

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.

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We have just received the quarterly account from our missionaries at this important station, which we hasten to lay before our readers.

To the Committee of the Baptist Missionary Society.

Calcutta, April 21, 1827.

By the will of a gracious Providence we are again permitted to address you, respecting our united labours in the kingdom of our Lord Jesus Christ. Since our last communication, at the close of the past year, we have had occasion to sing both of mercy and judgment; as our course has been marked with prosperity and adversity—with hope and disappointment. At the beginning of the year our ranks were thinned, by the departure of our brethren, Yates and Statham,

to their native land, a measure which seemed absolutely necessary, in consequence of the impaired state of their health, particularly in the case of brother Yates. The latter, who sailed early in January, in the *Mars*, is gone by way of America; and the former, at the close of the same month, in the *Robarts*, direct for England. In addition to these losses, we have to regret the departure of Mr. Boardman, American Missionary, to the Burman country. In consequence of its long disturbed state, he was detained in Calcutta eighteen months, during which time he endeared himself to all classes of Christians here by his pious, zealous, and affectionate conduct, and particularly to us, by the readiness with which he assisted us at the Circular-road chapel, in English preaching, which God has blessed to many in a striking manner.

Sickness also has been permitted to visit our little circle, and increase, for a time, the weight of our respective burthens of labour. Mr. Thomas has experienced a very severe attack of bilious fever, which laid him aside from his work for nearly a month; and we cannot but consider it a kind interposition of Providence, that brother Boardman was cou-

tinued among us till brother Thomas was enabled to renew his labours, which, we are thankful to say, he has done with a greater portion of strength than might have been expected.

In directing your attention to our several spheres of labour, we regret exceedingly, that, with respect to native work, there is much that is calculated to discourage, and occasion the severest grief to our minds. Our great anxiety has been, to witness the conversion of multitudes to the Son of God, but, hitherto, the pleasure has been denied us. Thousands of persons have heard the Gospel every week in our chapels; but, for a long time (with the exception of a female, with whose piety we are well satisfied, and who was baptised in January last), no serious inquirers have appeared. Added to this, the conduct of several who have professed Christ has, particularly of late, given us much sorrow, and constrained us to separate them from the church, or suspend them, for a time, from partaking of the Lord's Supper. Four others also, out of a very small number of native members, have been removed, in the allotments of Providence, to a distance up the country, but, we hope, not out of the reach of Christian privileges. These things, therefore, have contributed greatly to lessen the numbers of the native church. The causes of these afflictive events lie partly in the want of European superintendance; for, before the arrival of our brethren Thomas and Pearce, several of the native Christians were necessarily left almost without control. Imperfect as their knowledge of Christianity must be—surrounded, as they are, with the most iniquitous examples—it could scarcely be expected that their conduct should remain unimpeachable. Nor do our discouragements end here: of late, the enemies of missions seem to have received a fresh impulse of enmity and zeal against the promulgation of the Gospel: every false report, every discrepancy of character, whether in European or native Christians, that can be found, and abundance of unkind and base insinuations are, by means of the public journals, laid before the public; so that we can scarcely take up a newspaper in which we do not find something designed to injure the missionary cause. Notwithstanding, however, we are thus constrained to sow in tears, it is not without hope that we or our successors shall reap in joy. We are indeed pressed on every side, yet not distressed; perplexed, but not in despair; persecuted, yet not forsaken; cast down, but not destroyed. Our hope and confidence rest on the power and promise of Christ; he must reign, till he hath put all his enemies under his feet. India, of all countries, is the strong hold of Satan; and yet, at the present period, we have abundant and satisfactory evidence of this mighty bulwark, which

has been established for ages, is not impregnable. Many natives of India are living witnesses of this. Great success has not, indeed, been granted to us, yet we rejoice that others are not destitute of it: we are thankful to report, that, independent of the gracious outpouring of the spirit in Ceylon, even in Bengal the missionaries of the church and London societies have recently met with great success, the particulars of which you will, doubtless, soon learn from their respective publications. If others, therefore, prevail, why should not we? The time is not far distant, we trust, when India will, with one voice and soul, stretch forth her hands unto God.

In directing your attention to the English department of labour, we feel happy that we are able to present more encouraging details. To the church in the Circular-road several additions have been recently made, beyond what we stated in our last letter, and several others are shortly expected. The chapel at *Hovrah*, since the departure of Mr. Statham, continues to be well attended, and there are some hopeful appearances in the congregation. We are thankful to state, that the ladies of the Circular-road chapel have lately formed among themselves an *Auxiliary Missionary* society, and, from the spirit and zeal with which they have entered upon this good work, we are led to believe that they will render essential service to the missionary cause. Our young friends of the *Juvenile Society* are proceeding in their exertions with unabated zeal. Of late, their place of meeting has been so well attended, as to render it necessary to seek a larger place, which, not being able to procure, with the advice of their friends, they have commenced a subscription, in order to build a pukka or brick chapel, and have met with considerable encouragement. It was peculiarly gratifying to witness their last annual meeting, held in the beginning of February: the room was completely filled; and several of our young friends on that occasion delivered addresses, the seriousness, good sense, and scriptural sentiment of which, forcibly evinced the beneficial effects of the society. The *Benevolent Institution* continues to prosper, under the care of brother and sister Penney, scarcely a month passing away without some pleasing evidence being given of the power of religion among the elder boys of the school. Among other incidents that we might mention, the conduct of some *Hindoo* youths gives us unfeigned pleasure. Two or three of these lads, who have acquired a tolerable knowledge of English, are in the habit of meeting every Lord's day, with brother Penney, for the purpose of reading the scriptures, and three of them frequently attend to hear the word, at the Circular-road chapel.

The press, under the superintendance of

brother W. H. Pearce, continues to be incessantly active, either in sending forth works, which contribute to augment the funds of the mission, or in preparing books for its immediate use. Among the new publications which have been printed since the commencement of the year, we notice with great satisfaction a work on the comparative excellency of the Christian and Hindoo systems, as it regards their nature, tendency, and evidence, by Mr. Mundy, of Chinsurah. It was at first intended to print it only in the native language; but it has since been thought that a work of this kind, for the European youth and others in this country, is greatly needed; an edition, therefore, has been printed in English. With a design to render the press a useful auxiliary in missionary work, 500 copies of a *sheet tract*, designed particularly for distribution after addresses to the natives, have also been printed every month since the beginning of the year, and will be regularly continued. This mode of circulating information is calculated to excite attention, from its novelty; and, from its comparative cheapness, can be more extensively distributed, while the sheet contains a sufficient quantity of matter fully to occupy the attention of a Hindoo at one time.

During the annual association of missionaries in Calcutta and vicinity, in February last, we were indulged with the gratifying sight of the designation of a missionary. The church in the Circular-road having called Mr. Kirkpatrick to the work, of the ministry, it was thought desirable, on many accounts, that he should be publicly set apart to the work in which he had been encouraged, by the committee. In this service two of our Serampore brethren kindly engaged (Dr. Carey and Mr. Swan), the latter of whom delivered the introductory address, and the former gave the charge; the designation prayer, with the imposition of hands, was offered by Mr. Boardman, American missionary. The great interest excited on this occasion was evinced by the numbers assembled to witness it, composed of missionaries and all denominations of Christians in Calcutta. Some who were present remarked that they felt as though they had been suddenly transported to their native land, so much did the scene resemble those delightful services in Britain which you are permitted so often to enjoy. Mr. Kirkpatrick, from the commencement of the year, has been wholly employed at Howrah, and has occasionally assisted brother George Pearce in English preaching, with acceptance to his congregation.

Mr. Fonwick, who formerly resided at Howrah, has recently removed to Silhet, by an appointment of Government. Since his residence there, he has been requested, by a person in authority, to undertake a mission

to the Garrow mountains, inhabited by a race of people the most abject that can be conceived. This gentleman assures us that the Government will wholly support him, and allow him to prosecute his own measures for the improvement of their civil and spiritual condition. Mr. F. has written to us, requesting counsel; and we, upon the assurance that he will derive his support wholly from Government, have rather encouraged him to comply, especially as his present situation is by no means a propitious one for preaching the Gospel. Brother Carapiet C. Aratoon has his time fully occupied in supplying the native chapels in the city, and in visiting the native Christians. Brother C. has had with him lately a promising inquirer from the upper provinces, who is of a respectable family, and appears desirous of instruction. Some time, however, must elapse, before we can be satisfied respecting his sincerity.

Brother George Pearce is now residing at Chitpore, where he is engaged in prosecuting the acquisition of the Bergalee language, and occasionally in accompanying the native brother stationed there in his excursions among the surrounding villages, to preach the Gospel of Christ. He preaches twice of Howrah on the Sabbath, when brother Carapiet and W. H. Pearce alternately visit Chitpore, as before, to carry on worship for the benefit of the native Christians residing there.

We have now taken a review of the several parts of our united labour. Much there was, we said at the commencement, that is calculated to discourage, and much there is to balance this feeling. Our discouragements, you perceive, arise not a little from the want of labourers; work is multiplying upon us, while we are not sufficiently strong to do what already engages our hands. We have had additions, it is true; but our reductions more than balance them: and our strength is now less than it was twelve months ago. Since, four missionaries have departed, including the American brethren, who greatly helped us, while two only have arrived.

You will therefore feel, dear brethren, the necessity of sending us help as soon as possible. We hope that the discouraging circumstances which fidelity induces us to disclose, will not cause your hands to hang down, although we have to contend with them every day, and many others, which are only known to ourselves; yet we by no means despair of the final success of these exertions, and would on no account leave the field of labour, so long as we have health and strength to work therein.

We remain, dear Brethren,

Yours, affectionately,

JAMES PENNEY. J. THOMAS.

W. H. PEARCE. GEO. PEARCE.

JAMAICA.

IN our last Number, we intimated the probability that the Consolidated Slave Act, passed in December 1826, would not receive the sanction of government at home. We have now the pleasure to state that these anticipations were well founded; and that, soon after our December Herald left the press, the Secretary received an official communication from the Colonial office, apprizing him that his Majesty in Council had been pleased to disallow of the act in question. Our readers will see, in this gratifying termination of our anxieties on this subject, new reason to acknowledge the watchful superintending care of the Supreme Ruler of the world; nor will they fail to appreciate the wisdom and liberality of the British government, to whom, on behalf of the Society, it has been necessary on several occasions to appeal; and, hitherto, never in vain.

We redeem the pledge, given last month, to insert extracts from various letters lately received from this island.

From Montego Bay, Mr. Burshell writes thus, under date of June 4th :

" Last week I took down every partition in our chapel, and enlarged it as much as it is capable of,—so that it now measures 65 feet by 37. But this place, which is filled with benches as thickly as they can be placed, was crowded yesterday morning at our six o'clock prayer meeting,—so that it is easy for you to conceive how we were circumstanced at our 10 o'clock service: not a spot of ground unoccupied, and it was distressing to see so many go away for want of room. The spirit of hearing manifested by the poor people really astonishes me, and were it not for the excessive fatigue I experience, my Sabbaths would be a perfect treat. I often wish I could but transport the sight of our crowded prayer meetings and public services to our Christian friends in England; I am sure they would all unite in pleasing astonishment to exclaim, 'What has God wrought!' Three years ago I formed a small church, consisting of twelve

persons, who were all I could find giving evidence of their attachment to Christ. Yesterday I administered the Lord's Supper to about 400 communicants, most of whom have, since that period, been collected from the world, and who evinced the interest they felt by their tears and seriousness, whilst commemorating the dying love of their Redeemer. Indeed the conduct of the members is truly pleasing and satisfactory, and such as awakens in my heart the liveliest gratitude to God. A circumstance recently occurred, which, though painful in itself, elicited much that was gratifying. One of our members, in an unwatchful hour was overcome by temptation, and fell into sin: on its becoming known, the effect produced on the rest of the members was striking to a degree; for several days I scarcely saw a smile upon the countenance of one, but a pensive gloom told the sad news to all 'that a brother was fallen.' Several came to me in tears, and asked me if I knew what had happened; and after a few days enquired how they must act towards him. I recommended to them the advice of the Apostle: 'Brethren, if a man be overtaken in a fault, restore such an one in the spirit of meekness.' Upon this they acted, and the fallen a few days since told me that the tears and affectionate warnings of his brethren made him feel 'ten times more' than as though they had all forsaken and shunned him: this, he said, he had deserved, but he could not bear their kindness—and certainly the poor man shews in his countenance that Christian love can break the heart, when severity would not affect it. I am more than ever impressed, the more closely we follow the maxims and precepts of Scripture, the greater will be our peace and success: infinite wisdom must assuredly be most capable of dictating the best instructions.

" How to act respecting the enlargement of our chapel I am utterly at a loss to decide. The purchase, new shingling of the roof, and necessary repairs of the premises, will require nearly the whole sum raised in England; and to enlarge, would require a sum full as much, especially since all communication is prohibited between the Colonies and the United States, from which we were formerly supplied with lumber, &c.;—so that I now am purchasing pitch pine boards at 30*l.* per 1000 feet, which I could procure before for 18*l.* To venture, therefore, upon an enlargement at such an expence, with my present very limited means, and the illegality of receiving any subscriptions from the people, rather staggers me,—and yet enlarge I must, for it is suffocating to preach under present circumstances, whilst hundreds are unable to gain admittance at all.

" At Falmouth our prospects are highly encouraging and flattering; our chapel mea-

spring about 40 feet by 37, is crowded on the Lord's day morning and afternoon. We have formed a church, consisting of about fifty members, chiefly dismissed from Crooked Spring, and we might increase the number at once to 200, or more, but we are disposed rather to see their conduct first. Above 500 are received on our list as enquirers, and many others exhibit a pleasing concern to be instructed in the things pertaining to God. Every sermon seems to be attended with the divine blessing, and it is affecting to witness the feelings of the poor negroes, whilst listening to the tidings of mercy: I trust a glorious harvest of immortal souls awaits us in that town and parish. The people have long been beseeching us to come and help them, and now a door being open before us, may the Lord accompany and bless our efforts for his glory."

Mr. Mann, the coadjutor of Mr. Burchell, communicates the following information respecting Falmouth, &c. His Letter is dated July 20th:

"Since I last wrote you I have been visited by a slight attack of fever, but am happy to inform you that the Lord was mercifully pleased to bless the means which were used for recovery, so that the fever was overcome in a few hours. I have much cause for gratitude to the Father of Mercies, for continued health and strength since I came hither: my health has been equally as good as ever it was when in England. This, however affords but little security for the continuance of these blessings, particularly in a tropical climate, where the stoutest are frequently the first persons who fall. May I be enabled to be found watching unto prayer!

"Shortly after I last wrote you, we commenced our operations at Falmouth, under encouraging prospects of success. The supply of that station has, to a considerable extent, devolved upon me, in which I have felt much pleasure, and have had much to encourage me. The congregations continue numerous and attentive, and we have reason to believe that, since we commenced preaching there, we have not run in vain, neither laboured in vain.

"It will be gratifying to you to learn, that, after the number of years which have elapsed since this station was partially commenced by our lamented brother Mr. Rowe, we were still able to trace the effects of his instructions.

"Some we found whom we have good reason to believe are subjects of divine grace, and who have since been baptised, who dated their first serious impressions to Mr. Rowe's teaching. The seed which was

then scattered, though for a time apparently lost, has been silently and imperceptibly springing up, though under many disadvantages, and we trust that it will bring forth fruit unto eternal glory.

"Last week I visited Westmoreland, and obtained licence to preach at Ridgeland, which I purpose visiting occasionally. Considerable difficulty, however, lies in our way in the supply of this station. The distance from Falmouth is sixty miles, and it is forty miles from Montego Bay. Under such circumstances, and with three other stations on our hands, the supply which we can afford must be scanty, and that at considerable labour."

"A spirit of bitter opposition to the spread of the gospel exists here, as in other parishes of the island. One of our members is to stand his trial at the quarter sessions: last week two other persons connected with us had their houses levelled with the ground, their feet made fast in the stocks, and are now sent to the workhouse in chains—and all for the enormous crime of *praying to the God of Heaven*. However, greater is he who is with us than all they who can be against us: the gospel shall finally be victorious, and all 'enemies shall be put under feet.' 'Lo I am with you,' furnishes everything, and ought to cheer us when the clouds blacken around, and threaten to overwhelm."

In a subsequent letter from the same friend, dated August 28th, after referring to the 'vexatious enactments' now repealed, he proceeds to remark:

"Though we have been at times a little cast down, we are not altogether discouraged, but would desire to look to the God of all grace that these things may have the effect of leading us to greater zeal, and more vigilant watchfulness over every department of our conduct, that we may give no occasion for the ministry to be blamed, nor for the enemies of the cross to triumph. At present the poor people are suffering many trials and discouragements. The long drought which we experienced this season has been much felt by the provision grounds, so that scarcity prevailed to such an extent that many of the poor negroes had almost nothing to eat; and, to complete their misfortunes, about ten days ago we were visited by a severe storm, which has made dreadful havoc among what was coming forward, and on which they were looking with earnest expectation for a plentiful supply. Besides, many of them are called to sustain much opposition and trouble, for their attachment to the cause of Jesus. It is, however,

pleasing to witness the patience and fortitude which they display under their trials.

"Since Mr. Burchell baptised I have administered that ordinance to sixty-four persons, who, as far as we could judge, had received the truth in the love of it. The experience of many of them was truly pleasing, and the manifest change which, as far as our observation has extended, has taken place upon their conduct, gives us reason to hope that the truth is working effectually in them. May they be enabled to hold fast unto the end. I was bappy to learn that several missionaries had been accepted of for this quarter. Surely no part of the world is more worthy of your attention. The general desire for bearing which prevails, and the success which the Lord of the harvest has been pleased already to grant you, may encourage us to hope for better things to come."

In the letter from Mr. Coultart, (Oct. 5.) which announced his safe arrival at *Kingston*, after a remarkably fine passage of thirty-one days, he bears the following pleasing testimony to the usefulness of Religious Tracts:

"The desire for reading is far beyond any thing witnessed in this colony hitherto. Several, I think five or six, persons of colour, and very respectable in their appearance, have joined the class here under the minister's care through reading of tracts. There is a pious soldier at the camp, who reads tracts to one or two and twenty of the same regiment, and Mr. Knibb has been informed that two or three of them have become very thoughtful about the things of eternity. If you can speak to the society about a grant of three or four thousand, I think I could dispose of them to great advantage — tracts against drunkenness, swearing, lying, quarrelling, uncleanness, stealing, &c. written in a very plain style. I could get persons to go from house to house, and read them, who could also explain now and then."

Mr. Knibb has furnished, under date of Oct. 3d, the following interesting particulars respecting the school under his charge:

"The school is still full, and I think the improvement is such as would highly gratify the committee, could they witness it — Number, 314. Writers ou books about

100; Readers in the Testament 150; the remainder in a state of forwardness. One of the scholars died a few weeks ago — I hope in the assurance of enjoying the happiness of heaven. I visited her, but the disorder was so rapid, that she was not able to say much. A little before she died, she said, 'Lord have mercy upon me, Christ have mercy upon me.' Seeing her mother weeping, she said, 'Do not cry, my mother, for me, but pray to God, and he will bless you; you do not know but this sickness is for my soul's salvation; but I know that Christ will not turn his back upon a child that calls upon him: Lord have mercy upon me! Since five o'clock I have been going to heaven, and I cannot reach yet. Do Lord, do Christ, come unto me: why do you stay so long?' She then wished to see me again, but I could not visit her, as I was from Kingston. Finding I could not come, she said, 'Well I have my Christ, my Christ; Amen, Amen, and expired.' This is exactly the account I received from her mother, who is connected with the church. The little girl was about 13 years of age, named Amelia Cross. O that she may be enjoying that Jesus of whom she spake! O that I may meet her in glory!

"I noticed in one of the *Heralds*, that some kind individual had given 17s. 6d. for the education of one child in the school: will you let me know who the person is, — could not others be procured who would do thus? I would cheerfully send such individuals an account of such as were instructed through their liberality, and I do think that good might be thereby effected. I have frequently seen in the *Heralds* that articles of fancy work have been given to the East India Schools. I wish some kind ladies would send the little girls in our school a few, as it would please them much. I received a kind present of pincushions, &c. &c. from a few ladies in Liverpool; perhaps you are acquainted with some who would feel pleasure in sending a few also. Will you, in some corner of your *Herald*, thank the Bristol friends for a supply of books, &c. for the school, received since my last to you?

"I have lately baptized twenty at Port Royal, who had given evidence that they were new creatures in Christ Jesus. The service was interesting, and I hope profitable, but I have not time to state particulars. I would just state, that three of the candidates were from the Sabbath School. Brethren Tinson, Phillipo, Mann, and Burchell were with us at the time."

Contributions received on account of the Baptist Missionary Society, from November 20 to December 20, 1827, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Southampton, Collection and Subscriptions, by the Rev. B. H. Draper	27	1	0	
Chatham, Juvenile Society, by Captain Padner	30	0	0	
West Middlesex Missionary Union : Chelsea, by Mr. Skerritt	9	3	7	
Wantage, Collection and Subscriptions, by Rev. W. Glanvill	6	0	8	
Foxton, Subscriptions, by Rev. Josua Burton	5	5	0	
One-third of Annual Collection at York-street Chapel, Walworth, Rev. Geo. Clayton—by Robert Cottle, Esq.	46	4	6	
Morton Pinkney, collected by Miss Williams—by Rev. W. Gray	3	17	0	
Northamptonshire, by Rev. E. Carey : Kislingbury	16	19	0	
Long Buckby	4	6	6	
				21 5 6
Loughborough, Collection and Subscriptions, by Mr. Keightley	12	0	0	
Loughton, Missionary Association, by Rev. S. Brawn (half-year)	4	18	0	
Oxfordshire Auxiliary Society, by Mr. Samuel Huckvale, Treasurer :				
Abingdon (Female Education, 9l. 1s. 3d.)	43	14	3	
Alcester	10	0	0	
Bourton	30	5	0	
Blockley	9	0	0	
Campden	5	13	1	
*Chipping Norton	26	14	0	
Cirencester	12	0	0	
Coate and Bampton	22	13	5	
Ensham	8	5	0	
Fairford	5	7	6	
Naunton	16	13	4	
Oxford (Hen. Goring, Esq. donation 20l.)	80	18	0	
Woodstock	3	10	0	
				274 13 7
Huntingdonshire Society in aid of Missions, by William Foster, Esq., Treasurer :				
Kimbolton Branch	20	19	5	
St. Neots Branch	19	11	8	
Ramsey Branch	2	0	0	
St. Ives and Huntingdon Branch	11	16	1	
Bluntisham Branch	19	8	0	
				73 15 2
Wilts and East Somerset Auxiliary : Bratton, by Mr. Anstie, Treasurer . .	12	13	9	
South Wales, Western Association, by Rev. D. Evans, Carmarthen	110	0	0	
Exeter, Subscriptions, by Rev. S. Kilpin	4	6	6	
Western District, by Rev. Richard Horsey :				
Cbard	10	0	0	
Hatch	4	10	1	
Isle Abbotts	1	6	0	
Loughwood	3	8	0	
Taunton	4	15	4	
Uffculm	2	13	1	
				26 12 6

* The friends at Chipping Norton have contributed also the sum of 24l. 1s. 6d., by Mrs. Pbillipo, towards the chapel and school at Spanish Town, Jamaica.

Hackney, Pupils at Madras House Academy, Mr. Allen	2	0	0	
Dunstable, Collection and Subscriptions, by Rev. E. Carey	31	12	0	
Bath, for a "Bath" Female School, by Miss Smith	15	0	0	
Hull and East Riding Auxiliary Society, by John Thornton, Esq.:				
Hull	95	15	7	
Beverley	20	3	9	
Bridlington	37	9	0	
Bishop Burton	8	12	7	
Driffield.....	5	11	0	
Cottingham	3	10	7	
Grimsby	3	8	6	
Balance last year	0	15	6	
	175	6	6	
Previously acknowledged.....	100	0	0	
		75	6	6
M. a Friend, by the Secretary, donation	25	0	0	
Mr. J. Kennerley, by Rev. G. Pritchard, ditto	10	0	0	
P. B. Northampton, by Rev. W. Gray, ditto	5	0	0	

TO CORRESPONDENTS.

We are obliged to our kind friend at Stroud for his letter, with its inclosure. The fact he mentions is interesting, but it has already been communicated, through various channels, to the public.

The Editor feels a pleasure in announcing to those friends, in different parts of the country, who have urged the publication of a Memoir of the late Mrs. Leslie, that he has just received from Monghyr a brief account of that lamented female missionary, together with a small treatise by Mr. L., entitled "A Vision of Heaven." These pieces will be shortly published, with a portrait of Mrs. Leslie, in a small duodecimo volume. The entire profits, should any arise, will be presented to the Baptist Mission Fund for Widows and Orphans, on which account the Editor ventures to solicit his friends will kindly exert themselves to promote the circulation of the work.

MISSIONARY HERALD.

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BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Committee have availed themselves of the visit of Mr. Yates to this country, to obtain more ample information respecting the progress and prospects of the Mission in Calcutta. The account which he has kindly furnished comprises a Review of proceedings up to the present time, and a Plan for future operations there.

I. REVIEW OF THE BAPTIST MISSION IN CALCUTTA.

The Missionaries now resident in Calcutta commenced their united operations there in the year 1817 ; a course which they felt themselves constrained to adopt, in consequence of their conscientious disapproval of the steps then taken by the Missionaries at Serampore, in asserting their independence of the Society in England, as expressed in their letter of that year. There was then no place in the metropolis of the East, or indeed in all India, devoted to native worship ; they, therefore, like their predecessors, began their work by going into the streets and highways to preach to the natives. Having persevered in this way for some time, with great inconvenience, they thought it would be desirable to raise sheds in different parts of the city, to which they could constantly resort ; which led to the building of the native chapels. At first, however, they had no means of building a place, nor were they certain, if one were built, that the natives would enter it to hear the Gospel. The first consideration led

them to form an Auxiliary Missionary Society, by whose assistance they were enabled to raise one chapel ; and this, upon trial, succeeded far beyond expectation, as crowds flocked to hear the word whenever it was opened. The plan proving successful, was extended, and has since been adopted by all denominations of Christians in Calcutta ; so that there are now many places raised by the liberality of Christians on the spot, where the Gospel is faithfully preached, and where a number have been brought to the knowledge of the truth. Five such places are now connected with the Baptist Society, in one or other of which there is preaching every day. Besides the assistance which the European brethren are able to render, Carapeit, Kirkpatrick, and Pauchoo are constantly employed in preaching in them to numerous congregations.

After some time, the Missionaries commenced worship in their own private house on a Sabbath evening, the day being employed in preaching to the heathen. Having formed themselves into a small church, they continued gradually to receive additions, till it was thought necessary to build another English place of worship. A spot of ground having been obtained about two miles from the Bow (or Lal) Bazar Chapel, the building was commenced, which, including the ground, cost 26,000 rupees. By the strenuous exertions of the church, and the generosity of the public, this sum was raised in Calcutta, and the place is now out of debt. The church consists of about ninety members, and though the majority of them are poor, they willingly contribute, according to their ability, to the spread of the Gospel. Rent in Calcutta being exceedingly high, they had no prospect of supporting a minister, unless they could surmount this obstacle ; they have therefore lately purchased a piece of ground adjoining the chapel, for which, and building a wall round it, they have already paid, and their next effort will be to raise the dwelling-house. In addition to these exertions, they defray

the current expences of their own chapel, and of the native places of worship in the city. They have also lately formed a Ladies' Association, which it is expected will be able to maintain the station at Doorgapore.

When the Missionaries had entered on their labours among the natives, they found the great need of a press, to print tracts and various portions of the Scriptures for distribution. They had, however, then no means of getting one, and still less prospect of obtaining a printer; but it was not long before Mr. Pearce, having found it impracticable to remain at Serampore, came down to Calcutta and joined them. This enabled them to commence their operations in the printing department. Their beginning was indeed a small one, their whole establishment consisting of only one press, and one fount of Bengalee types, with three or four natives to work them. Having no prospect of assistance, either in India or England, they were left entirely to their own resources, which, under the blessing of God, were gradually enlarged, so that there are in the office now as many presses as employ seventy-four men, and as many types as are sufficient to print in forty* languages or dialects. In addition to these a foundry is connected with the office, capable of supplying its increasing demands. The Harmony of the Gospels has been printed and widely circulated in the Bengalee and Hindoostanee languages. A new version of the Psalms has been prepared and printed for the Calcutta Bible Society, and the Secretary of that Institution at the time expressed his hopes that these labours might be extended to the other parts of the sacred volume, the Society being desirous of procuring improved versions of the Scriptures in those languages in which their circulation is extensive.

The following is a complete list of the works hitherto published at this press:—

SANSKRIT.

1. A Grammar of the Sanscrit Language on a new plan.
2. Vocabulary, with Interpretations in Bengalee and English.
3. Sanscrit Reader.
4. Elements of Natural History.
5. Harmony of the Four Gospels.

BENGALÉE.

1. Epitome of Natural Philosophy and

* In explanation of so large a number, it may be necessary to state, that one fount of types will in some instances serve for several of the dialects. In a few instances again, however, several founts of different sizes are needed for one language.

Natural History, in Bengalee, and also in Bengalee and English.

2. Elements of Ancient History, including Egypt, Assyria, Persia, Greece, and Rome.

3. A new Translation of the Psalms of David.

ARABIC.

1. The Arabic Reader; being a Selection of Pieces from different Arabian Authors, designed as an Introduction to the Language.

HINDOOSTANÉE.

1. Introduction to the Hindoostanee Language, in three parts.

2. Idiomatic Exercises, or Student's Assistant.

3. Harmony of the Gospels.

4. Pleasing Instructor.

ENGLISH.

1. Life of Chamberlain.

2. Essays on Important Subjects.

3. Lawson's Funeral Sermon and Memoir.

4. Three Essays on the Burning of Widows.

The above were prepared by Mr. Yates, and to them may be added the following works in Bengalee:—

1. A Geography, and Geographical Copy Books, by Mr. Pearce.

2. Natural History of remarkable Animals, by Messrs. Lawson and Pearce.

3. A Commentary on the Epistle to the Romans, by Mr. Carey.

4. Harmony of the Gospels, chiefly by Mr. Carey.

5. A number of Tracts, in which all the Missionaries have taken a part.

Besides preparing the preceding, the Missionaries have had also to edit a considerable number of other works.

Being furnished with the means requisite for carrying on their work amongst the natives, the Missionaries now began to think of extending their labours from the city to the suburbs of Calcutta. Their first attempts were made by going out a week at a time in rotation. Finding by this experiment that the plan afforded great opportunities of usefulness, they became anxious to find out a spot where they could reside and continue their exertions for a longer period. Through the influence of one of their Pundits, they succeeded in renting of a native a large piece of ground at Doorgapore, for 200 rupees a year, on which they immediately commenced building a bungalow for the residence of the European Missionary, a house for the native preacher, and a chapel near the road. Besides its local advantages, this place is contiguous to several others of importance, particularly Bureh-

nugur and Chitpore; in the former place a chapel has been built, and in the latter a congregation can almost at any time be obtained under a tree. The method of supplying Doorgapore at first, was by each brother going thither in turn for six months: but this afterwards being found inconvenient, Brother Carey occupied it altogether, having Panchoo for his assistant, and it is now occupied by Mr. G. Pearce. That interesting young Brahmin, Anunda, who it is confidently hoped is now in glory, was one of the first fruits of the Gospel at this station; and while it can supply some pleasing instances of conversion, it has also for some time past exhibited an appearance of general improvement. The neighbours were heretofore much addicted to intoxication and quarrelling, but they have latterly been much reformed, and many of them have, at their own request, had preaching in the chapel once a week, in the evening, after they had finished the labours of the day, and have paid the expence of lighting the place themselves. At Barehnugur, too, the word is heard with great attention.

Not long after the Missionaries had established the station at Doorgapore, a new scene of labour presented itself to their view at Howrah; which being the great thoroughfare between Calcutta and the upper provinces, afforded the best opportunities for diffusing religious knowledge, and for the exercise of talent, both native and European. Messrs. Townley and Keith used to go over and preach there on the Sabbath to the English, while they themselves frequently went over in the week to address the natives. But neither the Independent Missionaries nor themselves were able to continue these labours. About this period Mr. Statham came down to Calcutta, and the Independent brethren having stated that they did not intend further to occupy the station, it was agreed, at the particular request of a number of friends at Howrah, that he should reside there. By his exertions an English chapel was raised: a large burying-ground was also procured, which has since been walled in, at considerable expence, by the Government. A church was formed, of which he became the pastor, and which is now supplied by Mr. G. Pearce and Mr. Kirkpatrick, though both of them are more particularly devoted to the natives, for whose use two places of worship have been raised.

While their prospects of usefulness were thus extending, it appeared to the Missionaries desirable that the Society should have some fixed establishment in Calcutta, particularly as great inconvenience was experienced in the printing department for want of room. This subject therefore, was pressed upon the attention of the committee, by

whom it was proposed that the missionaries should devote the 20,000 rupees which they had acquired to this object, and that to this sum they would add 10,000 more. These instructions being received, the brethren proceeded immediately to look out for a convenient site, and through the kind offices of Mr. Jonathan Carey, they were enabled to obtain of a Native four beegahs of ground adjoining the English chapel to the South: which cost between 19 and 20,000 rupees: a sum which, considering the extent and situation of the ground, was reckoned very reasonable. After employing an architect, and receiving an estimate of the expence of the proposed buildings, they found that, including the ground, they would come to between 50 and 60,000 rupees. They proposed, therefore, to the committee, that instead of 10,000 rupees, one half of the aggregate expence should be furnished by the Society, leaving the Missionaries to pay the other. Not doubting that this proposal would be acceded to, the building was commenced, and a large house and printing office have been erected. The deeds of this property are now in the hands of the committee, who will of course, adopt such measures as they may deem necessary to secure it to the use of the Society in perpetuity.

Another object of importance which occupied the attention of the Calcutta Missionaries was the education of young men for the work of the Mission in India. They deemed it unadvisable to send out young men as Missionaries, who had received no previous instruction for the work; or to educate youths for this important office who were not members of a Christian church. They chose, therefore, for several years, rather to attempt nothing than to act on either of these plans. For the last three years, however, they have had opportunities of engaging in this work, upon a system altogether compatible with their own views, and have now a prospect, with the assistance of the Society, of carrying it to a much greater extent. It is true, that had they possessed more time and strength, they might have extended their labours in this department; because the committee engaged, that if the 20,000 rupees, the interest of which the Missionaries had appropriated to this object, should be expended on missionary premises, they would support any young men as students that were members of a Christian church, and appeared to possess abilities for the work of the ministry. One such young man (Mr. Kirkpatrick) has been educated, and is now settled at Howrah; another is under a course of instruction, and several more have offered themselves as candidates: indeed, there are so many pious youth now in Calcutta, capable of being employed in the Society's service,

that it is only necessary for the Committee to determine what number they shall be able to support.

With regard to the instruction of the rising generation in India, a plan has been discovered, which will save the Christian public an immense expenditure. At first, all the schools to which Missionaries had access were supported by them, but when it was found that the Hindoos had no objection to pay the masters for instructing their sons, it was immediately perceived that every object would be accomplished, if they could get proper books introduced into the Hindoo schools, instead of the trash used by the natives. This impression being general, two Societies were formed for this specific purpose—the "School" and the "School Book Society." The one is engaged in preparing books; and the other, purchasing them at half the cost price, distributes them in such schools as they can bring under their superintendence. The inducement held out to the natives to place their schools under the care of the School Society is, that they shall be supplied with books gratis. The masters also receive a trifling sum, according to the proficiency of their scholars, at the quarterly examinations held at some one of the Baboos' houses. There are now in Calcutta more than 3000 youths under the influence of this Society. The books which they read being printed by the School Book Society, all come under the revision of the Missionaries, and are printed at the Mission press. Still, however, as these Societies provide only for the moral instruction of the natives, it belongs to the friends of the Gospel to make more decided efforts for their religious improvement. Under this conviction, the Missionaries in Calcutta formed another Society, denominated the "Christian School Society;" but it is to be lamented that they have not obtained that support which the importance of their object led them to anticipate. There are, however, two schools of a Christian character connected with the Baptist Mission in Calcutta. In these the boys learn the Scriptures, Catechisms, and hymns, by heart, and receive religious instruction. These are like Sunday schools in England, only that the natives, having no sabbath, are taught every day, instead of once a week. Whatever may be the result of these attempts, as to the conversion of individuals, there can be no doubt they will exert a beneficial influence upon general society; nor can any one justly despair of their being useful to individuals, when he is informed of the case of the Brahmin Seebo, at Cutwa, who, after having been educated in a school of this description, became a decided Christian, and an eloquent preacher of the Gospel.

In the native female schools, the Missionaries have succeeded beyond their most sanguine expectations. They had the honour of first entering into this field of labour, and that too at a time when almost every one believed the attempt would prove abortive. They commenced with one school, and have now fifteen; with the expectation of raising several more. Nor is it merely in what they have been enabled to do that they rejoice, but also in what others have been led to attempt and accomplish. Many of the highest rank in India now patronize these efforts, and ladies of the first respectability are on the managing Committees; even the natives themselves begin to feel the importance of these exertions, and one of them has come forward with 20,000 rupees, to erect a central female school for the Church Missionary Society. From a review of the whole, therefore, your Missionaries bless God, that though it has pleased Him to exercise them with many trials, yet it hath pleased Him also to crown their feeble efforts with his blessing.

II. PLAN FOR THE FUTURE OPERATIONS OF THE MISSION IN CALCUTTA.

It is proposed that the Missionaries should be engaged, upon a more comprehensive and enlarged plan, in carrying forward the following branches of labour; viz. the Preaching of the Gospel; the Translating and Printing of the Scriptures, Tracts, &c.; the Instruction of young men for the work of the Mission; and the Superintendence of Schools.

PREACHING.

Under this head there are three departments of labour:—

1. Native Preaching.—To supply the native chapels, and the wants of from six to eight hundred thousand people, our Society ought not to have less than two preachers; one for the Bengalee, and another for the Hindoostanee; and each to be supplied with a native assistant. In like manner a preacher and assistant are necessary at Doorgapore.

2. English Preaching.—An experienced and zealous minister, of superior education, ought to be engaged for the congregation in the Circular Road; because the church is increasing in numbers, and in the possession of those means by which it can serve the Mission.

3. Itineracies.—The preceding departments being supplied, arrangements can be made, without any additional strength, for devoting about three months in every year to Itineracies among the natives, in parts distant from Calcutta; as this could be accomplished by an European brother, accompanied by one or two native assistants.

TRANSLATIONS.

Under this head are included Versions of the Scriptures, Tracts, and School-books. Of these, the two latter being provided for by the Tract and School-book Societies, it is necessary to notice only the former; and in doing so, there are two things which merit consideration—the work to be done, and the means to be used for its execution.

I. *The work to be done* consists of two parts—the improvement of versions which require new editions—and the completion of those which have not yet gone through the first edition. The latter belong properly to Dr. Carey, who has commenced them; and the former must devolve upon those who succeed him in this work. On this it may be remarked:—

1. The improvement of the versions already executed, is a work which must appear obviously necessary and important in the view of all who pay the slightest attention to the subject. Every one knows that this has been requisite for the translations of the Sacred Scriptures made into the European languages; and the Serampore Missionaries have recorded their conviction of the same truth, in the seventh report of their Translations, in the following terms:

“Respecting the leading languages of India, and those which are spoken through the largest extent of country, they apprehend that there can be but one opinion on the subject, among all those who feel interested in the planting of the Gospel in India. In these, not only should the whole of the Scriptures be given, but successive and improved editions of them be published as they may be required, *till the version be rendered complete, and the country evangelized.*”

2. Acting under this conviction, the former translators have already encouraged others to engage in this work, when they have found persons competent for it, as may be learned from the seventh memoir, already quoted, in which it is stated—“The edition of the Hindee New Testament being nearly exhausted, and the Rev. J. Chamberlain having prepared *another version* in this language, for which his long residence in the western provinces of India, and his intimate acquaintance with their popular dialects, eminently fit him, the brethren at Serampore have resolved in this edition *to print his version of the New Testament instead of their own*; as a comparison of independent versions, made by persons long and intimately acquainted with the language, will be of the utmost value in ultimately forming a correct, chaste, and perspicuous version.”

