It was well that it was in your hearts to build me a house," will be sufficient to banish every emotion of regret from our hearts to all eternity. But we have not entirely run in vain, laboured in vain, and spent our strength for nought. The good that has been done among our countrymen in this remote corner of the world, ought not to be forgotten. I can number eight of them, exclusive of backsliders, who, I trust, have been given me as seals to my ministry. Of the natives of this island, including the little church at Hanwell, ten have put on Christ by baptism, besides the two who have been excluded; and three more would have done it this

month, had not the severe illness of one of them prevented it. Nor is my success in Colombo to be estimated by the number of those who are connected with us as church-members. Yesterday (March 4th,) my congregation in the Fort consisted of about fifty hearers; that in the Pettah of seventy or eighty: and there are appearances in both these congregations that are encouraging. I have reason to hope, that were I to die to-day, I should meet some from both of them in heaven, who will have cause to praise for ever, that they have heard the word of life from my lips. When, therefore, in looking back on the ten years our Mission has existed in this island, we consider the different particulars I have mentioned, while we must lament that our success has been so small, so much less than was anticipated, and so much less than we hoped and earnestly desired to see, if we consider that the salvation of one soul would be a glorious recompense for all the labour that has been bestowed on the Mission, and all the funds that have been expended upon it, to indulge a murmuring spirit in reflecting on the subject, would be highly ungrateful.

(To be continued.)

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

FOR THE MISSION.

£ s. d.

Suffolk, collected on a Journey by Messrs. Pritchard and Smith, viz.				
Beccles	6 18 9	Ipswich	66 17 9	
Bilderstone	1 11 6½	Lowestoff	1 15 0½	
Bungay	2 6 0	Needham Market	6 0 0	
Bury	7 0 0	Otley	8 12 0	
Diss	8 19 6	Stowmarket	7 0 1	
Eye	9 8 6	Stoke Ash	4 10 0	
Grundisburgh	3 0 7	Stradbroke	5 2 3½	
Halesworth	1 10 10	Sudbury	6 10 0	
Harleston	5 14 6	Walton	4 11 0	
Horsham	5 16 8½	Yarmouth	8 10 6	
		Small Sums	9 7 2½	
				151 3 2½
Broughton, Cumberland, by Rev. S. Ruston	2 8 0			
Worsted, Colchester, by Rev. R. Clark	15 0 0			
Newbury, Collections and Subscriptions, by Mr. Welsh	43 0 0			
Devonshire-square, Auxiliary Society, by Mr. Edward Smith	11 14 7½			
Keppel-street, Ditto, by Mr. Marshall	40 0 0			
Hertford, Ditto, by Mr. Field	6 0 0			
South Wales, Baptist Western Association, by Rev. D. Evans	30 0 0			

Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.							
Balance of Acct.	2	15	8½	Hebden Bridge..	3	3	0
Bramley	4	19	0	Leeds	37	12	6
Bridge House ...	36	19	7	Spring Head....	4	4	0
Colne	21	7	3½	Wainsgate.....	2	12	0
Somersetshire, &c. by Rev. Richard Horsey, viz.							
Hatch.....	4	15	0				
Loughwood	3	0	0				
Bampton.....	1	0	0				
Taunton, and Sundries	3	11	8				
					113	13	1½
Stamford Hill, collected by Miss Wilson.....					12	6	8
Watford, Rev. John Jones					1	0	0
Donation					5	0	0
Stafford, Rev. W. Bosworth, by Chapman Barber, Esq. Donation					5	0	0
Oxfordshire, &c. Auxiliary Society, by Rev. W. Gray :							
Bicester	0	10	6				
Camden	2	0	0				
Ensham	4	1	1				
Evesham	10	6	7				
Hooknorton	4	4	0				
					21	2	2

FOR THE TRANSLATIONS.

Northern Missionary Society, by Rev. Mr. Mackintosh.....	10	0	0
Cockermouth, collected at the Independent Chapel.....	1	18	10
Yorkshire, West Riding Auxiliary Society, by M. Thackeray, Esq.—			
Leeds, Subscriptions.....	3	3	0
Wine Wall and Wheatley-lane	20	2	9½
		23	5 9½

FOR FEMALE EDUCATION.

Two Friends, by Rev. James Hoby, for a Female School in			
Calcutta	15	0	0
Leeds, Female Branch Society, (in addition to £37. 11s. 4d. previously remitted this Year).....			
	22	2	6

The thanks of the Committee are presented to Mrs. Waugh, of Reading, for a parcel of Pamphlets, &c.; and to Mr. Brown of Wigan, for 10 Vols. of Poems, lately published by him.

Erratum.—The Editor is sorry to observe that, by an oversight of the transcriber, the sum of £20. 18s. 0d. from the Ipswich (*Stoke Green*) Auxiliary Society, by Mr. Pollard, has been omitted in the last Report.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

SEVERAL months ago, a kind and liberal friend of the Society proposed to the Central Committee a plan for the liquidation of the remaining debt of the Society (£3000). The principle of the plan was, that the friends of the Mission should unite, and each engage to subscribe a certain sum, on the condition that, by the next Anniversary of the Society, the whole amount should be thus subscribed; otherwise, the engagement to be considered of no effect.

As it is of the greatest importance that such contributions should not affect or diminish the ordinary revenue of the Society, it has been deemed necessary to fix the sum of Ten Pounds as the lowest donation which can be received for this specific purpose; but as many may be desirous to aid in this good work, who may not feel themselves justified in advancing that sum individually, it has been suggested that one or more friends may combine in presenting £10 under one name; *i. e.* as from A. B. and friends.

A commencement has been made by some friends in the metropolis, and nearly £500 are already subscribed. Measures will immediately be taken to bring the subject more fully before the view of our friends at large, in town and country, and the Committee earnestly hope, that when they are again favoured to assemble with their brethren at the next Anniversary, they will be prepared to congratulate them on the removal of this burden.

On this subject the Secretary will

feel great pleasure in receiving any communications, addressed to No. 6, *Fen-court, Fenchurch-street.*

ON Wednesday, the 8th of January, a deputation from the Society, consisting of the Treasurer, Secretary, Mr. Gutteridge, and Mr. Hanson, waited, by appointment, on the Right Hon. Lord Amherst, lately elected to the high and important office of Governor General of India. The object of the deputation was to recommend the Missionaries of the Society to his Lordship's protection and good opinion, and, we are happy to add, that they experienced a most polite and favourable reception.

Foreign Intelligence.

DIGAH.

THE following brief extract of a letter from Mr. Rowe, dated Jan. 3, 1822, would lead us to indulge the hope that we may, at no very distant period, see the complete abolition of the dreadful practice to which it refers.

Our servants report that a neighbouring magistrate (to his honour be it recorded) lately refused permission for a native woman to burn herself with her deceased husband. They are personally acquainted with the woman, and say she was resolved to burn. To shew her fortitude, she held her finger in the flame of a lamp, after which she distributed her property amongst her relatives, and only waited the permission of the magistrate to execute her design; but that being refused, she had of course to give it up.

She had two small children, who sat bewailing her expected fate; but on hearing the prohibition, they expressed much joy, and returned home well satisfied. On the way home the woman affected to be dying of mortification and grief on account of her disappointment; but she is now become as cheerful and happy as ever she was.

COLOMBO.

Extracts of a Letter from Mr. Chater to Mr. Dyer, dated Colombo, Feb. 6, 1822.

(Continued from Page 43.)

Often, very often I feel pained and grieved at heart on viewing and reflecting on the circumstances of this island, and this populous town in particular. Two long streets that lie between the Grand Pass and my other two places of worship are inhabited almost exclusively by Mahometans. They are, in fact, so much theirs that they take their name from them; being called Great and Little Moor-street. Nothing yet has been done, nor any thing worth mentioning been attempted, towards rescuing these poor people from their wretched delusions. It is impossible they should be rivetted to them more firmly than they are. The christian religion they view with contempt, and will hear nothing on the subject. One man, (an inhabitant of Jaffna,) and so far as my knowledge goes, one only has yet been even proselyted to christianity in all Ceylon: and he was held in detestation by all the rest, young and old. One way in which little boys have been known to reproach him was by saying to one another as he passed them in the street, "We often see a fat pig in the street now." The man is a stout fat man, and you know how the disciples of Mahomet regard pigs. In what way any thing can be done for these people, had I time to turn my attention towards them, I as yet know not. I have thought if any thing be attempted it must be by schools similar to those our brethren in Bengal have established among the Hindoos. To pity and pray for them is all I can do at present.

And as to the generality of the people called christians in Ceylon, it is too well known into what a deplorably degraded state they are sunk. It is true great numbers attend the Roman

catholic church; but when we consider for a moment what it is they learn there, (if indeed they learn any thing at all,) who can rejoice in this? And, with a very few exceptions, nothing like serious religion is to be seen among the people of the reformed church. It is but a few times in the year that they attend public worship. The former part of the Sabbath is occupied in bathing, or some such way. And it is very common to see them cleaning or repairing their houses on that day; and feasting, dancing, and card playing are the evening employments of many. I am not now giving you information on hearsay, but making known to you things to which I am eye and ear witness, as I pass the doors of these people every Sabbath-day. Dancing is less common than when I first came here; but it is not long since I saw large parties in two houses on the same Sabbath evening; and that in two of the most public streets in Colombo. These are our Colombo christians! What then can we expect the poor Singhalese to be, who have been brought up with such examples before their eyes? Certainly just such as they are: a poor, ignorant, careless, stupid race of people. This day week, on my visit to Wellampitty, I held a short conversation with a person, from which you may learn the circumstances of the bulk of the people called christians in Ceylon. As I was sitting in a cottage, a venerable looking old man came to the door; I was struck with his appearance, and asked him how old he was? "My age, Sir, is one hundred and three years." "Are you a christian?" "Yes." "A Roman catholic, or of the reformed religion?" "I am of the Dutch religion." "And, what do you know about the things of religion?" "Very little." "Do you know the ten commandments?" "No, I learnt a little when I was a boy, but I have forgot it." "Do you know how you can be saved from sin and hell?" "By praying to God." "Is nothing more needful?" "I don't know." "Do you know nothing about a Saviour?" "No." "Have you never heard about the Lord Jesus Christ?" "No." To question him any farther I deemed quite needless, and proceeded to give him such advice as I thought most suitable to his deplorable case. When it is considered that this is a specimen of the case of hundreds and thousands in Ceylon, it will be seen that a mission-

ary in this country is set down in a valley of dry bones; and it may with propriety be added, "there are very many in the open valley, and lo! they are very dry." But must they then be abandoned to remain in this deplorable condition? Surely by those who have seen and known their circumstances, this cannot be done without incurring guilt of no common magnitude. While, therefore, we cannot give life to these dry bones, we must continue to do all in our power for them; praying, hoping, and endeavouring to believe that the only power which can cause a shaking among them, may at length be exerted. Then shall breath come into them; then they will live and stand up on their feet an exceeding great army.

BENCOOLEN.

By the Layton, recently arrived, we have received the quarterly letter from our brethren at this station, dated July 19 last; and as we are persuaded the intelligence it affords will prove highly gratifying to our readers, we proceed to lay it before them without delay.

Bencoolen, July 19, 1822.

VERY DEAR BRETHREN,

The period for addressing you having elapsed, we shall now, with much pleasure, endeavour to lay before you the state of our mission. We have not any decided success to communicate; but the state of things is still encouraging; and we hope, that the bread which we are now casting upon the waters will appear after many days. Like the settlers in a new country, we must first clear the ground, and then proceed to ploughing and sowing. Who will reap the harvest it is not possible to say; but should that saying of our Lord, "One soweth and another reapeth," be verified in our case, we, who are the sowers, hope to have our share of joy with the reapers.

We will commence by giving you an account of the distribution of books during the last quarter. In our former letter, we mentioned a little book of easy lessons, which had lately issued from the press, and which was

read with considerable interest by natives of all descriptions. Subsequent observations have fully confirmed us in the sentiments we then expressed; and we have never seen any thing so much in request among the Malays as this little book. The second lesson, which is the simplest thing imaginable, is perhaps the most popular; and is highly applauded for its truth. From the success of this first attempt at little moral works, we feel authorized to conclude, that a series of similar publications would be the means of great good, by exciting a disposition to read, and thus preparing the mind for the consideration of more important subjects.

We have already informed you of the publication of a tract on the creation, containing the first three chapters of the book of Genesis. This little book is also popular; the natives inquire after it under the title of the History of the Prophet Adam. The edition was only 1500 copies; want of paper obliged us to economise, but we find now, that we ought to have printed double that number at least. We have but 400 copies remaining, and we want 1000 for Mr. Evans, at Padang.

We have lately published a small work on Astronomy, which there is reason to believe will soon become popular among the better informed natives. A native writer having received one, and read some parts of it, came the next evening with several young men, who begged copies of this, and of every other book we had. They also asked a number of questions, concerning the form of the earth; the cause of day and night, &c. They were shown a terrestrial globe; and they appeared much gratified by the answers given to their queries. Any thing which indicates thought in a Malay is encouraging; their upathy is so great, that to interest them on any subject of information, seems almost beyond the power of man. Science will not make them christians, but it will assist in dispelling the mists of Muhammedanism, and teach them to use their mental powers.

There is a wide field for the distribution of books in Sumatra. The inhabitants of the west coast, from north to south, are glad to receive them. Sir Stamford Raffles has sent a parcel of our tracts to each district under his government, with directions to the resident native chief to have them distributed. Mr. Burton

took with him a great number for distribution along the coast, when he left us a few weeks ago; and he writes, that they were every where well received, and that the natives read them with much interest. As soon as he arrived at his station numbers inquired for gospels; but alas! he had none. Neither our pens nor our press can supply the present demands for books. Mr. Burton says in a letter to Mr. Ward: "The Lord seems now to have given the whole coast into our hands. Much depends upon the press. Reading is certainly very common, and a relish for it may easily be increased by giving them books which they can understand. Evans will, at the lowest estimation, require a thousand copies of each tract you publish. I think also we ought to make a vigorous effort to support a larger printing establishment, as tracts will certainly be called for, both more frequently and in greater numbers, than you can supply at present." There are very few native works in circulation among the Malays on this coast; those therefore who have a taste for reading, cannot gratify it, but by means of our books. This is a pleasing circumstance, and it is certainly an important object to supply those who wish to read; with such books, as will pour the light of day into their benighted minds.

We have another book of moral lessons in the press. It is that mentioned by Mr. Robinson, in a letter to Dr. Ryland, dated April 3, 1820, and published in the Herald for November in the same year. It has since that period undergone many corrections and alterations. A native who saw the manuscript, requested permission to take a copy; but was not allowed, lest it should get abroad with a number of errors. We hope there is good reason to conclude, that what a native would have given himself the trouble to copy, will not be read without interest.

During the last quarter another school book has been partly composed and put to press; which we shall call, in English, for want of a more appropriate title, Grammatical Lessons. The first part will consist of lessons on orthography; the second will contain lessons on etymology. The first part is in the press, and the printing considerably advanced. This little work is immediately wanted for the native schools. Nothing exists among the Malays in the shape of a grammar

of their own language; nor, have we ever met with a single grammatical rule. We shall print as large an edition as our paper will allow, there being reason to expect, that a book of this description, will obtain a very general circulation.

The native schools were going on in a pleasing manner previously to the annual vacation; the total number of scholars in regular attendance was one hundred and twenty-three. The vacation is not yet over, but we hope a commencement will be made in a few days. The progress the scholars make is very gratifying; the old men are astonished to see themselves outdone by little boys. There is still much difficulty in securing the attendance of the children; their parents are but little sensible of the worth of instruction, and have their children very little under controul.

We mentioned in a former communication having sent a parcel of books to Moco Moco, at the request of some of the chiefs of that district. Some time ago, the native agent who transmitted them, brought a boy, about twelve years of age, to our central school, stating, that our books had been read and much appryed, and in consequence, this boy had been sent for instruction; his friends not being willing that he should remain a buffalo any longer. The boy was admitted, hoping that he might be transformed from a buffalo to a man. He had to commence with the alphabet, and he has already shown, that he has some claims to be considered of the human species.

We are happy to state, that there is an opening for a native female school. The attempt has been made by a Mrs. Knaggs, a member of the church at Batavia, who accompanied Mr. Robinson to this place. She acquired the Malay character at Batavia, for the purpose of teaching a native school here, should an opportunity offer. She has now six scholars, and we hope the number will gradually augment; but we cannot, under present circumstances, anticipate the erection of another school. Mrs. Knaggs is not able to take charge of more than one, and as Mrs. Robinson is dead, and Mrs. Burton gone to join her husband, we have no other female attached to the mission. Malay women are much more accessible than the females of continental India, and will converse very freely with persons of their own sex. They think themselves honoured

by an intercourse with European women; so that a pious female might, in all probability, not only instruct the children, but also be useful among the mothers.

We have commenced a monthly lecture in Malay, for the purpose of giving instruction to the natives in geography, astronomy, history, and any other subject, which may be interesting to them. The first lecture was on geography. The subjects treated of were; The situation of the earth;—form of the earth;—size of the earth;—motions of the earth. Several of the native chiefs were present, and about fifty other persons; mostly men who have some little claim to information. The second lecture was of the peopling of the earth. Some days after, an old man said to Mr. Robinson: "I wish you would publish your last lecture, as I should be glad of more information on that subject; for I cannot believe the stories which the Malays tell us, about people falling from the clouds."

Our native congregation on the Sabbath is very small; the annual fast has done serious injury in this respect; but we are not without hopes, that we shall, in time, regain our lost ground. We cannot, however, allow that the number of occasional attendants on the Sabbath, forms any true criterion of the state of the mission. If we would form a judgment, we must view things on a large scale, and take into the account all that is doing by conversation, books, and schools, and we shall then perceive, that the mission wears an encouraging aspect. We hope, however, that the word has not been spoken in vain. Without recurring to the information which many must necessarily have received, there is a poor Amboyna woman, who, to say the least, appears to be under very serious impressions. She has requested baptism, but though there appears reason to hope, well of her, we have not thought it proper to comply with her request at present. She has given some proof of her sincerity, by separating from a man with whom she was living in an unlawful state. She has a daughter about fourteen years of age, whom she has placed under Mrs. Knaggs's instructions.

We send you the following short specimen of Muhammedan reasoning. Meeting a man one day in the Marlbro' Bazar, (market) who is remarkable for his good sense on common subjects, we inquired what proof he was able to adduce that the Muham-

medan religion was from God. He replied: "This is the proof of it, Abraham built the temple at Mecca."

"There is no proof that Abraham built the temple at Mecca; but could that be proved, it would not follow from thence, that the Muhammedan religion is true."

"The world exists; and that is a proof that God made it; the temple at Mecca exists, and that is a proof that Abraham built it."

"There exists a house belonging to you in the Bazar, and that is a proof that Abraham built it."

Several persons heard this reasoning, yet it is doubtful whether any of them were sensible of the fatuity of it. Such are the persons with whom we have to deal. What sort of a divine power can enlighten their minds?

In England it is a common idea, that death is the consequence of sin; but in this country a different opinion prevails. The Muhammedans think, that men die merely because God has so ordained it, and not because they are sinners. According to their creed, the good angels will all die, and the angel of death himself will not escape. He will be in the agonies of death for a number of years, and will exclaim: "If I had known what dying was, I would never have been the angel of death." When told that death is the consequence of sin, they ask: "How is it then that infants die, for they do not sin?" How lightly must such persons think of sin, and how little are they sensible of its evil nature!

On Friday, May 14, we all three went to a Malay village, called Dusun basar, situate about six or seven miles from Marlbro'. This is the largest and neatest village in this part of the country. The number of houses is about sixty, and the inhabitants about three hundred. The village is divided into two parts, which are separated from each other by a ravine. Each part is situated on a small hill, and both parts are surrounded by a ravine. In one part is the balai or town hall; and in the other, the masjid or mosque. That part which contains the town hall has a much more respectable appearance than the other. The houses are neatly built of boards, and raised on posts about six feet high: some of these posts, like Robiu-

* Not only did Abraham build this temple, but the angel Gabriel fanned away the mountains with his wings, to make room for its erection.

son Crusoe's stakes, are shooting out. How high these houses will grow which are supported by these living posts, it is not easy to say. The advantage of living posts is, that they do not decay. Common posts are liable to rot in a few years, at least that part of them which is placed in the ground, but these, of course, remain good as long as they live. The under part of the house serves for a barn or out-house, and, in most instances, contains large quantities of fire wood; while the vacant space is occupied by a swing, for the amusement of the children. We took up our abode for the day in the town hall, which, however, would not stand a comparison with an English hovel. It was raised on posts, about the same height as those of the houses. The walls were of bamboo, raised about three feet from the floor; the remaining space between the top of the walls and the roof, being open. The thatch was full of holes, and scarcely afforded a sufficient protection from the rays of the sun. The dimensions of this public building were about fifty feet by twenty-five, and it was, without doubt, the worst looking structure in the whole village. This village contains three priests, and as many scribes, besides several other persons who hold some office in the mosque. The chief priest sat down with us in the town hall, and entered into an interesting conversation on the subject of religion. He was very inquisitive about our religious sentiments, and appeared desirous of information. A part of the conversation ran upon some incidents in the histories of Adam, Abraham, and Noah; names very familiar with the Muhammedans. When we came to speak of Jesus Christ and the way of salvation by him, the old priest seemed to think, for the moment, that it was better to trust in the merits of Christ, than in his own good deeds. Several of the inhabitants of the village were present, and took a part in the conversation, while a feeling of mutual satisfaction seemed to pervade the whole assembly. It being Friday, the Muhammedan sabbath, they attended the mosque in the afternoon, and allowed us to be present at their religious exercises. The mosque is a small building raised on posts, with a floor of bamboo laths. It is about twenty feet square, and fitted up with a rustic pulpit, which is quite a non-descript, and of which it is not easy to give even a moderately correct idea.

The bottom was a thick board placed on the floor of the mosque; in each corner of this board a post was inserted, and the four posts were joined at the top by cross pieces of timber. The pulpit was open all round, but the entrance was in the front. The steps were at the back, withinside, and were like those of a common ladder, the bottom ones served for a footstool, and the upper ones for a seat. The priest placed himself upon them with his face towards the people, who all sat with their faces towards the pulpit. He then read a discourse in Arabic, which was sufficiently unintelligible to his auditors; still they listened with profound attention. The priest did not pray in the pulpit; that is the place for preaching or reading, not for praying. When they pray, every face is turned towards Mecca, this they call their kiblat, or point of prayer. The back of the pulpit is in the direction of Mecca, and the front just opposite to the door of the mosque. The people enter, and take their seats with their backs towards the door, and their faces towards Mecca. In this position the pulpit is in their front, and they are in the proper direction for prayer; but as the priest, while he is reading, has his back towards the kiblat, he must, when he prays, descend and turn his face towards the pulpit and the kiblat. Their attitudes of body, while engaged in their devotions, are very imposing, and there is a great appearance of reverence for the Divine Being. They sometimes stand erect, with their hands stretched out and the palms turned upwards; sometimes place their knees on the floor, and sometimes touch the floor with their foreheads. We could not but regret that they did not worship a God in Christ, and we were strongly reminded of the apostle's expression: "Bodily exercise profiteth nothing." Every individual had a small mat on which he sat, and which he either brings with him every time, or leaves in the mosque. The women bring with them a white upper garment, which they put on as soon as they enter the mosque, and take off again as soon as the service is concluded. They occupy a corner of the mosque by themselves behind the men. There were present about ten women and something more than twenty men. Each man brought his creese or dagger with him, which he laid on his mat during the time of prayer. The whole service occupied about an hour. Happy should we be

to see this mosque turned into a place of christian worship, and these poor Muhammedans into the disciples of Jesus!

It has pleased the Lord to remove our much esteemed friend the Rev. C. Winter, the chaplain of the settlement. He was a good man, and remarkably meek and unassuming. When we met together, he was always ready to introduce religious subjects, and the last conversation we had with him was on christian experience. It was on Monday evening, just after the monthly prayer-meeting, when, according to his usual custom, he invited us to take tea with him. He spoke that evening from the story of the Philippian jailor; little thinking it was the last time he was to speak for God. The next day he was taken ill, and never appeared in public again. We were with him much during his last illness, and though his disorder, which was a fever, prevented his conversing freely, it was easy to perceive, from the little he did say, that his mind was in a calm and peaceful state. His patience under his sufferings; his entire resignation to the will of God; his tender affection for Mrs. Winter; and his thankful disposition to all his attendants; were truly admirable. It was on his death-bed, that he preached his loudest sermon: it was here, that he appeared the christian indeed. Surely none who witnessed this death-bed scenc, could help exclaiming: "Let me die the death of the righteous, and let my

last end be like his!" The settlement is now without a chaplain, and Mr. Robinson has been requested to take upon himself the performance of the duties, so far as he can, consistently with his own principles. This appointment will interfere in some measure with our engagements among the natives, as Mr. Robinson must now preach in English on the Sabbath morning, instead of going among the natives, which has hitherto been our constant practice; but it seemed right to comply with the wishes generally expressed, otherwise all public worship in English must have been suspended till the arrival of another chaplain.

Having now laid before you the state of our affairs, you will perceive, that there is no cause for discouragement, but abundant reason for thankfulness to our gracious Lord, who has set before us such an open door. We entreat your prayers on our behalf, and we hope that we ourselves, are becoming increasingly sensible of the need of prayer, in order to success. "Without me ye can do nothing," is a truth, which we wish to be always deeply impressed upon our minds. We might take encouragement from the general appearance of things, but we prefer looking to the Lord for the outpouring of his Spirit, without whose sacred influences, no sinner will ever be converted.

We remain, dear Brethren,
yours very sincerely,

W. ROBINSON,
N. M. WARD.

Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1822, to January 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

£ s. d.

Hants and Wilts		Assistant Society, by Rev. John Saffery—			
Ashley	0 16 0	Malmsbury	8 18 0		
Batramasley....	8 11 0	Newport	2 2 6		
Blandford	2 2 0	Ringwood	4 11 0		
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	£	s.	d.
Olney, Friends at, by Rev. J. Ivimey	2	4	6
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Taunton	3	16	6½
Exeter	17	5	5
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Rugby, Female Society, by Rev. E. Fall	6	13	6
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Lincolnshire Drill Man, by Mr. Dyer	1	0	0
Newcastle on Tyne, Auxiliary Society, by Mr. Fenwick	31	14	0
Trowbridge, Female and Juvenile Missionary Society, by Mrs. R. Harris	16	0	0
Bluntisham, Friends, by Rev. S. Green	3	15	0
Glasgow, Auxiliary Society, by Mr. James Deakin	170	18	8
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Hutcheson Town, Relief Congregation, Auxiliary Missionary and Bible Society, by Mr. A. M'Cauley	10	0	0
Second Donation	10	0	0
Glasgow, Female Association	57	11	8
Carmunnock, Bible and Missionary Society, by Mr. Whyte	5	0	0
Baptist Church, Kilbanken, by Mr. A. Watson	1	0	0
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Peny-a-week Association, in Rev. Messrs. Kid- stone and Brash's congregation, Glasgow, by Mr. Thomson	10	0	0
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Newcastle on Tyne, collected by Miss Angus	13	11	4
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Donation			

FOR THE SCHOOLS.

Committee for conducting the 'Youth's Magazine,' by W. B. Gurney, Esq.	40	0	0
Second Donation			

FOR FEMALE EDUCATION.

Birmingham Society, for Schools in Calcutta, by Mrs. Blake- more	10	0	0
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Missionary Herald.

BAPTIST MISSION.

Foreign Intelligence.

SERAMPORE.

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

Serampore, July 4, 1822.

THE most perfect harmony subsists, as far as I know, between us and the younger brethren, the Independents and the Episcopalians, and I believe a divine blessing attends all our labours. I expect to receive two persons into the church to-day, and I believe there is scarcely a month in which there are not additions to more than one church. A great number of excellent pamphlets are printed, by one or another, in the Bengalee and some other languages, which contribute not a little to the edification of believers, and to the stirring up of a spirit of inquiry in a people whose most prominent feature is apathy. There has also been a great change in the circumstances of the natives themselves. There are now three newspapers printed in the Bengalee language, and one in Persian. In these many things connected with heathenism, as well as Christianity, are discussed by the natives themselves, and facts brought to light respecting the blackness of idolatry, which might otherwise have been sought for in vain. That spirit of establishing and maintaining schools, especially charity-schools, which now prevails, and is much increasing among the natives, some of the chief men for wealth and respectability among them coming forth, and voluntarily taking an active part in these institutions, is

to me a matter of great encouragement. They now unite with Europeans, and Europeans with them, in promoting benevolent undertakings, without servility on their parts, or domination on ours. God is doing great things for India, and for all the world.

About fifty years ago, one of the sovereigns of Europe was employed in writing fourteen volumes of lampoons on Christianity; Voltaire, in all his multifarious much-read publications, constantly made Christianity the butt of his ridicule and sarcasm. The Encyclopædists attacked Christianity in a more grave manner. Gibbon and Hume did the same; and a host of novelists, writers for the theatre, and pamphleteers, followed in the rear; if not actually saying, as the Abbe Baruel asserts, "*Ecrasez l'Infame*," at least acting up to the spirit of what is charged upon them by that writer. Now sovereigns on their thrones declare themselves on the side of religion, and encourage Bible Societies and other Associations to do good; while all ranks, from the noble to the slave, unite to promote the same object. Who that loves God or man can behold the present state of things without thanks to God?

CALCUTTA.

EXTRACTS from the Journals of the Junior Brethren, at different periods in 1822.

February. A young man of good natural abilities and liberal education came forward, saying, he should like to propose to us a few questions, if we would be good enough to answer

them. As we had just closed the service, and the people were all standing round, we told him if he had any thing to advance, to say on. He began, as is usual with the natives, by asking a question, which was this: Does not God impel us to sin? We replied in the negative, stating, that whatever God did he would certainly approve, and that it was evident from their own shastras God did not approve of sin, because he had prepared hell as a state of punishment for sinners. Again, it was stated to him, that according to their own shastra the instigation and perpetration of crimes were the same, and with what justice could a judge punish a thief after he had instigated him to steal? and with what propriety could a father blame a son for being wicked, after he had been the abettor of all the wickedness he had committed? and if such conduct would be detested among sinful men, how could it apply to a just and holy God? He then inquired, Is the mind its own God, and has it the power of determining its own volitions? We replied, No—that God moved us to all that was good, and that he created man at first in righteousness and true holiness, and that Satan tempted man to sin, and still continues to tempt him. He then asked some questions, which led us to give him an account of the fall of Satan, and the subsequent fall of Adam, with which he appeared to be quite satisfied. Still, however, he asked again—Does not God pervade every thing, and do we not live and move in him; and must he not on this account be the first Mover of all we do? We replied, that it was true that God was in every place, but that he was present as a witness, and not as an instigator of the wicked conduct of men. We told him, that he himself might be present in a certain place, and see some persons well and others ill employed; he might simply notice and rebuke the latter, and proceed to encourage the former; and that thus God was present in all places, beholding all that was doing; frequently rebuking the wicked, and convincing them that they were doing wrong, and affording encouragement and support to those who were seeking his favour, and striving to please him; so that his ubiquity, instead of encouraging, ought rather to deter us from all sin.

As night now drew on, the young man retired, seeming rather nonplussed than convinced, and adding, that

he had a paper written on the subject, which he would bring with him another time, and see if we were able to answer all the questions which he had to propose. We told him to do so, and seriously exhorted him to remember that God was a holy Being, and that unless our sins were pardoned through the sacrifice of Jesus Christ, we must certainly sustain the weight of them in that place of torment which he had prepared for all the workers of iniquity.

14. In my way to Doorgapore this evening, I called at our Bengalee Boys' School at Gowree Ber, and held a long examination of the head class in our Bengalee Scripture Catechism. Four of the boys repeated almost the whole very correctly, and answered a variety of questions with great propriety. On one of them repeating the answer "All men are sinners;" I asked him what sins *he* had committed? He replied, "A few days since, when I saw a school-fellow steal a pen from another, and when the master, suspecting it, asked me about it, I told him (because the boy who had taken it was my friend,) that it was his own. By my asserting this, the boy to whom it belonged never got it; and thus I broke the commandment, which says, 'Thou shalt not bear false witness against thy neighbour.'" I was delighted with the ingenuousness of the boy, and at the close of the examination, turning round to a number of strangers who had come to witness it, I appealed to them, whether the religious instruction afforded the children was not a great blessing, as it thus softened the heart, and led the person who received it, to acknowledge and repent of his sin? They all expressed themselves highly pleased, and promised they would endeavour to get more scholars to attend.

The following Extracts from rival native newspapers in Calcutta, on the subject of "Concremation," or the burning of widows, will shew that the minds of intelligent men in Bengal begin to revolt at this detestable practice.

From the Sungbad Courmuddy of March 18, 1822.—"It is well known that the custom of the Hindoo widows burning themselves with their deceased

husbands, has been carried to excess ; for they not only burn those in the prime of life, but also those that are pregnant at the time ; all this is strictly forbidden in their own shaster. And it is also reported that the widows are made to eat something which intoxicates them, and are thus burnt against their inclinations. O what a horrible practice ! such treatment is contrary to all the shasters, to religion and mercy ; since their own shasters expressly declare, that those widows who are pregnant, or have not attained the age of maturity, should not burn themselves on the funeral piles of their deceased husbands."

In another Bengallee newspaper, named *Summachar Chundrika*, is the following account.

