

**MISSIONARY HERALD;**  
 CONTAINING  
**INTELLIGENCE, AT LARGE,**  
 OF THE  
**Proceedings and Operations**  
 OF THE  
**BAPTIST MISSIONARY SOCIETY;**  
 AND  
 RECORDING THE PRINCIPAL TRANSACTIONS  
 OF  
 OTHER SIMILAR INSTITUTIONS.

**BAPTIST MISSION.**

SUBSCRIPTIONS and Donations, in aid of the Funds of this Society, will be thankfully received by the Treasurer or Secretary, at the Mission House, No. 6, Fen-court, Fenchurch-street.

**HOME PROCEEDINGS.**

**OXFORDSHIRE.**

THE Tenth Annual Meeting of "The Auxiliary Missionary Society for the district of the Oxfordshire Association and places adjacent," was held at Astwood, near Alcester, on Wednesday, Sept. 21st, 1825. On the preceding evening, the Rev. H. Page preached from Hosea xi. 4. Wednesday morning, eleven o'clock, the Rev. W. Gray read and prayed—the Rev. Eustace Carey preached from Revelation i. 5, 6, and concluded in prayer. In the evening, the Rev. T. Coles read and prayed—the Rev. W. Gray preached from Hebrews x. 12, 13.; and the Rev. James Hinton closed in prayer. The meeting for business was held at the Meeting House in the afternoon, when the Rev. T. Coles prayed, and Mr. C. Smith was called to the chair, who explained the object of the meeting; after which, the Report was read by the Secretary, and the resolutions moved and seconded by brethren Page, Carey, Coles, Davis, Howlett, Hinton, Taylor, Smith, Gray, and Miles, several of whom addressed the assembly on topics connected with Missions in general, and the Baptist Mission in

particular. A deep and lively interest was evidently excited by all the services of the day, which were very numerous attended. A general feeling appeared to pervade the minds of all present, that the success with which it had pleased God to follow the efforts of the Baptist, and other Missionary Societies for the diffusion of divine truth, furnishes a powerful motive for devout acknowledgment and persevering exertion. The meeting expressed its sympathy with the Parent Society on the death of the justly revered Dr. Ryland, and other active and zealous friends of the Mission, and its desire to regard such events as a call for earnest prayer, that God would raise up and qualify others for active service, and grant larger measures of that influence which is indispensable to the success of Missionary labours. The Rev. W. Gray, in consequence of his removal to Northampton, resigned his office of Secretary to this Auxiliary, which office he had discharged with distinguished ability and zeal for the last ten years. The meeting expressed its sincere regret that his important services could not be enjoyed any longer, and its ardent wish, that his usefulness might be extended in that part of the vineyard to which those services would be transferred. The Rev. T. Coles was appointed Secretary in his stead.

T. C.

## FOREIGN INTELLIGENCE.

## HOWRAH.

IN presenting such details as the following to the notice of our readers, we fulfil a painful part of our duty. How would it rejoice our hearts to announce that British humanity had at last interfered, to abolish the *Suttee* for ever! The communication we give was made by Mr. Statham of Howrah, to his brethren at Calcutta.

“ABOUT the middle of April 1824, I was informed by my Sircar, that a *Suttee* was about to take place, at a short distance from my dwelling. I immediately repaired to the spot, and found the corpse of the man lying on the ground beneath a large tree, at the entrance of the ghaut: this was on a Saturday morning. It had been brought there the preceding evening, and a messenger had been despatched to gain the necessary permission from the magistrate. On enquiry, I found that the deceased was a milkman, and possessed of no great property. There were two of his children, boys about 10 and 14 years of age, who both cried, and seemed much affected by the occurrence. I asked where the woman was? They said, at a bouse at the hack of the Cotton-screw house. I wished to go to speak with her, but was refused by her relatives at that time; but later in the evening, I went again, accompanied by a gentleman, who speaks the Bengalee language fluently. We solicited the relatives to permit us to speak with the widow, which at length, by the persuasion of an intelligent Sircar, they granted; but insisted, that only one of us should go. As my friend could speak the language better than I could, he went; whilst I was obliged to stay at the entrance of the narrow gully that led to the house, to keep back the crowds that endeavoured to follow, prompted, no doubt, by curiosity to discover what effect his arguments would have upon the widow's resolution. Whilst this gentleman was gone, the two little boys came and embraced my knees, begging me to prevent their mother from burning. “What shall we do?” said they: “no father, no mother.” But they were soon rudely dragged from me by an old man, who I found was their mother's uncle, and who threatened to beat them, if they repeated their cries. When the gentleman returned, he said, that the widow would not listen to his entreaties. He had offered to allow her for life a sufficient maintenance; but this she rejected, and begged him to gain the order for her to burn,

as the greatest act of kindness he could do for her. I saw her afterwards, and nearly the same language was used. About ten o'clock at night, I walked to the tree, and found the two children sleeping on a mat, by the body of their father, and about ten or twelve of the family sitting round. On remonstrating with the old man (who pulled the children away from me,) respecting his unnatural conduct, in persuading his niece thus to destroy herself, he replied, that so far from that, she would not only gain happiness to herself, but for her husband and all her relatives; and also that the whole family would be held in much greater esteem, by their having had a *Suttee* amongst them. They were anxiously waiting for the return of the eldest son of the deceased, who had gone for the Perwannah. I believe he came back soon afterwards, as I saw him there, when I went about gunfire the next (Sunday) morning. I asked him, if he was not ashamed to be thus active in taking away the life of her, who had nourished him in his infancy. He replied, No, it was his glory; but that he and all his family should have shame, if his mother did not burn. I asked, if the order was come. He said, Yes, and that the *Suttee* would soon take place. I left a servant to bring intelligence, and went home. Soon after, I went again, accompanied by several gentlemen, and found the widow seated by the corpse, fanning away the flies with a branch of toolsee. A young woman was painting her feet, &c. with the red colour they use. She was the most interesting in appearance of any Bengalee woman I remember to have seen. She was very careful that flies did not settle on the corpse, the legs and feet of which she had covered with the cloth she wore, so that she was naked from the waist upwards. Her daughter, about 17, sat at her head, and fanned her. An old withered dame was engaged in encouraging her to persevere in her resolution. All at once she would jump up, and with a kind of frantic yell, shout *Hurree bol!* in which a few would join; and the little boys were forced to do it by their relatives. From the heat of the weather, the corpse now began to be very offensive; yet she never left her situation.—The whole of Sunday passed much in the same manner. We had chairs placed near the *Suttee*, and I observed a fearful expression of countenance, amidst all her assumed fortitude. No arguments were left untried to dissuade her. A double sum was offered for her support, but of no avail. Her relatives, one and all, endeavoured to prevent our efforts from proving of any avail. They were anxious to finish the work, being very hungry, as none of the family taste food, after the woman has said she will eat fire, until the murderous deed is accomplished. During the

whole day, they were watching for the arrival of the order. Crowds assembled around them, which made it excessively hot; and the stench proceeding from the corpse was dreadful indeed. It turned out, that the eldest son, in his haste, had brought away the order from the Sircar of the court, without the Magistrate having signed it: so that, when he presented it to the Daroga, he had refused to allow the ceremony to be performed, until the signature was obtained; and this being Sunday, of course they were obliged to wait till Monday, before it could be again presented at the court. O what disappointed features did they exhibit, when they found they must *fast* another day! The woman seemed to lose all her strength: she asked permission of the household Brahmin to lie down; this he refused, till she assured him she could sit up no longer, when he assented. She laid down on the right side of the corpse, embracing it with her right arm: in this situation I observed her at ten o'clock, when I passed by; and was afterwards informed by the natives, that she had done the same all night. It must indeed have been a dreadful situation; for I could not approach within ten yards of the corpse without a handkerchief to my nose. In this distressing situation she remained till one o'clock on Monday, when the servant I had left there, came running to say the order had arrived; and such was the haste they were in to finish the dreadful work, that although I ran as fast as I could, (about 300 yards,) yet they had hurried the poor woman to the water side. Crowds of natives were pouring in from all sides, laughing, hallooing, and asking, if the *tumasha* (fun) had begun. It reminded one of the rush that takes place in a village at home, when the news is spread, that a battle, or a bull-bait, is begun in such or such a meadow. The corpse was now brought down; and after washing it, they placed it upon the pile, which had been ready for two days. It was about four feet high, and consisted of large logs of wood, with layers of dry cocoa-nut leaves, and flax spread between, with ghee, &c. thrown over the whole—around it an immense quantity of wood, flax, dry leaves, &c. ready to cover the bodies. The corpse was then laid on the pile, and never shall I forget the awful spectacle it presented: when it was uncovered, it was of all colours, red, green, and blue: large blisters were raised upon it, and the features of the face were not discernible, as the head appeared a lump of corruption. The necessary ceremonies having been gone through,—the son having also been purified, in order to fit him for the unnatural office he had to perform, in setting fire to the pile,—the Brahmins led, or more properly speaking, dragged the poor creature

round the pile seven times. They then lifted her up, and placed her between the arms of the putrid corpse, and with two bands of flax, which were hanging down on each side of the pile, they bound them together. O! it was the most disgusting scene, a terrible demonstration of that text which says, "Their habitations are habitations; cruelty." When thus tied, wood and combustibles were thrown upon them to a great height. Over all two green bamboos were thrown; the end of the one at the head of the pile was fastened to a stake, and the other end pressed down by men;—the other bamboo was held at both ends. The son now set fire to the pile. It was in an instant a pyramid of fire—and such a shriek proceeded from the poor creature thus murdered, (for I cannot find a softer term,) that I never heard before: it still vibrates in my ear. Then she cried, "Take me out!"—which the old Brahmin hearing, with a distorted countenance and violent motions called, *Haree bol!*—The shout was dreadful. The screams ceased, the spectators departed, and I returned with feelings better conceived than expressed.

"During the four days which the poor widow passed in this dreadful state, she tasted nothing but a little water: and if I ever saw a countenance indicative of repentance for a rash act committed, it was the countenance of this woman; and I have from that time considered, that had she not been stimulated by Brahmins and friends, she would, during the interval between her rash vow and her burning, have certainly recanted. One old Sircar present said, "Why do you cover the bodies with wood? The right way is to make the pile, and set on fire, and then let the woman get into it." The answer was, "That may do for your up-country folks, but it will not do for Bengalee widows." By this I consider was meant, that unless they were thus secured, many would escape from the pile.

"I cannot conclude this paper without testifying, that several learned natives expressed their wishes, that this inhuman practice might be abolished; and when the dreadful act was committed, the most respectable amongst them, instead of running to the place, walked away.

"Another Sutte has taken place at the same ghaut since then, and the circumstances were exactly similar in all respects, except that the last widow had an infant at her breast, and seven other children!

J. STATHAM.

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## DELHI.

WE conclude the extracts from Mr. Thompson's journal. Their

interesting nature will sufficiently apologize for their length.

“*Hurdwar, 6th of April, 1824.*”

“AT Sirdhana, being desirous of seeing the bungalow occupied by our dear departed brother Chamberlain, I called and found it occupied by an Italian priest, who is endeavouring to make the thick darkness worse, by exhibiting to the beathen the professing people of God *without the light of revelation*. Considering his obligations to the Lord Jesus, and his privileges as being placed in the midst of so large a body as five hundred persons professing Christianity, I could not but advert in our conversation, to his withholding the word of God from them. He, however, considers the scriptures *injurious food* which no wise parent would give to his child.

“In visiting the villages from Sirdhana, I was delighted with the anxiety of the people to hear. At *Muzaffer-nager* many books were distributed among the people, who flocked to me to hear them. At *Munglour* and *Deban*, crowds heard the word: one man, as though he had caught a peculiarity of the gospel, cried out, ‘and all his *past sins* are done away.’ ‘Yes,’ said I, ‘and his mind is renewed, for the spirit of God entering it sanctifies him.’ At another village in the Begum’s territory two brahmins were peculiarly anxious to know the contents and possess the word of God. The one before many of his village friends, and the other, in the face of opposing brahmins, expressed his desire for the word of Jesus as containing the knowledge of salvation.

“Coming to Hurdwar, I hastened to the people as to those of my charge to whom I am peculiarly bound to preach the gospel. Many came around me, and we entered immediately upon the two distinguishing features of the gospel, the insufficiency of all human righteousness and the all-sufficiency of the Saviour. I find it never unseasonable to enter upon a plain declaration of the gospel. A sceptical brahmin first opposed in a subtle manner, not the truth of the gospel, so much as the universally received truth, that there is a heaven and a hell: but after acknowledging this, he saw the propriety of conceding that salvation is of divine grace, and of grace as exhibited in the way revealed in the gospel. A man who heard this discussion, said the next day, that he would remain in his village *believing and praying*, and come no more on pilgrimage, satisfied that God could save him *there*. I had before told him *what* we were to believe, and on the ground of *whose propitiatory death and merits* we were to pray.

“Admonishing a poor idolater engaged in his mummery, he very naturally enquired, ‘What then shall I do, Sir?’ The

appeal went to my heart; but alas, I could scarcely in a few words effectually direct him. Do thou, O God, graciously deign to answer the enquiry! Not a few such appeals are almost every where made, and many from a sincere desire to know the way of salvation. Although the books of the Hindoos are studied by some with a view only to a maintenance, and are read by others for the idle, romantic, or lascivious tales they contain; I believe the *knowledge* of them is desired by a few as capable of bestowing salvation. Of this last class, I have met with numerous instances. I have no doubt this desire to obtain the *knowledge of salvation* forms the leading feature in the minds of many who either take books or attend daily to bear. Throughout the day, beside the crowd around me, there are groups here and there talking of what they have heard, and appearing to take great interest in the subjects discussed.

“Among the people from the west, I have had numerous applications for Panjabee books from brahmins and other Hindoos who understood *no other* character. May we not hope that the sacred scriptures in the various languages of the country possessing the same advantages, will in like manner obtain an extensive reading? Hindoos from the country of Jumbou, five hundred miles distant, from Kangha, four hundred miles distant, from Shikarpore, a thousand miles distant, and from other countries north and west, and south, eagerly desire the books of Jesus, knowing them to be such. This is encouraging.

“Among others at the mela, I met with an interesting young Sikh who had met with Watts’s Catechism and the Scripture Selection in Punjabee; and being asked what he had read therein, he replied, ‘Of Christ, who had become incarnate.’ Being asked for what purpose he had become incarnate, he said, ‘To do away sin.’ A brahmin from the banks of the Attock being about to read, took off his shoes; and on my asking the reason, I was told that it was a custom of the brahmins. And indeed in some parts of these provinces brahmins and viragees have thought I did not pay sufficient respect to the book I deemed the word of God, when I read it (as of course I always do) with my shoes on. A Sikh taking up one tract and then another, and finding both commence with God as the author of all things, exclaimed with apparent pleasure, ‘Surely all things have had a *beginning*, and God, the Great God, is the Creator of all!’ On questioning him, I found that certain freethinking viragees had gone about endeavouring to explode the idea of a God, of the creation of all things, and consequently, of all accountability.

“Seeing a poor idolatrous Hindoo torment himself by constantly standing, or at night

resting his arms on a swing, till his legs were swollen, I went down to the water to him, and reasoned affectionately with him, assuring him that his self-torment could neither procure the pardon of his sins nor be pleasing to God, and directing him to a better, a divinely ordained righteousness for acceptance with God. He heard me smilingly (being under a vow of silence) and by his looks seemed to acquiesce. The next day, looking for him, I found he was gone, having quitted his tormenting posture at night and departed, but whether from conviction of mind or pain of body, I do not know.

"The evidence in favor of the gospel arising from *prophecy* seems to strike many, and comes with a divine force to the mind. Neither Nanuk nor Mahomet were prophesied of, but our Saviour was long the subject of prophecy, and as such expected by the world. The Hindoos say that they have lost their Prophetical Writings, they having been sunk in the ocean; a mere fable. Christians possessing theirs, however, gives them a decided superiority. I have heard some brahmans talk of the gospel as the 'religion prophesied of,' and they have said that on their examining and satisfying themselves from our prophetical writings, they would both embrace and propagate the way of salvation thus attested.

"A poor ignorant Hindoo said, that he would believe the gospel if our books would go of themselves to the blind and deaf, and impart to them the power of seeing and hearing that they might read for themselves. I told him, that if he took the trouble to read them, he would find that the author of the gospel had given sight to the blind and hearing to the deaf already. And a young viragee made, I think, a more appropriate reply by asking, 'Why does not Gunga-gee go to the pilgrims, instead of their coming to her?'

"The labors of each day being solemnly ended with prayer to the Lord Jesus Christ that his kingdom might come, was in some measure a new scene to the pilgrims; and as it constituted a solemn appeal to God for the purity of my motives and the success of the labors pursued, it much impressed the beholders.

"Delhi, 27th April, 1824.

"Since my last, I have baptized two young men of H. M.'s 14th Regiment of Foot, who had for some months given proof of their being pious, and expressed their desire to join the church. My pundit Ram-charuna again visits me, and attends worship once every day. His eldest son and some friends, lately made a fruitless attempt to take him away to his village, his paternal estate. The brahman who accompanied me from Hurdwar, still continues, reading or hearing, and examining things himself. I intreat you to pray for him, that he may be converted to God.

"Delhi, 17th July, 1824.

"I have the pleasure to acquaint you that this day I baptized three persons; two Europeans, Mr. and Mrs. C. and *Sookha-misr*, a brahman, on a profession of faith in Christ.

"*Sookha-misr* is the brahman who accompanied me from Hurdwar. Having taken some tracts from me at Hurdwar the year before, he travelled with them to the north and west, to various places of pilgrimage. He read of the Lord Jesus Christ being the Saviour proposed by Europeans as from God, he read of idolatry being opposed to the spiritual worship of God, and he read in one of the little tracts ('The purport of the Gospel,' last sent up by our dear Mr. Ward,) that in following the Saviour he was required to 'forsake father, mother, wife, and children,' &c. and make a sacrifice of all he possessed in the world. These truths affected him variously during his travels for a whole year, and at last issued in a desire to become a *follower* of Jesus, and for this purpose he desired to see me in the following year at Hurdwar. This year he came among others. I recognized him, and asked what he had done with the tracts: he replied, that he still had them and wanted more. Said I, 'Why do you wander about? sit still and be instructed in the words of Jesus.' Having previously made up his mind, he observed very justly, that having thrown away his thread, cut off his tuft of hair, and wholly renounced Hindooism, what should hinder his being admitted to the privileges of a believer in Christ? After this he read the New Testament with much attention, numbering the books and chapters it contained, collecting the names of persons, places, mountains and rivers; and what is of more importance, making a selection of striking passages and narratives.

"His mind seems wholly purged of all regard to Hindooism, and he gives strong proofs of faith in Christ as the Saviour of the world, and in the blessed Spirit as the Sanctifier: but his unsettled disposition makes me fear that he will not stay here for any length of time.

## MONGHYR.

THE following extract of a letter from Mr. Leslie affords pleasing evidence of a continued blessing resting upon the means of grace at that station:

Monghyr, May 27, 1825.

"Nothing particular has occurred at this station since I last wrote, excepting the baptism of two other persons, which took place on the 8th instant. One of them was

the wife of one of our members; a woman who was for years the plague, not merely of her husband, but of the whole neighbourhood. Her character was notorious for gossip, for scandal, and for sowing discord among her neighbours. But, we trust, she is now a different character. For the last eight or nine months, complaints against her have ceased; and so much has she been humbled, that she has gone and asked pardon for offences committed years before. She has now become a comfort to her husband; and has given him, as well as us, convincing proof that the Lord has touched her heart. The other is the adopted daughter of one of the persons who was baptized last January. She came here some time ago, and was brought to a sense of her state as a sinner, by the preaching of our native brethren. In her conduct she gives us great pleasure. She is constant in her attendance at every meeting; and it is not among the least gratifying of the circumstances connected with her, not only that she has learned to read Hindoostanee herself since she came to Monghyr, but that the appearance of her children, and the devout posture in which they place themselves during the time of prayer at public worship, and her diligence in sending them to school, all tend to shew how operative have been the effects of Christianity on her own mind. I had the pleasure of baptizing them in the same place where I baptized the others; and every thing was conducted with the greatest decorum. Thus kind has the Lord been to us in this dark quarter of the globe. He has been pleased to make the beginning of this year to us an eventful period. Our heart's desire and prayer to him is, that he would continue his mercies, and save the poor deluded people, with whom we are surrounded. At this moment I hear the sound of the music which is played at the offerings presented to the Ganges; and I can see, from the house in which I am now sitting, crowds of people pouring in their flowers, as presents to the insensible stream.

"With regard to the schools, although we keep up the same number (eleven) yet we are greatly troubled with the indolence and carelessness of the teachers. We cannot get them to attend to their duty; and are, at this time, about to adopt decided measures with them, either to discharge them, or make each of them always have a certain number of children in his school. We know the teachers can get children to attend. And we have little doubt that they will do so, rather than be deprived of their wages. However, it is some consolation to reflect that schools are not the principal means of the conversion of souls. The preaching of the cross is what God has appointed, and I, therefore, feel the less anxiety about the fate

of schools. For my own part, I think that too great a cry is made about education in India, and I cannot help placing it alongside of what you have often heard in England, 'first civilize, and then preach.' No! I would say, let the preaching of the gospel be the grand object, and education will soon follow in its train. When people begin to feel the power of God (and this they can do without education, as the American Indians and the South Sea Islanders fully demonstrate) then will they see the benefit of education, and begin to seek it with diligence. Certainly it will be admitted by all, that the Apostles did not place so much dependance upon education, as we in this age are apt to do.

"The weather at this time is excessively hot. It is with the greatest difficulty I can write this letter, the perspiration runs so profusely off my hands. The thermometer stands now at 90 in the room where I am now sitting, and this although I have all the venetians shut to keep out the heat. My health is on the whole good, although I have been rather poorly this week.

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## JAMAICA.

OUR last Number mentioned, that several Moravian Missionaries had been removed from their useful labours on this island, into the world of spirits; some of whom had but just arrived at their post. Little did we then expect that tidings of a similar bereavement, in reference to our own Society, were just at hand. Such, however, is the painful fact. Mr. Phillips, of Anotta Bay, whose convalescence was announced in the same article, had been laid in the grave some weeks before it was prepared for the press, and only two days afterwards was followed thither by his amiable and affectionate partner! Of this very mournful dispensation, we extract the following particulars from letters just received. Mrs. Coultart writes as follows:

"Kingston, October 14th, 1826.

"Last evening, an express from Anotta Bay, brought the painful news of Mr. Phillips's death. He had suffered from re-

peated attacks of fever; but after visiting Kingston for change of air, some weeks ago, the accounts we received were very pleasing, informing us, that they were all in tolerable health, having benefited greatly by the visit. When the servant left yesterday morning, Mrs. Phillips and the babe were both in bed, ill of a fever: the former quite ignorant of her dearest friend's departure, having been removed to another house. Mr. Coultart is gone to the scene of affliction, intending to bring hither the bereaved, if able to bear the journey.

"Anotta Bay and Mount Charles, both of which could be supplied by one individual residing at the latter, because the most healthy, now call loudly for immediate attention. Yet, dear Sir, my heart almost misgives me, while making this earnest request, when I think of the numbers already fallen. At present the ravages making by death are alarming. In each house, on our right and left, is one sick; and almost opposite, a good man, member of the church, supposed to be past recovery."

*Extract of a Letter from Mr. Wm. Knibb, to a friend in Bristol, dated October 16th.*

"Thus far had I written, my dear friend, when circumstances of a truly distressing nature have engaged all our attention, and have shed a deep gloom over our prospects as a Mission. You may have heard that it is woefully sickly here at the present time, and it has pleased the Divine Being to weaken our strength, and to translate to the realms of bliss our dear brother Phillips, who had just formed an interesting Mission at Anotta Bay. The scene was truly distressing, and so rapid was the deadly fever, that time was not given to send for medical aid, ere he was a lifeless corpse. Mrs. Phillips was at the same time deranged with fever, and but small hopes are entertained of her recovery, if she be yet alive, and the dear little infant also lies on the verge of eternity. This afflicting and mysterious dispensation of Providence has bereaved us of a valuable Missionary. Oh! that God may be pleased to sanctify it, and raise up others to fill the places of those who are called to their final rest. He fell asleep in Jesus on the 11th October, at one in the morning. Brother Coultart went over as soon as we were informed of the event, but he was too late to attend the funeral. He was interred the same day without any kind

friend to bedew his lonely grave, or to say a word over it. A hole, dug in the sandy beach, contains his earthly remains; but Jesus can watch over it even there, and raise it at the resurrection of the just.—Yesterday, the 15th, I preached at Mr. Tinson's chapel, and he improved the event in the afternoon, at Mr. Coultart's, from Rev. xxi. 4—10. to about 2,500 persons. It was an affecting period. O! that it may appear to have been useful to the souls of the poor benighted negroes."

"P. S. Since I finished, Mr. Coultart has just written to say, that Mrs. Phillips died two days after her husband, and the child is at the point of death. O! it is afflictive: the day before they were taken ill, Mrs. P. said to Mr. P. that she hoped they might die together. This God in mercy answered."

*In a Letter to the Secretary, after stating the particulars of this distressing event, Mr. K. adds,*

"Truly, we have need to work while it is day, for the night of death seems always at hand. I do hope that God will put it in the heart of some to venture their all for Christ. It is a glorious work; really I bless God for bringing me here, though I feel that I may be on the verge of eternity. There are many stations here which cry earnestly for help, where the people are daily perishing for the lack of the knowledge of Jesus. Mount Charles is as healthy as England, and a Missionary there might be extensively useful. I have been there several times, and would go much oftener, did my strength permit. It is a station, which of all others, I would choose; a school might be established, and much good done, under the divine blessing, to the guilty population around."

We trust the spirit that animates this brief extract will be felt at home as well as at the post of danger. Men who go to Jamaica with secular objects in view, are hurried off the stage with even greater rapidity than Missionaries are—but others immediately press forward to occupy the places they leave vacant. Shall it be otherwise in the case of Christian Missions?

*Contributions received by the Treasurer of the Baptist Missionary Society, from November 20, to December 20, 1825, inclusive — not including Individual Subscriptions.*

## FOR THE MISSION.

	£.	s.	d.
Essex, Auxiliary Society, Langham, Subscriptions, &c. ....	16	5	8
Chatham, Juvenile Society, by Captain Pudner .....	19	0	0
Plymouth, How's-lane Auxiliary Society, by William Prance, Esq. ....	17	11	9
Towcester, Subscription and Collection, by Rev. I. Barker .....	4	9	0
Isleham, Half Collection of the Associated Ministers of the Isle of Ely, by Rev. J. Reynolds .....	3	3	0
Huntingdonshire Society in aid of Missions, by Mr. W. Foster, Treasurer,	59	9	0
Kislingbury, Collection, by Rev. William Gray .....	9	2	8
Worstead, Collection, by Rev. Richard Clark .....	13	10	6
Aberdeen, Auxiliary Society, by Mr. W. Thomson .....	14	12	0
Ross, Subscriptions, &c., by Mr. Lewis .....	13	0	0
West York, Assistant Society, by Michael Thackeray, Esq.:			
Leeds, (including Translations and Female Education) .....	53	11	8
Howarth, 2d Church (additional) .....	1	0	0
Long Preston .....	8	0	0
Barnoldswick .....	4	9	2½
			67 0 10½
Oxfordshire Auxiliary Society, by Mr. S. Hneckvale, jun.:			
Abingdon .....	68	10	7½
Alcester .....	26	12	6
Astwood .....	25	9	0
Banbury .....	2	1	0
Blockley .....	11	17	4
Bicester .....	0	10	6
Bloxham .....	1	1	0
Bonrton .....	17	15	10½
Burford .....	4	2	7½
Camden .....	1	0	0
Essex Auxiliary Society, by Rev. J. Wilkinson:			
Saffron Walden .....	23	5	2½
Earls Coln .....	8	6	0
Potter-street .....	5	0	0
			36 11 2½
Mrs. Hall, <i>Cheltenham</i> , by Rev. T. S. Crisp .....			Donation
Cornwall, Auxiliary Society, by Rev. E. Clarke, viz.:			
Falmouth, Branch .....	39	8	3
Helston, do. ....	22	13	7
Penzance, do. ....	40	15	7
Redruth, do. ....	46	9	10
Truro, do. ....	49	4	1
			198 11 4

## TO CORRESPONDENTS.

Parcels of Books, Magazines, &c. for the Mission, have been thankfully received from the Rev. J. H. Hinton, of Reading, Mrs. David, of Fenchurch-street, and a Friend at Watford.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.



# MISSIONARY HERALD,

## HOME PROCEEDINGS.

### WOOLWICH.

THE second public anniversary of the Auxiliary Baptist Missionary Society in this town, was held on Wednesday evening, January 11, when the chair was taken by Dr. Olinthus Gregory, mathematical professor in the Royal Military Academy. After prayer had been offered by the Rev. Adam Freeman, and the chairman had, in an appropriate speech, introduced the business of the evening, the report was read, from which it appeared that the Auxiliary had raised upwards of fifty pounds in the course of the last year. The various resolutions were moved and seconded by the Rev. Jonathan Birdsall, and Dr. Parker; Rev. Thomas James, and Rev. John Dyer; Rev. J. Pilkington, and Lieutenant Anderson; Rev. A. Freeman, and Rev. W. Bowes; and Rev. Dr. Cox of Hackney, and Rev. Dr. Warreu. The interest of the meeting was greatly increased by the presence of our esteemed brother, the Rev. Eustace Carcy, who, though in a state of weakness scarcely allowing such an exertion, favoured the numerous and respectable auditory by relating several pleasing instances of the success of Missionary exertions, which had fallen under his personal observation. The collection amounted to about eleven pounds.

## FOREIGN INTELLIGENCE.

### SERAMPORE.

OUR readers will perceive, by the following extract of a letter from Dr. Carey to Mr. Dyer, that Mr. Robinson, whose removal from Bencoolen to Bengal has been already announced, soon found an appropriate sphere of labour. May he occupy it with much comfort and success!

*Calcutta, 27th July, 1825.*

MY DEAR BROTHER DYER,

I have lately been so pressed with business, that I found it impossible to write. I hope I have so far got through it, that it will not henceforth press with any great weight upon me. My Dictionary of the Bengalee Language is now finished and published. This is a work of three quarto volumes of close print, and has occupied all, and rather more than all, my leisure time for several years. I hope it will contribute to the facilities for the study of the language, and thereby shorten that labour which most Missionaries find the most disagreeable of any.

I think I wrote you since my nephew and niece left us. We have heard of their arrival in America; before this, I trust they are in England: may God, if his infinite wisdom see proper, strengthen them both, and fit them for further exertions.

Lately, Brother Robinson was obliged to leave Sumatra, on account of an apoplectic disposition. He came to Bengal, in hope that he might recover his former acquaintance with the language, and be of use to the Mission in this country. Brother Marshman and I had long been desirous of obtaining a brother who could take charge of the Church in Calcutta, and on his arrival, I mentioned to Brother Marshman my wish, that Brother R. might be the man, if his health would bear the climate. He approved the proposal. We mentioned it to Brother R. who was not averse to it; and the Church, at the same time, expressed their wish to the same effect. The result was, that the Church gave him an invitation: he accepted it. We relinquished the pastoral charge, and he was ordained over them on the 16th of June last. I trust this will be followed by a revival of the work of God among them. I saw him to day, and his hopes appeared considerably raised.

Towards the conclusion of his letter, Dr. Carey glances at the still widening sphere which presents itself to the attention and efforts of Missionary Societies.

A gentleman high in office, applied to us three or four years ago, to send a Mission to

the Garrows, a mountain tribe | bordering on Assam: we not being able, he applied elsewhere for the same purpose, but no one can be found; and now Assam, Cachar, Manipoora, and other countries, are laid open to the Gospel!—I wish the Society could, and would provide Missionaries for those countries; and I could then name as many other places equally in want.

### CALCUTTA.

A RECENT communication from this city contains the following account of a converted Hindoo, named Sukharee, who lately died in the faith.

Sukharee was a native of Cheeran Chupra, in the province of Sabrun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master observing his melancholy, and uneasiness of mind, sent him to Daudpoor with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh, and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. He was very much incensed against his master, for denying that he had promised to give him eight rupees per month, and proceeded to quarrel with

him. Mr. — was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Caleeghat, where they dwelt for some time, till Mr. — called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee at —. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June 1823, Paunchoo went over to Sulkea to preach the gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him, (Gal. iv. 16.) He found occasion, however, to alter his opinion afterwards, "when he came to himself," (Luke xv. 17.) verifying those declarations of scripture: "Falthful are the wounds of a friend;" and "He that rebuketh a man, afterwards shall find more favour than he that flattereth with the tongue." (Prov. xxvii. 6; xxviii. 23.)

In September 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence. They represented to him, that they had been plunged into great distress, having no place to dwell in, and that all their property had been swept away by the flood; and that being without food and clothing, and indebted to many persons, they had come to him for protection. Paunchoo promised to afford them all the assistance his slender circumstances would allow, and gave them six rupees for their present occasions. In the evening he assembled them all together, and improved the afflictive dispensation by

preaching to them from the history of Noah. — Mr. Penney becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, “studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing.” (1 Thess. iv. 11, 12.) He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, “Owe no man any thing, but to love one another.” (Rom. xvii. 8.) The whole day he was employed in his business; and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversations with him, and endeavoured to communicate to him the knowledge which is essentially requisite to our salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, (Ps. x. 17. xxxiv. 18.) and to pour out his supplications before Him who looketh to him that is poor and of a contrite spirit, (Ps. lxxii. 8. Is. lxxii. 2.) This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases, in June 1824, which daily increased in strength. At first he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced.—He went, notwithstanding, to Mr. J.’s house in the Circular Road one day, to see Mr. Carey, who was himself ill there. On his returning home, Paunchoo asked him if he had not become worse, in consequence of having gone so far? He replied, “No, I have not become worse: Mr. Carey is a dear friend to me, and I have been to him, not knowing whether I should ever see his face again.”

His diseases were daily confirmed; yet he was not careful to take medicines; and those which he took, being simples, as fruits and leaves, were of no effect. And when Paunchoo desired him to take some English medicines which he had with him, he said, “I am not able, nor shall I be able; for I am obliged to be always warm; I only desire you to call a native doctor.” A native surgeon was accordingly called, who performed an operation on the spleen, by perforating the diseased part with a hot iron pin; which proved its cure.—His fever and bloody flux, however, increased; so much so, as to make him unable to work any

longer. From this time he derived his support from the benefactions of benevolent individuals.

His spiritual improvement was not neglected. Paunchoo often conversed with him on religious subjects, apprized him of death and eternity, the miseries of unbelievers, and the happiness of those that die in the Lord, (Rev. xiv. 13.) and endeavoured to ascertain the state of his mind. He once asked him, from the words of our Lord, “O brother Sukharee, what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” (Mark viii. 36, 37.) Sukharee answered: “The world is nothing;—all things are fruitless:—it is all dark when the eyes are closed, and this world is an enemy’s country, full of lying, deceit, &c. I do not wish to live here: I hope to go unto the Lord, and enjoy eternal felicity.” Paunchoo enquired, “Have you any merit or holiness by means of which you shall enjoy eternal happiness in the kingdom of the Lord?” Sukharee replied, “I am without merit or holiness, and worthy of the deepest hell; but the Lord Jesus Christ is my Lord and friend, both here and hereafter: he has borne the weight of my sins, and died for my sake: by believing in his death, I shall enjoy eternal felicity in his kingdom.” Another day it was enquired, “Brother Sukharee, how will you cross the ocean of the world?” when he said, “I shall cross that ocean by making Christ’s death a vessel for my transport.” Such was his faith and confidence; and he discovered much spirituality in his prayers and confessions.

Towards the latter part of his life, the mind of Sukharee was disordered for a short period, through the power of his diseases. He did not, however, continue long in this deplorable state of insanity; he recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his splendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824.) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, “In what manner can your salvation be effected?” He replied, “Through the death of Christ.” He asked him again: Is Christ your Saviour? Sukharee answered, “Yes.” Paunchoo enquired further: “Do you love Christ?” “Whom shall I love,” said Suk-

barce, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn:

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chap. of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace. "Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. xiv. 13.)

The next morning Mr. Penney went to Chitpore, and having heard the account of his dying moments, made arrangements for his decent burial. Prior to the corpse being conveyed to the grave, they sung this hymn:

"He who yielded once his breath,  
Sinful man to save from death,  
O my soul, forget not him."

read 1 Cor. xv. and prayed. The people, both Hindoos and Mussulmans, who had come to see the corpse, were surprized at this; and observed, "If any one of us die, we do not have singing and prayer in this manner: but the Christians are better than we." The corpse was conveyed to the place of interment, and committed to the earth with singing and prayer, there to lie till the dawning of the resurrection, when we must all stand before the judgment seat of Christ.

Those friends, throughout the country, who have shewn such a laudable anxiety to promote the cause of Female Education in India, will be gratified by perusing the following letter, addressed to Mr. Dyer, by Mrs. Trawin of Kidderpore, who, in connexion with Mrs. Jonathan Carey (late Miss Pearce), holds the office of Secretary to the Bengal Christian School Society. It is pleasing to reflect, that the exertions of Mr. Eustace Carey in the United States and in this country, have procured the means of adding fifteen or sixteen new Female Schools to their list.

To Rev. J. Dyer, Secretary to the Committee of the Baptist Missionary Society, London.

REV. SIR,

Mr. Pearce, at different times, having paid into the hands of the treasurer of the Female Department of the Bengal Christian School Society, the sums of £158. 3s. 9d. £150, and £242. 10s. 6d. voted by the Committee of the Baptist Missionary Society in England for the promotion of native Female Education in this country, I have the pleasure, by request of the Committee of the first mentioned institution, of presenting their generous coadjutors their unanimous heartfelt thanks for these truly liberal contributions to that cause, in which they feel so peculiarly interested.

They trust that the friends who are thus rendering such efficient aid to their exertions, will be gratified and encouraged to proceed in their laudable benevolence, by the perusal of the last report of the Bengal Christian School Society, which will afford them the pleasing conviction, that those who have the privilege of disposing of their bounty, have had their efforts marked in some degree by the approbation of Him, whose they are, and whom they desire to serve.

Your Committee, we trust, will themselves be satisfied, and will communicate the impression to the Christian friends within the sphere of their influence, that nothing is wanting but funds, to carry Native Female Education in Hindoostan, to a very enlarged extent. The increasing number of labourers, disposed and qualified to take a part in this blessed work, and decreasing prejudice in the minds of the objects of our benevolence, render this more evident every month. At the last Committee meeting, when an active agent of the Society proposed to superintend two more schools, the Committee were most reluctantly obliged, from apprehension of want of sufficient support, to decline establishing them, and other openings have since presented themselves, which from the same reason they fear to enter. We solicit therefore your continued and increasing support, and trust we shall not solioit in vain.

The Committee will be gratified to hear, that since the report was printed, separate donations for the instruction of Portuguese children have been received from different individuals; and that a commencement has been already made among the degraded, and destitute part of this class of professing Christians. It is likely that, eventually, four or five schools will be established for them, in which the children will be taught only Bengalee, or Hindoostanee, but prepared for availing themselves of the advantages of the benevolent, and other institutions, when

they are able to go such a distance from home.

I am, dear Sir,  
(In the name of the Committee),  
Yours respectfully,  
M. TRAWIN.

Kidderpore, May 7th, 1825.

## DACCA.

UNDER date of Feb. 16, 1824, Mr. Leonard addressed the following statement of his proceedings and prospects to the brethren at Serampore :

“ Our house is open to all descriptions in Dacca, morning and evening, throughout the year, who may be desirous of hearing the Gospel, either in the English or native languages; and besides the school and my own family, I can scarcely remember one of these seasons on which we have not had a few enquirers present. We have public worship three times on Sabbath days; twice in English, and once in Hindee at the Persian School; and at these times I often have the gratification of addressing a pretty large number of hearers. I continue to devote four days in the month to the Bengalee teachers, and the native enquirers that choose to accompany them; and these invariably prove refreshing seasons. Every man present is furnished with a Bengalee Bible, in which he reads a portion in turn, and then puts questions to me respecting difficult passages, and when the last man has read, a part is selected that appears to have excited peculiar attention, upon which I comment, and endeavour suitably to apply it. We generally meet at four in the Christian School-room, and separate at sunset. After the address, desultory conversation circulates, examining and comparing the tenets of Christianity, Hindooism, and Mahometanism, every individual being at full liberty to offer his opinion and defend it as far as he thinks it tenable; and as the best temper is observed throughout, we all part good friends, and, I have reason to hope, generally anticipate the next meeting with pleasure.