3. The Bible Society in Calcutta expressed, in their last report, their willingness to encourage new translations undertaken by competent persons, as the only means of

obtaining complete versions of the Scriptures in the Eastern languages.

II. *The means for its execution.*—Here it is necessary to inquire, how far present means are inefficient, and what additional means are requisite. The following considerations may serve to explain both these points:—

1. The advanced age of Dr. Carey, and the number of *new versions* which he has yet to complete, render it impossible for him to pay much attention to the improvement of *old ones*; especially as death has long since deprived him of the assistance of his son Felix, who was a very good Oriental scholar, and rendered his father material aid in preparing the last edition of the Bengalee Bible.

2. This work cannot be entrusted to the natives. It has been suggested that the College students might be ultimately fitted for it, but this can never be, for two obvious reasons: first, because they will never be sufficiently acquainted with the original languages; and secondly, if they were, such is the character of the natives, that the most learned among them are not to be depended upon, without strict European superintendence.

3. No person can be fitted for this work without going through several years of previous study and preparation for it. It may be set down as a general rule, that no person ought to engage alone in a translation of the Scriptures into any language, until he has studied that language with close attention for at least seven years.

4. The plan, therefore, which seems most desirable for the Society to adopt, is to encourage all their Missionaries in this work. Let any one who is possessed of suitable qualifications, and who has studied a language for a sufficient time on the spot where it is spoken, be encouraged to give in it an improved version of the Scriptures, if he thinks it absolutely necessary. This has been done partially, and why should it not be adopted as a general principle?

5. All the expence required of the Society, till any version was finished, would be the support of a learned native in connection with the Missionary; and after it was completed, if the Bible Society should not print it, it could be printed at the lowest rate possible at their own press in Calcutta, and the expence might be further lessened by their sending out a quantity of paper for the purpose.

INSTRUCTION FOR THE MINISTRY.

The great expence attending European Missionaries, and the unfriendliness of the climate to their constitutions, renders it highly desirable that diligent attention should be paid to the cultivation of all such

talent as may be found on the spot, adapted to the purposes of the Christian ministry among the heathen.

1. All individuals of this description, who have been received into church fellowship, should be considered eligible for instruction, whether Natives, Indians, or Europeans.

2. In some cases the students may be able, wholly or partially, to support themselves, and then nothing would be required *gratis* but education; but more generally they must be entirely supported, either on the Mission premises, or by allowing them a sum sufficient to live upon among their friends, and requiring their attendance at stated hours.

3. The expence must devolve entirely on the Society, but perhaps benevolent individuals may be found, in England and in India, who would be disposed each to support an individual student at their own expence; in which case, the student so supported might correspond with his patron.

4. The plan of studies should include, besides the ordinary branches of scientific information, a regular and diligent attention to theology; the English, Sanscrit, Bengalee, Arabic, Hindoostanee, Latin, Greek, and Hebrew languages; and an examination of the Hindoo sacred literature. By the last, the students will acquire a knowledge of all the ideas of the natives on the most important subjects of religion, and of the best modes of combatting the popular arguments in favour of the Shastras, and against Christianity.

5. A select library will be required for the use of the students, and they may be engaged in usef preparatory labours among the natives, and otherwise, during the period in which they are receiving instruction.

SCHOOLS.

These necessarily divide themselves into two branches, Boys and Girls.

I. Boys Schools:—These may be classed under three distinct heads.

1. Common schools:—These are supported by the Natives, and partially by the Government and the Indian public. They need no more support.

2. Christian schools:—Of these there are at present too few, but they may be increased, provided the religious public will encourage them.

3. Private instruction:—Some children have been given up by their idolatrous parents entirely, and educated privately under the immediate superintendence of Missionaries. This plan has been adopted with success by the American Missionaries in Ceylon; but has not yet been tried in Calcutta.

II. Girls' Schools:—Those in Calcutta will in future come under two heads.

1. General schools:—In these religious instruction is introduced. Their numbers may be increased according to the contributions raised for them. They are most of them supported by small associations formed for the purpose in England and elsewhere. The sum furnished for each school, has been sufficient for its support, but something further is needed to meet the expence of ground rent and building, which in Calcutta are very great.

2. Central school:—A central school is to be formed on the Mission-premises, in which a number of girls taken from their idolatrous connections, are to be taught more extensively, and fitted to become teachers of the general schools.

The preceding plan has been carried into active operation in most of its parts; and to complete it, the following additional aid will be needed.

1. A person who can officiate as minister of the Circular Road Chapel, and as Divinity Tutor to the young men.

2. An allowance for yearly itineracies among the Natives.

3. A sum for translation sufficient to enable the Missionaries to print some important parts of the Scriptures, which might be turned into immediate use, and serve as specimens of what a complete edition would be, and what it would cost. After this, it is probable that the Bible Society might print the complete edition.

4. Support for a certain number of Students. Supposing the expence for each, taken one with another, to be the same as in England, what shall the number be, and what period of time shall they continue their studies?

5. A small annual contribution of books to the Library.

6. Something under the head of Female Education, to support the Central school, and to assist in the erection of that and others.

JAMAICA.

We informed our readers last month, that his Majesty's Government had refused their sanction to the Consolidated Slave Act, passed by the House of Assembly at Kingston. By advices just received from Jamaica, we learn that this measure has excited a most violent sensation among the Colonists. The reading of Mr. Secretary Huskisson's dispatch in the Assembly is said to have been re-

peatedly interrupted by violent bursts of indignation, and public meetings have been held at Kingston, and in various other parishes of the island, in all of which strong resolutions have been passed on the subject. We observe that the clauses infringing on religious liberty, which are commented upon by Mr. Huskisson in a manner which entitles him to the warmest thanks of every friend of Missions, seem peculiarly dear to the Colonial Legislators, as a means of defence from "the spurious tenets of sectarians," and of preserving "the religion which has been handed down to them from their forefathers, and which is the keystone of their religious, civil, and political liberties." The fourth resolution passed at the Kingston meeting, states, "That it has ever been our most anxious desire to promote, by every possible means, the moral and religious improvement of our slave population;" and immediately subjoins, "yet we are convinced, from our own experience, *as well as from the testimony of the sectarian ministers themselves*, that the restrictions contained in our Slave law, with respect to Dissenters, are indispensable." On what shadow of a foundation the most extraordinary clause we have marked in Italics can rest, we are not fully informed; but all our brethren on the island have united in publishing the following advertisement in the Jamaica Courant of Dec. 3, which sufficiently explains their views on the subject. A similar article, from Messrs. Barry and Kerr, Wesleyan Missionaries, appeared in the preceding number of the same Journal.

November 30, 1827.

Having seen the resolutions passed at a meeting convened by his Honor the Mayor of Kingston, for the purpose of taking into consideration the rejection of the Slave Law by his Majesty's Ministers, we feel necessi-

tated to insert in your valuable paper, our deliberate and united sentiments on No. 4. of these resolutions.

We respectfully state to all concerned, that we are fully sensible of every kindness shown to us or our mission, by gentlemen of influence and respectability in different parts of the Island, and that we highly appreciate all such kindness. That we have ever evinced great anxiety to avoid obtruding ourselves on the public attention by engaging in discussions not within our province as Christian ministers, and to this day we have studiously kept aloof from all interference with every party in politics, whether here or at home. We have corresponded with no such party, nor has any such party corresponded with us. We have confined ourselves, as the public *must know*, to teaching the doctrines and precepts of Christianity, in the most *simple and unsophisticated manner*.

We therefore feel ourselves aggrieved by being *designedly and unjustly* made a party in politics, as in the 4th resolution. We are not nor can we be, approvers of *religious restrictions*, however peaceably we submit to such as are imposed on us by powers unfriendly to the doctrines and precepts of the redeemer.

We firmly assert that none feel more anxious than ourselves to promote the best interests of the colony, and of all its inhabitants, and that our religion teaches us to feel, and act as shall most conduce to the welfare of the government under which we live.

We individually disapprove of every practice among slaves and others in our churches, that can be judged, by discerning and liberal men, to be inconsistent with the *dignified, equitable, and peaceable* doctrines taught by the Saviour.

We are decidedly of opinion, that the restrictions in the New Slave Law respecting dissenters are not "*indispensable*," that they are not calculated to promote the welfare of the colony, and that they are *strongly opposed* to the equitable and peaceable doctrines of Christianity, to the liberties of good and loyal subjects, and to the rights of Christians.

We therefore feel ourselves under increased obligations to his Majesty's ministers, for disallowing the restrictions respecting dissenters, contained in that law.

JAMES COULTART,
JOSHUA TINSON,
JAMES PHILLIPPO,
THOS. BURCHELL,
WILLIAM KNIBB,
JAMES FLOOD,
JAMES MANN,
EDWARD BAYLIS,
JOSEPH BURTON,

Baptist
Missionaries.

Just as the letters were dispatched from the island, our Missionaries were officially summoned to the bar of the House of Assembly, then and there to answer such interrogatories as might be addressed to them. What the result may be, in the present inflamed state of that body, it is somewhat painful to conjecture. Our beloved friends are engaged, however, in the best

of causes; the God whom they serve will not forsake them, and we are fully assured the British Government will not allow them to be the victims of a blind indignation, stirred up by the line of policy which that Government has adopted, and which will secure for its advisers the respect and admiration of every true friend of his country and of the human race.

Contributions received on account of the Baptist Missionary Society, from December 20, 1827, to January 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Tooting, for a Female School in India, by Mrs. Thomas.....		20	0	0
Jersey and Guernsey, Collected by Rev. P. Saffery and C. Evans.....		34	1	4
Bridgnorth, Collection and Subscriptions, by Rev. Thomas Morgan.....		24	11	0
Hebden Bridge, Female Association (and Subscriptinn £1 1 0), by Rev. J. Jackson		7	7	6
Falkirk, Society for diffusing Religious Knowledge, by Rev. D. B. McKenzie		5	0	0
Dundee, Chapelshade Association, by Mr. Easson, for Female Education..		3	5	0
Paisley, Youth's Society for Religious Purposes, by Mr. Brough (Translations)		10	0	0
Middle Parish, Female Bible Association, for Bibles		7	0	0
Otley, Penny Subscriptions, &c. by Mr. Alfred Catt		5	14	0
Newcastle-upon-Tyne, Balance of Auxiliary Society, by Mr. Cowell.....		6	0	0
Wigan, Female Association, by Mrs. Brown (for Translations).....		6	0	0
Nairnshire Society for the Propagation of the Gospel, by Rev. W. Barclay		5	0	0
Ross, Contributions for Female Education, &c. by Mr. Lewis.....		12	14	6
Oxford, Female School, by Samuel Collingwood, Esq. Treasurer.....		17	10	0
Leeds and West Riding Auxiliary Society, by Rev. James Acworth, M.A. :				
Bramley	1 15 0			
Preston	3 10 0			
Leeds	28 17 6			
Ditto, for Female Education.....	23 4 10			
		57	7	4
Glasgow Auxiliary Society, by Mr. James Deakin, viz.—				
Translations	297 19 6			
Mission.....	16 16 8			
Schools	32 6 3			
College	4 3 0			
		351	5	5
Anonymous (Matt. vi. 3, 4.) by the Secretary		3	0	0
Salome, "part of a ring sold," by Do.		0	10	0
JAMAICA SCHOOLS.				
Miss Wildman, Clifton, by Mrs. Coultart.....		10	0	0
Miss — Wildman, Do. by Do.		5	0	0

TO CORRESPONDENTS.

The thanks of the Committee are presented to Robert Wigney, Esq. of Brighton, and to Miss Russell, of Lant-street, Borough, for several volumes of Magazines, &c.

Our esteemed Correspondent, W. H. A. is perfectly correct in the remark he has made on our notice of his communication in the Herald for October.

Persons who write in the spirit of P——s, need not conceal themselves by an anonymous signature; which, of course, precludes all direct and personal reply.

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

MONGHYR.

The letter, of which the following is an extract, from Mr. Leslie to a relative in this country, was dated the 15th of April last :—

“ There is at this time an unusual degree of excitement among the Hindoos, on the subject of Christianity. In one of my cold day excursions I entered a village about three or four miles off. About a month ago I was visited by a man of the village who had seen me there. His mind seemed to be in a very bewildered state : he talked in such a way that I thought him a little insane. I told him of the love of Christ. He left us, taking with him a tract, and I saw and heard no more of him till yesterday, when he appeared again. He had been reading the tract : he had been talking of its contents to the villagers : some approved, others literally called him a fool ; but he appears in his right mind. He seems fixed, and has invited me to the village, to make known the riches of salvation. To-morrow I intend to dispatch some of the native Christians, to see how things are, and on their report I shall proceed. A considerable landholder, with a number of his people, from a village about fifty miles off, have been here. They appear wonderfully affected by the Gospel.

“ They have gone home, taking the Gospel with them ; and have promised to send a messenger in ten or fifteen days for the native Christians to visit them. I intend to wait till the time has expired, but should no messenger come, I will nevertheless send off two of the native brethren, and shall in all probability follow them myself. I shall

reach the place in the course of three nights, for you must know that the heat is so great that I can hardly go to the outside of the door in the course of the day. The night before last was what is called the Churuck poojah, that is, the time when men are suspended high in the air, by iron hooks through the flesh of their backs. Three men were so suspended, each about ten minutes. I attended with my ammunition of books. None of the native Christians could go with me, as at such a time they would have received much ill treatment. I penetrated into the vast crowd alone, and was treated with much respect, excepting by one or two Brahmins, who were evidently enraged to see me there, knowing their craft was in danger. They called me unclean. I mildly replied, that they said what was true, for I was unclean, because I had sinned. They then tauntingly asked, “ Who made sin ? ” As I knew what they were aiming at, I merely said, that it did not matter who made sin. We know that sin is, and the important question is, Is there any Saviour? Finding that I was not disposed to enter upon the question of moral evil, a question which the Brahmins are fond of puzzling us with, they left me, giving me some horrible looks. I followed them some time in the crowd, but shortly lost them.

“ The Brahmins here are a shocking set of men. They hate us with a perfect hatred. Many of the people, however, seem very favourably disposed to Christianity, and I really think that things never looked so well as they do at present. One of the native Christians told me last night, that he has been visited by a native banker, for the express purpose of inquiring into the Gospel ; and he also said, that at present there were more disposed to inquire and hear than there ever had been at any previous time. In Bengal, the people, I understand, are turning in bodies to the Lord ; whole villages are renouncing idolatry for Christianity. We cannot say any thing like that of Hindoosthan, but we may hope that the shower that

is fulfilling in Bengal will come up here. The Bengalees have had the Gospel preached to them twenty years longer than the people here."

Various further particulars relating to this station will be found in the "Extracts of Correspondence" appended to the Memoir of Mrs. Leslie, which, as our readers will perceive, by referring to another part of this Number, has just left the press.

DIGAH.

It will be seen, by the following statement from Mr. Burton, that he has been cheered, under the afflictions he has had to endure, by some gratifying "tokens for good."

"Digah, April 26, 1827.

"I wrote to you last from Serampore, which I left on the 4th of January, and coming up by land arrived at this place on the 20th, just three months ago this day. Mentioning Serampore, I cannot omit acknowledging how greatly I am indebted to all the dear friends there, for their unmeasured kindness to myself and children, during our stay among them.

"Never did I dread any thing so much as the loneliness awaiting me here; never did I experience feelings so deathly as those with which I first glanced round my forsaken bungalow. On finding, however, that all things had gone on remarkably well at the station during my absence, and particularly that the native schools were in better order than when I left them, I soon recovered composure, and applied myself to my several duties.

"Reviewing the last three months, I see much cause for expressing unfeigned gratitude to the God of all grace. He has, indeed, as ever, been better to me than any fears. If my sorrows have abounded, my consolations also have much more abounded. A short time previous to my departure for Calcutta, a family of Roman Catholics, of Portuguese extraction, consisting of a young man, his wife and mother, seemed seriously inquiring after 'the good and the right way.' One of the native brethren attended almost daily at their house for the purpose of reading the Scriptures and prayer. The Lord opened the hearts of all, gladly to receive his word; and last month these three persons, with two young men from H. M. 13th Regiment Light Infantry, were bap-

ted. To complete this interesting "household" was wanting an old female servant who has lived with them some years. She is now rejoicing in the Lord with them, and, God willing, on Saturday evening next will, with seven other persons, openly profess her attachment to the Redeemer, by being baptized in his name. Of these seven persons, one is a conductor of ordnance, a man who fears God above many. Two are soldiers' wives, natives of this country, who were formerly Mahomedans. The other four are young men belonging to the European Regiment. The deportment and spirit of all, I am happy to add, is such as to adorn the Gospel. Oh that our gracious Redeemer may preserve them, by his mighty power, through faith unto eternal salvation!

In the surrounding villages from two to six miles distant, I have now seven native schools, and one on the Mission premises. One of these in turn I visit every morning before breakfast; and after examining the children in reading the New Testament, and repeating Watts's Catechism, and the commandments, I read a portion of Scripture to them, and conclude with prayer. In the eight schools there are now about 250 children in constant attendance, fifty of whom read in the New Testament. When my dear friend, Mrs. Rowe, left Digah, there were three native female schools, but these I have been obliged to discontinue. Besides being the most direct and hopeful channel for communicating to the people at large the blessings of religious instruction, the collateral benefits of native schools are very great. They are the best assistants to the young Missionary in the acquisition of the language; they use him to a simple and familiar method of converse with the people; they undermine the prejudices of a gloomy and vile superstition; whilst in his visits to them, the Missionary has the very best opportunities of preaching the gospel to adults, who though they may not endure to be personally addressed, will attend (and it may be with conviction) to all that is said to a child.

You will have heard that a young man has been sent up from the Serampore college as a Missionary to Patna. He arrived about a month ago, and I trust he will be made very useful in that large city. He is the only light to a quarter of a million of souls. The brethren have requested me to superintend his engagements, and as soon as I can spare time I shall endeavour to help him in the establishment of schools, &c. At my request one of the native brethren is gone from hence to reside with him, as well for company as to assist him in his labours. Their house is in the heart of the city, about ten miles from mine."

BEERSHOOM.

Extract of a letter from Mr. Williamson, Missionary in this district, dated,—

Soory, 30th July, 1827.

“Our native church I conceive to be much in the same state I noticed some time ago. I hope they are gradually gaining a more full and adequate knowledge of gospel truth, and their walk and conversation have certainly of late been more becoming the gospel. They are almost all of them now living together around my residence, I may say on the Mission promises; which I consider a very important consideration, inasmuch as the close superintendance they so much require, can be so much more easily and efficaciously employed than if they were residing at a distance, or even dispersed throughout the village. Indeed, they are so situated, that hardly any thing, even of trifling moment, can transpire without its becoming almost immediately known. We have lately got up four female schools with great difficulty, containing in all about 33 girls. I hope we shall be able not only to keep them in existence, but to increase their numbers, as well as the number of pupils in each school. The people here are exceedingly averse to female schools, but not so to boys, and are not a little surprised that we should be establishing the one and not the other. I have repeatedly told them of the probability of our being able to teach their boys, although I have not as yet thought it advisable to risk the attempt of introducing any thing of a decidedly religious nature into any of them. A good many adults belonging to our native church, both old and young, are learning to read, but most, I am sorry to say, are very backward. The education of our Christian youth is very encouraging, and will, I hope, be ultimately productive of much good. Our native preaching is carried on as fully as circumstances will allow, and I hope not without effect, though that may not be very apparent. Four preachers are at present employed, who go two and two daily into the neighbouring villages, and whenever the season will permit, will considerably extend their present circumscribed limit.”

JAMAICA.

The great importance of recent proceedings in this quarter, has occasioned our more ordinary intelligence to get into arrears. We

shall therefore briefly notice some events of a prior date to those recorded in our last Number, and then resume the narrative there given.

Mr. Edward Baylis, who from his arrival in Jamaica had been associated with Mr. Philippo, at Spanish Town, in the management of the school, and in the ministerial labours of the station, has removed to *Mount Charles*. At this station a public meeting was held on the 15th of April last, when a church was formed, the ordinance of baptism was administered to 77 persons, and Mr. Baylis was recognized as the pastor. A congregation at Old Harbour, also, though 36 miles distant from Mount Charles, is supplied on alternate Sabbaths by Mr. B.; and a number of candidates had been proposed for admission into the infant society at the date of his last letter, in September, 1827.

Mr. and Mrs. Burton landed at Morant Bay, August 27, and reached Kingston in safety on the 1st of September. Their voyage was attended with considerable danger, as the vessel sprang a leak in St. George's Channel, and was completely dismantled when off the island of Antigua. Mr. B. gratefully acknowledges the Divine goodness in their preservation while on the great deep, and in the continued enjoyment of health after their arrival. A later communication mentions his removal to *Port Maria*, since which he had been twice attacked by fever, but was mercifully restored at the date of his letter, Dec. 23.

From *Annatto Bay*, Mr. Flood writes, on Dec. 5,—“I trust the Lord is carrying on his work here. We have at present thirty-two candidates for church fellowship, whom I expect to baptize next Lord's day morning. My dear partner has commenced a Sunday school; about twenty-five children and five or six adults usually attend. May the great Lord of the harvest deign to bless this humble effort to promote his cause, so that the scholars may learn to understand as well as to read the Holy Scriptures, which are able to make them wise unto salvation, through faith which is in Christ Jesus. Some kind ladies at Northampton lately sent a very acceptable parcel of rewards for the Sunday school children, for which we would tender our grateful acknowledgments.

Previously to the departure of Mr. Baylis from *Spanish Town*, Mr. Philippo had procured an eligible successor in the management of the school, in a young man of piety and respectable attainments, who had held a similar post in the army. He continued to receive applications to visit and preach in

the neighbouring parishes, from white persons of respectability, to an extent far beyond his means to supply. Hence his letters contain urgent requests that more Missionaries may be sent over, to fill the posts which as yet are supplied but partially, or not at all.

Mr. Burchell began the enlargement of his chapel at *Montego Bay* in November last, and expected it would be finished in about three months. A few weeks before, he had been called repeatedly to administer the ordinance of baptism. "Sept. 16, Brother Alsop,* of Black River, assisted me, when 65 were baptized; and Sept. 30, Brother Hudson,* of Lucca, assisted me, when 78 were baptized. Lord's day, Oct. 14, 120 of these were received into the church, when about 500 members commemorated the death of Christ. At the close of the sacrament we held a special prayer meeting on behalf of the cause of God in this island, when a spirit of supplication was poured out indeed. The feelings of the whole church were excited, and many importunate requests were presented to God."

The health of Mr. Tinson, pastor of the second church at *Kingston*, has been somewhat affected of late. Our readers will not be surprised at this, when they learn what is the regular routine of his engagements, which may be taken as a specimen of the exertions of our other Missionaries in the island also. "Including a prayer meeting before day, we have four services on the Sabbath; and two schools between the services, one for adults and another for children: a lecture on Thursday evenings; three prayer meetings every month, one for the Mission, another for the schools, and a third before the ordinance; funerals, sick folks to visit, classes to meet, twice almost every day into town to heg for the chapel, and continual labour with a school besides, in this debilitating country, is quite as much as I am able to bear."

In a subsequent letter, he writes—"With respect to our church, we are, I hope, going on well, though slowly, at least comparatively so. We have administered the ordinance of baptism once since we opened the place, to about 25 persons, and more are now in waiting. Some have been added of those who were formerly with us, but who for a time left us. Brother Burton preached twice at our chapel, and expressed himself greatly delighted with the appearance of the congregation, and the apparent prospect of usefulness. May the Lord pour out his holy spirit upon the people, and make them a thousand times as many more as they are.

* Missionaries belonging to the *General Baptist Society*.

Our prayer meetings at day-break on Sundays and on Thursdays are well attended; last Thursday morning there were from three to four hundred persons present. This is the morning we set apart to pray particularly for the Spirit's influence; without this all our doings will amount to very little. But surely the Lord will hear prayer for his church, and what a mercy, that on this subject we cannot be too importunate—"give him no rest."

At the close of December, our senior Missionary, Mr. Coultart, gives a very pleasing account of the examination of the school under the care of Mr. Knibb. "Three hundred children were present, and exhibited specimens of their reading, writing, and arithmetic. Many of the two latter were admirable indeed. The girls presented specimens of needlework, most of which are intended for kind friends in England." Suitable rewards were distributed at the close of the examination, which appears to have been highly encouraging to Mr. Coultart and his brethren. Our readers will remember that the expense of this *daily* school for so many children is defrayed by Mr. Coultart's congregation.

We stated in our last Number, that our Missionary brethren in Kingston and the neighbourhood had been summoned to appear before the House of Assembly. Their examination was conducted by a Committee, consisting of three individuals. It was strictly private, and lasted for several days; the object, apparently, being to elicit such information relative to missionary proceedings as may furnish, if possible, some pretext for the clauses in the late act which were so justly disapproved by his Majesty's Government. We have yet to learn in what manner it is proposed to make use of the information thus obtained, or whether any new restrictions will be laid upon the self-denying labours of our Missionary brethren. Would that our colonial fellow-subjects, instead of indulging weak and groundless jealousies as to the objects and proceedings of Christian Missionaries, would resort at once to the clear and decisive evidence of facts. They are surrounded by multitudes of slaves, who have listened to these "sectarian teachers," and received their doctrines with approbation and delight. Have they, or have they not, been improved by the change? Have not the habits of sobriety, honesty, and general good conduct, been formed in those who were once the reverse of all this? What, but the conviction of this very fact, led a member of the House of Assembly, lately deceased, not merely to invite our Missionaries to instruct his negroes, but to contribute handsomely towards their support? What has induced other re-

spectable gentlemen, within the last few months, to request that the Missionaries would visit their estates also? The facts referred to are such as any proprietor may easily ascertain; and while they are before us, we cannot avoid asking, On what principle is it, even of temporal policy, that Ministers of the Gospel are thwarted and opposed in every practicable way, merely for attempting to communicate to their poor ignorant fellow-creatures the first principles of the oracles of God? But there are considerations, whether we are alive to them or not, which far transcend all the calculations of worldly policy. The advice of a grave and learned senator of former times may be suitably recommended to those who sustain a similar character now. "*Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.*" Acts v. 38, 39.

But to return. Our readers have already been apprized; that the unavoidable, and indeed avowedly designed, result of the late proceedings in Jamaica, has been very largely to multiply the claims for pecuniary assistance for the Missionaries there, and for the various benevolent objects in which they are engaged on behalf of their respective congregations. A considerable time must of necessity elapse before the benign intentions of his Majesty's Government can be so realized as to avail to the diminution of the heavy burdens thus entailed on the Society. In the mean while, increased exertions must immediately be made to meet the exigency, or—for it is in vain to disguise the fact—the opponents of Christian Missions will have to triumph in the withdrawalment of some of these laborious men from their arduous and honourable posts. It is for those who have been cheered and animated by the remarkable tokens of a Divine blessing attending these labours, to determine what course the Committee shall adopt. At present we must close, by reminding our readers, that in the month of January, 1827, we announced the opening of a "West India Fund," to which there has been subscribed, since the Annual Meeting in June, *One Pound.*

HOME PROCEEDINGS.

We cheerfully comply with the request of a highly valued Correspondent, by inserting the following paper, suggested by his own experience, on the subject to

which it relates; merely remarking, that the present pecuniary state of the Society renders it especially desirable that all suitable methods should be taken to render its funds more adequate to the sacred purpose we aim to promote.

SUNDAY SCHOOL MISSIONARY ASSOCIATIONS.

Experience has shewn that in the pecuniary support of the cause of God, small contributions are not to be despised. When diligently sought, and regularly collected, they produce an aggregate of great value. The number of persons who take an interest in the progress of the gospel, is thereby at the same time vastly increased.

This class of contributors has not, however, been so extensively brought forward as the interests of the kingdom of Christ require.

The design of this paper is to shew the desirableness of engaging our Sabbath scholars more generally in the support of the mission. On them, benevolence has conferred much of her patient and affectionate solicitude; and they ought to be tutored in the cultivation of a virtue, to the exercise of which they are so greatly indebted. But a benevolent disposition is best acquired in the school of practice.

What object, then, shall we principally exhibit in our Sabbath schools, adapted to excite the benevolence of the children, and most worthy of their support? Shall it be local or general? The latter, undoubtedly, should be preferred. Of all the valuable institutions of the age, for the diffusion of religion, which shall be selected? If we choose that which operates most directly in the fulfilment of our Lord's command, Matt. xxviii. 19,—which is most needful to the universal extension of his kingdom,—which, considering the extent of its sphere, requires the largest pecuniary aid,—and which supplies to its contributors the most frequent, varied and interesting details; then, assuredly, it must be the Foreign Missionary Society.

The support of this object has engaged the attention of many of the worthy and disinterested labourers in the schools of our denomination; but to the greater part of them, we may yet say, "Go and do thou likewise." To shew what has been done, and to give an idea of what may be expected, if there should be a general concurrence in the plan, the following list of Sunday school contributions has been copied, in the order they occur, from the Report of the Baptist Missionary Society for 1827. Other

schools, doubtless, have yielded similar contributions; but these only appear in the report.

Newport Pagnell	£2	0	0
Audlem	0	10	0
Falmouth	0	17	6
Portsea, Lake-lane	10	0	0
Marie-la-bonne	2	19	9
Bessel's Green	0	12	9
Canterbury	0	12	8
Folkestone	1	12	4
Leicester, Harvey-Lane	1	10	0
Lincoln	0	15	1
London, Alic-street	1	2	2
Goswell Street	4	6	1
Baptist Free School	0	2	6
Henrietta Street	1	9	0
Bow	1	0	0
Chelsea	4	10	5
Lynn	0	5	6
Norwich, Sprowston-lodge	0	7	4
Newark	2	0	1
Blockley	2	10	2
Brighton, Bond Street	1	0	0
Birmingham, New Hall-street ..	2	15	7
Scotland, Garleton	1	18	6
Haddington	1	3	0

In addition to the above, the writer has pleasure in stating, that the school with which he is connected, became an auxiliary in the good work several months ago.

In prosecuting this design, different methods appear to have been adopted. Some schools have made occasional collections; some have employed that unwearied, ever-asking, but unobtrusive collector, the missionary box; while others, doubtless, have solicited periodical subscriptions. The greatest effect will, however, be likely to arise from the establishment of a well organized association in each school; with which the services of the box, and an occasional collection, may be beneficially combined. The following rules of such an association are respectfully submitted for consideration, subject to such alterations as local circumstances may require.

1. That this society be called "The Baptist Sunday School Association, in aid of the general objects of the Baptist Mission."

2. That all the teachers and children who shall subscribe one penny, or any lesser or greater sum, weekly or otherwise, be considered members of this association.

3. That the subscriptions be collected, under the appointment of the committee, by one male and one female teacher, assisted by those boys and girls in the Bible class, who have been longest in the school, who are able to write and cipher, and who are most entitled to esteem and confidence for the general propriety of their conduct.

4. That the teachers of the school, assembled at their monthly meeting, be con-

sidered a committee:—that they from time to time explain the nature and objects of the society to the children and their parents: and that one of the teachers be nominated treasurer, and another secretary.

5. That the minister of the congregation with which this school is connected, be requested to act as president; and to attend at proper times for the purpose of communicating Missionary intelligence to the children.

6. That the subscriptions be paid over by the collectors, at the close of the school every Sabbath afternoon, to the treasurer, who shall pay in the amount at the monthly committee meeting of the Branch Association in aid of the Baptist mission.

7. That an annual meeting be held, when the amount collected shall be reported, and an address or addresses be delivered by the president and the friends of the missionary cause.

Let it not be thought that such an association, merely for Sunday schools, will be useless. However small their contributions, they will probably be increased by such a measure; while the management of the whole will be rendered easy and regular. No expense need be incurred. The rules may be written, and hung up in the school. The few transactions of the committee may be entered with the other memoranda of the teachers' meetings, and the accounts kept on the collecting cards published by the Parent Society.

According to the above rules, the teachers should subscribe; not only to support the cause, but to strengthen their appeal to the children; or if they should be members of an auxiliary, it would be desirable to transfer their names to the school association.

The smallest subscription should not be refused.

Great attention should be paid to regularity in collecting. By employing the elder children as assistants, they will be trained up as collectors, and will probably acquire an interest in the mission which hereafter may be most advantageously exerted: but in selecting them, a sound discretion must be exercised, and the collectors must carefully superintend their work. Without this, the measure will be injurious.

It will be highly necessary that the collectors should explain the objects of the association both to parents and children; and supply the latter regularly with the quarterly papers, a sufficient quantity of which the secretary should obtain through the nearest auxiliary, or from the mission house in London.

If the minister at whose place of worship the school attends, would, in his visits to the school room, say a few words on the sub-

ject, and communicate striking facts and anecdotes, his labour will not be in vain. At the annual meeting, the attendance of one or two neighbouring ministers would enliven and encourage both collectors and subscribers, and might be rendered profitable to the welfare of the school.

Should it be objected, that we are imposing a tax on the gratitude of the children, it is only necessary to refer to the cheerful countenances with which they usually offer and pay their subscriptions. In every instance, the subscriber should be encouraged to contribute willingly; and he should be taught to consider himself honoured in being enabled thus to add a mite to the support of the Redeemer's cause.

If it should be urged, that the application is unreasonable, we acknowledge that some of the scholars are poor indeed, and from them nothing should be received; but the majority are in the habit of frequently obtaining pence from their parents to spend in trifles. This *spending money* devoted to the Missionary Association, is not only better spent than it would be otherwise; but the children may be taught to feel more gratification in thus employing it, than they could derive from any other mode.

The annual produce of this source of contribution, will almost entirely depend on the energy of the teachers. The preceding list, which may be considered as a moderate specimen, gives a total of £54 19 5 from 24 schools; so that, without being too sanguine, or calculating on uncertain data, we may anticipate an average of £2 5 0 from each school. It is to be regretted, that in the lists of our churches occasionally pub-

lished, there is no return of the schools connected with them; but surely there cannot be less than four or five hundred Baptist Sunday Schools in Great Britain. If they will but adopt in this work the Cornish motto, "one and all," the Mission will derive from them not much less than £1000 per annum.

The effect will not, however, terminate here. A body of subscribers will be raised up, who, it may be hoped, will continue their support to larger Auxiliaries, after they have relinquished their seats and contributions in the school to others. The cause of the mission will be entwined among the early remembrances of a numerous portion of our youth. The energy of our indefatigable teachers will become identified with our attempts to preach the gospel among the heathen; and a missionary impulse will be given to the piety and zeal of many of the members of the Sabbath School Association; who from having contributed their weekly mite to the support of missions, will aspire to become Missionaries themselves.

If, fellow labourers, these considerations approve themselves to your judgment, let the love of Christ and the urgent claims of the heathen world constrain you to add to your present services the interesting work which has been set before you. Any remarks or suggestions on the subject, forwarded to the Secretary in London, will receive from him, no doubt, the most prompt attention.

E. C.

Truro, Feb. 16, 1828.

Contributions received on account of the Baptist Missionary Society, from January 20 to February 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£ s. d.
Legacy of the Rev. R. G. North, late of Ware, (Executors, Messrs. J. Cowell and T. F. Haslam),	37 0 5	
Cornwall, Auxiliary Society, by Rev. Edmund Clarke:—		
Falmouth Branch, (including Schools £1 12 6, and Female Education £2)	44 19 4	
Helston Branch	13 10 3	
Penzance Branch, (£5 8 0 Translations at Serampore)	28 17 6	
Redruth Branch, (Schools 15s.)	26 8 7	
Truro Branch	50 3 4	
	163 19 0	
Salisbury, Collection and Subscriptions, by Mr. W. Long, Treasurer	70 0 0	
Oxford, Collected for the School in Spanish Town, Jamaica, by Mrs. Copley	17 12 0	
Barton Mills, Suffolk, Penny Subscriptions, by Mr. Secker	0 17 4	
Harpole, Collection, £2 8 7, Walgrave, Do. £2 3 0, by Rev. W. Gray..	4 11 7	

Dundee, Westport Penny Society, by Mr. Lasson, (Female Education)	5	5	0
Tetbury, Penny Society and Subscription, by Miss M. Overbury	3	7	0
Walworth, East-lane, Female Missionary Society, by Mrs. Steward, (Collected after a Sermon by Rev. E. Carey)	13	4	6
Ludgershall, Collected by Rev. Mr. Walcot	1	12	0
Reading, Collection and Subscriptions, (including £15 for Reading Female School, and £10 10 Donation for Translations conducted by the Society, by Rev. G. Hulme)	128	19	7
Dublin, York-street Missionary Fund, by Thomas Figgis, Esq.	7	10	0
West Middlesex Missionary Union, Hammersmith, by Mr. Mundy	4	0	0
Penny Stratford, Collected by Mr. W. D. Harris	5	0	0
North of England Auxiliary, by Rev. R. Pengilly	20	0	
South Devon, by Rev. Samuel Nicholson : viz.			
Devonport, Square	18	4	0
Modbury	1	7	8
Plymouth (£28 previously remitted)	2	15	7
Dartmouth	5	17	0
		28	4
		3	9
Chester, Subscriptions, (Sunday School 9s. 4d.) by Mrs. London	3	9	4
Liverpool, Auxiliary Society, Collec. at Byron-street, by W. Rushton, Esq.	77	10	0
Loughton, Missionary Association, half-year, by Rev. S. Brawn	5	5	0
Downton, by Rev. John Clare, Collection £4 14 7, Sunday Scholars £1 15 6	6	10	0
Thomas Key, Esq. Water Falford, by Rev. Messrs. Mann and Carey, Don.	200	0	0
Friend to the Baptist Mission, by Mrs. Freeman, Walworth, Don.	20	0	0
E. Y. by the Secretary, Don.	10	0	0
Robert France, Esq. by Ditto Don.	5	0	0

TO CORRESPONDENTS.

Just published, and may be had at the Mission House, 6, Fen Court, or of Messrs. Wightman and Cramp, Paternoster Row, *The Vision of the Heavenly World*; to which is prefixed, a Memoir of the late Mrs. Leslie, with Extracts from her Correspondence; by Andrew Leslie, Missionary at Monghyr. Price 3s. or on fine paper, with proof impressions of the Portrait, 4s. 6d. Any profits arising from this publication will be appropriated to the Baptist Mission Fund for Widows and Orphans.

Our esteemed Correspondent, A. B. who inquires respecting some statements recently published in relation to Dr. Marshman and Serampore, is informed that the *Missionary Herald* has contained every thing in reference to the affairs of the Baptist Missionary Society, that has been published with the sanction and by the authority of the Committee. It should be fully understood, that though, by the kind permission of the Editors, and for general convenience, the *Herald* is stitched up with the Periodicals designed more expressly for circulation among the Baptist Denomination, it has no other connection with either of those publications.

The Friends of the Society are respectfully informed, that they may be supplied, on application to 6, Fen Court, with Missionary Boxes, neatly finished, and labelled with an appropriate motto, for 1s. 6d. each.

We have been requested to state that Mr. Peggs, Author of "The Suttees' Cry to Britain," has lately removed from Derby to Coventry, where he has entered on the stated exercise of the ministry, in the General Baptist Chapel, White Friars.

* * A Situation is much wanted for a Youth of Sixteen, the eldest of a large family, whose father has for many years usefully occupied an important station as a Missionary in the East. The Youth has received a good education under the eye of his relations in this country, and is considered as strictly upright, and disposed to steadiness and seriousness of mind. His own inclination would lead him to wish to be placed with a Chemist and Druggist. Any Friend of Missions in that line, or any other respectable business, who may have an opening for such a Youth, would render an important service to the cause in which his father is engaged by receiving him. Communications may be made to the Secretary of the Baptist Mission, 6, Fen Court; if by letter, it is requested that the real name and address of the writer may be given.

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 in the Cover of the Annual Report.

Our friends in London and its vicinity are respectfully informed, that Mr. Benjamin Shephard, 2, Gloucester Terrace, Hoxton, has been appointed Collector of the Annual Subscriptions to the Society, now due.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

We insert a public letter from our Missionaries at Calcutta, dated July 12 last, with some other communications from the same important station.

To the Committee of the Baptist Missionary Society.

Calcutta, July 12th, 1827.