"Concremation. A bramhun of Aunerpoor, aged about fifty-five, being very sick, was carried to the Ganges at Augorepara. His wife and two sons accompanied him thither ; and on Thursday, the 7th of March, the night of the full moon, he died. The next morning his faithful wife burnt herself on the ghaut at Serampore, on the funeral pile of her husband, without the least sign of pain, or symptom of reluctance, to the utter astonishment and discomfiture of her enemies."

"Having read in the *Sungbad Cowmuddy*, some improbable assertions advanced as to Concremation, before I pass my judgment upon them, and print it in the *Chundrika*, I beg leave to ask the Editor of that paper the two following questions, and if they be satisfactorily answered, I doubt not but his proposed reformation may take place. 'How did he come by his information, that widows who are pregnant at the time, or have not attained the age of maturity, are made to eat something which intoxicates them, and then burnt on the funeral piles of their deceased husbands ? Was this the result of the liveliness of his own imagination, or has he printed that story in his *Cowmuddy*, tending to revile the manners and customs of his own country, merely to please some foreigners, whose manners and customs are quite different from ours ?'"

"To the Editor of the *Summachar Chundrika*.

"Sir—I write to you, with the consent of many well-bred, virtuous, and rich inhabitants of Calcutta, on the following subject, the insertion of which in your paper will greatly oblige me.

"So much has been written in the *Sungbad Cowmuddy* of the 5th of March, Number 14, about the violence and injustice exercised in Concremation, that it is beyond probability ; for if a man through malice, strength, or artifice, were to kill a person even secretly amidst a thick forest, it could not remain undiscovered ; since, besides the eye that is ever observing every thing which passes in this world, there are magistrates appointed to preserve order and peace in this country. And the magistrates never allow a woman to burn herself with her husband, before they have given the subject a serious and cool consideration, and found the woman to be devoid of all the passions, and to have a constant faith in her husband. The Editor of the *Sungbad Cowmuddy*, merely to expose himself, has thus written in his paper, that 'those widows who are pregnant at the time, or have not arrived at years of maturity, are made to eat something which incbrates them, and then thrown upon the burning piles of their husbands.' It is a proverb among the vulgar, that a guardian is always disagreeable to a lewd woman, moonlight to a thief, Ghrytu (clarified butter) to a drunkard, and a chaste woman to one of the contrary character. One cannot injure another with impunity.—A woman burns herself publicly before all her relations and friends.—I would therefore advise the Editor, rather than ridicule those who conduct themselves consistently with religious principles, to mention the names and residence of the persons who brought him such intelligence, that we may obtain information from them respecting such murderers, and then endeavour to make them feel the justice of the government ; otherwise he must be held as an infidel, or one deprived of the use of his reason.

"BIPRUDDOS."

' March 10, 1822."

The following remarks, by Mr. Pearce, on the state of native society in Calcutta, deserve attention.

Though it is well known that within the last twenty years idolatrous festivals have been celebrated by more families, and at more expense than formerly, it is a fact that within the last

two or three years, many very rich families, who were before in the habit of celebrating them, have discontinued the practice, and that altogether idol worship in Calcutta is decidedly on the decline. At present the minds of the natives, as they begin to doubt the power of their deities to save, and of the brahmuns to forgive sins, (a belief they have hitherto held most implicitly,) are falling into a disbelief of truths established on better evidence, and, as in Roman Catholic countries, especially in France, appear to have gone from superstition into infidelity and atheism. We have to address them, therefore, more under similar circumstances to profligates in Europe, and to establish as much the existence and justice of the true God, as the folly and wickedness of worshipping idol deities.

The Journal for March terminates with the following reflections by Mr. Yates.

In reviewing the last month's (March) intercourse with the natives, my mind is chiefly struck with the pretences brought by them to excuse themselves in the neglect of divine things. The natives of Bengal are noted for making excuses, even to a proverb, so that there is scarcely any among them that is not acquainted with this saying: "The Bengalees for pretences, the Chinese for ingenuity." The number of frivolous objections urged by them against the gospel, and the constancy with which they are repeated, when considered apart by themselves, are truly discouraging, but when viewed in connection with the divine word, and circumstances as they exist in christian countries, appear less formidable. No one can converse with them for a single day, on serious subjects, without being struck with the peculiar force of this passage, Luke xiv. 18. "*And they all with one consent began to make excuse,*" &c. From this it is evident, that it is now as it was in the beginning, and if in a nation distinguished above all others for its religious knowledge and privileges, one says, "*I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused;* and another, "*I have bought five yoke of oxen, and am going to prove them: I pray thee have me excused;* and another, "*I have married a wife and therefore cannot*

come;" we need not wonder that idolaters should say, "*Depart from us, for we desire not the knowledge of thy ways.*" Yet when these paltry excuses are made, whether in a christian or in a heathen land, the man who desires the salvation of souls cannot help exclaiming, "*O that men were as wise about their eternal, as they are about their temporal interests!* How joyful a work would it then be '*to preach the gospel to the poor, to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, and to preach the acceptable year of the Lord.*'"

One day last week, a middle aged brahman came into our new place of worship on the Wellington road, and appeared to listen with great attention, to what was advanced. Not understanding our order, he attempted several times to ask some questions, but perceiving that the person speaking did not attend to him, he waited patiently to the end, when he said, "*This way may be very well for you, but ours is equally good for us; they are only so many ways which will at last all meet in the same point; otherwise all our forefathers are gone to hell, which we can never believe.*" We endeavoured to convince him that God was one, and that there was but one way of approaching unto him, and asked him if he and we had to travel on a flat and extended surface, as he supposed the earth to be, to one place on a given day, whether, supposing that in the morning he should set out for the east, and we for the west, we should meet in the evening? He readily granted we should not. We then told him to search the scriptures, and he would find the way of salvation marked out in them so different from any thing contained in their shasters, and of so different a tendency, that they could never lead to the same place, and that if the one we recommended led to heaven, his must necessarily lead to hell; these being the only two places which remain for us after death. "*Are then,*" said he, "*all my forefathers gone to hell?*" To this we replied, that it was not for us or him to say what was their condition,—that God was just, and would judge them according to the light which they possessed; but that it was certain if after hearing the gospel he despised and rejected it, he could not

be saved. We informed him that in this respect he was not differently situated from us, for that many of our forefathers had never heard this good news, and that had we rejected it on that account, we should still have been like him, idolaters and exposed to the wrath of God. We assured him that this had not always been the religion of our country, but that it was one which, like the sun, was essential to the happiness of all the inhabitants of the earth. This discussion lasted more than half an hour, during which time, great numbers of people were collected, and the place was filled. After it was finished, we prayed, and they all quietly dispersed.

We regret to add to these particulars, that information has been very recently received of the death of Mr. Harle: further particulars will appear in our next. Mr. Colman, the American Missionary at Cox's bazar, and Mrs. Price, at Rangoon, also, have both been removed by death!



RANGOON.

Extract of a Letter from Dr. Price to Mr. Lawson.

Rangoon, Feb. 4, 1822.

WE arrived here in good health on the 14th of December, and found brother Judson well, and as heavenly minded as we had anticipated. We felt happy at having reached our place of destination—but the sight of so many wretched fellow-creatures perishing for lack of knowledge, caused a sensation of much gloom to mingle with our pleasure. Here we are comfortably settled in the best house in the place, which at first sight reminded me strongly of one of our American barns. We enjoy good health, have plenty to eat and drink, and are blundering on with the language in hopes are long of turning some of these sinking souls towards him who is lifted up to draw all men unto him. The converts appear most of them stedfast, humble, and devoted. A few additional inquirers keep up our spirits;

but in general all is cold and dead as to the prospect of immediate additions. Brother Judson has family prayer every evening in Burman, and public worship in the house every Lord's-day afternoon. Last evening we sat around the sacred table, ten of us, all flat upon the floor. Brother Hough and family arrived yesterday fortnight, which has added much to the pleasantness of our situation. I have witnessed the burning of a priest—a solemnity attended with mirth, and dances, and shouts, with drums and rockets, and finished by large squibs, from three to six feet long, and proportionably thick, fired with almost inconceivable velocity against the elevated ornamented scaffold on which the old saint is deposited, and which setting it on fire, after repeated attacks, burnt it to the ground. This festival is certainly the strong hold of Satan in this country. All performed in honour of a religious character—the chief men sanctioning it by their presence, and especially the grand display of fireworks, must rivet Satan's chains in an almost inconceivable measure on these deluded mortals.

We see almost every day the stately elephant and gigantic buffalo; but what excites our constant wonder is the incredible number of pagodas, which raise their tall spires on every side, of every size, and every age—but all of one form, solid within, with a false door, and a little image of Gaudama guarding the entrance. The first week of our arrival, Mrs. P. and myself were walking, and happening to approach too near a very large and sacred pagoda with our shoes on, we were driven without ceremony down the steps, and warned not to trespass in future. The Burmans appear very wild and unchristian in their manner and address.



SAMARANG.

Extracts from Mr. Bruckner's Journal.

JULY 25.—Went to a village of Javans, where I have been already many times; have had a great deal of talk with them about the gospel, and where some men gave me sometime a little hope that they be brought to think about their souls, as they seemed to listen now and then with some plea-

sure to my message; but now I found them busy at their work, and paid no attention to my coming. I went then to some other part of the village, where a young man asked me whether it were true, as their priests did tell them, that men after death did become pigs, if they did not learn to pray? I spoke then to him on prayer, and enjoined it on him to pray to God, for the opening of his eyes to see the right way, and to incline his heart to follow it. He said he was very willing to pray, if he knew but how to pray. To him and another present, I spoke farther on the gospel. Then I returned to the others, who had in the mean time finished their work. They told me of a person who had just died. I took occasion to urge it on them to be prepared for death; to seek the Lord by earnest prayer that they might be converted; though they said 'yes' to what I advanced, they did not show much concern, as if they were quite safe.

29th.—Went over the river into a village, where I had frequently had conversations with the people on the gospel. I entered into a hut, when soon after the priest of the village came, and others besides. The priest asked, what were the intention of the sacrifices which their first religious teachers were offering.* I replied, that he as priest ought to know their own intentions better than I could tell them; adding, that now all sacrifices were abolished by the only perfect sacrifice of Christ; and that he who meant to please God by his own sacrifices, rejecting the only acceptable one, was like him who made a sacrifice of a dog. I spoke a length of time on the subject, enjoining it on them to believe in the sacrifice of Christ for the salvation of their souls. They listened with some attention to what I spoke; but I had again to show them, that Jesus was infinitely superior to their Mahomet, a topic which I rather avoid, if possible; but if they themselves speak of Mahomet, I dare not conceal the truth.

August 1.—Entered a place where

I found a few people sitting together: one of them knew me, though I did not know him. He spoke a great deal to the others about me, that I was not like other Europeans, that I was a priest, a holy man. I heard all quietly. I had gained so much by his talking in that way to the others, that they began to have some confidence in me. I then began my message to them, by mentioning how corrupt man is by sin estranged from God, and that it was necessary for every one to turn to God, and to be renewed in his mind, and to have his sins pardoned. Then I asked him who had such a smooth tongue, whether he did know on what terms God would accept sinners. He confessed his ignorance about it. I then declared to them how God, from infinite love, had sent his Son into this world, in order to suffer and die for sinners; and that those now who would believe in him, should be accepted. They listened with attention. One asked, what was the punishment for a person who did not know how to pray, but who was no thief or extortioner? undoubtedly referring to himself. I replied that this was certain, that if a man be not truly converted, and believed in Christ, he could not enter the kingdom of God, &c.

JAMAICA.

SEVERAL letters have been received from this interesting part of the missionary field, since we announced the arrival of Mr. Tinson in October last.

It was then stated, that circumstances had occurred to prevent his fixing at *Manchineel*, as originally designed, but this disappointment seems to have been over-ruled for good; and there is much reason to hope that, should it please God to preserve his life, he may be the instrument of much good among the negro population of *Kingston*. It appears that, independently of Mr. Coultart's congregation, which is of itself more than enough to oc-

* It is still the practice among the Musselmans here, who want to fulfil all religious rites, to kill every year a buffalo or a goat for a sacrifice of atonement. The flesh of the animal is then divided, and sent in pieces to the holy men, and part of it is eaten by such as have been judged worthy to attend the ceremony.

cupy all his attention, and exhaust his strength, in that oppressive climate, there is a large body of coloured persons, who have associated together for religious services for some years, but under very great disadvantages as to the means of instruction. From this Society Mr. Tinson has received a very urgent request to settle over them, and he has thought it his duty to comply. It is pleasing to add, that the magistrates very readily granted licenses both for Mr. Tinson and the place of worship in which he preaches.

At *Flamstead* Mr. Tripp has entered upon his work with an encouraging prospect of success, and is treated with great kindness by the gentleman on whose estate he resides. The labours of Mr. Godden at *Spanish Town*, have been much interrupted by illness; in consequence of which, the Committee have recommended him to return to England, in the hope that the change may be blessed to his restoration.

Under date of 5th October, Mr. Coultart writes:

"I baptized *one hundred and seventeen* persons in August, among whom were nine of the most respectable persons of colour we have yet had to offer themselves to our communion. Two persons of this number particularly attributed their conversion to hearing the word of God read. I felt much happiness in hearing their simple narratives. One of them, a woman, said, 'Ab, massa, me tongue so guilty, all bad word, me no ready to peak good in same mout—me great sinner, and never tink bout any ting good till me hear a brother read, *if me no born again me no see kingdom of God*. Me dont know what dis born again mean—it trouble me much—it no let me rest, none at all.—Next night brother come read again.—de word trouble me more and more—me no eat, no shut me eye, fear me open it in hell. Next day me send for de brother to come wi de book—him come and read, de book

no tell me trouble any more—him tell me Jesus came to save sinner, great sinner, no matter how great, so me go to him, him forgive all—not for me goodness, but for him own goodness—den me weep much, for Jesus Christ so good, me no able to do nothing for long time, but tell of him kindness to poor me."

We make no comment on this interesting anecdote: it will speak for itself! We are sorry to conclude this notice of Jamaica by stating that a short letter from Mrs. Coultart, dated November 18, contained the painful intelligence that both Mr. Coultart and Mr. Tinson had been attacked by fever, and were then confined to their beds! Our readers will unite with us in the anxious hope and prayer, that the Lord of the harvest would spare his servants, to labour a little longer in a field which appears more than usually productive!

HONDURAS.

LETTERS have been received from Mr. Bourne, dated Dec. 3, which contain the mournful intelligence of Mrs. B.'s death. It appears that the settlement has been visited by an intermittent fever, which has proved fatal to a great number of the inhabitants. Mr. B. states, that his own health had been mercifully continued, and that he had embraced several opportunities of speaking on the truths of the gospel to the people around him; but as yet his prospects are rather unsettled, and the distressing bereavement he has sustained will render his situation increasingly trying. May he be supported by the consolations of that holy gospel which he is gone to preach to others!

Contributions received by the Treasurer of the Baptist Missionary Society, from
January 20, to February 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Cambridgeshire, and part of Huntingdonshire, by Rev. T. Middleditch.*				
Melbourn.....	£19	5	8	
Royston, Old Meeting.....	8	12	8½	
Shelford.....	3	0	0	
Harston.....	0	19	0	
Streatham.....	4	5	1½	
Soham.....	3	2	4	
Isleham.....	3	18	9½	
Swavesey.....	5	8	6½	
St. Ives.....	6	5	0	
Haddenham.....	3	11	1	
Over.....	1	18	3	
Willingham.....	2	2	3	
Earith, Mr. T. Leigh.....	5	5	0	
Ramsey.....	1	4	1	
Chatteris.....	5	10	0	
Wisbeach.....	10	3	7½	
Cottenham.....	1	0	0	
Burwell.....	3	4	7½	
Small Sums.....	1	10	6	
				00 16 1
Essex, Auxiliary Society, by Rev. J. Wilkinson,				
(In addition to £20 3s. 8d. already acknowledged)				
Earls Coln.....	5	0	0	
Potter Street.....	5	0	0	
Harlow.....	22	3	3	
Halstead.....	2	10	0	
Rayleigh.....	4	1	0	
Old Samford.....	1	17	1½	
Saffron Walden.....	20	11	0	
				61 2 10½
Montrose, Society for Missions, &c. by Mr. James Dow.....	10	0	0	
Dundee, Auxiliary Society, by Mr. Gourlay.....	40	0	0	
Loughton, Missionary Association, by Rev. S. Brawn.....	5	0	0	
Lynn, Friends, by Rev. J. P. Briscoe.....	2	13	0	
Hemel Hempstead, Female Missionary Association, half-year by Mr. Nash.....	10	14	5	
Boxmoor, Missionary Box, at Mrs. Hobson's.....	1	18	0½	
Honiton, Penny Society, by Mr. William Thomas.....	2	0	0	
Dartmouth, Auxiliary Society, by Mr. Larwill.....	4	9	5	
Trowbridge, Collection and Subscriptions (including Life Sub- scription of £10 10s. from Mr. Robert Harris).....	38	0	3	
Quarterly Subscriptions at the Missionary House.....	1	1	0	
Canterbury, Juvenile Missionary Society, at Rev. Mr. Blomfield's	7	0	0	
Northern District of South-east Baptist Association, by Rev. J. Evans.....	7	17	3	
Bewdley, Collection by Rev. Mr. Brooks.....	3	0	0	
Princes Risborough, Balance of Contributions.....	2	13	0	

* We regret that through an accidental circumstance, this statement should have been delayed till now. It ought, regularly, to have been inserted in our Number for December last.

Missionary Herald.

Home Proceedings.

SEVENOAKS.

ON Wednesday, March 19, a public meeting in aid of the Baptist Missionary Society was held at Mr. Shirley's meeting-house, Sevenoaks. A sermon was delivered in the afternoon by Mr. Dyer, Secretary to the Parent Society; and in the evening, Thomas Chapman, Esq. formerly of London, having been called to the chair, a statement was given of the origin, progress, and operations of the Society, and various Resolutions, referring to the object, were proposed and carried. Several ministering brethren of the Independent, Wesleyan, and General Baptist denominations, assisted in the business of the evening, and much pleasure appeared to be felt by the numerous congregation present. Although the weather was somewhat unfavourable, and several friends were necessarily absent at the county assizes, the attendance was very encouraging, and the sum of £21. 8s. 6d. was collected. A wish was expressed that similar meetings might be held at other places in the county; and it cannot be denied that, on some accounts, this method is better calculated than any other, to diffuse information respecting the Society, and excite that interest in its welfare, which is necessary to its support and prosperity.

VOL. XV.

Foreign Intelligence.

SERAMPORE.

INFORMATION has reached us through the medium of Mr. John Marshman, that Krishnoo Paul, the first Hindoo convert, who was baptized in 1800, and has been long employed in preaching the gospel to his countrymen, died at Serampore in August or September last. We hope, at some future time, to be able to communicate some further particulars respecting this interesting Christian native.

THE following narrative extracted from a Beugalee Newspaper, fully corroborates the account given by our friend Mr. Ward, of the same dreadful custom, in his 'Farewell Letters.'

A New kind of Suttee.—The ceremony took place at the town of Kimmedy on the 27th of March last. On the morning of that day, the widow, an interesting young girl of sixteen years of age, came out of the town, attended by musicians and crowds of people, to select the spot on which her existence was to terminate. She held in her hand a naked dagger with which she drew a circle on the spot she fixed upon, and turning round she struck the dagger three times in the ground, and returned to the town in the same manner she had come out. As soon as she retired, some men commenced digging the pit. At about half past four o'clock in the evening, she came out to complete the dreadful sacrifice. The procession stopped at intervals; and

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men with their bodies painted in the most hideous manner, danced before her, during which time she distributed beetle, &c. to those about her. When she arrived at the fatal spot, she took the hand of her father for a second or two, and after taking off her jewels and ornaments, she descended into the pit by a foot path, which had been cut slanting into it for this purpose, and seated herself at the bottom of it; in this posture her head and neck were the only parts visible. The corpse of her husband was then placed in the hole, with his head upon her lap, and the pit was filled up with mud and earth so as to cover her shoulders. A man then came forward and placed a cocoa nut under her chin, on which her head rested, inclining a little forward. A large basket (like those carried on the bandies which convey grain) full of fine river sand was placed, so that on removing the props, the sand might fall at once upon her and suffocate her; but owing to the rottenness of the basket, the props were not so speedily removed as they ought to have been, and the sand therefore fell gradually upon her. At this moment there was a general shout and clapping of hands, set up by the assembled multitudes, in whose faces joy and mirth alone were visible. Thus terminated the existence of this poor creature, whom no intreaties could induce to forego the resolution she had formed. She appeared during the ceremony in all the merriment and mirth imaginable, and quite indifferent to the fate that awaited her.

CALCUTTA.

IN our last Number we stated that information had arrived of the death of Mr. Harle, after a connexion with the Society of not quite a twelvemonth's standing, having been baptized on the first Sabbath of September, 1821. We subjoin the following account of this painful event, extracted from a letter written by Mr. Pearce, and dated the 14th of August last.

It is with feelings of the deepest sorrow that I now communicate the distressing intelligence of the death of our dear brother Harle. Nearly three months ago, he was taken ill with a

severe fever, which in about a fortnight became remittent, and by degrees was removed. A short time afterwards he had a second attack, from which he only partially recovered; and which on Monday morning last, the 12th instant, terminated his valuable life. During his illness his mind was tranquil and happy; and from the commencement of his sickness, he received the most affectionate attentions from our Pædobaptist brethren and friends. On the Saturday preceding his death, brother Penny and myself, understanding that he was considerably worse, set off to Chinsurah, (where he had gone, with the hope that change of air would be of benefit to him), to see him.—Through various obstacles we did not arrive till the following afternoon, when we found him, though sensible and calm, almost expiring. We were obliged to return in the evening to Serampore; and on Tuesday received a letter from brother Pearson, dated on Monday, in which he says:—"Dear brother Harle expired at one this morning! He continued gradually and rapidly to decline, till nature being utterly exhausted, he fell asleep in the arms of his Saviour! His end was peace! He said nothing in the interim that I hear, save that '*All is well!*' His remains will be interred this evening." Thus has our dear brother fought the good fight of faith, and early entered into his rest! The knowledge he had acquired of the Bengalee language, with the ease and propriety with which he spoke it—the uncommon strength of his constitution—and his fervent zeal for the salvation of the heathen—pointed him out as one of the most valuable Missionaries in the country—and one for whose long continuance we should have offered the most fervent supplications. But God seeth not as man seeth; and we doubt not, will manifest the infinite wisdom and goodness of his dispensations in the proper season."

Of the previous history of Mr. Harle we are, in a great measure, ignorant. The following testimony sent by his previous colleagues, in answer to an application from our Calcutta brethren, will, however, shew, how highly he was esteemed by them.

Chinsurah, Oct. 8, 1821.

DEAR BROTHER,

In answer to the inquiry you make,

in the name of the Baptist Missionary Society, relative to our dear brother Harle, we have much pleasure in certifying, that, in our judgment, his unblemished moral and religious character, his zeal, his knowledge of the Bengallee language, and his other qualifications, entitle him to be considered as a very valuable servant and Missionary of our common Master, the blessed Lord Jesus Christ.

We are, dear brother, your affectionate fellow-labourers.

H. TOWNLEY.
J. D. PEARSON.
G. MUNDY.

To Mr. Pearce, Calcutta.

We add, as an instructive specimen of the frame of mind in which he engaged in his Missionary work, a letter, sent by him from Howrah to Mr. Lawson, about four months before his death :

"I think we may confidently say, that the Holy Spirit has now to contend more, on the part of the heathen, against infidelity, indifference, and ignorance, than against stubborn idolatry; and on the part of the instruments, as far at least as the writer is concerned, to work in us more real devotedness of body, soul, and spirit, holiness of heart and life, and ardent love to Christ and to souls. O what a cheering thought it is, that so many of our dear christian friends, in Britain, America, and other highly-favoured places, are beginning to pray for this! Violent wrestlers will now take the kingdom of heaven by force. Dear brother, you will 'remember me always in every prayer of yours.' I think I need more grace than any body. When I look within, and can see myself, I could creep to hide me in the darkest corner; but when I can see Jesus, I think I could stand on the Himalaya mountains, and preach to all the world. None can sing, 'At hell's dark door wo lay,' with more truth than I; and I sometimes tremble lest the gracious Saviour should withdraw his restraining hand. I never understood Paul's 'body of sin and death,' as I think I have done lately; and if I realized it more, I am sure I should be overwhelmed. But our Lord teaches us as we are able to bear his instructions. O may we be made more suitable instruments for the work of his vineyard on earth; then shall we have

given to us a far more exceeding and eternal weight of glory in the kingdom of heaven.

So prays yours affectionately
in Christ,

J. HARLE."

It becomes us not to murmur when such labourers are called from the field; but surely their removal ought to be considered as a loud call upon us to pray more earnestly that the Great Husbandman would thrust forth many more such into the harvest!

MISERIES OF PILGRIMS.

MAY, 1822. *Doorgapore*. This month a poor man has made his way to us, in very great distress. He set off last year to visit Jaggernaut—lost his wife upon the way—spent every pice of his money—not a bit of cloth scarcely to cover him; and has two infant children, one of which the poor woman was delivered of upon the road, which for want of suitable accommodation and through the fatigue of the journey, caused her death. The poor man is grievously emaciated, and the babes almost lost for want of care and food. The younger child has been getting milk every day since its arrival, and is now somewhat revived, but the man is still very weak.

Another person, in almost a dying condition, came as far as our place, having started for Gunga Saugor a few months since, but being taken ill by the way, was, as is usual in these cases, entirely abandoned by his fellow travellers, and left to perish without succour. When he reached this, he was quite unable to stand or walk, totally destitute of all money and clothing. He lived for a few days in our chapel by the road side, but having removed him to a small room nearer our own house, he died about the middle of the next day. So miserable is the service of the devil, and so hopeless is the case of poor wretched idolaters—deluded and enslaved, and rendered as sheep always destined to the slaughter. I mention the above instances, not because they are rare, but because they chanced to fall under my notice. Multitudes, if sought after, might be found in similar circumstances every day, and in almost every direction. The thousands who die from these wearisome journeys every year, unheeded

and unpitied by all, but by Him who watches the falling of sparrows, and who numbers the hairs of our heads, none can estimate. Lord! hasten his blessed dominion, who "delivers the needy when he crieth; the poor also, and him that hath no helper." The more we see of the cruelty of superstition, the more heart-rending it appears. Much has been published, and much said, upon this subject, and those who look with comparative indifference upon this, as well as other matters connected with the souls of men, may be disposed to affirm that more has been reported respecting these matters than is necessary, and that much should be abated, from considering these statements as the effect of heated zeal in those who describe them. But the fact is, that person has never yet spoken or written, who has been able to tell, in any proportion, the miseries which this horrid and multifarious system of idolatry brings in its train.

MOORSLEDABAD.

WE feel much gratification in presenting our readers with the following encouraging extract from a letter addressed by Mr. Sutton to a friend in Bristol, under date of Sept. 27 last. It was written from Serampore, whither he had gone for the benefit of his health.

"In July last my disease had gained such strength, that I was under the necessity of leaving Moorshedabad, and to come to Serampore, to see if a change of air would afford me any relief. My strength was so much reduced, and my constitution so debilitated, that my medical friends did not expect any thing to prove permanently beneficial but a complete change of climate, or return to my native land; and I had almost begun to form my plans for a return; but through the great goodness and mercy of God to such an unworthy worm of the dust, my visit to Serampore has been greatly blessed to the return of my strength, and for the last month I have scarcely felt any thing of the disease, so that I am once more engaged in preaching, and other Missionary exertions. It was exceedingly painful for me to be laid aside from my work so many months, for since November, 1821, I

have been scarcely able to go out ten times into the streets, to preach to the Hindoos. I have sent some of the native christians who are with me out to the markets, fairs, &c. &c. and I have myself generally preached in English to the soldiers on the Sabbath, during the whole of the period; yet it was with so much pain and weakness, both of body and mind, that rendered it almost abortive. But if my health and strength be spared for the future, I hope to be enabled to devote myself more unreservedly to the promotion of the spiritual welfare of the heathen than I have ever yet done. Sickness is highly calculated to make us see the gospel of Christ in all its supreme importance, and the necessity which is laid upon us to preach the gospel to every man. There is nothing really valuable in this world but that which flows from the reception of the gospel. The gospel is the foundation upon which both our eternal and temporal happiness must be built, or we are lost for ever. When I thought it was probable I should be under the necessity of returning to England, on account of my health, the idea was very distressing to my mind. It appeared as if the Lord were thrusting me out of the vineyard;—and you may therefore, from this circumstance, judge how pleasingly I hailed a return of health. Join with me in praising and blessing the Author of all our mercies for this fresh deliverance. I would fain hope religion is increasing amongst all classes of people in India. There is much doing in behalf of the moral and mental improvement of the heathen in these vast regions. You will, perhaps, be surprised when I tell you that there are no less than four monthly publications in English, in support of religion:—The Friend of India, published at Serampore; The Missionary Herald, published by the younger brethren; The Monthly Extracts, published by the Church Society, &c. &c.; and to these may be added, The Quarterly Friend of India; The Gospel Magazine, in Bengallee; and the Missionary Magazine, in Bengallee. New plans are every day forming; new exertions made, and new stations formed; and I have no doubt but the great changes which are taking place upon the theatre of the world, will finally bring about the kingdom of Him whose right it is to reign. Since I have been at Serampore, there has been baptizing twice. All the friends at Calcutta and Serampore are well."

DIGAH.

*Extracts of a Letter from Mr. Rowe,
dated*

April 10, 1822.

"In a letter from a pious young man at Allahabad, to one of our brethren at Dinapore, dated the 26th of February last, is the following item, which I am sure will give pleasure to all who are looking forward to the period when the habitations of cruelty shall be exploded from the face of the earth: 'No doubt you have heard of the fatal blow which one of the great heads of superstition and self-murder has received at this place; I mean the shocking practice the natives had of drowning themselves in the river Jumna. The judge issued an order, that any person found assisting to drown another, should be taken up for murder. This had the desired effect, and the multitude collected together dispersed without the least disturbance.'"

"Our native brethren are pretty active in going from house to house, in visiting places immediately around us, and in attending to the ordinary round of duty; I trust their hearts are in the work. They certainly claim our sympathy and our prayers. Day after day, week after week, month after month, and year after year, they are engaged, more or less, in conversing with their countrymen on the redemption to be found in Christ, without meeting with any who afford them joy here, and give them a hope that they will be their crown in the day of the Lord Jesus. Let us hope they will not always thus labour in vain, and earnestly beseech the Lord to bless them, and make them a blessing.

"We have a native inquirer, from the neighbourhood of Lucknow, in Oude, in whom there appears something hopeful. He was here, as an inquirer, for a considerable time two or three years ago, but returned to his house in consequence of our refusing to support him. He is now returned, and has brought his wife and family with him; his wife also appears to be well disposed; she and a daughter about twelve years of age are learning to read. Our brethren at Dinapore have employed him as Chokedar of the place of worship there. He wishes to be baptized, after which he would consider me as being under an obligation to provide for him: I do not mean to insinuate by this, that it would be his

wish to live without work; but that he would expect that I should, in case of necessity, get him something to do, by which to support himself and family. You are, no doubt, already aware of the difficulties with which we are surrounded with respect to inquirers. On one hand they are rejected by their friends and heathen countrymen, and thus deprived of the means of subsistence; and on the other hand, we are unable to support them from our funds. I should be exceedingly thankful if the Society would communicate to me their thoughts on this subject. How ought a Missionary to act, when he sees something really hopeful in an inquirer, but by baptizing him he is necessitated either to find him employment for his support, or to turn him out into the world in great distress?"

The question thus proposed by brother Rowe is one of very great practical difficulty, and exhibits, in a striking point of view, the magnitude of the obstacles opposed to the spread of the gospel by the existence of the caste. The subjoined interesting statement, taken from a subsequent letter from Mr. Rowe, dated July 4th last, presents another instance of the same kind.