“ As it regards my Sabbath visits to the Persian School, which chiefly consists of grown-up young men, Hindoos and Moosulmans, whose connections and abilities are respectable, I observe the same mode as that already mentioned with the Bengalee teachers; but frequently in the course of general conversation, I experience more inflexibility on their part, and have at times been under the painful necessity of repro-

ving some whom I happened to detect scoffing. However, of late, solemn attention and serious enquiry appear to increase, and one very important point seems to be established amongst the whole, even *that sin is sin*. I am aware you will need no explanation on this head from your own acquaintance with the Hindoo theology. The most deeply rooted objections I experience amongst both Hindoos and Moosulmans, are to the Divinity of the Saviour, and the doctrine of God's taking upon him human nature.

“ I still find my visiting days to examine the Native Schools, which are dispersed all over the city, the most suitable seasons to draw the attention of crowds to the word of life; nor have I reason to fear a lack of attentive hearers although I were to continue for hours, but darkness constrains me to close the pleasing work. At the conclusion, I distribute a number of the Gospels or tracts which have been read at the time by the pupils.

“ I still receive visits from the *Sutya-gooroos*, but I am sorry to say, that from their peculiarities, and the want of a native brother, I cannot proceed with them to my entire satisfaction; however I leave nothing undone in the way of faithful instruction and hospitable treatment, as far as my abilities admit. There are many thousands of these people scattered through small villages, from two to four days' journey round Dacca, especially towards the east, in the Zillah of Tipperah; and as they are mostly *ryots* (farmers) and very poor, the landholders have exercised a species of persecution against them for some time, in consequence of their having rejected *idols* and *brahmuns*, by prohibiting them *barbers* and *washermen*, and of late denying them *interment*. On their own spots of *rented* ground, they unanimously declare that they believe that Christ is the Son of God, and the only Saviour; but when I demand a proof of these protestations by public baptism, they immediately endeavour to form some excuse, either of waiting for numbers who promise to make an open profession with them, or that it does not appear to them to be essential to salvation; and although numbers of them have acquired a knowledge of the Divine Records, superior to that of many nominal Christians, yet they appear, after casting off the body, to retain much of the spirit of idolatry. However, I entertain a lively hope, from their continued enquiries and increasing regard for the Scriptures, that this will soon vanish, through the grace of Him who commandeth light to shine out of darkness.

“ My head Ameen, a respectable brahman, has acquired a pleasing knowledge of the Scriptures, for which he appears to have much affection. He is ever ready to defend the truth against the superstitions of his

countrymen; as he can read Sanskrit, and has a good knowledge of the shastras, he proves of much service to me in my work. A large family, however, among whom there are three or four unmarried daughters, and a son-in-law of high cast and connections, seem for the present to form insurmountable obstacles to his putting on the Lord Jesus, by a public profession in baptism.

"The two brahmins mentioned in some of my former letters, still continue under instruction: the eldest, not above thirty-two years of age, has long since offered himself for baptism, but, for certain reasons, I put him off, and placed him in one of the Bengalee schools, to learn that language, as he is from the Upper Provinces, and could only read Hindee; and after having acquired a competent knowledge, he very judiciously collected a sufficient number of children to lay the foundation of a school in which he proposes to teach Hindee and Bengalee. This industrious and honourable plan, commenced without my previous knowledge, removed the unpleasant idea of his proposing himself for baptism with the design of obtaining support from the Mission, and will of course facilitate his reception into the church.

"The other young man seems to be rather of a timid, yet amiable and tractable disposition. He is a good Bengalee scholar, and has been receiving the benefits of the Persian school during the last two years, in which he made considerable attainments in that language. All I can venture to add, is, a sincere hope, that I shall be able to give you a more satisfactory account of him at some future period."

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### AVA.

AFTER so long a period of painful suspense, respecting the fate of our Missionary friends at the Burmese capital, we should have been glad to present our readers with intelligence more decisive and satisfactory than the following. It is contained in a letter from Mr. Lawson, of Calcutta, dated in July last.

"The last news from our army at Prome informs us, that a sepoy, who had escaped from Ava, was examined on oath, and states, that all the Europeans at Ava were in chains, in prison, and in the worst possible circumstances as to subsistence, being left entirely to the charity of those who pass by them, from whom they get a little rice. The sepoy also says, that Mrs. Judson is permitted to live at her own house, and is

allowed to see Mr. J. once every two or three days. This is all we can collect."

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### ANOTTA BAY.

THE following statement, extracted from the last letter received from our deceased friend Mr. Phillips, will shew that, short as his residence was at this station, he did not labour there in vain.

After mentioning some particulars respecting his previous illness and recovery, he remarks,

"I have no doubt that wise ends are to be answered by these afflictions; indeed I have cause to sing of mercy as well as judgment. It is now the hot, and a very sickly season: the white inhabitants are dying all around us, and it may be the Lord appointed my illness sooner, that I might be able to endure it better. Mr. and Mrs. Hagne, and Mr. Berger, Moravian Missionaries, who landed a few weeks since at Kingston, have all been removed to a better world.

"I received about three weeks ago, by the Raikes, Capt. Gardner, your kind letter, together with the Sunday School Books, which I think will be more highly valued than gold or silver could be. I had long stood in need of this valuable means of doing good, and I do hope these little gifts will be a lasting blessing to the rising generation here. In England, some of my happiest Sabbaths were spent in our Sabbath School, and I am truly happy to have it in my power to tell these little negroes of your kindness to them. Last Sabbath week we made our first effort; our number on the book was only eight, but it was increased yesterday to forty-four. You would have been delighted to witness the pleasure which beamed in the eyes of these poor neglected children, come to be instructed. Mrs. P. (who has also been repeatedly ill with fever), is now so much recovered as to be able greatly to assist me in this department. As a church, we have still great cause for gratitude. During my affliction the people were scattered, my fears for them ran high. I was too far from my brethren to obtain any assistance; Brother Coulart and Brother Phillips came over to see me, when I was not expected to recover, but they could not stay, as then their own churches would have been destitute. The people have, however, been mercifully kept together, notwithstanding all my fears. Twelve months will soon be completed since our church was formed; our number of members at its commencement was 40, it is now increased

to 100, and the first Sabbath in next month (October), I expect to baptize 50 more. Our little church will then have completed its first year. Our attendance is very good, but principally composed of negroes."

The Committee have the prospect of sending, very shortly, a successor to take charge of this infant cause.

## AMERICAN BOARD OF MISSIONS.

### SANDWICH ISLANDS.

THE prospect of the Mission established in these islands (on one of which the celebrated circumnavigator, Capt. Cooke, lost his life) is very hopeful. Not only has there been a very general abandonment of idolatry, but some instances have occurred, in which a saving change appears to have been wrought. The following account of the late Queen Dowager of these islands has lately been published :

"Keopuolani was very honourably descended from a family of Chiefs, who had long governed Hawaii, (or Owbyhee), and other islands.

"When the American Missionaries first arrived, in April, 1820, the Chiefs were consulted about the propriety of permitting them to establish themselves in the islands, and some doubted; but the Queen-mother, without hesitation, approved of their settlement; yet she did not devote herself to Christian instruction till about two years after that time.

"In August, 1822, she was taken ill, and went to Waititi, in Oahu, where, in her retirement, she began to think more seriously about a future state. During this sickness the Missionaries paid her several visits by her particular request, and on the Sabbath she usually attended their ministry. In February, 1823, she and her husband desired that a teacher might reside with them, and Tana, one of the native teachers, who accompanied Mr. Ellis from Huahine, was chosen for that purpose, and abode near her residence till her death. He proved a faithful teacher, and it is believed that his instructions were blessed to her establishment in the Christian faith.

"Having resolved to fix her permanent residence at Labains, in her native island,

Maui, she requested that Missionaries might be established there. This request was gladly complied with, and Messrs. Richards and Stewart settled there, and became her instructors until her decease, which took place about fifteen weeks after her removal to that place. She spent a considerable portion of every day in learning to read, not only when her teachers were present, but for hours after they withdrew; and, considering her age, and numerous engagements, she made a respectable proficiency. She seemed also as diligent in searching for divine truth, as in learning to read, and omitted no favourable opportunity of making enquiries for better information on religious subjects.

She often spoke of the goodness of God in sparing her life when she was sick, that she might learn more of the way to Heaven. She also made interesting inquiries respecting the guilt of her ancestors, and, on one occasion, closed the conversation by saying, "The great guilt is ours, who know the good way, and do not walk in it."

"Powerful efforts were made by some of the Chiefs to turn her away from the faith, but she resisted them all with singular fortitude; and this opposition only gave occasion for the discovery of the firmness of her principles, and the strength of her attachment to the Christian cause.

A few days before her death, she called her husband, and said to him, "See that you take good care of Nahienaena, [her daughter.] See that she is instructed in reading and writing, that she may learn to love God and Jesus Christ. Do not be weary in your attention to her, for it is a good thing for her to learn the good way. Take care of my people when I am dead. Be a friend to them, and watch over their interests with compassionate regard. After I am dead, do not cast away the word of God, or the Sabbath-day. Neglect not prayer, neither cease to love Jehovah, that he may love you, and that we two may meet in heaven. I think a great deal of my sins, and of the love of Jesus Christ. He is very kind to me. I hope he will take me to his right-hand."

"The day before her death, she conversed with Karaimoku respecting her two children. She said, 'I wish much that my two children, Kaulkeouli and Nahienaena,\* should know God, should serve him, and be in-

\* These children are modest and interesting, Kaulkeouli is nine, and Nahienaena is eight years of age. They have both of them committed to memory an Owlythean spelling-book, which has been printed, have made some advances in English, and, considering their disadvantages, are respectable scholars.

structed in Christianity. I wish you to take care of these my two children. See that they walk in the right way. Let them not associate with bad companions.' She then added, 'And do you not neglect praying to God. Cease not to regard the Sabbath. Commit no sin, and love Jesus Christ, that we two may meet in heaven.' In the same interview she expressed her earnest desire to be baptized.

"Soon after this interview she called for the King, her son, and her two other children, and all the Chiefs, whom she addressed thus :

" 'I am now about to die. I shall leave my children, my people, and these lands, and I wish now to give you my last charge.' She then turned to the king, and said, 'I wish you, after my death, to be a friend to all the friends of your father, and to all my friends. Take care of these lauds which you have received from your father; exercise a tender care over the people. Protect the Missionaries, and be kind to them. Walk in the straight path; keep the Sabbath; serve God; love him, and love Jesus Christ. Attend also to the word of God, that you may be happy, and that we two may meet in heaven.'

"In the morning of the day on which she

died, her two teachers, Tana and Auna, pressed through the crowd of Chiefs who opposed their entrance, to her bedside.—Auna said, 'How do you feel, now you are about to leave the world?' She answered, 'I remember what my teachers told me. I pray much to Jesus Christ to be with me, and take me to himself. I am now about to leave my children, my people, and my teachers. But it is not dark now, as it would have been had I died before these good times. You must pray for me; and all the Missionaries must pray for me. I love you; I love them, and I think I love Jesus Christ, and I trust he will receive me.'

"Just at this time some of the ordained Missionaries arrived from a distance, and she was baptized by Mr. Ellis, in the name of the Father, Son, and Holy Spirit. The season was too solemn, the scene too overwhelming, to be described. The highest Chief in the Sandwich Islands, one of the first-fruits of the Christian Mission there, in presence of the King, his Queens, and all the Chiefs, in her dying moments, thus sealed her faith in the Christian Religion. In about an hour after she fell asleep in Jesus, Sept. 16, 1823. She was in her 46th year."

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#### CONTRIBUTIONS.

The Treasurer of the Birmingham Auxiliary has received, through the	£.	s.	d.
Rev. Thomas Morgan, from Bridgnorth.....	16	10	6
Arley Hall.....	5	1	0
	21	11	6

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\*.\* We are under the necessity of postponing an account of sums received on account of the Society till next month; in the mean time, it is earnestly requested that all friends who may have money on hand, will forward the same without delay.

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#### TO CORRESPONDENTS.

The Secretary has discovered that a Life Subscription of Ten Guineas, acknowledged in the Herald for April last, as from W. P. Parker, Esq. was inadvertently omitted in the Annual Report. He has since understood that the donor was William Puhner *Parken*, Esq. of New Boswell Court.

The thanks of the Committee are returned to the Executors of Mr. William Christian, late of Countesthorpe, for a parcel of Spanish Books; to Mr. Shoosmith, of Chesham, for several volumes of the Baptist Magazine; and to Mr. Bateman, Rawstoner Street, Clerkenwell, for sundry Books.



# MISSIONARY HERALD.

## HOME PROCEEDINGS.

### ADDRESS.

In the year that has just closed, the Baptist Missionary Society has lost a considerable number of its old and active friends by death. Ministers, who were ready to travel and exert themselves in season and out of season on its behalf; and other Christian friends who had, from the commencement, given it the benefit of their subscriptions, their influence, and their prayers, have gone the way of all flesh, and ceased to take part in all that is done under the sun. We cherish their memories with affectionate respect, and bless God who continued them so long, and made them so useful: but are anxious to impress upon the minds of survivors, that their departure renders it exceedingly desirable that others should step forward to imitate their example, and supply their lack of service. Are there not ministers, in different parts of the kingdom, who might promote the interests of the Society more than they have already done? Are there not many individuals, belonging to our churches in London, as well as in the country, who might kindly step forward, and fill up the vacancies in our list of Annual Subscribers? Are there not young persons, willing to begin the new year by collecting small subscriptions for the benefit of the poor unenlightened heathen? The Secretary will be very happy to render all the assistance in his power, by furnishing Collecting Cards, papers for distribution, &c. on application to him, by letter or otherwise, at the Society's House, No. 6, Fen Court, Fenchurch Street, London.

THE above short appeal to the friends of the Society was penned for the last Quarterly Paper, which appeared on the first of January. Since that time, a variety of circumstances have occurred, to induce the Committee, very earnestly and respectfully, to press the sub-

ject on the attention of all who are interested in the cause. Death has again been commissioned to thin the ranks of our friends and supporters, while the general confusion and embarrassment which have pervaded the commercial world, have had the effect, yet farther, of diminishing the resources of the Society. On the other hand, new and considerable expenses have unavoidably been incurred. Two Missionaries and their wives must shortly sail for the East, where help has already been delayed far longer than could be wished; and three others are expecting to proceed to Jamaica, where, all our readers know, their services are most urgently required. The Committee have also been under the necessity of rendering aid in the erection of places of worship in Jamaica, as even the lives of their Missionaries were in jeopardy, for want of suitable accommodation. On the whole, these expenses are not a subject of regret, since they arise from the growing extension of the Redeemer's kingdom, and are, in fact, so many evidences that our petitions on that account are not unheard; but hereby new demands are made upon the faith and love of the friends of Christ, and it will exceedingly rejoice and encourage our hearts to perceive that they are met with promptitude and liberality.

## FOREIGN INTELLIGENCE.

## SERAMPORE.

A LETTER from Mr. Mack to Mr. Dyer, dated 11th June last, contains a few particulars on the subject of the Female Schools:

“Their present state is such, as to fill one who has watched over all their progress as I have done, with the purest joy. Our last examination (in February), afforded perhaps one of the loveliest spectacles ever exhibited in India; upwards of 200 little Bengalee girls, arranged in proper classes, in the great hall of the College, and all as happy as princesses. I don't know, my dear brother, whether you can understand the feelings such a sight excites in our breasts. I cannot describe it—try and imagine yourself present, and that perhaps will do. It is true, our little girls are not so fair as those you might assemble in England; but amongst them you might find many an engaging, lively child, that would as irresistibly attract your interest. We have the advantage of all the other Societies here, in having so large a room, where all our children can be brought together without the slightest inconvenience, and it adds considerably to the effect. All our girls learn the principles of Christianity, by reading books in which they are taught; one of our chief school books being Mrs. Sherwood's Little Henry and his Bearer, in Bengalee. Our Christian girls have in addition to the common books, the Scriptures, several Catechisms, and Hymn Books, and are besides sedulously instructed orally in the things of God. The examination closed by a group of these dear children singing a Bengalee hymn very sweetly. Would you not have been delighted to have heard them? We have not much idea of increasing the number of our schools, in and about Serampore, which is now twelve. We can scarcely manage the superintendence of more, and those we have are pretty fairly scattered through all the accessible parts of the neighbourhood. We do intend, however, to increase as much as possible the number in each school, and to make gradual, but sure advances in the system of instruction; and at the different stations we have yet much unoccupied ground. The work is begun well at Dacea and Chittagong. At neither place has it arrived at its maximum; and at the other stations, a beginning has scarcely been made.”

## CALCUTTA.

WITHIN the last two or three years, a Society has been formed among the junior members of the Church in this city, together with some other young men of the class denominated ‘country-born,’ for the dissemination of moral and religious knowledge among individuals of their own age and station. The Society is called, ‘The Calcutta Juvenile Society,’ and among other modes of accomplishing their laudable object, the Committee are very anxious to obtain a supply of suitable books. Very lately, a list has been received of such as they are particularly desirous to receive; and as it may happen that some of our friends may have it in their power to contribute part of the works mentioned in the Catalogue, it is inserted here for their information. Whatever may be sent to the Missionary Rooms in consequence of this intimation, the donors will be pleased to designate as for the ‘Calcutta Juvenile Society.’

- Abbadie on the Divinity of Christ.
- Ambrose's Looking unto Jesus.
- Ministration of Angels.
- War with Devils.
- American Preacher.
- Barrow's Select Sermons.
- Sermons for Schools.
- Summary of Christian Faith and Practice.
- Bates' Works.
- Baxter's Christian Directory.
- Saint's Rest, by Fawcett.
- Beddome's Village Discourses.
- Bellamy's True Religion delineated.
- Berridge's Christian World Unmasked.
- Bickersteth on Scripture, (not abridged) and on Prayer.
- Blair's Natural Philosophy.
- Preceptor.
- Lectures.
- Bogue's Essays on the New Testament.
- Booth's Glad Tidings.
- Boston's Covenant of Works.
- View of the Covenant of Grace.
- View of this and the other World.
- Buck's Theological Dictionary.
- Anecdotes.
- Religious Experience.

Bunyan's Divine Emblems.  
 Bradbury's Mystery of Godliness.  
 Brown's Natural and Revealed Religion.  
 Burder's Missionary Anecdotes.  
 Burnett's History of the Reformation, abridged.  
 Barnside's Allegories.  
 Cecil's Memoirs of Cadogan, Bacon, and Newton.  
 Contemplative Philosopher.  
 Cooper's Practical Sermons.  
 Cowper's Poems.  
 Doddridge's Sermons on Regeneration. Power and Grace of Christ. Sermons and Tracts.  
 Dodd's Sermons to Young Men. Reflections on Death.  
 Doolittle's Young Man's Instructor.  
 Eastcheap Lectures.  
 Edwards on Religious Affections. History of Redemption.  
 Evans' Christian Temper.  
 Fisher's Marrow of Modern Divinity.  
 Fuller's Life, by Dr. Ryland. Cause and Cure of wounded Conscience.  
 Calvinistic and Socinian Systems, compared.  
 Gaskell's Christian Institutes.  
 Gouge's Young Man's Guide.  
 Goldsmith's Poems and Essays.  
 Gregory's Letters on the Christian Religion.  
 Grove on Living Faith.  
 Guthrie's Christian's Great Interest.  
 Halket's World's Doom.  
 Hall's (Bp.) Practical Works. (Robert) Library of Divinity.  
 Henry's Lord's Supper.  
 Hervey's Works.  
 Hopkins on the Ten Commandments.  
 Horne's Introduction to the Scriptures, 4 vols.  
 Jones's Catholic Doctrine of the Trinity.  
 Johnson's Lives of the Poets.  
 Joyce's Scientific Dialogues.  
 Keach's Travels of true Godliness. of Ungodliness.  
 Ken's (Bp.) Works. Life, by Hawkins.  
 King on the Apostle's Creed. Primitive Church.  
 Law's Serious Call.  
 Leighton's Works.  
 Lively Oracles.  
 Logan's Sermons.  
 Luther on Galatians.  
 Lavington's Sermons.  
 McEwen's Essays.  
 Macknight's Harmony.  
 Marshall on Sanctification.  
 Mavor's British Nepos.  
 Memoirs of Four Christian Hindoos.  
 Middleton's Biographia Evangelica.  
 Massillon's Sermons, by Dickenson.

Owen's Display of Arminianism.  
 Glory of Christ.  
 Gospel Grounds and Evidences of the Faith of God's Elect.  
 Spiritual Mindedness.  
 Justification.  
 Indwelling Sin.  
 Person of Christ.  
 Mortification of Sin and Temptation.  
 Communion with God.  
 Orton's Practical Discourses.  
 Pearsall's Meditations on Scripture.  
 Pike's and Hayward's Cases of Conscience.  
 Polhill's Mystical Union between Christ and Believers.  
 Porteous' Lectures,  
 Plutarch, by Dryden and others, with Dacier's Notes.  
 Protestant System.  
 Rambler.  
 Rawlin's Sermons on Justification.  
 Reconciler of the Bible.  
 Robinson's (R.) Sermons. Village Discourses. Theological, Biblical, and Ecclesiastical Dictionary, Lectures on Non-Conformity. (Thos.) Scripture Characters.  
 Scott's (Dr. John) Christian Life.  
 Scougal's Works.  
 Salter's Hall Lectures against Popery.  
 Shaw's Method of Promoting Religious Instruction.  
 Shrubsole's Christian Memoirs.  
 Stennett's Works and Life.  
 Smith's (Dr. J. P.) Scripture Testimony to the Messiah.  
 Taylor's (Isaac) Self-Cultivation. Character Essential to Success in Life. Advice to the Teens.  
 Tucker's Light of Nature, abridged.  
 Visitor, by Dr. Dodd and others.  
 Watts's Sermons. Death and Heaven. Humility in the Character of St. Paul. Redeemer and Sanctifier. Strength and Weakness of Human Reason. Logic. Improvement of the Mind.  
 Wesley's (S.) Life of Christ, a Poem.  
 Winter's Life, by Jay.  
 Walker's Classics.

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DACCA.

THE following account of the happy end of two of Mr. Leonard's pupils, in the school connected with the Benevolent Institution, encourages hope respecting the effect of the word upon others who

have enjoyed the same means of instruction.

"Two of our most promising boys have been removed from the school of Christ below, to I trust the enjoyment of his glorious presence above; they were the sons of brother R. who is now left childless; and although feeble nature mourns and often sinks under a sense of this bereavement, yet the happy deaths of their dear children, not only support the weeping parents, (the mother has been long afflicted with a total loss of sight) but enable them to say with Job; 'the Lord gave and the Lord hath taken away; blessed be the name of the Lord.' A most painful scene took place when each of the boys was put into the coffin, to be conveyed to the house appointed for all living; but it was then that both the parents realized the happy effects of bringing up children in the nurture and admonition of the Lord, of convincing them as soon as their reasoning powers begin to dawn, of their total depravity by nature, and that unless born again they cannot enter the kingdom of God, and thus leading them to fly for refuge to the Saviour's blood, and lay hold of the hope set before them in the Gospel. Great indeed was the consolation which the parents of these dear boys found flowing into their souls after the first paroxysms of grief had subsided, in reviewing their dying experience, the leading features of which were, repentance towards God and faith in the Lord Jesus Christ, a deep sense of sin, a clear view that the blood of Christ alone could deliver them from the penalties of infinite justice, a hungering and thirsting after righteousness, and such a sense of the freeness of the precious promises as supported them in the trying hour of death.

"The youngest, who was called away first, appeared rather of a passionate, vindictive spirit; but for some months previously to his death an evident change took place, which excited the notice of all who knew him. From a lively sportive boy, he became deeply thoughtful, separated himself as far as circumstances would allow from his class in the school, and scarcely ever missed a word in his tasks. He could not bear to have an improper word sound in his ears, and invariably at the risque of incurring the ill will of his old companions, who were in these habits, either reproved them himself or reported them to me. He was also observed to pay profound attention at our morning service in the school, especially during the illustration of the Scriptures, or a hymn in the Hindee language, when he was seldom observed to raise his eyes from the ground unless to check the levity of some of his fellows. About an

hour after the cholera had attacked him, I was sent for, and found on my arrival his whole frame agitated to a painful degree, and his poor blind mother half distracted with grief. Amidst his own pains the dear boy endeavoured to console and fortify her for the event, which he repeatedly assured her would be death, begging her, instead of fruitless tears and lamentations, to unite her petitions with his own to the Saviour of sinners; but finding that grief had overcome her reasoning powers, he entreated his father to remove him to a distant room, with which, for the sake of both parties, he complied. He now began to wrestle earnestly at the throne of grace, pleading the merits of the Saviour, and earnestly entreated his father and me to plead for him, as he feared he was too great a sinner to be heard. When he found himself much exhausted, he requested that his school-fellows might be called in, that they might unite in singing his favourite hymn, 'Jesus, thy blood and righteousness,' and learn a lesson of death from his case. On the close of the hymn and of prayer, he, calling them one by one, laid hold of their hands, and took an affectionate farewell of his old companions, entreating them to pray earnestly that Christ would pardon and receive them. He with much tenderness left his favourite boy, a Greek, to the last, to avoid giving offence, as he was desirous of his company to the close of his hard conflict, under a just idea that he was the most pious boy in the school. The conflict between nature and death became truly distressing about the eleventh hour from the first attack; and now the Lord appeared a very present help in time of need; the dear boy's views of the atonement, the freeness of the promises, and the boundless mercy of the Father to the chief of sinners for the sake of his beloved Son, afforded that support of which dissolving nature stood in such need, smoothed his passage to the tomb, and, I sincerely trust, to the bosom of the blessed Jesus, for whose presence he so ardently thirsted.

"Only eight months had elapsed before the elder brother was conveyed to the same tomb; but whilst we mourned over the early departure of this promising youth who had just entered his fourteenth year, we rejoiced in the hope that he was then uniting with his brother in songs of praise to the Lamb, who had washed their robes, and made them white in his own blood. This boy was well known to the gentlemen who favoured us with their presence at the annual examination of the Christian School; and upon him they had invariably bestowed the highest meed of praise. He wrote a beautiful hand, could read any author in the English language, was far advanced in the higher rules of arithmetic, and from the strength

of his memory there was scarcely a chapter in the New Testament and in great part of the Old, of which he had not some knowledge. He could read, write, and speak fluently the Hindee, Bengalee, and Persian languages; but in the latter he excelled; and so fond was he of improvement, with the view, it was to be hoped, of devoting his talents to the service of Christ, that he prevailed upon his father to relinquish his services as a writer, and to use his interest to have him received upon the foundation of Serampore College. His father consulting me, I wrote to the Committee, who on hearing of the youth's pious wishes and his abilities, kindly came to the resolution to admit him as though he had been a Missionary brother's child. I lost no time in communicating this welcome news to the youth, who appeared quite overcome with feelings of joy and gratitude. But the All-wise Disposer of events, whose ways are unsearchable and past finding out, had ordered things otherwise; a disordered spleen and liver issuing in a consuming dysentery that baffled all the powers of medicine, soon confined him to his bed, where he suffered much during fourteen months, at the close of which, he was removed to those happy regions, where 'sickness, sorrow, pain, and death, are felt and feared no more.'

"The limits I have prescribed myself in this letter, preclude the possibility of entering into a full detail of this youth's experience during so long and painful a trial. I will only remark, that from the commencement, it was pretty clear that the Lord was preparing him in the furnace of affliction, for infinitely higher enjoyments. At the request of himself and his parents I held a meeting for prayer twice a week at their quarters in the military lines, nearly two miles from my residence, where a small number of pious friends united with us at those periods, which proved truly refreshing to the youth's mind. Before worship commenced, he regularly caused his little couch to be removed to the hall in which the meeting was held; and however restless at other times, he then seemed to forget his sorrows, and shewed the most patient attention to the exhortations then delivered. I generally spent half an hour in private with him after worship, and often heard him utter bitter complaints respecting the obduracy and deceitfulness of his own heart, and the sins of his past life, especially those evils into which he had been drawn by profligate boys. He also complained that now his memory, once so powerful, seemed to fail him as it regarded many encouraging Scriptures that were formerly engraven thereon; and although he had sufficient penetration to see that this defect

arose from physical causes, yet he felt pungent grief that he had not made better use of the inestimable gift when in his possession. However he endeavoured to supply this want by getting his father and often some of his school-fellows to read the Scriptures to him. His patience under such a long and painful conflict was truly astonishing. He ascribed it to the tender mercy of God, that the rod was thus laid on him by the Father of mercies, where the sword might have been justly applied; and although his pains often deprived him of his recollection, he deemed them unworthy of notice when he recollected the torments endured by the blessed Redeemer in dying to save a guilty world.

"On the night of his departure a meeting for prayer was held at his father's, and by his own request he was carried out in his couch and joined in singing the praises of God, until he became too weak to proceed. But although in the cold embraces of death, he seemed to drink in the sweet consolations of the gospel with avidity. When about to take leave of the family, I asked the dying child how he felt, to which he replied, 'Very comfortable.' I then for the last time enquired if his views of Christ's boundless love and all-sufficient grace were so clear as to support him under this his last conflict. Upon this he clasped his hands together upon his breast, looked towards heaven, and with strong emphasis, replied, 'Yes; the Lord Jesus Christ promises that he will cast out none that come to the Father through him.' He departed about an hour after I left him, without a groan or struggle. He was laid in the same grave with his brother, and his funeral afforded a solemn season for an exhortation to the youths who attended, that they would prepare to meet death, since they could not tell at what hour the Son of man might come to call them to account for the deeds done in the body."

### COLOMBO—(CEYLON).

EXTRACT of a letter from Mr. Chater, to Mr. Dyer, dated

*Colombo, May 10, 1825,*

"I have not been able to visit Hanwell the present year, in consequence of the roads to that place, in order to make them new, having been impassable. But this temporary impediment will be followed by facilities for making the journey, such as have not been enjoyed before. The congregations at Hanwell, as is hitherto the case, (I believe), every where among the Singalese, are very small. I am bappy to have to say, however, that Mr. Siers will this week add three to his little church by bap-

tism : one of them is the wife of Carolis, and another a niece of his ; another is Dionysius, our schoolmaster at Diddenee. His father is a Roman Catholic, but I believe makes no opposition to his son's leaving that communion. Brother Siers has great hopes of another very promising youth, called Don Daniel, whose friends are also Roman Catholics, and persecute him in every way they can devise. One of the schools, that at Henpitty, has failed through the bad manner in which the master conducted it ; the other three, especially that at Diddenee, are going on well. Last month another was opened in the Hinna Corle (county), which is divided from the Hewagam Corle, in which Hanwell is situated, only by a river. Don Daniel is appointed master of this school, and Mr. S. informs me there is much reason to expect that it will prosper. Another person, of whom I bear a good account, has requested to be appointed to Henpitty ; and were it not that I fear a want of funds, I should certainly make another attempt to establish a school in that place.

" I am sorry to say we have not yet commenced a Female School at the Grand Pass. We find it difficult to get a suitable place, and still more difficult to obtain a female teacher. In addition to this, Mrs. Chater's health having suffered from the hot weather of last year, we had to take a house near the sea, in hopes that the sea air might be beneficial to her. This prevented our using all the endeavours we might otherwise have done to commence a school : one however is now begun at Modera, the place at which I informed you in my last I had newly commenced preaching. We have procured a teacher for that place, a young person of Dutch extraction, who can read Singhaliese well, and can teach needle-work and lace-making. She told us her number of pupils was seventeen, but on visiting the school, Mrs. C. and myself found but ten. It was, however, at six in the morning, that we visited it, and there was much rain, accompanied with thunder and lightning, which probably kept some of them away ; here also, to get a suitable place, we must build one, and then I hope more girls will attend. The teacher we have got for this school attended at our Grand Pass school when taught by brother Siers, as did a few more, and I was not a little pleased to find how well she can read Singhaliese : I really hope she will be a useful person. We are now returned to our own house, and could we meet with another such a teacher as this, and I could erect another place for the boys' school, we would try what we could do to instruct females here also. If any thing prevents this, it will be want of funds to undertake it.

" We have added three more to our little church in Colombo this year, and some more

are wishing to join us. One of those who have joined this year, is a Miss B——, a former acquaintance of Mrs. Chater, who boards with us ; the other two are Singhaliese females, who were both worshippers of Boodhoo. Mrs. Chater, through the medium of the Tamul language, has been the principal instrument in bringing one of them to the Saviour, of whom she knew nothing ; I believe, not even whether there was any Saviour, when Mrs. C. began to instruct her.

" I have long had to inform you, that the most perfect harmony has subsisted among the different Missionaries in and near Colombo. I am happy now to state, that a pleasing union among the Missionaries and friends of Missionaries here has been formed. Mr. Mooyart, a zealous promoter of Missionary effort, is appointed sitting magistrate of Colombo. Through him, and brother Poor from Jaffna, who is on a visit in Colombo, this desirable object has been accomplished, the results of which, I trust will prove a blessing to this part of the island. I can but just mention this subject, on this occasion, but at a future opportunity, I trust I shall have to send you some pleasing account of its nature, design, and effects."

### SPANISH TOWN.

THE following pleasing statement has lately been received from Mr. Philippo. It is hoped that a fellow labourer will be sent him very shortly.

*Spanish Town, 19th Sept. 1825.*

" It will, I know, be truly gratifying to you, to be informed, that things now in Spanish Town, assume a very encouraging appearance. All hostility has ceased, and persecution hid its head. My congregation continues overflowing. I often, on a Sabbath evening, join in singing, " Lord, how delightful 'tis to see," &c. almost with rapture. Nor am I without witnesses of the power and efficacy of sovereign grace.

" Many, I hope, are earnestly imploring mercy through the blood of Christ. If I recollect rightly, about 50 more are candidates for baptism ; one is an elderly lady of colour, in circumstances of affluence. A little time ago, she was proud and scornful, but now, O delightful spectacle, she is " sitting at the feet of Jesus, clothed, and in her right mind !" Between 30 and 40 of the above number are at Old Harbour, where I intend to administer the ordinance.

" The Sabbath school, conducted by my invaluable partner, I am happy to say, is truly interesting, and in a flourishing condition. The number of children is at present 50, and adults 30. Books for them are

very, very much needed. I sincerely hope you will not forget us in this respect; I know you would not wilfully. The Lancasterian school will (if all is well), be opened next week; that is, if the materials which I am now daily expecting, arrive. In the one, by conducting which I hope to be able to support the former, I am now writing surrounded by upwards of 30 pupils.

"Believe me, with travelling and preaching, the school, the chapel, the church, and a variety of other engagements, I sometimes feel nearly exhausted. Hitherto, however, the Lord has helped me," and, I hope, "stood by me and strengthened me." I do not shrink from labour. I trust I feel an increasing desire to "work while it is called to-day;" but my kind friends, who have had greater experience of the influence of the climate than I, are constantly telling me that I am doing what is impossible for any man in Jamaica to do long."

### MORAVIAN MISSIONARY SOCIETY.

FROM the last number of the Brethren's Periodical Accounts, we extract the following Obituary of the Missionaries they have lately lost in Jamaica. It affords an additional proof, that real Christians of every name are perfectly agreed, as to the ground of confidence in the hour of danger, and of death.

"Wednesday, the 24th August, towards evening, Brother Hague began to feel slightly indisposed, and, before morning, fever came on. The next day, medical aid was called in, and proper medicine applied, but without the wished-for relief. After 48 hours, a remission of fever, indeed, did take place, but his whole frame had already received such a shock, and his stomach and digestive organs became so inactive, that the doctor began to apprehend much danger. A second medical gentleman was called in, whose opinion of the disorder exactly coincided with that of Dr. Dempster. He also approved of the means used, but said little to encourage our hopes of his recovery. We continued, however, under the direction of the doctor, to use every possible remedy, and flattered ourselves from time to time, that the symptoms became less alarming, till Monday, the 29th, in the morning about 7 o'clock, when he departed in peace, in firm reliance upon his God and Saviour. This bereavement we believed to be almost more than we could bear, but what were we called upon still to witness!

"Before the departure of our dear Brother Hague took place, we had the grief to hear the doctor declare that Sister Hague had symptoms of the same kind of fever as that under which her dear husband was labouring; which he had before pronounced to be a bilious remittent, or yellow fever. Every precautionary measure was now taken, if possible, to disperse the disease, but in vain; the fever became more and more alarming, so much so, that early in the morning of the 30th, Dr. Dempster advised my sending for two other medical gentlemen, which was immediately done, and, in a few hours, one of them arrived. His opinion of the symptoms was, if anything, more cheering. Even this ray of hope would have afforded a momentary relief to our distracted minds, had not our attention been called to Brother Berger, who was, about this time, seized with head-ache and fever. It did not, indeed, at first appear to be the same fatal disease, as that by which Sister Hague was attacked, but, in a few hours more, we were but too well convinced by the irritable state of the stomach, of the nature of the complaint. The whole attention of Dr. Dempster, who scarcely quitted the house for more than a week, was now taken up in watching every change which occurred in the two patients, and immediately applying such means as were suggested, either by his own skill, or that of his medical advisors, who paid frequent visits about this time. Whenever either of them appeared a little better, as they frequently did, conversing cheerfully and freely with us, we felt our hopes begin to revive, but as often were we again cast down by unfavourable symptoms, till on Friday, September 2nd, about 2 o'clock in the afternoon, it pleased our Saviour, to release our dear Sister Hague from her sufferings, by calling her home to himself; and on the following morning, about 4 o'clock, the same happy change took place with our dear Brother Berger. Thus, in the space of 5 days, was our adult family reduced to one half the number. How mysterious are the dealings of the Lord, and his ways past finding out! Our consolation is to know, that they all departed in peace, as pardoned sinners, trusting in the merits of their crucified Saviour. Their faith was, indeed, to the last, in lively exercise, and they all bore a good testimony of the hope that was in them, so that of their admittance to heavenly bliss, we cannot have a moment's doubt. But, alas! their gain is our loss: how much, according to our thoughts, do we need their services, and how anxious were they to serve! But the ways of the Lord are not as our ways, nor His thoughts as our thoughts.

*Contributions received by the Treasurer of the Baptist Missionary Society, from December 20, 1825, to February 17, 1826, inclusive, not including Individual Subscriptions.*

FOR THE MISSION.		£.	s.	d.
Cardiff, English Baptist Church, by the Rev. W. Jones.....		10	9	0
Newark, Collection and Subscriptions, by the Rev. W. Perkins.....		30	0	0
Newbury, Ditto, by the Rev. Thomas Welsh.....		54	8	6
Henley-on-Thames, Society in aid of Missions, at the Rev. R. Bolton's.....		5	0	0
Bratton, &c. by Rev. R. Edminson, Bratton.....	25	4	10	
	Imber.....	1	11	8
	Laverton.....	7	4	6
	Corsley.....	2	0	0
		<hr/>		
Bewdley, Collection, &c. by Rev. G. Brooks.....		36	1	0
West Lothian Auxiliary Missionary Society, by.....		4	1	0
Northampton, Small Society, by Rev. W. Gray.....		18	0	0
Essex Auxiliary Society, Rayleigh, by Rev. J. Pilkington.....		3	6	6
	Loughton, Missy. Asso. by Rev. S. Brown....	4	19	2
Kenningball, (Suffolk) Baptist Church, by Mr. Roper.....		1	0	0
Olney, Subscriptions, by Mr. Wilson.....		5	0	0
Broughton (Hants) Collection, by Rev. H. Russell.....		15	11	9
Stepney, Sundries, by Mr. George Pearce.....		2	5	2
Edinburgh, Auxiliary Missionary Society, by George Yule, Esq.....		20	0	0
Northern Missionary Society, by Rev. Dr. McIntosh.....		20	0	0
Weymouth, Subscriptions, by Rev. W. Hawkins.....		8	13	11
Coleford, Church and Congregation, by Rev. John Fry.....		10	0	0
Audlem, Sandy-Lane, (Cheshire) Baptist Church, by Mr. Thursfield.....		5	0	0
Poplar, Missionary Prayer Meeting, by Rev. James Upton, Jun.....		2	2	0
Martham, Baptist Church, by Rev. George Gibbs.....		1	11	7
Dunstable, Collection, Subscriptions, and Juvenile Association, by Mr. Robinson.....		25	1	8
Irvine, Sundries, by Rev. George Barclay.....		7	12	0
Birmingham Auxiliary, by O. Johnson, Esq. Bridgnorth.....	19	0	0	
	Cradley.....	3	16	9
		<hr/>		
		22	16	9
Western District, by Rev. R. Horsey, Chard.....	9	4	7	
	Lyme.....	2	10	0
	Upottery.....	1	0	0
		<hr/>		
		12	14	7
Paisley, Female Association, by W. Carlile, Esq.....	24	0	6	
Collection, Bible Society, by Ditto.....	6	0	0	
		<hr/>		
		30	0	0
Nairnshire Society for propagating the Gospel, by Rev. W. Barclay.....		5	0	0
Reading, Subscriptions, &c. (including £17 16s. for Female School,) by Mrs. Hinton.....		132	10	0
Hull and East Riding Auxiliary Society, by John Thornton, Esq. Treasurer..		8	0	0
A. Z. by the Secretary.....		10	0	0
Friend, by Rev. W. Gray.....	Donation	5	0	0
Cumra, by Mr. W. Jones.....	Donation	1	0	0
Miss Keeblewhite, by Rev. Thomas Welsh.....	Donation	1	0	0
<b>TRANSLATIONS.</b>				
Berwickshire, Bible Society, by D. Renton, Esq.....		10	0	0
<b>SCHOOLS.</b>				
Hackney, Young Gentlemen at Madras House Academy, by Mr. Allen.....		2	2	0
<b>FEMALE EDUCATION.</b>				
Cardiff, Baptist Church, by Rev. W. Jones.....		15	0	0
Oxford, Ladies Association, by Miss Collingwood.....		24	0	0

**TO CORRESPONDENTS.**

The thanks of the Committee are presented to the Rev. B. Coxhead, of Winchester; Miss Gregory, of Newbury; and Mr. Williams, Great Winchester-street, for sundry Books, Magazines, &c.