VERY DEAR BRETHREN,

We are again permitted, by an ever indulgent Providence, to address you on the subject of our labours, our prospects, and our feelings ; and we do it, as on former occasions, with mingled sensations of pleasure and pain. Surrounded by the sick, the dying, and the dead, both Native and European, we have been, and still are, graciously preserved ; though not without occasional intimations of our liability to disease and death. About the date of our last, brother G. Pearce was exercised with a painful affliction, which, for a time, excited our fears, and for several weeks interrupted him in the prosecution of his labours, when it pleased God to restore him to health, and to enable him to resume his work. We have also felt some anxiety on account of the repeated indisposition of brother W. H. Pearce ; but, in his case too, our fears were disappointed, as he is spared and restored to tolerable health. The rest of us enjoy a considerable portion of bodily health,

which, we are thankful to say, is the case with Mrs. Yates, and our partners in life. We desire to be thankful for the blessing of health, as without it, we could do no good, but must prove burdensome to ourselves and others. Yet the tenure on which we hold it, is slender indeed ; we feel as though standing on the brink of the grave, and though healthy and strong at present, seem to expect the summons to bid us enter, and almost wonder that it has not been served. Numbers are falling around us ; our time may soon come, yet we know that He, who has hitherto upheld us, holds the keys of death, and the unseen world ; and feel persuaded, that, if he has any thing for us to do, he will make us immortal until it is done. If he has not, our continuance on earth must be useless, and, consequently, not desirable. Yet, as he has brought us here, and put us in situations of trust and labour, we do hope that he has something for us to do, and desire to be found doing, or attempting it, depending on him for ability and success. He has opened a door ; we doubt not, an effectual door, and presented to view a field, wide and extensive, and white for harvest. The labourers are few, very few. We are but a handful of men unequal to the task, but the Lord of the harvest has bidden us to put in the sickle, and who will say, India shall not be reaped,—India, through the Gospel, shall not yield a large harvest of immortal souls to God ? Independently of the promises of God, we are persuaded, from what is going forward around us, that preparations are being made for mighty changes in the sentiments and practices of the people in this country ; changes known fully to none but God, and contemplated by few, but those whose hearts have been expanded at the cross ; and whose calculations are founded on the word, the faithfulness and the power

of God, who can and will subdue all things, even India, to himself. Our present success is, indeed, far from equalling our wishes, and we often meet with what pains the mind, and depresses the spirit. Yet it is not all of this character; no, we meet with many things which cheer and encourage us. We feel confident too, that could you meet with many of our own countrymen, or their descendants, who have been brought to the knowledge of the truth by the divine blessing on Missionary labour; or attend our brethren in their labours among the Natives, you would often see and hear what would rejoice your hearts, and strengthen your hands in the good work. The serious attention, and apparently deep interest with which many hear the word; the nature of the questions often put to the Missionary; with the replies sometimes given to his enquiries, and the observations frequently made; would please, by proving that knowledge has been communicated and is increasing; that attention to the word is excited, that thought is exercised, that the heart is touched, and that there are some, probably more than we are aware of, who are "not far from the kingdom of God." We have much reason to believe that there are many who are only prevented making an open avowal of Christianity by the consideration of the great loss of property to which it must subject them under the present state of the Hindoo and Mussulman laws. We cannot approve their conduct in this particular; for we know who has said, "If any man love father, mother, brother, sister, wife or lands more than me, he is not worthy of me." Yet to do it requires great grace, and great decision of character. The loss of property, to which converts are in many instances subject, must operate as a powerful barrier to the success of the gospel in this country; we may exhort the new made convert, and urge the powerful arguments with which the Saviour has furnished us, but to reason and talk, and probably, to convince of duty, is much more easy than to do, when by doing the individual is at once hurled from ease and respectability to hegemony and shame. Some seem afraid to give the attention they otherwise would, lest this should be the result; and others declare that they are Christians in belief, and every thing short of what would expose them to the deprivation of property. Measures to remove, if possible, this obstacle, are under consideration; we hope they will be successful; but, whether they be, or not, we are sure that the difficulty will be either removed by man, or surmounted by God. We only need a portion of that influence so abundantly poured out on the primitive Christians, to enable Hindoos and Mussul-

mans to take joyfully the loss of property for the sake of Christ.

In referring more particularly to the different departments of labour in which we are engaged, we shall begin with the English. In this, although we have not been favoured with any great success, yet we have had success; success for which we desire to be thankful, though it has not been equal to our wishes. To the church in the Circular Road, where brother Thomas labours, several additions have been made within the present year, two of them the children of Captain Kemp: three candidates are now waiting for baptism, and there are two or three other persons whom we expect to come forward in a short time. The three candidates for baptism are soldiers of H. M. 14th foot, who, like many others in the same class of society, have been brought to this country to become acquainted with the way of salvation. From several circumstances, we feel inclined to hope that there is a good work going on among the soldiers in the Fort, but they are subject, through the bad conduct of their comrades, to regulations and restrictions which, in their case, prove injurious, preventing their attending at our chapel as they would. It is pleasing, however, to know that, when God works, no difficulty can present an effectual barrier to the influence of his grace.

In connexion with the church in the Circular Road, a Ladies' Missionary Society has been formed, and though it has existed only half a year, it has already realized nearly a thousand rupees, and promises to continue productive.

At Howrah, where brother G. Pearce preaches twice on the Sabbath, the prospects continue encouraging, though no addition has been made to the church.

A Sunday School has been lately established there, which we hope will prove beneficial to those for whose welfare it was commenced.

In the Benevolent Institution, at present containing 206 boys and 104 girls; in all 310, consisting of Portuguese, Indo-Britons, Hindoos, Mussulmans, Chinese and Armenians, brother and sister Penney continue to labour. Nor are they without frequent opportunities of observing the good resulting from their labours. This is apparent, not only in the general improvement, but in the religious knowledge and Christian deportment of not a few of those who have been under their care. Numbers give good evidence of a change of heart, and gratefully ascribe that change, under God, to their instructions. Most of those who have been long with them leave with thankful feelings, and seldom fail to give subsequent proofs of their sense of obligation. Letters are often

coming from one or another containing expressions highly gratifying and encouraging to our brother and sister, and scarcely less pleasing to others.

In the superintendence of the Printing Office brother W. H. Pearce is kept almost incessantly employed, even to the injury of his health, and consequent danger of shortening his career on earth. Yet this close application to business seems absolutely necessary, on account of the great demand there is for his services in that department, and the difficulty or rather impossibility of getting a proper assistant, whom he does not train up himself for the work. He has lately succeeded in obtaining a European youth, who he hopes in time may considerably relieve him. Several works are printing under the patronage of Government, the proceeds from which will greatly aid the Missionary fund; besides several works immediately designed for the intellectual or spiritual improvement of the heathen.

In native work, besides what little we do ourselves, we have brother C. C. Aratoon and a native brother, formerly employed by the Serampore brethren, constantly engaged in Calcutta or its neighbourhood, and brother De Cruze occasionally. Brother Kirkpatrick occupies the *Hourah* station. By them the word of God is proclaimed in various places several times each day, and some thousands hear the word every month. The congregations vary from half a dozen to 100 or 150. Many come and hear a few words and then retire, but numbers continue the whole of the time. Many hear with great attention; some cavil, others inquire with seriousness, and some advocate the cause of Christ against their objecting countrymen.

At *Chitpore*, where brother G. Pearce resides, we have been under the painful necessity of laying poor Paunchoo aside from his work, owing to a variety of things in his conduct, of a character altogether unbecoming the gospel. Most of these improprieties arose, probably, from his being so long from under the eye of a European brother, and having too much to do with the secularities of the station. This induced a worldly spirit, and the love of money, to obtain which, unjust methods were adopted, and this, on inquiry being instituted, was followed by sad equivocation in language, and a determined assertion of innocence, even when guilt was clear. Yet these sins of Paunchoo are the peculiar vices of the country, and vastly different in the estimation of natives from what they are in ours. Paunchoo has excellencies, and we cannot but hope that he has tasted that the Lord is gracious, and that he will again be brought to walk humbly before him. It has been a sore trial to us, as we had formed a very

high opinion of his character, and loved him for his apparent resemblance to Christ and zeal for his glory. We doubt not but you feel for us and for him, and will unite your prayers with ours, that he may be speedily restored. Having given this statement of facts, as they relate to us and our work, we would now close our communication with an earnest desire that the spirit of God may direct all your measures, and crown with his blessing, all your efforts to promote his glory, wherever made.

We remain,

Dear Brethren,

Your's in the Gospel of Christ,

JAMES PENNEY,

W. H. PEARCE,

G. PEARCE,

JAMES THOMAS.

On the subject of temporal privations alluded to in this letter, we annex the following remarks, extracted from the Auxiliary Missionary Herald (Calcutta), for the same month.

“As the condition of native converts with respect to their claims on hereditary property, may not be generally known to our readers, we beg to submit to their attention a few remarks, in order to excite compassion, and call into operation measures for their relief. Before the occupation of this country by the present governors, it had been enacted by the Hindoos, and ratified afterward by the Mussulmans, that persons who were fallen, (i. e. had forfeited caste,) forfeited at the same time their right as inheritors. This law, we are sorry to find, remains in force to the present day, to the great prejudice of Christianity, as well as the severe injury of those who embrace the religion of Jesus. This law, unlike many others which exist only in the archives of a kingdom, is generally known among the Hindoos, as it has long been suspended in *terrorem* over them, not in reference to Christianity merely, but every thing which would subject them to the loss of caste. The existence of this law, therefore, cannot but be considered as a great obstacle to the progress of the gospel, since by a profession of Christianity, a person renders himself obnoxious to its penalty. Many instances might be adduced, if it were necessary, (some of which are known to the writer, and of others he has been informed,) of several respectable Hindoos who profess to believe the gospel, and express a strong desire to unite with British Christians, but who have not courage enough to plunge from the elevation of wealth into poverty at once. The influence of this law is felt, not only at the time when an individual has approached

to the threshold of a Christian church, but it meets Christianity at the very onset. When the gospel knocks at first for admission, it represents it as a most unwelcome visitor, and too often succeeds in shutting the heart completely against it—often, too often withholds the feet from entering the house of God, the hands from receiving the written messengers of mercy, and the mind from an investigation of the claims of the gospel, lest conviction should seize, and compel it to embrace a profession, the penalties of which are so painful.

This state of things not only proves a great hindrance to the ready acceptance of the gospel, but often places Missionaries in embarrassed circumstances. The feelings of Hindoos generally towards native converts, are quite in unison with the spirit of the law that disinherits them: the consequence, therefore, most frequently is, that as soon as a Hindoo declares himself a Christian, he is at once expelled his family, and cut off from further intercourse with them. Deprived of property and friends, he is cast upon the world to seek his livelihood. If he obtain employment among his countrymen, it is only to experience similar treatment, as soon as his character is known. To whom, then, must he betake himself for relief? to whom can he go, but to Christian Missionaries? To them he is necessitated to bend his course, and upon them the burden falls of supporting him. When this is the case, which is not unfrequent, the weight must generally fall eventually upon Missionary Societies, (the reason of which is obvious,) and consequently divert the application of their funds from a wider diffusion of the gospel. This is certainly very lamentable, not only because the funds of these societies are by no means adequate, when wholly applied to the wants of the country, but also on account of the unkindly influence which a state of dependence too frequently produces on the mind.

There is also another point of view, in which we would present this subject, and that is, of persecution. While this state of things continues, a Christian Hindoo is persecuted for conscience sake, since in following the dictates of his conscience he suffers this loss. In this, it may be said, that as a Christian he ought to lay his account. True, as a Christian he ought, but not as a man, nor as a subject of that realm, whose glory it is that it recognizes, on behalf of all under its dominion, (with the exception of the Hindoos,) the rights of conscience. As a subject of Britain, then, he may respectfully claim that right, and the friends of religion may claim it for him. We earnestly hope, then, that the friends of Missions, both here and at home, will feel so interested in this subject, as to bring it as speedily as possible before

the attention of our rulers, whose known desire to ameliorate the condition of the inhabitants of India affords strong encouragement, that such an application would not be made in vain."

The following extract from the Journal of of a Baptist Missionary in Calcutta will partly show the occasion of these remarks.

"After preaching at Chitpore road chapel, having enquired if any wished to receive scriptures, or tracts, in looking round I observed a young Baboo of respectable appearance sitting on one of the benches, apparently considerably interested in what was going on. I asked him if he would accept of a book. Yes, he replied, if you will give me a Christian catechism. I wished to present him with the Gospels in English and Bengalee, to which he objected, saying, I have the whole Bible in English, which I not only read, but believe it to be the word of God. Do you indeed? said I. Yes, he replied; for I am a Christian. I enquired whether he belonged to any church, to which he answered in the negative, yet added, that he had a strong desire to unite with Christians, from which he was deterred only by the present state of the Hindoo law respecting inheritance, and the disposition of his relatives, who when they knew that he had avowed himself a disciple of Christ, would immediately disinherit him. Being asked respecting the period when he came to the knowledge of the Saviour, he said that he had been instructed in English, and recommended to read the Bible about 14 years ago by an elderly English gentleman, of the name of Scot, from which time he had become convinced of its truth.

"In the course of conversation, he gave me his name, and referred me for the truth of what he had said to two respectable English gentlemen. He also added, repeating it three or four times, that he knew several respectable and rich Bengalee gentlemen, who were similarly situated with himself, believing the truth and excellency of the Christian faith, but fearing to confess freely their sentiments, lest they should be plunged at once into poverty."

The following letter, though of a prior date to the articles we have inserted, will be read with interest as describing the impressions and feelings of one to whom the country and its inhabitants were comparatively new. It was written by Mr. George Pearce to the Secretary, and dated Doorgapore, May 22, 1827.

" Six months having elapsed since I wrote you on my landing in this country; I feel it incumbent on me to address you again, that you may be acquainted with my present circumstances, and engagements. The brethren here having pointed out Chitpore, the residence of Mr. Eustace Carey, as an important station, I removed here as soon as a Bungalow could be erected to receive me, which was in February. Here I have been employed in pursuing the study of the Bengulee, as far as my engagements at Howrah and other occupations would allow. I feel sorry that my acquisition of the language does not keep pace with my desires, and with the expectations some may have formed from my previous advantages. Among other things which have impeded my progress, has been a serious attack of dysentery, which laid me aside for five weeks, and from which by the mercy of God I am just recovered. My strength, I feel thankful to say, is nearly as good as it was previous to my illness, and is daily improving. The hot season this year has been extremely trying to Europeans, the thermometer in the house having reached 99 deg. and for more than a fortnight stood at 96 deg. with little variation. We are all, however, now in good health, and the weather has become much cooler. Glad should I be could I now tell you of great prosperity attending the labours of Missionaries in this country. There are, indeed, pleasing accounts from the interior but in Calcutta and its vicinity the servants of Christ are called to sow in tears. In our own immediate circle our difficulties and discouragements have been very great; not only has there been a want of inquirers, but among the native Christians many roots of bitterness have sprung up. Among the rest we have found it necessary to suspend Paunchoo from communion and his labours, than whom, for a long time, the brethren had not a better opinion of any one in the church. This is a measure that has not been adopted without the deepest sorrow and dire necessity; especially as it must harden the hearts of the natives around Doorgapore. I am, therefore, now quite alone, and preaching is for a while suspended, till I am able to address the natives myself. My desire to acquire the language I trust has suffered no abatement, and although the cloud over us is dense, yet I feel by no means in despair. The promise is, they that sow in tears shall reap in joy.

Although, I believe, we all concur in anticipating the final triumphs of the Gospel in India, yet this anticipation must rather arise from faith in the divine declarations, than from appearances around us, since of all countries, none I imagine can present greater obstacles than India to the spread of divine

truth. This is, indeed, the strong hold of the prince of darkness: if, in any place, his dominion is visible, it is in this country. I had heard and read much of the depraved character of the inhabitants of Hindostan, but truly I may say the half had not been told me: nor can I conceive it possible for any person to form any thing like an adequate idea of Indian wickedness without actual intercourse with the people. Here iniquity in all its horrid forms is practised, not by a few, but by all classes, from the highest to the lowest. Falschood, dishonesty, lasciviousness, superstition, and idolatry seem to be inseparable from their nature. Such has been the effect of observing these things, that I believe it mainly contributed to bring on the disorder with which I have been visited. These things have, I have no doubt, been more strongly depicted to you many times before; but they so powerfully possess my mind that I can scarcely turn to other subjects. I have been much struck lately with the truth of the prophet Jeremias's words, when he describes the people as mad upon their idols. No people can be more mad in idolatry than the Hindoos. On the great festival of the Churruk Pooja, which occurred in April, I felt inclined to witness some of its abominable rites. As I approached the place, where the deluded and infatuated creatures were swinging, and was anxiously looking to catch a first glance of this horrid practice, my attention was suddenly diverted by a crowd of persons coming towards me. When they came near, at the head of them I observed a Fakeer, a little old man, dressed in the most indecent manner; his body and face besmeared with red paint, his eyes and countenance had all the appearance of a confirmed drunkard; in fact he was so much intoxicated at the time as to be scarcely able to walk without support. Behind him were seen a considerable number of natives walking in procession, many of whom, by their appearance, seemed to be in circumstances above the lower orders, and who would be falsely called respectable. These persons were singing, or rather hawling in the most extravagant manner, accompanying their song with as extravagant gestures, and might be more readily taken for insane than rational beings. Surely they were mad upon their idols, since all this was done in honor of a drunken Fakeer, who was esteemed by them and the crowd as the most holy of human beings. Who with such a scene before him could help being affected at the thought that the work of God should be thus maimed, his glory trampled under foot, and the souls of men so awfully debased and ruined? Well might Mr. Thomas say, Don't send men with tender feelings to India, for these things will break their

hearts : and yet, if they have them not, they will be of no use in this country.

“ After a survey, however, of the nature, and character of their abominable customs, the mind feels relief by calling to remembrance the promises of God, the truth and efficacy of the Gospel, when applied by the Spirit, and the improved state of India, compared with what it was forty years ago. We are cast down when we think how slowly the work of actual conversion proceeds ; our spirits revive again when we remember the vast efforts that are being made, and that Scripture truth is daily increasing among the people, like the leaven in the two measures of meal. Perhaps of all these exertions, *Christian Schools* are most to be appreciated at present. One of the greatest difficulties that a Missionary feels when preaching to the natives, is the want of first principles in the minds of his hearers. These generally are totally ignorant of what every minister in England takes for granted as acknowledged. Here, before we can preach the Gospel, we must establish the unity and holiness of the Divine Being, the responsibility of man, &c. ; and if this is not done, a superstructure is raised without a foundation : and perhaps one reason of the want of success here, is a taking too much for granted. From what I have observed, although a Missionary may for hours be surrounded with a multitude of hearers, yet not one in twenty stays to listen more than ten minutes, and the greater part a much shorter time ; so that it is scarcely possible much can be learnt, especially when the reception of truth requires close attention. Now Christian schools remedy this evil : in them the principles, as well as what is built upon them, are imprinted in the youthful mind. There are now hundreds of children leaving the schools every year, with a very considerable knowledge of the Scriptures and religious truth, and there is the greatest reason to believe that the majority of children in schools that are well conducted, leave them, if not persuaded of the truth of Christianity, yet greatly disgusted with many of the horrid rites of Hindooism, and with great suspicions of the truth of it, while many reject it altogether. Another advantage of schools is, that the prejudices of the people are so far removed, that any book may now, with a little perseverance on the part of the Missionary, be introduced. A gentleman who takes great interest in the education of children informed me, that he wished to introduce into his schools a tract that he had written, containing a commentary on the ten commandments, adapted particularly to the sins of the country. When, in the course of reading, the children came to a part which exposed the wickedness of Debita worship, they and their master unanimously declared they

would not read the book. We are willing, said they, to read the Bible, but we cannot endure to hear our Gods calumniated. The Missionary expostulated with them, and said, ‘ If you can point out any thing respecting the Debitas which is untrue, then you may say I have calumniated them.’ They acknowledged what was written was true. ‘ Then,’ said he, ‘ you cannot be offended at the truth ; for if you are, it must be evident that you ought to forsake your idols.’ They felt the force of this, and made no more objection to the book, but read it, and allow the Missionary to make any remarks he pleases. I could wish the Society would encourage the formation of schools, to be placed under European superintendence, without which they will not prosper. The Independent brethren at Chinsurah have 8 or 900 children under instruction, and this prevents not their preaching every evening in the schoolrooms, which they use as chapels. We may hope, therefore, that the effects of instruction will soon strikingly appear.

DIGAH.

From Mr. Burton to the Secretary, dated Digah, Aug. 28, 1827.

After various particulars of a more private nature, he proceeds :

“ Let me mention a few particulars with regard to our Missionary affairs here. Since I last addressed you, some circumstances have occurred which are encouraging, and afford me solid comfort under every trial and privation. I think I then informed you, that thirteen persons had been united to our little Society, subsequent to my return from Calcutta. To these have now been added an old Portuguese man, and six more European soldiers, from his Majesty's 13th regiment of light infantry, and from a battalion of the Hon. Company's Artillery. For these tokens of His mercy I would desire to be sincerely thankful, and from hence would take encouragement to hope, that the day is not distant when “ God will to the Gentiles also grant repentance unto life.” Whilst I have been acquiring the Hindoostanee, my engagements with the English congregation have been a great support to my mind ; but fearing that they might ultimately prove a hindrance to the principal object, I resolved from the first only to spend two evenings in the week with them ; and have ever since adhered to this resolution. To these two exercises I am now enabled to add (though still a stammerer) two in Hindoostanee ; which, with the superintendence of the native schools, I find to be quite as much as I am equal to,

during the hot weather. This season will now soon be over, when we can employ ourselves much more actively. In November there will be a great *mala* (fair) about ten miles from hence, and I expect brother Leslie and brother Smith, from Benares, will be here to attend it. After this, I purpose returning with brother Smith to Benares, on a Missionary journey, and shall perhaps proceed as far as Allahabad.

"Soon after I last wrote to you, I drew up a Circular, for the purpose of soliciting subscriptions in aid of the native schools, which Major-General D. commanding the Dinapore division of the army, was so kind as to send round to the several officers at the station, in the orderly books of the regiments. The result has been a subscription of about 55 rupees per mensem, which nearly covers the outlay. This, however, must be considered as rather precarious, since the troops never stay long at one station, and the new comers may not be so favourable to our plans. I should have said, that, of the above sum, 12 rupees are contributed by our brethren.

"Brother Pybah is labouring diligently at Patna, in preaching and distributing tracts, &c. He is often heard in the streets with great attention, and amongst the Portuguese, who are numerous in that great city, there are some very encouraging appearances.—Hurry Das, my faithful old native assistant, is very active and useful. In this man I have the greatest comfort. He was baptized by dear Chamberlain eleven years ago, and not only 'wears well,' but improves by wearing."

JAVA.

We have received a letter from Mr. Bruckner, dated 15th July last, at which time his prospects appeared as unsettled and discouraging as ever. It is, however, a cause of thankfulness that this excellent man has been permitted to accomplish the great and difficult task of translating the New Testament into the language of the country, though many impediments have arisen to its publication from the press, as well as to Mr. Bruckner's efforts to communicate religious instruction in a more direct form.

In the letter referred to he says:—

"I would have written you much sooner, but there is very little communication now

between this island and England. I regret very much that I have no copy of the Javanese New Testament to send you by this opportunity. A native writer is just making a copy, which is but finished as far as the Epistle to the Galatians. But as to printing my translation, this is an object which lies still at a great distance. You must know that the lithographic press has not yet been brought to answer the purpose in this country. The moist and warm climate of this land seems to have an unfavourable effect on the ink of it. Several people, who are chymists too, have endeavoured to make the best of the instrument, but it has been in vain. The Bible Society of Batavia has neither been so anxious as to print such a book now; for some of the first gentlemen of that Society holding political situations, were of the opinion, that if just now, in these critical circumstances of this country, such a book as the New Testament made its appearance among this nation, they might perhaps become more inclined to revolt. You undoubtedly are aware, that two years ago has burst out a rebellion in the interior of this country against Government, by which we have been endangered several times to lose our possessions; and the war has been carried on ever since until this moment, between Government and the rebel Princes, with the loss of vast numbers of human lives; and the rebellion remains still just as it has been long ago, except a few of the head men have submitted voluntarily to Government, of whom many have again returned to the rebels. The European soldiers are dying off in great numbers every month, by the bad effect which the climate has on them; they can hardly be brought on as fast as they die. The natives, or rebels, go into the wilderness, fields, and mountains—these are their fortifications—and disturb and lay waste the country wherever they come. What will be the issue of this critical condition of this country, He alone knoweth who sitteth on the circle of the earth. We are in his hand, and he can bring forth light out of this darkness, and thus prepare the way for the more effectual spread of the Gospel in this country.

"I continue my conversations with the natives as much as my strength permits me, though without little apparent success.—Now and then some one seems to be a little affected by my talking, but most times coming a second time in the same place, there appear no remains left of the impression before. Sometimes some one requests for a tract, in order to remember what had been told him; for this end I have a writer employed to copy tracts for his brethren. I long to hear from you. In the meantime I recommend the cause of Christ in this country to the fervent prayers of the Society."

*Contributions received on account of the Baptist Missionary Society,
from February 20 to March 20, 1828, not including individual
Subscriptions.*

FOR THE MISSION.		£ s. d.
Legacy of Daniel Lister, Esq. late of Hackney, by D. N. Lister, Esq. sole Executor, <i>free of duty</i>		100 0 0
Yorkshire, &c. Collected by Rev. Messrs. Mann and Carey:—		
Newark	21 10 6	
Shipley	31 5 3	
Haworth, 1st Church.....	10 10 0	
Do. 2d Church.....	40 10 11	
Farsley	10 5 0	
Bradford (including £15 for Spanish Town).....	63 12 2	
Cowling Hill	5 0 0	
Leeds (including £2 16s. for Female Education)	53 17 0	
Hebden Bridge	11 12 1	
Halifax	9 18 0	
Salendine Nook	9 0 0	
Horsforth	11 1 0	
Keighley.....	6 10 8	
Colne	40 0 0	
Barnoldswick	6 1 3	
Sabden.....	3 5 8	
	333 19 6	
* Water Falford, Donation, by T. Key, Esq.....	200 0 0	
		533 19 6
Northumberland, West Glendale Society for Propagating Christianity, by Mr. W. Smith		3 0 0
Bilderston, Collected by Mr. Csborn.....		2 0 0
Western District, by Rev. R. Horsey: viz Watchett.....	2 0 0	
Wellington	1 0 0	
		3 0 0
Cambridge, Ladies' Society for Female School, half-year, by Mrs. E. Foster		12 10 0
Aylesbury, Collected by Mr. Reynolds		1 7 6
Leicester, Collections, Penny Society, and Subscriptions.....	66 14 0	
For Harvey-lane Female School, by Miss Cort.....	15 0 0	
		81 14 0
Norfolk, &c. by Rev. Joseph Kinghorn, viz.—		
Worstead	13 6 6	
Martham	4 4 0	
Norfolk and Norwich Society in aid of Missions	15 0 0	
Diss.....	5 12 2	
Ingbam	13 8 6	
Norwich, Sandries.....	3 6 0	
		54 17 2
Cardiff, by Mr. Thomas Hopkins: Collection and Subscriptions..	11 0 8	
Female School	15 0 0	
		26 0 8
West Middlesex Missionary Union, Kensington Gravelpits, Collection, by Rev. Eustace Carey.....		8 0 0
Bacnp, Subscriptions, by Rev. F. W. Dyer (Female Education £3 14s.)..		13 9 8
Friend at Watford, for Female Schools at Calcutta.....	2 0 0	

* Acknowledged in last Herald.

TO CORRESPONDENTS.

Thanks are returned, for parcels of Magazines, &c. to Mr. Thomas Phillips, Dulwich; and to a Friend at Watford.

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, Fenchurch 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 18, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the "Auxiliary Missionary Herald," for June 1827.

Day of the Month.	Chapels.	Morning attend-ance.	Evening attend-ance.
1	Wellington Square,	60	70
3	Chitpore Road,	3	60
4	Bow Bazar,	—	40
7	Wellington Square,	—	30
8	Ditto,	—	40
10	Chitpore Road,	50	—
11	Bow Bazar,	—	30
16	Armenian Bazar,	—	30
22	Wellington Square,	40	40
23	Armenian Bazar,	—	40
24	Jaun Bazar,	—	100
25	Hat Kholah,	—	100
27	Chitpore Road,	60	—
28	Jaun Bazar,	80	—
29	Wellington Square,	40	60
30	Armenian Bazar,	—	30
31	Chitpore Road,	25	30
		358	700

"The preceding sketch will enable our readers to form an idea of the numbers who bear the gospel in our Bengalee chapels in Calcutta, in the course of a month, from a single missionary. The sketch is for the month of May, and the numbers put down, we are informed, are uniformly under, rather overrated.

The numbers here put down amount, it may be seen, to rather more than a thousand. It should be remembered, however, that these do not include all that entered the chapel during the time of service, but only those who were present at the time of calculation; and that by successive departures the congregations were repeatedly renewed. Let us add to this estimate, also, the number which may be supposed to hear the gospel from other missionaries in Calcutta and its immediate vicinity; and the sum total amounts to a large aggregate.

From the above statement it is evident, that a knowledge of the gospel is spreading among the inhabitants of this metropolis, to an extent not generally imagined. Such being the fact, we may confidently expect, that before many years have rolled away, a grand and happy revolution in the sentiments and conduct of this idolatrous people will have been produced. To this anticipation it may be objected, that hitherto conversions to Christianity have been very few. Should this be admitted, we must confess, that with us this objection has little or no

weight: whether we reason *a priori* or a *posteriori*, our conclusions must be the same. As we can frequently determine by the nature and structure of an engine, what the effect will be when it is put into operation, so we may with equal certainty conclude, from the nature of the gospel, that error and wickedness cannot long maintain the ascendancy wherever it is faithfully promulgated. But we are not left to reason from the principles of the gospel only: its effects demonstrate its power. By the preaching of the cross, whole nations of heathens, both in ancient and modern times, have relinquished idolatry, and acknowledged Christ as their Lord and Saviour. In its effects, it indeed resembles those predicted of the stone cut from the mountain without hands, (Dan. ii. 34.) and is undoubtedly the same. Shall we then for a moment suppose, whatever discouraging circumstances may at present exist, that idolatrous India will effectually resist its operations? Let the word of God be perseveringly, extensively, and purely preached, and the conversion of the Hindoos is certain."

—

Extracts from the Journal of a Missionary resident in Calcutta.

May 22.—Tuesday morning, while preaching at Wellington Square, a Mussulman, a native of Upper Hindoostan, perhaps an Affghan, came in, who after listening for a while, thus commenced a conversation. Why could not Mahomet as well as Christ preserve us from sin, and finally present us faultless before the throne of God? *M.* Because, when he was tempted, he was unable to preserve himself from sin. *Mus.* Pray, what sin was Mahomet guilty of? *M.* He was guilty of falsehood, adultery, and murder. *Mus.* With what falsehood is he chargeable? *M.* With publishing to the world that he was a prophet, and that the Koran was brought to him from heaven by the angel Gabriel. *Mus.* With whom did he commit adultery? *M.* With Zeinab, the wife of Zeid, and others that I might mention. *Mus.* On what occasion did he commit murder? *M.* On many, in all the battles which he fought to establish a false religion, and the blood of all the slain lies at his door. My opponent denied the truth of my first charge, but admitted the two others, yet denied the guilt of them, inasmuch as Mahomet acted by the permission and command of God. I then asked him, if there was any harmony between the Bible and Koran. *Mus.* No, because the Scriptures which you now possess have been altered. *M.* Can you point out the parts in the Bible which have been altered, the time when, and the persons by whom this

gully thing was done? To this question he seemed unable to reply, and immediately left the place.

27th.—Lord's-day. Conducted Native worship in the morning as usual at Choytim's little chapel. A man and his wife, who have long appeared serious enquirers, were present and very attentive. I was much interested with the account the man gives of himself. He appears to have been for many years "groping after God, if haply he might find him;" and with the hope of discovering the way of salvation has been various and expensive journeys to Juggernath, Gya, Benares, &c. He acknowledges, however, that the nearer he approached any place of reputed sanctity, the more depraved he found the inhabitants; and so seems till lately, when his attention was called to Christianity, to have despaired of obtaining the object of his search. The attention shewn by the missionaries to the Native Christians, and the kindness of the latter to each other, seem to have first satisfied him that the religion they professed was divine; and reminded me forcibly of the Saviour's declaration, "By this shall all men know that ye are my disciples, if ye have love one to another."

29th.—Tuesday afternoon. Having intimated to the people that my discourse was finished, I proposed myself ready to converse with any that desired to be further informed on the subject that had been discussed. Upon this two respectable looking Hindoos came forward and said, "We wish to make some enquiries, but would rather do it in a private manner, that we may not be disturbed by the people." In compliance with their wish, I ordered the door to be shut, and requested the people to leave the place; but some, finding that others were about to remain for conversation, requested permission to remain also, promising to take no part in it, but to sit and hear in silence; and when the two mentioned individuals objected, saying, They will certainly not remain quiet, a person with folded hands begged of them that he might be permitted to hear, and added, if the words you wish to hear are good, let us also hear, that we may be benefited, and if we do any thing to interrupt you, then send us away. To this the two enquirers consented, and commenced in the following manner. Having investigated our Shasters, and found them full of contradictions, we cannot arrive at any certain knowledge respecting our condition after death: does that event annihilate us, or does the soul survive it, and in what state? *M.* At death, the soul enters the world of spirits, where it will remain till the end of this world, when God will raise the body to life again, and rennate it to the soul; immediately after which,

we shall, with all the universe, be placed at the judgment-seat of Christ, to hear the sentence of God respecting our everlasting destiny, either to dwell with him in eternal happiness, or be driven into interminable woe. *Enq.* How can the resurrection of the body be possible, which must, after so many years, have been entirely mingled with the dust, and scattered in many places? *M.* With God all things are possible. He made us at the first from the dust, and cannot he do the like again? A goldsmith can alloy the precious metal, and he can also separate the minutest particles from the earth; and cannot God collect the dust of our bodies, and recombine it into human form? This reply seemed to obviate their difficulties, and excite their pleasure. After some further conversation, they all left the chapel, promising, however, soon to resume their enquiries.

June 2.—During the past week the small pox has continued to be very destructive, both among Europeans and Natives. Many of the former who had been inoculated, vaccinated, or even had the disease in the natural way, have been again attacked by it, and some have died; and among the Natives the mortality near Calcutta has been excessive. In several of our Female Native Schools, one in four have died of it, and almost the whole have been ill themselves, or had to attend their relatives attacked with it; so that their progress has been greatly retarded by their absence from school. Pujaree, a most interesting little girl of six years old, and one of only two scholars we have been able to procure for the Asylum, has also fallen a victim! What diligence and zeal are required of missionaries in this country particularly, who, standing between the dead and the living, are called to see such numbers "carried away as with a flood" to that world where they are for ever placed beyond the reach of their instructions!

June 3.—Baboo Ram and his family having returned from Bhaugulpore, bringing with them a young Mussulman, who professes a wish to find the way of life, and there being several other strangers present, my congregation was larger than usual. The new song, "Worthy art thou, &c. for thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation," was my text, and received an interesting illustration from the members of the congregation, among whom were one or more Hindoos, Mussulmans, Mughls, and Portuguese, addressed by myself, an Englishman. To my great joy the Native brethren appeared more interested than usual, and asked many appropriate questions on the subject of discourse.

June 4.—Monthly Missionary Prayer

Meeting this evening, at Circular Road chapel. Brethren Robinson and Hill prayed, and brother Mack gave the address.

June 5.—Our monthly Missionary breakfast this morning, as usual, at eight, preceded by social prayer meeting at seven. On account of the excessive heat in returning, very few of our brethren can attend during the hot months. Brethren G. Pearce, Schmid, and Thomas engaged in prayer, and we read as usual extracts from Innes's Christian Ministry, a most excellent volume, presented us by the committee at home. We find these social meetings of Missionary brethren of various denominations, very cheering and productive of much friendly feeling and conduct.

June 6.—Native Church Meeting this evening. One of our Native brethren, who had been guilty of theft, was restored, on his manifesting deep repentance for his conduct, and his cheerfully offering, under a sense of his sin, to restore double what he had stolen. Poor Pannchoo's case deferred for final decision till next Wednesday.

June 9.—Brother Carapeit this morning conducted the worship, which for the last 18 months has been occasionally held at our house, for the benefit of the *Printing Office* servants; about twenty-five (one third of the number employed) were present. The attendance of all is perfectly optional, and I have been more than once much encouraged by the desire expressed by some in particular to attend this and other services more frequently.

June 10.—Lord's Supper administered to the Native church by brother Carapeit. Eleven communicants, four serious enquirers, with eight or ten others, less hopeful, were present. After the service, we had a long conversation with the Native brethren on religious subjects, which gave me great pleasure. I feel happy in the persuasion, that some at least of our dear Native members are growing in knowledge and in grace, and that in due time we may hope to have their number increased by the addition of such as shall be saved. Notwithstanding our heavy trials, we bless God that on the whole the Native church appears in a reviving state, to which we think the observation of a day of fasting and prayer, three weeks ago, has greatly contributed. O Lord, we beseech thee, send now prosperity."

MONGHYR.

We are happy to state that a letter has lately been received from Mr. Leslie, which gives an encouraging account of the improve-

ment in his health, which had enabled him to engage more frequently in his missionary labours than ever before. At the date of this letter (Nov. 16.) he was returning from a visit of a few weeks to Calcutta and Serampore, where he had left all well. He called at Cutwa on his way home, where, he says, "my expectations were fully realized in the steady progress of the Mission there."

BURMAH.

From the Auxiliary Missionary Herald for August, we copy the following article respecting the Infant Mission in this empire, belonging to our American Baptist brethren.

"We noticed in our number for March, the departure of the Rev. G. Boardman, American missionary, to join his brethren in the Burmah country. We are now happy to state, that he has arrived in safety, and taken up his residence at Maullaming, a military station, distant from Amherst town about twelve miles, which promises to be an eligible station for his permanent abode.

By the last intelligence from Dr. Price, at Ava, we learn, that his school for the children of the Burmese nobility prospers beyond his expectations. His scholars, he remarks, learn very fast, and the king is much pleased, although he has been repeatedly made to know that the Bible is the chief school-book. One of the youths is very desirous of possessing a copy of Rees's Cyclopædia, and has commissioned Dr. Price to expend Rs. 800 for that object. In conducting this seminary, the labours of our brother are rather heavy, especially as his health is far from being good. He is under the necessity of copying for every additional pupil, some part at least of an English and Burman dictionary, which he has compiled. To save himself this severe tax upon his time and strength, as well as provide the Burmans with an important work, he is desirous of getting it printed, which we hope he will soon be able to accomplish.

Dr. Judson and Mr. Wade are at present pursuing their labours at Amherst town; but as the retention of this station by the British still remains a matter of doubt, their final settlement there is uncertain. The

subjoined extract of a letter from Dr. J. on the death of his only daughter, six months after that of Mrs. J. will doubtless prove interesting to our readers.

Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another, six months precisely. The mother's eyes were closed on the 24th of October, and the child's on the 24th of April following.

Brother Boardman is settling himself at Maullaming for the present. We are doubtful whether Amherst will become the seat of government, and a place of sufficient work, to be an eligible mission station. One native woman, wife of a French trader from Rangoon, has lately been baptized, and we have a few hopeful enquirers.

But my heart is in the grave. O that I could transfer it thence to heaven. The top of the little enclosure which contains the wreck of all I hold most dear on earth, and the Hope tree, under which they rest in hope, are visible from the window of my room. How can I sit composed and happy, and prosecute my usual studies, and my missionary work?

"Beyond the hills, beyond the seas,
Oh for the pinions of a dove,
Oh for the mornin'g's wing, to flee
Away, and be with them we love."

The Hope tree stands at the head of the graves;—but it looks towards heaven, and lifts up its branches amid the storms of this tempestuous region, not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope tree, and look towards heaven; but Faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin."

KINGSTON.