"A native Rajah is now living in one of the Bungalows belonging to the Society. There are some circumstances connected with this event, that possess an interest in which I am sure you will participate. The Rajah lives in the Eastern style, and of course is surrounded with Brahmuns, and a great number of servants of various descriptions. Since he first came, he has frequently called to see us, and manifests much cordiality in reciprocating any little attention that we pay him; but appears reserved in his interviews with regard to religion. He tells me that he allows himself about six hours out of the twenty-four for sleep, a few for eating and attending to the necessary business of life, and the remainder he occupies in his devotions. Indeed, he seems to labour, in his way, with all his might, for the salvation of his soul. I generally see him once or twice a day performing his ablutions in the Ganges. On these occasions the Brahmuns in attendance usually form themselves into a circle outside

of him. I know not why they do this, unless it be that the Rajah thus shows his respect for them, by giving them the first chance of being carried off by an alligator. At first the Rajah and his followers were very inquisitive about our sacred writings, and made frequent applications for them. We furnished them with the New Testament in Shanscrit, Hindoost'hancee, and Persian; as also with a number of tracts, catechisms, &c. &c. Several of them, among whom was the Rajah's brother, have been twice to see me administer the ordinance of baptism. It appears from several results, that some parts of the New Testament, particularly the Gospels, have been carefully perused. Among those who have been perusing the word of life, is the Rajah's family physician; he often calls, and sometimes brings a Brahmun or two with him. On these occasions they are very inquisitive, especially on the subjects of Astronomy and Geography; and take great delight in hearing of some of the wonderful exploits performed in England, such as by the air-balloon, diving-bell, &c. The physician is now become exceedingly cautious; he one day told us that he had commenced reading our scriptures, but on perceiving that what he read tended to a change of mind, he left off. 'If I were to become a christian,' said he, 'I should lose my situation, friends, and property; and I should not then be able to procure horses, and other things in which I delight, and which I can oow procure. Another man, who is one of the Rajah's body guard, professes to have his mind a good deal affected by what he has read: and I suppose, from concomitant circumstances, there is some reality in it. He procured the Hindoost'hancee New Testament soon after his arrival, and it is evident from the questions he has asked from time to time, relative to the life, miracles, &c. of our Lord, that he has read some of the gospels very carefully. At one time he said, 'Every line carries home conviction to my heart.' At another, 'I have read the Shasters, Koran, and the New Testament: they contain a great deal of unreasonable stuff:' then putting his hand on the New Testament, he emphatically exclaimed, '*but this is truth.*' This man openly professes to have undergone a change of mind, and in consequence of his profession has to undergo a considerable degree of persecution. He says, the Rajah him-

self possesses much liberality of mind, and that he one day evinced it by saying to his opposers: 'All religions are good, let him alone.' I apprehend, however, that at that time the Rajah was not aware that what he was reading had such a hold upon his mind. Some Brahmuns, and particularly a Mussulman in the Rajah's service, oppose him with great violence. They watch him closely, to prevent him from reading, or having any conversation with us. He says there are five, one of whom is a Brahmun, who sometimes privately sit to hear him read the scriptures. His opposers frequently extinguish his lamp, or snatch the book out of his hand, to prevent him from reading. They show their resentment by calling him a christian, refusing to eat with him, and not allowing him to touch any of their things. He has done nothing by which to lose his caste, except profess his change of mind with his lips. He appears to be in earnest, watches for opportunities to read in private, and generally continues to attend our Hindoost'hancee worship on Lord's-day evening, and to remain sometime after to read and converse. Like many other inquirers, whom I have mentioned, he is very anxious respecting his family, which is pretty large; and also respecting what he can do for a subsistence, if he should openly embrace christianity. These are serious considerations, and I wish something could be devised to meet such exigencies. The man says he will go to his home, which is near Buxar, and acquaint his family with his change of mind, and then return to see us again.

"It is impossible to say what the result of these occurrences will be, but we cannot doubt that God will overrule them, in some way or other, for his own glory. His word shall not return void. When men have been brought under the gospel dispensation, by hearing the glad tidings, whatever may be the result with respect to them as individuals, it will doubtless tend to the increase of that knowledge which is to fill the whole earth. Even the wrath of man, as manifested in the rejection of the gospel, shall praise Him. They must at times *think and talk* of what they have *heard or read or felt*; by which they will excite the attention of others, and contribute to the triumphs of truth. In the great day we shall no doubt be made acquainted with the progress and termination of these incidents. They may indeed ap-

pear trifling at present; but they must be numbered among the all things that work together to promote the prosperity of Zion."

MONGHYR.

ALTHOUGH this station has been deprived, by the hand of death, of the faithful services of our brother Chamberlain, the means of grace are still maintained there; and it is earnestly to be desired that the Society may soon be enabled to send out another missionary to occupy this important post. In a letter from Mrs. C. dated July 4, she gives us the following account:

Nyansook is a very promising young man, of good talents, and I trust real piety: my dear husband baptized him about four years ago. He is constantly engaged in reading and speaking to the people, and he says he has ten or twelve every evening that meet for worship at his house; two or three are very hopeful: but here is no one to converse with them and instruct them. Hingham Misser resides in the other house; he continues steadfast, and goes about to read daily to the people. In order to encourage them and keep them together as well as I can, they meet at our house at eight o'clock every morning, and sing a hymn, read a chapter, explain it, and pray, with as many as choose to attend. They take it by turns to conduct worship. On the Sabbath they have worship twice in the meeting in the same way; a good number attend. Here is another native brother who takes his turn on the Sabbath: he is employed by Mr. M. as his sircar; of course he supports him. We have three schools; two for boys and one for girls; four of the latter can read the scriptures quite well; some of the boys do the same.

HANWELL, CEYLON.

IN a Journal forwarded us by Mr. Siers, our Missionary at this station, he gives the following account of a journey from

thence to Saffragom, in Kandy, undertaken at the request of a Boodist priest.

"WEDNESDAY morning, Nov. 28, after family worship, and committing each other into the hands of the Divine Being, we started, and came that day and rested at Sitawak. The next morning started from thence, and came to Kooroowitte Corle about four in the afternoon. The bungalow there is built upon a hill, consequently the night was excessively cold, and on account of fatigue and the warmth of the sun, I and one of my pupils who accompanied me fell sick. We could not sleep the whole night, partly on account of ill health and cold, and partly for fear of Elephants. It is surrounded by those beasts; the inhabitants, therefore, are obliged to be on their guard till day-break to drive them away, by kindling large fires and making great howling noises. Most of them have their huts made upon high trees, yet they are not altogether safe. Friday morning the 30th set out from Kooroowitte bungalow; came to Ratnepoor about one, went into the Fort and gave brother Chater's letter to the Resident, who was very kind and obliging. As my visiting that place was all on a sudden, Mr. T. was at a loss to procure me a suitable lodging; however, he ordered his first clerk to fit up one of his rooms for me, which he gladly did. I did not refuse nor regret this, for I observed he knew something of religion, and he said he knew me at Galle while I was there. On my second visit to Mr. T. he said, that if I thought the Kandian chiefs would come to hear me preach, he would then immediately send orders, but he thought from their attachment to the Boodist religion, and their manners and prejudices, it would be of little or no avail. He farther added, that if any of the missionaries intend to establish preaching the gospel and sowing the seed of christianity, the only effectual way would be to establish and open schools to teach the English Language. Capt. C. the commanding officer there fully agreed with this. Mr. T. asked me to preach on the Sabbath morning in English; considering my incapacity and unlearnedness I refused his request, but he urged that I should. At last I did as well as I could; every one, except the Roman Catholics, attended at Mr. T.'s bungalow. In the afternoon I preached in Singalese: the Resident

had the kindness to send his Lasareens that every one should attend; so they all, even the prisoners, came and heard. The condition of both Europeans and natives there is to be pitied. They say that they do not so much as know when it is the Sabbath, and they instantly requested me to visit them very often. The country in general is very healthy, so far as I felt and understood by others. The natives of Saffragom are stout and healthy, and very sociable. It is a vast kingdom, its inhabitants are very numerous, and as ignorant of the living God and his ways as the irrational creatures. They worship and pay their homage to Boodhu, to Satan, and other demons; I saw their Dewale, (temple) it is a strong and neat little building. I did not venture to go

farther on account of my bodily indisposition. Monday the 2nd of January I returned, after taking my leave of Mr. T. Several persons came and requested me to open Schools, if that could be done, no doubt the gospel might be introduced easily."

JAMAICA.

THOUGH we have had no direct intelligence from Mr. Knibb, information has reached us, from another quarter, that the Ocean safely arrived at Kingston on the 19th of January.

Contributions received by the Treasurer of the Baptist Missionary Society, from February 20, to March 20, 1823, not including Individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Birmingham, Cannon-street, Collection by Rev. Robert Hall ..	74	17	11½
Dias, Penny Society, by Mrs. Ward	9	14	0
Ingham, Collection, by Rev. T. Pickors	5	7	8
Stalham, Penny-a-Week Society, and Subscriptions, by Rev. Mr. Kinghorn	6	13	6
North of England Aux. Society, by Mr. J. L. Angas, Treasurer	89	12	2
Hertford, collected by Mrs. James, &c. by Rev. J. Upton	3	7	0
Olney, Sundry Subscriptions, by Mr. Wilson	10	0	0
Bermuda, Mr. Francois Duerden, by Mr. Dyer	10	0	0
Sevenoaks, Female Friend, by Mr. Shirley	10	10	0
Chipping Norton, Friend, by Mr. Gray	3	3	0
Nottingham, Collection, Auxiliary Society, &c. by Mr. Bardsley	84	11	7
Anonymous, 12058, by Mr. Dyer	5	0	0

TRANSLATIONS.

Upton on Severn, Collection, by Rev. T. Walters	6	14	6
Baptist Church, Redcross-street, Cripplegate, by Mr. Jones ..	15	0	0
Saltcoats, Female Bible Society, by Mr. Barclay	5	0	0

SCHOOLS.

Lake-lane (Portsea) Sunday School, One Year's Donation, by Mr. Ellyett	10	0	0
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COLLEGE.

Ceres, N. B. Auxiliary Missionary Society	5	0	0
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N.B. The Sum from our kind Friends at Salendino Nook, on account of the Conditional Subscription, has been duly received.

J. BARFIELD, Printer, 91, Wardour-Street, Soho.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Plan for paying off the Society's Debt.

IN our Number for February last we stated that the Committee had adopted a plan for the immediate liquidation of the debt of £3000 yet remaining due from the Society, on the principle of a subscription, payable only in case the whole sum should be raised; and it was added, that prompt measures would be taken to introduce the plan more fully to our friends at large. Since that time, the subject has occupied much of the anxious attention of the Committee, and they gratefully acknowledge the readiness and zeal which have been shewn, in a variety of quarters, to co-operate with them in this important and most desirable effort. It has gratified them especially to observe that, in different parts of the country, individuals, to whom a donation of £10 would be impracticable, have united their contributions so as to make up that sum, agreeably to the suggestion already thrown out. The Committee are persuaded that the friends of the Society will hear with great pleasure that more than £1600 is already subscribed; and as many individuals in the metropolis, from whom contributions may be hoped for, have not yet been waited on, and the lists from Bristol, Birmingham, Norwich, Leeds, and other large and opulent places, have not been received, there is every reason to expect success, *provided only that those who approve the object, whether in town or country, will promptly and vigorously exert themselves.*

This exertion, therefore, the Committee do most earnestly and respectfully solicit. To fail in the accomplishment of this important object, when it has advanced so near attainment, would indeed be painful; but they entreat the readers of this paper

to consider that the time within which the subscription must be filled up, is nearly completed, and that therefore *it is particularly desirable that whatever is intended to be done, should be done at once.* They would remind all who wish well to the cause, and to whom God has given the ability, that the contribution of each person is, from the nature of the case, of far more value than the identical sum so contributed, and that every person who adds his name to the list will, if called on for the money, have the delightful gratification of insuring the removal of a burden which, in one form or other, has impeded the operations of the Society for seven or eight years.

A list of the sums already subscribed may be seen at the Missionary Rooms, No. 6, Fen-court, Fenchurch-street; or by application to any Member of the General, or Corresponding Committee in town or country.

Satisfied that the cause they are pleading is the cause of their adorable Master, the Committee leave it in his hands, and to the affectionate and grateful regards of his people; and they doubt not that He who noticed, with such condescending approbation, the widow's mite, will remember, in his mercy, *the work of faith and labour of love*, which, on this occasion, his servants may shew unto his name.

Notice to Auxiliary Societies, &c.

THE Treasurers of Auxiliary Societies, and other friends who may have monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the first of June, and that therefore all payments intended to appear in the Appendix to the next Annual Report, must be made in the course of the current month. It is requested that the respective accounts may be sent properly balanced, and that lists of Subscribers, &c. in alphabetical order, be forwarded at the same time.

THE Committee are happy to announce, that the Rev. William Steadman, D.D. President of the Bradford Academy, and the Rev. George Barclay, of Irvine in Scotland, have engaged to preach the Sermons at the ensuing Anniversary. That in the evening will be delivered at Surry Chapel, which has been very kindly lent for the occasion by the Rev. Rowland Hill and the Trustees.

BEDFORDSHIRE.

THE Second Anniversary of the Bedfordshire Missionary Society was held at Biggleswade, on Tuesday, March 25, on which occasion three sermons were delivered. The Rev. R. Hall, of Leicester, preached in the morning, from Isaiah viii. 20. Professor Woods, from Washington in America, in the afternoon, from Hebrews xiii. 14. Rev. Henry Lacey, of Salters'-hall, London, in the evening, from Heb. v. 1, 2. The devotional services were conducted by Messrs. Blandell of Northampton, Hemming of Kimbolton, Blackburn of Pantonville, Greenwood of Royston, Hillyard of Bedford, and Holloway of Gotton End. An encouraging statement was given of the receipts of the Society during the past year. John Foster, Esq. was requested to continue the office of Treasurer, Messrs. Hillyard and Middleditch were re-elected Secretaries, and upwards of £36 was collected at the doors. The services were found peculiarly interesting. On Thursday, the 27th, Mr. Hall advocated the cause of the Baptist Mission in a very eloquent sermon, at Ridgmount in this county, when upwards of £24 was collected.

Biggleswade.

T. M.

GREAT MISSENDEN, BUCKS.

WE announced, in our Number for March 1822, the formation of a Missionary Association in this village, intended to assist, equally, the funds of the Church and Baptist Missionary Societies. The affectionate zeal then displayed gave fair promise of the efficiency of this rural institution, and we rejoice to say, that the promise has been nobly fulfilled. The first Annual Meeting was held on the 31st of March last, the Rev. Richard Marks,

Vicar of the parish, in the chair, and it appeared, from the report of the Committee, then read, that this active Society, chiefly conducted by females, had raised, in the first year, no less a sum than *seventy-three pounds!* The meeting, which was very numerously attended, was held in the spacious school room, erected by the liberality of the late J. O. Oldham, Esq. and appropriate addresses were delivered by the Reverend Chairman, the Rev. W. Stephens, Vicar of Bledlow, and several other Ministers and Gentlemen; as also by the Rev. John Dyor, Secretary to the Baptist Missionary Society, and the Rev. Benjamin Rayson of Somers Town, who was on a journey for the benefit of the Moravian Missions, and preached for that Society in the evening. This supplementary service exhibited an interesting specimen of Christian union. A Director of the *London Missionary Society* pleading (not in vain) the cause of his *Moravian* brethren in a Baptist meeting-house before a congregation, including many respectable members of the *Established Church!* Thus may the spirit of zeal for the promotion of our common Christianity, continue to strengthen and multiply the bonds of mutual attachment between the disciples of the Redeemer, till the sublime intercessory prayer, offered at the close of his earthly ministry, be completely answered, and the final proof be afforded that he was indeed a Teacher sent from above! *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*

Foreign Intelligence.

SERAMPORE.

An esteemed correspondent in Scotland informs us, that a letter, which had just reached him from Calcutta mentions the death of Mr. Felix Carey, eldest son of Dr. Carey, who has, for some years past, been residing at Serampore, and diligently employed in translating various useful works into the Bengalee language. It is probable that we may be

able to furnish further particulars of this mournful event in our next number.

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BENCOOLEN.

FROM a joint letter from our Missionaries at this station, dated in April, 1822, we extract the following particulars, which would have been inserted earlier, but for the press of other matter.

Whilst in the Marlbro' Bazar one evening lately, distributing Tracts, the cry of fire! fire! was heard; and on turning towards Old Bencoolen, we observed a volume of dense black smoke rising from an extent of flame which seemed to envelop the whole Bazar. Our native school-room was situated in the midst of the Bazar, and we had not the slightest idea that it would escape. On proceeding to the spot, however, the following morning, we found it untouched, although the fire had approached within fifteen yards of it. One of the Datus, or native magistrates, who had been burnt out of his house, had taken up his abode in it. The school furniture which happened to be at the Datu's house, was burnt with it. The ashes were still smoking when we arrived: the fuel having consisted almost entirely of shops and their contents, quantities of rice, with various other articles burnt and parched, lay strewn about in all directions. The conduct of the people, whilst the fire was raging, was quite characteristic. When about thirty houses had been consumed, a gentleman from Marlbro' happened to arrive, having accidentally taken a ride at the time in that direction. He found the natives looking upon the fire with the utmost unconcern, satisfying themselves that it was their fortune, and could not be remedied, and therefore caring but little to remove the articles out of their shops and houses before the flames seized and consumed them. Although one range of the houses was built on the very brink of the river, to obstruct the progress of the fire was a thought which never entered their minds. The gentleman no sooner arrived, than he took measures to prevent farther mischief. He directed them to pull down a house or two on each side of the street, but was himself obliged to

commence the business, and to make use of both persuasive and coercive measures before he could prevail on a single individual to join him in it. Although the breeze continued strong, the plan succeeded, and the fire was suppressed, after consuming thirty-five houses. An attempt was made during the night, happily without effect, to revive it, by throwing a bag of fire upon the thatch of a neighbouring house. The sensation produced by this conflagration was not perhaps so great as would have been excited by the burning of a single English cottage.

The Sabbath after the fire we proceeded to the place again, and took up our station in the school-room, where the Datu was still living. People, to the amount of ten or twenty, collected, and for upwards of three hours heard with attention the truths and doctrines of the gospel. The conference was opened by the reading and explaining of a portion of a tract on the subject of the creation, and the fall of man, which had recently issued from the press. A considerable time having been spent in this exercise, one of the hearers, with an air of great respect, and apparent sincerity, stepped forward, and put several rather singular questions concerning God, amongst which, addressing himself to brother Robinson, he said, "Sir, I have heard a great deal about God; but have never seen him. People speak of his form (referring perhaps to the passage in the tract, 'God made man after his own image,') and say that he is very great or large, and that he is very high and very powerful. How large therefore is he, and how high, and how is he powerful?" He was answered, that when the form or image of God was spoken of, reference was made to spiritual attributes, and not to material shape; and that when he was said to be high, he must not suppose God to be tall, like a cocoa-nut tree; and that when he was said to be powerful, he must not believe him to be strong like a buffalo, because God was a spirit without a material body: that our governor was but a small man, yet every one understood what was intended when he was called great, or high, or powerful. The poor man seemed perfectly satisfied with this explanation, and invited us, when we came again, to pay him a visit. He took thankfully two of our little books, and promised he would learn to read them; like many others, he could but just read the characters. Numbers of

all classes of the people, who make any pretensions to a knowledge of the letters. It was originally prepared for the children in the native schools, and the most common subjects were chosen, for the purpose of rendering it easy to them. The reception it has met among the superior, as well as amongst the lower orders, very strongly marks the state of literature and of the native mind. A work adapted to the capacity of no child in England more than seven years of age, is received here by persons of the highest rank and greatest learning, as quite worthy of their attention. Our object has been to unite perspicuous language with clear printing and systematic orthography. In each of these it is to be hoped we have succeeded. The language is such as the most unlearned can comprehend, and the printing is as clear and legible as we ever expected to make it; what has been done in orthography you will hereafter learn from a work on the subject, soon to be put into the press.

JAMAICA.

SINCE our last, we have been favoured with the copy of a letter from Mr. Knibb to a near relative in Bristol, containing not merely the account of his arrival at Kingston, but further particulars respecting the work of God there, which will gladden the hearts of many. The following are extracts;—

“We landed at Kingston on January 20, and were very kindly received by Mr. and Mrs. Coultart, at whose house we still reside, and whose kindness and attention increase rather than diminish towards us. Thus far we are highly favoured, as many missionaries have experienced the greatest difficulties on their arrival, whereas we have experienced none. Goodness and mercy have hitherto followed us. Mrs. K. has been rather unwell since her arrival, but I was never better in my life. I perceive the salutary effects of this climate already on my constitution; and I have reason to hope, through the blessing of God, that the indisposition I so often experienced in England will be entirely

removed. Certainly, I have not been here a sufficient time to speak from experience. I trust that I do bless God for bringing me to this island. Here is much to be done. The people seem to be evidently a prepared people for the Lord. The third day after my arrival here I went to Port Royal, five miles from Kingston, in a canoe, to preach. It was the second time the room was open, which will hold from 150 to 200. It was not half large enough. It was crowded to excess. The stairs were also filled, and as many persons without as within. I endeavoured to talk to them in as plain a manner as I could. They were very attentive all the time. They thanked God that he had sent another minister out. Their eyes glowed with pleasure, while many of them said, ‘O me love you, me sweet massa, me sweet massa.’ If we had a large place of worship I have no doubt it would be filled. The congregation at Kingston is very large. It would surprise you to witness the earnest attention with which they listen to the word. They seem to listen as though they never heard of salvation before, or as if they wished to catch every word.

“I shall now proceed to give you an account of the second Sabbath I spent here, a day to be remembered with peculiar pleasure. Being ordinance day, and there being many candidates for baptism, this was the day fixed for administering the two ordinances. Baptism is administered at an early hour for several reasons: 1. That those who are servants may be back to their employers in time. 2. That the sun should not scorch us. And, 3. To prevent the assemblage of carriages, &c. &c. We set off between four and five for the sea-side, there being too many for the baptistery in the chapel. Though it was so early, vast numbers were assembled at the place of baptism, and many had slept all night under the trees to be there in time. Tents were erected for dressing, and enclosed with rails. A number of canoes filled with spectators, formed a semicircle, within which baptism was administered. Though the numbers were great, they behaved with the greatest decorum, and seemed impressed with the solemnity of the ordinance. The candidates were arranged in double columns:—the men on one side and the women on the other. The women had white dresses, and the men white trowsers and shirts. Mr. C. and I, and several of the men—

bers, leaders, deacons, &c. stood between the columns, and commenced by singing and prayer. I then took two of the men into the water, to a sufficient depth, and, after repeating the usual words, baptized them. The time the ordinance was administering was employed in singing, which lasted nearly an hour. Out of eighty females not one made the least disturbance, or discovered the least fear of the water. Nothing occurred to interrupt the solemnity of this important, this interesting ordinance. The number of persons baptized was *one hundred and fifty-two*. It was an interesting spectacle, such an one as perhaps is seldom witnessed. The greatest caution has been exercised in receiving these candidates. Many more have been rejected than have been received. Their knowledge, doubtless, is scanty, but many of their prayers testify that they are acquainted with the fundamental truths of the gospel. They have no inducements to hypocrisy, except ridicule and persecution; no inducements. Mr. C. is as faithful in addressing them as a man can possibly be; telling them that it will be of no use whatever to be baptized if they do not love and serve God; on the contrary, it would be far better for them if they were never baptized at all.

"In the afternoon the Lord's-supper was administered. This was also a spectacle that would rejoice the hearts of the people of God to witness. The far greater part of the congregation remained, and above a thousand partook of this Christian repast. When will the time arrive when the far greater part of English congregations will sit down to celebrate the dying love of the Saviour? God grant that it may be hastened. One of the natives said to me, 'O how I should like to go to

England where the good people live who send out good men to teach us!' Poor man, thought I, you would be greatly disappointed: you would wonder to see so few remain at the table of the Lord, and so many who care for none of these things.

"Our monthly prayer-meeting was well attended. The earnest and simple prayers of the negroes affected me much. I was highly delighted. How much did I wish that my Bristol Christian friends could witness the sight. It would, I am sure, have done their hearts good to hear a poor African pray in the presence of hundreds of his fellow-countrymen, 'thanking God that he had sent the gospel to poor black negroes, who were so wicked as to deserve to be shut up with devils, where no sun shine, and where no Saviour come!'"

At the date of this letter (Feb. 11,) it had not been decided whether Mr. Knibb should remain at Kingston, or proceed to Manchinel. From the rapid increase of the church and congregation under Mr. Coultart's care, the pleasing opening at Port Royal, and the need of a teacher for the school, it seems probable that the former step will be deemed the more expedient of the two. In that case, the Committee will be very anxious to send out another labourer as early as possible; and they feel convinced that all their friends will unite with them in opinion that a field so promising ought not to be neglected.

Contributions received by the Treasurer of the Baptist Missionary Society, from March 20, to April 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Mr. Thomas Mann, late of London, (Exor. Mr. T. J. Crookford) 8 per Cent. 1720:.....		100	0	0
Legacy of John Trigg, Esq. late of Melbourn Bury, Cambridge-shire, (Executors, W. Nash, C. Finch, and T. Scruby, Esquires,).....	£100	90	0	0
	less duty 10			
Reading, Collection and Subscriptions, by Rev. J. H. Hinton.....		111	7	0
Aberdeen, Auxiliary Society, by Mr. Thomson.....		6	9	11
Female-Servant Society.....		4	0	0
		10	9	11

	£	s.	d.
Dudley, by Rev. Charles Hardcastle, first payment	6	13	6
Second	5	10	0
	12	3	6
Edinburgh, Auxiliary Missionary Society, by W. Murray, Esq.	40	0	0
Sundries, by Rev. W. Innes	46	7	0
Penn (Bucks) Baptist Church, by Mr. Delling	0	16	0
Sutton, Norfolk, by Mr. Squirrel	2	10	0
Newark, Female Auxiliary Society, by Rev. W. Perkins	8	9	4½
Penzance, Missionary School Union, by Master Thomas Rosewall	4	2	6
Cumbræ, N. B. Bible and Missionary Association, by Mr. James M'Kirdy	5	5	0
Northampton, Collection, Small Society, &c. by Rev. T. Blundell	67	0	0
Produce of 100 Pocket Books, presented by Miss H. Kiernan, Drumcondra, near Dublin	12	8	6
Wincobank, near Sheffield, Missionary Association, by Miss Reads	8	8	0
A Friend by Ditto	1	1	0
	9	9	0
Yorkshire, West Riding Assistant Society, by M. Thackrey, Esq.			
Bramley	10	0	0
Rawdon	5	16	0
Shipley	7	0	0
Salendine Nook	17	15	0
	40	11	0
Mr. John Deakin, Birmingham	150	0	0
Thomas Key, Esq. Water Fulford	Ditto	175	0
William Dennis, Esq. Penzance, by Rev. John Foxall	5	0	0

TRANSLATIONS.

Dublin, Hibernian Society for promoting the Translation of the Holy Scriptures, by Rev. John Short	70	0	0
Mr. Howden, Garleton, N. B. by Mr. Liddle	12	10	0
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0
Rawdon, Collection, by Rev. J. Mann	2	4	0
Sorn and Catrine, N. B. Association for Religious Purposes, by Rev. George Barclay	8	0	0

SCHOOLS.

Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0
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FEMALE EDUCATION.

Newcastle and Pottery Female School, by Mr. Thomas Thompson. Second Annual Subscription	15	0	0
Leeds, Female Branch Society, by M. Thackrey, Esq.	16	13	8

COLLEGE.

Thomas Key, Esq. Water Fulford	25	0	0
Kingstanley, Baptist Church, by Rev. J. Cousins	2	0	0

TO CORRESPONDENTS.

A Parcel, containing Pincushions, &c. for the Female Native Schools, has been received, kindly presented by the pupils of the Misses Grove and Burchell, Yeovil.

Our Correspondent from Ipswich will perceive that the Herald contains a full answer to his friendly enquiry. We certainly hope to hear further from him on the subject.

The Communications from D. T. Tewkesbury, have been received, and met due attention.

The Editor is much gratified by the friendly letter of E. W. Lockwood. He has received the amount mentioned therein.

T. W. Woodford, is informed that his Subscription for the Bath Society came duly to hand.

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 17.

MORNING, 11.—An open Meeting of the Committee, at No. 6, Fen-Court, Fen-church-street, at which the Company of such Ministers as may be in Town is particularly requested, especially the Members of the Corresponding Committee.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. WILLIAM STEADMAN, D.D. President of the Academy at Bradford, Yorkshire.

EVENING, 6.—Sermon at Surry-chapel, Blackfriars-road, by the Rev. GEORGE BARCLAY, of Irvine, in Scotland.

THURSDAY, JUNE 19.

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.

Home Proceedings.

SUCCESS OF THE PLAN FOR THE REMOVAL OF THE DEBT.

WITH feelings of the most lively satisfaction, we announce to the friends of the Society, that the subscriptions for the liquidation of the debt of £3000 are at this date (May 24) fully equal to the purpose. As all the lists from the country have not yet arrived, the precise amount engaged for is not exactly ascertained, but it is probable that the affectionate zeal of our friends may have furnished, in the whole, a sum rather exceeding the amount solicited. Several of our correspondents, wisely considering that this strenuous effort may, perhaps, occasion some little defalcation in the receipts for the next year, have expressed their kind and earnest hopes that a surplus may arise to assist the gene-

ral funds of the Mission. The Committee have no reason to suppose that this sentiment will not be universal among the contributors. Should, however, any be differently minded, and conceive that the Committee ought strictly to confine themselves to the sum originally mentioned, such persons will be considered entitled to receive back a proportion of their Subscription, calculated in the ratio of the excess of the whole sum received beyond the sum required. (viz. £3000) But as it is exceedingly desirable that the accounts should be finally arranged in time for the Annual Meeting, the Committee beg that any such claims may be preferred, by letter addressed to the Secretary, at farthest by the 12th instant.

Conformably to the original proposition, lists will immediately be forwarded to all the Subscribers, who will see the propriety of remitting the sums which have been so kindly promised, with as little delay as possible.

The Committee trust that all their

friends, in town and country, will unite with them in fervent thanksgivings to the God of all grace for this gracious interposition on behalf of the Society.

WE trust that our respected friends referred to in the following letter, as well as the writer, will excuse the freedom we take in inserting it; and that the insertion may have the effect of leading others, to whom, in the arrangements of Divine Providence, property may descend, to imitate so laudable an example, and devote the first fruits to His glory who is Giver of the whole.

Samuel Whitchurch, Esq.....	£100
William Whitchurch, Esq.....	100
John Whitchurch, Esq.....	100
Miss Whitchurch	100
Miss Phebe Whitchurch	100
	£500

Salisbury, May 14, 1823.

MY DEAR BROTHER,

My friends desire me to present their christian regards to the Committee of our Missionary Society, requesting their acceptance of the above to fund, that the interest may be appropriated to the support of a *Native School in India*, to be directed wholly by the Committee, and to be established in what place soever may be judged best for the furtherance of the object. They have a preference in favour of Female Education, but they are willing to leave this to the discretion of the Committee, who are also appointed to select the Trustees, with the condition that the Pastor of the Baptist Church in Salisbury shall be one of them. A name for this School will, of course, be granted to the Benefactors, who, as they have devoted this sum from feelings of affectionate and grateful recollection towards pious and recently departed relatives, wish it to be designated, "The Whitchurch Family School." They hope, too, that such a name may attach the succeeding generations of their family to the interest. My notice in the appointment of the Trustees, you may imagine, is of the same class.

I am, my dear Brother,

yours very affectionately,

JOHN SAFFERY.

Rev. John Dyer.

AUXILIARY SOCIETY

FOR

Part of the Western District.

THE fifth half-yearly Meeting of the Auxiliary Baptist Missionary Society for part of the Western District, was held on Wednesday, April 2, at Bridgewater, Somerset. A preparatory discourse was delivered by Mr. O. Clarke of Taunton, on the preceding evening, from Acts iv. 12. *Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.* On the following day, Mr. Baynes of Wellington advocated the cause of Missions, from Luke vi. 36. *Be ye therefore merciful, as your Father also is merciful.* The devotional parts of these services were conducted by Messrs. Fry, Clulow, (Independent) Humphrey, Singleton, and Horsey.

In the evening of the same day, (Wednesday) a public meeting of the Society was held in the Independent chapel, which was kindly lent on the occasion. The business of the Meeting was opened with prayer. The Rev. R. Horsey, having been unanimously called upon to take the chair, stated the object of the meeting, after which the Secretary read the report, containing a brief sketch of the origin, progress, and present state of the Parent Society. Several resolutions, embracing the leading objects of Missionary exertion, and strenuously recommending their support, were proposed and seconded by Messrs. Viney, Humphrey, Clarke, Gabriel, Smith, (Wesleyan) and Singleton, who accompanied them with animated addresses that were received by a numerous audience with the liveliest interest. We are happy to add, that the pleasure excited by the former meetings of the Society, suffered no diminution in the present instance, that the whole of the services connected with them were well attended, that the discourses of our brethren were truly excellent and appropriate, and that the contributions, though not large, were liberal. From the harmony, zeal, and devotion elicited by these associations, we cannot but indulge the hope, that they will not less essentially serve to aid the Missionary cause, than to promote the general interests of religion. J. S.

KENT.

The Kent Auxiliary Baptist Missionary Society held their Annual Meeting at Chatham, on Tuesday and Wednesday, the 29th and 30th of April. On Tuesday evening Mr. Shirley of Sevenoaks, preached from John iii. 30. *He must increase.* On Wednesday morning Mr. Hinton of Reading, preached from Luke xiv. 23. *Compel them to come in.* In the evening an encouraging report was read, and speeches delivered on the importance of Missions, and Missionary exertions. T. Brindley, Esq. was requested to continue the office of Treasurer, and Messrs. W. Giles of Chatham, and W. Groser of Maidstone, were elected Secretaries. The collections at the doors were respectable, considering the depressed state of commerce in Chatham, and the heavy debt the church is labouring under. The devotional services were conducted by Messrs. Broady of Ashford, Giles of Eythorn, Drew and Slatterie of Chatham, (Independents). W. G.

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WEST MIDDLESEX
MISSIONARY UNION.

The first anniversary of the Baptist Missionary Union for West Middlesex and parts adjacent, was held at the Rev. J. Hughes's Meeting-house, Battersea, on Thursday, May 1. A truly appropriate sermon was delivered in the morning by the Rev. Thomas Griffin, of Prescott-street, from 1 Cor. xiii. 5, *Charity—seeketh not her own.* A numerous party of friends dined in the vestry. The public Meeting for transacting the annual business of the institution was held in the afternoon, Henry Tritton, Esq. of Battersea, in the chair. A brief report of the proceedings of this infant society was read, by which it appeared, that the receipts for the first year had amounted to upwards of a hundred pounds. The various resolutions were proposed and seconded by the Rev. Samuel Kilpin of Exeter, Leischild of Kensington, Bunce of Chelsea, Uppadine of Hammersmith, Elvey and Griffin of London, Torlin of Harlington, Lewis of Highgate, (Secretary to the Union) Dyer and Hughes of Battersea. The collection at the doors amounted to £24. and the proceedings of the day appeared to afford much gratification to the friends assembled.