Taylor, Green, and Littlewood, Printers, 15, Old Bailey.



# MISSIONARY HERALD.

## BAPTIST MISSION.

THE Friends of the Mission are respectfully informed that a Cash Account, on behalf of the Society, has been, this month, opened at the Bank of England. Contributions will be received, as heretofore, at the Mission House, No. 6, Fen-court, Fenchurch-street.

### FOREIGN INTELLIGENCE.

#### SERAMPORE.

Extract from the 'Friend of India' for June last.

"During the last two days of May, and the present month, we have had the annual festivals of Juggunnat'ha, which occasioned the usual extra endeavours to communicate the light of the Gospel. The following are extracts of a Journal: "18th June. Saturday. To-day commenced the Rut'h Jattrra, and the small chapel on the road side was open from morning to night. I went about 10 A.M. and staid till nearly 1 P.M. At 5 P.M. I returned for an hour; and again after tea we had a very pleasant meeting. Brethren P. and A. were with me, and a numerous company of the native brethren. The heathen who collected in front of the chapel, were addressed from John i. 12. 'As many as received him, to them gave he power to become the Sons of God.'

"During the whole day addresses were given to many individuals, and groups of hearers. A number seemed to receive what was said, with surprize as well as attention, and to retire pondering over it in their minds. Tracts and Gospels were in great request, and many were distributed. In the afternoon I was exceedingly gratified with one applicant. A father, evidently proud of his little daughter, brought her forward to receive a tract which she seemed to think she had an indisputable claim to, *as she could read*. He insisted upon her ability being put to the test; but, poor little thing, she could not muster confidence enough: she spelt through a few words in such a way as to shew that reading would be no difficulty to her; and I therefore gave her one of the largest and most popular of our tracts, and dismissed her with hearty commendations. She did not appear to be more than six or

seven years of age; and had been taught in a school near Baug Bazar, Calcutta, I suppose, under the care of Mrs. Colman. In our evening meeting we had a choir of the College boys, who were a considerable assistance to us.

"19th June, Sabbath. The chapel was again open all the day. In the morning I could not attend. Dr. M. however went at 7 A.M., but few at that time could be induced to stay and listen. Between 3 and 4 P.M. Mr. W. went, and had an opportunity of addressing several large and attentive congregations. I joined him about an hour afterwards. In the evening we again met, and had several good congregations. Bro. W. was chief speaker.

"26th June, Sabbath. During the past week, the chapel has been kept open, and a meeting of some kind or other has been held there every evening. This being the last day of the festival, when the car is drawn back to its place, we made another effort to communicate a ray of Divine truth to some poor dark soul. The chapel was still kept open: but as *there* we meet with the crowds assembling only from one direction, which however is a principal one, we established another station in a different quarter, under some large trees, where we had a sail thrown over some bamboos to afford a better shelter from the sun. Before breakfast we met, and after prayer made arrangements for the employment of our strength. Two hours of the forenoon I spent at the new station, and found it a very advantageous place. Several pleasing things occurred. A very confident, conceited, brahman was abashed and silenced merely by calm contempt of his sophistry; several young scollers were perfectly overcome by *serious* admonition and reproof; and many, especially of the common people, heard us gladly. Leaving other brethren here, I went down for an hour to the small chapel. In the afternoon and evening I was engaged at home, but brother W. was busily employed amongst the heathen."

At the Snan Jatra upwards of 2000 tracts, and 100 gospels were distributed, and during the Rut'h Jatra, 4842 tracts, and 514 gospels, beside a few of both received from our friends in Calcutta. Thus the seed of the word has been sown, and we leave it with Him who alone giveth the increase.

### CHITTAGONG.

THIS distant station has been the scene of much confusion and distress, in consequence of the hostilities between our Indian Government and the Burmese, on the borders of whose country Chittagong is situate. There is reason to hope that, by this time, tranquillity is restored; and the following Extracts of Letters from Mr. Johannes, who is stationed there, will certainly lead our readers earnestly to desire, that operations tending so directly to promote the welfare of these poor people, may not be impeded, or compelled to cease, by the devastation attending a state of warfare.

*Chittagong, 3rd May, 1824.*

"The two Schools here at present contain forty-six girls. We make frequent visits to them, and from their readiness to learn and the removal of those obstacles which retarded our undertaking at first, I am led to entertain a pleasing hope of success. What we mostly need at present is, elementary works, for want of which the teachers are obliged to write them. A supply of Persian and Bengalee Testaments would also assist us greatly, and encourage the teachers.

"Some of the boys in my school are, I trust, truly converted. At the last celebration of the festival of Corpus Christi in the Roman Catholic church, they endeavoured to do their parents good by conversing with them on the folly of such superstitious practices, and the necessity of a thorough change of heart, of repentance towards God, and faith in the Lord Jesus Christ.

"These children are indeed doing well, and promise much future usefulness. Some of our brethren here take a deep interest in their welfare, and by attending their meeting, which is coming on greatly to the satisfaction of us all, they encourage them in the

pursuit of those things which make for their peace.

"The meeting among our brethren is continued. Every Sunday morning the School-room is quite full. In the evening we have worship at brother Fink's, where many of the Roman Catholics, men and women, attend and continue singing Bengalee hymns, sometimes till late at night. These are hopeful appearances; but the result is known only to Him who knoweth all things."

*Chittagong, 11th Aug. 1824.*

"I have three candidates for baptism from the European Regiment which is stationed here. The poor of Christ's flock here afford me much encouragement, and though destitute of the good things of this world, yet are they rich in faith. I at first despaired of doing any good amongst them; but God, who is a very present help in trouble, has assisted my weakness. Our Mug brethren present a truly pleasing sight of a Sabbath morning, and on sacramental occasions, when they all attend clean and neat, and free from that volatility of air which characterizes their countrymen. Some of these brethren are highly zealous; they rise early and go about preaching Christ the whole day. They seem to realize by their zeal and indefatigability what Christ said, "My meat and my drink is to do the will of my heavenly Father." I am ashamed when I observe their zeal. I am sure they are more useful in the vineyard of God than myself, who seem an unprofitable servant, a mere cumbrer of the ground."

*Chittagong, 4th Sept. 1824.*

"The Mug Itinerants are not inactive here; they preach every day and keep their journals regularly. I am happy to bear this testimony to their character, that they are indefatigable, and still of a teachable disposition. *Kallafree* seems full of zeal and of love to his divine Master. He rises very early, and after his morning devotions, takes his bag containing his books, and travels from one village to another, making known the glad tidings of salvation. He preaches both in the Bengalee and Mug languages: in the former he is very conversant. He is likewise not a little inquisitive, and to satisfy him, one must devote one's whole time to him. In nothing does he seem so pleased as in preaching Christ. *Khepo* is another who is very useful. His acquaintance with the Bengalee and Mug is greater than *Kallafree's*; but his zeal is not so fully manifest as his; although he is steady and sincere. *Soopong* is the last I would mention. He of the three is the most venerable and attractive in his appearance. He is remarkable for his uncommon taciturnity, and seldom minds what is going forward around

him; but in silent attention pursues the work of his heavenly Father. Humility is one of the most amiable traits in his character, and greatly endears him to all; and in no instance have I ever seen him out of temper. While I am thus commending them, I am not ignorant that there are some who have doubted of their sincerity, and have said much respecting their ignorance of the truths of Christianity. But what should we say of those who, with the Bible in their hands, know nothing of real religion? We, in these poor heathens, can scarcely seek further evidence, than conviction of sin, repentance towards God, and faith in the Lord Jesus Christ; and can we reject them when they thus come, saying with the eunuch of old, "See here is water, what doth hinder me to be baptized?"

"Of late, some of the gentlemen have afforded me much encouragement by their visiting the school and exerting themselves in the work. The Almighty will not leave the Institution without help. O how good has God been to us! O for a grateful heart to be sensible of his goodness and to be devoted to him all the days of my life! The rains have lately been heavy and incessant, and few of the children could attend school without danger to their health."

### CALCUTTA.

WE have lately received the Tenth Report of the Benevolent Institution, established many years since in this city by our brethren at Seranipore. Our readers are aware that the principal objects of this Institution are the numerous class of indigent children, denominated Portuguese; and that not a few of the pupils educated there have risen to be useful and honourable members of society. These considerations render it a matter of deep regret that there should be cause to apprehend the usefulness of the Seminary would be retarded by a deficiency of pecuniary means. In reference to the schools at Calcutta, it is said—

"These two schools, the managers feel happy in saying, continue to be conducted highly to their satisfaction. At the close of 1824 the number of children in the school for boys, amounted to a hundred and sixty-one; and the number of children, in that for

girls, was ninety-six, forming in the whole a total of two hundred and fifty-seven. Of these, sixteen were descended from British parents, either on one or both sides; ninety-five were Portuguese; three were Armenians; twenty-one, Hindoos; six, Mussulmans; ten, Chinese; and four Malay youths. Thus the Institution is still, as it has been from the beginning, an asylum in which youth of all nations and all religions may take refuge; and while no condition is imposed on them, beside those of regular attendance and quiet behaviour, they have an opportunity of obtaining that knowledge which may open to them the path to useful life.

"Of the proficiency of these children, it is scarcely necessary to speak here, as the examinations annually held have given abundant opportunity for this to be fully ascertained. A few particulars, however, which have been communicated to the Committee by Mr. Penney, the master of the boys' school, may serve to throw light on the manner in which instruction is received by these destitute children. Of the diligence of those now in the school, Mr. P. speaks in terms highly favorable. The application of some is said to be such as to render the duty of instructing them matter of delight, rather than a task. Three boys, John Williams, John Joseph, and Carapiet Joseph, are described as having made themselves nearly masters of Walkingame's arithmetic, in addition to studying Joyce and Bonycastle, and as having made such proficiency in English grammar, as to be capable of parsing any sentence with ease. Others are mentioned as commendable for their proficiency in writing, English composition, geography, and the use of the globes. Mr. Penney also mentions a native youth as not only diligent in storing his mind with useful knowledge, but as taking great delight in the religious exercises of the school, and in reading the Scriptures. This he testifies by his voluntary attendance during the numerous Hindoo holidays which occur in the course of the year. These holidays greatly interrupt the studies, not only of the native youth in the school, but those of the Christian children.

"The elder boys of the school, particularly the monitors, to the number of ten or twelve, take great delight in perusing the books contained in a small library belonging to the school. This library is but scanty, as it was robbed about a year ago by a boy (not belonging to the school,) who broke into the school-room one afternoon after business was over, and carried away a considerable number of the books. He was afterwards apprehended and ultimately sent to the house of correction for the theft. The library still feels the effect of this depredation. One of the monitors, William Mo-

riarty, has read all the books it contains, and some of the most interesting twice; a proof that if the benevolence of any individual were to enlarge the library, this act would not be without its fruit among these poor children; as the happy effect of their thus improving their minds by the perusal of interesting and valuable works, must be obvious, not only as employing their spare hours to advantage, but as enlarging their knowledge of the English language, and giving them a taste for reading and study in future life.

“ Mr. Penney observes also respecting those who have left school, and who, from their acquisitions at school, were capable of occupying useful and even respectable stations in life, that, when exposed to numerous temptations and surrounded by scenes of vice, they have maintained a high character for morality, probity, and virtue. Some of these reside in Calcutta, which gives him an opportunity of ascertaining, that they have thus recommended themselves to their employers by their good conduct. From the friends of two of these youths, one of whom after leaving school, went to reside up the country and the other accompanied his friends to the Eastern Isles, he has received letters expressive of their high satisfaction with the improvement they made while at school, and their behaviour since they have left it, and expressing their obligations to the Institution. Another youth educated in the Institution, has been selected by the Rev. Mr. Peggs, of Cuttack, to superintend a school conducted on the same plan with those under the Benevolent Institution, who speaks favorably both of his diligence and piety. Abraham, the native preacher at Cuttack, employed by the Missionaries there and found highly useful, received his first religious impressions in this school. Another young person might also be mentioned, who, educated in this Institution, and residing at some distance from Calcutta, being now in the receipt of a liberal salary, not only contributes to the support of native schools, but spends a portion of his time in superintending them.

“ Mrs. Penney also informs the Committee that many of the girls, who have been married from the school, contrive to support themselves almost wholly by their proficiency in needle-work. On a late occasion when a lady of high respectability kindly intimated, that she would supply all of this class with work who were willing to do it, several of those who had been married from the school, came to Mrs. P. and expressed their readiness to do any work which might be thus given them. The committee of managers take an opportunity here to offer their best thanks to those ladies in Calcutta who have so considerably supplied the girls’

school with plain work as they have found opportunity.”

After describing the state of the schools, connected with the Benevolent Institution, at *Dacca* and *Chittagong*,\* and mentioning that one at *Serampore*, on the same plan, had been discontinued on account of the want of funds, the Committee subjoin the following specific statement on that subject. We sincerely hope that their appeal has not proved in vain.

“ To the debt of 2685 rupees on the institution when the last report was published, is now added nearly eight thousand rupees more, making the present debt ten thousand four hundred and seventy-one rupees; a sum which would have been increased had not the committee discontinued the school at *Serampore*. Still the expenditure will not appear great if compared with the number of poor Christian children educated by the Institution. The schools in *Calcutta* and at *Chittagong* alone contain above four hundred, so that the monthly expenditure, 720 rupees, brings the expense of each child’s tuition to something less than a rupee twelve annas monthly. And when it is considered that this covers the expense of European teachers, paper, books, and rewards, it is not easy to say how an indigent Christian child can be instructed in English, writing, and arithmetic, so as to open his way to useful life, at a less monthly expense. It seems distressing therefore, that these children should be abandoned to ignorance and vice when so small a sum will rescue them from ruin. Yet this must be the case unless the public generously consider the circumstances of the Institution.

“ In former years the public liberality was fully equal to its support; but time, which gradually works so great a change in Indian society, has in these three or four years past, removed many of its warmest friends to their native land, and some to that ‘from whence no traveller returns.’ Still, however, the ranks of Indian society are renewed with those who certainly do not fall behind their predecessors in the career of benevolence; and this encourages the committee to hope that nothing will be necessary to interest them in this Institution beyond this simple recital of its state and circumstances. Indeed, while every benevolent mind must rejoice at the efforts now making to enlighten the minds of the natives,

\* See our last number, p. 19, 20, and the present, p. 26.

It must be obvious that the indigent Christian child has a still stronger claim on our benevolence; and a claim which, if neglected, may in a great measure frustrate our chief object in pouring instruction on the minds of the natives, as this must enable them the more quickly to discern the state of these children, and their beholding Christian youths more deeply sunk in ignorance and vice than themselves, cannot but tend to neutralize the efforts made to recommend Christianity to their notice."

WE insert with great pleasure the following striking description of the moral state of Hindoo Society, as given by the Rev. T. Reichardt, at a meeting of the Calcutta Ladies' association for Native Female Education. Our readers will perceive how strongly it corroborates the statements of our late friend Mr. Ward, in his "Farewell Letters."

"Many among us may ask, Is then the moral condition of the Hindoos really so degraded, that they require all these exertions? I answer, It is—and it will appear the same to you, if you contemplate with me a Hindoo through life.

"As soon as his faculties begin to expand, he opens his eyes on a land of gross darkness, and, groping about, he sees nothing but idolatrous ceremonies, a people prostrate before dead matter, and even before its priests. Every object, every being, every movement around him, serve but to increase his ignorance and confirm his errors. A kind of education is not denied him; but this has nothing to do with mental culture: there is not one among the teachers of his country, scarcely a book, or even a single leaf, which inculcates sound moral knowledge. His parents, his relations, and friends, are all enveloped in one common darkness. Conversation, which in Christian countries is the happy means of extending knowledge,—among the natives only serves to increase mental darkness, and corrupt good manners.

"But now view the Hindoo rising into life! All his early impressions and ideas are derived from accounts of Shastras, containing the most ridiculous absurdities, and a religion, claiming the most remote antiquity;—with wise men more powerful than their gods; with hermits, Jogees, and Sunyashees, practising the most severe austerities; with splendid shows, and a perpetual recurrence of festivals;—with the idolatrous intoxication, and inveterate evil customs of his countrymen:—all of which, together with

the power and example of the rich and the Brahmins, form an irresistible torrent of delusion and wickedness, by which he is carried from sin to sin, from folly to folly, and finally to eternal destruction.

"View this poor Hindoo prostrate before a block of wood or stone in the shape of an idol,—before a god of infamous life,—before an angry female, trampling on her husband,—before the furious and blood-thirsty Doorgab, before the personifications of lust and cruelty!

"Oh tell me now, is not such a being an object of pity? Is it possible for a human being to be more degraded and abased!

"Christians have the privilege of reading the Scriptures in their own tongue; but the deluded Hindoo adores his fabulous writings; while, if their real import be enquired into, he answers with much servility: "*Sahib, who knows Sungscrit?*" His religious instruction is all derived from the traditions of his ancestors, and to know to which idol he ought to give the preference, he is at continual difference with his countrymen!

"Their ideas of the expiation of guilt are as perverted as they are hopeless. To procure the favour of some idol, and peace for their distracted minds, they will sit motionless for hours and days, repeating its name some hundred thousand times;—they will travel to some sacred spot, to get a sight of some idol, and sacrifice in such useless pursuits, friends, comforts, health, and even life itself. They will repeatedly bathe themselves in the river Ganges, being taught that its waters are sufficiently effectual to wash away the guilt of a depraved soul. Yet all this can be of no avail, for "there is no peace for the wicked, saith my God;" and under occasional stings of an awakened conscience, his dying hour at last arrives. But even then the Ganges is resorted to, and in the belief that the sight of its waters will promote his benefit in rendering his final account, he is hurried to its banks. The ceremonies there display the same mental darkness, the same uncertainty of a future state, and leave a dying man without a single ray of hope! Oh how awful must be the moments of a dying idolater! He shall meet the God whom he denied, and who will judge him according to his wicked deeds! Despair and anguish must seize his darkened soul, while the angel of death puts an end to his existence!

"Judge then for yourselves, my friends, whether the state of this people is not most deplorable, having no opportunities of sound religious instruction, either in their own schools, in their books, or in their conversation, and yet living without God, without a Saviour, and without hope in the world! Can there be any among our fellow creatures

for whom Christ died, who are more in need of assistance? Surely a poor simple-hearted African, with all his artlessness and his gross fatalism, is yet not more unhappy than Hindoos, who have an established system of falsehood and idolatry, adapted to the carnal heart, and full of the most subtle delusions!

"Allow me now to turn your attention to the companions of the men thus situated. Oh how dismal a picture do they present to our view! Their state is still worse! For them no Hindoo has hitherto provided one school; the idea of teaching them the mere rudiments of knowledge is deprecated, as being productive of the most baneful misery to their domestic society. The Hindoos know so little of the value of a cultivated female mind, that at the birth of a daughter, the news is received with a frown; she comes into the world undesired, and is considered from the moment of her birth a burden to the family.

"During the years when among civilized nations other females are under a course of education, all culture of the mind is denied her, and she is only permitted to occupy a place among the domestic animals of the household. She has no choice in her marriage, and is doomed to hear many hard expressions of her parents, who only think of the expenses her marriage will incur. Twenty, thirty, or fifty, are in some instances given to one man; and, if the boy to whom she has been betrothed, die—she becomes a widow, and is sentenced to remain so to the end of her life; though she has never seen him, but on the day of her marriage. When married, all the lower domestic occupations are her work; she is a mere slave in the family;—she lives to serve;—she waits on her husband as her master; she never eats with him, but stands while he eats, and takes what he leaves. If company visit the husband, she is not allowed to sit down, or even to stay in their presence.

"Is it then surprising that, in such a state of slavery, women are the victims of a vile and barbarous superstition? Is it surprising, that to rid themselves of an existence so devoid of comfort, to deliver themselves from such slavery, they rather plunge into the flames of the funeral pile, or into the grave dug for them by their nearest relatives?

"In such a state of society, what a loss does a husband sustain by being united to such a partner.—children, by having such a mother,—and society at large,—when women are excluded from every social company, while among enlightened nations they form the brightest ornament of every society. Awful is the fact, that fifty millions of females should be found in India, totally destitute of the blessings of education, and scarcely raised above the domestic animals of their families.

"Official returns state, that in Bengal alone, above 800 widows are burnt every year. Few do it of their own accord, and perhaps this heinous deed would never occur, were it not most deeply impressed on their minds as a religious tenet, which has however no place in their *Sastras*. Her husband, she is taught, perhaps suffers the just punishment of his crimes under the merciless hands of *John* in the infernal regions; but "his widow burning herself with his corpse shall seize him as a snake-catcher draws a serpent out of his hole, and carry him triumphantly to heaven, there to enjoy counubial bliss with her, for thirty-five millions of years." However, so fallacious is this promise, that after this period has expired, the husband must again take a journey to hell with his companion, there to suffer for the remainder of his crimes! Surely gross must be the ignorance, and black the darkness, among a people, where such fables can find such implicit credit, as to induce the more tender sex to undergo the torments of a death in fire!"

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## MONGHYR.

THE following characteristic anecdote of the manner in which the truths of the gospel are communicated and received, among the native population, is copied from a Letter addressed by Mrs. Leslie to the Secretary, dated in May last.

"Nyansook, one of our two native preachers, has just related to us a long conversation he had yesterday with a Brahman, violently opposed to the truth, whom he found in the company of a respectable native, who hears the Gospel very willingly sometimes; part of it I will give as correctly as I can remember it, that you may see in what light the Gospel, and those who profess it, are viewed by many of the natives here. The Brahman began by asking Nyansook where he lived, to which he did not answer for some time, perceiving him inclined to be quarrelsome. At last, he replied, At my house in Lalle Poker. Q. Of what cast are you? Ny. Why do you ask me such a question? you see that I am not of the cows, buffaloes, or horses. I belong to the cast of men.—Br. Oh! I know what you are. A Christian!—Ny. How do you know, since I have said nothing about it?—Br. Oh! I know you are; the Christians have all black mouths (meaning, they are in the habit of confessing sins so frequently). Ny. Yes, we confess our sins with our mouths,

but it is our hearts that are made black by sin, and so is yours. A faqueer and several others now joined them, and began talking about their shastras; but finding that Nyansook had the best side of the argument, they soon exchanged their weapons for abuse; to which he replied, How is this, that you who call yourselves teachers of the people, should allow such words to proceed from your mouths? this shows your religion is bad. The people around then exclaimed, Very true; the Christian religion must be good, for you receive all this abuse without returning it. The Christians are good quiet people. As we know a tree is good when it bears good fruit, so we know your religion and books are good, because your conduct is good. They then sat quietly around Nyansook, while he read and explained the Scriptures to them. Nyansook adds, that the people of Monghyr are much altered, since Brother Chamberlain first began preaching to them. They used then, he says, frequently to throw dirt at them, put their fingers in their ears, or make tremendous noises, absolutely refusing to listen; but now they generally hear with attention. We cannot but hope, and believe, that God will eventually accompany the proclaiming of his Gospel, weakly as it may be done by these poor natives with his gracious blessing—will give that increase which must proceed alone from Him.”

MONTEGO BAY—(JAMAICA).

THE urgent representations which have been made by Mr. Burchell, of the necessity of a larger and more commodious place of worship at this station, have induced some kind friends to make an extra effort to assist the Committee in meeting the necessity of the case. The following sums have already been subscribed for this purpose:

	£.	s.	d.
A Friend, by the Secretary . . . .	10	0	0
W. B. Gurney, Esq. by Do. . . .	10	10	0
Rev. Edw. Steane and Friends, Camberwell, by Mr. A. Sau- nders . . . . .	30	0	0

MORAVIAN MISSIONARY SOCIETY.

WE give the conclusion of the article under this head intended for insertion in our last Number. The

omission of the part now given, was not perceived till it was too late to rectify it.

“Many are the expressions deserving to be recorded, which these redeemed ones of the Lord uttered shortly before their joining the Church triumphant; but a very few must suffice on this occasion. Brother Hague said, ‘Humanly speaking, I am unfit to serve our Saviour, but He knows my heart, and my motives, and if I have sinned in reaching out my hand to touch the ark, I humbly crave thy forgiveness, O my Saviour!’ On another occasion, he said, ‘I have been favoured, like Moses of old, to stand, as it were, on the top of Pisgab, and see the land before me. I hoped to have laboured in this land, and I still wish it, if it be the will of my Lord.’ He several times expressed concern at the great expense, he and Sister Hague had caused to the Mission, and fervently prayed, that his departure at this early period of his services, might not operate unfavourably to the cause. Sister Hague bore her loss with much composure, and real Christian resignation. She said, ‘I know I am in the Lord’s hands, let him do with me what seemeth good in His sight.’ On one occasion, she said to Sister Ellis, ‘My life has been a scene of trials and vicissitudes, but since our arrival here, we have been so happy, that I have several times said to my husband, It cannot last long.’ Brother Berger’s prayer for his wife and dear little one, was most affecting. He repeatedly prayed that our Saviour would forgive every thing that had grieved Him. After having, at his own request, had his hands washed, he said, ‘Dear Saviour, do thou wash my heart clean in thy most precious blood; wash away every spot, and let me appear in the robe of thy righteousness.’ When his wife asked him, if he had any message to his father, he said, ‘No; only that he would forgive me, if I have done any thing that grieved him.’ He requested the same to be said to all his friends. The evening before his departure, he desired his penoils and colours to be put away. His wife said, ‘I suppose, my dear, you have better colours to make use of now.’ He answered, ‘O yes, I will now paint my Saviour in all his suffering beauty.—I shall soon behold the wounds in His hands, feet, and side, more clearly than I now do.’ This pleasing subject seemed to engage his mind the whole of the evening. He often looked at his wife, and said, ‘Be of good cheer, take courage,’ &c. &c. From two o’clock in the morning, he lay quite still, till the clock struck four, when he opened his eyes and asked what time it was, and then fell gently asleep in the arms of his Redeemer.”

*Contributions received by the Treasurer of the Baptist Missionary Society, from February 17, to March 20, 1826, not including Individual Subscriptions.*

FOR THE MISSION.		£. s. d.
Lockwood, near Huddersfield, Subscriptions by Mr. Willet .....		24 9 6
Hebden Bridge, Penny Society, &c. by Rev. J. Jackson .....		6 7 4
Crockerton, Collection and Subscriptions, by Rev. S. Saunders.....		4 14 10
Rye, Sussex, Baptist Church (for the Widows and Orphans' Fund) by Mrs. Jarrett, Treasurer .....		5 0 0
Worcester, Collections, by the Rev. Rob. Hall, (including £1 1s. for Translations) .....		68 17 6
Bilderston, Subscriptions, by Mr. Osborn.....		3 0 0
South Wales, Western Association, by Rev. D. D. Evans.....		27 0 0
Ryeford, Friends, 1824 & 1825, by Rev. Mr. Williams .....		2 7 6
Edinburgh, Sundries, by Rev. W. Innes .....		86 10 4
Essex Auxiliary, Waltham Abbey, by Rev. C. T. Keen .....		3 0 0
Clapham Auxiliary Missionary Society, by Mr. T. Phillips.....		10 0 0
Evesham, Subscriptions, &c. by Rev. D. Davies .....		10 2 0
Dartmouth, Auxiliary Society, by Mr. J. Larwill, two-thirds .....		8 7 7
Rugby, Collections and Subscription, by Rev. E. Fall .....		5 0 6
Diss, Penny a Week Society, by Mrs. Ward .....		8 13 0
Ingham, Collection and Subscriptions, by Rev. T. Pickers .....		13 10 6
Juvenis, by the Secretary .....	Donation	5 5 0
A. B. at Messrs. Hoare's .....	Ditto	3 0 0
N. B. The Treasurer of the Birmingham Auxiliary has received from Dudley £4 2s. by Mr. John Wood.		
Montacute, Moiety of Penny Subscription, by Mr. Burt .....		1 7 9
Collingham, Collection and Subscriptions, by Rev. W. Nicholls.....		14 4 0
Salisbury, Collection, by Rev. P. J. Saffery .....		54 2 3
North of England Auxiliary Society, by Rev. R. Pengelly, viz.		
Broomley .....	4 0 0	
Rowley .....	3 7 0	
North Shields .....	8 3 0	
Newcastle .....	11 2 6	
For Translations, by Miss Angas .....	12 0 0	
Carlisle, by Rev. S. Sutton .....	17 5 3	
Hamsterly .....	13 10 0	
		69 8 6
Dhndee, Auxiliary Society, by W. Gourlay, Esq.....		35 6 0
Broughty Ferry and Moneyfrith Missionary Society, by ditto .....		5 0 0
Newbigging and Monikie Bible and Missionary Society, by ditto.....		5 0 0
TRANSLATIONS.		
Dublin, Ladies' Hibernian Society for aiding Translations, by Miss Cooper Treasurer .....		25 0 0
Dundee, by William Gourlay, Esq.		
Baptist Church, Sea Gate .....	8 0 0	
Juvenile Bible and Missionary Society .....	5 0 0	
		13 0 0
FEMALE EDUCATION.		
Lyme, Half-Yearly Subscription for Female School at Digah, by Mrs. Flight .....		7 0 0
Dundee, Westport, Penny a Week Society .....		6 14 0

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**TO CORRESPONDENTS.**

The thanks of the Committee are presented to the Ladies of Clapham, who have contributed a variety of useful and valuable articles for the use of the Female Schools in India, by the Rev. Eustace Carey. Also, to Mr. Lomax of Nottingham, for sundry Magazines.



# MISSIONARY HERALD.

## NOTICE.

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 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent properly balanced to the Secretary, No. 6, Fen Court, Fen-church Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 21, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

## HOME PROCEEDINGS.

### SEVENOAKS.

THE Annual Meeting of the Branch Missionary Society, formed in aid of the Baptist Mission, was held at Sevenoaks, Wednesday, April 12, 1826 :

The weather proving wet and unfavourable, and one or two letters received just before the meeting, from friends who had been used to afford assistance, expressing regret that they must be unexpectedly absent, tended to damp the anticipations of some whose hearts seem deeply interested in the cause of the heathen world ; but notwithstanding these disadvantages, we had a very respectable, harmonious, and we trust profitable meeting. The public worship, preparatory to the more general meeting, commenced at three o'clock in the afternoon.— Rev. Thomas Shirley, the minister of the place, read the hymns ; Rev. J. Phillips, independent, and brother to the missionary who lately died in Jamaica, read the Scriptures and prayed ; Rev. Thomas Blundell preached from Rev. chap. i. vers. 4, 5, 6, and concluded with prayer. The annual meeting was convened about half-past six ; Rev. W. Mawer prayed ; Mr. Comfort was invited to the chair ; and Rev. T. Blundell gave a

statement of the origin, progress, and present condition of the parent Society. Suitable resolutions were adopted, when the Rev. J. Phillips, Mawer, Davis, Jones, Shirley, Blundell, with the esteemed brethren Sanders, Southern, and Comfort, addressed the meeting, which was evidently impressed with a lively and pious feeling, so desirable on such occasions. The Missionary cause has manifestly taken root in this beautiful county, and is now vigorously putting forth its vernal buds and blossoms. May the blessing of the ancient patriarch, when he blessed his beloved son, and said—" Joseph is a fruitful bough, a fruitful bough by a well, whose branches run over the wall"—rest upon the Seven Oaks Branch, and the Kent Auxiliary Society. We cannot conclude this brief notice, without mentioning that the exertions of the Ladies in this holy cause, have been and are very zealous, and that the meeting was particularly charmed by the voluntary contributions of a lovely band of children, and young persons, who presented a number of boxes containing different sums which they had, in the course of the year saved, to consecrate to their Creator in the days of their youth. Who would discourage or despise these early offerings brought to the altar of God ? since it is written in the Psalms, " Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger."

T. B.

### GREAT MISSENDEN.

The fourth Anniversary of the Missionary Association, formed in this interesting Village, and in which Episcopalians and Dissenters cheerfully and zealously combine, was held on Easter Monday, March 27; and proved as agreeable and pleasant as all the preceding meetings have been.

The chair was occupied by the Rev. Wm. Stephen, Vicar of Bledlow, and the various resolutions, referring to the business of the day, were proposed by the Rev. Mr. Williams, Curate of High Wycombe; the Rev. John Dyer, from London; and several ministers and gentlemen from the neighbourhood. Nearly one hundred friends took tea together in the School-room after the meeting had ended, and a large congregation assembled at the Baptist meeting in the evening, when Mr. Dyer preached from Col. iv. 2.

### FROME AND DEVIZES.

The Anniversary of the Frome Auxiliary Baptist Missionary Society, was held on Monday evening, April 10, at the spacious Chapel, occupied by the Rev. Mr. Saunders's Congregation in Badcox Lane.

After prayer had been offered by the Rev. James Viney, of Beckington, the chair was taken by James Evill, Esq. of Bath, and the usual resolutions were moved and seconded by the Rev. Messrs. Byron, Saunders, Doney, Tidman, Murch, and P. J. Saffery, with the Secretary of the Parent Society, and the Rev. Eustace Carey, from Calcutta. The presence of the last-named Missionary brother was peculiarly gratifying, though it was evident that the feeble state of his health rendered it necessary that his exertions should be on a very limited scale. To the honour of this Auxiliary it should be stated, that, notwithstanding the present depressed condition of the manufacturing interest, on which Frome is so dependent, the receipts were larger than in the year preceding. This result, we believe, is owing to the kind exertions of the female collectors, who have shewn a zealous perseverance in the cause, which does them great honour.

From Frome, Messrs. Dyer and Carey, accompanied by their esteemed brethren, Saunders and Murch, proceeded to Devizes, to be present at the formation of a new Auxiliary for Wilts and East Somerset; preparations for which had been some time in

progress. Mr. Carey preached to a full congregation, on Tuesday evening, at the Baptist Chapel, from Gal. i. 4. The Rev. Richard Elliott, pastor of the flourishing Independent Church in the town, delivered an appropriate discourse, the next morning, at the Rev. Jas. Biggs's Meeting, from 2 Cor. x. 4; and in the evening, the public meeting was held at the Independent Chapel, which, as being by far the largest, was kindly lent for the occasion. John Sheppard, Esq. of Frome, occupied the chair; and after prayer had been offered by the Rev. Mr. Rodway, of Bradford, addresses, in supporting the various resolutions, were delivered by the Rev. James Dean of Calne, Saunders and Murch of Frome, Walton, and P. Anstie, of Trowbridge, P. J. Saffery of Salisbury, Viney of Beckington, Elliott, the minister of the place, Eustace Carey, and Dyer, with Mr. G. W. Anstie. The attendance of friends was numerous, though probably it would have been more so, had the weather been more propitious; and there appeared to be a very pleasing interest excited towards the great cause of missions. The collections amounted to £36, 18s.

We cannot close this brief recital of these gratifying meetings without remarking, that of two most active and devoted friends to the object, one, the Rev. P. Macfarlane, of Trowbridge, had been removed by death but a few days previously; and the other, the Rev. J. S. Bunce, of Devizes, who had most kindly occupied himself in the needful preliminary arrangements, was confined to his chamber by a sudden and violent attack of illness. We trust this will be speedily removed; and that our respected brother will long be occupied in the sacred work to which his life is devoted: but events of this nature may surely be considered as summoning us all to *work* while it is called *to-day*!

### DESIGNATION OF MISSIONARIES.

The Committee having appointed Mr. James Flood, to occupy the station at Anotta Bay, left vacant

by the death of Mr. Phillips, he was set apart to the important work at the Meeting-house, in College Lane, Northampton, on Wednesday, March 15.

The service was opened with prayer and reading the Scriptures, by the Rev. Samuel Green, Jun. of Thrapston. Mr. Dyer, Secretary to the Society, explained to the numerous assembly, the object for which they were met, and received Mr. Flood's answers to the questions usually proposed on these occasions. The ordination prayer was offered by the Rev. Wm. Gray, minister of the place, under whose instruction Mr. Flood had been placed. The Rev. Eustace Carey, from Calcutta, delivered an affectionate charge, from Rom. xiv. 17; and the Rev. Thos. Toller, of Kettering, concluded. In the evening, a sermon was preached by the Rev. John Mack, of Clipston, from Acts xix. 15. The devotional services were conducted by the Rev. John Hall, of Kettering, and Senior of Wellingborough.

A similar service was held on Tuesday evening, April 18, at the Meeting House in Keppel-street, London, on account of Messrs. James Mann, and Edward Baylis. The Rev. W. Hawkins, M.A. late of Weymouth, began with reading the Scriptures and prayer. Mr. Dyer, Secretary to the Society, stated the object of the meeting, and received from each of the Missionaries concise and satisfactory replies to the questions usually proposed. The ordination prayer was offered by the Rev. W. Belcher; Rev. Joseph Ivimey addressed the Missionaries, from Acts xv. 25, 26; and the opportunity, which many felt to be an interesting one, was closed in prayer by the Rev. George Pritchard, the minister of the place.

A special meeting of the committee was held on Thursday, the 20th, when the brethren before mentioned were dismissed to their respective stations, with prayer, and a few words of advice from the chairman. They are about to embark in the William, Captain Weller, a gratuitous passage having again been furnished through the liberal kindness of Messrs. Angas and Co.; and it is more than probable that, ere this account meets the eye of the reader, our young friends will have proceeded a considerable part of the way to the place of their destination. May the presence of God go with them, and render them eminent blessings to those among whom they shall publish the glad tidings of Salvation!

## FOREIGN INTELLIGENCE.

### SERAMPORE.

THE Friend of India for October last, contains intelligence of the death of Mr. Albrecht, a young German Missionary of considerable promise, who had been trained in the Seminary at Basle, under the care of the Rev. Theophilus Blumhardt, and accompanied Mr. John Marshman, when he returned from this country to India.

Mr. Albrecht had been in India exactly a year and a day, and had acquired sufficient acquaintance with the Bengalee, to enable him to undertake the instruction of the younger students in the college, in arithmetic and geography, and to direct their reading exercises. In this employment he greatly delighted; as he did also, in attending the meetings for social worship among the native Christians. He hoped soon to be able to take a part in conducting them; and in this hope he applied himself to his studies with renewed pleasure and diligence. His health, however, suffered considerably from the climate; and from inexperience, he trifled with illness till it was beyond remedy. Having attended the funeral of his friend, Mr. Maisch, belonging to the Church Missionary Society, he returned in great dejection, and stated his conviction that he should be the next to follow—a conviction which was verified by the event. In the end of September, his complaint became serious; he was removed to Calcutta, and placed under the care of two eminent practitioners there. But all was unavailing; disease continued to advance, till, on the evening of the 9th of October he breathed his last, in the 27th year of his age. His remains were interred the following morning, by the side of those of his late friend, Mr. Maisch, in the Mission Church Burial Ground. A funeral sermon was preached for him by Dr. Carey, in the evening of the next Sabbath, from 2 Cor. v. 1.

### CALCUTTA.

IT is with feelings of deep regret that we announce the death of our valuable Missionary brother, the Rev. John Lawson, who expired at

his house in the Circular Road, on Saturday evening, Oct. 22, leaving a disconsolate widow and eight children, to deplore his loss. Mrs. Lawson has been confined with a son since she became a widow, and two or three weeks after was called to sustain another bereavement, by the almost sudden death of her eldest daughter, about fourteen years of age. May heavenly consolations be afforded her under these accumulated sorrows!

Of Mr. Lawson's decease, we are enabled to furnish the following account, taken from a Letter addressed to the Rev. James Hoby by his friend Mr. Yates, dated the day after the interment.