The following account of the daily school at Kingston, under the care of Mr. Knibb, contained in a letter from himself to the Secretary, cannot fail to interest the friends of the rising generation. It is dated Kingston, Jan. 12, 1828:—

"During the whole of the past year, the average attendance of the children has been equal to what an English school would have presented, which is to me a peculiarly pleasing incident. When I first came here, my mind was continually fretted with the care-

lessness of the parents in sending their children, and though much of this yet remains, still there is a manifest improvement, which indicates an increased desire on their parts that the children should improve under the advantages they enjoy.

Seventy-three boys and 50 girls have been admitted into the school during the year, and 30 boys and 39 girls have left during the same time: 35 to their trades, were able to read their Bibles and to write; many of the others were excluded for non-attendance. One little girl died rather suddenly, glorying in a crucified Jesus. The clear increase during the past year is 47. Number at present receiving instruction, 324; received since the commencement, 613.

I have found it a very useful plan to set apart one afternoon in the week, for the express purpose of Scriptural interrogation and religious instruction. The children seem to feel much pleasure in the exercise, and their answers often delight and cheer my mind, when wearied with the excessive fatigue of the schools. We generally conclude with singing and a short prayer.

The public examination was on the 20th of December: a respectable company of ladies and gentlemen were present, with many of the parents of the pupils, who expressed themselves highly gratified with the improvement and order of the children.

About half-past ten, 260 children were present, and commenced the pleasing service by singing—

Come children, hail the Prince of Peace,
Obey the Saviour's call;
Come, seek his face, and taste his grace,
And crown Him Lord of all, &c.

The school was then opened in the usual manner, by reading the Scriptures: the elder children read a portion of the word of God, and were questioned as usual. Some very little boys then read the Testament, which seemed much to interest the company.

After the whole system of reading, writing, and arithmetic had been shewn, the children exhibited their specimens of writing and cyphering, and the girls of needlework; which were highly approved of by many of the ladies and gentlemen present. Some of these I hope soon to be able to send you.

The children then stood up, and sung by themselves—

From all that dwell below the skies,
Let the Creator's praise arise:

which to me, and I have been informed to many besides, had a very pleasing effect.

The rewards were distributed by a cler-

gyman and two other gentlemen, after which the children partook of their annual feast of cakes and fruit, and the interesting service was closed.

Much, very much, did I wish that the kind and benevolent friends of youth in England could have witnessed the scene, as I feel persuaded it would lead them to renewed exertions, in endeavouring to extend the blessings of scriptural instruction, and to feel an intense desire that the time may soon come (so devoutly wished for by every one who loves his fellow-creatures), when every child in the world shall be able to read that word which alone can make him wise unto salvation. Hasten it, O Lord, in thine own time.

You will please to acknowledge the receipt of the fancy articles from Laverton, and return our best thanks to the kind donors.

The congregation at Port Royal has increased so as to render an enlargement of the place necessary. I have commenced, and hope soon to give you an account of the opening. In your report of this station, you mention 150 removed from Kingston church; 100 was the utmost."

CHURCH MISSIONARY SOCIETY.

DEATH OF ABDOL MUSSEEH.

On the 4th of March, in the last year, the Church Missionary Society sustained a considerable loss by the death of Abdool Musseeh, a Christian native, who had been for several years employed at Agra and other places, in the work of the ministry, and, there is reason to hope, had been the instrument of usefulness to several of his countrymen. He is said to have been the only native to whom it was ever known that the labours of the amiable and pious Henry Martyn were rendered effectual; and his peaceable and consistent deportment through life, as well as the supports he experienced in death, amply attested that he was indeed a *brand plucked out of the burning*. He had latterly taken up his residence at Lucknow, where his relatives resided, and where he breathed his last. We

extract a few particulars of the closing scene from a Calcutta publication, entitled "Missionary Intelligence."

"He had lately visited some English friends at Cawnpore, where his conversation with respectable natives had as usual excited much attention, and it was his purpose to have gone over occasionally to that station; but Divine Providence had other designs respecting this tried and faithful servant. On his return, he had not attended divine service at the Residency as usual, for some Sundays; but it being reported that he was confined with boils, no further inquiry was made. At length, the native assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. L. kindly went to visit him, and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value, and waited on him with Christian affection, he expressed his gratitude to Dr. Luxmore for giving him room in his own house; for, he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith; 'but now,' said he, 'Christian brethren will bury me.' In the latter end of February, he sent a message to the Resident, begging he would do him the favour to come and see him before his death: with this request Mr. Ricketts readily complied. After making known his wishes, as to where he would be buried, and some other trifling requests, he expressed himself perfectly resigned, and that death had no fears for him; for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him, and looking steadily at him for some time, seemed to pray internally; then saying he was easy and content (or happy), begged him to leave him. He afterwards expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, 'See the fruits of Christian love.' The day before his death, Abdool requested his friend to write his will; this was accordingly done, after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother; his books to the Bible Society; and his clothes to a nephew, for whom he had always shewn much love. This document he desired might be delivered into the hand of his dear Christian friend Mr. Ricketts. He then declared to the witnesses, before his

brother and relatives there present, in a cheerful manner, and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, 'Thanks be to God, I have done with this world: and with regard to my mother,' putting his hands in a supplicating posture, 'I commend her to God.' Then, laying his hand upon his nephew, he said to his friend, 'Speak to the Resident, that no one be allowed to injure him:' then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, 'O Father, Son, and Holy Ghost, be gracious to _____.'

On the 4th, after the doctoor had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, 'Brother, a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive.' He then began to inquire after a man, who had been with him for some time for religious instruction, and being told he was present, desired he might be called. He questioned him on some points of religion, and explained to him the Lord's Prayer throughout. He spoke of his intention to baptize him, should he recover, and desired that in the event of his death, the Rev. Mr. Whiting or Mr. White might be requested to do so. In the evening, the wife of his friend called to see him, and on her asking him how he was, he said, 'Very well, sister, thanks be to God;' but this, it is observed, he must have meant of his soul; for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told, that the New Testament was at hand, and at his desire the 4th chapter of St. John was read: at the conclusion he said, 'Thanks be to God.' A favourite hymn was then sung. He had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour:—

Beloved Saviour, let not me
In thy fond heart forgotten be—
Of all that decks the field or bower,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy fond heart forgotten be.

He joined in singing this hymn, and desired it might be sung a second time; but alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after recovering a little, he inquired if the female friend above

referred to were gone, and this was the last expression that could be understood. He lay seemingly perfectly easy till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend, then gently withdrew it, and breathed his last.

According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, kindly attended the funeral on the morning of the 5th, and read the burial service at the grave. The Resident has also ordered a monument to be erected over the grave, and directed an inscription to be prepared, both in English and Persian."

A sermon had been delivered in the same place in the morning of the same day, by the Rev. Eustace Carey, founded on 1 Thess. v. 6. In the evening the chair was occupied by the Rev. W. Walton, the respected pastor of the church, and in addition to the usual business of the meeting, an Association was formed for the congregation in connexion with the County Auxiliary. On this occasion, the audience were addressed by the Rev. Messrs. Gough of Westbury Leigh, Rodway and Fleming of Bradford, Newman, Witty, and Corwen of Frome, Anstie and Millard of Trowbridge, as well as by Mr. Carey and the Secretary of the Parent Society.

Sermons were preached, and in some instances public meetings were held, during that and the following week at Frome, Devizes, Bradford, Melksham, Beckington, Laverton, Philips Norton, Corsham and Chippenham. In the place last named the chair was kindly occupied by our highly esteemed friend the Rev. Richard Elliott of Devizes; and those who are acquainted with the circumstances of the infant congregation at Chippenham, will be able to appreciate their zeal on learning that, including the collection at the annual meeting, upwards of twenty guineas were contributed by them during the past year. The total amount from the Auxiliary is, we are informed, about £300.

HOME PROCEEDINGS.

WILTS AND EAST SOMERSET.

The third Annual Meeting of the Auxiliary Society for Wilts and East Somerset, was held at the Baptist Meeting House, in Back Street, Trowbridge, on Wednesday Evening, April 2.

Contributions received on account of the Baptist Missionary Society, from March 20 to April 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Legacy of Mr. Matthew Wilson, late of Kettering, by J. C. Gotch, Esq. Executor (duty paid by the Executors)		100	0	0
Evesham, Subscriptions, &c. by Rev. D. Davies		8	10	0
Haworth, Subscriptions and Collection, by Rev. M. Oddy (£10 10s. previously acknowledged).....		24	0	0
North of England Auxiliary, by Rev. R. Pengilly, viz.:				
Newcastle	10	10	0	
Ditto, for Serampore Translations, by Miss Angas.....	11	0	0	
Berwick and Tweedmouth, for ditto	8	0	0	
Ditto, Juvenile Society, for ditto	2	10	0	
Broomley	3	17	0	
Broughton	14	12	8	
North Shields	5	13	0	
Rowley	2	15	0	
(£20 previously acknowledged.)		58	17	8

Devonport, Collection, &c. by Rev. T. Wilcocks.....	17	14	0
Dublin, Moiety Female Society, by Mrs. Sprigg	3	13	6
Banff, N.B. for Scramport Schools, by Rev. J. Gibb	0	0	0
Exeter, Sundries, by Rev. S. Kilpin	3	5	6
St. Albans, Auxiliary Society, Subscriptions, &c. by Rev. W. Upton.....	23	13	0
Missionary Box, by Female Servant, John-street Chapel	3	17	0
Weston by Weedon, three years' Subscriptions, by Rev. W. Gray	10	0	0
Eust Dereham, Subscriptions and Collection, by Rev. J. Williams	8	14	0
Rugby, Female Society and Subscription, by Rev. E. Fall	5	0	0
Wilts and East Somerset Auxiliary (part), by B. Anstie, Esq. Treas. viz.:			
Devizes	24	14	5
Ditto	16	16	3
Philips Norton	6	2	6
Frome	68	19	6
Beckington	2	2	0
Chippenham	21	14	5
Corsham	5	0	0
Melksham	6	3	0
Trowbridge.....	11	17	2
		163	9 3
Wick and Pulteney, Missionary Society, by Mr. Cauldwell	7	10	0
Great Missenden, Missionary Association (one moiety), by Rev. T. Price..	19	16	0
Mr. John Deakin, Birmingham	Donation	25	0 0
Mrs. Priestley, by W. B. Gurney, Esq.	Do.	5	0 0
Friend, by the Secretary.....	Do.	1	0 0
Mr. Arnold, Gravesend, by ditto.....	Do.	1	0 0
Friend from Northampton, by ditto.....	Do.	0	7 6

WEST INDIA FUND.

Thomas Key, Esq. Water Fulford.....	50	0	0
Laverton, Friends, by the Secretary	1	2	6
Friends, by Mrs. T. Rippon, viz.:			
Mrs. Nokes.....	2	2	0
Mr. Dixon	1	0	0
Mrs. Dixon.....	1	0	0
Miss Law	1	0	0
Mrs. Rippon	1	1	0
		6	3 0

TO CORRESPONDENTS.

Those Friends who have been disappointed in obtaining copies of Mrs. Leslie's Memoir, &c. are respectfully informed that the Second Edition has now left the press, and that they may be supplied on application, either to the Mission House, or to Messrs. Wightman and Cramp, 24, Paternoster-row. Fine copies, 4s. 6d.; common paper, 3s.

The thanks of the Committee are returned to Mr. Henry, Bermondsey, for a parcel of Magazines: as also to Miss M. A. Maurice, of Southampton, for ditto.

MISSIONARY HERALD.

BAPTIST MISSION.

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

TUESDAY, JUNE 17.

MORNING, 11.—The Committee of the Society will assemble at Salters' Hall Meeting House, Cannon Street, when the company of all Ministers of the Denomination who may be in town, is particularly requested.

WEDNESDAY, JUNE 18.

MORNING, 11.—Sermon for the Baptist Missionary Society, at the Rev. J. H. Evans's Chapel, John-street, Gray's Inn-lane, by the Rev. WILLIAM YATES, from Calcutta.

EVENING, 6.—Sermon for the Baptist Missionary Society, at Surrey Chapel, Blackfriars-road, by the Rev. ISAIAH BIRT, late of Birmingham.

THURSDAY, JUNE 19.

MORNING, 9.—Frayer 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 Spa Fields' Chapel.

FOREIGN INTELLIGENCE.

CALCUTTA.

A letter from Mr. Robinson; dated Oct. 24. last, contains the following summary view of the state of the church and congregation under his immediate care in the Lal Bazar:

"I can spare but little time for correspondence, without omitting the duties of my station; and for several months past my health has been so indifferent, that I have often been as unable to preach as to write. I have nothing novel or very important to communicate. There is still a gradual improvement in the Lal Bazar. I preach as often as formerly, when health will permit; and the brethren Chodron and Gorachund continue their labours as usual. We have had seven added to us by baptism this year, and we expect another before the year closes. We have had but one exclusion, and have lost two by death. Of the seven baptized, five belong to the native congregation; four of them are Portuguese women, the other is

a Bengalee man, the son of a native Christian in Jessore. This young man has never been an idolater; he was but three years old when his father was baptized, and he has, of course, been brought up in the Christian religion. There is another Bengalee who wishes to be baptized, and we have no fault to find with his conduct; but as we are not satisfied that he has felt the power of divine things on his heart, he has been kept back. The other two who have been baptized are a country born man and my own daughter. These I believe are the only items of intelligence which I have to communicate relative to the church, unless I add, that we are at peace among ourselves, that the members appear much attached to me, and I feel much attached to them."

DOORGAPORE.

From the Rev. George Pearce to the Secretary, dated Doorgapore, Nov. 14, 1827.

"In my last letter, I believe the intelligence which I communicated to you, was not much connected with my own labours.

and station. In this, therefore, I will endeavour to give you some account of them. In consequence of the very great dampness of our Bungalow during the rainy season, and Mrs. P.'s extreme and continued illness, we were compelled to leave Doorgapore, and reside in Calcutta for three months. During this time I could do little more than prosecute my study of the language, and attend to my English work at Howrah on the Lord's day. Through the goodness of God the return of the cold season has had a most beneficial effect on my dear partner's health, which is now, I hope, fully established again. We returned to our station about a month since, but not to the Bungalow on the mission premises, the doctor having forbidden us to reside in it again. We have, however, happily succeeded in obtaining a comfortable brick house at a moderate rent, situated close to the grounds, where we hope to be better sheltered from the heat and the damp. Since my return I have opened a large school room which I erected about three months ago, and have already collected a considerable number of boys. Its dimensions are sufficient to contain a hundred scholars. As on account of the heat, I cannot be without doors after nine o'clock, I propose to spend my mornings in the school, that it may be under my immediate superintendance. Thus I hope also to facilitate my acquaintance with the Bengalee, by constantly hearing it spoken, and speaking it. In the vicinity of Doorgapore there are four schools belonging to the Bishop's college, each of which contains about a hundred children; besides which there are several native schools in the neighbourhood. To collect children, therefore, for the sake of Bengalee instruction only, would have been a difficult if not an impracticable thing. I therefore, intend to continue English with Bengalee, and this will prove a sufficient inducement for hundreds of children to come if I could take them. This plan is already in operation, and from the beginning I have made, I anticipate filling up the complement (100) in a short time. The children are already in possession of my full determination to have the Scriptures read in the school. One class is now reading daily the New Testament to me in English, and the others are requesting me to give it them. The first class will, when I get the books from the binders, read a book in Bengalee and English, intitled a Summary of the Christian Faith in the words of Scripture; which, as far as I am acquainted with it, is an excellent little book. The plan of teaching English and Bengalee, is, I am aware, objected to by some: it has, however, been pursued with great success by the American Missionaries at Ceylon, by Mr. Penney in

the Benevolent Institution, and in the Government and some other schools. A measure of this kind seems the more necessary when it is considered that the boys in the Hindoo college are 700, while by means of European science, they become disgusted with the absurdities of heathenism, are without a guide either of books or teachers to lead them to the Author of Salvation. In this I was confirmed by the answers of some of the young men of the first class, in the college. They had never read the Bible, they said, except a passage or two in Genesis for the sake of reference, while reading Milton's Paradise Lost. By teaching English at Chitpore, I hope in some degree to be the means of imparting to the minds of those who come under my care, the knowledge of divine truth, and it is immaterial to me, and I should think it is to others, whether it be obtained by the medium of the English or Bengalee language. With regard to my other labours, they are partly among the native Christians, with whom I have now two services in the week, a prayer meeting and a short sermon; and partly among the heathen, as I now begin to go out for the sake of conversation, in the streets and lanes, while on the Sabbath day I am still engaged at Howrah."

Mr. Pearce concludes, by renewing his earnest solicitations that a Missionary may be sent out to supply the place of Mr. Statham at Howrah, a measure which it would much gratify the Committee to carry into immediate execution.

DIGAH.

The following account of Missionary operations in this quarter, has just reached us. It is addressed by Mr. Burton to the Secretary, and dated from Benares, the famous citadel of Hindoo superstition.

Dec. 29, 1827.

"Not having my letter book with me, I cannot certainly inform you of the date of my last, but to the best of my recollection it was dispatched about the first of September; my present, therefore, shall be a narrative of the principal circumstances that have since occurred. On the 20th of September, I left Digah for Monglyr, as I

wished to communicate with my dear brother Leslie on several subjects connected with our missionary plans, previous to his leaving his station on a visit to Calcutta. Our communion was exceedingly refreshing to my mind, and I trust of much mutual benefit. The society of so many kind Christian friends was more refreshing to my soul than I can express or you imagine. On the 2nd of October, Leslie and Mrs. Chamberlain departed for Calcutta, and I for Digah; and during the journey I had many favourable opportunities of making known "the word of life" in the intervening towns and villages. About midway there is a considerable city called Bar, which has an extensive population both of Hindoos and Mussulmans; many of the latter very respectable and well-informed. Here, as usual, I went into the bazar in the evening to address the people, and being invited by a merchant to sit down in his verandah, I spoke to about fifty persons for nearly an hour. On concluding I informed them that if they were desirous of receiving tracts, which would further explain these subjects, they should have them on applying at my boat, about a mile distant. Having offered tracts at several other places which were refused, it gave me great encouragement here to see groups of ten or twelve follow each other in quick succession till past ten at night, earnestly soliciting these little messengers of mercy. I then retired to rest, grateful I hope for what my eyes had seen. But before I could sleep another party was at the water side. On hearing our boat people tell them that I had retired, old Hurry Das sprang from his bed, and taking out a bundle of tracts, muttered to himself, "They must not return from the water without quenching their thirst!"

On October the 6th, I reached Digah, where I found full employment in the ordinary duties of the station, in schools and preaching, for the next fortnight; and had the pleasure to notice some very promising appearances amongst the Europeans at Dinapore. On the 23d I left home again in company with brothers Pybah, Hurry Das, and two native brethren from Monghyr, to attend the great Mèlah at Hajipore. The people did not assemble so early as I expected they would; but we spent the intervening time very profitably in the town and neighbourhood of Hajipore, addressing large crowds every day. On the 30th we were joined by brother Smith and a native brother from Benares, and the assembly having become now very large, we had all full employment in preaching and distributing tracts. The native brethren posted themselves on a small hill close by the side of the principal entrance to the Mèlah, where

they enjoyed the shade of a noble tree. Here they remained day and night; and oh, it would have gladdened your heart to have listened on the first dawn of morning, to their united song of praise, and to have witnessed through the whole day the earnestness, the boldness, the fervour with which they disclaimed to the multitudes that constantly surrounded them, of the riches of divine grace as displayed in the Gospel. By many of their countrymen I believe they are sincerely respected, but by others they are despised; and I cannot omit mentioning a circumstance which will shew with how good a spirit they bear the worst treatment. On an early day of the fair, brother Gaupaul of Monghyr and self were discoursing with an old Byragi, esteemed a very holy man; when the Raja of Batia, the greatest man at the Mèlah, observing us, came and took a seat by our side, attended by about 100 servants, holding in their hands long silver wands. He listened for some time, and then made some trifling objections to what was said. On this brother Pybah (having just joined us,) addressed him at considerable length and with great earnestness, which he bore very well. To this address Gaupaul added a few words, when the Raja poured upon him such a torrent of abuse as I have not often heard, saying that he had destroyed his own mind by becoming a Christian, and now wished to destroy the minds of others. 'Christians,' he said, 'might speak well of their own religion as often as they pleased, but such as you are a disgrace to your family and nation!' To all this Gaupaul mildly replied, 'Ob Rajah! I once thought as you do, but now I know that the Lord Jesus Christ is the only Saviour.' Poor Gaupaul was once a begging dirty Byragi, and had the Rajah met with him in this state he would have addressed him as his *Father*, and made him a Salam!

Towards the close of the Mèlah the course was immense. Four hundred thousand persons at least were present! After brother Smith arrived, I constantly attended him in his walks to different parts of the fair; and was equally surprised and delighted to observe the earnest attention and general approbation with which he was ever listened to, by successive crowds. Once he addressed five large congregations after sun set. We could not leave them for our boat till midnight. Many followed him to the different places where he spoke, that they might hear him again. Brother Smith is a preacher most admirably adapted for the natives. His address is simple and pointed, yet figurative; and he never concludes without fully explaining *that only way of Salvation* which is made known in

the Gospel. I should think that he fully explained this way, during the Mèlah, to ten thousand attentive hearers! Oh that the blessed Spirit may apply the word with power to very many of their hearts! I feel confident that he will, though we may never hear of it. During the fair, some thousands of tracts and gospels were distributed, which will do good in their way; but *the preaching of the Gospel is, I am convinced, the great instrument.*

Saturday, 3d of Nov. was the great day. At 11 P. M. the moon was at full; but there being an eclipse at the time, the bathing began at nine o'clock, when the scene was truly imposing. I gazed upon it with astonishment from a hill that overlooked the whole, and shall not soon lose the impression made on my mind at the sight of 400,000 persons, *not one of whom seemed to be still or silent.* I had expected a great rush to the water at the hour of bathing, but there was nothing of the kind. I should not think that one in fifty entered the water. Most of them seem to come merely to witness the different diversions, or make purchases.

With the ceremony of bathing the Mèlah closes, and the crowds quickly disperse. Next morning therefore, (being the Sabbath) I repaired to Digah, that I might preach at Dinapore in the evening; but brother Smith and the others remained till Monday. On Sabbath day there was a very interesting occurrence, the particulars of which I have got brother Smith to write out for you, and purpose inclosing the sheet.

On my return to Digah, I was much cheered by the state of the English congregation. The pleasing appearances I had noticed were not transitory; on the contrary, during my absence, the smoking flax had been fanned to a flame; and I had the joyful duty of conversing almost daily with one and another, "inquiring the way to Zion with their faces thitherward." On the 18th, eight persons followed our blessed Lord in the ordinance of baptism; making the number baptized during this year, twenty-nine. As I had arranged to leave home with brother Smith on Tuesday the 27th, to attend another great Mèlah at Allahabad, in the beginning of January, I appointed the Native and European churches to meet at the Lord's table on the preceding evening. Forty persons, including brother Smith and three of his members, united in this delightful service. The season was truly affecting and refreshing. Many of the poor soldiers were bathed in tears during almost the whole of the service. What my own feelings were when surrounded with such a company, most of whom had been given me

during one short year, I shall not attempt to describe.

As we leave this place for Allahabad this evening, I must now bring this to a close, reserving the particulars of his journey for a future letter. You know that the cold season is our time for moving about; and you will not be surprised to hear that I do not expect to be at Digah again till near the end of February. I have had a letter from my friend the Rev. Mr. Stevens (the chaplain of Patna) this morning, and am thankful to know that all things are going on well in my absence. Penharrow, the head of the family I baptized some time since, conducts worship for me in Hindostani, and I am happy to say that in him and his household I have increasing joy."

The following is the enclosure from the pen of Mr. Smith, to which Mr. Burton refers.

Nov. 4th, Lord's day. After addressing the gospel to a large congregation under the shade of a Peepul tree, I went close to a Hindoo temple, where a Byraggee received two Hindu tracts the day before yesterday, and intreated me to call on him before I left the fair. The Byraggee was lying down with his face covered, and those persons who were around him began saying to me, "O Sir, what have you done to him? Ever since he has heard you, and received your books, he has not eaten any thing, and he is continually reading your tract and crying!" On hearing my voice he immediately sat up and spread his cloth, begging me to sit down, which accordingly I did. He then joined his hands, saying with tears, "O Sir, I am a miserable sinner; I have forsaken the living God! and have hitherto worshipped idols, wood and stone, and bathed in the Ganges; but cannot find any consolation, and now what shall I do to be saved?" On seeing the Byraggee under deep convictions, and in full earnest to know the plan of salvation, I was not able to speak to him without tears. I told him that God so loved the world that he gave his only begotten Son Jesus Christ to die the ignominious death of the cross, that whosoever believeth in him should not perish, but have everlasting life; and he invites all sinners, saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." On speaking a little more on the sufferings of Jesus, and explaining the 63d Hymn of Mr. Chamberlain's, the Byraggee got up, saying, "O Sir, I will follow you, for you are my Gooroo, and I will do whatever you advise me." On seeing this, two of his disciples addressed me, saying, "O

Sir, do not take our Gooroo, you had better put end to our lives, before you take our Gooroo." The Byraggee said, "We are all in great delusion, and are going the road to destruction." The two disciples then fell at his feet, saying, "O Gooroo! do not forsake us, for we shall perish." Seeing that they were not able to prevail on their Gooroo, and that he was ready to go off, they exclaimed, "O Byraggees! this Saubib, (pointing to me) has enchanted our Gooroo with his books, and now he is going to make him a Christian." Immediately about forty Byraggees assembled with clubs and tongs, and came upon me, threatening and using abusive language, and bound the poor Byraggee and kept a watch over him, and drove me away; and I stood, without opening my mouth, knowing it would end in blood if I were to attempt to extricate the Byraggee. I beckoned with my hand to the native brethren, but they were busily employed in speaking to the people, and giving the Scriptures to those who were able to read them, under the shade of a peepul tree, and having heard the noise they all came over to me, and saw the poor Byraggee with tears, and a number of persons around him, intreating him to eat something, and not being able to get him to eat any thing, they came to me requesting me to advise him to eat something. I went to him and told him, Do not trouble your mind, but trust in the Lord Jesus, for he is the only refuge from the wrath to come, and now you had better take some refreshment; and I also directed him to my residence, to which he said, "If God spares me, you may rest assured I will call at your house." A rich native being informed that a Byraggee wished to be a Christian, he ordered the other Byraggees to keep him away from being a Christian, and whatever money was required he would pay it; immediately the Byraggee was taken away and placed before the gods; but he turned his back towards the gods and sat quietly, and the cruel Byraggees would not allow him to read the tracts; they took them from him and tore them in pieces, saying, "All the enchantment lies in these books." I was obliged then to leave them.

KINGSTON.

A recent letter from Mr. Coultart contains the following encouraging particulars, in relation to the progress of the cause of God in the congregation under his care.

"Kingston, March 17, 1828.

"On Easter Sunday we hope to baptize about seventy persons, who have been seriously examined as to their faith and practice, some of whom have given us pleasing satisfaction as to their fitness for the fellowship of saints. One old man was asked if he ever prayed? His reply was, 'Yes, massa, how can me lib (live) without pray? Many do live, it was remarked, who never pray; and you once did not pray. 'Yes, massa, but since me know myself, me no able to lib if me do not pray.' 'I am glad to hear you say so: well, you can make me hear what you say when you pray to God.' 'Yes, massa wish it.' 'I shall be glad to hear.' Here he stands before my vision still, his hands lifted up and clasped in each other, his wrinkled and tattooed face looking towards the holy dwelling-place of God, his eyes shut, and his tongue most devoutly telling Him who hears prayer, that he is a poor neger, and did not know how to speak to one great God who make all tings. 'But do, oh, dou great God, cut de string of dy poor neger's dumb tongue, dat him may peak de trut (truth)! Oh, open him blind eye, dat him may see into him own heart! Lord, open him deaf ear, dat him may hear a Jesus peak to him, au take Jesus, de Son of God, into him heart! O Lord, dy poor neger come to dee, neber let him go again; hold him fast, hold him fast, good Lord, for Jesus' sake!'

"We have among the number mentioned, four out of six members of one family, who have given me much pleasure since my return, by their regular and serious attention to all the means of grace. The death of a relative and the reading of some tracts have been the means God has more especially blest, for the turning of their hearts to himself. One very old man, who had the name of being an Obeah man, (one who practised the kind of reputed witchcraft so called,) before he joined our church, died the other day. The last time I saw him, I said, 'Well, old man, do you obeah any body now?' 'No,' said he, 'since Jesus Christ obeah me, for him my obeah man, me neber dirty me hands in such a ting.' Another old member, a Mrs. K. who has been long afflicted, has been recently removed to the world of spirits. Her sufferings were so severe that she seldom closed her eyes in sleep, yet she enjoyed an amazing portion of happiness during the decay of her earthly house. It was remarked that she had suffered long. 'Yes,' she said, 'a little time in pain seem long to we poor tings, but God been so good dat de time no seem so heavy, an me been looking ebery day for de blessed Jesus to come and fetch him poor servant.' It was said, 'Do you feel assured you shall

be for ever where Jesus is?' 'Yes,' she answered, 'Jesus purchase me wi him blood, and though me a poor ting, and no sarvis to any one, yet him love me, and him won't fling me away. Yes, massa, I shall soon be wid Jesus, and den I shall get some rest. Yes, yes, him poor sarrant will soon be in him bosom—him *too good*, him *too good*! It is impossible to say what I felt to see her so emaciated, so deeply afflicted that she could scarcely breathe, yet to myself and Mr. Knibb she spoke with such energy as to surprise us into tears. Religion, bad it done no more than this, has procured one happy exit from death to life, one glorious triumph for a daughter of Ham, on whom the curse of slavery rested heavily for many years.

"Mr. Knibb has just sent me his account of the same person, whom he saw a day or two later than I did, as I was laid up with slight fever at the time. I transcribe what of it differs from the above.—'A day or two before her death I found her lying on a mat, her head supported by a chest, which I suppose contained her little all. As I entered she attempted to raise her emaciated frame, but was unable. Her eye glistened with delight while she said, 'Oh, massa, me glad to see you. I have prayed I might not die before I tell you how good Jesus is—him too good, him too good.' I endeavoured to impress upon her mind a sense of her unworthiness. 'Oh, me know me good for nothin, but Jesus die for me, and me no afraid to die an go to him.' I prayed with her, and taking her hand as I came away, I said, 'My friend, I wish you an abundant entrance into the kingdom of God's dear Son.' She smiled, and said, 'Say how dye (farewell) for me to me minister, Mr. Coultart; tell him that I wish him may have two crowns when him come to heaven.' I was told by a near neighbour, that when she was unable to rise, she would be carried to the door, and there in prayer with her fellow-servants recommend that Jesus who was her all.' Even this one instance of the love and tender mercy of Christ Jesus to a sinner was worth crossing the Atlantic again to witness. How thankful should I be that a good God has blessed even my labours, both in England and here. To Him be the glory!

"Last night, Sunday, March 16, we had a most delightful scene before us: full two thousand people in the chapel, and three hundred children belonging to the school. The death of Mr. Tinsou's youngest child, an unusually interesting little baby, led me to wish I could meet the children of the school and talk to them, which wish was accomplished. Mr. Tinsou's congregation attended, and his deacons, with ours, at-

tended to the children, who were placed in the front seats round the gallery. They were remarkably quiet; not a word, or a whisper, did I hear, during a long service of two hours. Pardon me for once, if I mention the order of the service. I gave out three hymns from their own little book; read the 18th chapter of St. Luke's Gospel, and asked the children many questions, which they answered very well, making allowance for their timidity before such a concourse of people. The questions were such as follow, on the first parable in that chapter:—'Who lived in the city spoken of?' 'An unjust judge.' 'Who besides?' 'A widow.' 'What did the widow do?' 'She went to the judge, and desired him to avenge her.' 'What was the character of the judge?' 'Unjust.' 'How did he shew it?' 'He would not hear the widow till he was afraid she would weary him.' 'Did he hear and attend to her at last?' 'Yes.' 'What is the conclusion?' 'That men should pray, and never faint, for God will much more readily hear his people's prayers, and avenge them, though he may delay for a time.'—With the last question they had a little help, but their answers were really very good."

BELIZE.

Mr. Bourn, our Missionary at this station, in a late visit to the United States, formed a matrimonial connexion, which appears very likely to promote his comfort and usefulness. Under date of the 11th of February, he gives the following recapitulation of the services in which he is engaged:—

"We have a meeting on the Monday evening at the chapel, where I generally deliver a short discourse, from fifteen to twenty minutes, and one or two engage in prayer; on the Tuesday evening I preach at a village some little distance from the town, when nearly all the poor members are there; on the Wednesday evening we have preaching in the chapel, and on Thursday evening we hold a meeting, alternately in the house where our friends A. and M. reside, and at the house of a respectable person of colour. On the Friday evening, once a month, we have our church meeting, which is before the Sabbath on which the ordinance of the Supper is administered; besides this, Mrs. B. has, on the Saturday evening, a weekly female prayer meeting, at which I am gene-

rally invited in towards the close, to address a few words. These services, with the labours of the Sabbath, and preparations for them, added to private and family duties, and visiting, pretty fully employ my time.

“ I feel deeply sensible of my own sinfulness, weakness, and utter insufficiency; and of the necessity of divine influence for my own soul, and in order that good may be done to the souls of others. The attention to the word is good, though our numbers are not so great as we earnestly desire they may be. One person has proposed himself for communion, who in all probability will soon be baptized.”

Contributions received on account of the Baptist Missionary Society, from April 20 to May 20, 1828, not including individual Subscriptions.

	£	s.	d.
FOR THE MISSION.			
Legacy of Mrs. Frances Sadler, late of Wallingford, by Mr. H. Mitchell, Executor (duty free)	100	0	0
Legacy of Miss Jane Paull, late of Braunston, by Rev. Thomas Miller, Executor	90	0	0
Legacy of Mr. Richard Gregory, late of Edmonton, by Mr. W. Pike.....	30	7	6
Greenock, Auxiliary Missionary Society, by R. D. Ker, Esq.	5	0	0
Andover, Friends, Collected by Mrs. Davies	5	0	0
Bewdley, (and Buckeridge Bank 6s.) by Rev. Geo. Brookes	4	6	0
Lymington, Milford, Beaulieu, and Ashley, by Rev. Jas. Millard	26	12	0
Hitchin, Subscriptions, by Miss Bradley	12	0	0
Braunston, Collection, by Rev. Thomas Miller	4	5	0
Sligo, Female Association, by Rev. Josiah Wilson.....	2	10	0
Boston, Subscriptions, by Rev. Robert Edminson	7	13	3
Waltham Abbey, Auxiliary Society, by Rev. R. Davis.....	3	0	0
Weymouth, Subscriptions and Collection, by Rev. James Hoby	14	4	7
Kent Auxiliary: Eynesford, by Rev. J. Rogers.....	20	0	0
Wilts and East Somerset: Bratton, by B. Anstie, Esq.....	19	4	2
New Brunswick, Auxiliary Society, by J. D. Wilmot, Esq.....	14	0	0
Brighton, Collection and Donation, by Rev. E. Carey	21	0	0
Ilford, Missionary Association, by Rev. J. Smith.....	22	13	0
W. Hall, Esq.....Donation	5	0	0
C. Welstead, Esq.	1	1	0
	28	14	0
Liverpool Auxiliary, on account, by W. Rushton, Esq.....	20	0	0
Suffolk Society, in aid of Missions, by Shepherd Ray, Esq.	13	4	7
Ipswich, Subscriptions, &c. at Salem Chapel, by Rev. J. Hatch.....	6	12	6
Portsea, Portsmouth, and Gosport, Auxiliary Society, on account, by Mr. Ellyett	60	0	0
Stepney, Collected by Miss Marks	2	11	4
Small Subscriptions, by Mrs. Langford	1	11	s
Exeter:—By Rev. John Mason—			
Auxiliary Society, Bartholomew-yard Chapel, one moiety.....	6	4	0
Mr. W. Moxey (West India Fund)	1	1	0
Collection, by Rev. Eustace Carey.....	12	15	0
	20	0	0

By Mr. Thomas Bury :				
Moiety of Subscriptions and Donations at South-street				
Chapel, Rev. S. Kilpin.....	10	10	10	
Collected at the Anniversary	16	2	11	
	<hr/>			26 13 9
Birmingham Auxiliary, Brittle-lane, by Rev. Thos. Morgan.....	4	0	0	
Female School, by Mrs. Blakemore	15	10	0	
Coleford, by Rev. John Fry:				
Subscriptions.....	10	0	0	
Mr. George Trotter, 2d donation.....	10	0	0	
	<hr/>			20 0 0
Manchester, York-street Sunday School, Youth's Society :				
For East India Schools	5	0	0	
For West India Ditto.....	4	0	0	
	<hr/>			9 0 0
Benjamin Goodman, Esq. Leeds	Donation	10	0	0
Mr. Biddle, by Rev. James Upton	Do.	4	0	0

WEST INDIA FUND.

We have much pleasure in announcing the following liberal Donations towards this object, and trust the kind example will be promptly followed by many other Friends :

John B. Wilson, Esq. Treasurer	£200
John Mortlock, Esq. by Ditto	200

TO CORRESPONDENTS.

The Committee had hoped that after the account given in their Report for last year, of the circumstances which rendered it expedient, in their judgment, that "the Society at home and the Missionaries at Serampore should be publicly understood to constitute two distinct and independent Missionary Bodies,"—it would not have been necessary again to refer to the subject. But as Dr. Marshman's recent publication, entitled "Statement relative to Serampore," appears to require some explanations on the part of the Committee, it is respectfully announced that such explanations will be prepared for the press as speedily as circumstances will allow. In the meanwhile, the Committee beg to repeat, that they cannot hold themselves responsible for any of the various and discordant statements and opinions on the points in question, which have appeared, or may hereafter appear, in publications not under their control.

A parcel of Magazines, Reports, &c. has been received from A. Z.

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

THE services connected with another Anniversary of the Society having closed, we sit down to communicate the best account of them in our power; happy that we can employ, with reference to this Annual Meeting, the language of grateful satisfaction, with quite as much propriety as on any former occasion.

Through the kindness of the managers of Salters' Hall meeting house, the open meeting of the Committee was held in that commodious place of worship, on Tuesday morning, June 17th. More than eighty friends, chiefly ministers from the country, were present; when various matters of business were arranged, and information given respecting the proceedings of the Committee. On its being stated that Joseph Gutteridge, Esq. was confined at Denmark Hill by indisposition, and would be consequently unable to preside at the Annual Meeting, a resolution, expressive of regret on this account, and of the earnest hope that our respected friend would soon be restored to his usual health, was proposed, and carried with the greatest unanimity.

The trustees of Great Queen-street chapel having found themselves obliged to discontinue the practice of lending it for such occasions, the morning sermon on Wednesday was delivered at the chapel in John-street, Gray's Inn-lane, occupied by the Rev. J. H. Evans and friends, which had been very kindly lent for the purpose. After singing, the Rev. James Smith, of Ilford, read the 49th chapter of Isaiah and prayed. The Rev. William Yates, from Calcutta, preached from Rom. i. 28. "*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*" and the service was closed in prayer by that venerable servant of Christ, the Rev. George Burder, for so many years the much respected Secretary of the London Missionary Society. The hymns were read by the Rev. Messrs. Clarabut of Tring, Shirley of Sevenoaks, and Woollacott of

Westminster. Mr. Yates's discourse was eminently perspicuous and simple, affording a comprehensive and affecting view of the character and influence of idolatry in general, and of the Hindoo superstition in particular. In applying the description of the text to the idolatry of the present day, Mr. Y. exhibited very forcibly the identity, in its more important features, of idol worship in the various nations and successive ages of the world. A *reprobate mind*, and a *li's of debasement and impurity*, were clearly shewn to be invariably attendant on the adoration of false deities, and necessarily consequent on it. That the mind of the heathen is reprobate, or disapproved, was rendered evident, First, by a reference to their sentiments concerning the Supreme Being, the numerous inferior deities whom they worship, and the graven images by which those deities are represented to the worshipper. Secondly, The minds of idolaters were shewn to be disapproved in reference to the way of salvation: some, supposing that their chief good will consist in absorption into the Supreme Being, seclude themselves from the abodes of men; others practise such rites as bathing in the Ganges, repeating many thousands of times the name of their chosen deity, &c. Thirdly, ignorance of the nature of the means to be employed, involved, it was agreed, a want of acquaintance with the end to be attained. Here the degraded and absurd conceptions of the Hindoos, relative to the nature and duration of futura blessedness were stated, and a most explicit and delightful proof was given, that it is peculiar to the Gospel to bring to light life and immortality. The practice of things "not convenient," was referred with forcible illustrations to the vices of lying, licentiousness, covetousness, and cruelty, to which the Hindoos are notoriously addicted.