We cannot forbear remarking, in addition to this brief account, that the object aimed at by the formation of this local society, is the concentration into one focus of whatever portion of Missionary zeal and energy may be found within the district—not to direct their movements, so much as, by combination, to assist and enlarge them. Experience abundantly proves, that in order to sustain, with perseverance and effect, those exertions which benevolent individuals may be disposed to make for the good of the heathen, it is requisite that the stimulus derived from mutual co-operation should be afforded. The same remark will apply, with almost equal force, to churches and congregations; and we feel fully persuaded, that if our more active friends throughout the kingdom were to adopt similar measures, and, marking out respectively the sphere of their operations, circulate the Missionary intelligence furnished by the society among all the churches comprised in it, and encourage any and every effort which the friends of the cause may be desirous of making, the funds of the society would be greatly enlarged, and correspondent benefit might, under the divine blessing, be expected.

A copy of the Rules and Regulations will be cheerfully forwarded to any friend wishing to receive it, on application at the Missionary House, 6, Fen-Court, Fenchurch-street.

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Foreign Intelligence.

CALCUTTA.

A LETTER from our brethren at this station, dated Sept. 26 last, will be read with a mournful interest, as it contains a more particular account of the bereavements they had just sustained.

Calcutta, Sept. 26, 1822.

Dear Brethren—It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water is to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dy-

ing world, we must expect to see or hear of the death of those whom we from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in preaching the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us "not to sorrow as those that have no hope."

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives than any of us whom he has left behind.

Added to strength of body he possessed vigour of mind. Corporeal strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life: and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution and an active mind is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice, but after his conversion, (which took place in 1813,) those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change. Having now formed something like a correct estimate of the value of his

own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816 he commenced his missionary labours, and from that period to the time of his death maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious christian, and an active missionary.

The graces which shone most resplendently in his character, were his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer-meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures which he daily read he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say: There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin: His addresses to the natives were peculiarly animated and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit when whetted with the oil of love would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy. 2 Tim. ii. 25. He was ill for a considerable time, and throughout the whole manifested much heavenly

mindfulness and resignation to the will of God. At one time we had great hopes of his restoration to health: he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter were: "All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet: "Mark the perfect man, and behold the upright: for the end of that man is peace!"

After the death of brother Harle we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasse, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden that it filled us with consternation. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence: he returned, supped, and retired to rest as usual: about three o'clock in the morning he was seized with the *cholera morbus*, and by nine o'clock he was a dead man: and thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the Archdeacon of Calcutta died of it lately in about the same space of time. It was singular that about this time also poor old Krishnoo died; and thus the first and last of the native converts in this country finished their course nearly together. Krishnoo, like Anunda, died in full hope of eternal life. Anunda was buried in the burying-ground belonging to the establishment—for we have no burying-ground of our own—and his funeral

was attended by a number of christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months that he might not come near the Missionaries—how he escaped, and resolved at all hazards to embrace the gospel—the great progress he had made in christian knowledge—the faithful manner in which he had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmunical system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was, that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was, that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the christian that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without

them. His purposes shall not fail, nor their accomplishment be impeded even, by events of this nature; for *his counsel shall stand, and he will do all his pleasure.* It is a gratifying thought, also, that means are now in operation for providing a supply of well-informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the Collège at Scrampore, and it is likely that the number will soon be augmented. At Calcutta also, several young men, who are prevented by circumstances from availing themselves of the advantages of the Collège, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed native ministers will, we hope, lead the friends of the Society earnestly to pray that the divine blessing may rest upon these efforts to accomplish that object!

WE are happy to learn that the David Scott, the vessel in which our friend Miss Pearce sailed, arrived safely at Calcutta on the 15th of December.

PADANG.

A letter has been received from Mr. Evans, dated July 22, 1822, which contains a more encouraging account of his situation there than those which had preceded it. The difficulties which had appeared very formidable, began gradually to lessen; and a formal application had been made to Mr. Evans to resume preaching in the church, which was under consideration when the vessel

came away. In the prospect of continuing at this important post, Mr. Evans had made preparations for erecting a house; as hitherto, he and his family have resided in part of one, lent them for the purpose by a gentleman, whose children are instructed by Mrs. Evans. We trust the prudent perseverance of our Missionary at this station will be followed with a blessing, and that we shall soon have to record proceedings of a more active character than he has, yet, been permitted to engage in.

JAMAICA.

The intelligence from this interesting quarter continues to be highly pleasing.—The following extract of a letter lately received from Mr. Knibb, will shew that he is fixed at Kingston, according to the expectation expressed in our last.

Kingston, March 18, 1822.

The object of my writing to you at this time is to inform you, that the place of my destination is fixed. After much deliberation respecting the path of duty, connected I trust with earnest prayer for divine direction, it is thought advisable that I should remain at Kingston. Manohineel is certainly a very important station, and I was anxious to go there if it appeared my duty; still I think that Kingston, notwithstanding there are two Missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness; and a short time before I arrived both Mr. Coultart, and Mr. Tinson, were unable to preach; consequently, both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited! Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive are too numerous for one individual properly to discharge. The

rising generation will engage my chief attention; still there will be many difficulties to overcome. The above considerations, and various others, have reconciled my mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the "letter killeth!" No Roman priest could feel more incensed at seeing his people with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed; and I am happy to add, that some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. C. has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than 400 people, quite as many as we can expect to attend. It is built in such a manner that it could easily be enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultart's plan wherever it can be accomplished. Oh, that it would please God to raise up many like him!

A letter of the same date from Mr. Coultart, communicates various instances of the power of religion among the negroes, as seen in that trying hour, when

all other aid is felt to avail nothing.

We have had much sickness among our members of late, and many deaths, as also some pleasing testimonies of their happy prospects. A poor negro man called to invite me to the sick-bed of his friend: I went, there he is stretched upon a mattress which lies on the floor, his hands folded and resting on his breast, with his eyes shut apparently in earnest prayer. After the lapse of a minute or two he opened his eyes, and stretching out his hand said, "Ah massa, you know Adam! here him lie now, me often hear you voice in prayer, me often hear you praise—once more massa, let me hear you voice. O sing, sing de praise of Jesus once more; and den may be while you sing, me steal away to Jesus." Placing his wrist upon the finger points of the other hand, and raising his elbow to give the hand a rapid descent so that nothing could rest upon it, said "So the world tan wi me now, it ready to trow me off, but den O me hope, me hope, though me no sure, me will den fall into de arms of Jesus." Another said, after I had talked with him and prayed, and was leaving, "Farewell, to-morrow, massa, before sun rise on you, me shall be wi Jesus, (So he was) me shall go singing from this bad world. (So he did)

A negro woman at the Parish-house being near death, sent for me. I found her in a very small room on the floor by the bed of her mistress, her mistress standing by. I told her of her worthlessness. "O yes me noting worth me know, but me must go to Jesus. So long me do bad, me conduct to Jesus very bad." I said "Yes, you deserve hell." "O yes, though me no know what hell mean, but if it mean, me get bad for do bad, me deserve to get de worst—but me must hope an try Jesus." "Do you think Jesus will receive you?" "Ah massa, him no lob me when me well! yes, him love me den, now him send sick, him no going to throw me off now. No, no! now me sick and near de grave, none care for me poor niger like my Jesus."

Mr. C. emphatically subjoins;

My friends, it is worth more than all I could name on earth to see such scenes as those. They do not often occur, but when they do, they more than compensate for all the past of sorrow.

Contributions received by the Treasurer of the Baptist Missionary Society, from April 20, to May 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
West Middlesex Missionary Union, by Mr. Joseph Hanson	100	8	11	
Dark House, near Bilston, Subscriptions, by Mr. Halton	6	2	3	
Hitchin, collected by Miss A. Bradley	9	8	8	
Cranfield, Weekly Subscriptions, by Rev. W. Wakefield	2	16	1 $\frac{1}{2}$	
Hull and East Riding Auxiliary, by Mr. Thornton, Treasurer	14	14	0	
Stroud, Collected by Mrs. Hawkins	13	14	2	
Bilderston, Subscriptions, by Mr. James Osborn	4	4	0	
Oswestry, Auxiliary Society, by Mrs. Jones, Treasurer	5	0	0	
Reading, Penny Subscriptions, by Mrs. Wayland	4	0	0	
Rye, Subscriptions, by Mr. Smith	6	0	0	
Horseforth, Collection, by Dr. Steadman	9	17	8	
Bradford, Wilts, Subscriptions and Collection, by Dr. Ryland	35	9	4	
Frome, Auxiliary Society, by Francis Allen, Esq.	89	12	2	
Western District Auxiliary Society, by Mr. Horsey, viz.—				
Bishops Hull, (Mrs. Loughwood	0	5	0	
Stephenson, Don.)	5	0	0	
Putsham	1	1	0	
Bradninch	5	10	0	
Taunton	1	1	0	
Bridgewater	10	7	4	
Tiverton	8	1	0	
Chard	3	3	0	
Uffculm	2	10	0	
Collumpton	5	10	5	
Wellington	1	1	0	
Exeter	16	11	4	
Yeovil	3	12	7	
		63	13	8
Bedfordshire Auxiliary Society, by John Foster, Esq. viz.—				
Bedford	22	8	0	
Ridgmount	24	6	4	
Biggleswade	27	7	4	
Roxton	1	1	0	
Blunham	2	16	8	
Sharnbrook	5	5	9	
Carlton	6	10	0	
Staughton	5	15	6	
Dunstable	21	14	0	
Steventon	4	7	1	
Gamlingay	6	12	6	
Toddington	1	1	0	
Luton	9	12	4	
Westoning	1	0	0	
Maulden	0	10	6	
		140	7	4
Watford, Auxiliary Society, and Subscriptions, by Mr. Young	9	4	0	
Bow, Auxiliary Society, by Dr. Newman	25	1	9	
Missenden, Missionary Association, by Mr. Durley	22	2	9	
Pulteney and Wick, N. B. Missionary Society, by Mr. Caldwell	6	0	0	
Modbury, Subscriptions, by Mr. Woollacott	3	0	0	
Newcastle on Tyne, New Court Auxiliary Society, by Mr. Fenwick	34	9	6	
NETHERLANDS, Auxiliary Society, by Rev. S. Müller, Secretary	200	0	0	
Greenwick, Friends connected with the Baptist Church	12	10	9	

TRANSLATIONS.

Bilderston, Subscriptions, by Mr. James Osborn	1	5	0
Suffolk, Society in Aid of Missions, by Mr. Ray	13	10	6
Lincolnshire, Friends in, by Mr. Ivimey	8	3	0

FOR NATIVE SCHOOLS.

For a School, to be denominated "The Whitchurch Family School," by Rev. J. Saffery (See Page 258.)	500	0	0
Hackney, Society for Native Schools, by Mr. Hobson	25	0	0

TO CORRESPONDENTS.

An anonymous Letter, dated May 4, enclosing a few small silver Coins, has been duly received, and the writer will be happy to know that her friendly wishes in respect to the Society's debt, are likely to be fully realized.

* The particulars of this Account will appear, of course, in the next Report.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

ANNUAL MEETING.

THE public services of this Anniversary of the Baptist Missionary Society were preceded, as last year, by an open Meeting of the Committee, held at the Missionary Rooms, in Fenchurch-street. About sixty friends, chiefly ministers from the country, assembled on Tuesday morning, June 17, at eleven; when information was given respecting the affairs of the Society, and much friendly and beneficial conversation followed.

On Wednesday morning, at eleven, a large and highly respectable congregation assembled at Great Queen-street Chapel. The first hymn and a portion of scripture were read by the Rev. Mr. Chin; prayer was offered by the Rev. Dr. Rippon; the sermon was preached by the Rev. Dr. Steadman; and the Rev. Mr. Gaulter, one of the ministers connected with the chapel, concluded in prayer.

The text was Isaiah lii. 10. *The LORD hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see the salvation of our God.* The preacher noticed—the ultimate object aimed at—and the means by which it is to be accomplished. Under the *first* head he explained the terms in which it is here described, and expatiated with much animation on the glory of the prospect. Under the *second*, he shewed the power of God to be necessary to remove numerous and mighty obstacles,—persecuting laws,—corrupt systems of religion,—deep-rooted prejudices;—and also to provide suitable ministers for

the work, both at home and abroad. Dr. Steadman concluded this serious and energetic sermon, by warning the audience against being satisfied with diffusing the light of science, or communicating temporal comfort, or imparting any benefit short of the gospel;—insisting on the necessity of acting a consistent part at home;—urging the union of all hearts and hands in encouraging missionary undertakings;—and pressing upon each individual the necessity of his seeking salvation for himself.

At six in the evening, a numerous and respectable congregation assembled at Surry Chapel. The Rev. Joseph Kinghorn of Norwich commenced in prayer, and the Rev. J. H. Hinton of Reading concluded. A very excellent and instructive discourse was delivered by the Rev. George Barclay of Irvine, who has long been numbered among the most active and zealous friends of the Society in Scotland. His text was Numbers xiv. 21. *As truly as I live, all the earth shall be filled with the glory of the LORD.* From these words of Jehovah to Moses, Mr. Barclay spoke of—The GLORY mentioned in the text; the manifestation of divine beauty; the glory of the moral attributes of the Godhead, as displayed in the person and work of the Redeemer.—The PROSPECT presented to our faith; the extensive and universal diffusion of this glory throughout the world.—The ASSURANCE that this prospect shall be realized; the oath of God; a solemn asseveration but seldom employed in the scripture, in which all the attributes of Jehovah; nay, his very existence, is pledged for the fulfilment of his word.

On Thursday morning, at nine, a prayer-meeting was held at Eagle-street, for the special purpose of imploring the Divine blessing on the Society and its Missionaries. Prayers and intercessions, with thanksgivings

were presented by the Rev. Messrs. Gough of Westbury, Macfarlane of Trowbridge, and Davis of Walworth, and an excellent and animated address was delivered by the Rev. J. Wilkinsou of Saffron Walden.

Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Report of the Committee, and to transact the usual annual business of the Society. Two stanzas of the hymn "Salvation! Oh the joyful sound!" were first sung; and a blessing on the proceedings of the day was implored by the Rev. James Hoby. Then Benjamin Shaw, Esq. Treasurer to the Society, was called to the Chair.

Mr. Shaw congratulated the Society, now in the thirty-third year of its existence, upon the arrival of another annual meeting. He would not anticipate the Report about to be read, but he could not help now adverting to one circumstance announced in it, which would afford great and general pleasure. The Committee, it was well known, had been under the necessity of borrowing a considerable sum of money in order to carry on the operations. Two years ago this debt amounted to £5000; and £3000 of it remained unpaid at the last anniversary. But a plan had been since proposed of a separate subscription for discharging this debt, payable only in case enough should be subscribed to discharge the whole. Thus every subscriber set down his name with the assurance that if his subscription should be called for, the debt would certainly be annihilated. Mr. Shaw had the satisfaction of informing the present meeting, that this most desirable object had been attained; and that such had been the liberality of christian friends of various denominations, that there was even a surplus beyond what was required for liquidating the debt: at the same time he could also add, that the subscriptions for general purposes had sustained no diminution, but had even increased to an amount beyond that of any preceding year. This he could not but regard as a signal answer to prayer, and a loud call for thankfulness to God. The origin of the Society had its foundation in prayer, and all its progress ever since had been closely connected with prayer. But though the funds are now in so favourable a state, the friends of the Society ought not to re-

lax their exertions. Though much good has been done, much remains to be done. Commands to act are connected with promises of success. Divine power supersedes not human means. God honours men by employing them to bring about his purposes. Nor does the expectation of a speedy accomplishment of divine predictions supersede or diminish our duty to pray for the predicted events. It was when Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, to be nearly expired, that he set his face unto the Lord to pray the more earnestly and particularly for the restoration of Jerusalem. So the promises of the universal spread of the gospel, and any signs we perceive of their advancing fulfilment, should operate as motives to an increased fervency of prayer for that blessed consummation.

The Report was then read from the pulpit by the junior Secretary. It contained an interesting account of the present state of the Missions in various parts of the Continent of India; in Ceylon, Java, and other Eastern islands; and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. Though rather long, it was not found tedious, but was heard by the Meeting with close attention and great interest.

The Chairman, as Treasurer, then read an Account of the Receipts and Disbursements; which was received by the Meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400; and there was a balance of £1200 in the hands of the Treasurer.

The following Resolutions were then successively moved, seconded, and carried unanimously.

I. On the motion of the Rev. Joseph Kinghorn of Norwich, seconded by William Carus Wilson, Esq. M.P.;

"That the Report now read be adopted and circulated; and that this Meeting acknowledges, with gratitude and joy, the proofs of a divine blessing attending the labours of the Society, particularly in the West Indies."

II. On the motion of the Rev. George Barclay of Irvine, seconded by

the Rev. John Leifchild of Kensington;

“That this Meeting unfeignedly rejoices in the success of the plan for liquidating the debt of the Society; and presents cordial thanks to all who have contributed for that purpose; as also to those ministers and other friends, who, in various ways, have exerted themselves during the past year in support of the Society.”

III. On the motion of the Rev. Edward Irving, M.A. of the Caledonian Church, London, seconded by Joseph Butterworth, Esq. M.P.;

“That the sincere thanks of this Meeting be presented to those gentlemen who have conducted the affairs of the Society during the past year;—that the Treasurer and Secretaries be requested to continue in their offices;—that Mr. William Beddome, Mr. John Daaford, and Mr. Joseph Hanson, be the Auditors;—and that the following be the list of the Committees for the year ensuing.

General Committee.

Rev. Christopher Anderson, Edinburgh.

George Atkinson, Margate.
George Barclay, Irvine.
Isaiah Birt, Birmingham.
John Birt, Manchester.
Thomas Bluudell, Northampton.
Thomas Coles, Bourton.
F. A. Cox, Hackney.
T. S. Crisp, Bristol.
T. C. Edmonds, Cambridge.
Moses Fisher, Liverpool.
William Giles, Chatham.
Wm. Gray, Chipping Norton.
Thomas Griffin, London.
Robert Hall, Leicester.
J. H. Hinton, Reading.
James Hoby, London.
Reynold Hogg, Kimbolton.
Richard Horsey, Wellington.
Thomas Morgan, Birmingham.
William Nicholls, Collingham.
William Innes, Edinburgh.
Joseph Ivimey, London.
John Jarman, Nottingham.
Joseph Kinghorn, Norwich.
William Newman, D.D. Bow.
George Pritchard, London.
Henry Page, Worcester.
Thomas Roberts, Bristol.
John Saffery, Salisbury.
W. Steadman, D.D. Bradford.
Nical Thomas, Abergavenny.
James Upton, London.
Wm. Winterbotham, Holesley.

Messrs. G. F. Angas, Newcastle.
Chapman Barber, London.
Thomas Bickham, London.
William Burls, London.
John Deakin, Birmingham.
James Deakin, Glasgow.
Joseph Dent, Milton.
R. Foster, Jun. Cambridge.
W. B. Gurney, London.
Joseph Gutteridge, London.
Joseph Hanson, Hammersmith.
Thomas King, Birmingham.
James Lomax, Nottingham.
John Marshall, London.
Thomas Potts, Birmingham.
Edward Phillips, Bath.

Central Committee.

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

Messrs. Chapman Barber.
Thomas Bickham.
William Burls.
W. B. Gurney.
Joseph Gutteridge.
Joseph Hanson.
John Marshall.

Corresponding Committee.

Rev. J. Acworth, Leeds.
E. Clarke, Truro.
Owen Clarke, Taunton.
E. Daniel, Luton.
D. Davies, Lincoln.
B. H. Draper, Southampton.
R. Edminson, Bratton.
C. Evans, Anglesea.
John Geard, Hitchin.
S. Green, Bluntisham.
W. Hawkins, Weymouth.
J. Hemming, Kimbolton.
Mr. C. Hill, Scarborough.
Rev. S. Kilpin, Exeter.
John Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Portsea.
James Millard, Lynnington.
W. H. Murch, Frome.
J. Payne, Ipswich.

Rev. R. Pengilly, Newcastle.
 Richard Pryce, Coate.
 H. Russell, Broughton.
 J. Singleton, Tiverton.
 Mr. T. Thompson, Newcastle-under-Linc.
 Rev. T. Thonger, Hull.
 T. Tilly, Portsea.
 W. Tomlin, Chesham.
 T. Waters, Pershore.
 J. Wilkinson, Saffron Walden."

IV. On the motion of Edward Phillips, Esq. late of Melksham, seconded by the Rev. John Howard Hinton of Reading ;

"That this Meeting has heard with regret of the death of several excellent Missionaries in connection with the Society; and respectfully invites all the friends of the Mission to join in fervent prayers that the Lord of the harvest will raise up many labourers, qualified by his grace to enter upon this great work; and grant a large measure of his Spirit to all who are engaged in missionary labours both at home and abroad."

V. On the motion of John Sheppard, Esq. of Frome, seconded by the Rev. John Arundel, one of the Secretaries to the London Missionary Society ;

"That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in accommodating us with their places of worship on the present occasion."

VI. On the motion of the Rev. S. Kilpin of Exeter, seconded by the Rev. William Giles of Chatham ;

"That the next Annual Meeting of the Society be held in London, on Thursday, June 24, 1824.

VII. On the motion of the Rev. James Hoby, seconded by the Rev. Jabez Bunting, M.A. :

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

The Rev. Joseph Kinghorn began by remarking the happy difference between our situation now, and that of those who lived two centuries ago. Our predecessors in religious profession could not then have assembled as we have, at noon-day, for purposes

like those for which we are met. They laboured; we have entered into their labours; nor do we think of our superior advantages as we ought. Our happy circumstances, in the enjoyment of Bibles and ministers, and christian ordinances, and the internal possession of divine grace, call upon us all to bless the Lord with all our souls. And after hearing the Report now read, ought we not to feel peculiar gratitude that any exertions made from this little island are so successful, that our prayers are so answered? *If the Lord meant to destroy us, he would not have shewed us such things as these.* On reviewing the progress of true religion, we find its effects much the same in all classes of men; whether in proud Brahmins, or ignorant Negroes. These indeed Christianity elevates. Persons in the lowest depths of human degradation, and destitute of all intellectual cultivation, when under the influence of divine grace, often rise to a degree of mental elevation which nothing but true religion can ever reach.

The two principal topics of the report, are—the translations of the scriptures—and the various stations of missionaries. We know the value of Bibles: a good man must have a Bible; he cannot do without it: and a bad man needs one, to make him better. How necessary then that the scriptures should be translated into the various languages of men, and what cause for satisfaction that so much has been done in this way! Suppose that only twenty-five years ago any person had ventured to express a hope, that, within a quarter of a century, the whole New Testament would be published in twenty-one of the dialects of India, and those by far the most extensive and important—should we not have regarded it as the anticipation of a sanguine mind, and have pronounced it too improbable to hope its being realized? But all this is now accomplished, and considerably more. Even the language of China, hitherto deemed inaccessible, except to a few commercial men for purposes of trade, that language of monosyllables, differing essentially from all the other dialects of men, is now enriched with a translation of the whole scriptures; a treasure infinitely more valuable than any it possessed before. What is most remarkable in this process of translation is, that a kind of new idea appears to have been struck out by the Serampore missionaries, who have con-

trived a method of translating the scriptures with greater expedition than had ever been previously known. They have erected, if the expression may be allowed, a sort of translating machine; and thanks to the Divine Goodness that has spared their lives to its completion. It is now complete and in full work. Oh that its operations may incessantly be continued, and that the work of instruction may go forward till there shall not be a man without a Bible, nor a child without ability to read it! Then indeed improvement may be made by good men touching and retouching the various versions, but otherwise translations will cease, and nothing will remain but to multiply the copies for successive generations of readers.

But there is another work which will not so soon be finished. Beside Bibles, Missionaries are wanted also. Let us attend to primitive principles and practices: in following these we are always safe. For the conversion of the world, Christ himself sent forth men at first, inspired men. The plan is not altered since: men are made the instruments of sending forth successors. We must not only put a book into a man's hand, but must point out to him what he perhaps would not read at all, or would read without due attention. Suppose all your ministers were at once to be removed from this land, what would you say, how would you feel? Would they not be missed? The regard shewn to ministers here proves the value of missionaries. How must we admire the disinterested spirit and feelings of men who, from all the enjoyments of London, are willing, for the sake of the gospel, to go into the most unfriendly climes, and among the most savage tribes, not knowing but that they may be immolated on the altar at the next festival which they may celebrate to their idol gods!

What God has done among the poor negroes in the West Indies is truly wonderful. One church containing *two thousand seven hundred members!* Ministers who preside over the largest churches here may well be astonished. More Missionaries are wanted, but the funds have not allowed the Committee to send more. The prospect is now brighter. And where God opens such a door, we ought to go in.

The liberality of our friends north of the Tweed, demands my particular acknowledgment. Mr. Crisp and myself, who went into Scotland last summer, were highly gratified, both on

our own account and on that of the Society. A journey of near one thousand five hundred miles most necessarily be attended with much fatigue; but every thing unpleasant was more than counterbalanced by the kind reception we every where found in the houses and hearts of our christian brethren. The personal respect with which we were treated, the patronage of our cause, and the generosity of the contributions, made impressions upon our minds which we shall not forget.

But exertions must still be made. Auxiliary Societies and Associations should be carried to a greater extent than they have yet been. The churches will not fail us, provided the object be evidently a good missionary object. But of this we ought to be very clear. Then they will not be backward to *come to the help of the Lord against the mighty.*—What is chiefly to be recommended is *steadiness*. This may be thought a common-place virtue; but it is of prime importance. Steadiness in prosecuting a good cause is beyond ingenuity in forming a great and plausible plan. Let us act steadily, and steadily pray for prosperity; which God alone can give; let us pray for the perseverance, joy, hope, and success of Missionaries; and may fresh reasons for gratitude and joy be daily experienced!

William Carus Wilson, Esq. M.P. had no intention of speaking on this occasion, but could not refuse to testify his cordial regard for so good a cause. A signal proof of its commanding merits he thought had been furnished some time ago, by a writer of considerable ability, in the *Quarterly Review*: who, after having spoken of the missionary spirit and of missionary enterprises in general in a disrespectful and almost contemptuous manner, yet when he proceeds to a particular examination of the proceedings of the Baptist Missionaries, speaks of Carey, and Marshman, and Ward, and their stupendous labours, in terms of high admiration, and almost admits the work they are engaged in to be of God. The success in the West Indies, announced in the report, was great indeed, and worthy of particular observation. Who could be insensible to the wrongs of Africa, to the evils of slavery? It was a foul blot upon this country that so many of its sons have contributed so largely to these enormities; but this country also contains those whose efforts have been exerted,

and whose prayers have ascended for the relief and removal of them. Fresh importations of slaves by British subjects is now prohibited, but much remains to be done. What greater recompense, however, can be made to the victims of past injuries than by sending them the gospel? Thus to multitudes their captivity and slavery have issued in their good, and their *light affliction* (light compared with everlasting misery) has been overruled as a way to an *exceeding and eternal weight of glory*.

The Rev. *George Barclay* considered occasions like this as throwing around us a kind of moral atmosphere. We inhale an air purer than common, and enjoy feelings unusually delightful. Such scenes may well heighten our pleasures, and soothe our pains, and make even the dying countenance beam with satisfaction. What a gloomy and degraded spectacle did the continent of India present to our view a few years ago: all enveloped in gross idolatry; millions of idols, and their votaries hundreds of millions, all destitute of spiritual light and life. Ah! little do we think what abominations and miseries idolatry includes. But we have lived to witness the dawn of a brighter period, and to see that the accursed chain of the caste is not able to hold those whom God deigns to loose. Perhaps it may not be generally known, that yesterday commenced the annual festival of Juggernaut. While we are meeting here, think what crowds are assembled there. But this is a declining cause; ours is an advancing one. We are more affected by providence than by promise; but the Divine promises are infallible. We have now one instance in the prosperity of our funds. *He shall live, and to him shall be given of the gold of Sheba.* Then let us add, *prayer also shall be made for him continually, and daily shall he be praised.*

The Rev. *John Leischild* came to the meeting without any intention of speaking, or any intimation that he should be called forward; but his regard for this institution would not suffer him to refuse an application to appear publicly in its support. These meetings have chiefly to do with the state of the heart and feelings. Our judgments have long been convinced of the duty of promoting missions. There have been times indeed, when some among us gravely contended, that the

time was not yet arrived; that because God permitted the heathen to remain without the gospel, so should we; and that to attempt their conversion, would be taking the work out of his hand; forgetting, or not considering, that God had resolved to send the gospel through the world by the instrumentality of his people. Some of these objectors complained of the noise and bustle of missionary preparations; and quoted against us the building of Solomon's temple, which rose silently and majestically, without the din of axe or hammer: as if the heathen were to be converted by magic, idolatry dissolved by a charm, and the truth circulated round the earth in a whisper. But these times are past; the actual success and splendid triumphs of missionary societies, have silenced these objectors, and reduced their number: if a few still remain, they are only like the gleaming of an olive tree, one or two on the topmost bough. A contrary sentiment now prevails throughout the christian church; christians in general have come to a clear and powerful conviction, that it is a duty incumbent on all the followers of Jesus, now to support all Missionary exertions to the utmost of their power.

But in matters of religious duty, it is not enough to have the judgment convinced: the heart, by intercourse with the world, and the excitement of its passions by different objects, is too apt to render the conviction feeble and inoperative. And if there is danger of this in the business of our own salvation, notwithstanding the alarms of conscience, and the sense of self-interest, the expectation of personal benefit, and the fear of personal injury, can we wonder that the mind should relax in its efforts for the conversion of others, and those living at the extremities of the globe? Hence the necessity of these meetings, where by a report of past proceedings, and mutual exhortations and encouragements, our ardour may be rekindled, and our energies afresh consecrated to this cause. And who can have heard the interesting and encouraging report of to-day, and the animating appeals that have followed it, without feeling that he has done nothing hitherto, compared with what he might have done, and ought to have done; without resolving, not merely upon a renewal of his efforts, but upon increasing them, if it were possible, a thousand fold? I am ready to say,

in the ardour of my feelings,—“ Missionary cause! the cause of my redeeming God! O may I live no longer than I live to thee!”

Your Society has illustrated a most important principle in the divine government; I mean, the choice of instruments that the world is apt to despise. Look at India, the polished empire of idolatry, the storeroom of ancient learning, the seat of philosophic pride. The gospel has been introduced there; it is gaining ground; its sentiments are becoming embodied in the various languages and dialects of its numerous inhabitants; they have been transfused into the minds of many of the young, and of others of mature age; and the mighty, the invincible band, as it has been called, of Caste, is already giving way. These are the facts of the case. By what means has such a state of things been produced? Not by men of power, rank, influence, or splendid endowments; but by a few humble, plain, devoted men of God. I do not undervalue your Missionaries by thus describing them. I am persuaded they will themselves be the first to say; “Not by might, nor by power, has this been done; but God hath chosen the weak things of the world to confound the mighty, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.”

Not many years ago an eloquent individual in the most respectable assembly of this nation, poured contempt on these proceedings. He described the Missionaries, “as apostates from the loom and the anvil; as renegadoes from some handicraft employment; as crawling forth from the holes and caverns of their original destination, like maimed and crippled gladiators, to combat with the expert and polished brahmins.” And he asked, in a tone of defiance, “What is to be expected from these enterprises but shame and discomfiture? What can these men do for the conversion of India?” We answer, let him go and see what they have done, or rather, what God has done by them; and let him calculate no more exclusively on human resources. Enough has been done to warrant the hope that at no very distant day, Christianity will prevail throughout the whole of India, and that a glorious fabric will be raised to its honour, of which this Society may justly be

considered as having laid the foundation.

But to-day we look farther than India; and truly animating is the object of our Meeting. I admire and love the feeling and spirit manifested in this country in favour of freedom, civil and political. But we take higher ground; we meet to promote the freedom of the world from the unlawful dominion of the prince of darkness. We are united to supply men with the sword of the spirit, the shield of faith, the helmet of hope, the panoply of God; that the usurper may be driven from his seat, and the lawful king be established on the throne of every heart.

The Rev. Edward Irving, M. A. “If I had concentrated within myself, the piety and zeal, the learning and knowledge of all your Missionaries; and if I had power of language and comprehension of mind, to exhibit pictures of the barbarism which they have seen, and the depths of ignorance on which they have looked, then should I be qualified to discharge the office devolved upon me. But I must beg the indulgence of this Meeting, and request that the kindness expressed for my native country, and the church to which I have the honour to belong, may be extended to me; and that my speech may be considered as expressive of the sentiments and feelings entertained towards this cause in that country, and in that church. From my own connection and acquaintance with religious people in Scotland, I can assure you, that no society has more of their affectionate gratitude and sincere respect, than yours; and while you send thither such representatives, men of primitive piety and apostolic simplicity, who bear upon their persons the marks of learning and study, you need not fear a diminution of their regard, but may expect the same proofs of attachment to be repented.