"Your last letter contained a short account of the death of our beloved and venerable tutor, Dr. Ryland: I have now another name to put on the list of dear departed friends; and it is the name of one with whom you were once most intimately acquainted, and whom you sincerely loved; it is our esteemed, our beloved brother Lawson. Yes, he is gone; gone to glory; gone to him whom his soul loved; gone to his fellow missionaries, to Grant, Biss, Mardon, Trowt, Ward, Rowe, Chamberlain, &c; gone to the place where there is fulness of joy and pleasures for evermore. Who would not go to such a place, "where our best friends and kindred dwell, where God our Saviour reigns?" You will wish to know something of the closing scene of our dear brother's life. In general terms I can say, that it was the most solemn, the most affecting, and the most instructive I ever witnessed: the language of all who saw it was, "Let my last end be like his." His illness altogether lasted about three months; he was considered dangerously ill about six weeks; but considerable hopes of his recovery were entertained till about the last week. The seat of his disease was in his liver, and when he first came under the operation of medicine, he had a distressing season; but was remarkably patient, and had a firm hope of acceptance with God through the death and righteousness of his son. From the first, and through the whole, he had the impression that the affliction would terminate his life. After all the power of medicine had been tried, he was recommended as a last resource, to try the river air, and it was agreed that Pearce should accompany him one week, and I the next; but instead of

being out two weeks, two days convinced him, that it would be of no avail, and he intreated that he might be carried home to die amongst his friends, and give them his last parting advice. He arrived at home on Tuesday evening very weak, and on Wednesday morning he called all his children around him (except Fanny, who was at Monghyr) and one by one told them that his end was near, and gave them his dying counsel and his blessing. He then turned to us his particular friends, and addressed us collectively, and afterwards singly. He asked our forgiveness for all he might have done amiss, and particularly for any reserve he might at any time have manifested, and assured us that he always had loved us since he had known us, and that he did still sincerely love us. Among other things, he spoke to me about his funeral sermon, wishing it to be preached from 1 Tim. i. 16, and adding, "Let nothing be said to exalt man, but all to exalt the Saviour." The whole of this day he continued addressing one or another that called to see him, in the most impressive manner, and I think it was to us all, the most melting day we had ever known. On Thursday he grew weaker, but continued to converse as before. He also mentioned many absent friends, and desired to be remembered to them. Among the rest he mentioned your name, and said to me, "When you write to Hoby, give my love to him. He knows what a poor, diffident, trembling, and almost despairing soul I used to be; but tell him, tell him, that you saw me die, and that I had peace in my last moments, that I saw nothing frightful in the king of terrors, that I found light in the valley of the shadow of death, where I expected to find only darkness." Through all this day his doctrine continued to distil upon us like the dew. On Friday he became weaker, but was still able to talk. In the morning he gave a most pathetic address to the two sons of Biss, and insisted as with his dying breath, upon their promising to serve the God of their father. About the middle of the day, Dr. Carey called, and with him there was a most affecting parting. After dinner he addressed me and Penney, Mrs. Penney and Mrs. Yates separately, in so kind and so affecting a manner, that we, and those around, were quite overcome, and some even wept aloud. After this he spoke to a few more friends who came to take their leave of him, and about six o'clock in the evening he became insensible. During Friday night and Saturday he was delirious, except when he saw a friend, which sight frequently brought him a short lucid interval. On Saturday evening as it grew dusk, his speech failed him entirely: about eight o'clock his extremities began to grow cold, though his body was like a fire for heat. His

breathing now became more difficult, and at five minutes to eleven o'clock, I had the melancholy satisfaction of seeing him breathe his last. Thus late, on Saturday evening, he finished his work, and I have, no doubt, soon sang, in a better sense than he ever knew it before—

“ Another six days' work is done,  
Another Sabbath is begun.”

A body in this country cannot be kept more than a day; hence, to die and to be buried with us are nearly synonymous, through their following each other in so quick a succession. Our dear friend was buried at five o'clock on Sabbath afternoon, the 23rd of October, and such a concourse of people I never witnessed at a funeral before, since I have been in this country. Six Missionaries bore up his pall, two Church, two Independents, and two Baptists: thus he was carried to his grave, and devout men made great lamentation over him. In the evening I preached; but my sermon contained only occasional allusions to the subject: the funeral sermon I am to preach next Sabbath evening, and I expect, if I may judge from the attendance at his funeral, that it will be to a crowded congregation.

It is very desirable that help should be rendered as soon as possible to our surviving brethren in Calcutta; and the friends of the Society will feel themselves called on earnestly to pray that the Lord of the Harvest would raise up other labourers to supply the places of those who are so rapidly retiring to their rest.

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### CHUNAR.

THE following pleasing intelligence is extracted from a Letter from the Rev. Mr. B. of Chunar, to his daughter in Calcutta. We copy it from the Auxiliary Missionary Herald, for April 1825.

*Chunar, March 21st, 1825.*

“ Last Christmas, I had the pleasure to baptize a Hindoo of respectable connexions, who, on account of religion, had been a devotee for the last four years. He came to me nearly four years ago, but was drawn away by his friends. He has hitherto manifested a devoted spirit to Christianity, and resides under my own roof, and begins to feel concerned for his relations, who live six

cross off, and who are lying in the darkness of nature, and that of the grossest sort. He talks of visiting them soon. He will in all probability accompany me to Calcutta. There are three or four most amiable and respectable Hindoos, who seem on the point of making an open profession by baptism. May the Lord grant them grace and strength so to do! They have family worship among themselves regularly. The prospect now, through grace, is brighter than ever I beheld it since I came to Chunar. I shall relate an occurrence that took place no later than last evening. Two of the above Hindoos, being in the habit of having worship together, went to their father's apartment (who also used to have singing of Christian hymns, reading and praying by himself,) and in the hearing of their mother and sisters, invited him to come and lead in their evening devotion. The mother in a furious manner abused the father, and scolded the whole three for attending to Christian worship. The eldest of the sons remonstrated, and did all he could to convince her of the impropriety of preventing them in the worship of their Creator; and said, that with respect to any thing reasonable, she should always find them willing and obedient; but as to religion, they found no rest day nor night, and were therefore resolved to get baptized; but she need not fear that, as it should make no difference in their conduct towards her, unless it were for the better. They would continue to submit all their earnings, and not quit the family. Finding that no impression could be made on the mother, the younger son, about 15 years of age, stood forth, and in the true spirit of a martyr, said aloud, that here was his breast (pointing to it), and were any person with a drawn sword to threaten to cut him to pieces, if he did not renounce the idea of becoming a Christian, he would suffer himself to be cut to pieces, rather than submit, and that no person should prevent him from embracing the Christian religion. The mother then said, ‘ Well then, you three (meaning the father and the two sons) may separate yourselves. I and my daughters will remain in the house.’ When instantly the eldest daughter, who is a married woman, replied, ‘ No, mother! wherever they go, I shall go.’ This saying had some effect; however, not so much as to reconcile her to her husband's going to the son's apartment for devotion, and she therefore bolted the door. The sons, after this, devoted the time till midnight to reading the gospels, and praying.”

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### SEBOLGA.

FROM the Letter addressed to the Secretary by Mr. Burton, which

appeared in our Herald for December last, it appeared probable that the station at Sebolga would soon become untenable. Intelligence from Calcutta, recently received, has confirmed these apprehensions. The Padries, or native insurgents, who, under the pretence of reformation, have been desolating the interior of the island, had pushed on their conquests till, about the end of July, they were within a day's march of Sebolga.

Under these circumstances, Mr. B. felt it his duty to remove his family, with the Orphan-school, under Mrs. Burton's care, to the island of Tappanuli, for temporary shelter in the fort erected there; and seeing no prospect of resuming his labours among the Bataks, at least for some time to come; and having been directed by the managers of the Orphan-school to take the children to Bengal, he engaged a passage for Calcutta, and landed at Serampore, Aug. 27th. The vessel in which they sailed proved so leaky, that they were obliged to work the pumps every hour of the voyage; but the Society of Christian Friends, from which they had long been debarred, greatly refreshed their spirits, and caused them to forget the perils through which they had passed.

Mr. Burton has since proceeded to Digah, where an European Missionary has been needed ever since the death of Mr. Rowe. On his way thither he called at Moughyr, and spent a little time with Mr. and Mrs. Leslie, whom he knew before he left England. On the whole, however mysterious the dispensation of Providence is, which has for the present, closed the door which was beginning to open among the Bataks, we cannot but rejoice that our brother has been directed to a station so important and desirable as that which he is now filling, and where, we trust, he will be made extensively useful.

Mr. Evans was still at Padang in September last, and did not apprehend that he should be obliged to leave it; but the Dutch possessions, in that quarter, appear to be in such a state of insecurity, that it is by no means improbable, that he also may be constrained, ere long, to transfer his services to Bengal.

#### KINGSTON—(JAMAICA).

THE following account of the School, founded and supported by Mr. Coultart's congregation in this

city, is extracted from a recent Letter of Mr. William Knibb, who superintends it, and will be very gratifying to the friends of education.

"The prospects at Kingston are exceedingly cheering to the Christian mind, and I do bless the Divine Being that he counted me worthy of so delightful, though arduous employ. Though surrounded by death, he has spared and preserved me, and I feel assured that he will spare me so long as he has any work for me in his vineyard; and then, 'tis sweet to fall as a poor redeemed sinner into the arms of a lovely Jesus.

"When I first arrived here, I found the school in a very bad state, both in attendance and discipline, as the person employed knew nothing of the system, and cared nothing for the children. It was then in an uncomfortable situation, and altogether unfit for the place of tuition. I did not wonder at my poor brother's death, when I saw the confined and unwholesome place where he daily laboured. Soon after I came, I had more on the books than the room would hold; but I found that unless a more eligible school was erected, I could not remain long. Imagine to yourself a small place filled with children, only covered with wooden shingles, no ceiling, a vertical sun, and no breeze, and you will have some idea of it. Added to which, I had a long way to walk through a gully, and it is peculiarly necessary, that a room in which African children assemble, should be well ventilated.

"These and other considerations induced us to think of erecting a new school-room, which, through the mercy of God, I have lived to see completed, and nearly filled with dear little children. It is erected on the mission premises, close to the chapel, in the most healthful part of the city. The sea breeze blows directly through it, which is here almost essential to health. It is built much like the Borough Road, inside, and will seat 250 children. As I wish it to be a kind of central school, it is made as complete as possibly we could have it. Since the school was first established by my dear brother, about 130 children have left it, most of whom were able to read and write, some to cipher; most of them knew no more than the alphabet, if that, when they entered. I have now in the school 134 boys, 31 of whom are slaves, and 21 who were so, but whose parents have purchased their freedom. The remaining are generally poor free children, who would never have had any education, were it not for this institution. I have 90 girls, 25 of whom are slaves; about 15 have been freed by their parents, the remainder are of the same class as the boys.

So that now there are 224 children in the school, and before this reaches you, I expect I shall be quite full. The new school has been opened but a month, and I have had 100 increase. Out of this number, 198 knew little more than the alphabet when they entered, and above 100 knew not that. I have now between 60 and 70 in the highest classes who are able to read well. Many of them write on paper, and some cypher. Really, it is a delightful system for facilitating instruction, and is destined to be a lasting blessing to the world. I have a little freed boy who has been with me about 5 months; when he came he was in his alphabet, he can now read the easy chapters in the Testament. The admiral has sent me a captured slave out of a French vessel; he is from Congo, and had not long been on the island when he came. He has been with me five

months, is now in the fourth class, though he had never seen a letter when he came to me. On Wednesday evenings, the children meet to learn to sing, and many of them can sing very sweetly—at least to me. I have commenced a Sabbath school for children and adults, which contains 95 men and women, and about 150 children. I might have many more adults, but I have used all my books. A kind lady from Bristol sent me a supply, but they are all gone. Last Sabbath many begged me to take them in, but I was under the painful necessity of refusing. Many of the members of the church, with Mrs. Coultart and Knibb, are teachers. Our first Monthly Sunday School prayer meeting was held on the last Wednesday in January, and was well attended: truly, I hope the Divine Blessing will rest upon it."

*Contributions received on account of the Baptist Missionary Society, from March 20, to April 20, 1826, not including Individual Subscriptions.*

FOR THE MISSION.

	£.	s.	d.
Dever, Collected by Mrs. Wright.....	4	0	0
Medbury, Collected by Mr. Bridgman .....	2	0	3
Melkham, Subscriptions, &c. by Rev. S. Hatch.....	2	8	0
Gloucester, Young Friends, by Rev. W. Yates.....	3	5	6
Missenden, Missionary Association, one Moiety, by Mr. ———. ....	21	0	0
Brighton, Subscriptions, by Joseph Hanson, Esq.....	6	6	0
East Dereham, Subscriptions and Collections, by Rev. J. Williams .....	15	10	0
Eastcombe, Subscriptions, by Rev. J. O. Mitchell .....	3	13	0
Bristol and Bath Auxiliary Society, by Mr. Daniell.....	255	0	0
Armsby, Collection, by Mr. W. Carter .....	20	0	0
Latterworth, Friends et, by Ditto.....	5	0	0
Husbands Bosworth, Female Penny Society, by Mrs. Barfoot, one Moiety.	6	0	0
Walgrave, Collection, by Rev. W. Gray .....	7	15	8
North End, Crayford, Female Auxiliary Missionary Society, by Mrs. Smith.	6	5	0
North of England Auxiliary Society, by Rev. R. Pengilly, viz.			
Maryport .....	10	2	7
Sunderland .....	12	7	2
Houghton-le-Spring .....	7	17	2
	20	6	11

Dublin, Sundries, by Miss H. Kieruan .....	5	10	9
Wick and Pultney Missionary Society, by Mr. Caldwell .....	9	10	0
Upton-on-Severn, Collection, by Mr. Shepherd .....	3	0	0
Frome Auxiliary Society, by Francis Allen, Esq. Treasurer .....	94	12	10
Downton, Collection and Young People, by Rev. J. Clare .....	8	7	0
Devizes, by Benjamin Anstie, Esq. (including Collections at the formation of the Wilts and East Somerset Auxiliary) .....	58	8	0
Datchet, Collected by Rev. Mr. Bailey .....	2	0	9
Hampstead, Collected by Mrs. Reece .....	3	16	6
Banff, Association for Missionary Purposes, by Rev. J. Gibb .....	6	0	0
Lewes, Collection and Subscriptions, by Rev. J. Denham .....	13	2	0
Cupar, Fife, Sundries, by Mr. Jonathan Watson .....	6	0	0
Montrose, Society for Missions, Schools, and Tracts, by Mr. Dow .....	10	0	0
Leicester, by Mr. Carryer, viz.			
Collection at Harvey Lane .....	53	10	2
Penny a Week Society .....	23	8	0
Sunday Scholars for Schools in India .....	1	7	0
Subscriptions .....	2	2	0
Ladies for a Female School, to be called the "Leicester Harvey Lane School" .....	19	3	6
			99 10 8
Glasgow Auxiliary Society, by Mr. James Deakin, viz.			
College .....	1	1	0
Schools .....	43	0	0
Translations .....	195	3	4
Mission .....	110	15	8
			350 0 0

## TRANSLATIONS.

Stranraer Society for Religious Purposes, by Mr. W. Symington, Secretary.	2	10	0
Saltcoats Female Bible Society, by Rev. George Barclay .....	4	10	0
Upton-on-Severn, Penny Subscriptions, by Miss Ann Lloyd .....	5	0	0

## FEMALE EDUCATION.

Stranraer Society for Religious Purposes, by Mr. Symington .....	2	10	0
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## TO CORRESPONDENTS.

The thanks of the Committee are returned to A Friend, by Rev. D. Trotman; and to Mrs. Davies, of Reading, for sundry Magazines, &c. for the Mission: also to Mr. Brown, of Dunstable, for a volume of Lectures against Popery for the Calcutta Juvenile Society.



# MISSIONARY HERALD.

## BAPTIST MISSION.

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

TUESDAY, JUNE 20.

MORNING, 11.—An open Meeting of the Committee of the Baptist Missionary Society, at the Missionary Rooms, 6, Fen-court, Fenchurch-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 21.

MORNING, 11.—Sermon for the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields, by the Rev. EUSTACE CAREY, from Calcutta.

EVENING, 8.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. JAMES LISTER, of Liverpool.

THURSDAY, JUNE 22.

MORNING, 9.—Prayer Meeting for the Mission, at Eagle-street Meeting House. Some Minister from the Country is expected to deliver an Address.

11.—Annual Meeting of the Baptist Missionary Society, at Great Queen-street Chapel, Lincoln's-inn-fields.

## HOME PROCEEDINGS.

### KENT.

THE Kent Auxiliary Baptist Missionary Society, held its Annual Meeting on the 19th of April, at Eynsford.

The Committee met in the morning. In the afternoon, Mr. Eustace Carey preached an affectionate sermon, to a large and attentive auditory. In the evening, the treasurer was called to the chair, and the public business of the Society was transacted. Addresses were delivered by Messrs. Dyer, Carey, Giles, Shirley, Jackson, Rogers, Piers, Bowes, Southern, Bentlif, Morris, and Groser. Mr. Parnell, of Ashford, was re-elected treasurer, and Mr. Groser, of Maidstone, Secretary. The proceedings were all conducted in a harmonious spirit, and an earnest desire to promote the Redeemer's kingdom in the world appeared to pervade the assembly. The collections after the services amounted to twenty pounds. It is hoped that a favourable disposition towards Missionary exertions is increasing in this country, as notwithstanding the severe pressure on the agricultural interest in some of its districts, and the sufferings of other parts through commercial embarrassments, the contributions are nearly, if not quite, as large this year, as they were last year. The next Annual

Meeting is to be held at Ashford, on the Wednesday before the full moon in April, 1827. W. G.

## FOREIGN INTELLIGENCE.

### CALCUTTA.

#### MISSIONARY ASSOCIATION.

The Bengal Annual Association of Missionaries and Ministers of various denominations, was this year [1825] held in February. On Monday evening, 7th Feb. the usual Missionary prayer-meeting was held in the Union Chapel, when the Rev. Messrs. Mack and Statham engaged in prayer; and the Rev. Mr. Warden delivered a discourse from Habakkuk ii. 3.

On Tuesday, two services were conducted in the Bengalee language; one in the morning, in the Kidderpore Native Chapel, when the brethren Kirkpatrick and Paunchoo prayed and preached; and the other in the afternoon, in the Bow Bazar Native Chapel, when Mr. Penny read the Scriptures; the brethren Kaseo and Pearce prayed; and the Rev. Messrs. Lacroix (of Chinsurah) and Trawin preached. In the evening of the same day a public service in English was held in the Circular Road Chapel, when the Rev. Mr. Edmonds (of Chinsurah) read the Scriptures and prayed; and the Rev. Dr. Carey preached from Galatians vi. 9.

On Wednesday morning a conference for the discussion of Missionary subjects was

held in the Vestry of the Loll Bazar Chapel, the Rev. Dr. Carey in the chair. After the questions which had been proposed for consideration had been discussed, Dr. Carey concluded the meeting with prayer; and all the brethren assembled agreed to appropriate, if possible, a part of the hour from 6 to 7 o'clock on every Monday morning to private prayer for each other, and for the blessing of God upon their labours. The services were exceedingly pleasing, and much Christian affection prevailed.

THE following extracts from Mrs. Coleman's Quarterly Report of the Female Department of the Bengal Christian School Society, dated 21st of June last, will be perused with great satisfaction, by those of our readers who are peculiarly interested in these exertions of Christian charity.

"The present number of scholars in the Juvenile School is twenty-three, of whom seven have made pleasing proficiency in reading, writing, and plain sewing. Two others can read easy lessons, and spell nearly any word from Pearson's Spelling Book. Chandra, an interesting pupil, who left the school in February 1824, has recently returned. It is pleasing to observe, that, during so long an absence, nearly all she formerly learned has been retained. Although it is only two months since the renewal of her attendance, she is in the first class, and nearly equal to any of her companions. A pupil from the first class has left the school within a few months.

"The Salem School contains twenty-three pupils, four of whom can read, write, and spell with much propriety. Three others are able to read easy books, and to spell nearly any word from Pearson's Spelling Book. A young woman from the first class has left the school. Two Portuguese girls were admitted into it, about six weeks ago. One of them had been taught in her own house to do needlework, and is able to render me some assistance in this department. There are now eight girls in this school who have now made some progress in sewing.

"The change of teacher in the Birmingham School has been productive of good. Three of the scholars can read any common book that may be put into their hands; can also spell and do plain sewing. Three others can read, spell, write, and sew tolerably well. This school contains twenty-eight pupils.

"There are two women and eighteen girls attached to the Glasgow School. The

former, and two of the latter, are able to read, write, and spell with considerable propriety. Two others can read easy lessons, and spell nearly any word from Pearson's Spelling Book. The master of this school is very inattentive to the scholars. Another disadvantage is, that the pupils generally leave the school before they have made much progress. They are also very superstitious. Five of them have made sufficient improvement in their studies to begin to sew; but so great is their prejudice against coming to what they term 'the Christian Garden,' (Chitpore mission station,) that hitherto I have been unable to persuade them to join the little group of girls who daily collect here for instruction in needlework.

"The Maze-Pond School contains thirty girls, of whom three can read several easy books, and spell, and write tolerably well. Two of the best scholars have left the school within a short time.

"There are seventeen pupils in the Leeds School. Four of this number have made good improvement in reading, writing, and spelling. Two others have learned through Pearson's Spelling Book.

"Five females of the Broadmead School can read, write, spell, and sew tolerably well. Among this number is a young woman who appears very desirous of improving herself. She has two little children, one about three years old, and the other not five months. While she employs one hand in guiding her pen, or holding her book, the other is engaged in securing her infant child.

"Twenty-one pupils are attached to the Monmouthshire School, three of whom have made pleasing proficiency in reading, writing, and sewing. Three others have learned nearly through Pearson's Spelling Book.

"There are nineteen pupils belonging to the Nailsworth School. They have perhaps made as much progress as could be expected in the short time the school has been formed.

"The school denominated *Newcastle* and the *Potteries*, contains twenty-nine girls, the greater part of whom are Mussulmans. Two of the scholars have learned about half through Pearson's Spelling Book, and committed to memory a few pages of a Christian Catechism. The master who presides over this school appears to possess very good abilities for teaching.

"The Whitoburch School, which was opened at Jaun Bazar, not prospering sufficiently to justify the expense incurred in its support, was given up on the last of March. But one bearing the same name was formed at Gossipore, on the 1st of May. After a trial of nearly two months, I am much encouraged with regard to its future success. It contains thirty-one girls.

"The twelfth school, called Leeds the Second, has recently been opened at Syaldah. It contains nineteen pupils, and is under the care of a young man.

"It is very gratifying to perceive the improvement which many of the children have made in regard to understanding what they read. On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, Do you understand what you have read? With much apparent feeling she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has been begun, and many are learning.'

"I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, Come, let me hear you read in this new book. She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered around me, and begged to read some in the new book. Accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said, 'O this is a very good book, an easy book, we each of us want one.'

"This work has been introduced into several of the schools, and excited more attention among the pupils than any they have previously read."

THE following testimony to the value and importance of the Language Institution, lately formed in the metropolis, for the purpose of teaching Missionaries the language of India before they leave this country, has recently been received from Mr. Yates; whose high attainments in Oriental literature peculiarly qualify him to give an opinion on the subject.

Writing to Mr. Dyer, under date of 12th May last, he expresses himself as follows:

"I am sincerely rejoiced to find that you have seen the propriety of initiating young men, designed for this country, into the languages they will have to speak on their arrival; because, I believe, it will greatly conduce to the welfare of the Missions, and the comfort of missionaries. I feel persuaded, that a young man at home, may learn, in one year, under a proper teacher, as much as he could learn in this country, for the first two years, under a native teacher: and to any one who considers the nature of this climate, and its exhausting effects on most constitutions, this will appear a consideration of no small importance. A missionary studying two years in this country, costs the society that sends him, at least £360; now, supposing he could have made as much progress at home in one year, how much time, how much strength, and how much money would be saved! Another great advantage in the plan would be this, that it would enable societies to ascertain what persons were most fit to be sent, and to advise them in what department of labour they should more particularly engage. A capacity to learn and speak languages being one of the qualifications essential to a missionary in the East, societies must run a great risk in educating, sending out, and supporting them, without knowing how far they are capacitated for their work. The Company require of their servants that they should be acquainted with two languages before they are admitted to their regular employments; and surely missionaries, whose object is so much more important, ought to be on a level with these. But religious societies in England have no college in this country, and therefore cannot know whether their servants are thus prepared, unless they educate them previously to their leaving their native land."

THE following letter has lately been received by the Secretary from Mr. W. Kirkpatrick, the young man who has been lately accepted by the Society to labour as a Missionary, in connexion with our younger brethren in Calcutta. It is a cause of thankfulness, that while the number of our European brethren is diminishing by death and sickness, others are raised up on the spot to share the labour with those who remain.

Calcutta, 14th Sept. 1825.

"I received from Mr. Yates, with great pleasure, the letter with which you were

pleased to favour me. I rejoice that (the committee having acceded to my request) I shall be able, under Providence, to continue to labour under their patronage, in the promulgation of the glad tidings of salvation to the heathen; and thus to realize my hopes and wishes. I pray that I may more and more feel the necessity of being engaged in, and devoting myself entirely to the work of promoting the good of souls, and the glory of God; and trust that I shall have your prayers also on my behalf, for the same purpose.

You may not be unaware, that, by the advice of the brethren at Calcutta, I am applying myself, under the direction of Mr. Yates, in the acquisition of such knowledge as may be most useful to me in my labours, and facilitate the attainment of these objects. In consequence of this, I am not able, at present, to bestow so much time and attention to preaching, and similar duties, as I could wish. I attend on four evenings in the week at two Bungalows, except when prevented by any cause, for preaching and distributing Tracts; but have not leisure enough to keep regular journals of interesting occurrences, conversations, &c. The information you request me to communicate occasionally, must hence be very scanty and limited; though, I hope, for a season only.

“ I am exceedingly obliged to Mr. Yates for his kindness towards me, and his superintendence of my studies. I have, certainly reason to be thankful for his counsels and instructions; and wish they may be useful to me and profitable. The present of books from the society, which you promise to send, will be received with gratitude, as an expression of their kindness to,

Sir,

Your most obedient servant,

W. KIRKPATRICK.

“ P. S. The above was written a considerable time ago, but it could not be despatched in consequence of the late severe illness of Mr. Yates. Scarcely had he recovered before Mr. Lawson became ill. In addition to these causes of grief, we were exceedingly sorry to hear of the decease of Dr. Ryland: Mr. Yates preached a sermon on the occasion last Sabbath evening, from Ps. xcii. 12—16; in which a mournful tribute was paid to his memory. This week the natives are completely engaged in celebrating the Doorgah Poojah, and, as the prophet says, they are mad upon their idols. We are obliged to discontinue preaching to them, as there would not only be few to hear, but they would have no disposition to hear at all: the festival alters their minds in a great degree, and renders them more than ever unfitted for attending to the word of God,

and the salvation of their souls. Viewing their deplorable state, we cannot but cry, O Lord, how long?

18th Oct. 1825.

W. K.

## COLOMBO.

EXTRACT of a letter from Mr. Chater to the Secretary, dated Colombo, 17th Nov. 1825.

“ For the greater part of this year our Pettah (place of worship) has been constantly well attended. Whether the word has reached the hearts of many of those who have heard, He who searches the heart only knows. One circumstance I have to mention is, I trust, a pleasing proof that the Lord has thoughts of mercy towards Colombo. From the time that brother Siers left Colombo, till lately, I have not been able to hold prayer-meetings, in our meeting-houses, for want of persons to engage in prayer. I have now the pleasure to say, we have eight or nine, who, in Portuguese, on these occasions can take the lead in an acceptable manner; and some of them in English also. Of these, three only belong to our denomination. Most of the others, though my constant hearers, are members of the Dutch Church; and one is an Episcopalian. Four of them are very young; they were not more than two or three years of age when I came to Colombo. The attendance in the Pettah, on these occasions, is nearly the same as at preaching. And, I hope, this spirit of prayer that is poured out, will prove the fore-runner of good, in this valley of dry bones. By means of the female school, our congregation at the Grand Pass is a little increased, but is still small. Of the schools, I shall write nothing now, as the time is near when I shall send you the annual report concerning them. Our union, of which you have, ere this, been informed, goes on well: and, I have no doubt, will be productive of good. A Religious Tract Society, Auxiliary to the London Society, has already grown out of it; and, I believe we all feel the effects of the meetings on our minds, from one meeting to another. They have made me Secretary to the Tract Society, and Mr. Mooyart, Treasurer. I have prepared a Tract, in the form of a Dialogue, between a Boodhist and his Christian friend; which is now undergoing the examination of a sub-committee, appointed to inspect the Tracts to be printed in the Singhalese language. The members of this committee are Messrs. Lambrick, Clough, Gogerly, and myself.

“ In order to get a suitable place for the female school, and have it immediately under

Mrs. Chater's eye, I am obliged to erect a new school bungalow for the boys. The expense attending this, and some other unexpected expenses I have had to meet, have a little pressed on my funds.

"I have begun this month to employ one of our school masters as a Reader in the villages, in imitation of your Irish Readers. I hope at a future period to have to send you some of his journals for insertion in the *Missionary Herald*. Brother Siers wishes to employ Dionysius and another person at Hanwell, in the same way. But I cannot determine on that yet, as I do not know that I could meet the expense. That promising youth, Daniel, has been removed from us by death. He was at a distance from Mr. Siers at the time of his last illness; but he says, he has no doubt, he died in the faith and hope of the Gospel."

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### JAVA.

THE following letter from our worthy and laborious Missionary, Mr. Bruckner, narrates with his accustomed simplicity, the dangers to which he has been exposed, in consequence of a serious insurrection of the natives against their Dutch masters. He is now, we trust, in Batavia, where he will be able most efficiently to superintend the printing of his *New Testament* into the Javanese, for which purpose a lithographic press was sent thither some time ago.

"About a month ago, I heard, unexpectedly, the news that one of the southern empires, Djojocarta, was in an uproar against the Europeans. The principal princes of the empire had placed themselves at the head of large crowds of people, and threatened to sweep every thing before them. This happened just while the principal part of our troops were busy at Macassar, to quell an insurrection of the same kind; this those princes seemed to have known very well; therefore they had just chosen the moment when they knew they could not be resisted from any quarter. When I heard the news of this insurrection, the enemy had already advanced towards Salatiga, at a distance of thirty or forty English miles; and had devastated all the villages in his way by fire and sword. In the breast of a revengeful native lodges no spark of humanity towards a European; he kills old and young, in a most cruel manner, even so that human nature shudders to think merely

for a moment of it; he rips open their bellies, grasps for the beating heart, tears it from out of the breast, and looks at it, mutilates the body by cutting limb from limb, and puts the head upon a pole, and shouts round about it. When I heard of the approach of this dreadful enemy, I thought it the very first duty to place my family in safety, by sending it to Samarang, as soon as possible, determining to remain as long as I thought it safe. All the inhabitants here were called to bear arms; I merely was exempt by the goodness of the Governor of the district, but he told me afterwards, that it would become my turn also to take arms. I stayed a few days longer, till the report came that a troop of rebels was very close to us, and then I judged it safest to follow my family. About a fortnight long we were pretty safe here, but in the meantime the insurrection spread farther and farther; so that now, the enemy, or rebels, in vast numbers have advanced within eight miles of this place, and threaten to take Samarang, after they have carried before them devastation and murder. We are now in the utmost danger of being overpowered, if God Almighty is not pleased to deliver us. A battle was fought last night between them and our troops, but our troops being too small in number against such a crowd, were obliged to retreat, after some loss. All the citizens of this place are obliged to bear arms like soldiers; all public and private business is stopt; even I was summoned to appear and take arms; I went, however, to the magistrate who issued that order and remonstrated against the measure of obliging me to take arms; which had the desired effect. Some more troops have arrived, and the town has in the meantime in some measure been fortified; also the natives around us are quiet, until this moment, which are things much in our favour. Though we would not trust in the arm of flesh, yet with the Lord's blessing these means may be still powerful to save us from an entire extirpation by the hands of the natives. Though I am fully aware that our measure of wickedness must be full, and therefore ripe for being cut off; I would still vain hope in the infinite mercy of the Most High, not to deliver us into the hands of our enemy. May our gracious Lord answer the prayers, in these times sent up to him for the welfare of this Island, by his chosen people. The few days we enjoyed quietness in this place, the Lord has been very gracious towards me, by the arrival of his servants, Messrs. Bennet, Tyerman, and Medhurst; the first two gentlemen being the deputation of the London Missionary Society. They came hither on purpose to see me, and the eastern parts of the Island. I was much refreshed by their

prayers, and counsels. Thus had the Lord prepared something pleasant for me in this wilderness; but they met me still in a confused state, having just come down with my family from Salatiga; I had no room, nor even table to receive them in a decent manner. I am also called to report to you the sad news of the death of our dear brother Dicing, of Batavia; he entered the fifteenth of the last month into the rest of his Lord. The Rev. Mr. Medhurst laments his death very feelingly, as he says he has lost in him a very valuable assistant in promoting the cause of Christ, and a very affectionate friend and brother; he has preached a funeral sermon on this event. Yesterday I received the box which you had forwarded to me; I thank you most heartily for every article in it, especially for the portrait of Dr. Ryland. I shall deduct something for the contents of the box, in my next bill on this Society. I have an urgent call from Batavia to come thither, and superintend the printing of my translation, and it appears to me proper that I should obey the call, as the printing will then go forward, otherwise it is a doubtful case. I have forwarded my Journal regularly to you, except the last, which I have not even found time enough, in this state of confusion to write. I have, in the meantime, gone amongst the natives around us, as my strength, and the confused state of circumstances have permitted, but with no better success than formerly, some listen a little, some not at all. Should the Lord be pleased to spare me longer in his service, I hope to be more useful in his cause for the future; I long much for the time when a church of natives shall be erected, and that I might be spared so long."

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### SPANISH TOWN.

A LETTER from Mr. Philipo, dated Feb. 13th, contains a gratifying account of the labours in which he is engaged, and in which, we trust, he will soon receive efficient assistance from Mr. Baylis, one of the Missionaries, whose departure for Jamaica was announced in the Herald for last month.

"My school," says Mr. P—, in the letter above mentioned, "increases beyond my most sanguine expectations. I have now 140 pupils, 30 of whom are children of Jewish parents who read the New Testament daily. One, a youth of about 13 or 14 years of age, is (which may excite your surprise) the son of the Rabbi in this town.

Several of this number, from the inferior circumstances of their parents, I have taken into the school gratuitously.

"I have hitherto omitted to observe to you, that in consequence of not being able to procure a house for the school in the centre of the town, I have converted the old dwelling-house in the Chapel-yard into one, and rented a residence at a short distance from it. In this circumstance I think I can discover the Hand of Providence.

"I am extremely happy that you are making arrangements to send me an assistant. I think I have not, in this respect, made an unnecessary application. The charge of 140 boys and girls at home, even if they are all on the plan and well established in it, and the master no other duties to attend to, I believe is considered as almost sufficient employment. About 30 of my scholars are advanced considerably beyond the limits of the system in arithmetic, some are in mensuration and fractions. Many learn Latin, Hebrew, Geography, and Grammar. You know my other duties; and when I inform you, that for three months past I have had no one to assist me, and the school to organize, that I am obliged to superintend the building of the chapel and exert myself considerably for subscriptions towards it, I am confident that you will not only be convinced that I absolutely require aid, but will forward it me as expeditiously as possible.

"After considerable alterations and expense, the old building is made remarkably commodious and convenient for the purpose of a school. It will accommodate about 150 boys and an equal number of girls, on the second floor. Of the latter, there are 40 to whose instruction in needle-work, my dear wife devotes three afternoons in a week.

"The Sabbath-school, under her care, I am also happy to say is flourishing. Our prospect of usefulness in this department of service is, I flatter myself, so great and indubitable, and my conviction of the vast importance of the diffusion of the blessings of education generally among the lower classes so decided, that notwithstanding I were conscious that I should fall an early sacrifice to excessive anxiety and labour, I am sometimes inclined to question whether I should be justified in resigning my work but with my breath. Nor is the prosperity of my school establishment my only encouragement. God has graciously condescended to smile also on my ministerial exertions. Since my arrival here, I think no one has had greater reason for gratitude to the Father of Mercies.

"Some little time ago, I had the happiness of adding to the church, about 60 individuals, whose conduct hitherto appears to be "such as becometh the Gospel of Christ."

At Old Harbour, more recently, I with equal gratification administered the sacred ordinance of Baptism to 30 more; two of whom, from their respectability, are likely to be a considerable acquisition to our Society. Numbers (chiefly young persons) are constantly adding to our congregation, and all connected with us seem fast awaking from their lethargy.

"I assure you I have been often obliged to exclaim with astonishment and gratitude, "What hath God wrought!""

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### MONTEGO BAY.

A PLEASING instance of the value in which the labours of Christian Missionaries now begin to be held, occurs in a late communication from Mr. Burchell.

He informs the Society, under date of January 24, that a gentleman who had previously shewn him much kindness, having recently purchased an estate in the parish of Westmoreland, was very desirous that a Missionary should be stationed there; and to facilitate the accomplishment of his wishes, he had authorized Mr. B— to make an offer of premises, situated on the estate, for a sum not equal to one-third of their original cost, and proposed to add, as a free gift in addition, twenty acres of land adjoining. The station is described as most eligible, being in the centre of nearly 50,000 negroes, among whom no Missionary has yet entered. The sole condition on which the offer is made, is that a Missionary station be formed there. Should this be neglected, or discontinued, the premises are to revert to the donor.

Limited as are the finances of the Society, it was felt that such a generous proposal, according so intirely with the object we have in view, could not but be thankfully accepted. Instructions to this effect have, in consequence, been sent to Mr. Burchell; and ere long, we trust, this new station will be occupied as diligently, and as successfully, as those previously existing on the island have been.

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### HONDURAS.

By the return of our worthy friend, Captain Whittle, of the Ocean, from Honduras, we have received some pleasing intelligence from our Missionary, Mr. Bourn. Although, by the loss of his

valuable partner, and the speedy removal of Mr. and Mrs. Fleming, his condition is very solitary, and he has been visited by sickness too; he has *laboured and not fainted*, and some indications are granted him that his exertions have not been in vain. He writes, under date of the 11th of January last.

My congregation was never better, if so good as at present, especially on the Sabbath morning; there appears a considerable degree of attention, and some real good appears to be doing. Three free negroes, one brother, and two sisters, not less than 30 years of age, give very pleasing hope of a change, besides a number more who are promising. Those who have been already baptized stand their ground well, and give stronger proof of a work of grace. The first convert, whose name is John Morrell, bids fair to be of great assistance to me as a native preacher; perhaps, all things considered, equally so as a European Missionary. In point of natural gifts, and those gifts evidently under the powerful influence of divine grace, I do not expect to meet with another of the sons of Africa to surpass him. He has, evidently, on account of the change wrought in him, been a loser as to this world, and had to encounter considerable persecution; but all seems to do him good, and to lead his heart nearer to God in Christ. He is continually employed, though without any remuneration; and even while doing to the utmost, or beyond his power for the chapel, in preaching and conversing among the people in different directions, and evidently with a degree of acceptance and power. He said the other day, when he and I were visiting the people at a place called Charlotte Town, where are about 500 people, and where we have preached twice during the week, that he could feel contented to live upon bread and water, if he could do any good among that people. It is pleasing amidst some trials to behold the powerful effects of divine grace. Help me to thank God for this instance of his goodness! O that it may be the first fruits of an abundant harvest in this part of the world!—Our first convert is very sanguine in his expectations of good being done, and thinks true religion will spread and prevail in this place, and none will be able to stop it. Since the new year entered, we have set apart one day in the week for fasting and prayer that God would pour out his Holy Spirit upon his word, that it may have free course, run and be glorified. We have also entered into some fresh regulation respecting the Sabbath school.