The influence which the ignorance and immorality of the heathen should exert in our minds, formed the subject of the latter part of this admirable sermon. We were reminded—First, how dreadful are the evils resulting from forgetfulness of God. Secondly, how lively should be our gratitude for the benefits of the Gospel; and finally, how tenderly we should pity the heathen, how fervently we should pray for them, and how zealously labour for their conversion to God.

At six in the evening, a very numerous and respectable congregation assembled at

Surrey Chapel, when a very lively and appropriate discourse was delivered by the Rev. Isaiah Birt, late of Birmingham, from Eph. ii. 21. "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Mr. B. introduced the sermon by referring to the important principles universally recognized in the Gospel ministry, and to the great objects which it is designed to promote, namely, the conversion of sinners to God, and their preparation in his church on earth for his heavenly kingdom. The metaphors employed in Holy Scripture to illustrate the nature of the church of Christ were then briefly adverted to, and the figure contained in the text thus submitted to investigation. The preacher noticed, First, the materials of which the building is composed; Secondly, its basis, and the plan of its erection; Thirdly, the means, instruments, and agency employed in its construction; Fourthly, the end for which the edifice is reared; and lastly, the personal application of which the subject is susceptible. Under the first head, a series of highly interesting remarks were made on the component parts of this building. Their value was estimated; the comprehension of angels and redeemed men in one society alluded to; the diversity that obtains in respect of nation and rank in life; external circumstances and mental endowments were mentioned; and a reference, in passing, was made to the gradations in the angelic scale of being. The number of living stones, their unpromising origin and natural character contributed to render the remarks on the first division of the subject alike ample and impressive. In referring to the basis and the plan of the building, the suitability and sufficiency of Jesus Christ as the foundation and the chief corner stone, formed matter of pleasurable enlargement, while the reflection of the Saviour's glories on the part of his redeemed, conferred the most delightful interest on this section of the discourse. The means, instruments, and agency were next the subject of remark, and subsequently, the inhabitation of God in the spiritual temple drew forth the animating statements and impassioned appeals in which the venerable preacher feels himself at home. In conclusion, the privilege and duty of contributing to the erection of the glorious edifice were earnestly and affectionately inculcated.

The Rev. Thomas Winter of Bristol, prayed before the Sermon, and the Rev. Joseph Ivimey after it. The hymns were given out by the Rev. Samuel Nicholson of Plymouth, Edwards of Watford, and Harness of Bridlington.

At the prayer meeting on Thursday morning at Eagle-Street, a truly Missionary address was delivered by the Rev. James Hoby

of Weymouth, founded on Isa. liii. *The pleasure of the Lord shall prosper in his hand.* Prayers and intercessions, with thanksgivings, were offered by the Rev. James Cuttress, of Ridgmount, P. J. Saffery of Salisbury, and D. Clarabut of Tring.

At 11 o'clock the Annual Meeting of this Society was held at Spa Fields Chapel, which was filled with a numerous and respectable auditory before the business began. After singing and prayer by the Rev. Joseph Kinghorn of Norwich, W. B. GURNEY, Esq. being called to the chair in consequence of the absence, through indisposition, of Joseph Gutteridge, Esq. who was expected to fill it, thus briefly addressed the meeting:—

Christian Friends.—Called by your vote, in consequence of the illness of my highly esteemed friend, to occupy his place, I will not trespass upon your time by any professions of incompetency. Business much more important claims our attention. We are met to receive the report of the proceedings of the past year, and I trust that will be found to exhibit indications that the divine blessing has attended our labours, and that we shall be induced to engage in the exertions to which we are called with increased ardour. We are met also to elect the officers of the Society for the year ensuing; and I lay a stress upon this, because I consider it to be of considerable importance. While in every self-constituted and self-perpetuated body, we witness the principle of decay, the annual appeal to the religious public serves to keep the whole in health and in vigour. I trust that the discussions of the day will correspond with the sacred cause in which we are engaged. That united as we are in the diffusion of the Gospel of Peace, nothing inconsistent with that will be introduced. That we shall seek to animate each other to fresh exertions, and that individually and collectively we shall resolve to do more for the Redeemer's cause than we have ever yet effected.

The Report was then read by the Secretary, in which were many deeply interesting details of the Society's operations, and the success that has attended them; after which an abstract of the cash account for the past year was read by the Chairman, when

The Rev. Isaiah Birt, late of Birmingham, now of Hackney, rose to move the first resolution and spoke as follows;—Sir, Though I am an old man, and an old minister too, having been engaged for 50 years in the labours of the Christian ministry, I may be considered as young in the situation in which I now stand, having never but once before been on a Baptist platform. I laboured and preached for this Society for many years before platforms were erected, at least for the meetings of this Society;

and, when at length I did attend on such an occasion, the manifestations of feeling were so violent, that I almost resolved I would not appear again at a similar meeting. But it may be asked, Why then are you here to-day? I would reply, Because the Baptist Missionary Society is in trouble. This Society has my most unqualified approbation, and influenced by feelings of attachment to it, I endeavoured, though old and feeble, to plead its cause on the past evening, and urged by the same feelings, I appear before you to-day. Much has been said about originating funds for the support of this and other kindred institutions; I could almost wish we could dispense with money altogether; and I bless God that some of us will soon be where we shall want no funds, at least no golden funds. But this Society has originated missionaries. I would not say anything unkind or disrespectful concerning any that have been engaged in this good work, but every thing has originated with the Baptist Missionary Society, every thing in India has commenced with it; Carey would not have been there, nor a single missionary, had it not been, humanly speaking, for this Society; not a single sermon had been preached for that cause, but for the labours of this society. It has also originated other missions; the formation of the London Missionary Society, through the efforts of the venerable Dr. Bogue and other ministers, was suggested, by the example and operations of this institution. After all, I fear that we have looked too much to, and depended too much upon human means, and not looked enough to that God, who has strengthened us for the work, and crowned it with all its success. But, Sir, I not only admire the Baptist Missionary Society in its progress and operations; I admire also the spirit by which it has been actuated, especially in the late unhappy differences with some of its highly esteemed friends in India; it has been a truly forbearing spirit, a spirit not willing to believe anything but what was perfectly consistent with christian principle in any of its friends. I remember, some years ago, brother Hall and myself were conversing at Birmingham about the affairs of the mission, when he urged me to ask how the property at Serampore was settled: I did ask the question, when a good man, who is since dead, stopped me and said, "Sit down, brother Birt, can you doubt that our worthy friends at Serampore, who have made such sacrifices for the cause, will do every thing that is honourable and kind to the Society at home?" I remember also attending a meeting in London some years after, when after conversing on the state in which the Society stood on these accounts, I advised to make our situation public. I

could find no one to second me in that proposal; it was then most strenuously urged that we should not take such a step, in the hope, that a reconciliation may yet be brought about. I mention these things, Sir, not to say anything of myself, but to show the spirit of the Baptist Missionary Society's committee. I would rather, that twenty censures should fall on me, than one on the Committee. Any person might as well try to persuade me that two and three make four, as that the Committee have not made every effort towards conciliation. I myself said to Dr. Marshman, "I am an old man, and my life not worth much, but I would willingly lay down that life, if by so doing I could restore you to that honourable station you once enjoyed in this society." And when at last the state of things in these respects was made public, was it not said that the Committee was under the *painful necessity* of doing it? and now again it is declared in the Report just read that it is the determination of that Committee not to depart from the spirit of christian love. It has, as it were said, "We will not go to the world to learn its resentments, but we will go to our Lord Jesus Christ to imbibed his spirit of forgiveness." When I consider all these things, I feel that if I should die this year, I should have cause for regret, if I had not introduced this subject, which I have done without the concurrence of a single individual besides; and on the contrary, I shall have to rejoice if my mentioning it shall lead to a reconciliation which we all have so much at heart.

The Rev. Dr. Cox said, his friend who had just sat down complained that on more than one occasion he could find no one to second him; he would however, cheerfully second his present motion, because it proposed the adoption of a report, which he hesitated not to say was most deserving of a cordial approbation and an attentive perusal. It ought to be generally read by the Christian world, for it was adapted to promote the most sacred feelings, and to furnish a fresh stimulus to missionary zeal and exertion. I (said Dr. Cox) am well acquainted with the early operations of the Baptist Missionary Society; I have intermingled with its councils, and have watched its progress, and hope I have caught something at times of its primitive and hallowed spirit. I once had the happiness of living in the very place where its first measures were taken, and often found reflection excited in the very room, where the consultations were originally held after discourses by those sainted men and blessed immortals, (if I may speak in honour of the dead,) Fuller and Sutcliffe. We are now, however, in a crisis, when, if ever, we need to keep our eyes steadily fixed upon an overruling Pro-

vidence. I trust we shall do so, and be animated in our course by the thought of a divine and all-ruling superintendence. It has been stated that we are in trouble, but we sometimes misinterpret the designs of God, and imagine because we cannot discern the whole distinctly, there is, therefore, confusion and disorder in the divine administration.

“ One part, one little part we dimly scan,
Through the dark medium of life's feverish dream,
Yet dare arraign the whole stupendous plan,
If but that little part incongruous seem.”

However *incongruous* or *inharmoonious* any circumstances may appear at the present juncture, when I take a survey of the general events attending the progress of Christianity in our world from the very earliest ages, and of the particular events, many of them apparently calamitous, which have happened to this Society from the period of its commencement, I cannot bring myself to anything like feelings of despair. We may fail, our health may fail, our lives may fail, nay, our principles individually may be conceived to fail, yet God will not fail in his resources; nor will his power and providence fail in educing good from apparent or apprehended evil.

Of late years, we have heard much about the *march of intellect*: but I feel a much higher gratification in tracing the *march of holy love*, in the progress of missions. I cannot help, indeed, being delighted with the march of intellect, with the progress of knowledge and general improvement, but this is nothing to the advancement of benevolent and pious exercises, the progress of holy love. We have been frequently reminded, too, of the progress and power of *public opinion*, and it has accomplished much; but I am far more delighted to hear of the progress and power of *public prayer*: and I trust a spirit of fervent prayer has gone forth among our churches. Did we not feel its influence and realize its results? Within a few years what had it not accomplished? Was it not prayer that led to the formation of all our missionary societies? What has assembled us to-day, what has united and stimulated us but prayer? The spirit of supplication has been poured out on the Christian church in Britain, and this has caused our various combinations for usefulness.

We are addressed by many and powerful appeals. There is a voice from the lauds of barbarism and idolatry, saying “Come over and help us.” There is a voice from the regions of death, saying “Persevere, for the time of action is short, and life is

fleeting:” and there is a voice from the excellent glory, saying “Go ye forth into all the world, and preach my gospel to every creature.” Surely you will regard their appeals and be awakened to more vigorous action under their influence. I fully concur in the wish that has been expressed, that the breach which has been made might be, (if it were indeed possible) that this breach might be healed: but if it cannot or may not be, if we must proceed separately, let us look again to Providence as the star to guide our course and shed a benign influence; and I say, let that influence be on all, whoever they be and wherever they labour, who truly aim at the glory of God. I wish on behalf of all societies and individuals who entertain this same high end and purpose, an abundant dispensation of the Sacred Spirit; and with this desire, second the motion.

The *Rev. Mr. Murch*, of Stepney, proposed the second resolution, and said—I rise on the present occasion under considerable disadvantages, being totally unpractised in the art of addressing assemblies of this description, and must therefore entreat the candid indulgence of this respectable audience. I think, Sir, my worthy and excellent friend who presented the first resolution for your adoption, among the many good things which he said, uttered something like the language of despair. But despair in a Christian cause, and especially in that of a Christian mission, is a word that should never for a moment be uttered, a feeling to which we should never give place. What would an infidel say? He would talk loudly of the march of intellect and the progress of science; and I rejoice, Sir, that it is spoken of, and spoken of in the first assembly of the nation, and that knowledge is advancing with rapid strides among the mass of the people; but I would with far more joy congratulate you on the progress of divine and Christian knowledge. Despair must not be admitted; no, Sir, though all human means should fail, though every society that has been formed for this great object should be extinguished, and its labours forgotten, still I would not yield to despair. I look forward to the time when the events that may have contributed to excite such a feeling shall become matters of history, memorials of impressions long passed away. The motion in my hand is one of congratulation, and the Report that we have heard this day contains abundant matter for congratulation. I would not, however, call your attention now to its very interesting details; I would wish you for a moment to forget these. I would wish you to go forth into the whole world, and ask, Where is it that missions to the heathen nations have not succeeded? There have

been missions to India and to Africa, to frozen Greenland and to the sunny isles of the Pacific, and where have not these labours of love been crowned with success? I rejoice in the labours of every missionary society, and if I were called to give a decided mark of its having received the divine blessing, I would point to the success which has attended its efforts. We yesterday listened to a most able statement of the system of Hindoo philosophy, its evil tendency and its destructive effects; but I would ask that brother who gave us the awfully interesting statement, Are there any missionary societies but those which are originated by Christians, any efforts of zeal to improve mankind and to advance knowledge, but those which Christians patronize and support? But I perceive the lateness of the hour, and knowing who is to second the motion, I content myself with laying it on the table without any further remarks.

The *Rev. Eustace Carey* came forward amidst the warmest applauses, and spoke to the following effect:—In reviewing, my Christian friends, the labours of this Society, we have indeed much cause for thankfulness on account of the past, and of encouragement for the future. We are thankful for the success which has crowned our efforts, but we have reason to hope for much more. Difficulties, it is true, have arisen, great difficulties still exist; but we should remember that the cross of our blessed Lord, all the sufferings he underwent, were but the way to his triumph, the path to his glory. Much money has been expended, as well as hardships endured, but all this money will bear an abundant interest, and if we wait patiently, we shall ere long reap a large harvest. When our friends began their labours in India, there was not a single school, throughout that immense country, where Christian principles were taught; there were not at that time six female children receiving any instruction; but now there are hundreds of schools where the doctrines of the Gospel are inculcated, and thousands of scholars of both sexes are instructed, and many of them, we have reason to hope, are trained up to eternal life. Much has been expended and endured in accomplishing what has been already done; but the lever is now planted on its fulcrum, which in its mighty energy will move the world; it is now in action, and it only remains for us all to put our hands and hearts to the work. There has been much expenditure of life in this mission; it is no uncommon thing to bear of the widows of missionaries, and of their orphan children returning to this country bereft of the guides of their youth; but a great work requires great sacrifices. The harvest truly is great; there is a teeming

population, millions on millions of immortal souls perishing, and these comparatively without the means of salvation. What should we think if there were but two or three Christian ministers amidst the crowded population of London? Yet this is the state of destitution in which India now lies; so that how much soever may have been done, it must require accumulated labour and hardship and suffering, before we can realize the prospects we are taught to anticipate. Those that are immediately engaged in this work have great need of your sympathies and of your cordial co-operations; we cast ourselves, beloved friends, on your Christian consideration, and pray that you will remember us, and that more especially when you are happily engaged at a throne of grace, seeing we are called both to "labour and to suffer reproach."

The *Rev. W. Yates*, of Calcutta, in moving the appointment of officers and committee for the ensuing year, expressed his earnest hope that the individuals, referred to in this resolution, may be enabled to conduct the operations of this society with the same wisdom and christian spirit, with which it has been hitherto conducted. When we began our work in the east, said he, all was one vast moral desert; now we have to contemplate, in what has been effected, some appearance of the garden of God. But still how many millions are in awful ignorance of the things that belong to their eternal salvation; how widely is a wretched and degrading idolatry extending its baneful influence. And shall we not feel desirous of enlightening this ignorance, and alleviating this wretchedness? Have we not reason to feel the importance of this work? Let us remember, that it was this work which employed the counsels of God from all eternity, for the accomplishment of which the world is continued in existence, and when this work is finished, the heavens shall be rolled up as a scroll. It was to effect this great work, that the Son of God bled upon earth, and is now interceding in heaven; and does it become us to grudge our labour, or to shrink from any sacrifice to promote it? This is the work, that the saints of God, in all ages, have highly valued, and for the accomplishment of which they have most ardently prayed. When David penned his interesting psalms, he had this full in his view, and when he had expressed his strongest desire for the diffusion of divine truth and the prosperity of Zion, it is added, as if this was the summit of his wishes, "The prayers of David the son of Jesse are ended." This is that work which has excited the attention of angels, into which they are represented as looking, and on its completion they will rejoice and shout "Hallelajah; for the Lord God Omnipotent reigneth." And there is no great and glori-

ous work, that is not attended with great difficulties and great expenditure ; so this, the greatest of all works, must have its peculiar difficulties ; but let us remember the strong arm of the Lord, and the zeal of the Lord of Hosts, that is engaged to accomplish all these things. In the prosecution of our work there are two things, which impede in a particular manner our labours ; I may say, indeed, three things ; the burning of Hindoo widows on the funeral pile of their husbands, the disabilities under which the native converts lie in consequence of their profession of christianity, and the pilgrim tax. It is calculated that not less than 700 widows are miserably sacrificed every year, to the genius of their degrading superstition, and shall we not put forth all our strength, and stir up all our zeal for the abolition of so detestable a system ? Our brother, a little while since, asked if there were any missionaries sent to propagate the abominations of idolatry ;—yes, there are missionaries, who are employed for the very purpose of promoting the observance of the idolatrous ceremonies of the heathens, who are sent through the country to extol the virtues of Juggernaut, and to urge them to undertake those pilgrimages in which so many hundreds die every year. These are some of the obligations to impel us onwards, if we would wish to see the glorious events of prophecy, respecting the latter day, fulfilled. But with what spirit shall we go forward ? Truly we must proceed in a spirit of dependence on God alone ; no arm but that of God can rescue an idolatrous heathen from the wretched captivity in which he is entralled ; no power but that which is divine, can produce a change in his benighted and superstitious mind ; we must depend on an Almighty arm. At the same time, the difficulties we are called to encounter, require us to be steadfast, to be zealous in doing our duty, ready to sacrifice our feelings, and even to lay down our lives in this good cause.

The *Rev. Dr. Henderson*, theological tutor of the Missionary College at Hoxton, on rising to second the motion, said, When I entered this place, Sir, I wished to be merely a spectator and a bearer of the interesting things that might be said ; but called upon by your worthy secretary to take a part in the proceedings of this meeting, I could not refuse. I am under peculiar obligations to this society, and to the Baptist denomination, since, under the blessing of God, I owe much of the comfort, which I have experienced, to the simple views of the gospel that I learned from the writings of those able men of God, *McClean*, *Fuller*, and *Booth*. To the labours of *Mr. Fuller* in his visits to Scotland, on the behalf of this institution, and to his powerful appeals

on the subject, I have to attribute that impulse which urged me to offer myself as a missionary to India. In company with *Dr. Paterson* I was proceeding to our destination, furnished, through the kindness of your society, with letters of introduction to their brethren at Serampore, when unforeseen circumstances detained us in the North of Europe, and entirely altered our plans. Having my attention generally much confined to the duties of my own station, I cannot say much about the affairs of this society ; but I may be allowed to express my confidence in the men that have hitherto conducted it, and my hope that God will appear for it, and cause light to arise out of the present darkness. It is impossible for us to reflect on the interesting things we have just heard in the report, and not to thank God for the blessings he has bestowed on the labours of your missionaries. I have been lately a great deal struck in reading the promise made to ancient Israel, in the eighth chapter of *Zechariah*, and thirteenth verse. It is there said, that as they have been a curse among the heathen, (that is our state by nature) so they shall be saved and made a blessing. Have we been regenerated by the power of the Holy Spirit ? then this latter character belongs to us, and such will be the influence we shall have on the nations : we shall be blessed ourselves and made a blessing to others. And what a scene is before us for the exertion of this blessed influence, for the manifestation of this spirit ! How many millions, like those of old, are still lying under the curse ! Have we found salvation ourselves, and shall we not hasten to their relief ? Shall we not hasten to tell them of a saviour, infinite and omnipotent to deliver them ? Let us then, both by our prayers and our contributions, aid this good work, and show our sympathy with those excellent men who are engaged in it.

The *Rev. J. Blackburn*, Secretary of the Christian Instruction Society. The motion which I have to propose, is one of thanks to those ministers who have travelled for the benefit of this society. I fear, there are some persons who think that ministers travel for societies from motives of self-gratification, that it is a very agreeable thing to make the tour of the country, and receive liberal entertainment wherever they go. I know a little by experience, Sir, of what it is to travel on such an errand, and though I rejoice greatly in the manifestations of christian hospitality that we often receive, yet I must say that it requires almost an iron constitution, to go through the fatigue that must be encountered. Not all the wear and tear of a minister's engagements in this great city, amidst all the institutions which claim his attention, is

equal to the labour of those who are engaged in travelling by night, and preaching and speaking by day, the constant and daily exertion which they are obliged to employ, in order to excite and keep up that interest in the public mind so necessary to the promotion of our societies. We owe much, Sir, to those who will undertake this labour. To the ladies likewise, this and all other societies ought to feel great obligation, for the very zealous efforts and sacrifices they are disposed to make in every good cause. Allusion has been made to the difficulties attending on this work; they are great, and I believe that until the Holy Spirit has baptised the church with a large measure of the spirit of prayer, we shall be able to do comparatively little in the work of God. I remember the words of an eminent clergyman abroad, who said, "We should succeed much better in the conversion of the heathen, were it not for nominal christians." But, Sir, the want of funds is, I think, the only gloomy subject in the report we have heard this day; as to the little difference that has arisen between the brethren here and some of those in India, it will be, I trust, only like that of Paul and Barnabas, and, like their disputes, it will be overruled for the wider extension of the knowledge of Christ. When I consider that 500,000*l.* are said to be spent in India, at one of the festivals of Juggernaut, a sum exceeding all that is expended in the different schemes of Christian benevolence, I am ashamed of the little sacrifices we make, after all, in the best of all causes. I have often, in looking over the subscription lists of our various societies, been struck with the melancholy uniformity that prevails, the almost constant recurrence of a pound and a shilling. The poor country pastor, whose income, at most perhaps, does not exceed 100*l.* a year, subscribes his pound and his shilling, and the wealthy London merchant subscribes just the same sum. When we are called to our last account, and we know not how soon this may be, shall we be able to say, "We have done what we could?"

The *Rev. Thomas Morgan*, in rising to second the motion, said, I am thankful to be associated with the excellent individual who has just addressed you, with whom I have had the pleasure of corresponding on the subject of that society, in which he is particularly interested. I earnestly wish success to that institution, and should rejoice if there were a similar one in every great town throughout the kingdom. I must say, Sir, that I do not like the term, *our society*, which has been so often used among us, on this and similar occasions. I am a member of the London Missionary Society; I love to hear of the progress and success of the Methodist Society, and the Moravian

Society, and any society that is engaged in this good work. I esteem it a privilege to have been associated with the founders of this institution, and I am happy to say, that our friends in Birmingham and its neighbourhood, feel deeply interested in its progress; so much so, that during the last year they contributed more than 800*l.* towards its funds. I do most cordially second the motion, and have no doubt that as there are many country friends here, they will go home determined to do much more for this good cause, than they have ever yet done.

The *Rev. Isaac Mann* presented the fifth resolution with the following short address. It is not my intention to trouble this meeting with any lengthened address, but simply to present the motion which has been put into my hands, which expresses our thanks for the chapels which have been lent us at this anniversary. These places of worship have been lent for a good work, and these excellent friends will, I am sure, rejoice in having lent them for so good a purpose. Though I do not mean to say any thing more, I may be allowed to declare that I am second to none in affectionate attachment to this Society, and I do most heartily wish it increasing success.

The motion was seconded by

The *Rev. J. Stephenson*, Wesleyan Missionary, just arrived from Barbadoes, who said—I come, as you have heard, from Barbadoes, and therefore am in some degree acquainted with the genius and capacity of the negro population. Much has been said about the degraded and ignorant state of the negroes in the West Indies, and they have been represented as sunk so low, that it is impossible to raise them; but the missionaries have not found it so; they have found them very ready to receive instruction, and very competent to understand it. They have not contemplated their state without making some exertion for their good, and we see the blessing that has attended their labours. I know not, Sir, your missionaries in the West Indies, but I know their success; many have been converted to God by their means, have learned to read the Holy Scriptures, and died rejoicing in the faith. From my own observation I can say, that the poor negroes have manifested singular aptitude in learning to read the word of God, and I have frequently heard them pray for the spread of the Gospel and for those good friends in England, who had sent missionaries to teach them the knowledge of salvation, and never did I witness more ardent and sincere feeling than on such occasions. I have listened with great pleasure to the Report that has been read, and rejoice in the success of the missionaries; but still how much remains to be done! how many

millions still most loudly call for our exertions! But my feelings were not altogether without a mixture of something unpleasant. I will, Mr. Chairman, make you my confessor on this occasion. When I heard so much said of the East Indies, and the success of your missionaries there, I began to be rather afraid that the West India missions would sink in your estimation, and I felt as if I must rise and say something in behalf of that quarter, and plead the cause of the poor negroes. For my own part, I owe a debt of gratitude to this Society; for two of your missionaries, one of whom was Mr. Tinson, paid us a visit at Barbadoes, on their passage to Jamaica, and preached for us, and the sermons are much spoken of to this day. In this great work it is little that our united exertions can do; but let us do what we can, and we trust that God will bless our efforts, and that our friends at home will aid us by their prayers and contributions. We are willing to labour with all our might, but we must have some bread and cheese to support us. We do not go abroad, I assure you, to be gentlemen; we only want to have something to live upon, while we are engaged in the work of the Lord.

The Rev. S. Nicholson of Plymouth, on moving the resolution fixing the day of the next meeting of the Society, remarked—The character of that meeting will depend much upon the events that have recently occurred, and the improvement we are enabled to make of them. Our success in this

great work will depend greatly on our conversation being in heaven, and our reliance being placed on the almighty power of God. This should be our state of mind, as we are engaged in preaching the Gospel to our fellow-men; if we would preach faithfully and successfully, we must have our conversation in heaven. Much depends upon this as to the spirit we should manifest: "let the same mind be in us that was also in Christ Jesus;" it is the spirit of confident expectation, and of calm and patient waiting, in the assurance that all the promises of God regarding his cause shall be fulfilled, whatever difficulties may intervene. Animated by this spirit, then, let us go forward. And let us also remember that it is the spirit of love; that this is the test of our discipleship. "By this," says our blessed Saviour, "shall all men know that ye are my disciples, if ye have love one towards another." It is necessary also for our own individual enjoyment; for the Holy Spirit, the Comforter, flies from the realms of discord and strife. Possessed by this spirit, we may go on, assuring ourselves of final success.

The motion was seconded by the Rev. D. Clarabut of Tring.

After which, a motion of thanks to the Chairman was proposed by J. B. Wilson, Esq. Treasurer to the Society, and seconded by the Rev. John Dyer, the Secretary.

Mr. Gurney replied in a few words; the 117th Psalm was sung; and the Meeting separated, evidently much gratified by the proceedings of the day.

* * Contributions are unavoidably postponed till next month.

MISSIONARY HERALD.

BAPTIST MISSION.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 19, 1828, at Spa Fields Chapel :

W. B. GURNEY, Esq. in the Chair.

Moved by the Rev. ISAIAH BIRT of Hackney, seconded by the Rev. F. A. COX, LL.D. :

- I. That the Report now read be adopted, and circulated under the direction of the Committee; and that while this Meeting gratefully acknowledges the Divine goodness, in the degree of success which has been granted to the efforts of the Society, from the period of its formation, it cherishes a humble confidence that events apparently adverse, as well as those of a pleasing character, will, in the providence of God, concur to promote the cause of Christ in the world.

Moved by the Rev. W. H. MURCH, Theological Tutor of the Stepney Academical Institution, seconded by the Rev. EUSTACE CAREY :

- II. That this Meeting sincerely rejoices in all the tokens of his gracious approbation with which God has been pleased to honour the exertions of kindred Institutions, and desires ever to cherish unfeigned affection and regard for all who are engaged in an enterprize, at once so arduous and so honourable.

Moved by the Rev. EBENEZER HENDERSON, D.D. President of the Missionary College, Hoxton, seconded by the Rev. WILLIAM YATES, from Calcutta :

- III. That the proceedings of the Gentlemen who have conducted the business of the Society for the past year are cordially approved; and that the following be the list of Officers and Committee for the next year, with power to fill up such vacancies as may occur :—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. J. Dyer.

Auditors—Messrs. J. Danford, W. Burls, jun. and P. Millard.

GENERAL COMMITTEE.

Rev. J. Acworth, Leeds
C. Anderson, Edinburgh
W. H. Angas
G. Barclay, Irvine
J. Birt, Manchester
T. Blundell, Camberwell
T. Coles, Bourton
E. Clarke, Truro
T. S. Crisp, Bristol
M. Fisher, Liverpool
S. Green, Bluntisham
R. Hall, Bristol

Rev. C. Hardcastle, Waterford
W. Hawkins, Derby
J. Hoby, Weymouth
R. Hogg, Kimbolton
R. Horsey, Wellington
T. Horton, Devonport
W. Innes, Edinburgh
J. Jarman, Nottingham
J. Kershaw, Abingdon
S. Kilpin, Exeter
J. Lister, Liverpool
J. Millard, Lymington

Rev. T. Morgan, Birmingham	Rev. T. Winter, Bristol
W. H. Murch, Stepney	Messrs. B. Anstie, Devizes
J. Mursell, Leicester	J. M. Buckland, Hackney
W. Nicholls, Collingham	W. Burls, Edmonton
S. Nicholson, Plymouth	J. Deakin, Glasgow
Dr. Newman, Bow	J. Deakin, Birmingham
J. Payne, Ashford	J. Dent, Milton
R. Pengilly, Newcastle	J. Fletcher, Tottenham
R. Pryce, Coate	J. Hanson, Hammersmith
P. J. Saffery, Salisbury	C. Hill, Scarborough
S. Saunders, Liverpool	T. King, Birmingham
Dr. Steadman, Bradford	J. Lomax, Nottingham
M. Saunders, Howarth	W. Pollard, Ipswich
M. Thomas, Abergavenny	B. Shaw, Clapham
T. Waters, Worcester	J. Sheppard, Frome.
J. J. Wilkinson, Saffron Walden	

CENTRAL COMMITTEE.

Rev. I. Birt, Hackney	Rev. J. Kinghorn, Norwich
C. E. Birt, Portsea	I. Mann, London
J. Chin, Walworth	C. T. Mileham, Newington
W. Copley, Oxford	G. Pritchard, London
Dr. Cox, Hackney	J. Upton, London
R. Davis, Walworth	Messrs. W. Beddome, London
T. C. Edmonds, Cambridge	G. Blight, London
W. Giles, Chatham	J. Foster, Biggleswade
T. Griffin, London	W. B. Gurney, London
W. Gray, Northampton	J. Gutteridge, Camberwell
W. Groser, Maidstone	J. Marshall, London
J. H. Hinton, Reading	S. Salter, London
J. Ivimey, London	

Moved by the Rev. JOHN BLACKBURN, one of the Secretaries of the London Christian Instruction Society, seconded by the Rev. THOMAS MORGAN, of Birmingham :

IV. That the thanks of this Meeting are especially due to the Ministers who have travelled and advocated the cause of the Mission ; as also to the Auxiliary Societies, Ladies' Associations, and all other friends who have kindly aided the Society :—that they be requested to continue their exertions, and to connect with them fervent prayer that the supply of the Spirit of God may render them increasingly beneficial.

Moved by the Rev. ISAAC MANN, of London, seconded by the Rev. JOHN STEPHENSON, Wesleyan Missionary from Barbadoes :

V. That the respectful acknowledgements of the Society be presented to the Trustees of this Chapel ; to the Rev. Rowland Hill and the Trustees of Surrey Chapel ; and to the Rev. J. H. Evans, for the obliging loan of their respective places of worship on the present occasion.

Moved by the Rev. SAMUEL NICHOLSON, of Plymouth, seconded by the Rev. DANIEL CLARABUT, of Tring :

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 18, 1829.

Moved by JOHN BROADLEY WILSON, Esq. Treasurer to the Society, seconded by the Rev. JOHN DYER, Secretary :

VII. That the Chairman, W. B. Gurney, Esq. be requested to accept our respectful thanks for his kindness in presiding over the proceedings of this day.

FOREIGN INTELLIGENCE.

CALCUTTA.

The following letter has lately been received from Mr. Robinson, the pastor of the Lal Bazar Church in this city.

Calcutta, Jan. 23, 1828.

"In my last, I informed you that seven persons had been baptized this year, and that we expected another. In this we were not disappointed; the person alluded to was baptized on the last Sabbath in December. Since I wrote last, we have lost three members by death. One of them came to her end by her clothes catching fire. She was alone when the accident occurred; and being a paralytic, she was unable to help herself. When the persons with whom she lived entered the room, she appeared to have been dead some hours. Another, a country-born man, who was in the army, died at Burdwan. I have not heard any particulars; but from his general character, there is every reason to hope well of him. Another, one of our oldest members, (she having been baptized full twenty years,) did not give us much pleasure in her end. She had for many years been a woman of some repute in the church; but it seems, that the enemy was permitted to gain some advantage over her at last, and to bring a dark cloud over the closing scene. Another old woman, the first member who died last year, made a very happy exit. As often as I visited her, she appeared patient under her sufferings; resigned to the will of God; simply, but firmly trusting in Jesus, and even wishing to depart. We have also lost another, whose end was attended with some interesting circumstances. He was one of those whose names were entered on the church book as missing. Perhaps this statement needs an explanation. When I took charge of the church, it was not possible to ascertain the precise number of members; as there had been no regular entry of their names. I made out, therefore, a list of names in the best manner I could; but when I came to read it over to the church, and to inquire for the persons, it appeared, that some were dead, and that others had disappeared, and no one could tell where they were, or whether they were dead or alive. It was therefore agreed, that they should be entered as missing. Of this class were John de Sylva and his wife. Nothing had been heard of them for a long time; but a few months ago, I received a letter from Mr. Fenwick containing an interesting account of our poor brother's death. It seems,

that he and his wife had retired to Sylhet, which, I believe, was their native place; where they entered into the service of an English gentleman, with whom they lived till poor John was called away. Mr. Fenwick knew nothing of them till he received a note from the gentleman, requesting his attendance at the funeral of a native Christian. Then he discovered who they were, and learned from John's wife, such particulars as fully authorize the conclusion, that he both lived and died like a Christian. The gentleman also with whom they lived, has given them a very excellent character. All this is very encouraging, and shows, that native Christians, though often weak and needing the superintendence of their more established brethren, can sometimes stand alone, and even adorn the Christian character in these circumstances. It says much for the piety of this poor couple, that though under the eye of no pastor, absent from all the means of grace, and enjoying the company of no Christian friends, they not only acted as it becomes Christians, but even maintained a spiritual frame of mind. Poor John was personally known to me when I was in Bengal before. He bore a Portuguese name, because he had, previously to his joining us, become a Roman Catholic; but he was a native of Bengal, and, I believe, born in the district of Sylhet. About the year 1815, our Serampore brethren sent several native brethren to preach the gospel in Sylhet. John, though not much of a preacher, accompanied them; as it was natural for him to wish to visit his native place under such circumstances. They met with considerable encouragement, and several natives were baptized; but as the native brethren did not permanently settle there, the converts were of course left to themselves, and there is too much reason to fear, they have fallen away. One of them, however, has been discovered by Mr. Fenwick, who writes concerning him, that he has hitherto lived "a life of blamelessness and good repute." There is then encouragement to scatter the good seed, even where it cannot afterwards be attended with all the care which could be wished; for that which is thus left to itself, is not always lost. One cannot but regret, however, that a part of the country, where success was obtained with so little labour, should have remained so long uncultivated.

The number of members in the Lal Bazar church, including all who are absent, was at the end of last year one hundred and two, of whom only five, besides myself, are Europeans. Our members are all poor; there is not one among us who can be called a person of property; there is not one who receives a genteel salary, or who makes a genteel appearance. Not less than seven-

teen of our members are wholly supported by the church; and there are others in very needy circumstances. Those whom the church wholly supports, are the blind, the lame, and those who through age and infirmities are unable to support themselves. In this country there are no parishes; those therefore, who are unable to work, and have neither property nor friends to support them must subsist on private charity, or perish. Many, no doubt, die for want; but Christianity teaches even the poor, to relieve those who are poorer than themselves. As the majority of our members understand the native language better than the English, both languages are always used at the Lord's table. A prayer is offered in each language, an address is given in each language, and a hymn is sung in each language. At church meetings also, both languages are used; and whenever a member is received, the confession of his or her faith, which is of course delivered in one language, is translated into the other. Questions put to candidates, and the replies given to them, must also be translated.

We received at our last church meeting, two Scotchmen, whose names are not in the above list. One of them was restored after exclusion; the other is a sailor who had been baptized at Scrampore on his last voyage to India. As he is now settled in Calcutta, he wished to join us, and we gladly received him; for though a poor man, he seems to possess much sterling piety, and we hope useful gifts also. We have yet one candidate for baptism, a poor Mahomedan woman, who received her first impressions from hearing her daughter, a girl of fourteen, read the Scriptures. She read in English, and gave the sense to her mother, as far as she understood it, in Hindostanee. On Christmas day we called all the members together to hold a general prayer meeting, to humble ourselves before the Lord, and to pray for a revival. We sang and prayed in each language alternately, and an address was delivered in each language. It was an interesting season. All the European part of the church, as we usually term them, were happy to join in prayer with the native part, and the native part with the European. But I shall perhaps weary you with detail. I shall, therefore, only add, that the same number of services in each language as mentioned in former letters, is still continued."

CEYLON.

The following account from Mr. Chater will be read with interest,

as affording delightful evidence of the union of heart existing among the servants of the Redeemer, though differing from each other in some particulars of faith or practice. We are happy to add that a very brief note, dated a month afterwards, (Feb. 15.) mentions that the voyage had answered the desired end, and Mr. Chater was about returning to his station with recruited health.

Bombay, 15th Jan. 1828.

"My dear brother Dyer,—If a hasty line I wrote to you dated 8th November, should have reached you before this, you will be prepared to see me dating to you from this place. I have the pleasure to inform you that I have had to sing of mercy and goodness from the time of leaving Colombo for this place, to the present moment. So far as I can judge at present, the end of our trip to Bombay will be fully answered. I did expect we should have been at our station again about this time, but the physician and all my friends here and in Colombo advised me to stay here as long as I could, and Providence seems in a manner to have compelled me to follow the advice so many have given me, no suitable opportunity of returning to Ceylon before the 5th of February having occurred. On board a vessel that sails from this port on that day, I have taken a passage. Through rich mercy my strength would be equal to writing you a long letter at this time, but I have not the documents at hand for sending you my usual annual account; a few general statements therefore, till I again reach my station, must suffice. Though the pleasing information I have to send is not unmingled with that which is painful, I am happy to say, that on this occasion I have more of the former than the latter to communicate. In November, five of those who have for some time been earnestly making the inquiry, 'what must we do to be saved?' put on Christ by baptism, and sat down with us at the Lord's table. Four of them are from among our school masters, and the fifth is the daughter of our old friend Alvis, of whom I have often had to make mention in my letters to you. In a future letter I hope to give you some particular accounts of most or all of these, that will be gratifying to those who like the inhabitants of heaven rejoice over one sinner that repenteth. In addition to these five, at least six more were candidates for baptism when I left home, and probably some or all of them have ere this been received into the church.

But now I must add the painful that has been mixed with the pleasant. At the same time that we had to receive five new members, we had the painful task of excluding three old ones, for disorderly walking. Concerning these, however, we by no means despair. They know the way of salvation, and we trust will yet be reclaimed and walk worthy of the Lord, whose name and cause they have on this occasion disgraced. I shall add no more concerning Colombo for the present, but fill up this side by informing you in a very brief manner of the Lord's kind dealings with myself and dear companion since we left our beloved home till the present period.