Your Society has great claims. Personally unconnected as I am with you, I may venture to speak of what some of the gentlemen who have preceded me, have, from motives of delicacy perhaps, forbore to mention. Your Missionaries have translated the whole of the New Testament into twenty-one of the dialects of India. Though drawn from the lowest ranks of society here, they have come into collision with the highest dignities

there. The public authorities have honoured them, and committed to them the superintendance of the noblest youth in that country. Your Missionaries have penetrated the secrets of Indian Mythology, have drawn forth from unexplored recesses what the researches of learned men could never before reach, and have exposed in all its enormity, the iniquity of that system which used to be held up to European admiration as a model of primitive simplicity. Sterne says, "If I had met him habited as a brahmin on the plains of India, I would have bowed down and done him reverence." This, a few years ago, was the general feeling in this country, but a very different feeling prevails now. Who has enabled us to legislate for that country, which in former days we were not able to do? Your Missionaries. It must not be forgotten that your Missionaries have taught, not only religious knowledge, but knowledge profane: they have taught Hindoos the institutes of European science, and prepared them to receive the pure gospel, which leads men to the service of God.

I had almost forgotten that this motion refers to the Committee. The Committee occupy one of the noblest stations towards all parties, both at home and abroad. They are in some respects legislators for hundreds of thousands, for millions of human souls. The cause is high and honourable, and the trouble is not to be compared with the reward. At home they have to arrange plans, to meet objections, and to keep up that spirit, without which the society cannot prosper at home or abroad. May its prosperity continue and increase, till eastern and western climes shall be brought to unite in the song of Moses and of the Lamb!

Joseph Butlerworth, Esq. M. P. offered a hearty welcome to the society on their meeting in a Methodist Chapel. This is a specimen of what God has done in putting an end to the strife of tongues which formerly prevailed so much among different religious parties. The Divine wisdom is often to be seen in permitting differences among christians. The difference between Paul and Barnabas led to the spread of the gospel in different directions. And the existence of various Missionary Societies causes more labour to be performed than could be performed otherwise. What society,

what treasurer, what secretaries, what committee of any one society, could do the work now done by all? But it is truly delightful to meet together, to countenance each other, and to help each other forward, in the common cause. We had been reminded of the building of Solomon's temple, and had been told that our Missionary undertakings should be conducted with similar quiet. It is true the temple was reared without the sound of hammer, or axe, or any tool being heard during its erection: and so, if we must make the comparison, our Missionaries in foreign lands are pursuing the even tenour of their way, without any bustle or noise. But the materials for the temple were all prepared before they were brought to the place where they were to be laid: and was it to be supposed that the masons employed in hewing and squaring the stones, made no noise with their hammers; or that the cedars of Lebanon were felled and wrought without the sound of an axe? Neither could we prepare for missions abroad without any stir or noise at home. Mr. B. had great satisfaction in mentioning, that on the preceding evening an attack had been made on one of the abominations of India in the British Parliament. *The Burning of Widows* had been made the subject of discussion, and he trusted that ere long, it would be stopped by legislative authority. Mr. B. concluded by exhorting the Society to be zealous, active, and prayerful, and not to doubt of increasing resources and success.

The Rev. J. H. Hinton, in seconding the 4th Resolution, remarked that the topics of the preceding resolutions had all been pleasing, but there is no mortal scene that may not be overclouded and saddened. We have seen the wilderness and solitary place glad, and the desert becoming as the garden of the Lord. But in this garden there is a sepulchre. Several Missionaries have been taken away by death. Scenes of mortality are not all alike distressing. We mourn for infants whom we love, but not without joy that they have so soon escaped from the ills of life. When the aged die in the Lord, we regard them as removed in a good old age, to that world where the weary are at rest. We look at other deaths often with great anguish, especially when

persons die in the prime of life and the vigour of intellect, with large prospects of usefulness before them. But what is so melancholy as a Missionary's grave? Missionaries have died, when, after great exertions and expense, and a long course of labour, they were just prepared for their work, and a door was just opened before them. But we must not indulge sorrow. God's resources are infinite to provide other instruments. Does not this appeal to young men who long for the conversion of the heathen? But not only are Missionaries removed. The fathers of this Society, where are they? FULLER and SURCLIFF are gone to their rest; and RYLAND is on the verge of eternity; a man whose presence at these meetings has often delighted as well as edified us, and whose absence to-day leaves a blank in the feelings of our hearts. And as these founders of the Society have retired, and are fast retiring from their useful stations, so those who now conduct its affairs, will, ere long, be gathered to their fathers. Then let us who are now the juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live. Perhaps the consummation we so ardently long for, may not be so near as we expect. Perhaps several generations may pass away before the world be completely evangelized, and all the earth see the salvation of God. But the ultimate accomplishment of the divine promises is certain. To us it belongs to go on with the work we have begun. *Whatever thy hand findeth to do, do it with thy might. Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

The Rev. John Arundel professed the most ardent attachment to this Society. He had always looked up to it with peculiar regard, as taking the lead in translating those scriptures, which, when Missionaries die, still remain, to be spirit and life to successive generations: the word of our God liveth for ever. Who can have heard the Report of this day, pure in diction, chaste in style, and splendid in statement, without being

VOL. XV.

constrained to say, *It is good to be here?* Such occasions as the present call our thoughts back to the days of primitive Christianity, when the disciples were all of one heart and mind, and had all things in common. I feel a satisfaction in identifying myself with this Society; I rejoice in its successes, and mourn over its sorrows. May it prosper more and more! *May every valley be exalted, and every mountain be made low; may the glory of the Lord be revealed, and all flesh see it together!*

The Rev. Jabez Bunting would have been happy, if the time were not so far advanced, to express all the respect and goodwill which he felt towards this Society. Goodwill indeed was too cold a term to represent what he felt. When he contemplated the agents they had employed, and the success they had obtained, his heart glowed with gratitude to God for the service they had rendered to the common cause of Christianity. On the present occasion he would particularly congratulate them on their freedom from debt: they had done nobly and exemplarily; he hoped they would go forward and continue their exertions. We are all in debt to the missionary cause, and the debt we owe is large, only to be paid by instalments; an instalment was just payable in the collection now about to be made, and he hoped and trusted it would not be small. He had heard of a miser, who, having a broken sixpence that he would not part with, employed a silversmith to mend it, and for this was charged sevenpence. So, Mr. Bunting added, it was his firm persuasion that every sixpence withheld from the missionary cause that ought to be given to it, would in some way or other, by the arrangements and visitations of Providence, be made to cost us sevenpence. On the contrary, *there is that scattereth, and yet increaseth.*

The various speeches were received with marks of great satisfaction. The other gentlemen merely moved and seconded the different Resolutions without any speeches, or with only a few words. The Treasurer briefly and suitably acknowledged the vote of thanks to himself, as Chairman; and the Meeting closed as usual, by the whole assembly standing and singing the 117th Psalm: "From all that dwell below the skies, &c."

Q G

Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Missionary Box, at Mrs. Key's, Wardrobe-place	0	16	6
Irvine, &c. Friends, by Rev. George Barclay	14	10	0
Kent, Auxiliary Society, by Mr. Brindley, Treasurer	184	7	2
Church-street, Blackfriars, Auxiliary Society, by Mr. Pontifex Voluntary Contributions of the Children in the Baptist Free School, Fetter-lane, by Mr. Kendrick	36	5	10
Norwich, Auxiliary Society at Rev. J. Kinghorn's	7	11	6
Young Gentlemen at Mr. Brewer's School	33	3	1
Sheffield, Auxiliary Society, and Subscriptions	4	19	7
Bedfordshire, Baptist Association, voted at their Annual Meet- ing, 1823	26	5	0
Bromsgrove, Auxiliary Society, by Mr. Scroton and Miss Carpenter	5	0	0
Royston, Subscriptions, &c. by Mr. John Pendered	16	0	0
Hackney, Auxiliary Society, by Mr. William Fox	12	9	0
Fakenham, Collection, by Mr. Thompson	41	6	0
Liverpool, Auxiliary Society, by Mr. Rushton, on account ...	3	12	10
Gloucestershire, Auxiliary Society, by Mr. Drayton	150	0	0
Eagle-street Auxiliary Society, by Mr. Bagster	5	5	0
Woolwich, Auxiliary Society, by Mr. Gardner	24	3	10
Goodman's-fields, Auxiliary Society, by George Morris, Esq. ...	24	0	0
Mrs. Macleod, by Henry Drummond, Esq. Donation	19	1	6
Kingsbridge, Sundries, by Rev. J. Nicholson	40	0	0
North of England, Auxiliary Society, by Rev. R. Pengilly	10	0	0
Wellington, Somerset, Penny-a-Week Society, by Rev. J. Haynes	2	4	10
Loughborough, Collection and Subscriptions, by Rev. G. Capes	53	8	6
Wallingford, Ditto by Rev. J. Tyso	6	0	0
Wantage, Ditto by Rev. J. Jackson	30	15	0
Birmingham, Contributions, by Mr. King	23	13	0
Thorpe, Essex, by Rev. J. Wilkinson	6	0	0
Friend, by Rev. Thomas Griffin	6	0	0
Collected by Mrs. Elvey	10	10	0
Carter-lane, Auxiliary Society, one Moiety of Subscriptions, by Miss Jane Burls	20	5	6
Colchester, Auxiliary Society, by Mr. R. Patmore	15	18	1
Staffordshire, collected by Rev. J. Saffery	80	2	1
Sunday School Missionary Box, Henrietta-street, by Miss Keen	1	1	0
Dudley, Penny Society, by Rev. C. Hardcastle	5	0	0
Ladies at Mrs. Hutchings's School	1	5	0
Little Alie-street, Female Auxiliary Society, by Rev. William Shenston, one Moiety of their Funds	20	10	0
Anonymous, collected	1	0	0
Dorman's Land, Collection, by Rev. Mr. Chapman	14	10	0
Irthlingborough, Northamptonshire, Free-Will Offering, col- lected at Monthly Missionary Prayer Meeting, by Rev. Thomas Allen	5	0	3
Bessels Green, Collection, by Mr. Fletcher	5	8	0
Teachers and Children, Sunday School, by Mr. Ring	7	10	6
Amersham, Auxiliary Society, by Rev. James Cooper	2	8	6
Missionary Box, by Mrs. Shaw	17	4	0
Lion-street, Walworth, Female Auxiliary, by Rev. J. Cain ...	2	16	0
	60	0	0

	£	s.	d.
Isle of Ely, Half Collection at half yearly Meeting of the associated Ministers at Burwell	2	10	0
Isleham, a few Friends, by Rev. John Reynolds.....	3	0	0
Byfleet, Friends, by Mrs. Bowyer.....	1	10	0
Crayford, Female Missionary Society, by Mrs. Smith.....	5	5	0
William Manfield, Esq. Denmark Hill Donation	10	0	0
Q in the Corner	1	0	0
W. W. C. Wilson, Esq. M.P. Casterton, near Kirkby Lonsdale, Westmoreland Donation	2	2	0
Collection at Queen-street Chapel	104	1	10
Surry Chapel	90	4	2
Eagle-street Meeting.....	8	0	0
Annual Meeting.....	103	13	10
	<hr/>		
Walworth, Female Baptist Missionary Society, at East-lane..	20	7	3
Edinburgh, Sundries, by Rev. C. Anderson.....	175	9	1
Hants and Wilts, Assistant Society, by Rev. J. Saffery—			
Basingstoke.....	1	10	0
Crewkerne.....	2	15	0
Lyme.....	12	10	0
Milbourne Port.....	6	3	0
Overton.....	4	0	0
Poole.....	4	4	0
Salisbury.....	28	3	0
Sherborne.....	6	0	0
Wincanton.....	11	17	2½
Yeovil.....	10	10	6
	<hr/>		
	87	12	8½

TRANSLATIONS.

Edinburgh, by Rev. C. Anderson, Bible Society	300	0	0
Sundries.....	14	6	0
	<hr/>		
	314	6	0

NATIVE SCHOOLS.

Edinburgh, Sundries, by Rev. C. Anderson.....	2	1	0
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FEMALE EDUCATION.

Greenock, Female Society, by Mrs. Scott.....	15	0	0
Friends, by Mrs. Arnold, Bankside, Southwark	8	4	6
Ladies at Maze Pond, for Native School, by Mrs. Gouldsmith	20	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Mr. C. N. Wawn, and Mr. John Fenwick, of Newcastle-upon-Tyne; to the Rev. W. Anderson, Blair Logie, Perthshire; to Mr. Silas Barton, of Wallop, Hants; and to Mr. Harris, of Camberwell, for various Books, intended for the Missionary College at Serampore.

Several other Contributions, not included in the above List, will be acknowledged next Month.



J. BARFIELD, Printer, 91, Wardour-Street, Soho.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

LIVERPOOL.

THE first Annual Meeting of the Liverpool Auxiliary Society to the Baptist Mission was held on Thursday, June 5, at the Rev. M. Fisher's Meeting-house, Byrom-street. The meeting was respectably attended; Robert Jones, Esq. took the chair, and addresses were delivered by the Rev. Dr. Ryland and the Rev. S. Saunders of Frome, B. Godwin of Bradford, J. Birt of Manchester, M. Fisher, J. Lister, D. Jones, and Gray, of Liverpool; the Rev. Messrs. Philip and Widows, Independent ministers of Liverpool; and Messrs. Blackburn and Rushton.

On the preceding Sabbath the Rev. S. Saunders preached at the Baptist meetings, on Tuesday evening Rev. B. Godwin, on Wednesday evening Rev. Dr. Ryland, and on Thursday evening Rev. S. Saunders. Collections in aid of the society were made after four of the services, which amounted to £80 8s. 2½d. and the interest excited was highly encouraging. The receipts of this society during the past year (not including the amount received at its formation) was reported as amounting to £202 0s. 5½d.

Foreign Intelligence.

Death of the Rev. Wm. Ward.

THE Society and the Christian world will learn with peculiar sorrow, that so eminent a servant of Christ as the Rev. W. Ward, has been suddenly removed by death from the Missionary field.

This unexpected loss of a most pious, humble, and devoted Missionary, whose name has long been embalmed in the hearts of Christians of all denominations, will be deeply deplored. To the family at Serampore it must appear an irreparable breach, and taken in connection with the affecting mortality amongst Christian Missionaries in India, it must have proved a stunning dispensation to all engaged in the arduous work of evangelizing the Heathen. Clouds and darkness are round about God; "he holdeth back the face of his throne, and spreadeth his cloud upon it;"—but his people must even then bow with silent and adoring submission before him, for "shall not the Judge of the whole earth do right?" It was expected that the readers of the Herald would have derived unmingled pleasure from the present number, the communications from the eastern world being unusually encouraging; but God has attempted mercy with judgment. He answers by terrible things in righteousness, and while he appears to be preparing the minds of the Heathen for a more general reception of the gospel, He teaches his church to "cease from man whose breath is in his nostrils." "How unsearchable are his judgments, and his ways are past finding out!"

The painful intelligence is thus communicated in a letter from Mr. Yates, dated Calcutta, March 8, 1823, and enclosing the note he had received the night before from Dr. Carey.

"About eleven o'clock last night, after I had retired to rest, I received the enclosed note from Dr. Carey, which records one of the most painful events that has ever yet happened to the family at Serampore.

Copy of Dr. Carey's Note.

"Our dear Brother Ward breathed his last about half an hour ago, viz. a quarter before five o'clock, and will be committed to the grave to-morrow

exercising. It will be a comfort under our affliction to see any of our brethren from Calcutta on that painful occasion.

I am very affectionately yours,
March 7, 1823. W. CAREY.

"I know not of any death that has affected me so much since that of our beloved Trowt, Chamberlain's death we were prepared to expect, but this has come upon us like a thunder clap, which has filled us with consternation. Brother Ward was down in Calcutta, at the Monthly Missionary Prayer Meeting, held at the Loll Bazaar chapel, on Monday-evening, every one remarked how well and how cheerful he looked, but, alas, before the week has closed he has finished his course, and entered into the joy of his Lord. His sickness lasted only about one day, his complaint was the *cholera morbus*, the disease so fatal in this country, and that of which our dear brother Anunda died. Dr. Carey was in Calcutta on Friday-morning as usual, and he informed us that when he left home, brother Ward was very ill of the *cholera morbus*, and in the same evening after he returned, he wrote me the note which I send enclosed. O! how true it is that in the midst of life we are in death! I feel extremely sorry that I have not been able to attend his funeral. This last week I have been very unwell, owing to the change of the season. I had taken eight calomel pills in the course of the week, and about an hour before I received the Doctor's note I had taken four more, so that it was impossible for me to attend. The disease of which he died was so rapid and so violent, that it incapacitated him for conversation, and I believe he spoke very little. How mysterious are the ways of Providence, that he should have been preserved in his journeys by land and by sea, and then taken away as in a moment from the bosom of his family, in the full enjoyment of health and strength!

"I pray that this event may be graciously sanctified to us all. Does it not say, 'Therefore be ye also ready, for in such an hour as ye think not the son of man cometh?' His late visit to England and America will, I am sure, make his death to be deeply lamented by all the friends of the Mission. I am afraid that coming so soon after the death of his son, Felix, it will have too powerful an effect on the Doctor's mind, though on those occasions it is astonishing how much christian resignation he displays."

It is earnestly hoped the apprehensions which have been entertained relative to the invaluable life of Dr. Carey will not be realized, and that it will please God yet to lengthen out his days, as from a letter recently received from him by Dr. Ryland, in which he mentions his having been brought very low, he adds, "but I am now nearly as well as before."

SERAMPORE.

THE Secretary has lately received a highly interesting letter from Dr. Carey, dated Serampore, Jan. 23, 1823, from which the following is an extract.

I shall now mention some few circumstances relative to the progress of the Redeemer's cause in India. The most prominent, and one of the most encouraging things in the present state of Indian missions, is the harmony which subsists between all engaged in the work. We and the junior brethren are cordially united, and I believe sincerely love one another; this is also the case with the independent brethren, and the same friendly disposition exists between the evangelical clergymen and the different dissenting ministers.

The reports from the different stations are, perhaps, as gratifying as they ever were at any former time. The additions within the last year were very considerable. Beerbhoom, being about sixty miles from Cutwa, could be but seldom visited; it is now separated, and forms a distinct church, and must in a little time form two churches, one at Soori, and the other at Bhoori or Dooberajpoor. Brother Hampden is now settled at Soori, and preaches to both congregations, as well as in the surrounding neighbourhood. In Jessore (Jusbuhur) all the inhabitants of one village, except five houses, have either made an open profession of the gospel, or are in a pleasing train towards it. Several villages near Dhacca (Dhako) are full of inquirers and inquiry. Brother Thompson has baptized a learned brahman at Dellec, the first fruits of that city. Several have been added to the churches at Dinagapore, Chittagong, Calcutta, Serampore, and other places. Schools are much encouraged, and generally well attended. Female education, especially in Calcutta, is carried on with great success.

CALCUTTA.

Extract of a Letter from Mr. Yates to Mr. Hoby, dated

Calcutta, Feb. 8, 1823.

SABBATH-DAYS, and two days in the week, I am engaged in preaching to the natives, and the other days of the week I have been so far occupied by proofs, and Chamberlain's Memoir, &c. that I have had very little opportunity of writing to my friends. I expect this work will be put to press in about another month. I have finished seven chapters out of ten; but think it advisable not to begin the printing till I have finished the writing. Since I wrote to you last, I have been a journey up the country as far as Soojenpore, chiefly on account of Mrs. Yates's health, who had been ill for nearly three months, of a fever. This illness very much impeded me in my work, as the whole charge of our little school fell upon me, which Mrs. Yates, when well, takes almost entirely upon herself. This short trip on the river, however, was very serviceable to both her and me: she is now able to resume her accustomed occupation, and I am much better in health than I have been for a long season. While out on the river, I had frequent opportunities of speaking to the natives, and of distributing tracts. At Culna, a large boat, by which we were lying for the night, took fire, and was entirely consumed; it was so near to us, that we were afraid ours and many others, would have caught the flame, but we escaped by crossing over to the other side of the river. All this transpiring in the night, gave us not a little alarm; and though several hundred natives were excited by the cry of fire to come and see what was the matter, yet they all stood composedly on the shore, as though they enjoyed the sight, and not one amongst them would move hand or foot to assist the sufferers. You will not wonder that a people so little affected with temporal distress, should be little wrought upon by any representations that can be made to them of future punishment.

We expect in a few weeks to have a baptizing, as we have nine or ten candidates; among these one is an old man, who was awakened by hearing the gospel at Doorgapore; though old and ignorant of his letters at first, he has now learned to read, and affords a pleasing specimen of the

power of divine grace: another is a brahmun, whom we hope God has graciously given us to supply the loss of our beloved Anunda;* he heard the gospel first about three years ago, when I was at Doorgapore, but was prevented by his friends from coming near us again; nevertheless, the seed sown was not lost, but is now bearing fruit. I now hear him address his countrymen every week, and he promises to be a very useful man. May the Lord uphold him, and make him wise to win many souls to Christ. Our English congregation is rather on the increase; our native ones are very attentive, *we have scarcely any disputing now; all seem over-awed by the force of truth, though few are inclined to follow its dictates.*

From the Calcutta Baptist Auxiliary Missionary Society to the Committee of the Parent Society in England.

Calcutta, Sept. 1, 1822.

Dear Brethren,

In acknowledging your pleasing communication of the 2nd of August, 1821, we beg to say, that it is gratifying to observe our humble efforts in the cause of our blessed Redeemer have met with the approbation of our more experienced brethren in missionary labour.

Although it may appear something like assuming to ourselves a degree of importance unwarranted by circumstances, yet we cannot but feel convinced of the justice of your remark, that "speaking according to the ordinary course of events, India never can be evangelized by the efforts made in England, unless astronomically seconded by the exertions of individuals resident in the country, which it is so anxiously desired, should be enlightened by the knowledge of salvation."

To the labours of our Missionary brethren among Europeans, and descendants of Europeans in India, as well as among the heathen, may be attributed, under the blessing of God, the lively interest which it is evident now exists in the hearts of very many of the former, for the promotion of Christianity; and when the number of societies now existing in these realms of darkness is considered, and when we view the operations of the Church,

* Anunda was a converted brahmun, and was so highly esteemed by the brethren that they generally speak of him as the "beloved" Anunda.

Independent, and Baptist Missionary Societies, a Bible Society and Bible Association, School and School-book Societies, most of which are engaged in making known the gospel of our Lord Jesus Christ to the heathen, we cannot but anticipate the most cheering prospects of future good, from the united exertions of these fruits of Missionary labour.

From the report of our proceedings during the last twelvemonth, which we have now the pleasure to forward, you will observe that notwithstanding the heavy afflictions experienced by our Missionary brethren, the work performed has not been less than in former years.

Our native places of worship being still six in number, the fatigue of preaching has been more than ordinary upon the few able to attend to this important duty.

The number of tracts published, or reprinted, amounts to many thousands, some of which have required much labour, as the Harmony of the Gospels, &c.

The subscriptions for the support of Schools for Native Boys having fallen off, one school has been relinquished, but considerable improvements have been adopted in the two remaining; a piece of ground, on which one of the schools is erected, has been presented to the Society, and we trust that our means, and the number of scholars, will considerably increase ere long.

The Native Female Schools, established by the "Juvenile Society," having, under the eye of a merciful God, met with so much encouragement as to call for a separate report, we are necessarily precluded the pleasure of enlarging upon that subject.

The Branch Societies, though subject to various changes and vicissitudes, continue steadfast in the desire of promoting the kingdom of our Lord. A new Branch Society at Howrah, from which much good is anticipated, has, we are sorry to say, since our annual meeting, been deprived of one of its most useful members, by the death of our esteemed and much-respected brother Harle, whom it has pleased the Lord to remove from this world of sin and sorrow. This dispensation of Divine Providence is felt acutely by all who knew him, and the loss of one so well acquainted with the native language, and so devoted to the cause of Christ, is to be lamented by every sincere Christian.

A new monthly publication in Eng-

lish, called 'The Missionary Herald,' has been undertaken for the purpose of conveying religious intelligence to our christian friends at a distance from Calcutta, that from a knowledge of the progress of our Redeemer's kingdom an interest therein may be kept up among them, and some excitement given to others, who have not yet put forth their strength towards building his holy temple.

In the Appendix to the Report will be found a statement of the receipts and expenditure of the Society for the last year, a list of subscriptions and donations, with various other matter, particularly a Journal of a Missionary excursion by our departed brother Harle and the Rev. H. Townley, which, we doubt not, will be perused with peculiar interest.

As the Lord hath said that his word, which shall have gone forth, shall not return unto him void, but shall accomplish that which he pleaseth. We trust the seed thus sown may not prove to have fallen altogether on stony ground, but that in his own good time he will be pleased to give the increase; knowing, however, that the hearts of the heathen are very hard, we pray you, respected brethren, to supplicate continually the Almighty Disposer of all things, to pour out his Holy Spirit upon the hearts of all men in this benighted land, without which all our efforts will be in vain.

We remain, dear Brethren, with much respect, yours affectionately,

By order of the Committee of the
Calcutta Baptist Missionary Society,
W. T. BEZLEY,
J. GILBERT,
J. COX.

To the Committee of the Baptist
Missionary Society, London.

P.S. Since writing the preceding we regret to add, that our native brother Ananda has been taken from us by the hand of death. About three o'clock in the morning of the 7th of September, he was seized with a sudden attack of that virulent and awful disease the *cholera morbus*, and in six hours his strength failed, and his spirit quitted its earthly tenement.

It will be gratifying to you, as it is consoling to us, to know that this young man, (who was as it were snatched from eternal burnings like a brand from the fire,) whilst in the expectation of death gave undoubted evidence of a saving faith in the Lord Jesus.

He died the same month that he was baptized in the preceding year; he

professed his love to and faith in our blessed Saviour at the same time with brother Harle, with *him* he afterwards chiefly resided and made known the glad tidings of salvation, and it has pleased the Lord that they should not be separated long by death, having taken them both within so short a period.

A LATE writer, in a highly respectable publication, has attempted to argue, that however *foolish* and *ridiculous* many of the ceremonies of Hindoo worship may be, it is altogether unjust to found upon them a charge of *immorality* against the worshippers. One is ready to imagine that such apologists for the 'elegant mythology' of India, indulge themselves in remarks of this kind, because they are well aware that those whom they oppose, *dare* not unveil the mysteries of abomination which they know to exist; and are restrained, by feelings too honourable and sacred to be violated, from being more explicit than they are. Something, however, may be learnt, from the following anecdote, communicated by Mr. Pearce on a late occasion.

March 25. This being the time of the worship of Basunthee, a form of Doorga, I requested my pundit to get me a copy of the songs usually sung at this festival, and the other festival in honour of Doorga, in the month of October, as I wished to translate one or two to send to my friends in England. He begged to be excused, and at last on being pressed for his reasons, said, that they were in general so dreadfully obscene, that he could never hear them himself, nor allow any one, over whom he had any influence, to be present when they were recited. He added, that the one or two first sung were bearable, and he could procure them for me; but that as in the course of the night the passions of the auditors became excited by the music, dancing, and singing; the songs became by degrees so abominably lascivious, that he could not on any account, recite or

explain a line. I only feel it necessary to add, that the conversation referred to the festival, as held in the house of the *most respectable Hindoo in Calcutta*; and let the reader judge whether the rites of Paganism here, may not well be classed with the "abominable idolatries" referred to by the apostle.

PADANG.

A LATE arrival from this station enables us to communicate various particulars respecting it, of which we were not previously in possession.

Mr. and Mrs. Evans have been called to sustain a very severe trial in the death of their eldest child, who expired, after an illness of only two days, on the 26th of July last. Mr. Evans's own health has been somewhat interrupted of late, but not so as materially to impede his labours. But other difficulties, arising chiefly from the jealousy and suspicions of some of the Europeans by whom he is surrounded, still continue to exercise his patience, and call for the sympathy and prayers of his christian friends. Among other particulars mentioned in his letter, is an account of a war which the Dutch are carrying on in the interior, not far from Padang, and which has a considerable influence on all their measures.

Mr. Evans has also extracted from his journal an account of a visit paid to a village at a little distance from Padang.

July 5, 1822. Went yesterday with a friend, who was desirous of seeing the country, to a populous village called Pone, about seven miles inland of Padang, for the purpose of preaching, or rather talking to the people, and distributing the scriptures and tracts. The road over which we travelled is very irregular and far from easy for the horses, but is quite pleasant for the traveller.—Shaded well on each side with the bamboo, the

banyan, the durian, and other lofty trees, he is secured from the influence of the sun until many degrees above the horizon. A beautifully clear river which in some places is very broad but shallow, gently murmuring over its pebbly bed, frequently met the eye, and when the road was at all open, the harvest of paddy newly reaped and standing in ricks, very much like our English wheat ricks, contributed to vary the scenery, and produce a very pleasing effect. We arrived at the site of the resident's house, which was recently burnt down, about eight o'clock. This appears to be the entrance of the district, we immediately enquired for the chief of the Pungulus, but found that he was gone three days' journey into the woods to cut timber to erect another house for Mr. Dupuy. This was a great disappointment, as we understood he was the only one among the chiefs of any information at all, and we think the information very correct, for we saw by chance the next in rank, who is much more like a cooly than a chief.

After we had taken a little refreshment, we procured a man to conduct us in search of persons to whom we could talk and distribute books. Our guide took us to one of the Padras, whose daily employment is to teach the youth to read the Koran and other religious books, but not to understand any of the contents. We found him in his school-house with a few persons, but his scholars were not come. I conversed with him for some time, and likewise read to him from several books, particularly the creation of the world and the fall of man, lately published in the form of a tract at Bencoolen. He seemed attentive and much pleased, and when I gave him some of each sort, he engaged to read and distribute them. His companions were very attentive, and thankfully received books.

We then went to the house of the principal of these padras, whom we found in the midst of his pupils, to the number of thirty. He is a decrepid old man, but apparently very much revered. His scholars were all employed either in reading or writing Arabic, though I suppose not one in ten understood a single word. The house in which they were is large, and in one respect very much resembles most literary retreats, for it was the picture of confusion. To attempt a particular description of it would be vain. There were pens and ink, paper

and books, desks, or rather stools, rice and dirt, rags and relics in every part of the spacious room, where all sat without any apparent order, except the old man, who had a corner to himself, from which I presume he never moves or is removed, for it appears to serve him for eating, drinking, lecturing, and sleeping. This old gentleman received us very coolly, and appeared very suspicious, nor was it till after a long conference, that I could persuade him to receive a single book, nor even to look into one. At last he read a little of the New Testament, and some of his pupils followed his example, and when he received the books they did likewise. The news of our visit seemed to spread rapidly, for many persons came in to see us. I talked with them for about an hour and gave books to all who could read; after which we took our leave. As we came out, one of the men who accompanied us, expressed himself much pleased at seeing us come away safely, saying he had been very much afraid on our account, for these people are such fanatics, that if they thought any one came with the intention of inducing them to change their religion, they would not hesitate to run-a-muck.* Indeed they refused so long to read or receive any of the books, that I doubt not but they supposed we were come to impose on them a new belief. These are the people we are come to serve, and we must brave every danger of this description, counting not our lives dear to us, so that we might win their souls to Christ.

This is the only description of seminary which the Malays have, and they are all conducted upon the same principle, though some are much smaller than others. I observed that round each of those houses of instruction there is a deep trench full of clear water, abounding in excellent fish—the original design is to afford the means of bathing the feet before you enter, which the Malays always do before coming into a house if they have convenience, both for their own comfort and as a mark of respect.

We had now travelled on foot three or four miles under a burning sun, and passed three branches of the river,

* A practice among the Malays, when irritated, of running furiously, with a drawn creese, and killing and wounding indiscriminately, every person they meet with.

and as we had to retrace our steps, did not feel disposed to proceed much further, nor would it have been of use, for my stock of books (three New Testaments, ten Gospels, twenty-four Hymn-books, and a number of tracts) was quite expended. I was sorely disappointed in meeting with so few people in a place reported to be so populous. But there is no dependence to be placed on the accounts which the Malays give. The different reports which I received while there, in answer to the inquiry, "How many persons are there in the district of Pow," varied from two thousand to one hundred thousand, so exceedingly uncertain is their information, there must however be a large number of inhabitants. The houses are much scattered, and the greater part in a different direction to the one we took. We did not see thirty, and most of them nearly empty, the people being employed out of doors in gathering the harvest. I hope soon to visit the place again, and search more of them out.

FRANCE.

THE formation of a Missionary Society in Paris is an event of no ordinary interest; and we are persuaded our readers will be much gratified by the following translation of a letter lately addressed by the worthy President and Secretary of that institution, to the Committee of the Baptist Missionary Society.

Dear and honoured brethren in Christ
Jesus our Lord!

In informing you of the establishment of an Evangelical Missionary Society at Paris, on behalf of heathen nations, we feel assured of presenting to your notice a subject capable of affording you the liveliest satisfaction, and of furnishing a new incentive to gratitude towards that gracious Providence, which, adapting its supplies to our wants, seems more abundantly to have bestowed its spiritual blessings on us, in these latter generations, inasmuch as it has been pleased, since the commencement of this century particularly, to multiply the proofs of its infinite mercy.

The circular which we have the honour of forwarding to you, will enable you to form an estimate of our design, as well as of the feelings which have

prompted us to the establishment and organization of our rising society.