*Contributions received on account of the Baptist Missionary Society, from April 20, to May 20, 1826, not including Individual Subscriptions.*

## FOR THE MISSION.

	£.	s.	d.
Montrose, Society for Missions, Schools and Tracts, by Mr. James Dow, Sec.	10	0	0
Tetbury, Subscriptions and Penny Contributions, by Miss Overbury . . . . .	11	0	0
Legacy of the Rev. John Follett, late of Tiverton, Devon . . . . .	15	0	0
Otley, Subscriptions and Donations, by Mr. W. Pollard . . . . .	8	0	0
Hitchin, Collected by Miss Bradley, &c. . . . .	13	19	0
Devonshire Square, Auxiliary Society, by Mr. T. Jackson . . . . .	13	3	0
Whitehaven Auxiliary Missionary Society, by . . . . .	5	11	0
Kent Auxiliary Society, by Mr. Parnell, and Rev. W. Groser, viz.			
Ashford . . . . .	6	14	4
Borough Green . . . . .	2	7	0
Canterbury . . . . .	1	1	0
Chatham . . . . .	55	18	6
Cranbrook . . . . .	10	6	0
Eyerton . . . . .	2	5	0
Eynsford . . . . .	41	8	10
Eythorne . . . . .	10	6	9
Folkstone . . . . .	16	4	6
Hadlow . . . . .	5	2	0
Maidstone . . . . .	26	14	8
Marden . . . . .	4	14	6
Sevenoaks . . . . .	31	18	3
Staplehurst . . . . .	2	0	0
St. Peters . . . . .	12	10	0
Tenterden . . . . .	9	11	7½

230 2 11½

Acknowledged before, Expenses, &amp;c. 42 2 11½

	197	0	0
Poole, Subscriptions, by Rev. John Shoveller . . . . .	8	8	0
Andover, Friends, by Rev. Mr. Whitewood . . . . .	4	0	0
Lymington, &c. Collections and Subscriptions, by Rev. J. Millard . . . . .	31	2	0
Boxmoor, (Herts) Missionary Association, by Mr. Nash . . . . .	6	0	0
Shrewsbury, Subscriptions, &c. by Rev. Manoah Kent . . . . .	21	0	0
Perthshire Missionary Society, by Rev. John Newlands . . . . .	20	0	0
Garway, &c. Subscriptions and Donations, by Mrs. Rogers . . . . .	6	10	0
Penny Stratford, Penny Subscriptions, &c. by Mr. Salter . . . . .	5	10	0
Edinburgh, Sundries, by Mr. Arnot . . . . .	8	1	0
Walworth, Moiety of Missionary Collection at York-street Chapel, by Rev. G. Clayton . . . . .	32	5	6
Camberwell Female Auxiliary Society, by Miss Gatteridge, Treasurer . . . . .	38	10	0
Watford, Subscriptions and Auxiliary Society, by Mr. Young, (including £3. 9s. 1d. for Female Education) . . . . .	12	1	1
Canterbury, Subscriptions and Donations, by Mr. Christian . . . . .	20	9	8
Kingsbridge, Weekly Subscriptions, &c. by Rev. J. Nicholson . . . . .	10	4	10
Bedfordshire Auxiliary Society, by John Foster, Esq. viz.			
Bedford . . . . .	33	7	4
Biggleswade . . . . .	20	0	0
Carlton . . . . .	6	4	0
Cranfield . . . . .	2	0	0
Gamlingay . . . . .	3	12	6
Leighton & Great Brickhill 17 12 7			
Luton . . . . .	41	16	9
Sharnbrook . . . . .	4	6	0
Staughton . . . . .	4	9	6
Steventon . . . . .	7	2	8
Toddington . . . . .	0	17	0
Benjamin Goodman, Esq. Leeds . . . . . Donation.	20	0	0
Another Tithe of Gratitude, by Mr. Nisbet . . . . .	5	0	0

## TRANSLATIONS.

Edinburgh Bible Society, by Rev. C. Anderson . . . . .	300	0	0
Suffolk Society in Aid of Missions, by Mr. S. Ray . . . . .	19	19	3
Calton Association for Religious Purposes, by Mr. Turnbull . . . . .	5	0	0

## TO CORRESPONDENTS.

The thanks of the Committee are returned to Mr. Turnbull, of Loughton, for 13 Volumes of the Baptist Magazine; Mr. Epps, for 10 Vols. do.; and Mrs. Allen, of Frome, for Sundry Volumes of Periodical Accounts.



# MISSIONARY HERALD.

## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### ANNUAL MEETING.

HAVING been permitted, by the good providence of God, to enjoy the pleasure and benefit of another Annual Meeting of the Society, it becomes our duty to furnish our numerous friends throughout the country with some little account of it. Those who are aware how hastily such an account must be drawn up, in order to be in time for publication, will excuse whatever imperfections they may discover; while to all who are in the habit of attending these annual festivals, it must be evident, that if the reporter had every advantage of time and leisure, he must fail in conveying to a *reader* the lively and interesting impressions made by the services on the minds of those who were actually present.

The open meeting of the Committee was held, as usual, on Tuesday morning, June 20, at the Missionary House in Fen Court. A very considerable number of ministers and friends from the country were present, to whom information was communicated on various subjects connected with the state of the Society. Among other points, it was mentioned, that the acting Committee had sustained inconvenience from their limited number, and a Resolution, for adding some members, resident in London and its vicinity was discussed, and agreed to be submitted for the adoption of the General Meeting.

On Wednesday morning, the first of the Annual Sermons was delivered by our Missionary friend and brother, Enstace Carey, from Calcutta. The health of this valuable servant of Christ still remains, we regret to say, so precarious, that considerable anxiety was felt, up to the very day, as to his physical competency to the service; but we are happy to state that, though Mr. Carey was much exhausted by the effort, it did not ap-

pear to have injured him; and as far as we can learn, he was distinctly heard throughout the vast assembly. The passage of Scripture selected as the foundation of his discourse, was John iii. 35. *The Father loveth the Son, and hath given all things into his hand*—from which the preacher took occasion to insist, 1. On the complacency of the Father in the Son; and 2, On the glory with which the Father has invested him. Under the first head, Mr. Carey remarked that the affection mentioned in the text could not be considered as fixing itself principally on the *divine* nature of Christ, nor on his *human* nature, viewed distinctly; but on the complex character he bears as Mediator: the design of his coming being the great cause of the divine complacency. He traced the proofs of this love in the sparing mercy exercised towards offenders against the majesty of heaven—in the exhibition of a redeeming economy in all the ancient revelations of God to man—and in the numerous instances in which pardon and grace were actually conferred on men—prior to the advent of the Saviour; while the active and passive obedience of the Son of God were such as to call forth the infinite complacency of Jehovah. The donation spoken of in the text was stated to include all that relates to government, salvation, and judgment; and from this view of the subject, various inferences were drawn bearing upon the great object of the meeting.

The Scriptures were read at the commencement of this service by the Rev. Geo. Gibbs, late of Norwich; the hymns by the Rev. W. Belsber, John Chin, and Samuel Green; and prayer was offered by the Rev. J. Wilkinson, of Saffron Walden, and Dr. Newman, of Bow.

In the evening, at Surrey Chapel, the Rev. Edmund Clarke of Truro commenced the service by reading and prayer. The sermon was preached by the Rev. James Lister, of Liverpool, from 1 Tim. i. 10. *The glorious Gospel of the blessed God*. This description of the Gospel was taken up in two points of view—first, as in its nature *glorious*—and, secondly, as emanating from the infinitely blessed, or happy God. The Gospel is glorious, as it displays *all* the

divine perfections—these in combination and harmony—each in the highest possible degree of splendour; and as it reveals, so far as human faculties can receive it, the great mystery of a Trinity of persons in Undivided Unity. That the Gospel proceeded from a Being infinitely happy in himself, and willing to impart felicity to others, the preacher considered was evident from its adaptation to relieve from all mental distress whatever may be its cause, as well as from the tremendous punishment of sin in a future world—and because it provides an introduction to future and eternal felicity in all its variety, embracing man as a sensitive, intellectual, and social being.

After Mr. Lister had concluded his sermon, the Secretary introduced to the numerous audience, the Rev. Dr. Marshman, of Serampore, who had landed at Brighton on the 17th inst. but arrived in London on the day of the meeting. It was highly gratifying to the assembly to see this veteran Missionary, who has been nearly twenty-seven years absent from his native land, but still retains much of the vigour and energy of younger life. He addressed the audience at some length, and concluded the services of the day in prayer.

At Eagle-street Meeting, on Thursday morning, Messrs. Smith, of Ilford, Shirley, of Sevenoaks, and Dr. Marshman, engaged in prayer, and the Rev. Wm. Copley, of Oxford, gave a suitable address, founded on Ps. cii. 16. *When the Lord shall build up Zion, he shall appear in his glory.*

At eleven in the forenoon, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Annual Report of the Committee, and to transact the usual business of the Society. The 117th Psalm by Dr. Watts, "From all that dwell below the skies," was sung, and prayer for the divine blessing was offered by the Rev. William Gray, of Northampton. Joseph Gutteridge, Esq. was then called to the chair, and proceeded to the business of the day.

We are privileged, said Mr. Gutteridge, to meet again for the purpose of promoting the glory of God and the good of men. Many who have met with us in former years are gone to their eternal rest: this is a call to us who survive, to exert ourselves with all possible energy in the good cause. The Baptist Mission has been long known to most of you, and long esteemed; and its instrumentality has been highly useful in preparing the way for the extension of the Redeemer's kingdom in the heathen world. We have the gratification of seeing now present two of our Missionaries from the shores of India: Dr. Marshman, who had been absent from his native country about twenty-seven years, and Mr. Eustace Carey, one of

the junior brethren, whose labours in Bengal had been interrupted by ill health. But our sympathies are not confined to the Baptist Mission only; we are desirous of serving the cause of all Missions. When we think of the immense multitudes of human beings who are still involved in the miseries of heathenism, we feel no apprehension that there may be too many Missionaries; we wish them all success, and bid them God speed. But human efforts alone are not sufficient for this arduous work; nothing but the power of the Omnipotent can render these efforts effectual. And this aid has not been wanting; the labours of the Missionaries have been attended with the divine blessing. Have they not been instrumental in turning sinners from the error of their ways, and bringing many a heathen from dumb idols to serve the living and true God? An American writer says, that among the nations of Europe, he has found one which has united and exerted its energies to circulate the Scriptures and spread the Gospel,—that he has looked for a second, but no second is to be found,—there is only one, and that country is our own. This ought not to excite our pride, though it is an expression of approbation which deserves to be valued, and should stimulate to further exertion. To evangelize the world is the noblest of all objects; let us proceed then in our labours, and never relax our efforts till all the ends of the earth see the salvation of our God.

The Secretary then read the Report; which contains an account of the Society's Missions in various parts of the continent of India, in Ceylon, and other parts of the East, and in the West Indies; and which was heard with the usual attention and interest.

The Rev. Dr. Steadman, of Bradford, felt peculiar satisfaction in coming forward on this occasion. I have been attached, he said, to the Society, from its commencement, and am now one of the very few left who endeavoured to assist it soon after it was formed. I feel myself animated also by the presence of Dr. Marshman. I was not acquainted with him before he went to India; but I have always entertained respect for his character and pleasure in his undertaking. His presence is enough to interest this assembly. The Report just read administers cause for confidence, and leaves room for the exercise of faith. When we mark the hand of God, we cannot but be thankful for what has been already done; but so much still remains to be done as to call upon us for perseverance in the work and faith in the divine blessing. We must go forward. Many of the labourers in this good cause, at home and abroad, have been removed by death; but to encourage ourselves in our undertaking, let us call to remembrance the

former days. The sum of *thirteen*, in the statement of the account, reminds me of the commencement of the Mission. The sum then raised was *thirteen*; the sum contributed in the year just closed has been *thirteen*; but then it was *thirteen single pounds*, now it is *thirteen thousand pounds*. Though this falls short of the income of some preceding years, still it is greater than at the beginning, a thousand fold. Is there a greater call for faith now than there was then? Yet, Carey and Fuller, Sutcliff and Ryland, had faith; they depended on God; they began, and relied on obtaining the needful supplies. He, in whom they trusted, inclined one here and another there, to render assistance: some gave a little, but cheerfully; others give more largely; and in a few weeks or months they raised all they wanted. And are the silver and gold less at the disposal of Him whom we serve now, than they were then? Considerable changes have lately taken place in property among men; many persons have sustained very great losses; but there is still enough at the divine disposal, Jesus Christ is as rich as ever. We must always act in dependence on Him; and, that we may reasonably expect his aid, let us continue to keep the same object in view. Let us aim at the conversion of souls. For this purpose the Gospel was sent. Other effects are produced by it, but this is the great end. Our Lord well knew what subordinate concerns would be affected by his coming into the world, and the promulgation of his Gospel among men; but he said nothing upon these matters; he invariably represented his work as directed to one sole great end, as regarding the eternal condition of men in another world; and the reception or rejection of his Gospel as connected with consequences of endless bliss or endless woe. Let our object also be that which causes joy in the presence of the angels of God, and this we know is produced when even one sinner is brought to repentance. Let us always keep in view the all-sufficiency of Christ. We ought thankfully to acknowledge all the assistance received from men, but our thanks are primarily due to Him who disposes their hearts to favour the good work. We must exert all our powers, and should at the same time feel that we are highly honoured in having the ability, and being permitted to act in such a cause. Let us also imitate the conduct of the Society at its commencement, in combining exertions at home with attempts abroad. It was objected to its first members; Why go abroad? There are heathen enough at home. They answered, Yes; and, while we go on as we do, confining ourselves to our immediate connections, there will always be heathen enough at home. We will attempt both.

Accordingly the men who commenced the mission to the heathen in foreign lands, at once also commenced operations at home, and their efforts were crowned with a signal blessing. We must continue to cherish this spirit which has produced such great and beneficial effects; and, depending on our God, we shall not do it in vain.

The Rev. *Caleb Birt*, M. A. of Derby. The Christian church, in applying the efficacy of the Gospel to the guilt and misery of heathenism, brings forward the last remedy and proposes the last hope of the world. When we turn our eyes towards the plains of Hindostan, our mind revolts from the melancholy prospect there exhibited. We are shocked at the ancient character, and apparently impassible nature of its superstition and idolatry. This world is in most respects a world of change, and the mutability of human things is seen to affect nations as well as individuals. But all the ordinary instruments of change have operated on Indian superstitions in vain. Conquest by some foreign power, on the introduction of a new system of religion, often puts a new face on a subdued country, effecting by degrees an intire revolution in the manners and customs of the inhabitants. But, look at India. There the Ganges rolls its stupendous wave, and along its banks you may see ruins of ancient cities, and various monuments and memorials of departed greatness, sufficiently indicating the changes that have passed on inanimate things. But the Bramin still appears in the same attire, and teaches the same delusions as his ancestors did ages ago; and the same superstition, which prevailed when Mahometan invaders over-ran the country, and when the Macedonian hero, centuries before, led his victorious hands beyond the Indus; this same superstition, in all its original deformity, is still exhibited to the eyes of Europeans. The sword of the conqueror, the philosophy of Grecian sages, the pure theism of Mahomet, admired and enloized by some who call themselves Christians, have penetrated India; but as to any change in its idolatry and superstition, all in vain. Whither then can we look for hope? Some who have gone to India in the character of Missionaries, furnished with all the arts of the Popish system, return after many years and tell us that their efforts have been in vain; and they undertake to pronounce, as the result of experience, that nothing can convert the Hindoos. It is melancholy to reflect on the long duration of the system of idolatry and superstition established in India, not only for years, or for centuries, but even for thousands of years. If our missions fail, there is no resource left. The darkness which covers Hindostan must be regarded as an eternal night; and the sounds of misery which are heard over that

region must be regarded not as ories for help, but as wailings of despair. But we must not yet despond. Attempts to change the superstitions of India are said to be vain and hopeless. But give us a fair field; allow us to make the last trial. We know they are unchangeable by all the resources of human power, corporeal or intellectual. Our faith is in the energy of the Gospel, in the power of the Spirit which pulls down the strong holds of Satan's empire. Before the immortal youth of Christianity the ancient superstitions of India shall at last disappear, and be remembered only to augment the gratitude of the church on earth, and to swell the choros of those who shall unite in the songs of heaven. The introduction of the Gospel is the only proper and rational means applicable to the demolition of Indian superstition. I have been struck with a considerable difference between the state of the heathen inhabitants of Hindostan, and those of ancient Greece and Rome. In India, the morality, the manners, the customs of the people are all connected with and derived from the system of idolatry. The idolatry of Greece and Rome was a system of ritual worship; their morality was taught by philosophers, who, in fact, sapped the foundations of their superstition. In India, all is bound together in compact and firm connection. Every vice is sanctioned by their gods; every cruelty is an act of worship. We must not suppose, from the self-inflicted tortures and the murder of infants, practised there, that human nature is originally different in that, from what it is in other countries; it is their religion which either destroys the natural affections, or tortures them by its requirements. Self-inflicted tortures are designed to fulfil vows: the destruction of infants is a sacrifice to the Ganges, one of their deities, and is supposed to ensure the future happiness of the victims: and that last act of infamy, in which a son puts the torch to the funeral pile, which is to consume the dead body of his father, and the living body of his mother, is an act of religion inculcated on the disciples of the Bramins, from their earliest childhood. It is only by radically affecting their idolatry, that a change can be produced in their corrupt manners. The waters of the sanctuary, and they only, can extinguish the funeral fires of widows. The propagation of the Gospel will effect the revolution which the mightiest energies of the world could never accomplish. Christ himself appeared upon earth when the world had grown old in idolatry; and the idolatry of Greece and Rome, as well as of many barbarous nations, fell before his Gospel. And so we doubt not that in these latter days, his Gospel will acquire new honour by the change of all the corrupt institutions and practices of the

gigantic idolatry of India. Our Society appears to me to be occupying the two most interesting fields of Missionary labour,—the East Indies, and the islands of the West. This country owes much to the negroes in the West Indies for the wrongs it has done them; and we are endeavouring to discharge part of the debt by sending them the Gospel. Our efforts have been crowned with considerable success. God is pouring out his richest blessings on that degraded people: large churches have been formed, and by the influence of Christianity, they are gradually preparing for the enjoyment of civil freedom. Our fathers began the work in faith, and faith ought surely to be exercised by us: we see much done, and our obligations are greater, and our encouragements stronger than theirs.

The Rev. *James Peggs*, Missionary from the General Baptist Missionary Society, and lately returned from Orissa.—Though a stranger to most of you, said Mr. Peggs, I am not a stranger to the object which calls you together. In that I am closely connected with you, for the Missionaries of both societies, when abroad, are effectively one. With Dr. Marshman I am well acquainted, and I look up to him with all reverence and affection as to a father. Having been stationed about fifty miles from Juggernaut's temple—having, in connection with my brethren, established a Missionary station about a mile from it; and having been myself at Juggernaut at two of their great annual festivals, it seems proper for me to say something of the scenes which are exhibited, and to give you my own testimony and that of my brethren, who, as well as myself, have been eye and ear witnesses to the abominations of that dreadful place. The Psalmist declares that "Their sorrows shall be multiplied that hasten after another God;" and no where on earth perhaps is this so fully exemplified as at Juggernaut. At the last annual festival, from extreme indisposition, I was able to be there only on the last day of it; but I will read to you a few particulars respecting it, given by my companions, Mr. and Mrs. Lacy and Mr. Bampton. Mr. Lacy says:—"This year the Jhatra commenced unusually early; in consequence of which, it may be presumed, the number of Jhatrees was unusually great, expecting, no doubt, to escape the rains. The gentleman who keeps the gate, (a native of Norway, in the employ of our Government), and who, in consequence, will be allowed to be the best judge of numbers, told me that not less than 225000 pilgrims entered the town. The greater part of this immense number were women, and among these many seemed poor and very old, being turned out by their inhuman children, came to end a life of wretchedness near their favourite idol—from dying

near which, they had been taught to expect heaven. This number of pilgrims raised a sum of money scarcely ever realised before, 32,500*l*. Thus while the pilgrimage destroys thousands of lives, some reap considerable advantage. You would have felt your heart moved to bear, as I did, the natives say, "Your preaching is a lie: for, if your Saviour and religion are thus merciful, how do you then take away the money of the poor, and suffer them to starve?" I often had to do with objections like these: however, I endeavoured, as well as I could, to clear the character of Him who died for the poor and the sinner. I think, from the number of the poor, that many must have perished without the gate; and also think so from the great number of bodies beyond. As soon as—— arrived at Cuttack, he addressed a letter to us, requesting our aid in the distribution of some money which he was authorised to give; we accepted the proposal, and brother Bampton and myself set out from Pooree, furnished with rupees, clothes, medicines, and books; and intended to spend two days on the road. We did so, but I cannot particularise what we saw,—scenes the most distressing,—dead, dying, and sick. They had crept into the villages, into the sheds, and under the trees, to avoid the rain, and thence many were never removed. The dead principally lay in the water, whence the materials for raising the road were taken; they were drifted by the wind to the next obstruction, where they lay in heaps of from eight to twenty together. For the first two coss from Pooree, I counted about three hundred dead; and I must necessarily have overlooked many, having to observe both sides of the road. I saw one poor creature partly eaten, though alive; the crows had made an incision in the back, and were pulling at this wound when I came up: the poor creature, feeling the torment, moved his head and shoulders for a moment; the birds flew up, but immediately returned, and recommenced their meal." Mrs. Lacy says:—"On the first and second days we had some rain, and the three following days the rains descended without intermission, till the poor pilgrims were to be seen in every direction dead, and in the agonies of death, lying by fives, tens, and twenties, and in some parts, there were hundreds to be seen in one place. Mr. Lacy counted upwards of ninety; and in another place, Mr. Bampton counted a hundred and forty—the former I saw myself, though I left it to Mr. Lacy to count them—I shall avoid seeing so degrading and shocking a scene again. In the hospital, I believe I have seen thirty dead at once, and numbers more in the agonies of death; and even the living, using the dead bodies for pillows. Orders came from Government that money should be given to the

sick and needy; our Missionaries were solicited to give it away. Accordingly Bampton and Lacy spent two days upon the road from Cuttack to Pooree, relieving the hundreds they met with, by giving money, clothes, and medicine. The judge of Koon-dah sent men with them, and orders before them for the villagers to take the sick into their houses. Four hundred and fifty rupees were sent for distribution, with a promise of more if required; but as it did not come till five days after the Rath, a small sum was returned." Mr. Peggs proceeded to give a statement of the various sums paid at Juggernaut by different classes of pilgrims, with the total amount of the income arising from the sale of the holy food and from the lands belonging to the temple, of the expence of that establishment, and other particulars relating to that place, and also to similar occurrences at Allahabad, where a still greater sum of money is contributed in the same way—mentioned some steps which had been taken to inform the Indian public on this subject, and the favourable manner in which these attempts had been received—and concluded with anticipating the application of an early remedy to some of these evils.

The Rev. *Joseph Kinghorn*, of Norwich, remarked,—From the accounts given by our worthy brother, what an appalling scene is presented to a Missionary on first landing in India! Can these dry bones live? he will ask. No human efforts will avail to this end without divine interposition. But how shall we help our Missionaries in their labours of love? We may do something by combination, and by subscriptions; but the great means we may employ is our being at home more what we ought to be. We shall better aid Christian missions by being better Christians ourselves. The first missionaries, the apostles, had no such days as this; no meeting of surrounding hundreds to encourage them, as we have. All their encouragement was derived from their hope in God and a small number of converts, who, constrained by conviction, hazarded every thing of temporal interest for the sake of Christ. Our friends come forward in the cause with an alacrity that never disappoints us. But the epistle to the church at Ephesus, in the second chapter of the Revelations, sometimes terrifies me. High commendation is given, still the Saviour says, "I have somewhat against thee?" What was wanting? "Thou hast left thy first love. Remember whence thou art fallen, and repent, and do the first works." We meet with a desire to advance the kingdom of God; this is advanced by promoting it in ourselves. Members of Churches, endeavour to promote it by union, by co-operation, by seeking each others' welfare. Ministers and fathers, what a weight lies upon us! let us feel it, and let

us exhibit in ourselves the life of Missionaries, the life of God within us. Some things, indeed, are discouraging; but much more is to be hoped. Even wars may make way for the progress of the Gospel; and if the present war in the Burmese territory should lead to an opening into China, there sits one\* who will have reason to say that his labour has not been in vain. Many interesting youth are now present,—who and what are you? parts of Christ's church, or not? Are you holding back from a religious profession? Are some of you desirous that others may receive the Gospel, and in doubt whether you have received the truth in the love of it yourselves? What are you doing? Lay hold of Christ for yourselves. You will enjoy more satisfaction in your own souls, and will help us more effectively.

The Rev. *Eustace Carey*, from Calcutta, could speak but a few words. "Much however," said Mr. Carey, "is not necessary after what has been said by our esteemed brother, Mr. Peggs. However we contemplate the idolatry of India, we must be sensible that that unhappy country is full of the habitations of cruelty. The people there are born and grow up in cruelty, till cruelty from its frequency ceases to be horrid, and becomes almost the very element of their being. The Gospel contains the only balm for suffering humanity. The natives are dying men without any hope for futurity. 'There is a spirit in man' which dies not with the body, and the breath of the Almighty giveth him understanding.' But ask the dying Hindoo how he expects it will be with him hereafter; he says, Who can tell?—Is there a God? he says, Who can tell? as fate has written, so it will be. The funeral pile is attended with the din of idol drums and shouts. There youths, for the first spectacle perhaps, behold a dead and a living parent on the same pile, and multitudes dancing around, as unconcerned as our rudest mob at a rustic festival. Hence Mr. Thomas said, in one of his early letters to the Society, Send not men of feeling, they will die; send men of feeling, or they will be of no use. But other sounds are sometimes heard, even praise to him who loved and lived and died for sinners. Sometimes when we are about to despair of seeing any fruit of missionary labours, we hear from some cottage the voice of joy and thanksgiving to him who redeemed them to God by his blood. Only the sounds of mercy and life from the cross of Jesus can inspire true joy; and this cross possesses sovereign efficacy at all times and in all countries, in India as well as in England: His love is as effectual there as it is here;

\* Referring to Dr. Marshman, and his Translation of the Scriptures into the Chinese Language.—Ed.

send Missionaries then to proclaim it, and rely on his blessing to give them success.'

The Rev. Dr. *Marshman*, from Serampore, "You have heard a just account of the different stations in India. The Missionaries fear God, love his cause, and labour to promote it. I know them all, you may safely trust them. But beside those who have gone from England there are other labourers, men whom you have never seen, native preachers. There is reason to hope that God is evidently stirring up men's minds in that country. We have only to follow the advice given by several who have preceded me to-day, ourselves, and we may expect divine blessing. Among our native preachers is a man of the name of Smith, whose father was a European and his mother a Hindoo. He was educated in one of the lowest schools in Calcutta, and was brought to the knowledge of the truth about fifteen years ago. About the time of our brother Eustace Carey's arrival we had taken him to Serampore, where we endeavoured to give him some further instruction, and Mr. Carey and he spent much time together: we afterwards sent him to Benares. Now Benares is almost the head quarters of Satan, the highest seat of superstition in India, full of Bramins and Pundits: the place is accounted holy, and multitudes of persons, especially rich men, from Serampore and other parts of India, go there to die. Such a man as Smith, so meanly educated, seemed hardly a suitable person for such a station; but we had no one better that we could send, and accordingly we sent him, imploring and depending on the divine blessing. He is well acquainted with the Hindoostanee and several other dialects, and is characterized by great simplicity of mind. He has conducted himself so as to obtain the respect and approbation of all. He is heard with attention by the most learned Pundits and Bramins; he has baptized four Bramins; he lives in the greatest harmony with the members and missionaries belonging to the London Missionary Society, the Church Missionary Society, and other Societies. He often goes to a mela, a meeting for idol worship, where a hundred thousand people are assembled, with perhaps ten thousand traits to distribute, and they are sought after with the greatest avidity.—At Dinagepoor is a baptist church of 168 members who with their families form a considerable population professing Christianity. This church is under the pastoral care of Mr. Fernandez, a gentleman of Portuguese extraction, and originally a Roman Catholic, but brought to the knowledge of the truth many years ago, and baptized at Serampore; he is now 68 years of age. This station has never been any expense to the mission or the missionaries, except for a few books, and lately for a native brother, whom we thought it right to send to assist Mr. Fernandez, and

whom we support. God is able to carry on his own work.—The principal thing to be mentioned as connected with Serampore, regards the translations. And here is abundant reason for gratitude. The Old Testament has been printed in six languages; and versions of the New Testament in about twenty-five languages or dialects are all finished and in the press: not more than six are now uncompleted. We contemplate no new translations, but intend to devote the remainder of our lives to new and more correct editions of the translations already made. I cannot express the gratitude I feel to the British and Foreign Bible Society, whose assistance has been so largely afforded to this grand object. They have given with true Christian liberality, and whatever has been said against us, they have listened to no opposition, and wished for no reply.—We have baptized between four and five hundred persons, and there are now seventeen baptist churches in Bengal. The cause has been vehemently attacked by one who went out to India in the character of a Christian Missionary, but who has since renounced his former profession, denying the Saviour's divinity and opposing all the peculiar doctrines of the gospel. It has been insinuated by him and his friends that nothing had been done or was likely to be done; but the real truth is, they well knew that something had been done, and they feared that more would be done.—If any of you could spend a week, or only two or three days at Serampore, you would be delighted to see how the native children welcome instruction, which many of them are now receiving in schools supported by Bri-

tish liberality. But to propagate the gospel throughout Bengal, it would be necessary to have instruments of a higher order than could be prepared in common day schools. This consideration pointed out the necessity of another institution, and led to the idea of founding a college.—Dr. Marshman then gave an interesting account of the manner in which this object had been pursued and effected, of the nature and plan of the institution, of the expense of the buildings which has been borne by the Serampore missionaries themselves, of the professors who are four in number, and of the native students, of whom they can receive and accommodate two hundred.

The Rev. Mr. Rees, Wesleyan minister, briefly expressed his cordial approbation of the cause, and recommended the meeting to make every exertion to serve it.

The time being very far advanced, the resolutions which now remained were merely moved and seconded by several gentlemen, and the meeting was closed with a few words by the Treasurer.

In consequence of the arrival of Dr. Marshman, it was arranged that an additional service should be held on Friday evening. Albion Chapel, Moorfields, having been kindly granted for the occasion, the Dr. preached there from 1 Chron. xv. 2. We have neither time or limit for the briefest analysis of this discourse; its great object was to enforce on all concerned in missionary undertakings the supreme importance of the sentiment contained in the text. May it be deeply inscribed on all our hearts!

*Contributions received by the Treasurer of the Baptist Missionary Society, from May 20, to June 23, 1826, not including individual Subscriptions.*

	£	s.	d.
Blaby, Leicestershire, by Rev. B. Evans .....	4	7	0
Birmingham, Auxiliary Society, on account, by O. Johnson, Esq. ....	20	0	0
Sheffield, Subscriptions, &c. by Mr. Wheatley .....	35	0	0
Voluntary Subscriptions of the Children at the Baptist Free School, Took's Court, by Mr. Kendrick. ....	0	2	3
Bucks Auxiliary Society, by Rev. P. Tyler .....	31	17	9
Western District, by Mr. Horsey .....	54	3	0
Kettering, Subscriptions, by Mr. Gotch .....	31	7	11
Philip Norton, collected by Rev. W. H. March .....	6	13	7
Mr. Benj. Rice, Colchester, A. S. ....	21	0	0
Tring, Subscriptions, &c. by Mr. Amsden .....	17	3	11
St. Alban's, Auxiliary Society, by Rev. W. Upton .....	10	0	0
Dunstable, Penny Society, by Mr. Watts .....	6	10	0
Collected by Miss Gurney, Essex Street .....	1	1	0
Nottingham, Collections, Subscriptions, &c. ....	126	3	3
Keynsham, Subscriptions, by Mr. Ayres .....	10	0	0
Friends, by Mrs. Arnold, for Female Education .....	11	3	0

Eagle Street Auxiliary, by Geo. Bagater, Esq. one third.....	20	0	0
Greenwich, Baptist Church, by Mr. Tosswill.....	21	16	0
Wallingford, Collection and Subscriptions, Rev. J. Tyso.....	32	3	7
Carter Lane, Auxiliary Society, by Mrs. Marten.....	21	0	0
A Friend, by ditto.....	1	0	0
Woolwich, Auxiliary Society, by Rev. A. Freeman.....	52	7	6
Bromsgrove, Subscriptions, by Mr. Scroton.....	12	0	0
Newcastle on Tyne, New Court Chapel Auxiliary, by Mr. John Fenwick..	55	3	7
Exeter, Subscriptions, by Mr. Moxey.....	19	14	0
Roebdale, Auxiliary Society, by Mr. Kelsall.....	43	3	8
Bedfordshire Association, by Mr. R. Sauders.....	8	9	9
Devonport, Subscriptions, by Rev. T. Hortou.....	22	11	6
Young Ladies at Bow, collected, by Dr. Newman.....	16	13	2
Missionary Box, by Mrs. Marlborough.....	0	13	0
Loughborough, Collection and Subscriptions, by Rev. G. Capes.....	31	0	0
Church Street, Auxiliary Society, by Mr. Pontifex.....	30	5	0
Goodman's Fields, Auxiliary Society, by George Morris, Esq.....	56	1	7
Royston, Subscriptions, by Mr. Pendered.....	12	18	0
East Lancashire, Auxiliary Society, by Jos. Leese, Esq.....	59	10	0
Oakham, Subscriptions, by Mr. Rowse.....	7	0	0
Bessels Green, Collections and Subscriptions.....	7	14	7
Auxiliary Society, at Mr. Kinghorn's, Norwich, including pupils of Mr. Brewer, 2l. 11s.....	90	15	6
Maze Pond, Auxiliary Society, by Mr. Beddome.....	25	11	0
Oswestry, Auxiliary Society, by Mr. Jones.....	5	0	0
Wellington, Shropshire, by Dr. Steadman.....	20	0	0
Missionary Box, at Miss Vennell's Seminary, Colchester, by Mr. Hardy ..	1	5	4
Leeds, Subscriptions, &c. by Rev. J. Acworth.....	45	10	2
Dublin, Female Society for Female Education, by Miss Gardner.....	11	0	0
Henrietta Street, Sunday School, by Miss.....	1	0	0
Boston, Lincolnshire Subscriptions, by Mr. Millhouse.....	9	1	6
Missionary Box, at Mr. Arnold's Paper Mill, Hackney, by Mr. Salmon ..	3	2	10
Margate, two years' Subscriptions, by Mr. Parnell.....	16	5	0
Liverpool, Auxiliary Society, on Account, by Mr. Rushton.....	50	0	0
Walworth, Female Auxiliary Society, by Mrs. Chin, Treasurer.....	60	0	0
Bereaved Parents' Offering, Moiety of their departed Child's Money Box..	1	1	0
Derby, Penny Society, by Rev. C. Birt.....	12	0	0
Young Gentlemen at Madras House, Hackney, for Schools.....	2	2	0
Sunday School, Hackney, by Mr. George Meyer.....	0	9	0
Maze Pond, Ladies, for Female School, by Mrs. G.....	15	0	0
Dorman's Land, Collection, by Rev. G. Chapman.....	11	0	0
Hertford, collected by Miss James.....	2	17	0
Amersham, Penny Society and Subscriptions, by Mr. May.....	18	1	7
Irthlingborough, at Monthly Prayer Meeting, by Rev. J. Allen, Pastor....	4	7	4
Hackney, Auxiliary Society, by Mr. J. M. Dunn.....	37	5	4
Eye, Suffolk, Auxiliary Society, by Rev. C. T. Keen.....	6	10	0
St. Clements, Norwich, by Mr. Prentis.....	10	11	1
Alie Street, Female Auxiliary Society, by Rev. W. Shenston.....	10	0	0
— Sunday School, by ditto.....	1	18	9
Collection at Queen-street, Rev. E. Carey.....	143	16	5
— Surrey Chapel.....	56	17	0
— Eagle-street.....	3	19	3
— Annual Meeting.....	97	1	4
— Alhion Chapel.....	28	12	1
A Lady, by Rev. John Peacock.....	1	0	0
Collected by Mrs. Elvey.....	14	0	0
Westerham, Female Association for Female Education.....	6	18	10
Female Auxiliary Society, East Lane, Walworth, by Rev. R. Davis.....	14	11	2
Part of a Collection at Mr. Upton's, Church-street, Blackfriars.....	5	0	0
William Manfield, Esq. by Joseph Gutteridge, Esq.....	10	0	0
A Friend, by ditto.....	10	0	0
Thomas Adderley, Esq. Great Surry-street, by Mr. Hardy.....	1	0	0
A Widow's mite, by the Chairman.....	1	0	0
W. Sabine, Esq. don.....	20	0	0



# MISSIONARY HERALD.

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## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 22, 1826, at Great Queen-street Chapel :

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. DR. STEADMAN of Bradford, seconded by Rev. C. E. BIRT, M.A. of Derby.

- I. That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting thankfully acknowledges the proofs of Divine favour and protection which have been afforded to the Society, and desires that these may prove effectual motives to more extensive exertions to convey the knowledge of Christ to the multitudes of our fellow men, still involved in error, and the most debasing superstition.

Moved by the Rev. JAMES PEGGS, General Baptist Missionary from Crissa, seconded by the Rev. GEORGE BROWNE of Clapham.

- II. That this Meeting is deeply sensible of the kindness shewn by the Ministers and other individuals, who have assisted in various ways, to procure pecuniary aid for the Society, during the past year; and trusts that the present low state of the Funds will lead all who value the object to which its labours are directed, to vigorous efforts to replenish them.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. EUSTACE CAREY from Calcutta.

- III. That as inconveniences have been found to arise from the small number of Members composing the Central Committee, the following alterations be made in the "Plan of the Society," viz: in Rule V. for "fifty," to read "eighty;" and in Rule VII. to insert the words "twenty-five," instead of "twenty-one," and "sixteen," instead of "twelve," adding also, "the Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation," and that the Corresponding Committee be henceforth discontinued.\*

Moved by the Rev. JOSHUA MARSHMAN, D.D. from Serampore, seconded by the Rev. Mr. REES, of the Wesleyan Society.

- IV. That the sincere thanks of this Meeting be presented to the Gentlemen by whom the business of the Society has been conducted during the last year;

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\* The Rules will then read thus:—

Rule V. "A General Committee, consisting of eighty Members, shall be appointed for the purpose of circulating Missionary Intelligence, and promoting the interests of the Society in their respective neighbourhood; nine-tenths of whom shall be eligible for re-election for the ensuing year."

VII. "Besides the Treasurer and Secretaries of the Society, who shall be considered Members, ex officio, the Central Committee shall consist of twenty-five persons; of whom sixteen shall be resident in London, or its immediate vicinity, and nine in the country; five Members to be deemed a quorum. The Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation."

and that the following be the Officers and the Committees for the year ensuing :—

*Treasurer*— John Broadley Wilson, Esq.

*Secretary*— Rev. John Dyer.

*Auditors*— Messrs. John Danford, Joseph Hanson, and William Beddome.

#### GENERAL COMMITTEE.

*The Gentlemen whose names are printed in Italics form the Central Committee.*

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|-----------------------------------|---------------------------------------|
| Rev. J. Acworth, Leeds.           | Rev. T. Morgan, Birmingham.           |
| C. Anderson, Edinburgh.           | W. H. Murch, Frome.                   |
| <i>W. H. Angas</i> , London.      | <i>Dr. Newman</i> , Bow.              |
| G. Barclay, Irvine.               | W. Nichols, Collingham.               |
| J. Birt, Manchester.              | J. Payne, Ipswich.                    |
| T. Blundell, Ditto.               | H. Page, Worcester.                   |
| <i>John Chin</i> , Walworth.      | R. Pengilly, Newcastle.               |
| T. Coles, Bourton.                | <i>G. Pritchard</i> , London.         |
| <i>W. Copley</i> , Oxford.        | R. Pryce, Coate.                      |
| <i>F. A. Cox</i> , LL.D. Hackney. | T. Roberts, Bristol.                  |
| Edmund Clarke, Truro.             | P. J. Saffery, Salisbury.             |
| O. Clarke, Taunton.               | J. Singleton, Tiverton.               |
| E. Daniell, Luton.                | S. Saunders, Liverpool.               |
| B. H. Draper, Southampton.        | <i>James Smith</i> , Ilford.          |
| R. Edminson, Bratton.             | Dr. Steadman, Bradford.               |
| <i>T. C. Edmonds</i> , Cambridge. | M. Thomas, Abergavenny.               |
| <i>W. Giles</i> , Chatbam.        | T. Thonger, Hull.                     |
| <i>W. Gray</i> , Northampton.     | T. Tilly, Portsea.                    |
| S. Green, Thrapston.              | W. Tomlin, Cheslam.                   |
| <i>W. Groser</i> , Maidstone.     | <i>J. Upton</i> , London.             |
| <i>T. Griffin</i> , London.       | T. Waters, Pershore.                  |
| Robert Hall, Bristol.             | <i>J. Wilkinson</i> , Saffron Walden. |
| C. Hardcastle, Waterford.         | Messrs. B. Anstie, Devizes.           |
| J. Hemming, Kimbolton.            | <i>W. Beddome</i> , London.           |
| <i>J. H. Hinton</i> , Reading.    | <i>G. Blight</i> , London.            |
| J. Hoby, Weymouth.                | N. Bosworth, London.                  |
| R. Hogg, Kimbolton.               | <i>W. Burla</i> , Edmonton.           |
| R. Horsey, Wellington.            | J. Deakin, Birmingham.                |
| T. Horton, Devonport.             | J. Deakin, Glasgow.                   |
| W. Innes, Edinburgh.              | J. Dent, Milton.                      |
| <i>J. Ivimey</i> , London.        | <i>J. Foster</i> , Biggleswade.       |
| J. Jarman, Nottingham.            | <i>W. B. Gurney</i> , London.         |
| J. Kershaw, Abingdon.             | <i>J. Gutteridge</i> , Camberwell.    |
| S. Kilpin, Exeter.                | <i>J. Hanson</i> , Hammersmith.       |
| <i>J. Kinghorn</i> , Norwich.     | C. Hill, Scarborough.                 |
| J. Lister, Liverpool.             | T. King, Birmingham.                  |
| J. Mack, Clipston.                | J. Lomax, Nottingham.                 |
| T. Middleditch, Biggleswade.      | <i>J. Marshall</i> , London.          |
| <i>C. T. Mileham</i> , Bow.       | <i>B. Shaw</i> , London.              |
| J. Millard, Lymington.            | J. Sheppard, Frome.                   |

Moved by the Rev. WILLIAM GRAY of Northampton, seconded by the Rev. WILLIAM COPLEY of Oxford.