As far as Allepie we had Mr. and Mrs. Norton, with their two little boys, for fellow passengers. Just before reaching Quilon we were very near being run down by a ship of 800 tons burden. But the Lord preserved us. At Quilon, Mr. Norton and myself went on shore and spent a pleasant day with the Rev. T. Spring, chaplain of the place. Mr. Norton's station we could only look at from on board the ship, as the captain had little to do there but land Mr. and Mrs. Norton and their baggage. I went on shore with the captain at Cannanore, not expecting to meet with any child of God there. And though it was Mrs. C.'s last abode, previous to our marriage, no one seemed to be left there now whom she knew. But before I had been on shore half an hour, two kind notes were brought me, one for myself from Captain W., H. M. 54th regt. and one from his lady for Mrs. C. inviting us to spend the time with them while the vessel staid in that port. Mrs. C. was prevented going, but I spent the day with them, and few of my days have afforded me more happiness than that. And it was with mutual regret we parted so soon. Capt. and Mrs. W. would have given any thing in their power to have had me stay over the next day, which was the Sabbath. But the vessel sailed the same evening, and we were obliged to separate. When we reached Mangalore, another port at which the Captain had to land some cases, we found two ladies and some children who had been brought from the wreck of an 800 ton ship that had been run on a reef of rocks near the Laccadives, whom we took on board to convey them to Bombay. And as there was then some hope of saving something from the wreck, our captain, much against the will of his passengers, stood for the place where it was. On the third day after standing from the land we had very squally weather, and carried away our foretop mast and main gallant, and being far from the wreck, relinquished the pursuit. Thus we were again rescued from our fears and dangers, and seem to have been kept out of a tre-

mendous storm that was then raging at and near Bombay, in which the lives of about 500 natives, and an English lady and her child were lost. Had we not gone out of our course toward the wreck, it seems highly probable we should have been just in the midst of this storm. After this we had a narrow escape from fire. The cuddy lamp had been cracked and bound together with string, which being soaked with oil caught fire and blazed up in the most furious manner. Through a kind providence the flames were soon extinguished, or we must soon have all perished. Into such imminent danger were we so often brought during this short passage, and yet so mercifully preserved. O that we could suitably praise the Lord for his goodness, and for all his wonderful works to the children of men! Before we had time to come on shore here, we received a kind invitation from the Rev. Henry Davies, senior chaplain, to spend the time of our stay at Bombay under his roof. Had we been their own brother and sister, Mr. and Mrs. Davies could not have shewn us greater kindness than they have. But we had not been long here before our dear American friends beard of us and claimed us as their guests; for at least part of the time. After spending eight days therefore, at the parsonage, we took up our abode with Mr. and Mrs. Garrett; in whom we find also a kind brother and sister. Mrs. G. was the widow of our dear brother Newell, who spent months under my roof at Colombo. We were to have spent some time in the house of Mr. Graves, but it has so turped out that we are still with Mr. Garrett, with whom it seems probable we shall remain till we embark for Ceylon. We have so sensibly felt the goodness of God to us, and the kindness of our friends in what I have related, that I could not well avoid giving you this short account of it; and still the half has not been told you. The American Mission here has been well reinforced by the arrival of Mr. and Mrs. Allen, Mr. and Mrs. Stone, and Miss Farrar. O when will our feeble mission in Colombo have to rejoice in a reinforcement too! I trust very soon, and that it may be my daily earnest prayer."

HOME PROCEEDINGS.

HAILSHAM, SUSSEX.

The Hailsham Missionary Society was formed June 7th 1826, when the Rev. Henry Townley kindly presided.

The collectors commenced their interest-

ing employment on the 27th of July following, and to me their success is highly gratifying. I cannot refrain from expressing my gratitude to God that the Great Head of the Church has been pleased to dispose many in our neighbourhood, who do not abound in the riches of this world, to cast their mites into the Treasury of the Lord.

On the 16th Inst. we had our Anniversary, when our beloved brother Carey and several other ministers addressed the meeting, to the great delight, and I hope profit, of those that were present.

W. D.

Hailsham, May 23.

Contributions received on account of the Baptist Missionary Society, from May 20 to July 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Boxmoor, Subscriptions, by Mrs. Carey		8	0	0
Western District, by Rev. R. Horsey		112	15	0
North of England, by Rev. R. Pengilly:				
Sunderland, two years	26	2	4	
Maryport	11	3	11	
		37	6	3
Kensington Gravel Pits, by Rev. W. Southwood		2	5	8
Brighton, by Rev. W. Bailey		12	0	0
Kingsbridge, by Rev. J. Nicholson		4	11	6
New Mill, &c. by Rev. D. Clarabut		22	19	2
Rye and Battle, by Mr. Carey		8	0	0
Shrewsbury, Auxiliary Society, by Rev. M. Kent		5	0	0
Canterbury, Subscriptions, &c. by Mr. Christian		22	8	0
Sussex, by Rev. Mr. Mileham		25	19	6
Watford Auxiliary, by Mr. Young (Female Education)		10	19	4
Lynn, Collected by Miss Keed		2	0	0
Bessels Green, Collection and Subscriptions, by Mr. Knott		3	13	6
Barton Mills, by Mr. Secker		6	7	6
Bromsgrove, by Mr. Scroton, jun.		15	14	6
Rochdale, by Mr. Kelsall		15	17	3
Hailsham, by Rev. W. Davies (balance)		20	16	4
Beckinghamshire Association, by Rev. P. Tyler		42	15	9
Sheffield, Balance, by Mr. Lomax		29	0	0
Dundee, Baptist Church, Seagate, for Translations		5	0	0
Moneyfirth and Broughty Ferry Missionary Society, for Schools		5	0	0
Baptist Free School, Took's-court, by Mr. Kendrick		8	18	8
West Middlesex Union, Datchet, Collected by Mrs. Bailey		2	0	0
Arnsby, &c. by Mr. Cort		25	19	1
Wallingford, by Rev. J. Tyso (Translations 10s.)		23	0	7
Dunstable and Houghton, Penny Society, by Mr. Watts		11	7	6
Waterford Missionary Association, by Rev. C. Hardeastle		3	11	6
Missionary Box, by Miss Gurney, Muswell Hill		3	5	6
Eagle-street Auxiliary, by Rev. J. Ivimey (one-third)		16	0	0
Keynsham, Subscriptions, &c. by Rev. T. Ayres		8	0	0
Kent Auxiliary, by Rev. W. Groser		106	13	0
Salendine Nook, Bramley, &c. by Rev. J. Acworth (Female Education 6l. 1s.)		26	6	0
Greenwich, Baptist Friends, by Mr. Tosswill		10	6	1
Sundries, by Rev. Joseph Kinghorn		6	7	2
Camberwell, Female Auxiliary Society, by Miss Gutteridge		54	1	6
Irvine, by Rev. G. Barclay		2	18	6
Carter-lane Auxiliary, by Mrs. R. G. Marten (one-half)		20	8	3
Halifax, by Rev. C. Thompson		28	5	0
Belize, Subscriptions, by Rev. Joseph Bourn		27	18	6
Bedfordshire Auxiliary Society, by John Foster, Esq. Treasurer:—				
Bedford, Rev. J. Hillyard		15	0	0
Rev. T. King		6	4	3

Bedfordshire continued :

Biggleswade	24	15	0
Carlton	3	1	10
Leighton Buzzard	7	0	5
Luton	70	19	2
Market Street.....	3	7	6
Maulden	8	16	0
Rev. J. K. Hall, Donation.....	1	0	0
Sharnbrook	4	3	6
Stoughton	8	0	0
Steventon.....	3	1	2
Toddington	0	16	6
			<hr/>
		156	5 4
Bedfordshire, Baptist Association, by Mr. Saunders.....	2	0	7
Gloucester, Collected by Miss Rees	4	0	0
Stroud, &c. by Mr. H. Hawkins	15	13	0
Birmingham Auxiliary, Brettle-lane, by Rev. T. Morgan.....	4	0	0
Friends at Fetter-lane, Collected by Mrs. Elvey	24	0	0
Church-street, Blackfriars, Auxiliary, by Mr. Pontifex.....	23	3	0
Ryeford, Friends, by Rev. Mr. Williams	2	0	0
Oswestry, Auxiliary Society, by Mr. Jones	5	0	0
Chatham, Female Auxiliary Society at Zion Chapel, Clover-street, by Mrs. Booth (one-half).....	9	1	6
Amersham, Penny Society and Subscriptions, by Rev. J. Statham	28	18	9
Chesham, Collection, by Rev. Eustace Carey.....	12	14	9
Prescott-street Auxiliary Society, by George Morris, Esq. (two-thirds)....	50	0	0
Woolwich, Auxiliary Society, by Mr. Meredith.....	38	14	0
Wantage, Collected by Rev. W. Glauvill	3	0	0
Maze Pond, Auxiliary Society, by Mr. Beddome	34	4	9
Netherlands, Auxiliary Society, by Rev. J. Muller	200	0	0
Colchester, Mr. Benjamin Nice, two years' Subscription.....	42	0	0
Dundee, Chapelshade Association, by Mr. Easson	2	0	0
Camberwell, Friends at, for Jamaica Schools, by Mr. A. Saunders.....	5	5	0
Mrs. Arnold, Bankside, for Female Education	10	4	6
Henrietta-street Sunday School	2	0	0
Ditto, Collections, by Rev. E. Carey	13	13	0
Mission Box at Mr. Arnold's Paper Mill, Hackney.....	0	16	0
Bow, Rev. Dr. Newman and Friends	13	1	9
Carlton-le-Moorland, Collection, by Rev. W. H. Newman.....	17	0	0
Norwich, St. Mary's Auxiliary Society, by Mr. Cozens	32	4	2
Pupils at Mr. Brewer's Academy	1	0	0
			<hr/>
		33	4 2
Royston, Subscriptions, by Mr. John Pendered.....	9	18	0
Goswell Street-road, Auxiliary Society, by R. Cox, Esq. (two-thirds).....	31	2	3
Missionary Box, Mrs. Shackell, Princes-road.....	0	18	6
Trowbridge, Subscriptions and Collections, by Mr. Wearing.....	14	18	0
Hackney, Assistant Society, by Mr. J. M. Dunn.....	25	10	0
Collections at Elim Chapel,	Rev. Mr. Elveys (West India Fund)	5	2 7
Maze Pond,	I. Mann	Do.....	12 5 0
Deau-street,	B. Lewis	Do.....	14 0 0
Poplar,	J. Upton, jun.	Do.....	6 18 0
Peckham,	T. Powell.....	Do.....	6 2 6
Church-street, Blackfriars	J. Upton	Do.....	25 10 0
Oakham, Penny Subscriptions, by Mr. Cordy.....			2 3 0
Thrapston, Auxiliary Society, by Mr. John Baker.....			34 0 0
Nottingham, Auxiliary, (on account) by Mr. Lomax			30 0 0
Bath, Female School, by Mrs. Smith			16 0 0
Pupils at Madras House, Hackney, by Rev. Dr. Cox.....			2 2 0
Stamford Hill, Collected by Miss Wilsons			1 13 6
Little Alie-street Female Auxiliary, by Rev. W. Shenston.....	10	10	0
Sunday School	1	7	6
			<hr/>
		11	17 6
Dorman's Land, by Rev. T. Chapman.....	7	10	0
Missionary Box, Miss Williams, Campden Hill	1	1	0
Liou-street, Walworth, Female Auxiliary, by Mrs. Chin (two-thirds)	60	0	0

Little Boy in Hackney Snday School, by Mr. Smith.....	0	3	0
East-lane, Walworth, Female Auxiliary Society, by Mrs. Steward	13	12	0
Juvenile Contributions.....	0	13	6
Collection at John-street Chapel, June 18	63	8	8
Surrey Chapel	83	9	8
Eagle-street	5	0	1
Annual Meeting, Spa Fields	96	7	0
	<hr/>		
	248	6	2
Westerham, Female Society, by Rev. T. Shirley (Female Education).....	7	13	0
Sevenoaks, Subscriptions, &c. by ditto.....	20	2	6
Maze Pond, Female School, by Mrs. Gouldsmith	15	0	0
Norwich, Ladies' Association, St. Clement's, by Rev. Jas. Pantis.....	8	9	4
Crayford, Female Auxiliary Society, by Mrs. Smith.....	5	0	0
Loughborough, Collection, by Rev. Wm. Yates.....	18	11	6
Whitchurch, Salop, Subscriptions, by Mr. Bayley.....	1	11	6
Elgin and Morayshire, Missionary Society, by Rev. Mr. M'Niel.....	5	15	6
Manchester, Subscriptions, by Rev. John Birt	19	18	0
Kingshorpe and Ecton, by Rev. W. Gray	3	13	4
Northamptonshire, Ministers' Meeting, by ditto.....	7	0	0
Shooter's Hill, Friends, by Mr. John Williams	1	0	0
Perthshire, Missionary Society, by Rev. John Newlands.....	20	0	0
Bristol, Auxiliary Society, (on account) by Mr. R. Leonard, Treasurer... 100	0	0	0
Newcastle, New Court Chapel Auxiliary, by Rev. G. Sample	26	0	0
North East Cambridgeshire Auxiliary.....	4	0	0
Liverpool, Auxiliary Society, by W. Rushton, Esq.	74	15	6
Legacy of Mrs. Sarah Price, late of Hammersmith (J. Hanson, Esq. and Rev. T. Uppadine, Executors).....	88	10	0
Small Subscriptions at Fen Court, by Mr. Stanger.....	1	11	2
Thetford, Norfolk, Collected by a Lady	0	14	0
Upper Holloway, Subscriptions, by a Female Friend	1	1	0
Joseph Gutteridge, Esq. Denmark Hill	50	0	0
Donation			
William Manfield, Esq. ditto, by ditto.....	Do.	10	0
W. B. Gurney, Esq.	Do.	50	0
Mr. Joseph Gurney.....	Do.	25	0
A Young Friend, by ditto.....	Do.	25	0
Samu. l Hull, Esq. Uxbridge (for Schools).....	Do.	10	0
James Lomax, Esq. Nottingham	Do.	5	0
Friend to the Mission	Do.	2	0
An Old Friend of the Society	Do.	0	10
Friend, by Rev. Thomas Griffin	Do.	2	0
Rev. S. Green, Bluntisham, Profits of publications	Do.	2	8
Mrs. F. Hall, for Kingston School	Do.	5	0
Margate, by Rev. J. Payne, Collection at Mr. Denham's	4	17	9

TO CORRESPONDENTS.

Parcels, containing Magazines, &c. have been received from Mr. Joshua Cook, Mr. Blyth Foster and Mr. Hanson.

A friendly Correspondent from Bristol wishes us to urge upon all Ministers who preach and collect for the Society, the great importance of forming Penny a Week Societies wherever they go. Undoubtedly, the universal adoption of this useful expedient would go far to relieve the Society from the present pressure on its funds.

S. N. is informed, that whenever accounts of "Home Proceedings" are forwarded in time, they are invariably inserted. We have before announced, that the Conductors of Auxiliary Societies are at perfect liberty to have the particulars of their receipts inserted in the *Herald*, if that be preferred to the *Report*.

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

JAMAICA.

By recent intelligence from Kingston, we learn that our friends in that island have formed an Auxiliary Society, with the design of aiding as far as possible, the operations of the Parent Institution. The meeting, which was most numerous and respectably attended, took place in the chapel occupied by Mr. Coultart and his congregation, in East Queen Street, Kingston. Several magistrates and members of the House of Assembly were present, and great interest appeared to be felt in the proceedings of the evening. This interest was not a little heightened by the kind and friendly part taken by our Wesleyan brethren, one of whom, the Rev. James Barry, occupied the chair, and several others, in connexion with the Missionaries from our own Society, addressed the large assembly, in moving and seconding the various resolutions.

The Report read on this occasion, was drawn up by our senior Missionary, Mr. Coultart. It comprehends a brief, but judicious and faithful account of the origin and objects of the Parent Society, and of the success which has been granted to its labours, both in the

East and in the West Indies. We copy that part which refers to the latter portion of the great field; persuaded that our readers will be gratified at the thought that this opportunity was afforded of stating such facts and making such a direct and manly appeal as to the tendency of Missionary operations, in the presence of several respectable members of the most influential body in Jamaica.

“ In the West Indies, to which we now direct your attention, the Baptist Missionary Society has but recently commenced its operations. Though on this island there have been very many persons professing themselves of the Baptist persuasion for the last thirty years, and greatly needing as well as earnestly soliciting the instruction which it is the object of the Society to afford, we were long preceded by our highly esteemed friends the Wesleyans, who are laudably forward in every good work, and also by the Moravians, whose praise is justly in all the churches: and we now rejoice to see coming into this wide and interesting field Missionaries from the General Baptist Society, and from the Scotch Society for Propagating Christian Knowledge; and to hear that the Church Missionary Society has recognized some of its zealous members on this island as a corresponding committee, to advance that noble cause in which it is the privilege of the whole Christian world to unite.

“ The object of the Society in establishing a Mission here, is in every respect the same as that which first induced it to send its Missionaries to the East—to disseminate the knowledge of the true God, and of the sacred duties he enjoins, among all who should become the hearers of the agents it might employ.

“ In 1814, the Rev. John Rowe was sent

out to occupy an important station on the north-west end of this island; but a wise and mysterious Providence removed him in a short space of time from the sphere of his labour, to that state where the good receive the reward of their toil.

"Mr. Henry Tripp next visited that part of the colony, and was supported by a respectable proprietor in that quarter, who had earnestly solicited his labours for the benefit of his negroes. Mr. Tripp gave the highest satisfaction to that gentleman until his removal, occasioned by relative and personal affliction. The society there greatly increased in numbers, and in knowledge, and piety, during his faithful exertions.

"Mr. Burchell has now the superintendence of that society which Mr. Tripp left, and has been the instrument of collecting a large congregation at Montego Bay also, from which a church has been formed of 780 members. He has also commenced a new interest at Ridgeland, where the Society has lately purchased eligible premises for a Missionary station.

"At Falmouth, Mr. Mann has a church of nearly a hundred members, and is labouring zealously with the cheering prospect of considerable success.

"Within the last few years, Mr. Godden, now deceased, collected a very attentive congregation in Spanish Town, and formed a society of some hundred members. That society is now favoured with the affectionate care of Mr. J. M. Phillippo, by whose diligence a chapel has been erected to accommodate the increasing numbers who flock to hear. The premises were purchased and paid for by the Society in England; but to the erection of the present chapel the respectable inhabitants and the members of his society have liberally contributed. At Old Harbour there is a promising society rising up under Mr. P.'s superintendence. In Spanish Town and there, the members amount to five or six hundred. The Sabbath schools at Spanish Town contain 140 children.

"At Mount Charles, in St. Andrew's, a house and land have been obtained for the purposes of this Society. There a numerous congregation meets on the Sabbath, and between one and two hundred members sit down at the Lord's Supper. Mr. Baylis, the resident Missionary there, is very laudably extending the sphere of his toil, and visiting other destitute places in the neighbourhood.

"With Annotto Bay, very melancholy thoughts associate themselves in our minds. On the Society's premises there, its first valuable missionaries sleep the long and unbroken sleep, which is not to be disturbed until the last congregating of the creatures to be judged. In 1824, Mr. and

Mrs. Phillips settled at the Bay, and were highly respected and useful during their very short career. A church of forty or fifty members, chiefly from Kingston, was formed then, and to that number was added about fifty more during Mr. P.'s ministry. Mr. Flood is now stationed there, and has already met with many kind friends among the respectable and liberal inhabitants of the parish of St. George. We earnestly hope that by his prudence and piety he may retain the respect he has already acquired, and at the same time promote with due diligence the objects of his important mission. The church there consists of 300 members. There is also a Sabbath school, in which Mrs. Flood is suitably engaged; and the attendance is pleasing and encouraging.

"At Port Maria, there have been for six or seven years many poor people in need of a judicious and faithful instructor. The Society has lately sent Mr. J. Burton to that part, who has taken a house there and commenced his labours, looking to the Lord of the harvest for the success he desires.

Your attention is now directed to Port Royal, where preaching was commenced in a private house, in 1822. The numbers attending in that ancient and wretchedly demoralized place, induced the Society in England to purchase a house on an eligible site, and fit it up for the accommodation of the increasing and attentive congregation. That has recently been enlarged; and, through the divine blessing on the labours of Mr. Knibb, there is every prospect of a crowded and attentive congregation, even after the considerable enlargement, though the town is very small. There is a Sunday school now established there, which would no doubt be very prosperous, would Mr. K.'s other duties permit him to give it constant attendance.

"There are now two churches in Kingston; Mr. Tinson having removed from the vicinity into the centre of the city, where he has a neat place of worship, and an increasing congregation. Mr. T.'s flock, the object of his arduous labours and constant solicitude, will now be more prosperous, we have reason to hope, since it is separated from the noxious and multiform material which formerly marred it. In his new place he has re-commenced his Sabbath school, which at present answers his most sanguine hopes.

"It is interesting to take a retrospect of the church which meets stately within these walls. Eleven years ago, it was composed of a small number, compared with the present; that number being in appearance and practice a great contrast to the now large, attentive, and orderly body. We began in a very small and inconvenient place, erected for a place of worship, but by those who

had scarcely an architectural idea beyond laying one brick upon another. This place was enlarged during the brief days of Mr. Kitching, whose name, as a faithful and useful missionary, is still cherished with Christian affection. In 1822, we came to this more eligible building, where we have, through the kindness of Providence, enjoyed without intermission our Christian privileges, and advanced some little in the attainments and enjoyments of a Christian church. We were the only church of this denomination for years: now we see four others that have been formed with its members. When we review these churches formed from this, and think of the numbers removed by death, and other circumstances peculiar to this country, (say 500 at a very moderate computation,) and when we reflect on the numbers still in attendance and in communion, we are compelled to say, 'What hath God wrought!'—'The Lord hath done great things for us, whereof we are glad.'

'The school belonging to the church meeting here is in its present prosperous state a source of considerable pleasure. Nearly 300 boys and girls are in constant attendance, and the first classes are in possession of such useful and scriptural knowledge as will, with the divine blessing, be of immense benefit to them through their future days. The Sabbath school is tolerably well conducted by two or three of the members, who are truly to be commended for the interest they feel in its continuance. Both adults and youth are reaping the benefit of their zealous labours.'

'We have thus hastily glanced at the different stations which the Society occupies in Jamaica, and at the success which has attended its labours in this island, as well as at the object it has in view in such an occupation of the stations as has been named; and we now close this report with asking the enlightened and liberal part of the community what cause it has to deprecate the existence of such a society?—what cause to allege against it or its Missionaries covert designs and base practices, which the lowest of mankind would spurn, (unless we may except such as condescend to employ themselves in the groundless aspersions now circulating.)

'The Society and its Missionaries have given proof sufficient, we presume, to reasonable and unprejudiced minds, that they have had no other object in view, during their fourteen years' continuance in this sphere of labour, than the instruction and salvation of men, which God has commanded all Christians to promote. It has already expended many thousand pounds in sending Missionaries to this island, in their support here, and in the purchase of premises and the erection of suitable places for the worship of God—and what has been the reward

of the Society, for its care, and toil, and expenditure? The only reward received or looked for is the success which follows the preaching of the gospel and the instruction of the poor. God has condescended to own and succeed with his blessing the labours of this Society's agents: he has deigned, through them, to impart to hundreds of the varied classes addressed those moral perceptions and spiritual energies which have led them to despise and shun the vices so predominant in these parts of the world—vices, the most hateful to God and most degrading to our race. These are the only rewards which Christian societies seek: in the enjoyment of these all have already participated, and confidently anticipate still greater success, on the ground of that infallible revelation, which declares that 'the kingdoms of this world' shall 'become the kingdoms of our Lord and of his Christ.'

By the returns made on this occasion, it appeared that the total number of persons in connexion with our Mission in Jamaica was 9895: viz. Communicants, 5742, Catechumens, 4143.

The following extract will afford more particular intelligence respecting our station at Kingston.

From Mr. Tinson, dated Kingston, March 3:—

'Brother Coultart's chapel is still numerously attended, and many, we hope, are earnestly enquiring what they must do to be saved. Respecting our other church in Kingston, I trust we are not left without witness that God is with us. We have added about ninety to our number during the last twelve months, and there are others who appear much concerned for the salvation of their souls. We have for some time past had prayer meetings, to pray more especially for the effusion of the spirit upon our churches, and I do think the Lord is giving us some intimation of our prayers being heard.'

'Since writing to you last, we have had an interesting day at the re-opening of our chapel, which had been shut up for some weeks to erect galleries. It was re-opened the 24th ult. Brother Coultart preached in the morning a very instructive and interesting discourse from Gen. xxviii. 16, 17. After which, he gave a short but clear account of the economy and government of our churches, and shewed from the Scriptures, the duty of all united in church fellowship to contribute as far as they were able, towards the support of the ministr

which they enjoy. About 40l. were collected after the service. Brother Flood preached in the afternoon from 2 Cor. iv. 6. and brother Burton in the evening from Matt. xiv. 34—36. The place was crowded all day, and the amount of all the collections was 65l. 14s. 2d. and a gold ring, which some one gave in the evening, probably for the want of money. Yesterday we baptized 37, and received them into the church, the names of whom, we hope are written in the Lamb's book of life. May the Lord enable them to walk worthy the profession they have made.

“Our chief object in erecting galleries so soon, has been to render the place more cool, as well as make provision for an increasing congregation. Many who attended for a time, discontinued on account of the heat, which at our union meetings, such as the weekly and monthly lectures, Missionary and school prayer meetings, &c. was frequently in the pulpit above 100 degrees of Fahrenheit. To preach in such an atmosphere you will readily allow was greatly to endanger health. We have now taken away part of the floor, and made a complete chapel of it, which will accommodate 1000 people. This alteration has been attended with considerable expense, the people here have strained every nerve, and are still exerting themselves to the utmost. But we want help.

“I believe I informed you in two of my former letters, that it was thought advisable by my brethren that I should go to America and beg for the purchase money, with a view at the same time of recruiting my health, which, Providence permitting, I am about to carry into effect speedily.

“My health renders it necessary for me to leave my present arduous duties for a time, and this is recommended as the best plan both for the mission and myself. Now to shew you that I am not acting thus, without due consideration, I will transcribe the recommendation which brother Coultart has written to my case, and which is signed by the names I shall copy. ‘We consider it our duty on behalf of the church, to testify, that its members are a poor people and incapable of doing much towards the support of their esteemed pastor, who, for the last five years has laudably exerted himself in the duties of a school to relieve them, and the friends of the Baptist Missionary Society at home, from the onus of his support. His health being impaired by the discharge of such varied and arduous duties as those of a school and church combined, we with the church unite in recommending a visit to the continent of America; that he may acquire by the blessing of God, health and strength for his future labours, and aid his poor and affectionate people in the liquidation of their heavy debt.’ Signed ‘James

Coultart, Kingston; James Phillippo, Spanish Town; William Knibb, Port Royal; James Flood, Annotta Bay; Edward Baylis, Monnt Charles; J. Burton, Port Maria.’ I could not send the case to our brethren in the west end for signature; but in a letter I received from brother Mann last post, he thus writes on the subject—‘We will not cease to pray for you, that he who was Abraham's God, may be the breaker up of your way, and that you may speedily return laden with their bounty, and in the fulness of the blessing of the gospel of Christ.’”

HOME PROCEEDINGS.

CORNWALL.

The annual services of the Auxiliary in this county were held in the month of July, when Messrs. Birt of Portsea, and Copley of Oxford, kindly attended as a deputation, and employed their energy and eloquence in advocating the cause of the Baptist Mission.

Public meetings of the Associations composing this Auxiliary were held at Truro on the 8th, Redruth 9th, Falmouth 10th, Helston 11th, and Penzance 14th of July. Sixteen sermons were preached for the benefit of the Mission; eight by Mr. Birt, at Truro, Grampond, Chacewater, Falmouth, Redruth, Gwennap Pit, and Helston; and eight by Mr. Copley, at Falmouth, Flushing, Truro, Penzance (Jordan chapel and Queen-street), and Penryn.

Our thanks are due to the Methodist brethren for the use of their chapel at Helston, and the obliging offer of their spacious chapel at Gwennap, should the weather be unfavourable for preaching at the Pit; and likewise to the Independent brethren, for the use of the chapel at Penryn.

The eighth anniversary of the County Auxiliary Society was held in Jordan chapel, Penzance, on the 14th of July. In the afternoon, at a missionary prayer meeting, which was well attended, brethren Beddow, Bond, May, Clarke and Shoveller, engaged in imploring the divine blessing. In the evening the public meeting was connected with that of the Penzance Branch Association. On this occasion Thomas Ellyett, Esq. of Portsea, fulfilled the duties of Chairman with great ability and zeal. The business of the Penzance Association having been briefly attended to, the Secretary read the eighth report of the County Society, from which the following passages are extracted:—

“Your Committee cannot forbear express-

ing delight, that considering the limited extent of your Society, and the confined resources of the churches of which it is composed, the Cornwall Auxiliary does not come behind in its support of the Parent Institution. Its receipts for the year ending July 1827, were 163l. 19s. making in seven years a total of 1342l. 16s. 2½d. The receipts for the current year will, it is confidently expected, equal or exceed the amount of the last year.

"Your Committee rejoice that the exertions of Sunday school children, in favour of the good cause, have been considerably increased.

"They are also happy to express their persuasion, that the interest of their constituents in the operations of the Parent Society, and their attachment to its excellent and long-tried principles, were never so great as at the present moment. That the Baptist Missionary Society should be opposed by the god of this world, and subjected to severe and afflicting trials, cannot be considered surprising. No strange thing has befallen it in such a visitation. If any of its friends, forgetful of its principles, have gloried too much in men, is not paternal love manifest in every trial which recalls them to humble dependence on that God who will not give his glory to another? Viewing the afflictions of the Society in this light, it becomes 'thrice dear for all its sorrows;' and will doubtless, 'when tried, come forth as gold.'

The resolutions were moved and seconded by Messrs. Beddow and Spassbatt, Copley and Bond, Burchell and Birt, May and Lane. In the course of the evening an extra subscription was proposed by our zealous friend Mr. Spassbatt, and promptly carried into effect. The glowing zeal and impassioned eloquence of the speakers produced a powerful impression on the assembly; so that "the multitude were of one heart and of one soul," as to the grand object for the promotion of which they had been convened.

All the services of this anniversary have been animating and delightful. The labours of our highly valued brethren Birt and Copley have been truly acceptable; and throughout their interesting tour, the Great Head of the Church has afforded the most evident indications of his presence and blessing.

E. C.

BIRMINGHAM.

July 31, 1828.

The various meetings connected with this Auxiliary have been held during this and the preceding weeks, and the result has proved highly

gratifying and satisfactory to the friends of the Institution. At Cradeley and at Bromsgrove circumstances rendered it necessary to hold the anniversaries about three weeks ago, and the kindness and zeal which the friends in those places have long cherished towards the Mission were apparent in collections, which, for their circumstances, may be deemed liberal.

On Lord's day last, July 20, sermons were preached in aid of the missionary cause—at Coventry, by the Rev. J. Dyer; at Birmingham, by the Rev. Messrs. E. Carey and S. Saunders; at Bilston and Cosely, by the Rev. F. Franklin; at Brettle-lane, Netherton, and Coppice, by the Rev. S. Green, and at Dudley and Providence, by myself.

On Monday evening, July 21, the annual meeting of the Coventry Branch Society was held in the Rev. F. Franklin's meeting-house, which was crowded with a respectable audience, who evinced a deep interest in missionary undertakings. The proceeds of this branch during the year amount to upwards of 100l. On the following evening the anniversary of the Auxiliary was held in Mount Zion chapel, Birmingham, in which the Rev. T. Thonger officiates. This large chapel was well filled, and the appeals made on that occasion by the various speakers, among whom were the Rev. Messrs. E. Carey, J. Dyer, S. Saunders, J. A. James, T. East, T. Waters, and S. Green, produced a deep impression and lively interest in favour of the mission. Trials and afflictions have befallen the conductors of this mission, but all who were present at this meeting must have felt, that notwithstanding any imperfections which may have attended the frail beings whom the Lord condescends to employ in his work, either at home or abroad, the interest which true Christians feel in the missionary cause does not suffer the slightest abatement. When the Secretary of the Parent Institution had distinctly referred to the pecuniary inconveniences which the Society feels, in consequence of the late proceedings in Jamaica, and appealed to the meeting, whether any of our agents abroad should be recalled for want of funds, the Rev. J. A. James rose a second time, and with much feeling and energy stated, that he was not aware of the embarrassments in which the Committee were involved by the circumstances which had been mentioned, that immediate efforts ought to be made to relieve them of this burden, and that he would pledge himself for 10l. if the meeting would raise 100l. extra for this purpose. This kind and gene-

rons challenge was immediately accepted by Mr. T. King, the former treasurer of the Parent Society, by Mr. Owen Johnson, our treasurer, Mr. Wm. Lowe, and Mr. J. Deakin, who came forward with donations to the same amount: an anonymous friend immediately handed 10l. to the platform, others followed with 5l. and smaller sums, and upwards of 100l. was thus contributed in a very short time by about twenty persons. And many individuals who had placed their contributions on the plates as they were handed to the seats, felt disposed to increase their offerings at the doors of the chapel, so that the collection of the evening amounted to nearly 50l.

The pecuniary contributions of this Auxiliary for the past year, including the generous donations of its steady friend Mr. J. Deakin, are about 825l.

The amount of contributions is gratifying; but far more gratifying is the warm and devout attachment expressed towards the missionary cause generally, and the Baptist mission particularly, as it affords a pledge of continued, and I trust increased exertion, on behalf of a Society, which has been the honoured instrument in effecting much for the spiritual benefit of the heathen, and which, it is devoutly hoped, it may please the God of grace still to own and bless, that it may have the pleasure of sharing, with kindred Institutions, the delight arising from a view of the progress of Immanuel's cause, who is evidently going forth conquering and to conquer.

T. MORGAN.

DEPARTURE OF A MISSIONARY.

Our esteemed Brother, the Rev. William Yates, left town for Gravesend, accompanied

by the Secretary, on the 12th ult. and embarked the next morning, on board the *Lady M'Naghten*, Capt. Faith, for Calcutta. His short visit to his native country, as well as the homeward voyage, has been very beneficial to his health, and we trust he will be permitted, not only to resume, but long to continue, his important labours in the Missionary cause. It may not be improper to add, that by arrangements made before Mr. Yates left Calcutta, his visit to England was accomplished without any charge on the funds of the Society.

SCOTTISH MISSIONARY SOCIETY.

We have just been favoured, by the Directors of the Scottish Missionary Society, with a copy of the New Testament, and of the Pentateuch, translated in the Turkish language, by the Rev. John Dickson, their Missionary at Astrachan, and printed in that city by John Mitchell. These translations are in what is termed the plain Turkish idiom, and in executing them, it is stated that essential assistance was derived from the version of Hali Bey, published at Paris by Professor Kieffer, under the auspices of the British and Foreign Bible Society.

The fact that the word of God is thus prepared in an intelligible form, for the many millions who wear the Ottoman yoke, acquires great additional interest from the political dangers which at this moment threaten that mighty empire. May it not be hoped, that the events to which we refer are symptoms of the approaching downfall of that terrific and awful imposture which, for many ages, has extended its baleful influence over so large a portion of the human race?

Contributions received on account of the Baptist Missionary Society, from July 20 to August 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Birmingham Auxiliary Society, by Owen Johnson, Esq. Treasurer:—				
Birmingham, Collections at Public Meeting	48	7	8	
A Young Lady, from funds at her disposal	2	0	0	
Extra Contributions at the close of the Public Meeting, July 22	111	2	0	
Sundry Subscriptions	7	7	0	
Cannon-street, Collections, Subscriptions, &c. including sundry donations 85l. from Mr. John Deakin....	196	0	10	
Bond-street, Ditto Ditto.....	142	9	2	
Newhall-street, by Rev. John Poole	4	3	3	
Arley Hall, by Mr. Mowbray	2	0	0	
Bilston, Penny Society and Collection	9	9	6	
Less expences.....	1	13	4	
	7	16	2	

Birmingham Auxiliary, continued:—

Bridgnorth, Subscriptions and Collections	24	11	0			
Less expences.....	2	7	9			
				22	3	3
Brettle Lane, Collections, &c.....				5	12	9
Bromsgrove, Collections, Penny Society, &c.....				27	18	8
Coppice, Collection				1	0	0
Coseley, Do. and Penny Society				8	6	9
Ditto, Providence Chapel				2	17	3
Coventry, Collections and Subscriptions.....	103	9	1			
Cradley, Do. Do.				17	10	7
Dudley, Do. Do.	15	8	11			
Less expences.....	0	17	0			
				14	11	11
Henley in Arden, Collection.....	2	10	0			
Kidderminster, Collection and Subscription	14	2	0			
Netherton, Do. Do.	10	12	6			
Tewkesbury, Do. Do.	61	12	6			
Wittenhall Do. Do.	10	12	11			
				824	6	3
Previously acknowledged, and sundry expences....	165	3	7			
				659	2	8
Liverpool, Auxiliary Society, (on account) by W. Rushton, Esq.	100	0	0			
Westbury, by Mr. John Wilkins, (<i>West India Fund</i>)	2	0	0			
Committee of the Youth's Magazine, for Educational purposes, by W. B. Gurney, Esq.				25	0	0
Towcester, Collection and Subscription, by Rev. J. Barker.....	5	4	0			
Aylesbury, Friends, by Mr. Reynolds	2	0	0			
Colchester Subscriptions and Collection, by Rev. J. Statham	32	0	2			
Little Wild-street, part of a Collection, by Mr. Paxon	2	4	0			
Eldon-street, Moorfields, Ditto, by Rev. J. B. Shenston	2	0	0			
Ashwell, Herts, Moiety of Contributions, by Rev. Thos. Towne	4	7	3			
Hammersmith, Collected by Miss Gurney.....	3	8	6			
by Mr. Mandy	3	11	6			
				7	0	0
J. N. Coffee, Esq.				1	1	0
				Donation		

Wales, South East District of the Eastern Association: viz.—

Hengoed, Church	2	2	0	Abersychan, Mr.		
Rumney, Collection	0	9	0	W. W. Phillips	1	1
Merthyr :				Tredegar :		
English Church Collection..	3	7	7½	Collection at the		
Ebenezer	1	0	0	Ann. Meeting	11	12
Rev. T. Harris	0	10	0	A Friend.....	1	0
Mr. D. Evans	0	5	0	Mr. J. Williams	1	1
G. Morgan	0	2	6	T. Griffiths	0	10
D. Williams	0	5	0	R. Jones ..	0	5
D. Davies	0	2	6	T. Parry ..	0	5
W. James	0	2	6	J. Llewellyn	0	5
W. Jones	0	5	0	W. James	0	2
R. Lambert.....	0	2	6	Mrs. S. Williams	0	5
H. Charles	0	5	0	Bethesda.....	1	1
W. Perkins	0	5	0	Hengoed.....	1	14
— Morgan	0	5	0	Castletown	1	0
Bridge End, Collection	1	0	0	Do. Mr. W. Wil-		
Carmel, do.	0	10	6	liams	10	0
Ynysrhad, do.	0	10	0	Cadixton	0	10
Blaenygwent, do.	1	0	0	Caerphilly	1	1
Cowbridge, do.	1	0	0	Pontbier :		
Treves, do.	0	6	6	Sion Chapel, 1d.		
Columston do.	0	7	0	a week.....	1	1
St. Mary's Ch. do.	0	10	0	Mrs. Jenkins ..	1	1
Penline, do.	0	5	9	Mr. W. Jenkins	1	1
Hendredenny Hall, Mrs. Wil-				Mr. J. Jenkins	1	1
liams, 2 years.....	1	0	0			

Pontrhydryan :		Abergavenny :		
Penny a week	2 2 0	Rev. W. Thomas	1 1 0	
Mr. W. Conway	1 1 0			46 9 6
Snailbeach, Penny Subscriptions			3 7 2	
Small Donations			1 12 10	
Rev. Mr. Lakelin, 2 years			1 0 0	
				6 0 0
Thrapston Auxiliary Society, by Rev. S. Green :*				
Collection at Irthlingbro', Rev. J. Allen, April 21, 1828..	3 9 1½			
School Box at Ditto	0 12 1½			
Collection at Woodford, Rev. H. Tonkin, April 22.....	2 10 0			
Collection (part of) at Thrapston, and small Subs. April 23	8 13 8½			
Collection at Aldwinkle, Rev. D. Parkins, April 24.....	3 7 6			
Collection at Oundle, Rev. J. Chadwick, April 25.....	1 5 1			
Subscribers to Thrapston Auxiliary :—				
Attenborough, Mr.	0 10 6			
Baker, Mr. John	1 0 0			
Baker, Mrs. Islip.....	1 0 0			
Blunsom, Mr.	0 10 6			
Bateman, Mr.	0 10 6			
Green, S.	0 10 6			
Hill, Messrs.....	1 0 0			
Hogg, Rev. R.	2 0 0			
Lewin, Mr.	1 1 0			
Stevenson, Mr. and Family	1 6 0			
Tebbutt, Mr. Sanders	1 0 0			
Profits of Sale by Young Ladies, for West India Schools ..	3 13 6			34 0 0

* The amount (£34) acknowledged in our last Number.