Amongst the proofs of gratitude which it is in our power to give to the Father of Spirits for the religious liberty which we have enjoyed under his divine protection, in a land where our forefathers were so long deprived of this greatest of all blessings, there is none which appears to us more natural and consistent with the obligations which our situation requires us to express to the Lord and to his Christ, than the pious attempt to unite our efforts for the advancement of his kingdom amongst those of our brethren, who are still dwelling in the valley of the shadow of death. This we hope in some measure to accomplish by employing, with zeal and activity, all the means which his goodness has afforded us in the capital of France. We could not, without depriving ourselves of a real pleasure, pass over in silence the feelings of admiration and gratitude towards a gracious Providence, which the success of your missionary exertions has excited in us. The names of Carey, Ward, and Marshman are here associated with the profoundest veneration, and the most ardent prayers for the preservation and the success of your pious labours. Yes, dear brethren, it encourages us, while it consoles us to see your society, so short a time after its commencement, and with means apparently so limited, extending widely its operations, and your zealous Missionaries employing their uncommon learning and talents in translating into so many languages the sacred books, which display to men the incomprehensible riches of salvation in Christ Jesus.

May we, very dear brethren, walking in your steps, assisted by your counsels, and encouraged by your prayers, contribute by our sincere efforts to hasten that happy time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" when "every knee shall bow before him, to whom, as the price of his glorious redemption, all power hath been given both in heaven and on earth;" that time when, over all the surface of the globe, men of every tongue and every clime, seeking each other, or meeting accidentally, shall no longer converse in the language of distrust or of insult, of vanity or of dissimulation, of seduction or of hatred; but greeting each other as in the first ages of Christianity, shall cor-

dially present the right hand of fellowship with mutual congratulations, that "Christ is risen;" and that "when they were dead in sin, they were quickened together with him."

We intreat your prayers for us—you have ours united in faith and hope; we mutually invoke the protection of

the Almighty on labours which have the same object—the promotion of his glorious designs, by preparing the ways of the messengers of his Son.

Signed

The Count VERHUELL, President.
SOULIER, Secretary.

Contributions received by the Treasurer of the Baptist Missionary Society, from June 20, to July 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
West York Assistant Society, by M. Thackrey, Esq. viz.—			
Bradford	44	4	0
Bingley	12	0	0
Boroughbridge	3	16	6
Broome Close	12	13	8
Dishforth	20	0	0
Horseforth	9	17	8
Otley	3	5	0
	105	16	10
Manchester Auxiliary Society, by Mr. Joseph Leese, Treasurer	105	0	0
Fenny Stratford, collected by Mr. W. D. Harris ..	4	10	0
Sunday School Children	0	10	0
Herefordshire, Friends, by Rev. George Pritchard	4	0	0
Melksham, Ditto, by Rev. John Shoveller	3	10	5
Dean-street, Female Auxiliary Missionary Society, by Rev. J. Cramp	6	0	0
Winstone, Gloucestershire, collected at the Monthly Missionary Prayer Meeting, by Mr. Thomas Davis	1	0	6
Dundee, Penny-a-Week Society	4	10	0
Chesham, by Mr. Tomlin and Miss Payne	13	8	9
Crendon, by Mr. Hopcraft and Miss West	2	19	9
Secretary of Bucks Association	32	11	0½
Rev. Mr. Green	2	0	0
Dublin, Miss Kierman	2	15	6
Ilford, Auxiliary Society	20	0	0
Haworth, by Mr. Oddy	22	7	0
Enderby, Penny-a-Week Society	5	3	3
Salendine Nook, Collection, by Rev. R. Hall	33	10	0

TRANSLATIONS.

Otley, by Mr. M ^r Tuck	1	17	4
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FEMALE SCHOOLS.

Leeds, Female Branch Society	10	8	4
Exeter, Part of £16. 11s. 4d. before announced	6	18	7

COLLEGE.

Otley, by Mr. M ^r Tuck	2	3	8
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For the Support of Native Preachers in India—

A few Friends in Edinburgh	10	10	0
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Contributions for the Debt, and Individual Subscriptions, will be duly noticed.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WELLINGTON, SOMERSET.

ON Wednesday, July 30, a Missionary Meeting was held at Wellington, Somersetshire. — The services were commenced by a sermon on the preceding evening from Matthew ix. 38, by Mr. Viney of Bridgewater; in which the figurative representation of the scene of Missionary labour, as "the harvest"—the propriety which the Almighty has in it, as being "the Lord of the harvest"—the character of those who are employed by him in its services, as being "labourers"—the inadequacy of those who are thus engaged, in proportion to the magnitude of the work—and the consequent duty on the part of christians to pray for large accessions to their numbers were points urged in the sermon with force and ability.—Mr. Gabriel of Stogumber commenced, and Mr. Clarke of Taunton closed the service with prayer.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Dyer, Secretary to the Parent Society. Prayer was then offered by Mr. Toms of Chard; after which Mr. Singleton of Tiverton preached from Job xix. 25, 26; in which the preacher took a luminous view of the interesting object of the pious believer's contemplation—his devotional application of this object to himself,—and the animating supports which these views afforded in the immediate prospect of immortality. From the happy situation of the true christian in his approach to death and the grave, arising from the distant but delightful view of a triumphant resur-

rection to glory and felicity, the preacher made a striking transition to the miserable condition of the Heathen world, as ignorant of the Redeemer, and consequently strangers to the hopes and prospects unfolded by the Gospel; and hence took occasion to press upon the attention of his audience the necessity of active and energetic efforts on behalf of millions of our fellow-creatures, perishing in ignorance and sin. The service was closed by Mr. Cuff, Independent minister in the town.

In the afternoon a sermon was preached by Mr. Hatch, (student from Stepney,) supplying Watchett and Williton.

In the evening a public meeting was held, for the purpose of forming a Missionary Association for Wellington and its neighbourhood, in connection with the Western Auxiliary, at which William Cadbury, Esq. presided; when Mr. Dyer communicated the most recent intelligence respecting the Mission, among which was the mournful tidings of Mr. Ward's death; to whose memory a tribute of affectionate respect was paid by several of the speakers in the course of the evening. The Meeting was also addressed by Messrs. Clarke, Toms, Gabriel, R. Horsey, Baynes, Viney, Singleton, Humphrey, and by Wm. Cadbury, Esq. the Chairman.

Thus closed the services of a day which will not soon be forgotten by those who had the happiness of sharing in them. And most earnestly is it hoped, that the impulse then given to Missionary ardour and zeal will not soon subside—that this Missionary Association will prove an efficient instrument of strengthening our Western Auxiliary, and that others may be stirred up, to form similar Societies, till there shall not be a town or village in our native island without them. That thus the means may be furnished of sending the gospel into every part

of the heathen world, and the time be hastened on when "All nations shall be blessed in our Redeemer, and shall call him blessed." Hasten it in thine own time, O Lord! Amen.

J. B.

Foreign Intelligence.

SERAMPORE.

No farther accounts relative to the mournful event at this station, announced in our last Number, have yet reached us. From a letter, addressed by Dr. Carey to Dr. Ryland, dated January 30, we learn that his own health was seriously impaired during the preceding month, but that, at the time of writing, he was "nearly as well as before." In the same communication, after adverting, in a feeling manner, to the numerous instances of mortality which had previously taken place among Missionaries, he proceeds to observe;

"The success within the last year has been very considerable. The additions at Dinapore, at Beerbhoom, (formerly reckoned a part of Cutwa, though sixty miles distant at least, but forming a separate church, under the care of Brother Hampden, and promising fair to be two churches within a short time,) and at Chittagong, have been greatest. Brother Thompson has baptized a pundit at Delhi, and writes that the principal Mahometan ecclesiastics, and those of the most learning, indignant at seeing Christianity assume, or rather claim, a higher place than Moosulmanism, have begun to examine the scriptures closely. They read the Arabic Bible, and frequently meet Brother Thompson to argue upon disputed points, especially the Divinity of our Lord Jesus Christ.

"The attempts at Female Education by Miss Cooke, in Calcutta, have been successful beyond all previous calculation; and education in general makes great progress. The last examination of the students in Serampore College was highly gratifying. We were, two or three years ago, obliged to desist from several of the Translations for want of funds, and I fear shall

be obliged to decrease the number still more from the same cause.* After all reduction, the labour of reading proof sheets, and examining the versions in the press, keeps me as fully employed as I can wish to be. I hope another year will get me through my Dictionary, which will be a considerable relief, as that occupies two days every week.

"I have lately read with great interest the life of dear Mr. Scott.† So many scenes to which I was a witness, and so many circumstances, which, at the time, were of great importance to me, were thereby brought to my recollection, that I have not for a long time felt so much pleasure in reading a work as I have that. I feel deeply the disparity between him and myself, and am humbled thereat. What a life! What a death!"

WE extract the following particulars from a letter, addressed by our lamented brother Ward to Mr. Dyer, dated February 27, only eight days before his decease.

"The annual examination of the students of Serampore College took place on the 9th of January, in the College-hall, at which His Excellency Colonel Krafting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushu-koonar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoosthan. At the close of the examination, His Excellency Colonel Krafting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerh-

* Intelligence of the late liberal grants by the British and Foreign Bible Society had not then reached Serampore.—Ed.

† The late venerable Rector of Aston Sandford.—Ed.

hoom, in addition to the one baptized a month or two ago.

"On the 23d December, the Marchioness of Hastings, accompanied by Lady Harriet Paget, and several other ladies and gentlemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College-hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

"Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native Christian females at Serampore twice a week. They are learning to read, and to use the needle, and appear pleased with their new engagements, from which we hope much good will result. They sing a hymn in Bengalee, and one of the native females offers up a prayer before they break up.

"In the month of January, a bama-charee, (calling himself a bruhma-charee, a brahman, called at Serampore, and staid two or three days, having a boat and palanqueen in attendance upon him. This man drank brandy and eat biscuit without the least hesitation, and could scarcely be prevented from drinking to excess. An orthodox Hindoo, on the contrary, holds spirits and food cooked by others in utter abhorrence: nay, the reception of such food involves the loss of cast, bringing on the offender indescribable misery. Yet this bama-charee preserves his cast and his honour undiminished. Such are the extremes into which a people go who are led by custom, without investigating the causes and consequences of things.

"Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross, (the loss of cast may properly be compared to a crucifixion,) and following the Redeemer.

"The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

"On Lord's-day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall-Bazar chapel at Calcutta, by brother C. C. Aratoon."

DUM-DUM.

THE pious soldiers at this place have obtained a piece of ground on the borders of the cantonments, and have removed the native school to the new ground, and are collecting on it the bricks for their new chapel. The attendance on preaching at the new school-house is encouraging: on the 12th it was filled with attentive persons. The old thatched chapel was so decayed, that the first storm would no doubt have blown it down: they have therefore taken the materials to build this new school-room. The journal of Subroo, the native preacher, is drawn up monthly by Mr. May. In the month of December, Subroo could not itinerate to any great extent, as, besides his having to engage in morning and evening public worship with the members of the church, and the superintendance of the school, he had in that month to take charge of the erection of the school-room, &c. He visited, however, several villages, and conversed with a number on the way of salvation by our Lord Jesus Christ.

JESSORE.

OUT of thirty families of which the village of Anundanugur in Jessore is composed, we are informed that twenty-five wish to embrace the gospel. On the 19th December, three persons of the names of Gunesh, Nityaee, and Junuka, belonging to these friends, vi-

sited Mr. Thomas in Jessore; staid two or three days, receiving instruction, and promised to return, and be baptized, if accepted, on the 2d of February. Ganesh is the leader of this band of inquirers. Mr. Thomas also informs us, that he has engaged Ketabdec as an assistant in the branches of this church meeting at Vusipore, Badpookur, and Gourenatpore. In December nineteen members sat down to the Lord's Supper at Christianpore, another branch of the Jessore church. The four native preachers have itinerated as usual.

CHITTAGONG.

Mr. Fink thus writes under date 31st December. "A few days ago I was visited again by a Burman, with whom I used to converse about religion, and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, 'Have mercy on me, O God of these gentlemen.'—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Jobannes, superintendent of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as Q. What is religion? A. That worship or homage due to God, considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? Four, the Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope that there will be some

in this Institution who will have cause to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, in teaching the monitors Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering I was painfully obliged to give up this part of my work."

MIDNAPORE.

Mr. De Cruz of this station thus writes: At Munccebgur, Purtabpore, Tuinlook, and Gavakhalee, road tracts and the gospels, and distributed among the villagers about twelve hundred Orissa and Bengalee books. The inhabitants formerly were afraid to receive books lest they should be apprehended, but in visiting these places at this time they came and earnestly begged books. Many of them said they wanted information. They did not know before, but now they were convinced that we wished only to diffuse heavenly knowledge. The native preacher, Mudun, in a letter dated 20th December, mentions his having met with six persons at Gavakhalee, where he was itinerating, who intreated to go with him to Midnapore to be instructed and baptized.

DINAGEPORE.

"*Victory to the Lord.*—The petition of Shree Ram-Nidhee, christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about eighteen miles from Dinagepore, where, from the 18th to the 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings: many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamahul to the distance of three or four miles all around. We

have also at Sadamahā worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Nekmornd, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars respecting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says he has at present not less than *twelve candidates for baptism*.

BENARES.

Mr. Smith thus writes in January: Shiva-das, rajpoot, called on me the last month, with a Hindee Testament and a hymn book; he is very anxious to join the church. He was formerly with me for instruction several months, but went away, and served as a sepoy; but he did not leave off reading the Testament in his leisure hours, notwithstanding the opposition he met with from his countrymen; but when they were very much against him, he left his situation and came to me.—On the 6th Dec. 1822, I went to Shiva-pore melah,* six miles from Benares, where crowds of people heard the gospel, and gladly accepted thirty Hindee gospels with some tracts. On the 12th, a melah took place at Puchasmocbun, where I went, and spent a considerable time, reading and expounding the scriptures to crowds of attentive Hindoos, and gave away twenty-eight copies of Hindee Gospels. On the 13th, went to Chowkaghat melah, in company with Mr. Adlington and Mr. Bowley.

After speaking, we gave away many copies of the scriptures. I am going to leave Benares to-morrow morning for Allababad fair with Shiva-das. I expect Mr. Bowley will go with me.—I have twenty-seven children in the native school, some of whom can read pretty well.

* Or fair.—Ed.

FUTTYGHUR.

Mr. Richards, in a letter to Serampore, dated 10th of January, says, that he has at present a viragee under instruction, who has shaken off the chain of the cast, and has declared before all the people that for seven years he has practised the superstitions of a viragee without the least benefit, and has now rejected them. Mr. Richards has also hopes of a brahmun learned in Sanskrit, who has read one of the gospels through, and has commenced another: he declares that the Lord Jesus Christ is the *niskalunker ucutar*, the spotless incarnation. He has forsaken his idols, and given his images away, as fit companions for the moles and the bats in the lumber room.—Mr. Richards, in his journal, says, that some Musulmans were very angry with him one day because he affirmed that Christians worshipped the living, while the Mahometans worshipped the dead. But they acknowledged that he was correct, after he had reminded them, that the koran admitted that Christ was in the fourth heaven.

KINGSTON.

It will be seen by the following extract of a letter from Mr. Knibb, at Kingston, to a friend in Bristol, that further assistance is greatly needed there. We have the pleasure to add, that two Missionaries, at least, are expected to take their departure for that port in the Ocean some time in the course of next month.

Kingston, May 3, 1823.

LONG before this reaches you, you will have heard of our safe arrival at this place. Kingston is our destination at present, and will probably continue so, should life and health be spared. Here is much for all of us to do. I have had a great deal on my hands of late, particularly while Mr. Coultart was at Annatto Bay. I think that I have attended nearly fifty funerals since I have been here, so that you will perceive that though we have much increase, we have almost

a proportionate decrease. Notwithstanding we are very particular in the admission of members, too many turn aside and walk no more with us. Their understandings are very limited, exceedingly so with respect to field Negroes, so that we find the greatest difficulty in understanding what they mean. I begin to understand them a little better now, but when I came first, I could no more understand many of them than if they conversed in Sungskrit or Hindostanee.

Our church is conducted somewhat on the Methodist plan. It is divided into classes, under their respective leaders. These classes meet several times a week, in different parts of the city, for reading, prayer, &c. Before a member is received into the church he must attend class as a follower, till such time as he shall be thought a fit subject for baptism. Sometimes they attend class for more than a year, or even two, before they are admitted, and many are not admitted at all. When a follower is proposed as a candidate for baptism, the leader must express his approbation of the measure, and make enquiries into his character in the circle in which he moves; a meeting is then appointed to hear his experience, at which the pastor and leaders preside. If the account given be satisfactory, he is admitted; if not, rejected.

A very pleasing prospect for the spread of the gospel has presented itself in the neighbourhood of Annatto Bay. A Missionary that might be stationed there would have a cheering prospect of usefulness. That part of the island is comparatively cool, not near so hot as Kingston. The people flocked in hundreds to hear Mr. Coultart preach, and shed tears when he left them. They appear particularly desirous of hearing the gospel, and to have one sent who will preach to them the unsearchable riches of Christ.

There are many persons who profess to be teachers, who are as ignorant of the gospel as a Hindoo or Hottentot. They preach to, and live upon the people, and tell them tales that are as ridiculous as they are irreligious. One woman in the above neighbourhood is looked up to with the greatest reverence. She calls herself MAMMY FAITH! She pretends to forgive sins to all she pleases, and many of the negroes are so weak, as to fall down before her to obtain pardon. These people cry aloud for help. Some of the black people go about the

island *preaching and baptizing*. They generally have a book to preach out of, but sometimes mistake a spelling-book or a dictionary, for a Testament, and sometimes preach with it upside down!

One of them stole (or borrowed, as they would term it) Burn's Justice, which he mistook for a Bible, to preach out of! One of the people at the place where Mr. Coultart preached, prayed thus—"Lord div me sumting man no take from me, and me will set up tree plantane suckers for a mark:" as an *Ebenezer*, I suppose.

There are several stations in Jamaica that call earnestly for supplies. They are dying by thousands every year, and have not a single christian to direct them to the Lamb of God, that taketh away the sins of the world. A few thousand pounds expended here, would, through the blessing of God, soon be the means of the salvation of thousands. The people are eagerly looking towards the "Buckra country" for assistance. We beg our interest in your prayers both for yourselves, and the perishing thousands that encircle us on every side.

SPANISH TOWN.

OUR friend Mr. Godden, the Missionary at this station, has long been seriously indisposed, in consequence of having been overtaken by a shower, as he returned from preaching at Passage Fort, a village about six miles distant from Spanish Town. We are happy to learn by a recent letter, dated the 8th of May, that he was then so much better as to be able to resume his labours.

AMERICA.

Extract of a Letter from Dr. Staughton to Mr. Dyer, dated

Philadelphia, July 4, 1823.

OUR convention of the Baptist denomination which occurred at the close of April and the beginning of May, was pleasant beyond any thing I before had witnessed. The repre-

sentation was large, the talents of the members quite superior. It was a divine association of piety and wisdom, of solicitude for the moral prostration of our species, and of ardour for the revelation of the glory of the Lord. The Father of mercies presided over our session, and "every heart and every voice was joy."

On Lord's-day, the 22nd of last month, Mrs. Judson sailed from Boston, in the *Edward Newton*, for Calcutta. She was accompanied by a brother and sister of the name of Wade. Brother Wade was a student in the Hamilton Academy of New York State. I have not had the pleasure of seeing him, but, from all I can learn, he is a man of precisely the right stamp, *pious, prudent, amiable, zealous*. God grant that he may prove an instrument in his hands for diffusing blessings to thousands. It was expected that a brother of the name of Boardman, who has for some time past been a classical tutor in the college at Waterville, would have sailed at the same time, but it has been thought best, that he spend a year at Andover, Mass. He is a good Latin and Greek scholar, but, as he will probably be called to assist in translating the scriptures, it has been thought desirable that he should make himself master of the Hebrew.

Our missions among the natives of our forests, particularly the stations in the Cherokee, Putowattomic, and Creek nations, are acquiring strength every day. I trust the wilderness and solitary place will be glad for them, and the desert blossom as the rose.

Church Missionary Society.

Within the last few weeks, very painful intelligence has been received, by the Committee of the Church Mis-

sionary Society, from Sierra Leone. A malignant fever has been raging in that colony, by which a great proportion of the European population has been removed, and among them both the Chaplains—men of piety and zeal—and three Missionaries in connexion with the Society. In this number, we are deeply concerned to add, is included the Rev. W. Johnson, whose pious labours among the poor negroes have been crowned with such remarkable success. The number of communicants at Regent's town, at the time of his death, was about 450, all of whom had given credible evidence of a change of heart previous to their admission, and been called to the fellowship of the gospel by his instrumentality.

Bereavements like these, however, ought not for a moment to discourage the friends of the heathen, but rather to quicken their diligence, and impart new energy to their prayers. When such men as Ward, or Johnson, bid farewell to their native land, and resign themselves to the arduous employ of preaching among the Gentiles the unsearchable riches of Christ, we know that they are mortal—that the period is fixed, in the counsels of infinite wisdom, at which they are to retire from their labours, and enter into the joy of their Lord: and surely, while mourning their loss, we must not forget to thank the Father of mercies for his goodness in rendering them so efficient. With the same ease he can raise up others, and thrust them forth into his harvest. So far from cherishing the unworthy suspicion, that his means are exhausted, or his resources impaired, it becomes us rather to expect, from what he has already done, that much more will certainly be accomplished: for it is written, *He shall not fail or be discouraged till he have set judgment in the earth, and the isles shall wait for his law.*

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Arnsby, Collection, by Rev. J. James, by Mr. Carter.....	23	0	0
Hemel Hempsted, Female Auxiliary, Half-year's Collection..	12	11	0
Boxmoor, Missionary Box at Mrs. Hobson's	0	13	8
Market Harborough, Missionary Society, by Mr. Nunnely ...	10	0	0
St. Alban's, Auxiliary Society, by Rev. W. Upton	10	0	0

	£	s.	d.
Oakingham, Datchet, and Windsor, by Rev. John Smith.....	17	1	1
Blackburn, collected by Mr. Boardman	8	7	1
Wotton-under-Edge, Collection, by John Dyer	3	0	0
Sunday-School Children	2	0	10
	5	0	10
Plymouth & Dock, Subscriptions and Collections, by Mr. Dyer	34	14	2
South Milton, collected by Mr. John Nicholson, jun.	1	1	0
Honiton, Penny Society, by Mr. Lush	2	0	0
Martham, Baptist Church, by Rev. W. Davey	1	0	0
Burton-street Chapel, Female Friends, by Mrs. Abberley....	2	0	0
Maulden, Friends at, by Rev. Eben. Daniel	9	0	0
West Riding (York) Auxiliary, by M. Thackrey, Esq.—			
Bramley	3	0	0
Bridge House	41	2	10
Oxenhope	1	1	0
Spring Head.....	4	4	0
	49	7	10
Westbury Leigh, Collection and Subscriptions, by Rev. W.			
Winterbotham	14	14	0
Sundries by Ditto	47	18	0
East Lothian Society for propagating the Gospel, by Mr. Hunter	35	10	6
Lewes, Auxiliary Society, by Mr. Dicker	6	2	7
Little Wild-street, Sunday School Children, by Rev. J. Hargreaves	3	0	0
Derby, Penny Society, by Rev. C. E. Birt.....	11	2	0
John Ware, Esq. by Mr. Dyer..... Donation	10	0	0
E. T. Dicey, Esq. by Mr. James Cort..... Ditto	5	5	0
C. H. Mackinnon, Esq. by Rev. Joseph Hughes Ditto	5	5	0

TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell	51	15	3
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SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell.....	31	14	10
Lyme School, Half Year, by Ditto	7	10	0

FEMALE EDUCATION.

Two Years' Subscription for the Broadmead Female School, under the Superintendance of Miss Pearce, at Calcutta,....	37	17	0
Leeds, Female Branch Society, by Michael Thackrey, Esq. ..	18	8	5
Monmouthshire, Female School Society, by Mrs. Conway.....	35	0	0

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Anniversary of the Bristol and Bath Auxiliary Society.

THE Fifth Anniversary of this Society was held in Bristol, commencing on Tuesday Evening, the 6th August, when the Rev. John Leifchild of Kensington kindly advocated the cause of the Mission at the Baptist Meeting House, King-street. His text was Isa. xi. 9; *For the earth shall be filled with the knowledge of the Lord as the waters cover the sea.* The sermon was very animating, and contained a most beautiful delineation of gospel truth as comprised in the phrase "*the knowledge of the Lord.*" Long will the recollection of the liberality and truly catholic spirit of our respected brother Leifchild be cherished by the Society and its supporters.

On Thursday Morning the Public Meeting was held in the same spacious chapel, Edward Phillips, Esq. (late of Melksham,) in the chair. The Report was read by the Rev. T. S. Crisp, and the various Resolutions were moved and seconded by Rev. Mr. Woolridge and John Sheppard, Esq.; Rev. John Leifchild and Rev. Mr. Bidlake; Rev. Mr. Sherman and Rev. Mr. Roberts of Bath; Rev. D. Trotman and William Tomkins, Esq.; Rev. Dr. Ryland and Rev. Mr. Winter; Rev. John Saffery and Rev. T. C. Edmonds; Rev. Richard Horsey, and Rev. R. Humphrey.

In these Resolutions, after duly acknowledging the efficient services of Mr. Leifchild, and of the Rev. Henry Gipps, M.A. of Hereford, (who had previously preached for the Translations at Temple Church,) the following affectionate tribute was paid to the memory of our late worthy friend Mr. Ward, which we the rather copy, from the conviction that it expresses

the sentiments of the Christian church at large in reference to his decease:

"That this Meeting deeply sympathizes with the friends of religion at large, and more particularly with those of the Baptist Mission, in that affecting providence, by which they have been called to sustain the loss of their late excellent and effective Missionary, the Rev. Wm. Ward of Serampore: but, at the same time, would humbly adore the divine goodness which supported him through so long a period of usefulness, and enabled him to perform a series of duties, so important to the eternal interests of man, and so honourable to the cause of God."

On the evening of the same day, the Rev. Thomas Morgan of Birmingham preached at Broadmead from Luke xxiv. 26; *Ought not Christ to have suffered these things, and to enter into his glory?* and on Friday Evening, the 8th, these interesting services were closed at Counterslip Meeting-house, when the Rev. T. C. Edmonds of Cambridge delivered an impressive discourse from Acts ii. 1-4.

On no occasion since the formation of this Auxiliary has the Annual Meeting been held under more encouraging auspices. The spirit of union and co-operation so cordially expressed and acted upon, was truly gratifying, and we trust will prove the source of increasing diligence and more enlarged exertions in so noble a cause.

As the month of August is deemed ineligible for holding the Anniversary in Bath, it has been judged expedient to defer that meeting till some month in the winter season. The gross receipts of the Auxiliary for the past year amounted to £894, and the collections at the Anniversary to about £260.

NOTICE.

WE are desired to announce that the Ninth Anniversary of the Huntingdonshire Missionary Society will be held at St. Ives, on Wednesday, Oct. 8, when the Rev. Robert Hall, A. M. of Leicester, and the Rev. S. Greenwood of Royston, are expected to preach.

Q T

Foreign Intelligence.

SERAMPORE.

SINCE our last publication we have been favoured with the copy of a Letter from Dr. Carey to Mr. Barclay of Irvine, written just at the distressing period of the late bereavement there, extracts from which, we are sure, will deeply interest our readers.

Serampore, March 6, 1823.

DEAR brother Ward was this morning seized with that dreadful disease, the spasmodic cholera, and though strong hopes of his recovery are entertained, yet the deadly nature of the disease fills us all with great alarm. I hope the Lord will be gracious to us, and spare his very valuable life. I had an attack of fever in December, which confined me for a month, but through the goodness of God, I am perfectly recovered; and now enjoy as good health as I ever did. I have, however, been called to mourn the removal of my eldest son Felix by death. His disease was a schirrous enlargement of the liver, under which he languished six months before his removal. He has left a widow, a very pious woman, and three children; two of them are grown up, and the other born since his death. All these things say with a loud voice, "We have here no continuing city." May we with redoubled earnestness seek one to come.

The progress of the work of God in this country, though not rapid, is very encouraging. At nearly all the stations connected with our Mission, there have been additions, and at some of them, very considerable ones. All the Missionaries of every denomination live in harmony, and rejoice at each others success. The Sabbath before last, four persons were baptized at our chapel in Calcutta, and last Sabbath seven more, at that of the junior brethren. I understand from one of the Independent brethren, that they are in hopes of soon receiving one or more natives to communion, and several have been admitted by the Evangelical brethren of the Episcopal church.

There is a great spirit for promoting education among all classes of men

in this country, and I am happy to say, that some of the most rich and influential of the natives take a great interest in this object. Female Education has hitherto succeeded beyond the most sanguine expectations of its warmest friends. I think the number of female Hindoos who attend the schools in Calcutta, is little short of four hundred, besides several smaller schools in other places, as Serampore, &c. The last examination at Serampore College was highly gratifying, and it promises to be a growing means of utility.

We have been obliged to relinquish several versions of the sacred scriptures through want of funds, and are after all nearly sinking under the great expence of those retained. It is true, the number now in the press is quite as great as I, who have to read and correct all the proof-sheets, can possibly get through; and indeed more than I can do so quickly, as to do justice to the workmen by keeping them fully employed. Yet I lament the necessity we have been under of relinquishing the others. "Faith cometh by hearing, and hearing by the word of God;" and I earnestly desire that all nations may read in their own tongues the wonderful works of God.

March 8th—We are all plunged in the greatest distress. Our dear brother Ward died yesterday about five in the afternoon. Our dear brother preached, on Wednesday evening, a very impressive discourse from "He that believeth and is baptized, shall be saved; and he that believeth not, shall be damned." He breakfasted with us on Thursday, was in the Printing-office till one o'clock, then came into dinner, and complained of drowsiness. About three I was called, and found him very ill; two medical gentlemen attended him, and through the night hopes were entertained. I found him apparently asleep about five in the morning, when I went to Calcutta. I returned about half an hour before his death. He had not been able to speak for some hours. He is happy, but oh! what a breach; who can fill it up? We hope in the Lord. He is Almighty, and there is no searching of his understanding. I am sure you will pray for us. We need your prayers.

It will also be seen that the same mournful event is referred to in our two next articles.

MOORSHEDABAD.

Extract of a Letter from Mr. Sutton to Mr. Dyer, dated

Moorshedabad, March 17, 1823.

MY DEAR BROTHER,

I now send you extracts from my diary for the months of January and February: my plan of proceeding is as follows.—The Sabbath is chiefly devoted to English worship with the church at Berhampore. On Monday afternoon I attend by the side of the river, to converse with the natives whom I can there collect. On Tuesday I proceed to Geagunge for the same purpose, which is situated at the farthest end of the city of Moorshedabad. On Wednesday to Katra Bazar. On Thursday to Berhampore Bazar, On Friday by the side of the river, and on Saturday the Bazar near Berhampore. I have two native schools supported by the kindness of a few friends, in one of which there are about eighty-five children, in the other, twenty-five. During the last two months, I had considerable hope that some persons who were with me would have made a profession of Christ before their countrymen, but I have been disappointed. The people near me hear with readiness in general, but there is nothing like a general and anxious inquiry about the way of life. I have Bengalee worship daily at my house with the four native christians residing with me.

The church at Berhampore is increasing. I have baptized fourteen during the last two months. The church there now consists of seventeen members, and they all appear trees of righteousness, the planting of the Lord, that he might be glorified; and I am happy in saying, that there are several more hopeful young men who are desirous of joining the church. My health I trust is fully established, and oh! that it may be devoted simply and solely, to the Author and Giver of every blessing. I often feel greatly discouraged at the slow progress which christianity is making in India, but the promises support me: hope is my anchor, and faith my shield. We are poor short-sighted worms of the dust, and must expect that our plans will be often frustrated by the wise and comprehensive providence of Jehovah. But I must leave this subject to mention one of the most melancholy events which have yet occurred in our mission, namely, the death of our dear and venerable brother Ward. He

died on Friday, the 7th of this month, after a few hours illness, of the cholera morbus. I am not acquainted with the full particulars of his death, but it has produced a great sensation of mingled sorrow and sympathy. He was a man universally beloved, and his loss is irreparable to the Mission at Serampore. In him I have lost a constant correspondent, and an affectionate friend and brother; the church has lost an able minister, and the Mission one of its brightest ornaments, as it respects either holiness, attainments, or zeal. You will no doubt feel his loss even in England, but this will be nothing in comparison to us. When I was at Serampore on account of illness, the latter end of last year, I was often ashamed of myself when I saw the intensity of his labours, he was up early and late, and well may it be said of him, that like his Divine Master, he worked while it was day, and though the night of death came suddenly upon him, it found him ready. I see by the public papers that his funeral was attended by a large concourse of people, and that the address at the grave by our aged brother Carey, was peculiarly affecting. I preached a funeral sermon for him last evening at Berhampore, from Numbers xxiii. 10. *Let me die the death of the righteous, and let my last end be like his.* Many of the servants of the Lord have been lately removed by death in India, and this should lead us earnestly to pray, that others may be raised up of the same spirit and zeal.

From the journals mentioned in this letter we hope to give extracts in our next number.

CUTWA.

From Mr. W. Carey to Mr. Dyer.

Cutwa, March 16, 1823.