V. 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 permitting us to occupy their places of worship on the present occasion.

Moved by the Rev. MOSES FISHER of Liverpool, seconded by the Rev. JOHN JACKSON of Ashford.

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1827.

Moved by JOSEPH HANSON, Esq. of Hammersmith, seconded by the Rev. JOSEPH IVIMEY of London.

VII. That the respectful acknowledgments of this Meeting are due, and are hereby presented to Joseph Gutteridge, Esq. for his kindness in taking the Chair this day.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Anniversary of the Auxiliary Baptist Missionary Society in this city was held on the 22d July 1825; when the Report was received, and several customary Resolutions adopted.

The first portion of the Report relates to the operations of the Society in Calcutta and its neighbourhood. The circumstances of the Native Church, raised under its auspices, give rise to mingled feelings. Two of the members have dishonoured their profession: the one a poor woman baptized during the past year, and the other a native preacher. The latter case is the more distressing of the two, on several accounts. *Hagee* had made no small sacrifices in embracing the gospel; and for a considerable time his temper and conduct had been highly becoming. He had held a public and conspicuous station, too, so that his fall, was at once painful in the extreme, to the feelings of his Christian friends, and injurious to the Gospel. It is gratifying, however, to perceive that there is cause of joy as well as sorrow.

“Independent of the woman above referred to, the missionaries have had the pleasure, during the last year, of admitting into the native church, four converts by baptism; namely, two Portuguese females, a Mugh, and a Hindoo.

“The two former are natives of Madras, but have resided in Bengal many years. They are both middle aged, of small independent property; and though professed Roman Catholics, had hitherto lived in the grossest ignorance of the first principles of Christianity. One of them attributed the enlightening of her mind to a discourse on the parable of the pharisee and the publican, and the other to a sermon on the parable of the covetous rich man; both peculiarly adapted to the state of their respective minds. These addresses were delivered by one of your native preachers in the course of his regular visits to Howrah: and it is highly gratifying to observe, in these and other instances, how quick and powerful the word of God has been found, through the influences of the Holy Spirit, in the conversion, not only of Hindoos and Moosoolmans, but even of professing Christians, by the instrumentality of one, who was himself, but a few years since, a worshipper of stocks and stones.

“The account given by our Mugh brother,

of his becoming acquainted with, and embracing Christianity, though very satisfactory as to his renewal of heart, contains no very striking particulars; but the simple narrative of the Hindoo referred to, is so full of interesting events—so distinctly points out the directing care of divine Providence, and the permanent and constraining influence of divine grace—and is besides so adapted to encourage missionary societies in their exertions in public preaching and the distribution of tracts, which in the present day are by many persons undervalued, that your Committee feel satisfied you will approve their introducing it.

“The person whose narrative now follows, is a young man named Govinda, of about 20 years of age. He was born at a village in Sylhet, 200 miles from Dacca, in which city he was living as a Chowkedar, when he first heard of salvation by Christ. He used to attend an evening school, to acquire English; but was the subject of no serious impressions, till he one day heard the gospel preached in Bengalee, in a small bungalow which a gentleman\* there had hired for that purpose, but which in a short time, he being discouraged at witnessing the rudeness and hardness of heart of his hearers, was closed, and the worship previously held in it discontinued. Behold, however, the inscrutable wisdom of Divine Providence, and how often good may be effecting, when the instrument himself is discouraged at the apparent inefficacy of his labours! During the short time that this bungalow was used as a place of worship, Govinda heard what impressed his mind, and received several tracts, among which was one entitled, “The Mine of the Jewel of Salvation,” the reading of which was blessed, as we hope, to his everlasting good. He continued at Daoca some time, and afterwards went to his native village, to visit his mother and other relatives. Here for some time he regularly read the tracts he had received, but was so reproached and persecuted on this account, and was by his relations so unceasingly importuned to lay them aside, that at last he consented, and by degrees fell again into idolatry. In a short time, however, he was heavily afflicted; and, with a conscience in a great degree enlightened, his convictions of sin were very deep, and rendered him truly miserable. At last, after remaining at home nearly two years, he told his mother that he knew the wickedness of idolatry, and the necessity of faith in Christ for salvation; but that, from fear of his relations, he had hitherto complied with the former, and neglected the latter. Now, however, since he had been sick, his con-

\* Mr. Leonard, we suppose.

victions, like vipers, were stinging him so bitterly, that he could no longer stay in his present circumstances, but must immediately proceed in search of further instruction in the religion he knew to be true. His mother attempted to dissuade him, but in vain. With a rupee only to bear his expenses, he set off for Dacca, in search of his former instructor. Great was his disappointment, however, on enquiry at the school here established, to find that he had left home for Chittagong, and to hear that he might probably not return for several months. Being greatly perplexed, he knew not what to do, till he was told, with a sneer, by one of the scholars, in reply to his enquiries, that if he wished to *become a Christian*, he might easily obtain instruction in that religion in Calcutta, where there were many Europeans who taught, and many natives who had embraced it. Immediately he formed the determination to proceed to this city; but having no means of support on his way, he was in great anxiety. At length on application to the Darogah, who had formerly employed him, he again obtained a situation as Chowkedar. Having staid a month, he could no longer restrain his intense desire to know more of the way of salvation by Christ: and therefore, taking a rupee less than his wages, on condition of receiving it immediately, he set off for Calcutta, with three rupees for his support. When he arrived, he went to the house of a respectable sircar, a native of his village, and a distant relation, with whom he was acquainted; and he kindly allowed him to remain in his house, till he could furnish himself with other accommodations. By degrees Govinda put the question to him, and others of his acquaintance, "Where do the teachers of the Christian religion reside?" But every enquiry of the kind was answered with so many sneers, remonstrances, and threats, accompanied with no information whatever, that he found he must look elsewhere for the intelligence he wished. As he could now support himself by carrying a chatta over the palanquins of strangers, he began to hope, that by making enquiry at the different places where he accompanied his employers, he might at last gain the necessary information. After many weeks of anxious search, his hopes were realized. As he was one day passing the door of your place of worship in Kalingah, he saw it open, and several persons just entering. He determined to enter also, when with pleasure which he seems incapable of expressing, he found the truth—the Saviour—the gospel he was in search of, being proclaimed. Expressing his earnest desire for instruction, he was invited regularly to attend the missionaries to receive it—an invitation which he gladly accepted. He first, however,

went home to his lodgings; told his host and his relations, that he had found the way of salvation he had been so long in search of: and that he should soon, he hoped, become a Christian. They reviled and caressed—threatened and promised him by turns; and at last, with a generosity far from common among the natives, raised a subscription to send him to his native village free of expense, on condition he should not disgrace them by renouncing his caste. Continuing firm, however he told them he must follow his convictions, and returned to his Christian friends, amongst whom he continued evidently to "grow in grace and in the knowledge of our Lord Jesus Christ," till at the beginning of June last, he was baptised in his name.

It is also hoped that another Hindoo, named Sukbaree, who died in the course of the year, had been brought to a living faith in Jesus Christ, although he had not been baptised. The Missionaries notice in the native members a new delight in attending the means of grace, and a pleasure in seeking the good of the heathen.

The gospel is preached to the heathen in Bungalow Chapels at Bow Bazar, Wellington street, Kalingah, and Hintalee. The last is a new station, occupied instead of Moonshee Bazar. The society has two schools containing 100 boys to whom Christian instruction is given.

Under the head of *Doorgapore and its neighbourhood*, the following information is peculiarly interesting.

"Several months ago, about twenty residents in the neighbourhood, partly Hindoos, and partly Moosoolmans, most of them formerly distinguished for wickedness, came to the house of the native preacher with the following unexpected representation. They confessed, that they had been long spending their time in drunkenness and quarrelling, which, they were aware, would ruin them at the last; but that they were now anxious to understand the way of salvation which he preached—that having no leisure in the day, they could attend worship only in the evening—and that therefore they had agreed together, that if he would give them a discourse on Monday and Friday evenings, in the chapel, they would, amongst them, defray the expense of lighting it up. One man said, that he was too poor to give any money; but that he would gladly clean the lamps, as his quota. The native brother of course gladly complied, and from that time to the present, the hearers have regularly attended, and as regularly contributed the sums they promised. Though this sum is small, being but from one to four annas each per month, it is, from their poverty, important to them. That they should contribute *any* sum for the

carrying on of Christian worship, is a matter of no ordinary promise. As none of them can derive any temporal advantage whatever from their contribution, no sinister design can be traced in the arrangement; and some missionary friends, who had occupied for some time the bungalow on the premises, have marked an evident improvement in the conduct of several of the contributors. Your Committee, therefore, cannot but hope, that the Holy Spirit has produced convictions in their minds, which in the case of some at least, will terminate in their conversion.

"The native chapel at Burahoggar is connected with this station, and worship has been regularly conducted in it twice a week, when from 20 to 60 hearers have been collected. During a violent storm in April, it was, as well as the native preacher's house at Doorgapore, blown down; since which, till it can be rebuilt, worship has been conducted under the shade of a tree, in the neighbourhood. Your Committee are thankful to add, that two or three persons in this place manifest great seriousness, and regularly attend whenever the gospel is preached.

The third division of the report mentions an excursion of Messrs. Yates and Pearce to Jessore, during which they had several favourable opportunities of making known the gospel. The Branch Societies are at Howrah, and in several European Regiments. The first of these is nearly independent, we believe, as it regards funds; and devotes its attention to the spiritual wants of its own neighbourhood.

The Funds of this society are low, a balance being due to the Treasurer of Rs. 932, 2, 8.

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### DIGAH.

Extract of a letter from Mrs. Rowe, dated June 5th, 1825.

"You will be happy to hear, that the former Daoodpore school-master, Jhurreal, has thrown off his caste and desires baptism. He is now the Digah school-master: his wife and family, consisting of five young women, attend on Mary's meeting at sun-rise on Sabbath mornings, when I read the scriptures to them. They are much pleased with the Old Testament which I read in Oordoo to them.

"Jhurreal says to his wife, 'Let us give up to our father the house and ground, and whatever he might contend about on our becoming Christians, and let us be baptized and live on my wages.' If there were

a missionary here, I think we should soon see the fruits of our long labour. All my servants attend family worship, in the evening when I read to them, and on Sabbath mornings, when one of the brethren expounds the Scriptures.

"Brother Roop-das has been very poorly of late, almost unable to walk a step; I have therefore allowed him a hackery to go to preach abroad, as his heart is warmly engaged in the work of the Lord. He told me with tears the other day that the harvest was great and the labourers few, and of the few, he was unable to go out to the call of his brethren. He said he could still do the Lord's work sitting, and it grieved him that he could not go from village to village. He has had a call over to Munea, but has been only once. I am sorry that Huree-das is not so much alive in the work. He, however, goes his rounds, and takes his turn in the services of the Station."

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### COLOMBO.

The following comprehensive notice of affairs at our stations in the island of Ceylon at the commencement of the present year, has been lately received from Mr. Chater. The letter containing it is dated

Colombo, 30th January, 1826.

"Respecting the state of this mission I have but little that is very interesting to communicate. It is proper however, that the Committee, at least once a year, should be furnished with the most detailed account of our circumstances that can be given them. Our congregations at the Fort and the Grand Pass continue very small. In the Pettah the attendance is better. On sabbath evenings we have frequently about a hundred hearers; formerly there were seldom more than fifty. Knowing that faith cometh by hearing, we ought, I believe, to thank God and take courage, at seeing such an increase of a spirit of hearing, as this. But till the spirit of God be poured out upon us, what will bearing or preaching effect? The recollection that this necessary and important blessing is so constantly and earnestly implored by thousands of praying souls, is often very encouraging to me in my saddest moments. And that some addition has been made, even in this place, to the number of those who wrestle with God in prayer is an event that is highly gratifying.

No addition has been made to our little church since I wrote to you last. Our number at present is eighteen. It was twenty, but two of them have been excluded. One of them, I hope is truly penitent. The other, one of the Singhalese who joined us early in last year, (though one of whom we hoped the best on his joining the church,) affords us at present but little hope. The number of members at Hanwell is six. Carolus professes to be penitent, but I cannot yet place much confidence in him. I informed you in my last, that I was about to try what could be done by employing one of our most proved and approved schoolmasters, as a Singhalese reader in the villages. His success in collecting hearers, has exceeded my most sanguine expectation. In the evening from eighty to upwards of a hundred persons assembled to hear him. I have been to preach at three of the villages: and on a very rainy evening found eighty-two met together to hear preaching. I feel strongly encouraged to hope and believe that this may be the beginning of good among this poor people. Formerly I visited and preached at one of these villages once a fortnight, for a long time, and never had more than 5 or 6 grown persons to hear. On my going now, more than a hundred were present. O that I may ere long have to inform you, that the all important inquiry, "what must I do to be saved," is heard among them!

"Our schools, on the whole, are in much more promising circumstances than they were at the commencement of the last year. In the six schools on the Colombo station, the number of boys is 190. A new and promising school, beyond Katany, has commenced this month, containing 40 boys. On visiting it for the first time, I found a very decent congregation assembled to hear preaching. Next month I have to commence another school a little beyond Kattoo-pellella-watte, which will contain 50 boys. A respectable young man undertakes to teach this for a very moderate salary. And though I must confess my schools are almost too many for me to superintend properly, being convinced of the utility of schools, I fear I should be doing wrong not to take these new ones under my charge. And I have in contemplation the commencement of another, in a very populous village, about one third of the way between here and Hanwell. Indeed, as I have before informed you, I wish to form a chain of schools from here to Hanwell, which I have no doubt might be done, if I had sufficient assistance, and you could meet the expense. I have no late report of the Hanwell schools. But there are three in number, and average more than

30 boys each. The number of girls in the two female schools, is upwards of fifty, but about that number attend regularly. And the girls, especially in the Moderah school, promise to out-strip the boys in learning to read and in reciting catechism. Mattackooly now promises well both as to the school and congregation; but it is not in my power to visit it half so often as I could wish. I feel more and more the need of help. O when shall I obtain it!

"The congregation at Hanwell still continues small, but, with some things that have occurred there, I have felt much gratified. They have commenced a prayer-meeting, at which our friend the Modeliar engages in prayer; and the attendance on these occasions, is better than at public preaching. A servant of mine being lately at Hanwell, went to the Modeliar's house in the evening, and to his astonishment, found him collecting his family together for evening prayer. For a Singhalese headman to shew any thing like sincerity and earnestness in the things of religion, is a new, and to many appears a strange thing. I have long hoped to see our friend the Modeliar brought under the influence of religion. Some time ago I lent him the memoirs of Obookiah, the Sandwich youth who died in America; and the reading of that book seems to have made a strong impression on his mind. He has long been a constant and attentive hearer, and I trust there is reason to believe that the word has reached his heart. This is a very gratifying occurrence, and, we hope will prove highly beneficial to the Hanwell station; for the whole Corle (or County), is much swayed by the influence of the Modeliar. To strengthen the hands of brother Siers, I am going to send him one of our members from Colombo, whose whole work is to be going from house to house, and village to village, to converse with persons about the concerns of their souls. I am sorry he cannot read Singhalese, but he speaks it fluently, and possesses both the gift and spirit of prayer. Having only himself to provide for, a little more than a quarter of the salary that was given to Carolus, will satisfy him. His views of truth are clear, and his manner of conversing on religion is affecting and edifying. O that he may be made an humble instrument of doing good to souls!

"The union that has been formed here among the missionaries and their friends goes on well. Our meetings seem to be more interesting from month to month."

BATAVIA.

The following affectionate tribute to the memory of our late excellent friend Mr. Diering of Batavia, has been received by the secretary in a letter from the Rev. W. H. Medhurst, of the London Missionary Society, residing in that city. It furnishes an additional and pleasing proof how cordially Christians of different denominations can associate together in the service of the Redeemer among the heathen.

There is no one can lament more feelingly than I do, the sad, the irreparable loss of our godly and zealous friend Diering. I felt at his death as if my right hand were chopped off, and seemed to look round as destitute and deprived of my last and only Missionary brother, having no man like-minded, who will naturally care for our state. We took sweet counsel together, and walked to the house of God in company—we journeyed into the villages and visited the heathen markets and fairs, where we aided each other in collecting the crowds and addressing them on the all important

doctrines of the Gospel. I have seen him, without either fear or shame, standing up before a mixed multitude of Dutch, Portuguese, Chinese and Malays, and exhorting them in earnest strains to repent and believe in Christ.—His chief object seemed to be to exalt the Saviour, and from all the nice disquisitions that the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and enquire if they knew how their sins could be blotted out. He argued well with the Mahometan opponents, and keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering; and considering what he has done in preaching for me so often, when worn out with fatigue, I cannot refrain from expressing my unfeigned gratitude for his assistance. But he is now gone, and blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours, and their works do follow them. His widow and children are endeavouring as far as possible to tread in his steps, still maintaining family prayer, and making a business of religion—may the Lord keep them by his mighty power, through faith unto salvation, till they join their dear husband and father, and their still dearer Saviour and God!"

*Contributions received on account of the Baptist Missionary Society, from June 23, to July 20, 1826, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Lynn, Salehouse and Carlton Rode, by Rev. Joseph Kinghorn .....	6	15	6
Stroud, Kingstanley and M. robinhampton, by Mr. H. Hawkins .....	14	18	6
West Middlesex Union, balance of Accounts, by Joseph Hanson, Esq. ....	7	19	7
Keppel-street Auxiliary, balance, by John Marshall, Esq. ....	11	6	7
Trowbridge, Subscriptions, &c. by Mr. Wearing .....	18	12	9
Bugbrook, Collection, by Rev. W. Gray .....	13	0	0
Kingsthorpe, Ditto, by Ditto.....	3	0	0
Clipston, Collections, 1825 and 1826, by Rev. John Mack.....	46	3	6
Burton-street Auxiliary Society, one-third, by M. Poole, Esq.....	7	0	0
Hemel Hempsted Missionary Association, (and Missionary Box, 7s. 1d.)..	12	17	9
Isleham, Monthly Subscriptions, by Rev. John Reynolds .....	5	0	0
Isle of Ely, Associated Ministers, Half-Collection at Newmarket, June 1.	2	11	0
East Lothian Society, Sundries, by Mr. W. Hunter .....	19	5	0

North of England Auxiliary Society, by Rev. R. Pengilly :				
Broughton .....	14	19	8	
Juvenile Society, Tuthill Stairs, Newcastle .....	8	16	2	
				23 15 10
Brasted, Collected by Mr. Buckingham .....	5	14	2	
East Moulsey, Missionary Box, by Mr. Williams .....	2	3	6	
Carlton le Moorland, Collection, by Rev. W. H. Newman .....	16	0	0	
Mr. Joseph Kennerley, by Rev. G. Pritchard .....	10	0	0	Donation.
Member of the Established Church, by Mr. A. Saunders .....	5	0	0	Ditto.
F. M. S., by the Secretary .....	5	0	0	Ditto.
Friend, by Rev. Thomas Griffin .....	2	0	0	Ditto.
Miss Ann Young, Harrold, near Hertford .....	1	0	0	Ditto.
Friend, by Mrs. Pudner .....	2	0	0	Ditto.
Friends from Sea, by the Secretary .....	1	10	0	Ditto.
Samuel Collingwood, Esq. Oxford .....	10	10	0	Ditto.
A Brother, by Mr. W. Beddome .....	1	0	0	Ditto.
Friend to the Mission, by Rev. George Barclay .....	1	0	0	Ditto.

## TRANSLATIONS.

Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer .....	26	7	6
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## SCHOOLS.

Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer .....	8	8	0
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## FEMALE EDUCATION.

Liverpool, for " Liverpool School," at Serampore .....	15	0	0
Generally, by Mr. Rushton .....	18	2	0
			33 2 0
Trowbridge Female Society, by Miss Dunn .....	18	8	0
Birmingham, Collected by Young Ladies at Cannon-street, for Calcutta, by Mrs. Blakemore .....	15	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson .....	3	0	0

## COLLEGE.

A Lady, by Thomas Thompson, Esq. ....	105	0	0
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## TO CORRESPONDENTS.

It was quite unnecessary for our friendly Correspondent "John" to withhold his name and address. The suggestions he has thrown out are kindly received; but he does not seem to be aware of the practical difficulties in the way of the plan he proposes.

The thanks of the Committee are returned to W. D. H. for Three Volumes of Watts's Sermons; to Friends at Sawbridgeworth, for a Number of Baptist Magazines; to Mrs. Scott, for Ditto; and to Miss S. Nutter of Shelford, and Miss Batley of Clapham, for Work Bags, Pincushions, &c. for the Native Schools, by the Rev. Eustace Carey.

The Secretary is concerned to state, that Mr. Carey has been positively forbidden, by his medical advisers, to preach, or engage in any public service for some months to come. Dr. Marshman expects to leave London for the Continent on the 5th inst. He will probably return before the winter sets in; but the precise time cannot, just now, be specified.



# MISSIONARY HERALD.

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## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### BIRMINGHAM.

ON Tuesday, July 25, the Anniversary of the Auxiliary Baptist Missionary Society for Birmingham and its vicinity, was held at Cannon-street Chapel, Owen Johnson, Esq. the Treasurer, in the Chair.

Prayer was offered, at the commencement of the meeting, by the Rev. Francis Franklin of Coventry; a short Report was read by the Secretary, the Rev. Thomas Morgan, and the usual resolutions were proposed and seconded by the Rev. Messrs. Franklin, Matthews, Arnold, Price, James of Amsby, J. A. James of Birmingham, Ham, Smith, and Greig, together with Dr. Marshman from Serampore, and the Secretary of the Parent Society. The numerous auditory appeared deeply interested in the proceedings of the day, especially in the details given by Dr. Marshman, who spoke at considerable length on various topics connected with India, and preached at the large Wesleyan Chapel in Cherry-street in the Evening.

Meetings of a similar description, in connexion with the Auxiliary, were previously held at Coventry, Bromsgrove and Coseley, at the last of which places a Branch Society was formed, on Monday the 24th. inst. Besides the ministers already mentioned, the Society was favoured with the assistance, on this occasion, of the Rev. T. C. Edmonds, M. A. of Cambridge, and the Rev. W. Copley of Oxford, by each of whom, as well as by others, Sermons were preached at various places included within the sphere of this Auxiliary Institution. The collections, generally, were not equal to what they have been on former occasions. To this remark, the city of Coventry, however, forms an exception. The sum contributed from thence was found to be considerably larger than before; and from the cordial attachment displayed towards the

cause in other places, there can be little doubt, this would have been uniformly the case, but for the unexampled stagnation of trade, which presses with great severity upon this populous manufacturing district.

#### WANTAGE.

ON Tuesday, May 30, a Missionary Association was formed for the town of Wantage and its vicinity.

The Rev. Owen Clarke of Taunton, and Thomas Welsh of Newbury, were present on the occasion, and communicated much information on the subject. The weather was very unfavourable, but the attendance was good, and the collection at the close proved that the audience had taken a lively interest in the proceedings. Mr. Daniel was chosen Treasurer of the Association, and Mr. Thomas Whitehorn, Secretary.

#### FOREIGN INTELLIGENCE.

##### CALCUTTA.

THE following satisfactory intelligence is contained in a letter from the Missionaries at Calcutta, dated the 17th of February last.

“ On Friday last was the Anniversary of the Juvenile Society, which was numerously attended. Nearly all the young men in this Society are members of the church in the Circular Road, and are doing much towards the promotion of religion in this city, and we have reason to believe, that they will prove a blessing, not only to persons of their own class in society, but also to the heathen, to whom some of them are now able to address themselves on religious subjects. We are happy to say that Mr. Kirkpatrick keeps up much of the life and order of this Society. We anticipate that the Reports of the Juvenile and Native Female School Societies, which are now in

the press, and will soon be forwarded, will give you much satisfaction.

"It is truly gratifying to us to inform you, that there has been a considerable revival of religion amongst us here. It commenced a little before Br. Lawson's death, and that event very much increased it. Since his death six young men have been baptized, and six others have now offered themselves as candidates for baptism. Among the latter are a son of Captain Kemp, and of our late Br. Rowe, and two sons of our late Br. Biss, whose fathers are now in glory; so that instead of the fathers are coming forth the sons, a generation to serve the Lord."

THE following account of the closing scenes of our dear brother Lawson's life, furnished by Mr. Pearce, has been read by several friends, who suggested that it would gratify many, if inserted in the Herald. As the Editor is not aware that it has been, or will be, published in any other form, he cheerfully adopts the suggestion.

"On the 11th of September, Br. Lawson preached his last sermon. He had been for several weeks previous very unwell, with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill, which Mrs. Lawson perceiving, endeavoured to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely be the last time he should do it. His text was Hos. xi. 7—9. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboam? My heart is turned within me, my repentings are kindled together,' &c. It was a very affecting address, and seemed, indeed, as though it was expected to be the last he should deliver to his people. On the notes of the sermon he has written the date at which it was preached, with the words 'very poorly INDEED.' Amongst the items of *improvement* of the sermon are the following:

"If afflictions tend to bring us near to God, let us welcome them."

"How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion to put the tender enquiries of the text!

"Br. Lawson still continued very ill till Friday the 23d of September, when although very little better, he was recommended to try change of air, and went over to Hourah, to spend a few days with Br. Statham. Soon after his arrival, he wrote a note to Mrs. L., from which the following is an extract:

"I am obliged to say, that never was I in such a weak state before. God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced, that good is the will of the Lord concerning me. O may I be his, then all will be well."

"On the day following, he wrote again to Mrs. L., describing his dangerous symptoms, and then proceeds:—

"I am, I must say, very anxious about myself for the sake of my dearest family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me.' At the close he adds, 'Farewell, my dear, let us be more wholly given to God, and then we shall be less anxious about our poor selves.'

"During the Saturday night, and on the morning of Lord's day, September 25, he felt a more severe pain in his side, which gradually increased till it became exceedingly distressing, and until he could breathe only with great difficulty. He was therefore brought home again, and the best medical advice obtained. It was now ascertained, that an extensive inflammation of the liver had taken place, and a number of leeches, followed by a blister, were applied to his side. By the use of these and internal medicines, the pain in his side was entirely removed, and his breathing became easy again; but a bilious diarrhoea supervened, which no medicine could permanently check, and which continued till his death.

"From this time he appears to have indulged but faint hopes of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said to me, at different times, 'I have great need of patience to bear this long affliction as I ought: but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an Almighty Saviour to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus, as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope of being fixed on the rock Christ Jesus. I have great reason for gratitude, for though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not this illness had a cloud cross my mind:

all has been tranquillity and peace.' Many similar expressions he made use of to various other friends, but I did not take a particular notice of them at the time, and should, probably, not quote them correctly were I to attempt it.

"In this state of mind Mr. Lawson continued daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendant recommended his going on the river, and eventually to the Sand Heads. On this day, he said, to some friends, who were grieved at seeing him so much reduced; 'I am very weak; but if God will he can raise me up again; yea, he is able to do exceedingly more than we can ask or think.'

"The weather being very unfavourable, the doctor advised our not removing Br. Lawson to the boat till it cleared up a little: so that we did not get him on board till the evening of Monday, the 17th. The weather during the night became very fine, and a delightfully cool breeze sprang up, and continued till the close of the day following—so that we made the trial under the most favourable circumstances. Still, however, his complaint was not checked, but during the Monday night and the whole of Tuesday, continued to exhaust him as before. Dr. Browne being unwell, had not seen Br. L. for several days; but to day was gone for change of air a few miles up the river, and we appointed to see him there. We arrived at the hour about 4 p.m. When he came down to our boat, he was grieved to see the evident progress of disease, and in answer to my enquiry on the subject, told me privately, that he could entertain but very slight hopes respecting Br. L.'s recovery. On our return, I thought it right to communicate his views to my dear companion; when he told me he was aware the Dr. was correct, and continued—'I feel I cannot live long, for I find a sensible decay of nature; but I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer.' He now communicated his wishes respecting his family and his church, with the greatest composure, and then took leave of me with the most touching expressions of affectionate regard. After this exertion, he fell into a dose, from which, when he awaked, not perceiving me, as I sat behind him, he began to pray, and used among others, the following expressions, which I committed to paper soon after.

"Blessed Jesus, I am a wretched unworthy creature, but I know thou hast purchased me with thy precious blood, and hast entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt by the second death. I am al-

together polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing, but I know that thou wilt be the strength of my heart, and my portion for ever. Blessed, blessed, blessed God, I have received from thee an intimation, that I must go up to possess a heavenly mansion. And shall I decline the invitation? Oh, no! only grant me a few days to warn my people that!"—here his voice became so low, that I could not catch the remainder of his prayer. At the conclusion, perceiving me, he said, that he felt he could not survive more than three days, and then begged me, in the most urgent manner, to make arrangements for his immediate return home. 'He said I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among them my dying testimony to the truths of the Gospel, and can then die in peace.'

*To be concluded in our next.*

## BEERBHOOM.

EXTRACT of a letter to the Secretary, from Mr. James Williamson, who has lately proceeded from Serampore to occupy the station in this district.

*Soory, Jan. 22, 1826.*

"I had lately the pleasure to receive yours of the 18th of April last, conveying the intelligence of the offer of my services having been accepted by the Committee, and desiring me to occupy the Society's premises at Moosheadabad, vacant by Mr. Sutton's return to Europe. In regard to the former circumstance, my earnest prayer is, that the Lord would render me faithful, that I may be approved of, not only by the Society, but also by Himself at the great day. With respect to the latter, our brethren at Serampore had, previous to the receipt of your letter, desired me to take the pastoral charge of the church at Beerbhoon. Knowing the destitute state of that church, and considering it my duty to comply with their desire, I proceeded, with as little delay as possible, to this place, where the greater number of the church are residing, and where our brethren, about three years ago, had erected a bungalow, at some considerable expence. With the exception of those residing at Soory, the other members of the church are scattered in different villages, some as far distant as twenty-

four miles. This I feel rather a discouraging circumstance, as I cannot have them all under my immediate eye. Frequent visits are my only resource, and even these are not unattended with obstacles. The weather will not always permit; the great expence invariably attendant on travelling in this country, together with the loss sustained by those residing with me, whenever I am obliged to leave them.

"The district of Beerbhoom, though not so populous as most others in Bengal, contains, notwithstanding a very considerable population. There are no large towns, but numbers of small towns and villages are found scattered throughout, at very limited distances. My access to the heathen, therefore, as well as to the church, is not so easy, and therefore not so frequent as it might be, were I residing in a large town like Moorshedabad. These and other considerations I have suggested to our friends in Serampore, who, however, consider the destitute state of the church here as a sufficient reason of itself, why in the present case Soory should be preferred as a missionary station to Moorshedabad. From what I have observed during the short period I have been here, it would appear, that in general among the heathen, the disposition to bear the Gospel is less in those parts than about Serampore and Calcutta. This is particularly the case in this place, where we are generally treated with less respect than any where else. Some people a short time ago, apparently concerned about my reputation, had requested my Pundit to desire I would not go any more to the Bazar, otherwise I should lose my respectability; I replied, that I was not solicitous about that kind of respectability that could be forfeited by pointing out the way of life to my fellow-men. We are generally able, however, in the surrounding villages, to obtain a small congregation, and to detain some of them for a short time. Now and then an individual will approve of nearly all that is said, and even here it is not uncommon to hear some one say, "these are words which cannot be confuted." When asked in reply, Why then do you not attend to them? The usual reply is, The time is not yet come. It is not an easy thing, in many cases, to convince a Hindoo that he is an accountable creature, and until this be done what can be effected? In his destiny he sees alike his sins and his duties. The number of members belonging to the church does not exceed fifty. The irregularity that had been existing among them for some time, rendered attention to them my first and principal object; and I hope, through divine aid, we shall improve from day to day. I have intimated to our friends at Serampore, my wish to establish

a circle of schools on the very economical and excellent plans lately adopted there. They have approved of the suggestion, and promised to recommend them to the Society, European superintendance, which was the chief expence attending the Serampore Schools, will here cost nothing, as I shall be able to superintend them myself. One reason why I feel particularly anxious to have a few schools in this district, is the extreme ignorance into which all classes of Hindoos are sunk; very few, indeed, of any class being able to read. The consequence is, that we are obliged to refuse them many tracts, which they are desirous of receiving, and which they would read were they able. Teaching them to read, therefore, which would be the chief object of the schools, would at once open the door of knowledge, now effectually shut against them. Soory is rather a pleasant place; we have a distant view of mountains, a rare thing in Bengal."

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## MONGHYR.

The following Letter from Mr. Leslie to Mr. Dyer, is dated Feb. 2, last. The information it communicates is pleasing. To some of our readers, probably, the latter part will convey a new idea of the perils, which, even in India, a Missionary may have to encounter.

"As to missionary news, I have none of any great importance to communicate. All the converts at this station continue to stand fast, and I trust I can say also, that there are signs amongst the people that the kingdom of God is extending. During this cold season, I was absent from home nearly 11 weeks, and being accompanied the whole time by native brethren, the Gospel was declared in many a new place, and in many an ear which never heard it before. During my journey, I spent a whole week in one of the great annual assemblies of Hindoos, at a place called Hadjipore. Thousands and tens of thousands were present; and as I had five native brethren with me, hundreds became acquainted with the name of Christ. The native converts were employed from morning till night—and sometimes after night commenced—in telling their deluded countrymen the way of salvation; and it is gratifying to be able to tell you, that the word of God was generally heard with considerable attention. One thing was observ-

ed by the native Christians as particularly striking, namely, that the Brahmias and the people generally manifested very little inclination to dispute the truth of Christianity, or to argue in defence of their idolatrous system—but rather a disposition to acknowledge the excellency of the religion of Jesus, and the uselessness of Hindooism. This was conduct so entirely different from any thing that had been previously witnessed, that one of my native companions—a man who has preached the Gospel for the last eight or nine years—said to me, that he could not help viewing it as a sign of the speedy establishment of the kingdom of Christ among the Hindoos universally. It was pleasing to see the zeal of the native Christians in endeavouring to bring men to Christ; and it was no less pleasing than astonishing, to see the respect with which they were treated by their countrymen. The time certainly does appear to have come, in which God has disposed the people to listen to the Gospel message from the lips of men the most calculated to communicate it,—and who must ultimately be the principal organs of its communication in these extensive countries.

“ My journey extended as far as Chnnar, a station about 14 miles beyond the large city of Benares. I felt much encouraged and refreshed by witnessing the labours and enjoying the conversation of Mr. Greenwood, the Church Missionary, at the former place, and Mr. Smith, the Baptist Missionary, at the latter. Truly, to meet with such men was to me, in this distant land, as water to a thirsty soul. As I sent three of the native converts to their homes, after leaving Hadjipore, I took only two with me to Benares and Chunar, who, besides declaring the Gospel in various places on our way, were exceedingly useful to me as Christian society, and in strengthening me in the language.—As I had no one with me who could speak a word of English, I was necessitated always to be conversing in the dialect of the country; and I think I have profited, as I am now able to preach by notes only, whereas before I had to read all I uttered. If God should spare me till next cold season, I trust to be able to go one way by myself, preaching the Gospel, and to send the native converts another, that thus a greater portion of ground may be occupied. O that fruit may be produced!

“ Though death has not entered our immediate pious circle here, yet his ravages have been great in every direction around us. In addition to the numerous deaths of Missionaries in this part of the world lately, there has to be added, that of an eminent young man of the name of Warden, belonging to the London Society.

“ The country here has been very much

agitated by the war between us and the Burmese, on the East of us, and also by the war in which we have for the last two months been engaged with a great power on the West of us. The Burmese war has been a bloody one for both parties; but (as the British were lately fast overcoming them) his Golden-Footed Majesty is now treating for peace, which the Government is granting him, upon the condition of his ceding the provinces of Pegu, Mergui, Arracan, and some other places to them; and also paying a million of money. The terms have been accepted, and they are only waiting for the return of the messengers who have been sent to the King, to get it ratified. One condition, also, is, that the Judsons and their companions are to be instantly delivered up, and to be sent back with the messengers who have been despatched with the Treaty.\* The British also have been successful in the West. A few days ago they stormed and took the great fort of Bhurtpore, which has been deemed impregnable. Some years ago they attempted to take it, but were repulsed with great loss. The British, in having reduced this fort, have humbled all the native powers around. From all accounts they have been for some time standing ready to burst in upon us, and it was their intention, had we failed again in taking Bhurtpore, to have all come down upon us. But God has been merciful to us in restraining them;—two other forts have since surrendered, and it is expected that the two or three remaining Powers that are in arms, will instantly submit. As far as I can learn, it is not the intention of the British to possess themselves of the territory, but only to level all the hostile forts with the ground, that we may not be harassed and disturbed by them as we have for some years been. Since the fall of Bhurtpore the pride of the natives has been entirely subdued, as it was upon that place that their hopes were chiefly fixed. It is nine miles in circumference. The loss of the enemy is very great—the papers say 6000 were killed at the storming alone—and it is likely that several thousands more were killed during the siege. The loss of the British is not near so great as was expected.—Perhaps you will wonder why I have written so much about war: but you will be able to account for it, when I tell you that we felt our lives depending upon the event.”

\* Our readers are aware that, unhappily, this treaty was not ratified by the Burmese government, and that the war has in consequence recommenced. The situation of our esteemed American friends is, therefore, still involved in obscurity.—EDTOR.

## BENCOOLEN.

AFTER a very long interval, we have received a letter from Mr. Nath. Ward, dated Bencoolen, 18th January last. After mentioning what had occasioned the delay, he proceeds to state

"During the latter part of the past year, I was engaged chiefly in carrying forward the translation of the Scriptures, or rather in preparing myself to proceed with it to advantage. From the period of my first acquaintance with the language, I have been sensible of the necessity of a new version, and have used every endeavour to procure one, but as Mr. Robinson was so well qualified to execute it, I never thought of having any concern with it myself. I consequently require a little preparation before I can hope to be successful in an undertaking so important. I had furnished the rough version of the Acts of the Apostles, and of the Epistle to the Hebrews; when a fall from my horse, early last month, put a stop to my progress. I scarcely know how I escaped with life, but thanks to a gracious Providence, I now feel no other effect from it than a little stiffness in the back, and hope immediately to resume the work."

In a subsequent part of his letter, Mr. Ward mentions the difficulties which obstructed his progress, in consequence of the transfer of our settlements in Sumatra to the Dutch government; and it is most probable that these will lead to the removal of this active and valuable labourer to some more promising field.

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 MONTEGO BAY.

OUR readers will remember that, on several occasions, we have referred to the interesting circumstances of the Mission in this north-western part of the island of Jamaica, and the absolute necessity of providing a larger and more commodious place of worship for the congregation at Montego Bay. (See M. H. for 1825, pp. 79. 87. 94., and 1826, p. 81.) Mr. Burchell, who has, amidst many discouragements, laboured at Montego Bay and Crooked Spring, with

great zeal and success, is now in this country, having been most kindly taken on board with his family by a worthy captain, just in time, according to human appearance, to rescue him from the grave. His illness was so clearly the result of his exertions, under a tropical sun, in a place of worship crowded to suffocation by multitudes of the negroes, eager to catch the sound of salvation from his lips, that the medical gentlemen by whom he was attended positively assured him that all their efforts would be useless while he continued to occupy his present chapel.

Some months ago the Committee, anxious to second the efforts of their missionary brother to the utmost of their power, apprized him of their willingness to appropriate a considerable sum towards this object; and since then several kind friends, to whom the case had been made known, have, in addition to their usual benefactions to the Society, made specific donations towards it. Hitherto, however, the amount of these has been small; and the great reduction which has taken place in the funds of the Society within the last nine months has deprived the Committee of the gratification of rendering that aid which they had previously intended to furnish.

From the facts that have thus been stated, our Christian friends will perceive that the question has now assumed a very serious shape. In reality, the continuance of the station itself appears to depend on the manner in which our present appeal is received. To proceed as we have hitherto done involves, almost certainly, the speedy sacrifice of life; while, on the other hand, contributions to the amount of little more than £1000 sterling would, in addition to what may be obtained on the spot, be sufficient to preserve our footing in a most important sphere, and where, in a most remarkable and encouraging manner, 'the fields are white unto harvest.'

Could we but fully detail the particulars connected with this station and its vicinity, it would be seen, not merely that the language we have already employed is strictly accurate, but that such indications of a Divine Hand, pointing to more extended exertions, are scarcely to be found elsewhere. It is hoped that Mr. Burchell will prepare a brief statement on the subject, by circulating which among the friends of the Mission, they may perceive how signally the Lord has blessed their past exertions, and what powerful inducements there are to spring forward to this new work of faith, and labour of love.