TO CORRESPONDENTS.

Several volumes of Baptist and Evangelical Magazines, Reports, &c. have been received from the Rev. Joseph Tyso, of Wallingford, and Thomas, of Temple Coombe.

Packages of Pincushions, &c. designed as rewards for the negro children in Jamaica, have arrived from Stirling, kindly forwarded by Miss Jean Grant; and from Aldwinkle, Northamptonshire. The latter parcel, we understand, was prepared by a little girl, eleven years of age, belonging to the Sunday school in that village. Such proofs of benevolent interest in the welfare of others, at so early an age, are highly gratifying.

A large case, containing articles of taste and utility, designed for sale in Calcutta, for the benefit of the Female Schools there, and furnished by the liberality of Ladies at Cambridge, by Mrs. Edmonds, arrived too late to go by Mr. Yates, but it shall be forwarded by the earliest opportunity.

Mrs. Coultart has obtained £40 in Kingston towards the erection of a Female School, which is felt to be a most desirable object, as the result of a Bazar, the materials for which were kindly supplied by Ladies in Bristol and elsewhere. Mr. C. wishes us to mention this, in the hope that Ladies in other parts of the kingdom may be induced to follow this pleasing example.

Treasurers of Auxiliary Societies, and other Friends who may have money in hand for the Society, are requested to remit the same without delay, as payments are coming due in this month (September) far exceeding the amount of the balance in hand.

A Country Friend expresses his earnest desire that Missionary Boxes were more generally introduced, having witnessed the beneficial effects in the district where he resides. Any number required will promptly be furnished, on application at the Mission House, at the low price of 1s. 6d. each.

Friends desirous of making arrangements for the anniversaries of Auxiliary Societies, and other similar services, are respectfully informed, that our esteemed Brother, Mr. Carey, is fully engaged through the present month, and for a great part of October.

Just published, the Annual Report of the Baptist Missionary Society for 1827, with a List of Contributions, &c. To be had at the Baptist Mission House, Fen-court, Fenchurch-street, London. Price to Non-subscribers, One Shilling.

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the Ninth Annual Report of the Auxiliary Missionary Society conducted by our brethren in this city, at their public meeting on the 30th of October last, we present the following extracts relating to native work at that station.

A short time after the departure of Mr. Yates, Mr. C. C. Aratoon was appointed to the office of pastor of the native church during the interval of Mr. Yates's absence. The duties of this office he has continued to discharge with assiduity and attention, and with much care for the spiritual welfare of his flock. The residence of two or three of the members being fixed at Howrah, and there being also others living there, who were desirous of church communion, it was deemed advisable to give them a dismissal, in order to form a branch church on that side of the river. They are now united under the care of Mr. Kirkpatrick, by whom the gospel and its ordinances are steadily administered. In consequence of this arrangement, the number of communicants in Calcutta has of course experienced a decrease. The Committee would feel happy, had it been diminished from no other cause. They judge it, however, to be their duty to add, that the church has been compelled to exclude from its communion one of the brethren who formerly occupied a useful and important station. Their sorrow under this circumstance is, however, somewhat mitigated, by recent signs of repentance, which induce them to indulge the hope, that ere long they may be permitted to rejoice over him, as one that was dead and is alive again,

that was lost and is found. In addition to this, another instance of exclusion has occurred. A short time afterwards the individual was summoned into the world of spirits, leaving behind him, alas! but little ground for the consolatory reflection, that he has joined the company of the redeemed before the throne of God.

From the notice of these events, it is cheering to turn to those of an opposite description. In the midst of judgment God remembers mercy, and lest his servants should be swallowed up with over much sorrow, graciously vouchsafes to mingle comforts with their trials. An addition to the church has been granted of two females, one of Portuguese extraction, the other a Hindoo. There are also two or three inquirers, concerning whom they have hopes, one of whom stands as a candidate for baptism. The change of sentiment produced in this individual was, under the divine blessing, in a great measure brought about by her observing the superior conduct of some Christians who resided in the neighbourhood. The Committee would notice this circumstance, as affording a pleasing refutation of those attacks, which of late have been summarily made on the character of native converts. There are also two or three other inquirers concerning whom they have hopes.

The Committee have not infrequently had their attention directed to the propriety of erecting, for the use of the native church, a more convenient and durable place of worship; and although nothing as yet has been attempted in the way of raising a fund for this object, they would express their hope, that in the ensuing year measures will be taken for its accomplishment.

In closing this part of their statement, the Committee beg to present their grateful acknowledgements to the Calcutta Bible Association, for their donation of a copy of Mr. Yates's Bengalee translation of the Book of Psalms to each of the members of the native church. They cannot but highly

esteem such a gift, convinced as they are of the necessity of an enlarged acquaintance with the word of truth, in order to the formation of the Christian character.

There are at present belonging to the Society four Bungalow chapels in Calcutta. Their situation differs somewhat from that stated in the last Report. The reason of this was as follows:—Some months ago, through the exertions of two or three young persons belonging to the Juvenile Society, a fund was raised for the purpose of erecting a native chapel at Bahiah Ghant; but in consequence of the removal of one of these friends from Calcutta, the object was laid aside, and the sum which had been raised was, with the consent of the contributors, transferred to this Society, for the building of a chapel for Hindoosthanee preaching. Their benevolent design has been since carried into effect, by the erection of a commodious place of worship in Jaun Bazar. After the completion of this chapel, the Society was in possession of more stations than with their present means could well be attended to; and the Rev. E. Ray, of the London Missionary Society, having taken up his residence immediately adjoining the place of worship in Bow Bazar, it was deemed advisable to make him an offer of it, on payment of its estimated value. This offer being accepted, the native chapel in Bow Bazar is now occupied by our independent brethren.

During the past year, the message of salvation has been steadily and diligently proclaimed by Mr. Carapet C. Aratoon, assisted by two younger brethren, who are candidates for missionary service, and a native Christian, formerly attached to the church at Dinagore. Thus has the word of life reached the ears of multitudes of our fellow sinners, both Mussulmans and Hindoos. On several occasions very interesting conversations have occurred, which we trust may have been the means of conveying to the minds of the inquirers much information respecting the doctrines of revelation. And though as yet we hear not of their saving conversion to God, it will not be thought unreasonable to admit the hope, that in some instances it may have proved effectual to the accomplishment of this blessed purpose. The missionary who, in the midst of a vast and ever varying population, stands as the mouth of that wisdom which "crieth without, which uttereth her voice in the street, in the chief places of concourse," is as a fisherman who casts his net, but has it not in his power to wait and watch the result; or as the sower, who in the morning sows his seed, and in the evening withholds not his hand, knowing not which shall prosper, whether this or that.

To the preaching of the Gospel has been

added an extensive distribution of the sacred Scriptures, and of tracts. It is pleasing to reflect, that the importance of this very easy and interesting mode of disseminating divine truth is daily increasing, in proportion to the more extended establishment of schools, and the impression thereby communicated in favour of the Christian religion.

The service mentioned in the former Report, as having been established at the Baptist Mission Press, has been continued, with some interruptions, to the present time. Many of the workmen have attended, and it is hoped not without benefit, one of their number having recently manifested a decided attention to the Gospel.

Letter from Mr. George Pearce to Mr. Dyer, dated Calcutta, March 4, 1828.

Some time having now elapsed since I last addressed you, I feel admonished of my duty, and delay no longer in discharging it. It gave me pain to learn that you did not receive my first letter, sent immediately after my arrival in this country, for which I cannot account, as it went by the same ship (the Duke of Lancaster) that conveyed one in safety to my father. You will be happy to learn that the cold season, which has lasted longer than usual, has proved exceedingly beneficial to my health, and enabled me to attend with pleasure to my various duties. The English and Bengalee school mentioned in my former communications, has yielded much encouragement, and continues to prosper; the present average of attendance is about 60. The industry of the boys is truly gratifying. In addition to daily attention to the school, I have not been unmindful of the instruction of the multitudes around me, and have at length, though in much weakness, commenced what I have so long ardently desired to do, the preaching of the Gospel among them. Not feeling myself sufficiently master of the language to deliver a regular discourse, I have preferred visiting them from house to house, seeking opportunities of collecting together small companies, and sitting down familiarly in the midst of them, to whom, by reading and conversation, I have on many occasions made known the word of God. On these occasions I have generally met with much civility, kindness, and attention, and have sometimes repeated my visits in consequence of earnest invitations. Now and then, however, the ignorance and enmity of the heart have been displayed when I have directed their minds to the Gospel, and I have been obliged to leave them, followed by sneers and evil language. Some little time ago, brother Carapet and myself made a

little excursion into the country, partly for the purpose of reconnoitring, with a view to future labour, and partly to preach the Gospel. Having supplied ourselves with a good stock of the Scriptures and tracts, we took the road leading to Dumdam, a military station, distant from Calcutta about nine miles. Having proceeded to within two miles of this place, we observed a small village on our left, situated on a rising ground, in the midst of a group of large and tall trees. It resembled in appearance a fruitful island in the midst of the ocean, as the dark green foliage of the trees was strongly in contrast with the extended plain of ripe corn which surrounded it. Having found a path leading to the village, we bent our steps thither. This path was raised about a foot and a half above the level of the ground, as were all the paths that intersected the plain in different directions from village to village, a necessary measure, as the ground is covered with water several months in the year, to aid the cultivation of rice. These raised paths reminded me of some expressions in the Prophets, "Cast ye up, cast ye up, prepare the way;" and again, "To walk in paths, in a way not cast up." On entering the village we met two or three of the inhabitants, who, on our requesting them, kindly conducted us to the Mundul's or principal person's house. We were shewn into a large court, or farm yard, on one side of which were several stacks of rice that had just been brought from the adjoining fields; on another side stood a small temple, for the convenience of the family. We looked into it, but saw nothing of any idols. In the centre of the yard was the village school, seated on mats on the ground, and engaged in writing their lessons on the plain and tal leaves. They possessed no books of any kind.

While looking at the different things that attracted our attention, the master of the house made his appearance, and, as might be expected, seemed surprised at finding European strangers on his premises. We soon, however, made him acquainted with the object of our visit, when he requested us to seat ourselves, while he and his neighbours, who by this time amounted to a dozen, took their stations on the ground around us. After some little conversation, we read to them the greater part of a tract, entitled the *Sure Refuge*, the design of which is to shew the vanity of trusting in the Hindoo deities, and to lead the reader to the knowledge of Christ. As we proceeded, they seemed to listen with much attention, while the old man took the pains to explain it to the people around. The reading of the tract being finished, brother Charpeit addressed them for about half an hour, and before he had done the congregation had considerably in-

creased, as the news of our visit had spread in the fields, and brought in the people from their work in all directions. The conduct of an old Brahmin, a relation of the Mundul's, who was also a Brahmin, particularly excited my attention, as it furnished a practical proof of the estimation in which their religion teaches them to hold Europeans, as unclean, and also that the villagers pay more attention to this than the natives, whose intercourse with the English is much greater. This man had requested us to present him with a book; we did so, but in attempting to put it into his hand, he withdrew it as the book approached him. It was necessary for us to drop it into his hands, or he would not have received it. We gave him two or three books, as he could read well; but he uniformly received them in this way. This excited on our part a little pleasantry; he seemed ashamed, and denied that we could pollute him, but took great care nevertheless that we did not touch him. On leaving this place, we distributed several copies of the Gospels and tracts; the people received them with apparent pleasure, and requested us to visit them again, which we hope to do shortly. Daylight had now nearly closed, and we returned home, gratified with our little journey.

Having recently witnessed another instance of that barbarous practice so common in this country, I cannot refrain from sending an account of it, hoping that it may be published, and tend to keep alive the minds of the British public to this subject. About a quarter of a mile from my residence is a ghant, where in the compass of a year many a wretched female enters eternity through the flames. It is said to be held peculiarly sacred by the natives, and on this account it is frequented by them for this purpose from many miles around. Having been informed that a widow was about to burn, I lost no time in hastening to the spot, as I had never witnessed an instance of the kind before. When I arrived, I found the intelligence but too true. The pile was being prepared, the widow sat in a palanquin near the spot, and the body of the deceased husband laid at the edge of the water. I immediately made my way through the crowd to the palanquin. On my attempting to speak with the woman, her relatives at first made some attempts to hinder me. After some expostulation with them, they opened the shutters, and I addressed her. Her aspect altogether was indeed truly affecting. Her age appeared about fourteen years, her countenance indicated that she was under the influence of some intoxicating drug or liquor, and the answers which she returned to my questions, together with her wild demeanour, fully corroborated my suspicions. Finding it therefore to be of no

use to talk with her, I addressed myself to the bystanders, and particularly to those who seemed most engaged in the horrible work, and endeavoured to shew them the cruelty and sin of such conduct. My exertions were of no avail; they were madly bent upon their deed of death. It was, they said, their custom, their religion, and well pleasing to God. It is impossible to be conceived, except by those who witness these scenes, what furious zeal and determination actuate these murderers, for a better name they deserve not. The sun striking very hot, and there being no immediate signs of the burning taking place, I retired to a little distance, to obtain shelter under a tree. I had not stood here long, before the permission from the magistrate arrived for the immolation of the woman. The reading of this, with the putting of the usual questions, lasted about a quarter of an hour. When this was over, she was immediately conducted to the river side to perform her ablutions. After five minutes, the noise and motion of the crowd indicated her approach to the pile. I then left my retreat, and drew near. On her coming to the fatal spot, some person supplied her with a basket of sweetmeats. These, as she began to perambulate the pile, she scattered among the crowd, who were ready to tear each other to pieces in order to catch them as they fell. She had not proceeded more than half a dozen paces, before one of the Brahmins took her up in his arms, as though impatient of the slow progress she made, and carried her round the pile. Having gone once round, he laid her down upon it, and, oh, never shall I forget the inanity and unconsciousness of her dreadful fate that pervaded her countenance! A minute elapsed, and she laid herself down by the side of the corpse. At this instant several persons began to cover them with straw, flax, bamboos, and large pieces of wood. The multitude resounded Hurri Bol! the fire was applied, and I, filled with horror, hastily left the place. Alas! When will Britains cease to tolerate this diabolical custom? I must now conclude, hoping that the rich blessing of God will attend your labours, and those of the Society, to the salvation of millions of the human race from their ungodly deeds, and everlasting condemnation.

CEYLON.

The following letter, dated since the return of Mr. Chater from Bombay, has lately reached us.

Colombo, 24th March 1828.

It will no doubt be gratifying to you to see me once more writing to you from this

place. We left Bombay 17th Feb. and had a pleasant voyage of fourteen days to Point de Galle. My health, I am happy to say, through a divine blessing, is most mercifully restored; and the health of my dear companion much improved. A vessel will soon leave this for England, but my school reports, cash account, &c. I fear will not be ready to send by her, for, as you may well suppose, I have much to do in putting things into order again after so long an absence from my station. But that I may make sure of this opportunity to send you the above information and such other general intelligence as I am able, I think it right in the first place to write this letter, and if I have time to prepare them, the other documents shall accompany it.

Through divine goodness the mission here has suffered but little from my absence. At the Grand Pass meeting-house the congregations, (which are never large) have been unusually small. Since my return, however, they have come up again to their former numbers. And the Pettah congregation has rather increased than diminished, and if we can possibly find the means to enlarge it, we must do it without delay. If this can be done, an increase of hearers may confidently be expected, but if not, we must expect a decrease. When persons come and find no place to sit down, (as is the case at present) it must be supposed they will not be inclined to come again. In the Fort the good work has been going on well, especially among a few Europeans, beyond my highest expectations. Till a little before I left for Bombay, Mr. Siers had never attempted to preach in English, and I was very fearful that a little company of attentive hearers I had collected, chiefly made up of soldiers from H.M. 78th regiment, would have been dispersed. For awhile after my departure it was so, but Mr. S. was enabled to collect them again, and before I arrived his preaching had been so far blessed to them that three had put on Christ by baptism, and beside them a young man, a native of Colombo, who was appointed second English master in our Grand Pass school previous to my departure for Bombay, and who promises fair to be a useful member of our little church; his name is Thomas Gabriel. Two more, one baptized in Scotland and the other in Ireland, are proposed for admission into the church; two have been received who are not yet baptized; and two others have expressed their wish to be added to us by baptism. Our European members, therefore, exclusive of myself, are likely to be soon nine in number. This we trust is only the beginning of a good work that will still go on and prosper. Many persons, we know, would say to all this, "what has this to do with missionary

work? their business is solely with heathens." To such an objector, I would say we do not abate in our attention to the heathen on account of the little we do for our own countrymen; and there is joy in heaven over one sinner that repenteth, whatever his colour may be, or from whatever country he may have come. Besides, the effect that the example of these men may have on the natives may be expected to be highly salutary. It is but too well known what sad effects have been and still are produced by men of a different stamp, who bearing the Christian name, exceed the heathens themselves in immorality and wickedness. How desirable, therefore, that this evil should in some measure be counteracted by some among that very class by which Christianity has been for years so shockingly disgraced; by some, who, by their good conversation in Christ Jesus shall shew to the poor pagans around them, that their religion is something more than a name, and who by well doing shall put to silence the ignorance of foolish men.

Our schools, so far as I can ascertain, are going on well. But particulars about them must be deferred till I can write the regular Report. A Mussulman youth who has long attended the Grand Pass school, seems to have had his mind wonderfully enlightened and strongly impressed by reading the Scriptures. He is anxious to be baptized and join our church, and expresses his determined resolution to do so though he may risk his life by doing it. But as his case has been known to me but little more than a week, I can add no more concerning it yet.

BURMAH.

From an American Periodical we are enabled to present our readers with the following brief notice respecting the progress of our esteemed brethren in the Burmese empire. The name of the Burman mentioned will be familiar to those of our readers who have perused Mrs. Judson's interesting "Letters."

Monng Ing, one of the Burman converts, has expressed a desire to be sent out as a Missionary to preach the Gospel to his countrymen in the provinces of Tavoy and Mergui. As the missionaries were well satisfied that he was called of God, and qualified for the work, they joyfully complied with his request. He has, therefore, gone forth with

their approbation, evidently constrained by the love of Christ, and has engaged in the delightful work of publishing the good news, with apparent zeal, and a deep sense of his dependance upon God for success. Having expressed an intention to prepare and suspend a religious writing in front of his door, in order to attract the attention of the people, he observes, "But while man devises, God's pleasure alone will be accomplished." "Under this impression," says Dr. Judson "he desires to persevere in his work."

On the 25th Feb. 1827, this first Burman preacher commenced his labour of love. He finds the prospect of usefulness as encouraging as could reasonably be expected. May God render him the instrument of conversion to many!

Mr. Boardman and family have arrived safely in Amherst, and joined Messrs. Judson and Wade. Mrs. Wade has commenced the instruction of a native female school.

JAMAICA.

The following extracts of correspondence from various stations in this island were sent for publication in our last number, but omitted for want of room.

MONTEGO BAY.

Extract of a letter from Mr. Burchell to the Secretary, dated April 22, 1828—

"We commenced public worship in our new chapel nearly five weeks ago, though not much more than half finished; the attendance, notwithstanding crop, has been delightful; we have had full 1000 persons at our six o'clock morning prayer-meetings, and at our ten o'clock service we have been crowded. I mentioned to you some time since that in consequence of the late law I do not feel myself justified in enlarging so much as I thought we needed. I now feel it necessary, from the large attendance, to give up that part of the house which we had purposed for our dwelling, and appropriate the whole building to the chapel, so that its dimensions will be about 65 feet square, with three galleries, two of which will be nine seats deep. This last addition will of course be attended with additional expense, besides rendering it necessary to build a dwelling house or reut at 100l. sterling per annum.

"At Crooked Spring we have had an addition to the church this spring of about forty by baptism, and at the Bay about ninety, so that notwithstanding all our difficulties and discouragements, the cause of the Re-

deemer is triumphant. The Lord also is raising up amongst us active and useful friends. One young man is eminently so. After attending to his regular engagements during the day, he spends his evenings reading and explaining the Scriptures, conducting prayer meetings, visiting the sick, and teaching to read all who will apply to him for instruction. He appropriates the whole of the Sabbath to the service of his Maker; conducting the Sunday school, holding conversational meetings with the members from the country, examining enquirers, and instructing the ignorant in the way of salvation. In short, he lays himself out to do good, going from house to house seeking to bring sinners to the sinner's friend, in encouraging enquirers, and endeavouring to edify the people of God. If he were in India, he would be employed as a native preacher, and were we allowed we should be glad to employ him as such here. I sometimes hope to be able to employ him in a school, i. e. when we can get something out of debt.

"Since writing the above I have been much interrupted, or I had purposed filling the rest of my paper with pleasing anecdotes of our people; however, though I have but few minutes I would just relate one of a poor dying negro. Upon his dying bed he called his family around him and thus addressed them, 'Me children, you see your dying father, me often pray for you, me often tell you of de Saviour, me often beg you to come to him; me now beg you for de last time. You see me dying; me willing to live, but me no wish to live; me willing to die, for me have a living Saviour, and to him me go. Your ways no lead to him, dey lead to dead.' On being asked what made him happy in the prospect of death, he replied, 'Christ no die for poor Neger? me love him, me feel him near, me feel him mine, dat make me happy. O Lord, take poor neger home.' His affectionate address has been blessed to one of his children; a wild wicked son, but now a humble enquirer after salvation."

KINGSTON.

Under date of April 26, Mr. Knibb writes:—

"The enlargement of the chapel in Port Royal is completed. But as I was obliged to have a new roof entirely, (the other being rotten and weak) the expence has been very heavy—will cost 400l. but I could not ask you for anything in your present state. I

will do my utmost to raise the whole. I have collected about 130l. since January, and if health is continued, I hope, by the blessing of God, to make a further effort ere long.

"The chapel was opened by brethren Tinson and Coultart; brother Tinson preached in the morning from Acts; 'As for this sect, we know that it is every where spoken against.' And brother Coultart in the evening from 'Thy kingdom come.' The services were peculiarly interesting, and I hope acceptable to God. The chapel is well filled and often crowded on Sabbath evenings, and the Sabbath school is interesting. I hope, in the course of a week or so to baptize about 25, when I will give you a more particular account of the prospects of usefulness and the state of the church than I am able to do at present.

"This week we had our Missionary meeting in Kingston. I hope to present you with an abstract of the Report, and an account of the meeting by next packet, as I have been requested to do.

"The large chapel in East Queen Street was crowded to excess, and hundreds were around the walls outside. One of our Wesleyan brethren presided, and the meeting was one of the most interesting I have ever beheld, and I hope will be the forerunner of much good."

SPANISH TOWN.

From Mr. Philipppo, 5th May:—

"Every thing connected with this station continues to wear a very smiling aspect. I might have said appearances are more pleasing than at any former time. Our chapel on a Sabbath afternoon is often crowded; the congregation being principally composed of young and interesting characters, really exhibits on a Lord's day a very pleasing spectacle. But above all I have the most pleasing evidences that I do not 'labour in vain nor spend my strength for nought.' On the first Sabbath in June I expect to baptize about sixty persons, many of whom are very interesting characters indeed.

"Among them is Mr. Andrews, two more white persons, and above a dozen respectable individuals of colour; and I have every reason to believe that the sacred leaven is still operating on the hearts of many of my congregation. What a matter for thankfulness and zeal.

HOME PROCEEDINGS.

SCARBOROUGH.

On Sunday, August 31, three sermons were preached on behalf of the Society—in the morning by the Rev. Swan, in the Baptist meeting-house; in the afternoon by the Rev. H. Stephens, in ditto; and in the evening by the Rev. J. Swan, in the Independent meeting-house.

On Monday evening the Rev. E. Carey preached in the Baptist chapel, and the pub-

lic meeting was held on the Tuesday evening.

The Rev. H. Stephens presided on the occasion, and the resolutions were proposed and supported by the Rev. Messrs. J. Meeke (Methodist), G. Kidd (Independent), J. Swan, C. Thompson, E. Carey, B. Evans, R. Harness, and J. Carr.

Our Treasurer will give you a statement of collections, &c. The meetings upon the whole excited a deep, and I hope lasting interest, particularly amongst some of our young friends, and it is my ardent prayer that this feeling may rapidly increase.

Contributions received on account of the Baptist Missionary Society, from August 20 to September 20, 1828, not including individual Subscriptions.

FOR THE MISSION.		£	s.	d.
Audlem, (Cheshire) Baptist Church, by Mr. Thorsfield.....		3	0	0
Bradford, (Wills) Collection, &c. by Rev. Jas. Rodway		21	5	9
Leeds, Ladies Society, for Female Education, by Rev. Jas. Acworth		10	7	2
Leiston, (Suffolk) Collected by Mrs. West and Mrs. Pells		5	9	0
Legacy of George Gaviller, Esq. late of Clapton, (less duty 5 <i>l.</i>)		45	0	0
West Middlesex Missionary Union, Colnbrook, Collection by Rev. W. Coleman		9	3	6
Keppel Street, Auxiliary Society, by John Marshall, Esq.....		30	0	0
Scarborough, Collections and Subscriptions by Mr. C. Hill		52	4	0
Barnstaple, Collected by Mrs. Aveline		3	0	0
Sherborne, Subscriptions, by B. Chandler, Esq.		5	5	0
Hemel Hempstead, Missionary Association, by Mr. Howard		10	11	2
Aberdeen, Auxiliary Society, by Mr. W. Thomson		11	17	0
Philanthropic Society, for Translations, by ditto		3	3	0
Cambridge, by Edward Randall, Esq.—				
Annual and Quarterly Subscriptions	58	2	0	
Ladies Penny a Week Society	46	18	0	
Harston, by Mr. Fuller	3	0	0	
		108	0	0
Norwich, Subscriptions and Donations, by Mr. Cozens		103	10	3
Tewkesbury, ditto, by Rev. Mr. Winterbotham		61	14	6
Chester, ditto, by Mr. Seacome.....		3	8	6
Hothorp, John Sims, Esq.		2	2	0
Naseby, by Mr. John Burditt		2	5	0
Clipston, Collection		25	2	0
A Friend to the Translation of the Scriptures, by the Calcutta Brethren..		5	0	0
Banister Flight, Esq. Tottenham, by the Secretary	10	10	0	
Samuel Eastwood, Esq. Salendine Nook, by Rev. Jas. Acworth....	5	0	0	

FEMALE SCHOOL AT KINGSTON.

Friends' Committee, by Robert Forster, Esq.	100	0	0
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TO CORRESPONDENTS.

A highly valued Correspondent inquires, whether it is not advisable that "a season should be set apart for prayer in all our churches, to supplicate from the God of Heaven his direction and blessing on the Society and its labourers—that we might indeed see that the set time to favour Zion is come." The suggestion fully accords with our feelings; but is there not reason to fear that, in some places at least, the stated Missionary prayer meetings, on the first Monday evening in the month, are not so well attended as they ought to be? On this topic we could say much, but for the present we forbear.

The Editor fully expected to receive, before now, a more explicit acknowledgment of the valuable presents sent out for the Female Schools last year by the Mary Anne, Capt. Boucant. In the mean while, he has much pleasure in extracting, for the information and encouragement of his Female Friends, the following paragraph from a letter addressed to himself, by Mr. W. H. Pearce, dated 18th Feb. last:—

"The presents for the Female Schools have all arrived in excellent order. They are highly creditable to the taste and generosity of our Female Friends, and have already produced Rs. 1200 (120l.), after three days sale. On this subject I shall get my dear wife to write you officially, to express our gratitude. Many thanks are due to Mrs. Carey for the zeal she has excited, and the really judicious assortment of articles she has by this means secured."

A parcel of Magazines has been received from Mr. Richardson, John-street, Blackfriars; and also a Box of Fancy Articles from Mrs. Aveline, Barnstaple, intended for the Female School in Jamaica.

It is desirable that whenever packages are forwarded from the country to the Mission House, advice should be sent by post, specifying by what conveyance they are sent.

The following omissions have been discovered in the Cash Appendix to the Report just published:—

Salisbury, Collection and Subscriptions	£70	0	0
Hull, Friends, by Mrs. Longstaff	5	0	0
Mr. Wm. Tinkler	1	0	0
Mr. John Thompson	1	0	0
Mr. John Thornton	1	1	0
Miss Richmond	0	5	0

Those Friends who have received money on account of Mr. Leslie's "Vision of Heaven," are requested to forward it at their earliest convenience, as it is desirable to close the account of that publication.

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 in the Cover of the Annual Report.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Seventh Annual Report of the Female School Society conducted by our Missionary friends at this station having lately arrived, we insert it entire for the information of that portion of our readers who feel particularly interested in this good work.

Ere commencing the Report of the Calcutta Baptist Female Schools, it is proper to extract, for the information of subscribers, the following resolution of the Committee of the Bengal Christian School Society.

“At a Committee meeting of the Female Department of the Bengal Christian School Society, held at the Circular Road Chapel, Jan. 25th 1828, it was resolved unanimously—

“That the union formed some time since between the friends of the Baptist and Independent denominations in Calcutta, for the promotion of Native Female Education, under the name of the Female Department of the Bengal Christian School Society, having been found necessarily to involve some pecuniary and other difficulties, be from this day dissolved ; and that two distinct Societies be constituted, one under the management of each denomination respectively. That the Committee, now about to resign their trust, beg to record on their minutes, that this measure has been adopted in the exercise of the kindest feelings on both sides, and with affectionate wishes that the most abundant success may attend the labours of each denomination in its future exertions in this benevolent work.

(Signed) “E. RAY.
“G. PEARCE.”

In conformity with this resolution, the Committee who now present this Report, have assumed for their institution the name of the Calcutta Baptist Female School Society. Under its patronage are the schools mentioned in the late Reports of the Bengal Christian School Society, as included in the Northern Division.

Feeling that any lengthened introductory remarks are unnecessary, the Committee proceed at once to the detail of their exertions during the past year, trusting that the Report will prove both gratifying and stimulating to all who are interested in this work.

The number of schools at present under the care of the Society is seventeen, including two at Cutwa, superintended by Mrs. W. Carey. For the superintendence of those situated in Calcutta and its vicinity, Chitpore, the Committee are indebted to the kind and diligent labours of Mrs. W. H. Pearce and Mrs. Yates. The total number of children in these schools receiving instruction, is, according to the last inspection of the lists, about 350. During the past year, the following books have occupied the attention of the children. Pearson's and Jetter's Spelling Books ; Pearson's and Keith's Catechisms of Christian Knowledge ; Second and third parts of a Book of Fables and Tales ; the Gospel of Mark ; and Pearce's Geography. Writing, Arithmetic, and Needlework have also been attended to by many of the children. The following brief abstract will afford a tolerable just idea of the present state of each school, under the patronage of the Society.

The *Salem* School contains twenty-one scholars, three of whom are women. In the beginning of the year, this school suffered much from the ravages of the small-pox, which reduced its numbers, and greatly retarded the progress of the children. In her last report, the superintendent writes : “This school has for some time past afforded me much pleasure. The children are very attentive to their lessons. This is chiefly owing to the diligence and influence of an old Gooro, who takes great pains

with them. The two elder scholars can read with facility any book used in the school. They have committed to memory a considerable part of the work on Geography, and of Jetter's Spelling Exercises. Within the last few months, the attendance of scholars has much increased, and it now contains more than twenty."

The *New York* School has yielded, throughout the year, much satisfaction. The attention of the master, and attendance and progress of the children have been pleasing. Four girls in this school have particularly distinguished themselves, having in a short time gone through Pearson's Spelling Book, and made considerable advance into Jetter's. It may be proper to add, that the last-mentioned book, being on the plan of a Vocabulary, requires much application in order to prepare the lessons, as not only the correct spelling, but the meaning of the words are given by the child. The children of this school are very fond of needlework. It is affecting to add, that two promising little girls were taken off by the small-pox in the early part of the year.

The *Newcastle and Potteries* School, mentioned in the last Report as having been relinquished, was established again a few months afterwards. For some time, owing to causes which could not be controlled, it had in the course of two or three months as many different situations, which of course proved detrimental to its prosperity. It is now at length apparently permanently established, as a lady and gentleman, in whose compound a schoolhouse has been erected, have kindly undertaken the superintendence of the children. This is an advantage with which few schools are favoured; and it is hoped that it will henceforward flourish, and make amends for its past unprofitableness. There are attached to it twenty children.

The following schools are situated for the most part at or near Chitpore.

The *Juvenile* School, situated midway between Calcutta and Chitpore, being the oldest established, contains about sixteen children, which is somewhat less than the number stated in the last report. This decrease is owing to the increasing age and infirmities of the schoolmistress, who finds herself unable to attend to a greater number. The progress of the children, however, evinces that she is diligent, and concerned to bring them forward. Three or four of the girls can read, in a manner that would by no means disparage the talents and application of European children of the same age. They often manifest a considerable degree of emulation to outdo each other in their lessons, and are much ashamed if not able to repeat them when visited by the

superintendent. Needlework is not a favourite employment with the children of this school: their answer generally has been when desired to do a little, "Ma'au, we prefer our books."

The *Monmouthshire* School contains fifteen pupils. The master is attentive, but infirm and slow; for which reason the progress of the children is also tardy. The pupils of this school, in company with those of two or three others, have attended daily at the Mission premises at Chitpore, where instruction has been communicated under the immediate care of the superintendent. This measure has been attended with advantage. The *Leeds* School affords little to report that is of a gratifying nature. In consequence of the extreme negligence of the former master, it was found necessary to discharge him; which measure, as is generally the case, was followed by the breaking up of the school. Another, however, was shortly afterwards obtained, who has collected together about twenty children: these he brings regularly to the Mission Bungalow for instruction; but as they are a different set altogether, little at present can be said of their progress.

The *Broadmead* School, situated near the Nabob of Chitpore's garden, contains about thirty children. The master's conduct is generally satisfactory, and his pupils make progress equal to that of most in the schools. Two or three of the scholars are of four and five years' standing: one of them has children, whom she has begun to instruct. This is a pleasing circumstance, as it evinces a different feeling as to the value of female instruction from that generally prevalent among the natives; and it becomes more gratifying, when considered as the effect of the labours of this Society. This school suffered much in the commencement of the year from the lamentable spread of the malady already mentioned.

The *Nailsworth* School, situated on the Barrackpore Road, has not of late yielded much satisfaction. A few months ago, the superintendent was obligated to dismiss the master for his negligence. Since then, another has been obtained; but his behaviour is scarcely better than his predecessor's. If a decided improvement does not take place, the Committee will not feel themselves justified in supporting it.

The *Philadelphia* School, situated on the south side of the Barrackpore Road, near Doorgapore, contains eighteen children. This school has a female teacher, an advantage seldom to be obtained in this country. She is a person of good capacity, and of creditable acquirements. Much illness of late, has prevented her very regular attention to her pupils. Of these one is an adult, who has made such progress, that should the

mistress be necessitated finally to relinquish her charge, she would be able, and probably willing, to succeed in it. The progress of the children on the whole is pleasing.

In the *Glasgow School*, situated at Cossipore, there are twenty-five children. This school, at the commencement of the year, was almost destroyed by the ravages of the small-pox. For many weeks none of the scholars attended to their lessons, several of them being ill, and most of the others detained at home to wait upon their suffering relatives. When the school re-opened, it was found that six of the children had fallen victims to this awful disease. The school is now in a progressive state, and some of the most difficult books used in the schools are read in it.

The *Whitchurch Family School*, situated near Boronogor, contains twenty-six children. The master has been generally attentive, and the progress of his pupils is pretty good. A little interruption has been lately experienced, by his absence on a journey to see his relations up the country; but having returned, it is hoped that he will soon retrieve, by his diligence, what has been lost. Two or three of the eldest girls will probably leave soon, to be married; and it is gratifying to the Committee to state, that they have made good proficiency.

The *Maze Pond School*, situated at Boronogor, has twenty-five children on its list. It has recently been removed to a house nearer the town, and more eligible than its former situation for the obtaining of scholars. The master is diligent, being always at his post when the school is visited by the superintendent. The pupils are improving. A few of them can sew neatly.

Within the year, two new schools have been established, one of them in Calcutta, near the Baptist Mission house, and the other at Chitpore, with the design of attempting the raising of seminaries of native girls, on a larger and more efficient scale. As the attempt is now only in the bud, and as experience teaches that buds are often destroyed ere they open into flowers, or are matured in fruit, the Committee forbear to enlarge respecting them, choosing rather to wait the result, and report what has been effected, than excite expectations that may never be realized. Towards the furtherance of the object, two school-rooms have been erected, each of them being capable of containing fifty children.

The Female Asylum, of which some account was given in the last Report, has made little progress since that period. Pearce, the first child admitted into it, died of the small-pox. Another had been received, but was soon afterwards taken away

by her parents. The object, however, is not lost sight of by the Committee; and should circumstances become favourable, the institution will again be commenced.

By intelligence lately received from Mrs. W. Carey, of Cutwa, the Committee are enabled to report, that female instruction there wears an encouraging aspect. The *Liverpool* school contains no less than fifty children; and the progress in learning of the pupils in this and the *Deakin* school is described as being exceedingly pleasing.

FUNDS.—During the year, the aid expected from America, noticed in the last Report, has been received in two remittances, amounting to 820 dollars. Liberal sums have also been sent by friends in Great Britain; and the applications made to the public in this country for renewed assistance, have been answered in a very generous manner, although not to an equal extent with some preceding years. To all their friends, the Committee desire to present their warmest acknowledgments; at the same time, they beg respectfully and earnestly to request their continued liberality. The Committee thankfully acknowledge also the liberal and repeated supplies of medicine for the use of the schools, afforded them from the Honourable Company's Dispensary; and they are happy to add, that it has been extensively distributed among the poor children, and to many with good effect.

The thanks of the Committee are also presented to those generous young ladies and others in Great Britain, who by their taste and industry in designing and preparing presents of different kinds to be sold for the benefit of the schools, have manifested so lively a concern on behalf of Hindoo females. A large quantity of fancy and useful articles, the result of their benevolence, has recently come to hand, the sale of which, it is expected, will materially aid the funds of the Society.

The Committee will now draw their Report to a close. In doing this, they would advert, in a few words, to the difficulties still attending the prosecution of their work: these, it becomes them to confess, are not trifling. The prejudices of the people at large,—the frequent recurrence of disease,—the unprincipled character of many of the teachers,—the numerous holidays,—and finally, the injurious effect of much exposure to the weather on the health of those engaged in the work of superintendence, all contribute to hinder them in their exertions. These things they do not mention for the purpose of discouragement, but in order to bespeak the patience of their friends, and especially of those among them in Britain or America, who have sent out funds for the establishment or maintenance of particular

schools. Of these, some have probably been disappointed, in learning from the Reports of the Society, that *their* school had been relinquished, and others, that *their* school had not been established. It is proper, therefore, that it should be generally known, that neither the one nor the other of these unpleasant things can always be prevented, owing to the impeding circumstances already mentioned. Prospects have not unfrequently appeared, on the ground of which hopes have been raised and cherished, that have in a little time again entirely vanished.