MY DEAR BROTHER,

It is now some time since I had the pleasure of receiving your very affectionate letter, dated July 26. The Lord in his wise providence has seen fit to lay his hand heavily on us. Perhaps you have heard by this time that my dear brother Felix is no more! He was well when we left Serampore about a year ago, but was soon afflicted by the liver complaint, and was called away to give an account of the deeds done in the body, in about ten

months. When I heard of his being very ill I hastened down, but was only permitted to see his lifeless corpse. It was very painful to me, because our love was great: but I hope I was enabled to say, "The will of the Lord be done." He has left three children and a widow; God has in mercy provided for them by means of my dear youngest brother Jonathan. Poor Felix was a great help to our dear father in the translations, and especially in his infirm state of body. But as it respects the cause of God, we have now a greater loss to mourn over: our dear brother Ward is no more! This is the second Lord's day he has, no doubt, been in heaven with the spirits of just men made perfect. He was very dear to me; and I may say that, under God, he has been a great help to me in the way to Zion. How mysterious are the ways of God! but no doubt all is for the best. What the Serampore friends will do, or what arrangements they have made, I do not know; but they must be in the deepest distress, and especially as Mr. Ward's death was so sudden. My dear father says, he preached a most impressive sermon on Wednesday, and was dead on Friday following. I have no doubt but God, who has made this breach, will also supply his place. I must now give up the subject of death; my heart is, and has been for some time, full of eternity; the Lord prepare me for this solemn season. O that for me to live may be Christ, and to die gain!

In your last you ask me some questions, which I shall try to answer as well as I can. Beerbloom is the name of a district; a Mr. Hampton is the missionary stationed there. He has a fine field before him, and a pretty large church to look over; and I hope the Lord will give him strength for his work. As the greater part of the church live in Beerbloom, I have but very few members here, whom I shall endeavour to describe to you. Kangalee has two wives, both members of the church: he at present is the chief and best itinerant that I have got. I think he has been a member for fifteen or sixteen years. He constantly attends the markets and large assemblies around us, and is received well. I do not think he would make a good preacher, if he was to take a text and preach from it; but he has a good talent in showing his countrymen the evil of their ways, the danger they are in, and the way of salvation by

Jesus Christ. I do not think that any one of the people, learned or unlearned, would venture a dispute with him about religious matters. Porce is another itinerant, but of short standing; he is Kangalee's only son, and promises well; he also attends the markets and large assemblies; has a wife and son, not members. Soroop is another itinerant, Kangalee's nephew, he is also of but short standing, but I think has good ideas, and will in time make a good preacher; he has a wife and two children. Raddamahon is a person that I have just taken as an itinerant, and I think from all that I have heard and seen, he will in time be a good preacher. This man has married the widow of my late excellent itinerant Seebo, and so has a family also. As I make it a point to go out with them as often as I can, it tends to embolden them much. Moice is another member, and works as a gardener; he has a wife and seven or eight children; his wife and eldest son are members of this church; another of his sons is a member of a church at Beerdwon. Poor Seebo's mother, an elderly woman, is also a member; and Soroop's father-in-law and mother are members. I think these are all that we at present have; of late their walk and conversation has been pleasing: often the native brethren are called aside and questioned about religious subjects, and often people call at their houses to know more fully about these matters. When we go out amongst the natives I have always discouraged disputing, which only causes confusion, and therefore we have much of sameness every day. From the constant serious attention which those give to the word who attend, I have great hopes that the time is not far off when God will appear for his own cause, and his people will have more abundant reason to rejoice in their labours.

About a month ago some of the native brethren accompanied me to a place called Dooda, about twelve miles distant, where there was a large assembly, mostly of Byragoes. Here we endeavoured to preach the word of life; great numbers heard, but very many were tumultuous, and by clapping of hands disturbed us much. We gave away a great number of books and small tracts, which were in many instances torn from us, and some even fought with each other to get them.

About a week ago I with the native brethren went to another assembly, at

Kableishur, about twenty-four miles distant, where the scene was quite different from the former: here the people were very attentive to the word, and were very peaceable and orderly in taking books and tracts. Going from one place to another I heard the people say one to another, Go, go to the gentleman and he will give you books; when others have expressed their doubt whether I would give them a book or not. Some were saying that the time was not far off when this way would universally prevail. Our morning worship is well attended, and I hope that some are not altogether without serious thoughts. My soul often bleeds for the people. O when shall we have the out-pouring of the blessed Spirit!

I have often thought that it would be a good thing, if the Society could bear the expense, to have places of worship built at different populous places; the buildings and repairs would cost something yearly, but I think it would be a means of doing good. These places might be used as schools, if the expense of schoolmasters could be met. I also think that it would be a great and good thing if money could be found to support some young christians, that they might be brought up as itinerants, and well instructed for that object alone. I think this is an important object now, as the Lord is in his wise providence removing so many of the European teachers from his vineyard. Some of these native young men in time might be able to do much more in the way of the spread of the gospel, than Europeans will ever be able to do.

The pious writer of this letter will, no doubt, rejoice to find that his judicious suggestion respecting the training of native converts for the work of the ministry, has been anticipated, by the arrangements made for the reception of such persons in the Serampore College. The funds raised for this object, by the exertions of Mr. Ward, and vested in public securities in this country, supply annually more than £100 per annum, which is regularly remitted to Serampore for this specific object; in addition to which, the Committee, in the full confidence that they would

be supported in such an engagement by the unanimous concurrence of their friends, have assured their senior brethren that they will cheerfully meet any additional expense which may be incurred on account of converted natives, training for the christian ministry, beyond what is provided for from the source just mentioned.

DIGAH.

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

Digah, Oct. 8, 1822.

THE Rajah, who rented the other bungalow for a short period,* returned to his home, near Buxar, about the 22nd of July last. Several of his retinue solicited New Testaments in the Hindoostanee and Persian languages; they also took a considerable number of tracts; and I hope, under the Divine blessing, they will not be perused in vain. While they were here, several of them used to read the word in secret, and I trust they will continue to ponder these things over in their minds. It is no small consolation to know, that that God who sees in secret, and who has access to the hearts of men, can cause his own word to take deep root, notwithstanding all the outward opposition it may have to contend with. The man, of whom I wrote, continued steadfast in his profession to the last, though very much persecuted. He came to me the evening before he left, and spoke to the following effect: "As you cannot promise me support, I am quite helpless. What can I do? There are some people come from my house, and I fear they have some evil design against me. They declare I shall not go to my friends unless I renounce my new sentiments, and promise that I will never make them known to them. They have searched for my Testament, to take it from me; but not finding it, they suppose I have returned it to you. However, they are mistaken, for I have concealed it among my clothes, and shall continue carefully to peruse it if I should ever get it home. If on the way home I should discover any

* See Mag. for April, p. 173.

evil design against my life, I will decamp and return to you." I have heard nothing of him since, except from a syce (a groom) who came hither from the rajah's place, and informed us he was still with the rajah.—The gospel may make its way into some of their hearts, although they have no living preacher. God has often shown us what he can effect by the simple reading of his word, and let us pray that he would give us farther proofs of the efficacy of his Spirit, by converting some of these deluded slaves of sin and Satan. He has given them his word, O that he may give them his Spirit too! Do you not think that in the great day we shall find many who have graciously been brought to Christ in such a way as this?

Ramkisoan, the inquirer whom we employed as Chokedar for the Dinapore Chapel, has been suddenly taken away by the *cholera morbus*. From many things which I had an opportunity of witnessing in his conduct and conversation, as well as from what has reached me from time to time respecting him, I cannot forbear entertaining a hope that he died, "looking for the mercy of our Lord Jesus Christ unto eternal life." During the interval of his first and second visit to Digah, which I believe was a period of three years or upwards, he resided near Lucknow, in Oude, and interested himself in imparting to his countrymen what knowledge he had gained concerning the gospel while an inquirer at Digah. Two or three natives from that part of the country called on our native brethren at different times, in consequence of what they had heard from him respecting them and the gospel. After his return, with his family, I had frequent opportunities of seeing him manifest an abhorrence of iniquity both with respect to Europeans and natives; and his own conduct appeared to be in unison with these expressions of dislike to sin. He had learned to read, and had diligently perused one of the gospels. He was very desirous of making an open profession, by being baptized, which I dare say would have taken place had he lived a little longer. I think he would in a little time have given up his requisition that I should engage to find him employment, or support him. On the Friday evening previous to his death he appeared quite well, and sat up conversing with one of the Beteah Roman Catholic Christians till midnight. He then conversed on a variety of sub-

jects, and gave an account of several persons in his own country, to whom he had spoken of the way of life. About twelve o'clock they retired, the other man sleeping at the chapel with him. At three o'clock in the morning he called up the Beteah Christian, and told him he was taken very ill. After day-break this man called the native brethren who were at Digah, without giving me any notice of his affliction. The native brethren returned to inform me, but it was then nearly eight o'clock, and the dreadful malady had been preying upon him for nearly five hours, without his having taken any medicine to counteract it. I sent for him instantly, and on his being brought to Digah, a medical gentleman kindly afforded him all the assistance he could; but it was too late to hope for any beneficial result—he died about the middle of the day. He appeared sensible to the last; but the internal spasms were so violent as to prevent his saying much. After I had administered the first dose of medicine prescribed, he told brother Hureedás, in a whisper, that his mind was going out after God, in the midst of all his pain. He then held up his hands in the attitude of prayer, and in a faint voice confessed his iniquities, and implored the mercy of God through our Lord Jesus Christ. His dying prayer, as repeated by Hureedás, was as follows: "O Lord, I am a great sinner, save me from wrath! Thou art gracious, thou art able. Nono but thee! O Lord Jesus Christ, save me from destruction! save me from the power of sin and Satan!" Seeing his wife and some of his children weeping, he said to them, "Forbear to weep; for I am going to my Lord and Saviour." We buried him, according to the native custom, viz. without a coffin. Their manner is, to wrap the body in a new white cloth. The grave is first dug as a common grave, then a sort of chamber is dug out on one side, at the bottom. The corpse is deposited in this chamber, and a long board is placed in a slanting position before it, to prevent the earth from coming in contact with the body, when the grave is filled up. He has left a widow and four children, all at present dependent upon me.

Our native brethren have performed but few itinerant journeys during the last quarter. Roopdas has been detained at home the greater part of his time, for several months past, by the illness of his wife; I do not think she

and live long, unless there is a change for the better. She has hitherto been a professed heathen, and has given him a great deal of trouble by her constant and determined opposition to the gospel. Notwithstanding all this, his attentions towards her, now she is in the most helpless state of body, are of the most assiduous and unremitting nature. Hence, although I have on one hand to regret that his Missionary labours are so much impeded; on the other I have to rejoice in seeing such a display of the Christian character. How different is this from the unnatural and brutal conduct of the heathen around towards their afflicted relatives! He has lately lost his eldest child; she was an interesting little girl, and was snatched away after but a few hours illness. The rains have also proved an hindrance to their going to a number of villages they have been accustomed to visit. When the weather has permitted, they have continued their visits to Bankipore, as also to other places that have been accessible; but at present we see no fruit from their labours. Among the inquirers we have had, there was a Brahmun, from a distance, who appeared to hear with attention, and to show a disposition to receive the truth. When he returned home, he came to me for some books to take with him.

FROM a letter, written about the same time, by Mr. Rowe to his parents, we extract the following particulars. The information contained in them will be new to most of our readers.

We are just emerging out of what we call the rainy season. During a great part of this period we live a sort of amphibious life, surrounded with water, and the heat and profusion of perspiration is sometimes so great that we ourselves seem almost reduced to a fluid. At this period of the year the prospect is such as would be altogether new to you. We have no hills and vales to feast our eyes upon, but the surrounding country presents a flat, extending as far as the eye can reach, in every direction. The Ganges overflows its banks, and inundates the low lands. Hence the natives build their towns and villages on spots of rising ground, and during a considerable part of the rains the country

around us looks like a Pacific Ocean, covered with innumerable islands. Men, women, children, and cattle, are all cooped up together on the little elevated spots on which they have built their habitations. For days, or even weeks, some of the villages have no intercourse with the neighbouring villages, unless they are possessed of a boat.

To evade the rapid stream of the Ganges, boats, that are going up the river, sail among these towns and villages, over fields, which at other seasons of the year are covered with waving crops of grain for days together. The river Ganges, the bed of which is here about two miles in width, rolls down its mighty torrent within a few feet of the bungalow in which I reside, carrying down daily an immense number of boats of various sizes and descriptions. Many boats and many lives are lost on the Ganges during this stormy period. A few weeks ago a boat was upset a mile or two above Digah: a number of fishing boats immediately put off to pick up parts of the boat, her cargo, and her crew if any of them happened to float down pretty near them. So little do they think of the value of human life, that, in general, they would hardly row fifty yards to rescue a fellow-creature from a watery grave, unless tempted by the hope of gain. I saw two men belonging to this boat floating down in the strongest part of the stream, and unable to get towards the shore; in addition to which a storm had gathered and was just ready to burst over them, but not a boat offered to go to their assistance. At the moment I stopped a fisherman, on his way to share the plunder, and offered him a reward, on condition of his bringing these two men to me. On the strength of this promise he set off, and after a while returned with the men. The poor men were nearly exhausted. The unnatural practice of throwing dead bodies into the river, and being accustomed to see them lying about on the shore, and floating down the stream, has no doubt a tendency to blunt every humane and benevolent feeling. In short, the whole system of idolatry seems to be blended with cruelty. How ought we to rejoice that the glorious gospel is triumphing over this abominable system, and that the period is evidently drawing nigh, when Jesus shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession!

Contributions received by the Treasurer of the Baptist Missionary Society, from August 20, to September 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Stirlingshire, Society in Aid of Missions, by Rev. Mr. Smart	30	0	0
Maze Pond, Auxiliary Society, by Mr. W. Beddome	28	15	11
Oakham, Penny Subscriptions, by Rev. W. Gray	6	8	9
Chesterfield, by Rev. David Jones—Collection ..	4	19	0
Mission. Box and Sunday School	0	10	0
		5	9
Wellington Mission. Association, by Rev. R. Horsey	0	18	3
Subscriptions, by Ditto	2	2	0
		12	0
Carlton-le-Moorland, Collection by Rev. W. H. Newman	8	0	0
Birmingham, Collections and Auxiliary Societies, by Mr. King	155	10	4
Monmouth and Glamorganshire, Auxiliary Society, by Rev. M. Thomas	77	12	6
Donation to Baptist Home Mission. Society	10	0	0
		67	12
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, Jun.	100	0	0
Tewkesbury, Auxiliary Society, by Rev. D. Trotman	54	6	6
<i>(including £3 for Translations)</i>			
Cambridge, Auxiliary Society, by Edward Randall, Esq.	60	0	0
Buxton (Norfolk), Collection, by Rev. W. Cooper	2	9	3
Norfolk and Norwich, Association in Aid of Missions, by T. Brightwell, Esq.	5	0	0
T. B. Oldfield, Esq. <i>Peckham Cottage</i>.....Donation	10	10	0
John Warner, Esq. <i>Edmonton</i>	10	0	0

TRANSLATIONS.

Stirling, Female Bible Society, by Rev. Mr. Smart.....	18	0	0
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SCHOOLS.

"Tribute of Gratitude on Recovery from Sickness; Psalm cxvi."	3	0	0
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FEMALE EDUCATION.

Lyme, for Female School at <i>Digah</i> , by Rev. J. Saffery.....	10	0	0
A Friend, by Rev. John Fawcett, Ewood Hall.....Donation	1	5	0

TO CORRESPONDENTS.

The Thanks of the Committee are returned to "A sincere Friend," and also to "Friends at Highgate," for sundry Magazines, &c.

ERRATA.

For "Boxmoor" in our last Number, read "Hemel Hempsted;" and for "Enderby" in the Herald for August, read "Blaby."

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

CORNWALL.

THE meetings of this County Auxiliary and its branch associations, were held in the month of July. Mr. Dyer, the Secretary of the Parent Institution, and Mr. Pryce of Bampton, having visited Cornwall for this purpose, afforded the aid of their valuable services, and interested every audience by the various details they presented, and by the affection and energy with which they advocated the cause. In this tour, public meetings of the branch associations were held:—at Truro 11th, Redruth 15th, Helston 17th, Falmouth 18th, and Penzance 21st July. Sermons for the benefit of the Mission, were also preached by Messrs. Dyer and Pryce in each of these towns; and also at Grampound, Flushing, Penryn (at the Methodist chapel), Chacewater, and Gwennap Pit. The third anniversary of the County Society was held at Penzance in connexion with the meeting of the Branch Society there established. On this occasion, Henry Boase, Esq. very kindly consented to occupy the chair. After the business of the Penzance Association was concluded, the Report was read by the Secretary, from which it appeared, that though the money raised in former years exceeded expectation, the sum collected last year was still in advance. The resolutions were moved and seconded by Messrs. Clarke and Dore, Pryce and Rogers (supplying for Mr. Smith), Waterhouse (Methodist minister) and Dyer, Mr. Foxell (Independent minister) and Joseph Carne, Esq. and by Messrs. Green and Lane. The attendance was numerous and respectable; and so fully interested did the meeting appear in the object for which it was convened, that no one withdrew till the business was concluded, or seemed to regret that the service had been protracted to an unusual length. To use the language

VOL. XV.

of a friend on the spot, "The anniversary meeting is spoken of as the most agreeable one that ever took place in the Baptist chapel; and the unanimity manifested on the occasion between the several denominations of Christians then present, especially the ministers, will, it is hoped, be long remembered and lead to the happiest effects." May a larger measure of divine influence be imparted to all who are engaged in this great cause, that they may labour with more zeal and piety, and that the pleasure of the Lord may prosper in their hands! E. C.

BIRMINGHAM.

ALL who are acquainted with the history of our Mission are aware that it was, at the very commencement, most kindly and liberally assisted by the friends in Birmingham. From that period to the present, the same spirit of cordial attachment and zealous support has been displayed; and under its influence, an Auxiliary Society on a larger scale than has formerly existed, so as to include the neighbouring churches, has recently been formed there. For this purpose, a number of ministers and other friends assembled at the meeting-house in Cannon-street, on Tuesday, September 2, when the Society was formed, to be denominated, "The Auxiliary Baptist Missionary Society for Birmingham and its vicinity." The business of the meeting was conducted with great unanimity. Mr. Owen Johnson was requested to act as Treasurer; and the Rev. Isaiah Birt and the Rev. Thomas Morgan as Secretaries. We congratulate our friends in this district on the formation of this Auxiliary, and anticipate, from the growing interest excited among the numerous churches comprised within its limits, that it will prove very efficient.

WEST YORKSHIRE

ASSISTANT SOCIETY.

THE first Anniversary of the West Yorkshire Assistant Baptist Mission-

2 2

ary Society was held on Tuesday and Wednesday, the 23rd and 24th of September, in the Baptist meeting-house, Bradford. On the evening of the former day, the Rev. J. Cockin of Hullifax preached from Gen. v. 24. On Wednesday morning, Mr. Philippo, who had been for some time pursuing a preparatory course of study in the Theological Institution at Bradford, and who is now about to sail for Jamaica as a Missionary, was designated to that solemn and important office. The Rev. B. Godwin introduced the service, Dr. Steadman delivered the charge from Eph. iii. 8, and the Rev. J. Mann offered up the designation prayer. In the afternoon, the Rev. John Mack of Clipstone preached from Acts xiii. 47. In the evening, the public meeting was held, G. Rawson, Esq. of Leeds in the chair. Various addresses were delivered by ministers and friends present. The whole of the meetings were well attended and highly interesting. The several collections made in aid of the funds of the Society, at the close of the services, amounted to £48 5s. 6d. which with the receipts of the year will make the income of the Society £437 13s. 2½d. This sum does not include remittances made to the Treasurer of the Parent Institution by churches and associations which, though included within the limits of the Society's operations, are not formally connected with it. J. A.

HULL,

And East Riding of Yorkshire.

THE first Anniversary of the Assistant Baptist Missionary Society for this district was held in George-street Chapel (Hull), on Monday evening, September 29. The chair was taken by A. Turnbull, Esq. M. D. and in the course of the evening a variety of animated and appropriate speeches were made by the Rev. Messrs. Thonger, Blundell, Cameron, Gilbert, Leslie, Greenwood, Berry, and Morley; and also by Messrs. Greenwood, Henwood, and Rust.

Considerable interest was excited by the references made by the respective speakers to the lamented decease of Mr. Ward, who commenced his religious profession at Hull, more than thirty years since, and who had lived in habits of friendship and correspondence with some of the friends there ever since.

The various collections at this anni-

versary, including a donation of Ten Guineas from Thomas Thompson, Esq. (who was prevented by indisposition from attending,) amounted to £80 18s. 1d.

AUXILIARY SOCIETY

For Part of the Western District.

THE Sixth Half-yearly Meeting, of the Baptist Auxiliary Society, for Part of the Western District, was held on Wednesday, September 17, at Colmington, Devon. On the preceding evening a preparatory sermon was delivered by Mr. Wayland of Lyme from Gal. iii. 13, *Christ hath redeemed us from the curse of the law, being made a curse for us.* Mr. Fry of Hatch commenced, and Mr. Glanville of Taunton concluded the service with prayer. Assembled the following morning at Eleven. The services were commenced with reading the scriptures and prayer by Mr. Clarke of Taunton, and Mr. Claypole of Upottery, when Mr. Winterbotham of Shortwood preached from Phil. i. 12, *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.* This truly excellent discourse, replete with information, piety, and benevolence, produced a deep impression, while the preacher successfully proved, that the gospel was the greatest blessing which God has bestowed upon man, and that its propagation is the most interesting and important work carried on throughout the whole world. Mr. Button (Wesleyan) concluded with prayer.

The public meeting of the society was held in the evening. Mr. Winterbotham presided. Several resolutions, recommending the adoption of measures likely to ensure increased exertion in favour of Missionary objects, were moved and seconded by Messrs. Sharp, Button (Wesleyan), Wayland, Crook, Horsey, Viney, Baynes, Clarke, Hellings (Independent), and Humphrey.

At no time since the formation of this Auxiliary, have we witnessed a greater degree of interest, liberality, and enlightened philanthropy, than were elicited on the present occasion. From the benevolence and zeal that pervaded these interesting services, it is sufficiently evident, that in proportion as the object of Missionary effort is definitely understood, it will produce a correspondent exertion in it.

favour. Amongst the numerous plans benevolence has devised for this hal-
lowed purpose, few have higher claims
than meetings of the above descrip-
tion. These, by a process peculiarly
their own, bring into an harmonious
and powerful co-operation, energies
that, in all probability, but for such
an impulse, would have laid dormant;
while, at the same time, they cherish
a compassionate feeling towards the
morally destitute in our own circles,
that in its influence becomes of the
greatest practical benefit. May their
interest and utility increase till "All
the ends of the earth shall remember,
and turn unto the Lord; and all the
kindreds of the nations shall worship
before him." J. S.

Foreign Intelligence.

MOORSHEDEBAD.

*Extracts from Mr. Sutton's Diary for
January, 1823.*

January 1. Another year of mission-
ary labours has commenced in India
to-day. Oh that this may be a year
of great self devotion and success in
my Master's work, and if called to
render an account of my stewardship,
may I be found faithful! This even-
ing preached at Berhampore, from
Matt. xii. 35, *Walk in the light lest
darkness come upon you.*

2. Assembled with the Hindoos on
the side of the river. The conversa-
tion was chiefly on the nature of God.
They believed that God was influenced
by desire, lust, and passion, in the
same manner as men, and enforced
their belief by the example of their
chief deities, Krishna and Ram. I
replied, that Krishna and Ram were
only deified heroes, and by no means
the characters by which we could judge
of God; I then mentioned the nature
of God as described in Holy Writ as a
spirit, as holy, just, and true, and de-
siring of saving man by the gospel of
Christ. Afterwards a brahman fre-
quently took up the conversation, and
began to upbraid and ridicule many of
the present popular superstitions, and
especially that of worship to Krishna.

3. In my walks this afternoon, I
spoke to several on the evils flowing
from the introduction of idolatry into
the world. To this they replied, that
they could form no idea of a spirit,
and consequently a form or image of
the Deity was necessary; neither

could they approach the Supreme Being
themselves, and therefore they wor-
shipped inferior beings as the means
of union with the Supreme. More-
over, as in a national government,
many officers of state were necessary,
so the gods they worshipped were em-
ployed in the management of the uni-
verse, and to them alone prayers were
to be addressed. To this I answered,
that things unseen were not to be com-
pared to those seen; man was a being
of feeble powers, and in a human go-
vernment assistance was requisite for
the sovereign, but it was degrading
and inconsistent with reason to sup-
pose, that, if there was a Supreme
Being, he would not, and did not,
direct the affairs of that universe which
his hands had formed.

5. Baptized ten persons in the cha-
pel at Berhampore; preached morning
and evening, and administered the
Lord's supper. My mind was greatly
refreshed by the exercises of the day,
and in seeing the kingdom of God in-
crease in the world.

6. Visited the bazar, at Berhampore,
and collected a small congregation, to
whom I spoke on the necessity of hol-
iness of heart as the means of accept-
ance with God, and that this holiness
could only flow from faith in the gos-
pel of Christ. To this they replied,
that we did not appear more holy than
others, and that there were different
ways to heaven, and they only wished
to follow in the way of their fathers.

7. Visited a fair held near a temple
of Kalee. Upon my arrival at the
place, many who had before seen me,
came round my palankeen, asking for
tracts, and making many inquiries. I
proceeded round the fair, distributing
tracts and speaking to the assembled
crowd till evening. One instance of
gross ignorance much surprised me.
I asked an old grey headed idolater if
he could suppose that the image of
Kalee dancing upon the body of her
husband with a necklace of human
skulls, was a proper object of rational
worship; and he, with the greatest
indifference, replied, Yes; for she
was the mother of creation, and the
wife of the Creator.

8. Several Hindoos were inquiring
of me to-day how they could forsake
sin; for, said they, we are all direct-
ed by fate, every thing is decreed,
whether sin or holiness. To this it
was replied, that they never spoke of
fate when seeking the things of this
world, and why mention it when ex-
horted to the works of righteousness

and peace? God forced no one to do evil, they did it of their own accord.

9. Had a long conversation with some brahmans concerning the person of God. They urged that there were only two principles in nature, and that these were uncreated, namely, matter and spirit; and that wherever life existed, whether in gods, men, or beasts, there was a part of this uncreated spirit, and consequently that our spirits were not created of God, but parts of that great spirit which is denominated God, and that the highest object of man is to be again united or swallowed up in this spirit; to all this I replied, that our weakness, ignorance, and sin, greatly militated against such an opinion, and that it was much more reasonable to consider our spirits as the creation of God than parts of himself.

10. Several persons employed in the Custom-house were mentioning to-day their reasons for the worship of idols — when they saw an idol it was something, they said, which they could comprehend. I asked them what idea they gathered? God was a spirit, eternal, unchangeable; but all these were the images of creatures subject to dissolution like men. Hence one is deprived of his head at his birth (Goonsha), another lost his teeth in war, and some lost blood in battle and became insensible, others died under the weapons of hunters. They might worship those images for ever, and yet be as ignorant of the true God as at first.

15. Visited Katra. Several were rather insulting; one asked me, If the gospel was true, why did not Christ exalt all his worshippers to riches and honours? Another inquired if I was not mad? A third, if I could show him Christ? If so, he would believe in him: otherwise they were determined to follow those images which they could see.

17. Witnessed other instances of the way in which men deceive their souls. One Hindoo told me there was no occasion for him to attend to the concerns of his soul, for he was employed in ferrying bodies across the Ganges to be burnt, by which means they were saved, and some one would do the same for him. Another replied, the gospel must prevail, but he wished others to embrace it first; and a person near the last speaker said it was no great consequence; if in this life he sinned, he should only have to pass through another birth to atone for it.

19. Preached twice at Berhampore.

20. I have often been asked if we do not believe the Ganges to be an object of worship, on account of our presenting it in our courts of justice, as that upon which oaths are made. To-day the same question was put to me, which I answered by stating, that to Musselmaus the Koran was given, to Christians the Bible, and to Hindus the waters of the Ganges, not because of the truth of the former and the latter, but from immemorial custom. This is one evidence of the caution Europeans ought to use, lest they countenance idolatry. I have been so fully convinced of this, that when I attend any of the Heathen assemblies I scarcely ever go near the idol, because they are likely to suppose that I countenance it by my visit.

Scottish Missionary Society.

WE have great pleasure in stating, that recent advices from the Missionaries at Astrachan, connected with this Society, contain a most interesting account of the conversion of a learned young Persian of considerable family, named Mirza Mahomed Ali, whose father, until a few years ago, held the office of chief cazy, or judge, in the city of Derbent.

The change in the mind of this individual appears to have been gradual, and to have resulted from a careful examination of the truths presented to his notice in the conversation of the Missionaries. He has been exposed in consequence to much contumely and reproach, and has also been confined, and beaten with great severity. The Missionaries, under the impression that his life even was endangered, conceived it to be their duty to provide for his safety, by soliciting the aid of the civil governor, by whose authority he has been lodged in safety in the Mission-house.

The whole account is far too long to be transferred into our scanty pages, but we cannot omit transcribing the following extract, which unfolds the nature of the trials to which this convert has been exposed, and the truly christian state of mind in which he has endured them.

“ Upon inquiring of Mahomed Ali, as to the state of his mind during the time he had been confined by his father, he said that it was in the most peaceful and happy state, notwithstanding all the wrangling and abuse

to which he had been exposed—that his tongue was quite tired by the perpetual discussions which he was obliged to enter into with crowds of Persians who visited at his father's—that God had indeed been a mouth and wisdom to him; for that upon no one occasion had he not been able to give them such answers, as they could neither gainsay, nor resist: so that the father declared to his son, 'the devil has more power over you than even the Englishmen have; for if they were to preach and argue as you do, all the town would renounce our prophet and become Christians.' The meekness with which he was able to bear their ill usage, strikingly exhibited the deep influence which his Christian belief exercised over his heart. One man called upon him, for the purpose of arguing with him, and after giving him many bad names, began to pray to that God who neither is begotten, nor begets, (this is one of the distinctive titles of God by Mohammedans,) that before this week was ended, he would shew his just displeasure against this apostate, by causing him to die. After he had finished, M. Ali said, You have now prayed for me, I shall pray for you—and raising his hands and his eyes to heaven, he entreated that God in his mercy would lead this man into the true way of salvation, and deliver his soul from the pains of hell. After he was done, he added, You have called me by many hard names, and you know that if you had done so a few weeks ago I would have broken your mouth for it; but now they produce no such irritable feelings; I am able to bear them all. We have no doubt that the meekness he has all along displayed will have a strong impression upon the minds of those who have had intercourse with him. When he came to us, he said his head was still painful from the blows he had received from his father; and added, I have suffered much since I saw you, but Christ suffered much more."

SALATIGA.

FROM our worthy Missionary, Mr. Bruckner, we have lately received a continuation of his journals, together with a letter, dated April 29th last. From the former we hope, ere long, to publish a few extracts. In the latter,

after acknowledging the receipt of various communications from the Society, he adverts to the important work of the Javanese translation, in which he has been so long engaged. We learn, with great pleasure, that he has been encouraged by some kind inquiries on this subject, from the Netherlands Bible Society. After mentioning this, he proceeds—

I have written to that society in reply to their kind letter, and have sent them a copy of St. John's gospel. In the same parcel I have forwarded a letter to you, and one copy of the same gospel, which I hope you will receive.* As the press is now arrived, I shall have soon the ink to make a copy with it of one part of the New Testament. Perhaps it might be best to print at first, merely one of the gospels for distribution, and I think that the gospel of John would be best, as containing the greatest number and strongest proofs for Christ's divinity. Should the Committee not entirely approve of this plan, I beg you will have the goodness to inform me of it. I have also several tracts in this language, two of them containing merely a number of scriptural texts on each article on the christian doctrines, of which I shall get some printed too.

The Lord has hitherto enabled me to go on as usual, and to go as much among the natives as my strength and the weather would permit, although I regret much that it could not happen so frequent as I wished, on account of the vast deal of rain which has fallen in this rainy season. I have now and then been encouraged by a small beam of hope respecting my cause with the natives, although I do not yet see, that the seed in reality bears fruit amongst them. Yet I am assured, that when that great Paraclete, who works effectually, shall come nearer to the hearts of these people, who are now like dry bones, they will be made alive to God. I feel my insufficiency, yea, my nothingness, more and more, for the work, but this makes me to look up merely to Him for aid and strength, who has said, "I shall not leave nor forsake thee." I have discovered that the gospel begins now to be understood by some natives,

* This has not yet arrived.

to whom I have talked repeatedly on the subject. This I observed lately when I spoke to a company, among whom was a priest, who could not immediately understand what I spoke of Christ, when a man present explained it in such a manner to him, that I perceived he had entered with his thoughts into the gospel. I have forwarded my journals regularly to you, and I hope they may come safe to your hand; from them you will see, that little progress has been made in the work, but one thing added to the other, I would still entertain a faint hope of final success.

After stating some particulars respecting the mode of his drawing on the Society, he adds in that spirit of conscientious watchfulness over his expenditure, of which we could mention many other proofs—

I shall lessen my draft for each month £6, because I find that I can do with so much less. Should my school become more prosperous in future, I hope to lessen my draft for so much on the Society as the income of the school will amount to. That my school can become very prosperous, I have little expectation under present circumstances, and especially because I cannot devote so much time to it as the people perhaps expect I should devote, without encroaching on my time for Missionary exertions. But as I am obliged to devote some time for instructing my own children, I considered this as a proper reason amongst others to begin a kind of school, but especially with this view, to meet the expenses of the Society on this Mission in some measure, and should my hands be strengthened, we might perhaps have a boarding school in future.