We add a short extract from a letter, lately written to the Secretary by Mr. Burchell (the publication of which he will kindly excuse), in the hope that the spirit it breathes will awaken a corresponding emotion in every reader :—

“ My feelings, Sir, arise from what my eyes have seen, and my ears have heard. I have known the fatigue—I have seen the tears—I have heard the cries—I have witnessed the thronging of the poor negro to the House of God, and I cannot but feel my soul interested on their behalf. Whilst I have life in my body, and strength in my limbs—whilst I have a voice to be heard, and a tongue to speak—I will raise my voice in their behalf, and my cry shall be, ‘ Men of Israel, help.’ Nor can my cry be in vain. The Being who has opened this door of usefulness, who has excited this interesting disposition in the poor negro, will never forsake the people who step forward ‘ to the help of the Lord against the mighty.’ Nor can I, nor dare I, disbelieve for a moment, that God will excite a disposition in his people to raise the means to supply the wants of these destitute negroes.”

In the month of November it will be requisite for Mr. Burchell to return to

his station; and surely the interval will prove that his anticipations, just quoted, are not groundless. Let but each individual, who peruses this paper, do but *the tenth part* of what he can do, and the whole matter will be accomplished with the utmost ease; and shall *such* an exertion be withheld?

It is scarcely necessary to add, that nothing can be farther from the wish of the Committee, or would be more injurious to the cause of the Mission, than that subscriptions to the Society *generally* should be diverted into the channel of this *particular* object. The Society stands pledged to support a number of valuable labourers in different parts of the world, and the most active and persevering efforts are and will be required to provide for regular and indispensable claims of this nature. What has been said in this article, therefore, must be considered as addressed to those, and those only, who possess the ability, on suitable occasions, of presenting a contribution, *independently* of the sum they usually subscribe to the cause. To such then, whether in town or country, this statement is most respectfully, but earnestly, submitted.

*Contributions received on account of the Baptist Missionary Society, from July 20, to August 20, 1826, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Legacy of the Rev. — Howlett, late of Long Crendon, Bucks.	100	0	0
Interest on Ditto, 10½ years.....	42	0	0
	142		0 0
Plymouth and Bovey Tracey, by William Prance, Esq.....	35	3	4
Sutton (Suffolk) Baptist Church, by Rev. Mr. Squirrell.....	3	0	0
Chester, Subscriptions, by Mrs. London .....	3	1	1
Small Subscriptions at Fen Court, by Mr. Stanger .....	1	2	10
Towcester, Collection, (with 10s. from Q. in the Corner) by Rev. J. Barker.	5	6	0
West Middlesex Union, by Rev. Edward Lewis, Secretary :			
Chelsea, by the Rev. Thomas Burchell .....	15	5	7
Higgate, by Ditto .....	6	11	8
Hampstead, by Ditto .....	3	16	0.
	25		13 3

	£	s.	d.	
Newport Pagnell, Sunday School, by the Rev. T. P. Bull .....	2	0	0	
Ilford Missionary Association and Subscriptions, by Rev. J. Smith .....	15	9	0	
Sherborne, Subscriptions, by Benjamin Chandler, Esq.....	5	5	0	
Wingrave, &c. Collection and Subscriptions, by Rev. T. P. Bull .....	6	5	6	
Edinburgh, Sundries, by Rev. Christopher Anderson .....	151	9	6	
Wantage, Collection and Subscriptions, by Rev. Thomas Welsh .....	5	2	8	
A Friend, by Rev. Eustace Carey.....	50	0	0	
Miss Lidgould, by the Secretary .....	Life Subscription.	21	0	0
Samoth, by Ditto .....	Donation.	10	0	0
Ditto, by Ditto.....	For Montego Bay.	10	0	0
Mr. Joseph Gurney, by Ditto .....	Ditto.	5	5	0
John Willyams, Esq. Scorrier House, by Rev. John Dore.....	Ditto.	1	1	0
Mr. Wright, Wellingborough, by Mr. Rickett .....	Donation,	2	0	0
L., by Rev. Thomas Hutchings .....	Ditto.	1	0	0
Two Friends, by Rev. Dr. Newman .....	Ditto.	1	10	0
Lady, by Rev. Timothy Thomas .....	Ditto.	1	0	0

P. S. Besides the sums acknowledged above, the Secretary has had the pleasure of receiving the sum of £13. 5s. 4d. as a remittance from the Menonite Baptist Friends, at Hanau, in Germany, by P. C. Walther, Esq. of that place.

#### TRANSLATIONS.

Greenock, Port Glasgow and West Renfrew Bible Society, by R. D. Kerr, Esq.	10	0	0
Edinburgh, Sundries, by Rev. C. Anderson .....	8	1	0

#### SCHOOLS.

Edinburgh, Sundries, by Rev. C. Anderson .....	9	11	6
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#### WIDOW AND ORPHANS FUND.

Thomas Key, Esq. Water Falford, by the Secretary .....	50	0	0
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#### TO CORRESPONDENTS.

The thanks of the Committee are returned to the Ladies connected with the Devonshire-square Dorcas Society, for a quantity of Work Bags, together with Needle Cases, Pincushions, Scissors, &c. for the Female Schools; and to a Friend at Eye for the Baptist Magazines for seven years.



# MISSIONARY HERALD.

## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### CORNWALL.

THE Annual services of the Auxiliary in this county were held in the month of July, when Messrs. Gibbs, late of Norwich, and Burchell of Jamaica kindly attended as a deputation from the Parent Society, and most zealously advocated its claims. Public Meetings of the Associations composing this Auxiliary were held at Penzance on the 10th, at Redruth, 11th, at Helston, 13th, at Falmouth, 17th, and at Truro on the 18th. Twenty-one Sermons were preached on behalf of the Mission; nine by Mr. Gibbs, at Redruth, Gwennap Pit, Tucking Mill, St. Agnes, Falmouth, Flushing and Truro; eight by Mr. Burchell, at Penzance (Jordan Chapel and Queen-street), Chacewater, Penryn, Truro and Gram-pound; two by Mr. May of Amersham, at Helston and Lower Town; one by Mr. Acworth (supplying at Queen-street, Penzance), at Helston; and one by Mr. Lane of Helston, at Jordan Chapel, Penzance. Our acknowledgments are due to our Methodist brethren, for the use of their Chapels at Tucking Mill and St. Agnes; and to our Independent brethren, for the use of the Chapel at Penryn.

The Sixth Anniversary of the County Auxiliary Society was held at Truro on the 18th. In the morning a Sermon was

preached by Mr. Gibbs. A Missionary Prayer Meeting was held in the afternoon; and in the evening the Public Meeting was connected with the Meeting of the Branch Association in that town. On this occasion, Thomas Rogers, Esq. of Helston, occupied the Chair. The business of the Truro Association being briefly attended to, the Secretary read the Report; in which the Committee mentioned their apprehensions that owing to the depression of the mining and other commercial interests of the county, the receipts of the Society, which have hitherto increased every year since its formation, would not this year be quite equal to the last. The resolutions were moved and seconded by Messrs. Budd (Methodist), and Moore (Independent), Lane, Burchell and Orbard (Methodist), and Gibbs, Acworth and Burchell of Falmouth. In one resolution, it was recommended to the Collectors of the various Branch Associations, to commence, without delay, an active and general canvass of their respective districts; and in another, the Pastors, Deacons, and Members of the Churches connected with this Auxiliary, were strenuously urged to use every means for giving efficiency to the Monthly Prayer Meetings in which the Baptist Mission originated. The addresses of the speakers, and particularly the simple and affecting narratives communicated by Mr. Burchell, produced a powerful impression upon the crowded audience assembled on the occasion. The day will long be remembered. Indeed, all the services of this anniversary have been truly interesting. May the zeal excited in this best of causes be sustained and blessed by Him who reigns in the hearts of his disciples, till, having finished their career of earthly service, he shall say to them, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

E. C.

#### SUFFOLK.

FOR about fourteen years an Auxiliary Society in connection with the Baptist Mission has existed in the church and congregation at Stoke Green, Ipswich,

now under the pastoral care of the Rev. James Payne; and more recently, an annual appeal has been made to most of the churches throughout the county, by means of a deputation from the Parent Society, who have uniformly been received with kindness and liberality. It has occurred, however, to some zealous friends of the cause, that it might be promoted more effectually, by the formation of an Auxiliary, which should embrace the whole county; and accordingly, a meeting was held for this purpose, at Ipswich, on Tuesday, Sept. 19, which was most numerous and respectably attended, and which gave a very encouraging pledge of beneficial results.

The use of the Town Hall was very handsomely granted by the magistrates; the chair was occupied by the Rev. Dr. Cox of Hackney; and for upwards of four hours, a numerous assembly listened with evident interest to the addresses delivered on the occasion; nor was it the least gratifying feature of the meeting that several clergymen from the neighbourhood, as well as ministers of the Pædobaptist denomination took part in the proceedings, and contributed, very materially, by their speeches, to the information and edification of the auditory. The first resolution, recognizing "it as equally the duty and the privilege of those who profess to love the Saviour, and embrace his Gospel, to use every suitable method for extending the knowledge of that Gospel throughout the world," was moved by the Rev. Charles Atkinson, for many years the respected pastor of the Independent church, in Tacket-street, Ipswich, and seconded by the Rev. Joseph Julian, M.A., Vicar of Trimley, who is well known as the cordial friend of all Missionary Institutions. Other speakers were the Rev. Messrs. Elven of Bury, John Dyer, Secretary of the Parent Society, Eustace Carey, Keene of Eye, Cowell of Walton, Notcutt and Hatch of Ipswich, J. H. Cox of Hadleigh, Payne of Ipswich, and Charles Hyatt of London, with Messrs. George Bayley and William Pollard, the Rev. John Wilcox, Rector of Stonham, and — Steele, Curate of St. Clements, Ipswich. Mr. William Pollard was appointed Treasurer of the newly formed Auxiliary; the Rev. James Payne and Mr. J. O. Francis, Secretaries for the

Eastern District of the county, and the Rev. Cornelius Elven of Bury, Secretary for the Western.

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#### BRISTOL AND BATH AUXILIARY SOCIETY.

THE Eighth Annual Meeting of this Society will be held in Bristol on the 31st of October and following days.

On Tuesday evening, October 31, Rev. John Dyer (Secretary to the Parent Society), will preach at Counter Slip.

On Wednesday evening, Nov. 1, Rev. Dr. Cox of Hackney will preach at Broadmead Meeting.

N.B. We are requested to inform the Subscribers to the Baptist Widows' Fund, that a meeting for business will be held on this day, in the morning, at eleven o'clock, at the Academy, Stokes Croft.

On Thursday morning, Dr. Marshman will preach at King-street Meeting-house, and on the evening of the same day, the Public Meeting of the Society will be held at the same place, when the Report of the Society, and much other interesting detail will be brought forward. Chair to be taken at six o'clock.

On Friday morning, the Rev. Robert Hall will preach at Mr. Cowan's Chapel, Great George-street, Park-street.

The morning services will commence at eleven o'clock, and the evening services at half-past six. Collections in aid of the Mission will be made at the close of each.

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#### FOREIGN INTELLIGENCE.

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##### SERAMPORE.

THE following account of a journey undertaken by Mr. Mack, early in the year 1825, to visit the more distant stations connected with Serampore, will be read with interest.

22d February, 1825. I started from Titigur ghaut, on the opposite side of the river, about 9 P. M. by dawk; and a little before midnight, we reached Barasut, the first stage. Fresh bearers could not be found for

half an hour, which passed very uncomfortably.

23d. At 5 A.M. we arrived at the second stage, having been much detained by the badness of the roads. At day-break I found we were passing over a country not unlike an English common, a widely extended plain, with occasional clumps of trees inclosing small villages, from which herds of cattle were coming out to their pasturage. The scene was very pleasing; and I much enjoyed a short walk. As the day advanced, the aspect of the country become increasingly rich and beautiful. By four stages more, and after crossing four or five rivers, I arrived at Jessore about 5 P.M. I was disappointed at finding that my friend Mr. D. was still from home, but was hospitably entertained by Mr. M. with whom I spent the evening. At 9 P.M. I proceeded on my journey; and being rather fatigued, slept too much to take any notice of the occurrences of the night.

24th. At sunrise, I took a long, and very pleasant walk. About half-past seven, we passed through the neatest Bengalee town I have seen, called *Rajbares*. Nearly at its extremity was a large school containing, it was said, 70 boys. The master was not present, yet all the children seemed attentive to their business. I looked over their leaves, and found their letters well formed, but was grieved to learn that they had not one book of any description in the school: the only thing upon paper, was a form of application to the magistrate, very well written. Such an education can do little or nothing for the cultivation of their minds. I should have left a few books amongst them, but my baggage carriers had passed on before: and on my return, I passed through the town at night.

The country was still more interesting than that through which I passed yesterday. The cultivation was extensive, with a considerable variety of crops. Some people I saw reaping peas, great numbers were ploughing, and others were harrowing with things like ladders, on which they stood, whilst the oxen dragged them along. There was an enlivening appearance of activity and industry. The face of the ground, too, was pleasing: in several places, instead of the perfect level in the neighbourhood of Calcutta, it swelled out into graceful little knolls, and waving streaks of elevation, which were sometimes simply clad in smooth verdure, and sometimes studded with cottages and trees. There were many lengthened strips of wood, too, that greatly varied the prospect.

At 11 P.M. I had the palanquin put under some trees, and dressed and took some refreshment. At 1 P.M. I changed bearers at a beautiful little town, or village,

called Baboopore. It is situated upon a clear river overhung with trees; and at one extremity is a very large white house, belonging to a rich native, which appeared to resemble some old English mansion. In less than an hour more, we passed through Fureedpore, a civil station. It is a very small town, but I thought it exceedingly neat and clean.

At 4 P.M. I arrived at Hajjunge, a straggling town with a large market, on the banks of the great Ganges, or Pudma. Here I met with the first hearers from the Dacca district, and with them crossed the river, which took us more than half an hour, although we went right across. I had passed three or four rivers during the day, previously to this. The country still continued rich and beautiful: about sunset I walked for half an hour, our road lying along the margin of a fine piece of water, formerly the bed of a river. Its banks were covered with short grass, and skirted with wood. Having changed bearers at 7 P.M. I felt overpowered with fatigue, and soon gave myself up to sleep. During the night, my rest was frequently disturbed by changing bearers and crossing rivers, but I cannot recollect how often I did either.

25th. At 5 A.M. I found myself at Mr Leonard's gate, at Dacca. At day-light we went up to the top of the house, to take a view of the city. It has an extensive and varied appearance. The river runs close to the house, from west to east; and the whole of the city lies upon the north bank, there being merely a straggling village on the other side. The eastern quarter is occupied by the gentlemen of the station, and the lines and grounds for the troops. The western part, in which is Mr. L.'s house, is the ancient city, and its buildings bear evident marks of Moosoolman manners. Its most interesting objects are the ancient gate-ways, which are now in ruins, but give indication of former strength and splendour. They form the subjects of some of the finest engravings from India scenery. In looking round the city, the English, Greek and American churches are discernible; but much more conspicuous are two heathen temples, built in the form of spires.

After breakfast, we went to the Christian School, the branch of the Benevolent Institution: and, after conducting their usual worship, I heard the boys read, and repeat part of their spelling and grammar tasks: in general they acquitted themselves very well. They were twenty-seven in number, and of very various extraction, English, Irish, Portuguese, Greek, Armenian, Bengalee and Moosoolman.

In the evening we attended a weekly prayer-meeting, in the house of Mr. Bowman, whose excellent family, with their

visitors, made up a little assembly of nearly thirty persons. My friends Bowman and Leonard engaged in prayer, and I expounded a passage of scripture.

26th. In our morning ride, the Native Insane Hospital lying near, we turned aside to visit it. It is divided into two departments, the male and female. The former consists of two square yards, having ranges of cells on one or two of the sides, and contains, apparently, about twenty patients. Most of the patients were allowed to walk about the yards, and even in the front compound; the principal distinction was, that the most outrageous were fettered like the convicts who are seen working in the road. Very few seemed to be affected with insanity of a gloomy cast. One or two were pointed out as exceedingly violent; one in particular, as scarcely to be retained even by fetters. A young man was peaceably going about the yard, who a short time before had been exceedingly furious: when in that state he had killed either father or his mother, and as the keeper was mentioning the circumstance to us in his hearing, a strange, idiot smile played upon his countenance, which was awfully affecting. The cells possessed every excellence as to air, light, and cleanliness. The attendants were Moosoolmans.

The female department contained only four patients. One seemed deeply melancholy, and, on our approach, implored to be sent home, for, she said, she had a father and a son. When the keeper promised her that she should return to them, she fell at his feet to express her gratitude. Another began railing in the highest strain at some woman, whom her imagination conceived to be present. A third was so furious, that she was chained to a ring in the floor of her cell: and the fourth was quietly drawing water from the well, which was so secured that no danger could arise from it. The females are attended by persons of their own sex: and every thing appears to be conducted in the best manner. The institution is most benevolent; yet it presents a heart-rending scene.

We proceeded on our ride, and next visited the largest of those temples, which have been mentioned as so conspicuous in the view of the city. It is devoted to Kalee. A small yard surrounds it, one side of which is occupied by a bungalow open towards the temple, and devoted, I suppose, to unusually great poojas. It has the handsomest mat and straw roof which I have seen; all the bamboos and strips which bind it together, being wound round with different coloured silks. Between this bungalow and the temple, is the two-pronged piece of wood at which the sacrifices are

offered—for Kalee delights in blood, not even loathing that of man. The part of the temple occupied by the idol is one story high; and above that, is another terrace ascended by a flight of steps on the left side. From this terrace, which, if I remember right, is square, the spire rises somewhat in the sugar-loaf form.

After some time, we obtained permission to enter the immediate presence of the idol. None, apparently, but inferior attendants were present, and they did not seem desirous of putting any restraint upon us. Kalee was of her usual figure, about the size of a girl of twelve years of age, and very coarse. Before her, and on each side, was a small figure of Doorga, and in front of these figures was a large egg, apparently of alabaster, the Mahadeo. All these figures had offerings of flowers scattered about them. The interior of the apartment was dirty, and the walls covered with ugly scratches of figures. It was circular, with an arched roof about fifteen feet high. We could not ascertain whether the remainder of the spire was hollow or solid. Towards the right of the temple, was a flat-roofed house upon the top of which were three or four brick and mortar images of Shiva.

In the forenoon, we visited the Rev. Mr. P. and his lady, at the house of Mr. D. and had much pleasant consultation with them all, respecting the native schools, both male and female.

After dinner, all the schoolmasters were assembled below stairs, with the boys of the Persian school; and Mr. D'Cruz read the Scriptures with them, and delivered an expository discourse in Bengalee. I was much pleased both with his discourse and their attention, which was close and respectful.

27th. *Sabbath.* In the morning I preached in Mr. Leonard's hall, to a congregation of forty or fifty persons principally connected with the military.

After dinner we went to the Persian school. When a number of the lads had read portions of tracts and the Scriptures, in Hindoosthane, Mr. D'Cruz addressed them at considerable length in the same language. It was exceedingly pleasing to see so many of the followers of Mahomet imbibing the word of life. In the evening, I again preached in Mr. Leonard's hall; and the congregation seemed rather larger than in the morning.

(To be continued.)

CALCUTTA.

(Obituary of Mr. Lawson, concluded from our last number.)

"We accordingly made every exertion to reach Calcutta by the evening, and on our arrival about eight, found Mrs. Penny and Mrs. Pearce waiting for us. They were much affected by the sad alteration which they noticed in our dear friend: indeed, we all, including himself, doubted whether he would be able to reach home alive. Br. L. said to Mrs. Pearce, "I am fading like a flower," she replied, "to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall rise again." He afterwards said to Mrs. P. 'after my death let nothing be said of my literary character; and being interrupted in speaking to Mrs. P., continued to me: 'Br. P., I have one sin to confess, which has run through almost the whole of my life. I was born with a taste for poetry, and poetical language and sentiment have been always chief sources of my pleasure. In the indulgence of this to a certain extent there was no impropriety; for it was a gift of my Creator. But I have been often amusing myself with poetry, when I ought to have been engaged in more important concerns; and have not made my taste entirely subservient to the salvation of souls. These convictions excite my repentance—because the taste for poetry (like the spirit of the Prophets of which the Apostle speaks) is of course subject to its possessor. Still, however, I have endeavoured lately to do good by my talents in this way; and I believe that God will pardon my sins in this particular, through the blessed mediation of Christ Jesus. I could not, however, die in peace, without thus expressing my repentance in this particular.'

"During this time, our servants were engaged in attempting to procure palanquins, but were unsuccessful. The kindness of some European strangers, however, at last procured them for Br. L. and myself, while our female friends proceeded home in the carriage, to apprise our family of the afflictive circumstances under which we were returning. Our friends giving us their assistance we got our dear charge, though excessively weak and helpless, into his palanquin, and to the house, with less difficulty than we had anticipated. It was, however, too evident, that, as, he expressed it, "he came home to die;" and from that time he, as well as his afflicted wife and associates, seem to have considered his recovery improbable.

"During the solemn and interesting scenes of Wednesday and Thursday, I was really

too much agitated by contending feelings of gratitude for his divine consolations, and sorrow for our approaching loss, to take notes. I regret it exceedingly, though I trust the deficiency will be supplied from other quarters, and feel persuaded that all who were present will never forget the substance of our dear Brother's instructions and heavenly conversations.

"He this morning addressed his children and Missionary associates with much propriety and pathos; and in his messages to absent friends, manifested much affection and divine support. He told Br. Penny, 'Tell Br. Carey that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day.' He said to Br. Yates respecting Mr. Hoby, 'You know Br. Hoby; I knew him some time before you, and I trust we both had the same spirit as to the Mission. He well knows what a poor trembling and almost despairing creature I used to be: but tell him, *tell him* that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley.' He said also to Br. Yates? 'If I must say any thing about the improvement of my death, I think I should like it to be from 1 Tim. i. 15. *This is a faithful, &c.*; as most suitable to my experience; and let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour. I feel that I am the chief of sinners, but I have preached Christ is an all sufficient Saviour, and I now find him so to me.'

"During the Thursday, when asked if Br. Yates should pray, he said, 'Yes, but let us sing first.' He then selected that beautiful hymn,

'Jesus, I love thy charming name,' &c.

and gave it out, and sang himself the two first and the last verses. 'Twas exceedingly affecting to hear his emulous voice, at this his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances and congenial to his feelings:

I'll speak the honours of thy name,  
With my last labouring breath;  
And dying, clasp thee on my arms,  
The antidote of death.

"Soon after this our native, Br. Paunchoo came to see him; when he said to him, 'Br. Paunchoo, I am now going into the presence of that great Jesus, whose Gospel I have preached, and whose Gospel you preach. We believe that the everlasting righteousness of Christ can save sinners;

and I beg you, when you are among your countrymen, to tell them fully, That it is a *faithful* saying, and worthy of *all* acceptance, that Jesus Christ came into the world to save sinners.' In the afternoon Br. Warden and Gogerly called to him. When asked, if he had any thing particular to say to them, He said, 'No—only that they abound more and more in the work of the Lord.' After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Intimating this to him, I said, 'I hoped he could say, the will of the Lord be done.' He replied, 'I would rather say, *Now* let me die, O Lord. *Now* let thy servant depart in peace.' On my adding, 'When you walk through the valley of the shadow of death, you need fear no evil;' he immediately caught the allusion to the 21st Psalm, and replied, 'No, the Lord is *my* Shepherd, I shall *not* want. He even *now* maketh me to lie down in green pastures.' To Br. Penny, who asked him how he felt, he said, 'I am well, I have still a good hope, I am on the foundation.' At another time he said, 'I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that he ever called me by his grace.' I said, 'Yes, blessed be he, indeed, for where he hath given *grace*; there he hath promised to give *glory*; whom he called, them also he will justify and glorify.' He rejoined, 'Yes, he hath loved *me* with an everlasting love, and therefore with loving kindness hath he drawn me.'

"Soon after this his mind oppressed with disease, became incapable of thought; and he said little more in the exercise of his reason before his death, which, on Saturday evening, at eleven, admitted him to the joy of his Lord. May we be followers of them, who through faith and patience are now inheriting the promises!"

## JAMAICA.

OUR Missionary brethren Flood, Baylis and Mann, with Mrs. Flood and Mrs. Baylis, who sailed in the William, Captain Weller, have safely arrived, after a very short and pleasant passage. They left Cowes on the 6th of May, and landed at Morant Bay, on the 7th of June. They speak very gratefully of the kind attention paid them while on board, by Captain Weller, and of the truly friendly conduct of the Rev. Messrs. Jenkins and Morgan, Wesleyan Methodist Missionaries at Morant Bay, who received them into their houses till an opportunity offered of their proceeding to Kingston. The health of our newly arrived friends appeared to be very good; and they have all proceeded to their respective destinations, where we trust they will be made eminently useful.

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## HONDURAS.

INTELLIGENCE has been received from Mr. Bourn, dated the 7th of June last. He was then in good health, and though not free from vexatious interruptions in the exercise of his ministry, had reason to be thankful, that he did not labour entirely in vain.

"We have at present," he writes, "one and twenty communicants, exclusive of one who died this year, leaving happy evidence for a better world; some others who are hopeful characters regularly attend."

*Contributions received on account of the Baptist Missionary Society, from August 20, to September 20, 1826, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Legacy of Mrs. Coöde, late of Camberwell, deducting Legacy Duty and Expences .....	261	12	6
Legacy of William Giles, Esq. late of Walworth .....	50	0	0
Duty.....	5	0	0
	<hr/>	45	0 0
<b>Collections and Subscriptions, by the Rev. James Hoby:</b>			
In the Island of Jersey .....	24	1	2½
In the Island of Guernsey .....	14	8	4½
	<hr/>	38	9 7
Exchange, Expences, &c.....	3	12	10
	<hr/>	34	16 9
<b>Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:</b>			
Birmingham, Cannon-street, Collections and Auxiliary Society	63	5	10
Bond-street, Ditto .....	103	14	0
New Hall-street, Ditto (Sunday School 2 15 7) ....	61	14	6
Collections at the Anniversary .....	67	17	5
Donations and Subscriptions .....	97	14	2
Female Schools, by Mrs. Blakemore and Miss Morgan	30	0	0
	<hr/>	421	5 11
<b>Coventry, Collections, July 17 &amp; 18 .....</b>	23	17	11
Penny Society .....	33	11	3
Subscriptions and Donations .....	36	9	6
Attleborough, Collected by Rev. F. Franklin.....	2	12	2
Leamington, Ditto .....	1	3	0
Exhall, Ditto .....	1	0	6
Kenilworth, Ditto.....	2	2	6
Wyken, Ditto .....	1	11	8
	<hr/>	102	8 6
Arley Hall, Collected by Mr. Mowbray .....	5	1	0
Bilston, Auxiliary Society and Collection.....	26	17	5
Bridgnorth, Collection and Subscriptions .....	17	10	6
Bromsgrove, Ditto and Penny Society .....	25	8	5
Burton-on-Trent Penny Society, by Mr. Douglass .....	10	2	4
Coppice, Collection, by Rev. T. Morgan .....	1	19	0
Coseley, Ditto and Penny Society.....	20	9	6
Cradley, Ditto and Ditto .....	10	12	9
Dudley, Ditto and Ditto.....	9	4	0
Tewkesbury, Ditto and Subscriptions .....	84	0	0
Netherton, Ditto and Ditto .....	17	1	0
	<hr/>	764	0 4
<b>Acknowledged before, Expences, &amp;c.....</b>	190	0	6
	<hr/>	573	19 10

	£	s.	d.
Norwich, Collections and Subscriptions (including Claxton, by Rev. Job Hupton £16 : 10 : 3) by Rev. John Dyer .....	123	4	8
Camberwell, Additional Subscriptions for Montego Bay, by Mr. A. Saunders	10	19	6
North Staffordshire Auxiliary Society, by Rev. R. Davis.....	21	0	0
Burslem, Hanley, and Tunstall, by Ditto .....	8	1	6
Cornwall Auxiliary Society, by Rev. Edmund Clarke :			
Falmouth Branch .....	40	8	11
Helston Ditto .....	20	5	7
Penzance Ditto.....	28	17	0
Redruth Ditto .....	43	12	2
Truro Ditto .....	42	2	0
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	175	5	8
Cambridge, by Edward Randall, Esq. :			
Auxiliary Society .....	46	14	4
Collection, by Rev. Robert Hall .....	59	8	2
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	106	2	6
Ipswich, Young Ladies at Miss Francis's School .....	2	10	0
Phipps Bridge, Mitcham, Collected by Mrs. Pratt .....	2	4	6
Friend to the Cause, by Rev. R. Davis.....	10	0	0
Rev. W. Nicholls, Collingham, for Montego Bay.....	5	0	0
Chesham, Friend, by Rev. W. Tomlin .....	1	0	0
Mr. Uffington, by Rev. T. Thomas .....	1	0	0

## TRANSLATIONS.

Mrs. General Le Conteur, Jersey, by Rev. James Hoby.....	1	1	0
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## SCHOOLS.

Salisbury, for the "Salisbury School," by Mr. W. Long .....	15	0	0
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## TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Susanna Richardson of Tunbridge Wells, for a parcel, containing Pincushions, Needle Books, Thread Cases, Thimbles, Tape, Bobbin, &c. &c. for the Female Schools in Calcutta; and to J. F. for four volumes of the Evangelical Magazine, ten volumes of the Baptist, and sundry other Books.



# MISSIONARY HERALD.

## BAPTIST MISSION.

### HOME PROCEEDINGS.

#### OXFORDSHIRE AUXILIARY SOCIETY.

THE Eleventh Annual Meeting of the Baptist Auxiliary Missionary Society for Oxfordshire and Counties adjacent, was held at Blockley, on Wednesday, Sept. 20, 1826.

In the morning, the Rev. R. Pryce read and prayed; the Rev. H. Page preached from John xii. 24; the Rev. J. Manu (Independent) concluded in prayer. In the evening, the Rev. T. Coles read and prayed; the Rev. T. Waters preached from Heb. viii. 6. "A better Covenant;" and the Rev. S. Taylor closed in prayer. At the meeting for business, which was held at the Meeting House in the afternoon, the Rev. James Hinton prayed. Mr. Crescens Smith was called to the Chair. An Abstract of the last Report of the Parent Society was read by the Secretary, together with the operations of the Auxiliary during the past year; these were felt by the meeting to afford much additional encouragement to persevering exertions. The diminution of the resources of the Parent Society, arising chiefly from the commercial difficulties of the country, was urged as furnishing a powerful stimulus to all the friends of the Sacred Cause, to do their utmost towards supplying the deficiency; and the ardent hope was also expressed, that they would cherish the deepened impression of the necessity of incessant and fervent prayer for the more copious effusion of the Holy Spirit, as essential to the success of all Missionary labours. The Resolutions were moved and seconded by the brethren present, who severally addressed the meeting with much feeling and effect.

T. C.

#### BRATTON.

ON Thursday, Sept. 14, 1826, a meeting was held at Bratton,

Wilts, in the Baptist Chapel, to form a Branch Society, in connection with the Wilts and East Somerset Auxiliary Baptist Missionary Society.

The Chair was occupied by John Sheppard, Esq. of Frome, and the several resolutions were moved and seconded by P. Whitaker, Esq., Rev. Messrs. Saffery, Elliott (Independent), Worth (Methodist), Palmer (Independent), Gough, Olver (Methodist), and Bunce. The meeting was a very interesting one, and the contributions at the doors nearly doubled any former collection. It is hoped that many other places in the counties will follow so laudable an example.

J. S. B.

#### GOSWELL ROAD.

THE Eighth Anniversary of the Auxiliary Missionary Society, connected with the Church and Congregation in Spencer Place, Goswell Road, took place on Tuesday Evening, Oct. 17th, the Rev. Eustace Carey in the Chair.

After prayer had been offered by the Rev. J. Peacock, Minister of the place, and an appropriate address by the Chairman, the Report of the Auxiliary was read, and the usual resolutions were proposed by the Rev. Messrs. Wood, Fletcher, Evanson, Dyer, Hargreaves, Carpenter, Drayton and Eason. Those of our readers who are acquainted with the circumstances of this infant cause, will be convinced that its supporters are zealous in the cause of Missions, when we state that the amount raised during the last year exceeded £45, one third of which is appropriated to the Baptist Irish Society, and the remainder to the Mission.

WE beg leave to direct the attention of our female readers to the following communication, which has just been handed us by a highly valued correspondent. The proposal it contains is peculiarly sea-

sonable, as the receipts on account of Female Education have been much less of late than usual, while increased operations in this department abroad call for augmented resources.

A few Ladies of the Baptist Denomination having proposed to aid the Funds of the Calcutta Female Schools, by sending out to India various Articles of Fancy Work for Sale, will be most happy to receive the assistance of any other Friends, who may be willing to unite with them in contributing to so laudable an object.

The articles mentioned in the subjoined list are particularly recommended. Whatever is prepared for the purpose should be ready by the end of April next, when due notice will be given where they are to be sent; and it is probable the whole may be forwarded to India at a very trifling expense.

Work Boxes, Work Bags, Card Racks, Fan Mounts, Netting Cases, Purses, Portfolios, Charade Cases, Pincushions, &c. &c.

N. B. Fire Screens will *not* be useful articles.

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## FOREIGN INTELLIGENCE.

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### DIGAH.

It is with much concern that we announce the death of a truly valuable female Missionary at this station: Mrs. Burton, wife of the Rev. Richard Burton, who had arrived not long before from Sumatra. It has been doubtless felt, by her widowed partner, a merciful arrangement of Divine Providence, that this afflictive stroke was delayed till himself and family had been removed from their hazardous and solitary abode among the Bataks, to a spot where civilized and Christian society were not unknown. May ample consolation be afforded to him, and to his diligent Missionary brother, who, in a very few days afterwards, had to drink of the same bitter cup! The following particulars of his affecting loss are given

by Mr. Burton in a letter to a relative, dated

*Digah, April 13, 1826.*

Fearing that the sad tidings I have to communicate should first reach you from some other quarter, I cannot longer delay writing, though I feel very unfit for the task. You already dread that I am about to add, that our beloved Mary is no more! Alas! my dear brother, it is too true—she is no more here, she is “before the throne.” On Saturday, the first instant, just at midnight, she sweetly fell asleep in Jesus. She had been ill about two months, but for a length of time, indeed, almost to the last, we did not think much of the disorder. Her strength, however, gradually declined, and during the last month of her illness, she was almost constantly confined to her bed. Her medical attendants pronounced the disorder to be an organic affection of the stomach, which was beyond the reach of human aid. Our kind friend, Dr. King, senior civil surgeon at Patna was with us constantly for the last forty-eight hours, and Dr. Dickson, superintending surgeon of the Dinapore station, who lives next door to us, shewed us every possible attention, as did also two other medical gentlemen belonging to the military. Nothing was wanting that human skill or kindness could supply.

You know that dear Mary's piety and devotedness to her Saviour, as well as her natural abilities, were of the first order. She was, however, remarkably humble, thought meanly of herself, and seldom spoke freely on religious subjects to any, I believe, but to me. Her hopes all centered in Christ, and the prevailing feeling of her heart, for years, has been that to depart and be with him is far better. She only valued life for the sake of being useful to others, and on this object, wherever she was, in whatever society she mingled, she kept her eye steadily fixed. The Malay language was as familiar to her as the English, and many of the poor females of that depraved people have heard the Gospel from her lips. Her last strength at this station was spent in teaching a day school at Dinapore of boys and girls belonging to invalidated European troops. Her daily aim was to impress their minds with the truth as it is in Jesus, and I trust it will yet appear that her labours were not in vain. She was the means of bringing many of the parents of her poor scholars regularly to attend the preaching of the Gospel. She felt at one time an anxiety for life for the sake of her dear children, which she thought inordinate, but from the time of dear Phœbe's death, her mind was wholly delivered from care on this head. That stroke loosened her hold surprisingly on every thing earthly. As she felt her end ap-

proaching, her composure and resignation were remarkable. On the day before her departure, as I was leaning over her, she inquired if we were alone, and finding that we were, she instructed me where I should find certain articles after she was gone, what I should do with regard to her clothes, and where I should deposit her precious remains, with as much composure as if she had been leaving us only for a few days. She then said, "I have much to say, much to my dear brothers, much to dear S., much to dear Miss C. L. and the dear Miss B.—, but I have not breath;" she could add no more. Dr. King twice at different times asked her if her mind was composed. Her answer was both times the same; pointing to me, she said, "I have not a care upon earth, but for that dear husband." She once said to me, "I do not feel ready to die—it is sad to die, and to have shewn no more love to Christ." On my replying, "My dear Mary, you are ready, inasmuch as you feel your dependance to be wholly on Christ, for wisdom, righteousness, sanctification, and redemption." She answered, "true, true." A few hours before her death, seeing that her end was drawing near, I said, "my Mary, are you willing to depart?" She replied, "Willing, willing." She continued to enjoy the use of her faculties to the last. As Mrs. Rowe and myself were repeating texts of Scripture and hymns to her, about two hours before her death, she distinctly and ardently said, "Come, Jesus Christ, come, Jesus Christ;" and these were her last words. My dear brother, our Mary sleeps in Jesus. Her happy spirit beholds his glory, and she is like him, for she "sees him as he is." Precious, precious Gospel! what price shall we affix to "a hope full of immortality?" We have not long to remain behind. May we be the followers of our beloved Mary, who now, through faith and patience, inherits the promises. The second day after her departure, I had a severe attack of fever, brought on by long continued watching and anxiety, which reduced me very low. On the third day of the fever, Mrs. Rowe (of whose kindness and attentions to the dear departed, myself, and children, I cannot speak in terms sufficiently strong), wrote for brother Leslie to come up from Monghyr with all speed, as she feared the result. On the day we expected him, we received a letter from Mrs. Chamberlain, informing us of the death of dear Mrs. Leslie. She was seized with that dreadful disease the cholera, on Saturday morning at 10 o'clock, and died on Sabbath afternoon at 4! As soon as the fever left me, I accepted a kind invitation from Dr. and Mrs. King, to spend a few days with them at Patna with my dear children. Through the blessing of God, on

these means, I am now pretty strong again, though not yet able to preach. My dear babes are quite well, and too young to know their loss.

May the Lord abundantly sanctify to us all this trying event, and prepare us for his coming!

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## MONGHYR.

THE very cheering prospects at this station, have been darkened by an event equally painful and unexpected, of which we have received intelligence since our last publication. We refer to the decease of Mrs. Leslie, which took place on Lord's day, the 9th of April last, in the 22nd year of her age.

On the day preceding, when the children of the three Native Schools attended as usual for examination, she heard them all repeat the catechism, while Mrs. Chamberlain and Mr. Leslie heard them read. After the examination was over, she felt exhausted, and took a little refreshment; but as this was not retained on the stomach, fears were entertained of an attack of the cholera, and medical aid was immediately resorted to. All, however, was in vain; the unfavourable symptoms increased, and at four in the afternoon of the next day, she expired, exchanging an earthly sabbath for that "nobler rest," for which, through infinite mercy, she had long been prepared.

Though her removal was so sudden, the frame of her mind in the immediate prospect, was tranquil and serene; and, when asked what message should be conveyed to her mourning parents, she begged they might be told that she had never for a moment repented leaving all that was dear to her in her native land, and that she considered her union with Mr. Leslie the happiest event of her life.

Three years have scarcely elapsed since the designation of Mr. Leslie took place at Coventry; than which the writer of this article never attended a service more pleasingly impressive. There is good reason to hope that some individuals derived advantages of the highest nature from the engagements of that memorable day. Not a few of those who were then present, have in the month now closed, listened to the funeral discourse delivered on the occasion of Mrs. L.'s decease by an amiable servant of Christ, once a Missionary himself, but who has long been one of the

resident ministers in that City.\* May the latter service prove yet more useful than the former, and many be constrained henceforth so to consecrate themselves to the Lord, that, when they quit this world, the text then chosen, may be as applicable to them as it was to the dear deceased; " *Blessed is that servant whom his Lord, when he cometh, shall find so doing.*" It is not improbable, that the funeral sermon, with some brief account of Mrs. Leslie, may be published.

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## BURMAH.

*American Baptist Mission.*

AFTER a long season of anxiety and suspense, we have great pleasure in stating that authentic intelligence has been received of the welfare of Dr. and Mrs. Judson and their companions, the Missionaries to this extensive empire.

Dr. Price, one of this little band, was employed in the negotiations between the Emperor, and Sir Archibald Campbell, Commander in Chief of the British Army, and he has since visited Calcutta as Envoy from the Golden-footed Monarch. While in that city, he gave our brethren an affecting account of the hardships and sufferings they underwent during a long and rigorous confinement, some interesting particulars of which we hope shortly to be able to lay before our readers. It should appear that Mrs. Judson was not so closely confined as her husband, and a letter has appeared in the public papers, warmly expressing the gratitude of the English prisoners for her unwearied good offices on their behalf, and adding that the Burman monarch and his ministers were induced to come to terms with the British, earlier than they otherwise would have done by her representations and remonstrances. What credit is due to this statement, we shall probably soon have better means of judging. In the mean while, it will be regarded as a token for good that these devoted servants of the Redeemer have been preserved in safety amidst scenes of such imminent peril. They have doubtless been re-inforced, ere now, by Messrs. Wade and Boardman, who have been waiting at Calcutta, some months, with that intention; and the friends of Missions will unite in earnestly desiring that they may be rendered extensively useful in the barbarous region selected as the sphere of their labours.

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\* Rev. J. Jerard.

## PORT ROYAL—(JAMAICA).

UNDER date of the 8th August, Mr. Coultart gives the following account of a visit paid to this town, the ancient capital of Jamaica, where preaching has been maintained for several years, by our Missionaries from Kingston.

Last Saturday week, Messrs. Tinson, Knibb and myself, took a row to Port Royal, in the cool of the evening, that we might be ready at an early hour on Sunday morning to baptize a few people there, who had been waiting some considerable time for the administration of that ordinance. A few of the number had told their simple and acceptable tale in Kingston years before, but could never obtain leave at the times of baptism to be present with us, and consequently were obliged to remain as they were. Others had given a very pleasing account of the change of heart they experienced to Mr. Knibb and some of our deacons who had at various times waited upon them for that purpose. Many of our people had preceded us on the Saturday to erect tents at the sea side, for the accommodation of the baptized. These were completed when we got down, and also two lines of posts and ropes were run into the sea to guide us to a suitable depth, and to keep off the spectators. We understood that the white inhabitants were highly pleased with the preparations made and that a gentleman of influence there, had furthered the work as much as in his power by lending sails, ropes and posts. Some of the most respectable inhabitants of the town were very desirous of being present in the morning at the administration of the ordinance, and we believe, did not go to bed at all, but sat up and intreated the people to sing hymns to keep them awake.

At five o'clock on Lord's day morning, we got into a canoe, and were soon at the appointed place, when there were present canoes and spectators beyond our numbering. Mr. Knibb stood on a bench at the edge of the water, and gave out the hymn, "Jesus, and shall it ever be," &c. The great majority of the people were as still as death, and the sea itself, as far as we could see, appeared hushed and listening to the unusual song. Mr. Tinson prayed, after which, I went into the sea until I found suitable depth and good standing. There, after speaking a few words to the very respectable audience crowded into the canoes which formed a complete crescent before me, I baptized seventeen persons in the name of the adorable Trinity. Our hopes, and our prayers are, that they may endure to the end.

This we know, that God, who we hope called them out of darkness, can ensure, though they live in a spot once, if not now, notoriously depraved. The whole scene around us was exceedingly pleasing. The broad and still expanse of water had a fine effect upon the mind, as it lay shewing on its mirror-like surface, the various features of that peaceful day—the day of God. The fort upon our right, which looks fiercely over the sea, was *manned with ladies*, or with the sons of peace, who came to satisfy their curiosity, and bid us God speed, in the labours of the Missionary field.

The report of our Sabbath-morning labours having got abroad for some days previous, curiosity was excited to such a degree as would have induced you to suppose either the old inhabitants had arisen to witness a scene so novel, or that Jamaica was come with her many-coloured population to spend the Sabbath in Port Royal. We hope to go down next Lord's day to form the members there into a little church, as many are servants, and cannot attend in Kingston above two or three times a year, if at all. There are now in Port Royal about 150 members that we shall dismiss from our church in Kingston, with the hope that Mr. Knibb chiefly, and some one of us, when he cannot, will be able to supply the spiritual necessities of these poor people.

Amidst much that is painful, there is some little of what is cheering. When I arrived in Kingston first, we had but one small church, and one place of worship, small and inconvenient, on the *whole island*, Moses Baker's excepted, which was 117 miles or more distant. Now I bless God that I have lived to see *nine* decent places dedicated to his service, and *four* promising, *very promising* places where great numbers are waiting with prayers and tears for some good men to instruct them in the kingdom of God.

Yesterday we baptized 45 in our chapel. The chapel was crowded to excess at an early hour, and we had many very respectable people present, who with the rest, were remarkably attentive and still during the service. All classes here behave with unspeakably greater decorum than many of the lower classes in England. I have never seen an indecorous act in the West Indies on such occasions. I think both the coloured and the black people manifest great veneration for religion.

### MONTEGO BAY.

DURING the past month, the following statement, in reference to the necessities of this important station, has been put into

circulation; and, we rejoice to add, not without success. Though the contributions, hitherto, have been almost wholly confined to London and its vicinity, it will be seen, by a reference to the list at the end of the present number, that they amount already to more than £400. We trust that such a commencement will encourage other friends to unite in this labour of love; and would especially remark that as the presence of Mr. Burchell is urgently required at his post, *promptitude* will render donations increasingly valuable.

Occasions like the present often elicit testimonies of Christian feeling and zeal which it is a luxury to witness. Without referring, more particularly, to such illustrations of this remark as the list before mentioned will supply, we may be excused for introducing the following extract of a letter from an esteemed ministering brother in the metropolis—

One of our members, a female servant, has been so much impressed by the appeal in behalf of Montego-Bay, that she is willing to contribute one pound towards commencing a subscription from Christian female servants. She thinks, if that class of persons were distinctly addressed, urging the matter upon them, from their superior situation to that of Negro-slaves, it would produce a considerable sum towards this object.

We are convinced, that this worthy Christian female will not be suffered to stand alone in her benefaction.

But we must no longer detain the attention of our readers from the "statement."

Perhaps there are no stations in connexion with the Baptist Missionary Society, which have been so remarkably blessed by the Great Head of the Church, as those which have been established in the Island of Jamaica. The prospects they present, are truly encouraging, and form a very urgent claim on the friends

of Missions for continued support and en-creased exertion. Not only is the harvest great, while the labourers are very few; but, in the most emphatic sense, it may be affirmed, that the fields are white already unto the harvest. The poor Negroes, hungering for the bread of life, most earnestly exclaim to their fellow-christians in Britain, "Come over and help us."

These remarks apply with peculiar force to the station mentioned at the head of this paper. Montego Bay is, in commercial importance, the second town on the Island. The estimated population is 6,000, and the Parish of St. James's in which it is situate, contains no less than 25,000 Negroes. Some of the proprietors are desirous, and more are willing, that their slaves should enjoy the privilege of religious instruction. About three years ago, the Rev. Thomas Burchell, from the Baptist Missionary Society, was sent to this town. At that time there was not a congregation of twenty persons, but such was the interest excited among the Negroes to hear the gospel, and so suitable did they find its doctrines to their circumstances, that, after a few weeks, the room at first occupied for worship became much too small to admit those who were anxious to attend. It was necessary to procure a larger, and this has been enlarged at different times, so that it is now capable of accommodating 500 persons. Such, however, is the eager disposition of the Negroes to attend the worship of God, that the congregation has encreased to five times that number; so that 1,000 persons crowd themselves into this room, while every other part of the house where the Preacher's voice can be heard is equally thronged, and even then, hundreds are frequently obliged to go away disappointed.

That under such circumstances a place of worship is needed, must appear evident to all, especially when it is added, that many of these poor Negroes travel after their week of labour, five, ten, fifteen, and even a greater number of miles, in the hope of hearing the word of God. They leave their homes at one, two, three, and four o'clock in the morning, according to the several distances they have to come, that they may be present at the morning service at six o'clock, and when once they have entered the chapel, many will remain there till public service re-commences, lest, if they should leave it, they should be unable to regain admittance.

The effect of such a crowded attendance, in an upper room only 12 feet high, under a vertical sun, may be easily conceived. The Negroes themselves, inured as they are to the climate, often faint with the heat; what then must the condition of the minister be, after forcing his way through the dense throng to the pulpit, an operation, which, of itself, frequently requires fifteen or twenty minutes to perform? Under such circumstances health falls a certain sacrifice, and even the life of the Missionary is placed in the most serious and imminent hazard.

If it were necessary to make any addition to the above recital of facts, it might be stated that, inadequate as the present accommodations are, the tenure by which they are held is very uncertain. The estate to which the premises belong is now for sale; and whenever it is disposed of, the congregation must immediately leave, while there is no other house in the town half so capacious. Meetings in the open air, or in any place not regularly licensed, are illegal, so that, in the case supposed, which may happen to-morrow, these hundreds and thousands of Negroes so destitute of religious knowledge, and so desirous of obtaining it, would be entirely scattered, and deprived of all opportunity of attending divine worship.

Since the commencement of the mission, a church has been formed, which consists at present of more than 300 members. Many were waiting for admission, when the ill health of Mr. Burchell constrained him to leave them; and above one thousand individuals, under the designation of "Enquirers," were evidently concerned for the salvation of their souls, and anxious to know him, "whom to know is life eternal."

The Negroes themselves are wholly unable to meet the expense of building a place of worship, but out of their poverty they most freely contribute what they can. The sum necessary, on the lowest calculation, is two thousand guineas, of which, it is supposed, they will, by strenuous and continued exertions, raise one half. The funds of the Missionary Society with which Mr. Burchell is connected are altogether inadequate, and therefore for the remainder they must appeal to the liberality of the Christian public, and it is earnestly hoped that the appeal will not be in vain.

London, 29th Sept. 1826.

*Contributions received on account of the Baptist Missionary Society, from September 20, to October 20, 1826, not including individual Subscriptions.*

FOR THE MISSION.

	£	s.	d.
Colchester Auxiliary Society, by Mr. Richard Patmore *	15	17	2
Gloucester, Friends, by Mr. G. B. Drayton *	2	16	0
Minchinhampton, &c. by Rev. Thomas Burchell	4	1	3
South Wales Western Association, by Rev. D. D. Evans	96	0	0
Ipswich, Weekly Subscriptions, by Miss Sibly	3	0	0
SWITZERLAND, Mennonite Churches, by M. Jacob Moser, Petit Champoz.	14	14	10
Scarborough and Hunmanby, Subscriptions and Collections, by Mr. C. Hill	75	14	0
Hebden Bridge, Ladies' Quarterly Subscriptions, by Mr. Foster	4	18	7
Thrapston Auxiliary Society, by Rev. Samuel Green	20	0	0
Aberdeen Auxiliary Society, Friends at Garmond, &c. by Mr. W. Thomson	19	15	10
Moulton, Collection, by Rev. Mr. Gray	10	10	0
Romsey, Collection, by Mr. George	8	12	0
Haworth, Subscriptions, &c. by Mr. John Hartley	20	0	0
Shipley, Ditto, by Rev. I. Mann	13	0	0
Stepney Academy Chapel and Missionary Box, by Mr. Jenkins	1	17	6
Western District, by Rev. Richard Horsey, viz:			
Bradninch	11	0	0
Chard	1	1	0
Hatch	7	0	0
Prescot	1	11	7
St. Hill	1	1	0
Tiverton	9	16	9
Upottery	1	14	0
Uffculm	2	11	6
			35 15 10
Oxfordshire Auxiliary Society, in part:			
Abingdon (including Translations £17 17s. 5d. and Female Education £10 13s. 2d.)	69	8	7
Oxford, St. Clement's	2	0	9
Campden	2	19	2
Blockley	12	2	3
Burford	5	15	10
Naunton and Stow	8	3	6
Hook Norton	4	4	0
			104 14 1
Paulton (Somerset), Collected by Rev. T. Clarke	5	0	0
Road (Northampton), Weekly Contributions, by Rev. W. Gray	6	9	2
Olney, Subscriptions, &c. by Mr. W. Wilson	10	0	0
Loughton, Half Year's Missionary Association, by Rev. S. Brawn	4	19	8
Goswell Road Auxiliary Society, by R. Cox, Esq.	31	9	6

\* Omitted by mistake in our Number for September.

## TRANSLATIONS.

Thornhill, near Dumfries, N. B. Branch Bible Society, by Rev. W. Rogerson.....	4	0	0
North Staffordshire Auxiliary Society, by Mr. Kennedy .....	20	0	0

## SCHOOLS.

James Gorst, Esq. Somers Town .....	Donation.	20	0	0
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## FEMALE EDUCATION.

Lyme Half Years' Subscription for School at Digah, under the care of Mrs. Rowe, by Mrs. Flight .....	5	0	0
Buchan Female Society, &c. by Mr. W. Thomson .....	5	10	0

*Erratum.* In the Report for 1826, just published, there should have been inserted a Donation of £10 to the Mission, from James Taylor, Esq. of Stoke Newington.

## FOR MONTEGO BAY.

Contributions already acknowledged .....	81	15	0	Ebenezer Maitland, Esq.....	10	0	0
Gloucestershire, Friends, by Mr. Burchell .....	38	1	0	Mrs. Bradney .....	5	0	0
Great Missenden, Friends, by Rev. S. Allom .....	2	0	0	Mrs. Horseman .....	5	0	0
Thomas Preston, Esq.....	1	0	0	Mrs. Gosse .....	2	0	0
Mr. P. Millard .....	2	2	0	Perceval White, Esq.....	3	0	0
Friend to the Cause .....	2	2	0	A little Girl at School.....	1	0	0
J. B. Wilson, Esq.....	100	0	0	Rev. Isaiah Birt.....	1	0	0
Mrs. B. Wilson .....	15	0	0	Rev. John Dyer .....	1	1	0
John Deacon, Esq.....	50	0	0	Rev. C. T. Mileham .....	1	1	0
Samuel Salter, Esq.....	25	0	0	S. N. Hollingsworth, Esq. ....	10	0	0
A. Gordon, Esq.....	25	0	0	Edward Kemble, Esq.....	5	5	0
Mrs. Ware .....	10	10	0	Henry Kemble, Esq.....	5	5	0
A Friend.....	3	3	0	Dundee, Baptist Church, Seagate Street .....	6	0	0
				A West Indian, Liverpool....	5	0	0
				Daniel Lister, Esq.....	10	0	0

## TO CORRESPONDENTS:

The thanks of the Committee are returned to Miss Huntley of Bow; Rev. Moses Fisher of Liverpool; and Mr. Robert Bellis, Aldgate High Street, for parcels of Magazines for the Mission.

Our Friends, who forward Books, &c. to the Mission House, are respectfully reminded that their parcels should either be *carriage paid*, or reserved till some opportunity offers of *gratuitous* conveyance. A reference to our Number for March last, p. 18, will shew what description of books is principally wanted. If Magazines are sent, they should be in *good condition*; and if bound, or in boards, it would be more convenient.



# MISSIONARY HERALD.

Subscriptions and Donations in aid of this Society will be thankfully received at the Baptist Missionary House, No. 6, Fen Court, Fenchurch Street, London: or by any of the Ministers and Friends whose names are inserted on the Cover of the Annual Report.

## BAPTIST MISSION.

### FOREIGN INTELLIGENCE.

#### SERAMPORE.

*Continuation of Mr. Mack's Journal from page 76.*

28th. This forenoon was devoted to visiting the Native schools in the eastern part of the city. The first we came to, was at a place called Pharsgunj. There were *eighty* children present, but the usual number was said to be a hundred; the attendance being better in the evening than in the morning. The school is divided into eleven classes, containing nine or ten boys each. The first five classes read various christian tracts: and the remainder were in different stages from their letters upwards. A large crowd of attentive spectators surrounded the door, but we had not time to address them.

The next school visited was at Narundeeya. The attendance here was considerably worse; only thirty-five being present out of a hundred. The classes were so broken that it was scarcely possible to examine them: we heard two classes read in two christian tracts.

We then proceeded to a female school in the same neighbourhood. I was rather surprised to find only a becoming modesty amongst the little girls instead of that excessive timidity and alarm which we have frequently encountered at Serampore. Our visit was scarcely expected, and the day was considerably advanced, so that there was but a thin attendance. Twenty-seven, however, soon appeared. Of these seven read to me in the Dialogues between a Mother and Daughter, and in the First Part of the Fables. Others exhibited a good acquaintance with their letters. Some of the best scholars were absent; and the whole number

attached to the school was reported to amount to *fifty*. I was much gratified by the sight, and distributed a few pice amongst the children.

From this we walked to another female school, at Duya Gunj, where we found eighteen children present out of forty. They belong principally to fisherwomen, and are obliged to attend to work a considerable part of the day: a few young women were mixed with the girls. Six read the Dialogues and the First Part of the Fables in a very pleasing manner; they were peculiarly interesting children. We distributed another quantity of pice here, allotting the largest share to a bashful young bride who had been married the day before. On returning to the main road, we were called to visit a third female school, which had just been raised. We found 29 little girls present, the greater number of whose parents were very poor, but seemed to give a ready consent to the education of their daughters.

1st March. In the forenoon Mr. P. called, and remained with us for some time. I soon found that the exposure of yesterday had been too much for me. Before the evening I was in a high fever. 2d. To-day I gradually recovered, but was unfit for any business.

3d. Having spent the previous part of the day in letter-writing, and necessary preparations, at 6 P. M. I started for Chittagong in a small native boat with six oars, having my palanquin lashed across it which served as a cabin. It was a fine moonlight night. At first the tide being against us we crossed the river to escape its force and to have tracking ground. Twenty camels had just arrived at the end of their day's journey, and with their attendants unloading and provisioning them, formed a striking evening group. During the night it was so cold that my great coats and blanket were just sufficient to keep up a tolerable warmth. I had not expected this, and should not have been prepared to meet it but for the kindness of Mrs. Leonard.

4th. We arrived at Daoodkundee, where the passage by water terminates and the journey by land commences, at 4 A. M. but an hour elapsed before the bearers were ready. We arrived at the first stage at 8 A. M. It was a small town, with a tolerable bazar, upon a small river nearly dry, but having several large boats half sunk in the deepest part of it. Over the river a rude bridge was thrown, apparently for the passage of the troops. We reached the next stage at 10 A. M.; and the bearers would not leave me till I had paid them three rupees which they claimed as their pay, declaring that they should never receive it, unless I paid it myself. About noon we passed over some sandy hillocks, which I suppose are the commencement of a small range of hills seen afterwards. At 1 P. M. we passed a pretty large piece of beautiful wood; from which rose four or five temple spires, similar to those in Dacca. The bearers said that the residence of the Tippera Raja's Dewan was there. At 2 P. M. we reached Komilla. I called on the Acting Collector to receive information respecting the payment of the bearers, and then passed on. In another hour, the hills to which I have alluded, were seen to the left, at some distance. They were of a rounded shape of inconsiderable height, without any appearance of rock, and nearly covered with wood. At half past 4 P. M. the hearers changed upon the road at some distance from any town or village. At sun-set I walked for three quarters of an hour; and whilst walking passed a party of men and boys keeping the Hoollee festival, dancing and throwing red powder at each other. At 7 P. M. we changed at a stage where there is a bungalow for the accommodation of travellers. Soon after this I fell asleep, and continued so till near 11 P. M. when we arrived at Mahnood Allee, the next stage. It seems that there is a strip of country here not subject to the Hon. Company, the petty ruler of which is not on the best terms with the Government Authorities in the district, and is not therefore very punctual in attending to their orders. I found there were no bearers provided, and the native officer of the tanna maintained that no notice had been sent. Peons however were sent off to procure men, and after some noisy disputation I lay down in the palanquins. Some of the people kindled a fire of straw near me, and sat round it with the man in authority, and conversed together by signs and low whispers. Occasionally I got out to see if any person was coming, and to make them send off new messengers: but it was all to no purpose, hour passed away after hour, and perfect stillness reigned all around. The people all left the fire, with the exception of two coolies, and in spite of

myself I fell asleep. When I awoke, every thing was in the same hopeless state; but soon after, I heard some distant cries, and then the sounds of conversation, and in a few minutes more I got away from this unpleasant place.

(To be continued.)

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## CALCUTTA.

THE fifth Annual Report of the Female Department of the Bengal Christian School Society has lately reached us, and contains much intelligence calculated to afford real pleasure to the friends of Native Female Education. As it regards the increase of exertions, it is pleasing to remark, that the schools connected with this Society have increased from 20 to 24, and the scholars from 370 to 475, within the year; and as to improvement, the following anecdote, extracted from the Superintendent's quarterly statement, is very satisfactory.

On taking a copy of the improved edition of Hindoo Female Education to the Glasgow School, I put it into the hands of a young woman. She read nearly a page very attentively; and by the smiles that were excited, I perceived she understood, and was pleased with its contents. On closing the book, I said, 'Do you understand what you have read?' With much apparent feeling, she replied: 'The meaning is, that the women of this country formerly did nothing but the business of the house, and it was a great disgrace if they learned to read; but now their fortune has changed. The work of teaching the females to read and write has begun, and many are learning.' I also took a copy of the above named work to the Juvenile School. Calling a little girl by name, I said, 'Come, let me hear you read in this new book.' She had not proceeded far before it was evident, that not only herself, but several of her listening companions understood. Their attention was excited, and five or six arising from their seats, gathered round me, and begged to read a little in the new book: accordingly I heard them each read a portion. It was truly delightful to see the warmth of feeling manifested on this occasion, and the readiness with which they explained what they read. On dismissing them to their seats, they said; 'O this is a very good book, an easy book; we each want one.'

With reference to this interesting province of Missionary labour, Mrs. Jonathan Carey (late Miss Pearce) thus expresses herself, in a letter to the Secretary dated in January last.

"It would rejoice your heart I am sure, and the hearts of all our benevolent supporters were you and they witnesses of what has been done. Few attempts to do good I suppose appeared more hedged up with obstacles than the mental instruction of the poor females of India, and yet rare are the examples where, in so short a period, such evident progress has been made, and beneficial results witnessed. The same good Spirit who first influenced the minds of Christians to commence the work, has graciously owned their efforts, and gives them now to rejoice in a present reward. The very individuals who planted are themselves reaping—they have seen the first-fruits gathered, and regard them as a glorious pledge of an abundant harvest. It is a most pleasing fact, that the first female Native School formed here, presents a most encouraging aspect, reiterating in living testimonies the Apostle's exhortation, Be steadfast, immovable, always abounding in the work of the Lord, *knowing that your labour shall not be in vain in the Lord.*"

A Letter from Mr. Penney to Mr. Eustace Carey, dated Calcutta, May 15th, contains on the whole pleasing intelligence from that important station. The letter being one of private friendship, contains much, of course, that would not be interesting or important to general readers, but we glean an extract or two.

"I am happy to say that although the season is much hotter than any former season, as we have not had rain since the beginning of November, so that the tanks are drying up, and the poor people reduced to great distress; yet it has been a healthy season. At this time we are all in the enjoyment of health, and I only hear complaints of the excessive heat and dryness of the season. The accounts which I have sent you respecting the Church in the Circular Road must have gratified you very much (thirteen young men having been baptized since Mr. Lawson's death). I hope in my next I shall have to inform you of some (further) additions. It would delight you to see us on Ordinance Sabbaths: I think we had more than 50 at the Ordinance last Sabbath. The

Church is all unanimity and peace: but we are about to lose a few, as brother Statham and a few others are about to form a Church at Howrah. I believe brother S. has a few enquirers there; so that the little one may become a strong nation. We cannot be sufficiently thankful to the Lord for the great assistance we have received from brethren Wade and Boardman (the American Missionaries) in our present weak state. I believe that our said friends will not go to Burmah till after the rains, before which time we hope to see brethren Thomas and Pearce from England."

With reference to the Benevolent Institution, in which both Mr. and Mrs. Penney are engaged, he mentions that Government had lately made a generous donation in its favour, sufficient to pay off a debt which had been incurred, and to repair the school rooms. "The number of children," he continues, "still keeps up, and many of them are very interesting children. I have good hopes of four boys who have been I suppose four years in the school. I believe the Lord has touched their hearts. One of them is an amiable Hindoo, but whether he will ever declare himself or not is doubtful. I have been so frequently disappointed that I am afraid to be sanguine: but we have promises enough to believe that our labour is not in vain."

### MONGHYR.

A LETTER has lately been received from our bereaved friend, Mr. Leslie, dated June 4th, which gives but an unfavourable account of the state of his health. We are willing to hope that it may have been, in some degree, tinctured by the depression occasioned by his recent loss; but it appears too certain that the climate has considerably affected his constitution. It will rejoice us exceedingly to hear that the means employed for his recovery have proved effectual. Respecting the state of the church under his care, and the progress of the work of God among them, he writes as follows:

"All the members of our little society continue to stand, and to dwell in peace and love. The Lord also is giving us a small increase to keep us from desponding, and to urge us to perseverance. This day four were added to us by baptism. They were baptized in the Ganges, in the presence of a very quiet

and apparently serious auditory, consisting of Europeans and Natives. Every thing was conducted with the greatest order. Not a word was uttered, or an action performed to give us annoyance. Some others afford us hope that they also will soon cast in their lot amongst us. I wish not to indulge in too sanguine expectations, but there are at present some pleasing appearances amongst the people."

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### BURMAH.

SINCE the article in our last number was printed, we have been favoured with the perusal of a most interesting letter from Mrs. Judson to a friend in this country, giving a circumstantial account of the dangers through which our dear Missionary friends have passed, and the remarkable deliverance wrought out for them. From motives highly honourable to himself, the gentleman to whom the letter belongs objects to its publication, but we are in expectation of being able to communicate the substance of the narrative, as derived through another channel. The following paragraph forms the conclusion of Mrs. Judson's letter. It was dated Rangoon, 22d March:—

"We have safely arrived in Rangoon, and once more find ourselves in the old Mission house. What shall we render to the Lord for all his mercies? You will see from the public prints the treaty of peace. We intend going to one of those places retained by the English government, and endeavour once more to collect a little church around us. Mah-men-la and her sister we found at Promé. They are as pious as ever, and will follow wherever we go. Burmah will yet be given to Jesus for his inheritance. We are not discouraged, but think our prospects brighter than ever. We shall have as many Schools as we can support at Mergui or Tavoy, to which places the Burmese population are flocking in crowds. We had not received a word of intelligence until our arrival at the British camp. We hear, however, there are many letters for us in Bengal, among which I hope to find one from yourself. Pray for us, that we may be the means of turning many to righteousness. Mr. J. unites in most respectful regards."

From the public papers we learn that Mr. (now Dr.) Judson was one

of the Commissioners employed in planning the new town to be erected in one of the ceded provinces, and to be named 'Amherst,' after the present Governor-General.— There can be little doubt that the late events in this empire will turn out eminently for the furtherance of the Gospel.

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### SPANISH TOWN.

OUR intelligence from this station continues to be highly cheering. Mr. Baylis, has joined Mr. Philippo, and the opportunities for labour far exceed the powers of both adequately to meet. Under date of Aug. 7, Mr. P. writes thus:

"Our prospects are indeed cheering. The number of our stated congregation nearly doubles what it was last year. Not less than 400 young persons have been added to it within the last two or three months, almost all of whom seem earnestly 'enquiring the way to Zion, with their faces thitherward.' Every thing connected with our great work appears to wear a smiling aspect, and justifies our expectations of the speedy approach of that period, when he, to whom the ends of the earth are given, shall universally reign and triumph. The interest which the people take in the new Chapel is astonishing; and the steadiness and zeal with which they adhere to their determination of affording all the pecuniary aid in their power, and the cheerfulness with which they bring their offerings, and the universal harmony which prevails among them, cannot fail to animate my zeal and warm my heart. Many free persons of colour, both in the church and congregation, actually submit to the greatest drudgery, solely that they may present the profits thereof as an offering to the House of God. And I am sure their gifts are such as God will approve, for they give them with cheerfulness and prayer.

"Old Harbour continues a station of peculiar promise. The Chapel which I a little time since informed you the poor people there managed to build by their own labour and expense, is now (although it contains 300 hearers) so much too small for the congregation, that I am endeavouring to do my utmost to obtain a suitable spot on which to erect a more substantial and commodious building; an undertaking in which I hope to be considerably assisted by the surrounding neighbourhood. Here also we have lately established a Sabbath School—an establish-

ment much needed, and which promises well. Since the arrival of my colleague, service has been held here on a Sabbath-day (which will now be continued), and our congregations have been nearly equal in number to what we have in Spanish Town. We have every reason to hope that this interest in a little time, with but inconsiderable expense to the Society, will be highly important and prosperous.

"In every direction, the fields seem ripe unto the harvest. Last evening, at Passage Fort, a place where there are scarcely a dozen houses, I preached to a congregation of 309, numbers having walked, for the purpose of hearing the glad tidings of salvation, five or six miles after the labours of the day. At a populous parish, about 20 miles from Spanish Town, I have recently formed a new station with pleasing prospects; and my attention is now directed to three other parishes. Scarcely a week elapses but deputations are sent down, entreating me in the most earnest manner to go and break unto them the bread of life.

"Jamaica is certainly a peculiarly promising and interesting field of Missionary labour. I bless God with all my heart that he has here fixed the bounds of my habitation, and earnestly hope that the spiritual necessities of the people, and our reiterated calls for help, may be no longer unknown or unnoticed in England. At this moment there are stations for a dozen more Missionaries; and as I cannot but be persuaded that numbers are not only willing, but eager to be employed in so glorious a work, my prayers to the Great Lord of the Harvest shall principally be, that he would animate the friends of Missionary afresh to acts of benevolence, that the gracious purposes of Heaven to these needy sons of Ethiopia may not be retarded (if I may so say) for lack of pecuniary means."

"I have to record, to the honour of our Chipping Norton friends, that they have presented us with a very valuable Bible and Hymn Books for the pulpit of our new Chapel, and a large assortment of fancy articles, &c. as rewards for the children in our Week-day and Sabbath Schools. I beg to say that our friends here unite with me in requesting the favour of its being gratefully acknowledged in the Missionary Herald."

We very cheerfully comply with Mr. Philippo's request in thus recording his gratitude to the kind friends who have sent him these appropriate testimonies of their Christian regard; and take the opportunity of suggesting how desirable it is that the connexions of our dear Missionary brethren and sisters should, by such occasional tokens, manifest the interest they take in their operations and success. This remark is intended especially to apply to the subject of cor-

respondence. If our friends at home could enter into the feelings of exquisite delight with which a Missionary welcomes a letter from his native land — unable to repress the starting tear when he recognizes, in its superscription, the hand-writing of some much-loved relative or Christian friend — they would be more frequent in their communications than some at least are.

The writer has long wished to draw attention to this subject. For the present he will only add, though he trusts it is scarcely necessary to do so, that letters, &c. for our foreign stations, sent to No. 6, Fen Court, will receive all necessary attention.

## MONTEGO BAY.

OUR readers will perceive with pleasure that the subscriptions for this interesting case have more than doubled in the last month, amounting now to about £900.

It was not without considerable hesitation that the Committee decided on making this extra appeal to their Christian friends; but the result has proved that, amidst all the difficulties of the times, there is yet both power and inclination to render help where it is so urgently required. It will be seen by the list that Mr. Burchell undertook two journeys in furtherance of his object. Into Kent he was kindly accompanied by the Rev. J. Simmons, of Olney, and their reception was such as might have been expected from the steady and effective kindness of our friends in that district. The reception which Mr. Burchell experienced in Liverpool, Birmingham, &c. was equally gratifying; and had circumstances allowed him to make a longer stay in those populous towns, he would have received, in all probability, a much larger sum. The ministers and friends in both districts, as well as the contributors generally, may be assured that their Christian liberality has been deeply felt, both by our laborious Missionary himself and the Committee. May this service be acceptable to our common Lord, and greatly promote his cause among the poor negroes!

The amount thus raised for this specific object will be invested in Exchequer Bills, and drawn for by Mr. Burchell as it is wanted. Mr. and Mrs. B. left town for Devonport on the 22d inst. (November), where they will embark in the Garland Grove, Capt. Pengelly; the same vessel in which they were so kindly and seasonably accommodated with a passage home. The health of Mr. B. seems mercifully re-established; and we trust it will be permitted us to insert in future pages of the Herald, such communications from him as shall be indeed 'good news from a far country.'

*Contributions received on account of the Baptist Missionary Society, from October 20, to November 20, 1826, not including individual Subscriptions.*

		£	s.	d.
Legacy of Samuel Broadley, Esq. late of Bradford, Yorkshire, by Mr. Wm. Tetley, Executor .....		1000	0	0
Duty .....		100	0	0
		900 0 0		
Lincolnshire, by Rev. Thomas Morgan :				
Lincoln .....	26	11	5	
Collingham .....	15	0	0	
Gainsborough .....	8	2	11	
Boston .....	6	8	6	
				56 2 10
Sway, Collection and Subscription, by Rev. W. Mursell .....	9	7	0	
Kington, Missionary Association, by Rev. S. Blackmore .....	15	0	0	
Sheepshead, Penny Society, by Mr. Christian .....	5	0	0	
Tewkesbury Auxiliary Society, by Rev. D. Trotman (including £4 12s. for Translations, and £20 for Female School) .....	68	6	0	
Shortwood, Provisional Fund, by Mr. Samuel Francis .....	10	0	0	
Kingsbridge, Collection and Subscriptions, by Rev. John Nicholson .....	16	7	9	
Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun. ....	100	0	0	
Monmouthshire, and part of Glamorganshire, by Rev. M. Thomas .....	51	11	9	
Warminster, collected by Miss Judson .....	2	18	7	
Laverton, Collection and Penny Subscription, by Rev. John Dyer .....	7	8	0	
Reading, Friends, by Mrs. Wayland .....	5	0	0	
Harlow, collected by Rev. J. M. Cramp (part for Translations and Female Education) .....	17	14	0	
Southampton, Collection and Subscriptions, by Rev. B. H. Draper .....	33	15	6	
Leeds and West Riding, Auxiliary Society, by M. Thackeray, Esq. Treasurer :				
Boroughbridge .....	10	0	0	
Boroughbridge and Dishforth, Collections .....	15	15	8	
Masham and Bedale, Ditto .....	5	12	8	
Bedale Missionary Box .....	2	3	0	
Dewsbury .....	5	0	0	
Salendine Nook .....	10	13	0	
Bradford, Subscriptions .....	2	2	0	
				51 6 4
Colchester, Collection and Subscriptions, by Rev. R. Davis .....	22	15	5	
Suffolk, Auxiliary Society, by Rev. R. Davis :— Ipswich, &c. ....	7	5	6	
Leith, Auxiliary Missionary Society, by Mr. W. Alexander .....	20	0	0	
Devonport, Baptist Church in Pembroke Street, by Capt. Weymouth .....	19	16	0	
Graham's Town, South Africa, Auxiliary Baptist Missionary Society, by Mr. Kidwell .....	20	0	0	
Liverpool, Auxiliary Society, by Mr. Rushton, Treasurer .....	87	14	0	
Gloucester, Collection, &c. by Mr. G. B. Drayton .....	11	10	0	
Battersea, Young Ladies at, by Miss Christian .....	0	6	9	
Foxton, Collection, by Rev. J. Buxton .....	5	0	0	
Chatbam, Juvenile Society, by Capt. Pudner .....	25	0	0	
Whitchurch, (Hants), Collection and Subscriptions, by Rev. P. Davies .....	16	3	9	
Kettering, Contributions from Rev. Mr. Toller's Congregation .....	6	10	10	
Worstead, Salehouse, &c. by Rev. Joseph Kinghorn .....	14	2	6	
Chalford, Collection and Subscriptions, by Rev. John Dean .....	3	10	0	
Sundries, by Rev. Wm. Gray, Northampton, viz.				
Morton Pinkney, Collection .....	3	16	6	
Contributions, by Miss Williams ..	2	9	11	
Middleton Cheney, Collection .....	5	1	10	
Contributions, by Mrs. Bottomley ..	2	10	6	
Bloxham, Collection .....	3	10	3	
				17 9 0

Associated Ministers of the Isle of Ely, half Collection.....	1	13	3
D. C. H. by Rev. John Dyer .....	26	0	0
Friend, by Ditto .....	2	0	0
Friend at Lymington, by Rev. E. Carey.....	1	0	0

FOR THE TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.....	75	3	5
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FOR THE SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun.....	5	13	8
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FOR FEMALE EDUCATION.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun. for Broadmead School .....	15	10	0
Monmouthshire Society, by Mrs. Conway, Pontrhyd y run .....	40	0	0

FOR SERAMPORE COLLEGE.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell, jun. ....	56	5	8
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FOR MONTEGO BAY.

Contributions already acknowledged .....	426	5	0	Mrs. Maitland.....	1	0	0		
Ilford, Baptist Congregation, by Rev. J. Smith .....	8	17	6	Watford:					
Samuel Ashwell, Esq.....	1	1	0	Female Friends, by Miss Salter	12	12	6		
Rev. N. E. Sloper .....	2	2	0	Friend, by Rev. J. Edwards	5	5	0		
Kingsbridge, by Rev. John Nicholson .....	3	17	7	Mr. James Smith .....	3	3	0		
Kent, by Mr. Burchell and Mr. Simmons:				Smaller Sums .....	5	1	3		
Eynsford .....	13	11	0	Thomas Kingsbury, Esq.....	2	2	0		
Maidstone.....	30	18	0	Rev. Joseph Hughes .....	1	1	0		
Chatham .....	17	19	5	Nathaniel Roberts, Esq.....	5	5	0		
Canterbury .....	5	2	3	W. L. Smith, Esq.....	5	0	0		
Margate .....	8	0	2	Fakenham, by Mr. Thomson:					
St. Peter's .....	4	5	4	Friend .....	2	0	0		
Eythorn.....	12	3	2	Friends .....	2	2	0		
Ashford.....	8	1	8	Other Friends .....	8	16	0		
Folkestone .....	6	10	0				13	0	0
Deal .....	0	15	6	Collected in Liverpool, Birmingham and Kidderminster, by Mr. Burchell .....	110	9	6		
Dover .....	3	11	6	Friend to Negroes, by Dr. Newman .....	6	6	0		
Staplehurst .....	0	10	0	Yeovil, Collected by Miss Burchell .....	5	5	0		
Sevenoaks.....	32	0	0	Kingstanley, Messrs. King and Family .....	5	2	0		
Bessels Green .....	3	16	6	Camberwell, Friends, by Mr. A. Saunders, additional ...	10	0	0		
	147	4	6	Mrs. Gouldsmith, Hackney ..	5	5	0		
Oxford, Friends, by Rev. E. Stean .....	11	11	0	Maze Pond, Collected at a Prayer Meeting .....	10	0	0		
Bristol, Friends at Broadmead, by Mrs. Sherring .....	3	17	0	Thomas Bickham, Esq. ....	5	0	0		
Laverton, by Rev. J. Dyer ..	2	0	6	Frederick Smith, Esq.....	2	2	0		
Philips Norton, by Ditto ...	1	6	1	By Rev. C. T. Mileham:					
Thomas Thompson, Esq.....	5	5	0	Mr. G. Blight .....	1	1	0		
Mr. T. Evans, Borough .....	1	1	0	— D. Hine .....	1	1	0		
Mr. Samuel Salter, Janr.....	10	0	0	Rev. Dr. Newman .....	1	1	0		
A Female Friend.....	5	0	0	R. H. Marten, Esq. ....	1	0	0		
Ditto .....	2	2	0	T. S. Cabell, Esq. ....	1	0	0		
Servants .....	0	3	6	Mr. N. Bosworth ..	1	0	0		
Mrs. King, Birmingham.....	5	0	0	— H. Tatham .....	1	0	0		
Mrs. Nokes.....	5	0	0	— J. Walkden .....	1	1	0		
R.....	5	0	0	— M. G. Jones .....	2	0	0		
Robert Davies, Esq. Walthamstow .....	10	0	0	— J. Chandler .....	1	1	0		
W. B. Garney, Esq. (Second Donation) .....	14	10	0	— E. Marlborough. ....	1	1	0		
William Burls, Esq. Edmonton	2	2	0	J. N.....	1	0	0		
Mrs. Burls .....	1	1	0	Mr. Jessop .....	0	10	6		
Reading, Ladies Working Society .....	6	6	0				13	16	6

## TO CORRESPONDENTS.

The thanks of the Committee are returned to Miss Humberstone, and other Female Friends in Jersey, for a Box, containing a variety of useful Articles for the Broadmead Female School, in Calcutta; a Kentish Friend, for a parcel of Magazines and Jewish Expositors (2s. 6d. being inclosed to pay carriage); and to Mr. Gates of Tooting, for Two Volumes of Evangelical Magazines.

Friends who are disappointed at not finding any notice of Contributions in the Herald, should invariably make their *first* enquiries of the local Treasurer.

Our Kentish Friend will see that his hint has been attended to.

It is requested that those Friends who have monies in their hands on account of the Society, will forward the amount previously to the 20th instant.

The very obliging communication from Wincobank has been duly received. It has not been found practicable to procure the information requested in time for the Herald this month, but it will be published, we hope, in our next number.

If the person for whom Mr. Dyer undertook, in the latter end of September, to make certain enquiries in the Episcopal Court at Exeter, will call at Fen Court, he may learn the answer.

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*Omitted in the Irish Chronicle.*

Mr. Burls acknowledges having received for the Irish Society £13. 18s. from the Rev. Mr. Philips of Caerleon.

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