KINGSTON.

It is with deep regret we announce that the continued and increasing illness of Mrs. Coultart has rendered it necessary for her to return to England. She will be accompanied by Mr. C. who, however, hopes very speedily to go back to his important station. Mr. Godden, also, is expected home on the same account. Under these afflictive circumstances, the departure of our young friends, Phillips and Phillip, o,

who will probably embark about the 27th instant, (October,) seems peculiarly seasonable, to fill up the vacancies thus occasioned by a wise, though mysterious Providence.

TARTARY.

THE following interesting account of a Baptist Missionary, who has gone from Switzerland to carry the glad tidings of salvation into this wild and extensive region, has just been received by the Secretary, from his friend the Rev. W. H. Angas, now, and for some time past, engaged in visiting the numerous churches of our denomination on the Continent of Europe.

Basle, Sept. 24, 1823.

In passing through the Prussian churches, I obtained tidings of a young man, a native of Switzerland, and by name Daniel Schlatter, whom I think the Committee will consider worthy of their attention. He served in the capacity of a merchant's clerk in the town of St. Gallen, for a number of years, with great credit to himself, comfort to his family, and advantage to his employer. Very early in life his mother's pious care for his soul, was blessed to his conversion. As he rose in years he was accustomed to read missionary intelligence with great avidity. As he read, he felt a growing interest in the Lord's work among the heathen, until at length this came to a burning desire, that one day He might open a door for him also into the wide fields of Missionary labour. His prayers to this effect were, after some years, graciously answered, so that he found himself at liberty to apply to the Missionary Institution here for admittance as a student. But as he had embraced the sentiments of Adult Baptism, he could not, consonant with the rules of the institution, be taken upon its establishment. For the great regard, however, the directors had for his character, and respect for his natural capacity for the work, they liberally paid his travelling expenses to Tartary, where it was in his heart to go, among the Nogaien tribe, as their missionary. Being shut out from pecuniary support from all Missionary institutions on the continent, he hired himself out as a groom,

and house servant to a Tartar chief, by name Abdullab. By this means he thinks to be able to live until he acquires the language, while he has the best opportunity of becoming acquainted with the Tartar character in all its bearings, and recommending that gospel which he hopes soon to be able to preach to them, in a speaking life and conversation. He has it seems, enjoyed a liberal education, and has by nature a constitution of body, for hardihood, and robustness, seldom perhaps or never equalled. Indeed in the possibility of his one day being called to this work, he had for years previous, prepared himself for enduring hardness and bodily privation in every possible way. For some years he has never slept in a bed, nor drank any thing stronger than water. The extraordinary decision and consistency of his character, his unassuming modesty, and deep piety, have already won many hearts to him, on his way through the Prussian states, particularly wherever he met with the friends of Jesus.

In the city of Konigsberg, where he called, and where the excellent of the earth are not a few, he appears to have been well received; and I find by the last Missionary accounts from that place, that the Konigsberg Branch Society, Auxiliary to the Berlin Missionary Institution, had remitted him fifty dollars, about £9 sterling, by way of rendering his situation more tolerable, and cheering his solitude with this token of their love. On my way out of Bavaria into Switzerland, I passed through St. Gallen, Schlatter's native place, and where indeed are all his relations. I availed myself, therefore of the opportunity to make proper inquiry concerning his character, and found in every quarter where I asked, all to agree with what I had heard elsewhere, and even much more to his credit. I visited his mother, who is truly a mother in Israel, and who is maintained by her two other sons, in business in St. Gallen. I also called on his aunt, who is considered as the Mrs. Hannah More of Switzerland, and is living in St. Gallen with a numerous family. I found among other things that Daniel had been at home on a visit from Tartary, and returned thither some months ago. There are circumstances attending this visit which will give a further insight into his character. His affec-

tion for his mother (some years since a widow) is almost proverbial in St. Gallen. She was visited with an indisposition which threatened her life, and conceiving a very strong desire to see her son Daniel once more, he was written to accordingly. This sad news he made known to his master, Abdullab, and obtained his permission to return. He set off therefore the same day, a journey of near one thousand English miles, without any other means than faith in God, except that his master, who shed a tear at parting with his servant, gave him one of his best horses out of his stable. If he brought him back it was well; if not, it was no matter. The horse he sold on the road, and sent back the whole proceeds to Abdullab. This, however, though well intended, and done from motives the most noble, gave his master great offence at first, as he took it for a want of confidence in his friendship. Thus he walked by faith, literally, nearly all the way home, and found his mother recovered, though the utter astonishment of seeing her son so soon, from so immense a distance, was almost too much for her at first. After spending a few weeks with his mother, he returned to his Tartars again, in the same manner as he had left them, and in due course, his friends were gladdened in heart by a letter from him, announcing his safe arrival at his post again, all well.

It does not appear that D. Schlatter came by his sentiments in favour of adult baptism, in any other way than simply reading the scriptures, and considering the subject for himself. It seems also, that he has been the instrument of awakening the attention of several young men of his acquaintance, to the subject of evangelical truth in St. Gallen; a place once as renowned for the light and life of real religion, as it is now for the absence of it. His sentiments as to other parts of divine truth, are, as far as I can learn, Calvinistic.

Our readers will not be surprised to learn, that the Committee have taken immediate measures to open a correspondence with this newly discovered Missionary, which may probably lead to a connexion between him and the Society.

Contributions received by the Treasurer of the Baptist Missionary Society, from September 20, to October 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Cornwall, Auxiliary Society, by Rev. Edmund Clarke—				
Truro Branch	48	2	1	
Penzance	33	5	5	
Redruth	37	14	8½	
Helston	26	0	3	
Falmouth	46	14	8½	
		101	17	2
Newbury, Collections and Subscriptions, by Rev. James Hoby				
Thame, Mission Box, by Rev. Mr. Wiffen	1	7	2½	
Collected by Miss Jane Tomlinson	1	0	0	
		2	7	2½
Mr. Thomas Arnold, <i>Sevenoaks</i> , by Rev. Thomas Shitley—Don.				
E. S. Jun. at Sir John Perring's & Co.	50	0	0	
Aberdeen, Auxiliary Society, by Mr. Thomson	10	0	0	
Princes Risborough, Moiety of Subscrip. and Collect.	9	17	11	
Do. of Collection at Bledlow Church	6	11	2	
		9	3	8
Scarborough, Collections and Subscriptions, by Mr. C. Hill—				
Thrapstone, Ditto, by Mr. I. I. Stevenson	46	8	0	
Portsea, Portsmouth, and Gosport, Ditto, by Rev. G. Pritchard	21	0	1	
Western District, Auxiliary Society, by Rev. R. Horsey—				
Collumpton (at Half yearly Meeting)	10	9	0	
Crewkerne	2	0	0	
Hatch	5	16	1	
Loughwood	0	10	0	
Prescott	1	12	7½	
St. Hill	0	15	0	
Taunton & Bathpool	8	9	7	
Yeovil	1	0	0	
Sundry Subscriptions	5	2	0	
		35	14	3
Yorkshire, West Riding Assistant Society, by Michael Thackrey, Esq.—				
Bradford (including Collect. Sept. 24)	73	3	5	
Bramley	3	11	0	
Gildersome	4	2	0	
Hebden Bridge	3	4	6	
Keighley	5	0	0	
Salendine Nook	34	14	6	
Various Subscriptions	3	2	0	
		126	17	11

TRANSLATIONS.

West Allerdean, near Berwick, Baptist Church	3	0	0
North Staffordshire, Auxiliary Society, by Mr. Kennedy	21	0	0
Paisley and East Renfrew Bible Society, by Rev. James Burns (including £6 from the Abbey Parish Female Auxiliary.)	50	0	0
Aberdeen, Philan. Association, Nether Kirkgate, by Mr. Thomson	5	5	0
Irvine, by Rev. G. Barolay, Auxiliary Bible Society	5	0	0
Female Ditto	5	0	0
	10	0	0
G. I. Dunfermline	5	5	0
Richard Phillips, Esq. Swansea	5	0	0

SCHOOLS.

James Gorst, Esq. Somers Town	20	0	0
G. I. Dunfermline	5	5	0
Richard Phillips, Esq. Swansea	5	0	0

FEMALE EDUCATION.

Glasgow, Ladies' Society, by Mrs. Buchan, Treasurer, (Mrs. Deakin, Secretary)	250	0	0
Stirling, Ladies' Society, by Mrs. Dr. Smart	25	17	0

N.B. Two Sums, one of £5, and another of £55, were paid into the Banking House of Sir John Perring & Co. on account of the Society during the month of September, but no names having been given when the payments were made, it is of course impossible to know from what quarter these contributions have been sent. The Secretary begs leave to repeat his earnest request, that whenever monies are paid at the Banking-house, particulars may either be left there, or at the Society's House, No. 6, Fen-court, Fen-church-street.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

Designation of Missionaries.

IN the course of the month just closed, three Missionary brethren, in connexion with the Society, have been set apart to their important work.

Mr. Andrew Leslie was designated at *Coventry*, on Tuesday, October 14. The service was introduced with reading the scriptures and prayer by *Mr. Hardcastle of Dudley*. *Mr. Dyer*, Junior Secretary to the Society, explained to the numerous congregation the nature of the business on which they were assembled, and received from *Mr. Leslie* a most interesting narrative of his early life, together with the confession of his faith. The ordination prayer was offered by *Mr. Franklin*, minister of the place, (one of whose daughters is married to *Mr. Leslie*,) after which an affectionate charge was delivered by the venerable *Dr. Ryland*, founded on *Aots xxvi. 16—18*. *Mr. Jerard*, pastor of the Independent church in the city, formerly under the care of the *Rev. George Burder*, closed the service in prayer. In the evening, a sermon was delivered by *Mr. Morgan of Birmingham*, from *Isa. xlix. 24, 25*. The various engagements of the day appeared to make a deep impression on the very large and respectable assembly, and it is hoped, may hereafter be found to have been accompanied with permanent spiritual benefit. The collection at the doors amounted to £24.

On the same day, *Mr. Thomas Burchell* was designated at the Meeting-house, newly erected in the Courts, *Trowbridge, Wilts*. *Mr. McFarlane*, minister of the place, commenced the service with reading the scriptures and prayer. *Mr. Crisp of Bristol* delivered a very appropriate introductory discourse from *Luke xiii. 38*. *Mr. Burchell* then gave a very satis-

factory account of his conversion to God—the manner in which he was led to devote himself to the Missionary cause—and a concise statement of the truths which he proposed to make the subject of his ministry among the heathen. *Mr. Saffery of Salisbury* offered up the ordination prayer; and *Mr. Winterbotham of Nailsworth*, *Mr. Burchell's pastor*, gave him a very impressive charge from *Rom. x. 12—15*, after which *Mr. Seymour of Bradford* concluded in prayer. The audience was numerous and attentive, and seemed much gratified by the solemn and pleasing services of the evening.

A double lecture was preached on the next evening, at the other place of worship, (where *Mr. Walton*, formerly of *Cheltenham*, has lately been settled,) by *Mr. Burchell* and *Mr. Winterbotham*.

The last of these interesting services was held at *Little Ailie-Street, London*, on account of *Mr. Ebenezer Phillips*, October 24. *Mr. Ivimey* read and prayed. The business of the evening was introduced by *Mr. Dyer*, who received from *Mr. Phillips* the replies to the questions usually proposed on these occasions. *Mr. Gray of Clipping Norton*, under whose care *Mr. Phillips* had, for a considerable time, pursued his studies for the ministry, commended him, by earnest prayer, to God. *Mr. Shenston*, the minister of the church, gave him a suitable and encouraging charge from *1 Sam. xvii. 37*. and *Mr. Eason of Homerton* concluded with prayer.

The whole of these Missionary friends, with their wives, including *Mr. and Mrs. Philippo*, have now sailed for their respective destinations. *Mr. and Mrs. Leslie* embarked on board the *Providence*, *Capt. Remington*, at *Portsmouth*, (after having been most kindly and hospitably entertained for a week previously, by our respected brother, *Mr. Mileham*,) on Thursday morning, Oct. 30. At six o'clock the same evening, began that awful tempest, which raged without intermission for thirty-six hours, and

proved so fatal to numbers of our British seamen. Though exposed to all its fury, the Providence was mercifully preserved, sustaining no other injury than the loss of her topmasts, to repair which they were obliged to put into Falmouth. Here again, our young friends experienced the aid of Christian friendship, and were not a little comforted, after their distressing perils, by the kind attentions of Mr. Green and others, who will accept the cordial thanks of the Society for these seasonable expressions of their regard.

Messrs. Phillips and Philippo went on board the Ocean at Gravesend, on Wednesday, October 29, but as the vessel was detained there a little, they were graciously sheltered from the storm, and had only to encounter the ordinary inconveniences incident to a first embarkation. Our readers are aware that the owners of the Ocean (Messrs. G. F. Angas and Co.) have generously set the example of conveying Missionaries free of expense to the Society, a proceeding in which they are cordially seconded by Capt. Whittle, who commands her, and by which a very considerable saving has already been made to the funds of the Mission.

Mr. Burchell, being designed to occupy the station at Flamstead, did not proceed by the Ocean, as that would have involved the necessity of a long, expensive, and fatiguing journey across the island. A passage on moderate terms, was, therefore, procured for him, by the Garland Grove, Capt. Pengilly, for Montego Bay, on which he embarked at Gravesend, Saturday, Nov. 15.

The Committee are thankful that, by means of the continued liberality of the christian public, they have thus been enabled to equip and send forward four Missionaries for foreign service. The expenses attending the measure have, of necessity, been heavy; and as the future support of these brethren will form a considerable addition to the permanent expenditure of the Society, it is earnestly hoped that all its friends will see the absolute need of increasing their efforts in its support to the utmost of their power. The Committee trust also, that the strong interest which has been so generally excited on behalf of these friends, will dictate many fervent prayers on their account, to Him, who alone has power to preserve them from the dangers of the sea, and from the influence of an unwholesome climate, and to make them useful to the souls of men.

ESSEX AUXILIARY Baptist Missionary Society.

The third Anniversary of this Society was held at Colchester, on Tuesday, the 23rd of September. Two sermons were preached on the occasion; one in the morning by the Rev. T. Griffin of London, from Matt. xiii. 39. *The harvest is the end of the world*; and another in the evening, by the Rev. J. Wilkinson of Saffron Walden, from Isaiah ii. 2, 3. The business of the Society was transacted immediately after the morning service, when Daniel Blyth, Esq. of Langham, was called to the chair, and the various resolutions were moved and seconded by Messrs. Griffin, Wilkinson, Pilkington, Goodrich, G. Francis, W. Francis, T. Blyth, jun. Quin, and Patmore; by the four first of whom the devotional parts of the respective services were also conducted.

The amount of the contributions from the various churches, will appear in a following number, the whole not having been yet received by the Treasurer. There is, however, reason to hope that it will not be short of former years, and that the energies of the denomination in the county, which have been divided hitherto into different Auxiliary Societies, will be brought into united action against the common foe, and thus be the means of exciting increased encouragement in the common cause. It is with great satisfaction we mention the example of the church at Earls Coln, which, by a little extra exertion, and the weekly donations which have been actively collected from every class of the congregation, has more than doubled the amount of its contributions during the past year.

Let the heart be but properly influenced by the love of Christ, and rightly affected with the value of the soul, the misery of man without the gospel, and the great responsibility attending a christian profession; and we are persuaded that the example, which is thus presented to the notice of the churches, will, in every practicable instance, be productive of universal imitation.

Saffron Walden. W.

STOGUMBER, SOMERSET.

From Mr. Gabriel to Mr. Dyer, dated
Oct. 17, 1823.

IN Stogumber and its neighbour-

hood, in time past, little or nothing has been done for the Baptist Missionary Society; but we do hope better things in future, from this quarter. In consequence of our having such a good and glorious harvest, we thought it our duty, to set apart a day to return thanks to our heavenly Benefactor for his goodness and kindness towards us in time of need. This service was held in the Baptist chapel at Stogumber, on Wednesday, the 1st day of this month; brother Steers preached in the morning, and brother O. Clarke of Taunton in the afternoon, and in the evening we held a Missionary meeting, in order to shew forth our gratitude to God for his favours to us.

At this meeting there was but one general feeling that seemed to prevail; that was, as God had done so much for us, we ought to do something for him and his cause in the world. So we called brother Clarke to take the chair, and then formed a Baptist Missionary Association for Stogumber and its neighbourhood, composed of the church and congregation, and as many others as may feel disposed to join with us in the good work. This society is called the Stogumber Association in aid of the Baptist Foreign and Home Missionary Societies; one half of what is collected, after deducting the incidental expenses, is to be paid, every six months, into the hands of the Treasurer of the Auxiliary Baptist Missionary Society for this part of the Western District, and the other half to the Treasurer of the Auxiliary Baptist Home Missionary Society for the same district. I am, yours truly, &c.

W. GABRIEL.

Foreign Intelligence.

SERAMPORE.

THE following particulars, in relation to the afflictive bereavement sustained at this station, will be read with interest. They are taken from a letter written by Mr. Pearce to Samuel Hope, Esq. of Liverpool.

“The funeral was attended by several Missionaries of all denominations; Church, Independent, and Baptist. Brother E. Carey prayed

before the removal of the body; Dr. Carey delivered an address at the grave, (in his usual simple and affecting manner;) and Dr. Marshman concluded with prayer. Dr. Carey dwelt with great propriety on the loss we had sustained, whether we considered our departed friend as a christian, head of a family, minister, or missionary—and in the latter character especially, as it regarded both the spiritual instruction and temporal comfort of the Native Brethren.”

That this devoted servant of Christ was ripening for glory, was evident to those who had the opportunity of remarking the state of his mind.

“His growing devotion had been for many months past observed by his friends, and death and the invisible world were the common topics of his conversation with them. On the Monday preceding his death, he united in a Prayer-meeting with the Church Society's Missionaries here, and used the following expression, indicative of great humility, and ardent desire for the salvation of the heathen: ‘O Lord, if thou seest me unfit for the carrying on of thy cause, and that it is injured by my coldness and want of spirituality, O remove me, and put others more worthy in my room! but let thy kingdom come, and thy will be done on earth, whoever be the instruments.’”

Of the fragment mentioned in the following paragraph, we hope to be able hereafter to give some additional information.

“He was writing an appeal to European Christians in favour of Missionary exertions, nearly fifty pages of which had passed through the press before his decease. The work will derive additional interest now from the consideration of its being his dying effort; and I trust will be blessed to produce a wide, permanent, and beneficial influence. And O that God would, in tender mercy to the heathen, open the windows of heaven, and pour us down a blessing; and having proved, by removing such laborious and useful men as Milne, and Harle, and Keith, and Ward, that he can do without instruments, manifest his own Almighty power and glory by converting the world unto himself!”

CALCUTTA.

THE following Extracts from the Journals of our Calcutta brethren would have had earlier insertion, but for the press of other matter.

January 2, 1823. A poor old man named Gomesh, who heard the gospel some months ago from Paunchoo, has lately been very ill, deeply salivated, which has detained him at home these two or three weeks. Being a little better, he found his way to the station again to-day, though unable to speak plain from the effects of the calomel. He entered into a long and a very pleasing conversation, in which he gave me an account of his feelings during the time of his confinement. I wish it was in my power to give an account of it, in a way that would do justice to its simplicity and earnestness. I cannot help hoping he has found the "pearl of great price." Amongst several things he related, he mentioned the following with great pleasure, viz. that his wife, he hopes, is beginning to seek salvation also. Some little time ago, she used frequently to reproach him for ignorance, saying he knew nothing—ought to learn of her, as she was much better acquainted with religion than he was; to which he replied, "Well, teach me then." It was a sore grievance also that he did not seek instruction among the Catholics instead of going to the Protestants. When he would pray in his house, in the way he had witnessed with us, she would ridicule, or behave unpleasantly. This was very pleasing in one view, as it shewed he was in the habit of prayer, and that he was persevering in the duty notwithstanding the opposition. He mentioned, that since he was confined to his house by affliction, he chanced one day to go into his room, and found his wife praying, and making use of the same kind of language as he has used since he has learned to pray of us, as he expresses himself. This circumstance seems to have afforded the poor old man great pleasure. His recent affliction seems to have co-operated with his former impressions in bringing him near to the Saviour.

Pleasing Account of a Brahmun.

Our friends in England will soon hear of the death of Anunda; but it

will be matter of thankfulness to them to learn, that we have now at the station another brahmun who bids fair to be a second Anunda, (*Joy*) the fruit of the Doorgapore station.

Three years ago he was with us for some time, and read through Matthew and part of Mark, and then left us at the importunity, it seems, of an elder brother, a lawyer in the native courts, a man of consequence, and a great opposer of the gospel. After three years he unexpectedly returns, and seems more hopeful than before. I had quite forgotten that such a person had been amongst us, and Paunchoo seems to have had not the least expectation of his returning. And after being long forgotten by us all, he came one night, and walking slowly up to Paunchoo's house, exclaimed *Brother!* "Who are you?" was the reply, "I am Bagungee, the brahmun, who was with you at such a time, and read the Holy Book. *I am come alone, with my life in my hand.*" He was of course welcomed, supplied with a room, and has commenced reading the scriptures as before, and is very diligent. The Lord deepen conviction upon his heart, and give him to his little church here, as a brand plucked out of the fire. I sincerely trust this instance of divine mercy, for I cannot but hope the hand of God is in it, will tend to remove my scepticism. Often I speak upon the subject of salvation by Christ, rather as a duty than a delight, and when persons present themselves for inquiry, I am apt to decide upon it as a bad case in my own mind, before I scarcely exchange a word; and the many cases wherein we have had persons here for a little time, who have then abruptly left us, or given us cause to dismiss them, produced upon our minds a great degree of unbelief, and almost a temper of despondency. But God is to be trusted through all outward discouragements. "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "Lord, increase my faith; and the faith of my companions in the kingdom and patience of Jesus Christ." The first conversation I had with him, left rather a doubtful impression upon my mind, but I have been better pleased the longer he has remained. The first morning, after a little conversation, he asked me whether or no infants were accounted sinners, and so in a state of condemnation? Instead of giving any direct reply, I recited the passage from

Luke, "Lord, are there few that be saved," together with the reply Christ gave, and took occasion to insist upon the importance of a serious attention to our own salvation, rather than to direct our minds by an uncalled for concern about that in which he had no interest. I have had nothing of the sort since, but all has appeared serious.

10th. The Brahmun continues to give increasing satisfaction. His diligence in reading the scriptures is very pleasing, and the increase of christian knowledge, proportionate. I have also perceived a very marked sobriety in his deportment. No irreverence and levity, nor any unprofitable remarks. His diligence in reading the scriptures puts me in mind of that illustration of the kingdom of God, in the *man who went out seeking goodly pearls*. He has already gone through the four gospels, the Acts, and nearly the epistle to the Romans. He truly answers the character of an inquirer, for the whole of his work seems to be the attainment of scripture truth. I have greater hope of him than ever I entertained of Anunda, previous to his baptism. He appears to have much more application and more determined seriousness, though he is an older man, and therefore it might be expected. In our place of worship this morning he made some very seasonable remarks to the people who were collected to hear. If he continues as he has yet gone on, I cannot doubt of his turning out a very consistent christian, and I begin to hope, a useful preacher too. Paunchoo seems to take a great deal of pains with him, and is not a little delighted with his improvement. His Brahminical thread, malas, &c. he has taken off, and given to brother Penney. With us he at present receives his daily food, and has had one piece of cloth; and besides this, I have not heard one word upon his worldly affairs, and this is no small thing to say. I believe his food is of the very plainest kind, so that I know not how he could do with any thing less. Being a Brahmun of the Cooley cast, he might live in luxury, if he pleased; but he says, "having found the way of life," he has as much as he needs. His brother, who is wealthy, or at least in good circumstances, says he will maintain him if he will leave us and go home. He says in reply, "You know I have been this way ever since I was here three years ago; and I am and shall be a christian." Three or four

people were sent by his brother to parley with him; but it was to no effect. Nearly a fortnight ago I asked him to pray at our evening worship; but he excused himself. I stopped about ten days, and then asked him again: he consented, but was very low and very short, only uttering a few broken sentences. It was, however, very gratifying; for though his words were few, they appeared *filly chosen*. His way of expressing his sense of sin appeared very evangelical: we have little doubt he will gain confidence in due time. His diligence and seriousness promise exceedingly well, and I hope he will prove a useful instrument in making the truth known to others; though his utterance will probably never be so ready and forcible as Paunchoo's.

(To be continued.)

HONDURAS.

A LETTER from Mr. Bourne, dated April 30th last, gives the following account of a visit he had paid to several places under the Spanish dominion, lying to the southward of Belize.

SINCE I wrote you last, I have taken two voyages to the southward. The first was about two hundred miles to the Spanish settlement of Amao, where I remained a few days. The people are in a very wretched state as it respects religion. I was introduced to the Commandant, who after making some inquiries, stated he should be happy to give me any information he could, and that all they required was conformity to the civil authorities. There is a fort and garrison at this place; there is a priest also, who invited me to come and see him. I called at his house, and spent about an hour in conversation with him; he, though probably one of the richest merchants in the place, appeared a very illiterate man. He told me his house was at my service while I remained there; for which I thanked him, but did not avail myself of his offer. One woman, from hearing of what she supposed to be a priest, came to me, wishing to confess; but I dispensed with her offer, praying she might go to a higher source for forgiveness. Soon after my return from this place, an opportunity presented, and I entered on my second voyage. This was up the Gulf of

Dulce to Isabella. The passage up the Gulf was the most delightful of its kind I ever saw. As we sailed up, the mountains on either side us were very high, nearly perpendicular, and covered with a rich variety of the most verdant foliage. This continued for about twenty miles, when the river opened into a large lagoon, which took us nearly a day to sail across; here the land brought the water again into a narrower compass, which continued for some few miles, when we were introduced into a still larger lagoon. After sailing a whole day in one direction across it, we arrived at Isabella. The inhabitants are few at this place; they choose to live more in the interior, on account of the pirates who trouble the coast. It is chiefly occupied as a place to receive goods to and from Guatemala and Belize.

The inhabitants chiefly consist of Indians—there are a few Spaniards—they have no priest among them, and seem, if possible, in a worse condition than those of the former settlement. I took the liberty of talking a little with them, and got about seventy or eighty round me, among whom I distributed a large bundle of tracts to those who could read, and exhorted them to read them to those who could not. There was much eagerness manifested to get them; and among those who could read, and obtained them, were a considerable number of poor Indians, who had come many miles out of the interior, to drive the mules which carry the goods, and were going to return. To one man, who appeared trustworthy, I entrusted another bundle of tracts. He was going into the interior, and promised they should be faithfully distributed.

The following letter, addressed to a friend in Newcastle, gives a more general view of his situation and prospects.

July 17, 1823.

You will probably hear, before this reaches you, that Belize is to be the place of my residence, and the commencement of the Mission in this part of the world; and in this, Divine Providence seems much to have interfered, and, by a long detention, and painful course of discipline, to have taught me the path of duty. I have received a letter from Mr. Dyer, stating it to be the opinion of the Committee, that I should remain at Belize; yet, however, they wish me still to keep my eye on the

Indians of the Musquito Shore, and send them information respecting them. I feel fully satisfied with this arrangement, and see much of God in it. It appears of the greatest importance that a Mission be established here first, not only from its loud calls, the greater number of inhabitants you get access to at once, and the probability of its supporting itself at no very distant period, but of its local advantages, and the assistance it may afford to every other Mission in this part of the world. We may hope the period is not far distant when not only something will be done on the Musquito Shore, but amongst the Spanish provinces around this settlement. Indeed, it appears from their internal commotions, that things are now fast making way for the entrance of the Gospel; and I have little doubt but that, in a little time, a Lancasterian School might be established in Guatemala, a city containing 32,000 inhabitants.

But probably you would wish to know what is doing in Belize, relative to religion. As to its means, we have, on the Sabbath, one service at six o'clock, A. M.; one at half-past ten; and between one and two, P. M. we commence the Sunday-school, which continues till about half-past four o'clock; and at half-past six in the evening, we have preaching. The whole of this has often of late fallen to myself, Mr. P. being from home, and Mr. S. being employed up the river. We have besides these, two services on different evenings in the week; also I have devoted a certain portion of time every week to visit the free coloured people, and converse and pray with them from house to house. This, I trust, will in time be attended with beneficial effects. The people to whom I here chiefly refer are disbanded soldiers, who with themselves and families are now near a thousand in number; and are divided into two villages, lying north and south of Belize; but the wet season, which has now set in, has rather obstructed me, the places being at this season in part under water. Some of these people are in the habit of coming regularly to the place of worship, and appear very attentive. Our evening congregations are generally very good; those on the Sunday morning improve gradually, and the school is also on the increase.

From the inconveniences and bad situation of our place of worship, some who have come and expressed a wish to come again are kept away; and on

these and other accounts, the two chief of which are the smallness and high rent of the place, I have been induced to come to the conclusion of endeavouring to get a new place built. One of the oldest merchants has undertaken to procure a lot for me, and several of the magistrates are favourably disposed. I have drawn plans of our intended building, and sent them to America, where it will be constructed. By this step it will not amount to one-half of the expense it otherwise would do. In the plan I have strictly studied economy; if you know of any person or persons who can render us any assistance in paying the debt, which will be necessarily incurred, it will be thankfully received.

* * * * * I have been to two of the Spanish settlements, laying about from 200 to 300 miles south of Belize. Their state, in a moral and religious point of view, is truly wretched. At one of these places there was no priest, nor regular existing civil authorities. The inhabitants are chiefly Indians. I took the opportunity of distributing a number of Spanish Tracts among them. They were readily and thankfully received; and what was still more gratifying, many of those to whom they were given could read. I left also a bundle of Tracts at this place to go into the interior; and who can say, by following them with our prayers, what through the Divine blessing may be done?

Contributions received by the Treasurer of the Baptist Missionary Society, from October 20, to November 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Chard, Collection, &c. by Rev. R. Horsey	.....	4	6	0
Cardiff, Collection and Subscriptions, by Rev. W. Jones	.....	10	12	7
Towcester, Ditto, by Rev. J. Barker	.....	2	11	6
Mitcham, Subscriptions, by Mrs. Pratt	.....	3	0	0
Olney, &c. Subscriptions, by Mr. Wm. Wilson	.....	16	19	6
Foxton, Collection and Subscriptions, by Rev. J. Burton	.....	6	0	0
Brechin, N.B. Society for Missions, &c. by Rev. D. Blackadder	.....	5	0	0
Huntingdonshire Society in Aid of Missions, by R. Foster, Junior, Esq.	.....	56	15	2
Gloucestershire Auxiliary, by Mr. R. Winterbotham	.....	40	0	0
Henley-upon-Thames Society in Aid of Missions, by Rev. J. N. Gouly	.....	5	5	0
Hull and East Riding Auxiliary, on Account, by J. Thornton, Esq.	.....	100	0	0
Collected at the Half-yearly Meeting of the Associated Ministers of the Isle of Ely, held at Soham, Oct. 1, a Moiety	.....	2	9	6
Birmingham Auxiliary Society, by O. Johnson, Esq.:				
Coventry, Baptist Church	.....	20	0	0
Ditto, Collection at Mr. Leslie's Designation	.....	24	0	0
		44	0	0
Portsea, Mary-la-bonne Sunday School Children, by Mr. Ralfe	.....	6	2	3
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer	.....	10	0	0
Devonshire-square, Auxiliary, by Mr. Edward Smith	.....	12	0	0
Suffolk, on a Journey by Messrs. Davis and Payne:				
Beccles	..... 3 12 0	Needham, (Norfolk)	1 0 0	
Bury	..... 12 17 6	Needham Market	6 5 0	
Capel	..... 1 0 0	Newton	1 0 0	
Clare	..... 1 5 9	Otley	7 12 3	
Eye	..... 4 15 6	Pakefield	1 1 0	
Glemsford	..... 0 10 0	Rattlesden	3 1 4	
Grundesburgh	..... 4 0 0	Stonham	1 11 6	
Harwich	..... 0 11 9	Stowmarket	6 9 9	
Ipswich	..... 48 5 1	Sudbury	6 16 0	
Lowestoff	..... 1 15 0	Trimley	1 7 6	
Mauntingtree	..... 1 1 0	Walton	0 19 8	
Mildenhall	..... 3 12 8	Woodbridge	1 0 0	
Nedging	..... 1 0 0			
Thomas Hartley, Esq. Roscrow, by Rev. S. Green, Donation	.....	10	0	0
Friend, by Rev. James Upton, Donation	.....	4	0	0
W. M. W. by Rev. Dr. Rippon, Donation	.....	2	0	0

TRANSLATIONS.		£	s.	d.
Friend, by Mr. Dyer,	Donation	5	0	0
J. W. Junior, by Mr. Hanson	Donation	1	1	0

SCHOOLS.

Henley, Society in Aid of Missions, by Rev. J. N. Gouly.....		6	5	0
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FEMALE EDUCATION.

Nailsworth, Miss Ryland, for "Nailsworth Female School"..		15	0	0
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TO CORRESPONDENTS.

THE Thanks of the Committee are presented to Mr. Joseph Webster, St. Neot's, for four Sets of "Burder's History of the Bible;" and to the Rev. Mr. Howes, Petersfield, for several Volumes of the Missionary Register, by Rev. George Pritchard.