On this account, the Committee would take the liberty of suggesting to such friends, the propriety of allowing their contributions to be appropriated to the aid of the object generally, rather than to the support of particular schools. This measure would relieve the minds of the Committee from considerable anxiety, and leave them also more at liberty to carry forward the work, as favourable opportunities might invite:—a liberty exceedingly desirable, when it is considered, that the progress hitherto made has been so in a great measure, by embracing propitious circumstances as they have presented themselves. Difficulties, however, the Committee trust, have not diminished their zeal in the work allotted to them; and the most impressive motive for perseverance is found in the enlarged acquaintance, which every successive year supplies, with the condition and necessities of the people. The work of superintendence necessarily leads those engaged in it into the midst of their abodes, and domestic circles. Here they see things as they are; but the knowledge gained yields, alas! little satisfaction. It causes them to feel, that wretchedness is the Hindoo Female's condition; that destitute of knowledge, deprived of liberty, living without respect, doomed to idleness and drudgery, she is the slave, and not the companion of man. But the necessity of their exertions is not the only motive: labour has not been in vain; success is lifting up her head, and saying, "Go forward." Year after year witnesses the increase of knowledge, the subjugation of prejudice, the alteration of opinion, and a growing regard for instruction among females, in those places where schools have been formed. Instances now exist of women, who having learned to read in schools established by this and other Societies, have become the instructors of their own children. Let it be hoped, therefore, from what is to be seen, and from what we know of the operation of knowledge on the mind, that the time for the education of Indian Females is come.

The Committee trust they are adopting the right method for the attainment of the

object at which they aim. In the books used in the schools, the children are taught the knowledge of God through Jesus Christ: for it is certain, that if an empty mind be filled, it ought to be with good; or, if error be effectually opposed, it is only by presenting truth: *Thy word, said the Saviour, is truth.*

The Committee now conclude their Report, praying that God may succeed their labours with his blessing, and impart strength and wisdom to those who are immediately engaged, and to all who love and assist in this benevolent work.

HOME PROCEEDINGS.

PORTSMOUTH, PORTSEA, AND GOSPORT.

The annual services connected with this Auxiliary were held in September last. The Rev. Isaiah Birt, of Hackney, attended as a deputation from the Parent Society, and warmly espoused the interests of the Mission.

On Lord's day, Sept. 21, several sermons were preached on behalf of the Society in the chapels connected with the Auxiliary, two by the Rev. Isaiah Birt, and the others by resident ministers, the Rev. C. E. Birt, T. Morris, J. Neave, J. Headden, J. Davis, and W. Davies.

The anniversary of this Auxiliary was held at Meeting House Alley Chapel on Monday evening, the 22d of September. Prayer for the Divine presence and blessing was offered by the Rev. C. Cakebread. The Chair was taken by an esteemed friend who happened to be on a visit to Portsea, Robert Bowyer, Esq. of Byfleet. The Report, which was read by the Rev. T. Tilly, one of the Secretaries, gave a brief view of the operations of the Society, comprising some interesting information respecting the Mission to the West Indies, &c. The following is an extract relating to the pecuniary affairs of the Auxiliary:—

"The children connected with our Sunday schools continue to aid the Mission, and to pour their freewill offerings into its treasury.

"There is reason to apprehend that that part of the income of your Auxiliary which is derived from Branches, will in some respects be less this year than the preceding; this may be owing to circumstances which it is hoped will not be of permanent influence; but though this year's contributions may in two or three instances be less than the past,

yet upon the whole the total of the income will be considerably augmented.

"In addition to the sources whence the income of your Auxiliary has hitherto been derived, the aid of our *Female Friends* has been called into efficient requisition. The Female Association connected with Meeting House Alley Chapel, formed in October last, has more than realized the expectations of its friends, having yielded to your Auxiliary since its formation the sum of 60*l.* 8*s.* This sum, it may be observed, is a new source of income, and is quite distinct from the other and long-subsisting contributions.

"The Branch connected with White's Row Chapel, in its extended influence and increased contributions, has also conduced to the augmentation of the funds of your Auxiliary.

Owing, therefore, to the general continuance of the old contributions, and to the acquisition of such as are newly obtained, it is probable that the income of your Auxiliary for the current year will not be materially short of 200*l.*"

The resolutions were moved and seconded by the Rev. Isaiah Birt, J. Griffin (Independent), C. E. Birt, W. Davies, T. Morris, J. Davis, and G. Arnot. In alluding to the separation from the Serampore Missionaries, the Rev. Isaiah Birt noticed the tendency of Christians and Christian Societies to refer the efficiency of their labours in the kingdom of Christ, rather to human instrumentality than to Divine agency. The circumstances which involved the disruption, Mr. B. viewed as matters of deep regret, but he derived much pleasure from the good hope which he had, that the separation in its consequences would ultimately subserve the interests of the Mission, and concentrate those energies which were previously expending upon points of disputation.

The several speakers displayed much zeal in the cause, and by their eloquence and energy made many salutary impressions. The services, which were interesting, refreshing, and numerous attended, were closed by the venerable Rev. D. Miall, who invoked the blessings of grace, love, and communion, as comprising the sum of apostolic desire.

B. H. H.

OXFORDSHIRE.

The thirteenth Anniversary of the Oxfordshire Auxiliary Society in aid of the Baptist Mission, was held at Burford, Oxfordshire, on the 16th of September.

In the morning, Mr. Kershaw, of Abingdon, read the Scriptures and prayed; and Mr. Copley, of Oxford, preached from Isa. liii. 8. Mr. Hollings, of Witney, (Independent) concluded in prayer.

The meeting for business was held in the afternoon, when after reading and prayer by Mr. Darkin, of Woodstock, Mr. Crescens Smith, of Blockley, being called to the Chair, several extracts from the Report of the Parent Society were read by Mr. Pryce, of Coate, in the absence of the Secretary, Mr. Coles.

Several resolutions, expressive of continued attachment to missionary exertions in general, and of satisfaction with the proceedings of the Baptist Missionary Society in particular, were moved and seconded by the brethren present; among whom Mr. Swan, from Serampore, favoured the meeting with interesting remarks relative to the encouraging prospects of Christian missions, which appeared greatly to cheer and enliven the feelings of all present.

In the evening, Mr. James Hinton, of Oxford, offered the introductory prayer; Mr. Swan addressed a numerous assembly, from Matt. xviii. 11.; and Mr. Breeze, of Lechlade, concluded in prayer the interesting engagements of the day.

We trust the general feeling of pious dependence on God, for the necessity of his blessing on every attempt to diffuse the knowledge of Christ among the heathen—for the exertion of his wisdom, to overrule every trying circumstance that may arise in human experience—and for the influence of his Spirit, to give evident and permanent success to the labours of all his servants—was deeply impressed on the minds of all who attended this anniversary.

C. S.

NORTH MIDLAND.

The North Midland Missionary Union, containing the Baptist churches in Derbyshire, Nottingham, Sheffield, and Burton-on-Trent, held its first anniversary at the close of last month.

The Committee of the Parent Society having kindly deputed the Rev. J. Dyer and the Rev. J. H. Hintou, M.A. of Reading, to assist in conducting the services, sermons were preached by them on the 21st at Derby and Nottingham, and by Messrs. Hawkins and Jarman, in conjunction with them, at Burton and Sutton; and a public meeting was held at each place successively on the four following days.

Sept. 28, the deputation pleaded the same cause at Sheffield and Swanwick; Messrs. Larom and Stovel preaching at Chesterfield and Loscoe, and a public meeting was held at each place on the following days. The whole of the services were more interesting than the depression of trade and other local impediments had induced the brethren to expect. The sum of all the ordinary collections, &c. amounted to about 250*l.*; but this sum was augmented at Nottingham, through the unexpected kindness of a gentleman on the platform, belonging to the Wesleyan body, who, on hearing that the Society was suffering this year from peculiar embarrassments, proposed that an extra effort should be made for its assistance; offering himself to give 10*l.* which by the next morning was made 100*l.*

Many thanks are due to the Rev. Messrs. Dyer and Hinton, for the earnestness and fidelity with which they urged the duty and delight of supporting the Missionary cause, and every other object connected with the salvation of souls, and the advancement of the Saviour's kingdom; and we cannot but hope that the generous ardour with which they pursued their work will be long remembered with gratitude, and kindle in the brethren and churches they have visited a similar flame, not soon to be extinguished.

C. S.

ESSEX.

The Annual Meeting of the Churches united in the Auxiliary Baptist Missionary Society for this county, was held on Thursday the 16th of October.

The Rev. J. Wilkinson, of Saffron Walden, commenced the public service by reading and prayer; and the Rev. C. Elven, of Bury, preached from Num. xxiv. 17. and concluded.

Immediately after this service, the congregation formed itself into a meeting for business, and Thos. Blyth, Esq. of Langham,

was called to the Chair. Various resolutions were then moved and seconded by the Rev. J. Bass, and King, of Halstead; Francies, of Colchester; Elven, of Bury; Goldsmith, of Earls Coln; Giles, of Chatham; Goodrich, of Langham; Wilkinson, of Walden; and the Secretary of the Parent Institution.

On the preceding evening, the Rev. J. Dyer, of London, preached from 2 Cor. iii. 8. and concluded; the Rev. J. Goodrich, of Langham, commenced the service by prayer. Each of the meetings was well attended, the discourses were remarkably appropriate, and we trust the favour of God crowned the whole with a blessing.

SCOTLAND.

Our esteemed brethren, the Rev. Thomas Morgan, of Birmingham, and the Rev. Eustace Carey, have been engaged for several weeks past in visiting the friends of the Society in Scotland; and they speak in very grateful terms of the Christian kindness with which they were received in Glasgow, Edinburgh, Aberdeen, and many other places. As the principal part of the contributions received on former occasions of this nature has been uniformly made to the translations at Serampore, it was not to be expected that the pecuniary results of this journey would equal those of former years, but the Committee have reason to be thankful that the general objects of the Society are kindly appreciated by their Northern brethren, and have received an encouraging degree of their support.

Contributions received on account of the Baptist Missionary Society, from September 20 to October 20, 1828, not including individual Subscriptions.

	FOR THE MISSION.	£	s.	d.
Monmouthshire, Ladies' Society, by Mrs. Conway, for Female Education..		40	0	0
Devonshire;—Kingsbridge, by Rev. John Nicholson	9	16	6	
Modbury, by Mr. Goss	3	4	2	
Milton, by Mr. Gillard	1	0	0	
		14	0	8

Poolo, Subscriptions, by Rev. Samuel Bulgis	4	1	0
Hanau (Germany), Mennonite Friends, by P. C. Walthur, Esq.....	15	15	11
Cambridge, for Female Education, by Mrs. E. Foster.....	11	5	0
Brington (Northamptonshire), Collection, by Rev. W. Gray	2	18	0
Lincoln, Collingham, and Sutton-on-Trent, by Rev. John Dyer.....	33	9	1
Leicester, two Ladies, for a Bungalow in the East, by Rev. J. Mursell....	20	0	0
Long Preston, Yorkshire, by Rev. Mr. Edwards	5	10	0
Idle, Collected by Rev. Messrs. Carey and Swan	3	0	0
Hebden Bridge, Penny Subscriptions, by Mrs. Foster	4	1	6
West Middlesex Union:—Higigate, by Rev. E. Lewis	6	4	8
Somers Town, Rev. E. Carpenter	3	14	9
Drayton, Rev. A. Fuller.....	1	15	6
Chelsea Rev. W. Hutchings.....	8	13	4
	<hr/>	20	8 3
Portsmouth, Portsea, and Gosport Auxiliary, by Mr. Thomas Ellgett	177	12	10
(N. B. £60 previously acknowledged.)			
Olney, Subscriptions, by Mr. Wilson.....	15	0	0
Nottingham, on account of Subscriptions and Collections, by Mr. Lomax....	184	0	0
Exeter, Church and Congregation, Bartholomew-yard, by Rev. J. Mason..	8	2	5
Devonshire Square Auxiliary Society, by Mr. Millard.....	25	0	0
A. U. X. by the Secretary	Donation	65	0 0
George Scrivens, Esq. by ditto	Do.	10	10 0
F. M. S.....	Do.	2	0 0
Friend from Lymington.....	Do.	1	0 0
Friend at Watford (for <i>West India Fund</i>)	Do.	1	0 0
Essex Auxiliary Society, by the Rev. J. Wilkinson:—			
Saffron Walden :			
Collection at the doors	20	8	0
Juvenile Society.....	5	0	0
Subscriptions	5	4	0
	<hr/>	30	12 0
Potter Street		3	0 0
Halstead :			
Missionary Association	8	15	0
Sunday School Teachers and Children, for Schools	2	8	4
Public Collection	2	0	0
Do. at the Annual Meeting	8	7	0
Mr. Bentall.....	1	1	0
Mrs. Linnett	1	1	0
Mr. Ray	1	0	0
Mr. Bowtell	0	10	6
Mr. Bridge	0	10	6
A. S. H.	0	10	6
Mr. Bell	0	10	6
	<hr/>	26	12 8
(Less Expences 1s. 8d.)			
Langham :			
Mr. Daniel Blyth	1	1	0
Mr. James Blyth	1	1	0
Mr. Thomas Blyth, jun.....	1	1	0
Mr. Salmon.....	0	10	6
Mr. Spurgin	1	1	0
Friends at Boxted	0	10	6
Friend, donation.....	0	10	0
Missionary Association	14	6	0
	<hr/>	20	1 0
Earls Coln :			
Collection	7	14	2
Sunday School	1	1	6
	<hr/>	8	15 8
Braintree		12	0 0
Harlow :			
Collection	10	4	0
Juvenile Society, for Schools.....	2	0	0
	<hr/>	12	4 0
	<hr/>	113	5 4

Jersey and Guernsey, by Rev. Wm. Jones : viz.

JERSEY.			
Collected at Rev. Mr. De Gruchy's, St. John's.....	1 0 0	Ditto, Donation ..	1 1 0
Miss. Prayer-meeting, Albion Chapel.....	0 12 3	Misses Dobree, Subscription ..	1 1 0
Collected at Albion Chapel, Sunday, Sept. 28	4 2 2½	Dr. Brock	1 0 0
Do. at Public Meeting, Sept. 30 ..	2 4 0	Mrs. Marshall, Donation	1 0 0
Do. at Rev. Mr. Carré's	0 14 8	P. Le Pelley, Esq. Jurat	0 14 0
Penny a Week Subscriptions, by Mrs. Griffiths.....	2 3 5	J. Lukis, Esq. Jurat	0 8 4
Surplus proceeds of Missionary work	0 10 0	Mr. J. Maingay, sen. Sub.....	0 10 0
Mrs. General Le Couteur, Sub. Rev. T. Jarvis, do.	1 0 0	Mr. J. Maingay, jun. do.	0 10 0
Mrs. Esther Nicolle, do.	1 0 0	Mrs. H. F. Brock ..	0 10 0
Mr. Capt. Scriven, do.....	0 8 0	Miss Humberston ..	0 10 0
Mr. Gray.....	0 10 0	Mr. Ahier	0 10 6
A Friend.....	0 10 10	Mr. P. Gaut	0 7 0
Mr. Hatch, Subscription	0 10 0	Mr. Bonamy Maingay	0 10 6
J. Aldersey, Esq.	0 10 0	Mrs. Moss	0 7 0
Small sums under 7s.	4 6 4	Mrs. Le Lievre ..	0 10 0
		Mr. Oxenham....	0 10 0
Jersey Currency	20 11 8½	Rev. Mr. Nant....	0 10 0
Expences	0 16 8½	Penny a Week Society, by do. ..	2 0 0
	19 15 0	Collection at the Rev. Mr. Laxon's, (Independent) Oct. 5.....	2 1 7
Premium on Exchange ..	1 9 6	Ditto, Oct. 13....	7 12 3½
English	18 5 6	Small Sums.....	0 7 4
			29 8 6½
		Exchange....	1 17 6½
			27 11 0
		Jersey	18 5 6
		Total English	45 16 6

TO CORRESPONDENTS.

The thanks of the Committee are returned to the Female Friends at Maidstone, Penzance, Southampton, and Leicester, from whom several packages have been received, containing articles for the benefit of Female Schools; also, to Mrs. S. Hobson, of Cambridge, for a parcel of Magazines.

We have not inserted the able and comprehensive series of Resolutions forwarded by the Secretary of the Cornwall Auxiliary, because it is not our wish to occupy any part of the narrow limits of this publication with articles on the subject to which those Resolutions refer. For a similar reason, we must decline a compliance with the request of some Oxfordshire Friends, as conveyed in a letter from Bampton, under date of September 18.

It does not appear that any package has come to hand from *Falmouth*, as intimated by our Correspondent E. C. We must again request that advice may be sent by post, when such packages are forwarded from the country to the Mission House; and that the name of the place from which they are sent may be marked on the cover.

The remittance from Chester last month should have been entered thus—"Subscriptions by Mrs. London (Sunday School, 8s. 6d.) £3 8 6."

E. L. is respectfully assured that the error of which she complains, and which occurred during the absence of the Editor from town, was wholly unintentional.

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 in the Cover of the Annual Report.

BAPTIST MISSION. HOME PROCEEDINGS.

NORTHAMPTON.

The Anniversary Meeting of the Auxiliary in this town, was held on Wednesday, Sept. 17th. In the morning of that day a double lecture was preached by the Secretary of the Parent Society and the Rev. Dr. Cox of Hackney. The chair was occupied in the evening by J. C. Gotch, Esq. of Kettering, and the respective resolutions were moved and seconded by the Rev. Dr. Cox, Messrs. Simmonds, J. K. Hall, Gray, Barker, Jayne, Deacon, Goodrich and Dyer. The attendance was very numerous, and the contributions from this respectable town fully prove that the interest which was so early excited in it on behalf of the Society continues to subsist in all its vigour.

GLOUCESTERSHIRE.

The various services connected with the formation of the Gloucestershire Auxiliary Society in aid of the Baptist Mission, have been of the most animating description; every meeting was crowded in its attendance, and the interest awakened is great. Favoured with the assistance of our esteemed brethren Dr. Cox, the Rev. T. Swan, and the Hon. G. H. R. Curzon, their powerful and eloquent appeals have produced an impression which will we hope still operate on many minds. The friends of the Society have been greatly delighted, their zeal has been re-animated, their ardour augmented, and their efforts increased to support the cause of missions. The Lord has graciously blessed us with tokens of good, and in the present state of our mission nothing could be more gratifying than the unanimous feeling of attachment manifested to the Society, and the determined zeal witnessed to support those whose conduct has been marked by every honourable and Christian sentiment.

On Lord's day, Oct. 5th, the services

commenced and sermons were preached in aid of the Missionary cause, at Woodchester, Kingstanley and Stroud, by the Rev. T. Swan, at Hilsley, Wotton-under-edge, and Uley by the Hon. G. H. R. Curzon, at Hampton and Avening by the Rev. W. Yates, and at Eastcombs and Chalford by the Rev. B. Francis.

The following Sabbath, Oct. 12th, Dr. Cox preached two sermons at Shortwood; and at Gloucester the Hon. G. H. R. Curzon, and the Rev. J. Davies (Independent) of Rodborough, preached for the mission in consequence of the illness of our friend the Rev. W. Winterbotham, who was thereby prevented from fulfilling his engagement.

On Tuesday P. M. Oct. 7th, the public meeting was held at Shortwood for the formation of the Auxiliary Society, our kind friend the Hon. G. H. R. Curzon fulfilled the duties of chairman, and the various addresses delivered awakened a peculiar interest, which was regarded as a happy commencement of a series of meetings, all tending to advance the great cause of Immanuel.

There were also public meetings to form Associations in connection with the Auxiliary at Stroud on Wednesday evening, Kingstanley on Thursday evening, Wotton-under-edge on Friday evening, and on the following Monday evening the Rev. T. Whitta and friends favoured us with the Independent chapel at Chalford in which we held our last meeting. The glowing zeal of our kind friends who visited us produced such an impression on the different assemblies that one feeling operated, and this the most lively concern to extend the gospel and hasten the auspicious day when all shall know the Lord.

In all our churches we have established juvenile and Sunday School Associations, and many of the children have come forwards voluntarily as subscribers to the Mission. A pleasing incident which ought to be noticed occurred at Kingstanley, at the public meeting, when the children of the Sunday school presented a donation of 17. 10s. ad.

compared by a note from them peculiarly interesting, entreating us to accept of *their mite* towards the blessed cause.

The collections in the whole amounted to about £105, but it is not so much the sum we regard as the good produced. There are now in operation our various associations, and with the blessing of God upon our efforts we hope they will contribute much to aid the Society, which we pray may go forward with increasing success until the acclamation shall be heard, "Hallelujah, for the Lord God omnipotent reigneth."

W. Y.

BRISTOL AUXILIARY BAPTIST MISSIONARY SOCIETY.

THE tenth Anniversary of this Institution was held on Tuesday, the 4th of November, and following days.

On Tuesday evening, the Rev. Isaiah Birt preached at Broadmead; on Wednesday evening, the Rev. J. P. Mursell at King-street; and on Thursday evening, the Rev. Thomas Swan at Counterslip. On the following Sabbath, the claims of the Society were again advocated at each of the Baptist meeting-houses; in the morning and evening by the Rev. Eustace Carey, and in the afternoon by the Rev. Isaiah Birt.

The present anniversary is distinguished from its predecessors by a SECOND PUBLIC MEETING, adjourned from Thursday morning to Friday evening, at the earnest and spontaneous desire of a considerable number of the friends to the mission, who were precluded, by their daily avocations, from being present in the morning. Both these meetings, which were numerously attended, were commenced and closed with prayer, and were more than usually interesting and productive.

At the former meeting, the chairman, Richard Ash, Esq. and the Rev. Messrs. Birt, Newman, Swan, Oxlad, Clarke, Dyer, Leifschild, Winter, and Bunce; and at the latter, the Rev. Messrs. Dyer, Hewlett, Evans, Wooldridge, James, Winter, Mursell, and Swan, greatly contributed, by their several addresses and details of intelligence, to the excitement of a spirit in favour of Christian missions, which, in proportion as it is cherished and extended, cannot fail to prove eminently beneficial, both at home and abroad—to the individual possessor and the community at large.

The Report of the Committee announced, among other interesting particulars, the establishment of a *Ladies' Association* at Broadmead, as the result of a resolution, recommending such a mode of contributing to the funds of the Society, passed at the last annual meeting. During the first year of its existence, it has yielded upwards of a hun-

dred pounds; and in the hope of stimulating others to a similar exercise of Christian zeal and benevolence, this pleasing instance of female missionary effort is recorded.

The attendance at the various services, and the aggregate amount of the pecuniary contributions, furnish unequivocal proofs of an undiminished interest in the operations of the Parent Society. The current receipts of this Auxiliary for the year just closed, and the collections at the present anniversary, have both exceeded those of the previous year. The intercourse of Christian brethren, also, has been eminently grateful and refreshing, and a missionary spirit has been diffused through a widely-extended circle. The review, therefore, of the past and the anticipation of the future are equally calculated to inspire gratitude and hope, and to induce a determination, in the strength of the Lord, to "GO FORWARD."

J. F.

TROWBRIDGE.

On their return from Bristol to town, Messrs. Carey and Dyer had the pleasure of attending the annual meeting of the Branch Society formed at Bethesda Chapel, Trowbridge, in connexion with the Wilts and East Somerset Auxiliary. The respected pastor of the church, the Rev. Peter Anstie, being unavoidably absent, the chair was kindly filled by the Rev. W. Walton. Besides the deputation from the Parent Society, the large assembly was addressed by the Rev. Messrs. Doney (Independent,) Barber (Wesleyan,) Bunce, Rodway, Walton, and by Messrs. Salter, W. Stancomb, G.W. Anstie, Joshua Whitaker, and S. Clift. One of these gentlemen adverted with much effect to the dreadful practice of Suttee, still perpetrated throughout Bengal under British authority, and the earnest hope was expressed that Trowbridge may set the example to other towns in the county, of petitioning the legislature for the abolition of this murderous rite.

SCOTLAND.

Messrs. Morgan and Eustace Carey having, as a deputation from the Society, accomplished the biennial visit in Scotland, the Committee feel it incumbent on them to record the grateful sense they entertain of the kindness shewn them by Christian friends of different denominations in that country, and to present their cordial thanks to the several individuals by whose prompt and benevolent assistance the interests of the institution were promoted. The thanks of the Committee are especially due, and are hereby tendered to Messrs. Joseph Swan and James Craig, by whom the deputation were entertained, and to whose activities they

were mainly indebted for the facilities which were enjoyed for urging the claims of the Society upon the benevolent attention of the Glasgow public. The deputation owed much also to the friendly offices of Rev. Messrs. M'Leod, M'Laren, Smith and Sheriff, for permitting them the use of their pulpits, and otherwise aiding them in the pursuit of their objects. The thanks of the Committee are also justly due to Rev. Mr. M'Leod of the Chapel of Ease, and to other gentlemen of that interest who so readily concurred in permitting the occupancy of that spacious place of worship for the benefit of the Baptist Mission. The deputation were also obliged, by the friendly attentions of Mr. Lethem, one of the Committee of the Auxiliary Missionary Society, and also to the Rev. Mr. Brown, successor to Dr. Chalmers, for his politeness in giving permission for a sermon and public collection in his church, of which they were unable to avail themselves through the pressure of other engagements. At Paisley, Port Glasgow and Greenock, the deputation were also kindly received, permitted to make collections in each place and to occupy the pulpits of Rev. Messrs. Smart, Wilson and Inglis. At the last of these places, the friends of the Baptist persuasion made a collection among themselves and otherwise exerted themselves in furthering the interest.

In the city of Edinburgh, the interests of the Mission were recognized and cordially promoted by Christian friends, not only of the Baptist, but also of other denominations. To Mr. A. Megget and Mr. Archibald Wilson, the thanks of the Committee are returned for the cordiality with which they received Messrs. Morgan and Carey, and for the time and various attentions they bestowed in contributing to their comfort, and the successful prosecution of their work. The Committee desire their thanks may be accepted by Messrs. Innes, Haldane, Peddie and Dickie; also by the Rev. Mr. Wardlaw, independent minister, Mr. Kirkwood, and the Rev. John Brown, of the secession, for the use of their pulpits. In the chapel of the last named gentleman, a public meeting was holden, when Mr. Innes kindly presided, and Mr. Brown and Rev. Dr. Paterson assisted the deputation in advocating the claims of the institution before a numerous and respectable assembly. The Committee are also thankful in having to record the formation of an Auxiliary Baptist Missionary Society in the city of Edinburgh, the first ever organized in that city in favor of the Parent Society, and which promises to prove of great utility in diffusing an interest in favour of the institution, in presenting its claims, through the medium of its collectors, for pecuniary support, and in every convenient mode to watch over and further

its interests among the benevolent public in that important metropolis.

At Dunfermline, the thanks of the Society are tendered to the Rev. Mr. Law, and at Stirling, to the Rev. Mr. Gillfillan, for the use of their chapels, and to the friends at each place who kindly assisted the deputation.

Mr. Alexander, of Leith, is also entitled to the acknowledgments of the Committee, as are the committees of the Leith Auxiliary Missionary Society, and of the Leith Juvenile Bible Missionary and School Society, for the donations granted from the funds of those respective institutions.

At Perth, the deputation were materially assisted by the zealous co-operation of the Rev. Mr. Adam and Mr. Stalker, by whom the suitable arrangements were effected for occupying the Sabbath. The Committee feel bound gratefully to notice the polite attentions of Dr. Pringle and Mr. Young, ministers of the secession, who permitted their chapel to be occupied for a public meeting, themselves assisting in its proceedings.

At St. Andrews, the deputation were obliged by the Christian friendship of the Rev. Mr. Lothian, independent minister, and to the Committee of the Auxiliary Missionary Society in that city, for a donation of 5*l.*, and for former favours of this kind.—Also at Cupar (Fife), the recognition of their claims in a vote of 10*l.* from the Missionary Society, and other remembrances in its favour.

The Committee would be deficient in their duty, did they omit a specific notice of the countenance their friends received at Dundee. The Rev. Messrs. Russel and Donaldson opened their pulpits to them on the Sabbath, and assisted, together with other ministers, in conducting a public meeting on the evening following. A liberal donation also was voted from the funds of the Auxiliary Missionary Society.

At Arbroath, the Committee are indebted to the kindness of Rev. Mr. Ramsay and friends; at Brechin, to the Rev. Mr. Blackadder, for granting the use of his pulpit:—and at Montrose, to the Rev. Mr. Wilson,—to his friends for the marked liberality with which they contributed; and to the Committee of the Auxiliary Missionary Society for a vote of 10*l.* and for the generous interest they expressed in the welfare of the Baptist Mission.

At Aberdeen, the objects of the deputation were effectually served by the kindness of Mr. Dunn, the Rev. Messrs. Peaman, Thomson and Spence, who kindly granted their chapels. A public meeting was also holden and supported by ministers of various denominations. Mr. Gilmore was of special service to the Society, both at Aberdeen and at several places as far as Inverness, to

which place he proceeded to plead the Society's cause.

At Huntley, Elgin and Forres, the deputation were also received with every kind feeling, and collections were made in favour of the Society. If in this very brief notice, the attentions of any of their kind friends shall appear to have been omitted, the Committee can assure them that their names are passed over through pure inadvertence.

EDINBURGH.

We have been favoured with the following account of the formation of the Edinburgh Auxiliary Society, mentioned in the preceding account.

At a Meeting held in the house of Mr. John Macandrew, 28 Dublin Street, on Monday evening, 3rd November, 1828.

Present.

Mr. Wm. Alexander	Mr. Arch. Wilson
Mr. John Horsburgh	Mr. James Johnson
Mr. Andrew Scott	Mr. Lawrence Berry
Mr. John Robertsou	Mr. John Lawrie
Mr. John Macandrew	Mr. Fras. Johnston
Mr. William Innes	Mr. H. D. Dickie,
and Mr. Eustace Carey, from Calcutta, who having been requested, kindly consented to attend.	

It was stated that this meeting was called on the suggestion of a few friends, who thought the occasion of Mr. Carey's visit to Scotland on behalf of the Baptist Missionary Society, a suitable opportunity for forming a society in Edinburgh in aid of that valuable and highly important institution—it being thought somewhat singular, amid the many societies which have of late years taken their rise in this city, that none having directly for its object the Baptist Mission should have been formed.—With these views the friends above named having met unanimously, adopted the following resolutions.

1. That the great work of propagating the Gospel among the Heathen, is one which must deeply interest the heart of every Christian.

2. That as the success of the undertaking must necessarily, under God, depend on the adequate supply of funds, and having full confidence in the tried fidelity and experience of the Baptist Missionary Society, this meeting form itself into a society auxiliary to that institution, to be called "The Edinburgh Society auxiliary to the Baptist Mission."

3. That the object of this Society be to afford a medium of communication between the parent society and the public of Edinburgh and its vicinity, so as to be the means of diffusing intelligence, and thereby extending and deepening the interest in the public mind in favour of the great cause of the extension of the Redeemer's kingdom in heathen

lands, and of receiving and transmitting contributions towards the furtherance of the work.

4. That as there are three means in operation in India for forwarding the object of the society, viz. preaching the gospel through the instrumentality of missionaries, the establishment of schools, and the translation of the word of God; the society shall receive contributions for any of these objects according to the will of the contributors: it being understood that the committee shall, under present circumstances, remit the contributions for translation to Serampore.

5. That while the smallest sums will be thankfully received, none but contributors of at least 10s. 6d. annually, shall be members of the society.

6. That the society from among its members shall choose a committee of twelve, including a treasurer and secretary. Three of the committee to go out annually by rotation, and their places to be filled up by election at the annual meeting.

7. That the committee shall meet once a quarter at least, and that there shall be a general meeting of the society once a year, on the first Monday of November.

8. That the following gentlemen be elected members of the committee, with power to add other three to their number.

Mr. Alexander	Mr. Horsburgh
Mr. Macandrew	Mr. Wilson and
Mr. Megget	Mr. Spence.
Mr. Scott	

Mr. Robertson, treasurer; Mr. Dickie, secretary.

Mr. Carey afterwards shortly addressed the meeting, mentioning the recent establishment of auxiliary societies in Calcutta, in Kingston, Jamaica, elsewhere, and pointing out the extreme importance of continued exertions at home for the supply of funds necessary to meet the increasing expenditure of the society. He also shewed by the relation of a few striking facts, the necessity there was for, and the benefits that resulted from, the labours of properly qualified European Missionaries; and shewed that it was only to a limited extent that the services of native converts could as yet be rendered available.

A few female friends having been invited, in the hope of their kindly undertaking the duty of collectors, it was remitted to the committee to furnish them and any juvenile friends who may be found willing and qualified, with the necessary books, and it was recommended that the committee should meet as soon as possible to carry this and the other objects of the meeting into effect.

The meeting was then closed, as it had been opened, by prayer for the divine blessing.

Contributions received on account of the Baptist Missionary Society, from October 20 to November 20, 1828, not including individual Subscriptions.

		£	s.	d.
FOR THE MISSION.				
Wingrave and Aston Abbotts, Collection and Subscrip. by Rev. Mr. Aston		6	0	0
West Middlesex Union:—Highgate, additional, Rev. E. Lewis..	1 14 0			
Westminster, Rev. C. Woollacott....	7 4 0			
		8	18	0
Northamptonshire Union, by J. C. Gotch, Esq. :—				
Northampton, College-street Auxiliary, Rev. W. Gray..	113 10 0			
Hackleton, Rev. W. Knowles	5 3 6			
Kettering, Rev. J. K. Hall	17 18 8			
Road, Rev. George Jayne	6 10 2			
		143	2	4
East Lothian Society for Propagating Christianity, by Mr. W. Hunter....		11	16	6
Newtown, Montgomeryshire, Collection, by Mr. Ellis		3	11	0
Hull and East Riding Auxiliary, by John Thornton, Esq. :—				
Hull	124 4 3	Cottingham	5 0 0	
Bridlington	30 3 8	Bishop's Burton ..	6 14 8	
Beverley	16 6 0	Grimsby	3 0 0	
			185	8 7
Gloucestershire Auxiliary, by Capt. Pelly, Treasurer :—				
Avening	1 0 0	Minchinbampton..	3 10 6	
Chalford	5 14 0	Shortwood	22 14 2	
Eastcombs	6 5 0	Stroud.....	17 7 0	
Gloucester	8 5 2	Uley	4 0 0	
Hilsley	1 13 0	Woodchester	2 0 0	
Kingstanley	20 0 0	Wotton under Edge	15 10 9	
			107	19 7
Manchester, Collections at Anniversary, by Jos. Leese, Esq		150	0	0
Sobam, Collection, &c. by Mr. Smith.....		5	0	7
Shortwood, Female School, by Miss Bliss.....		15	0	0
Dunstable, Subscriptions and Collection, by Mr. Partridge.....		19	10	0
Oxford, for the School at Spanish Town, by Miss Collingwood.....		12	10	0
Glasgow, Auxiliary Society, by Mr. Deakin.....		6	5	1
Yarmouth (Norfolk), by Rev. E. Goymour.....		2	15	0
Reading, Small Subscriptions, by Mrs. Wayland.....		5	0	0
Keynsham and Hanham, Collections, by Rev. T. Ayres		5	13	0
Bristol, Auxiliary Society, by Robert Leonard, Esq. Treasurer :—				
General Purposes	118 15 9			
Female Education	12 12 0			
West India Fund	5 0 0			
		136	7	9
On account of the current year		300	0	0
Leicestershire, by Rev. J. P. Mursell :—Oadby.....				
	5 14 9			
Husbands Bosworth..	2 2 0			
			7	16 9
Wiltshire, &c. by Rev. John Dyer :—Laverton.....				
	7 12 0			
Philips Norton	1 3 9			
Warminster	2 18 0			
			11	13 9
Oxfordshire Auxiliary, by Mr. Samuel Huckvale, Treasurer :—				
Alcester.....	10 1 6			
Banbury	1 1 0			
Burford.....	8 17 0			
Ditto, Annual Meeting	10 7 6			
Shipston on Stour.....	4 8 2			
			34	15 2
Cornwall Auxiliary, by Rev. Edmund Clarke :—				
Falmouth Branch (Schools 4l. 1s.)	43 9 10			
Helston Branch	17 3 0			
Penzance, Jordan Chapel (Translations 1l. Schools 1l.)..	25 15 3			
Queen-street.....	12 5 6			
Redruth Branch (Translations 1l. 10s. Schools 10s.)....	22 0 6			
Truro Branch (Schools 1l. 1s.).....	56 9 9			
			177	3 10

Nottinghamshire, &c. by Mr. James Lomax :—

Nottingham, Subscriptions, Collec. and Auxillary Society	121	5	0
Ditto, for the West India Fund	100	0	0
Burton on Trent	19	14	11
Derby	44	6	10
Chesterfield	11	0	0
Loscoe	7	5	7
Sutton Ashfield	5	0	0

308 12 4

Previously acknowledged..... 214 0 0

04 12 4

Western District, by Rev. Richard Horsey :— (Less Expences) 43 11 1

Particulars unavoidably postponed till the next Number.

Thomas Key, Esq. Water Fulford (<i>West India Fund</i>)	Donation	50	0	0
William Stone, Esq. and Family, Deptford	Do.	9	0	0
Friend to the Jamaica Mission, Berwick on Tweed	Do.	5	0	0
Nεσφυροσ, by the Secretary	Do.	3	0	0
Friend, at the Mission House	Do.	2	0	0
Northamptonshire, Friend, by Rev. J. Peacock (produce of bees)	Do.	1	10	0
Samuel Robinson, Esq. (<i>West India Fund</i>)	Do.	1	1	0
Friend in Somersetshire, (Ditto)	Do.	1	0	0
Friend, by Mrs. Rose	Do.	1	0	0

WIDOW AND ORPHANS' FUND.

A Friend, by the Secretary Donation 25 0 0

* * * Remittances, on account, have been received from Suffolk and from Reading; a statement of which will appear in our next Number, if the remaining sums be forwarded by the 20th instant.

Collections made in Scotland by E. Carey and T. Morgan, in September and October, 1828 :—

Glasgow :—Mr. Lethem	1	0	0
Joseph Swan	1	1	0
David Smith	1	0	0
Moir	0	10	6
Thomas Duncan	1	1	0
Alexander Davidson, by Mr. J. Swan	10	0	0
Collection at the Chapel of Ease	11	5	6
Do. at the Rev. Mr. Sheriff's	3	2	3
Do. at the Rev. Mr. M'Leod's, George's-st.	6	0	0
Do. at the Baptist Chapel, Portland-street	12	4	1
Port Glasgow :—Missionary Association	3	1	0
Collection at the Rev. Mr. Inglis's Chapel	3	10	6
Greenock :—Collection at the Rev. W. Wilson's Chapel	4	17	5
Baptist Friends	3	8	6
Paisley :—Collection at Rev. Mr. Smart's Chapel, deduct. exp.	10	3	0
Edinburgh :—Mr. Archibald Wilson	1	1	0
Archibald Sinclair	0	10	0
Rev. Henry Grey	1	0	0
Collection at the Rev. J. Brown's Chapel, Rose-st	6	0	6½
Ditto, Do.	8	17	0
Do. at the Rev. James Haldane's Chapel	5	0	6
Do. at the Rev. W. Innes's Chapel	13	8	1½
Do. at the Pleasance Chapel	13	9	6½
Do. at the Rev. Mr. G. Wardlaw's Chapel	7	6	0
Do. at the Rev. Mr. Kirkwood's ditto, ded. exp.	17	16	0
Greenside School, by Miss Robertson	0	13	0
Anonymous, by the Rev. J. Brown	1	0	0
The Church at Allerdean, near Berwick, by the Rev. J. Haldane	2	0	0

Edinburgh, *continued* :

	Elder-street Missionary Prayer Meeting, by Wm. Alexander, Esq.	5	0	0
	A Friend, by the Rev. W. Innes.....	0	5	0
	Robert Haldane, Esq.....	5	5	0
Leith :—	Auxiliary Missionary Society, by W. Alexander, Esq.	20	0	0
	Juvenile Bible and Missionary Society, Collection at the anniversary of	6	6	0
	Miss Stewart, a gold mobar (value not stated).....
Perth :—	Collections at Mill-street Chapel.....	7	3	0
	Baptist Church, by Mr. Peter Campbell.....	5	0	6½
	Collection at the Rev. Dr. Pringle's and Mr. Young's Chapels	9	10	8½
	Mrs. Willison	1	0	0
Dunfermline :—	Collection at the Rev. Mr. Law's Chapel, deducting expences.....	5	0	10
Aberdeen :—	Miss Forbes	1	0	0
	Miss Smith, young Ladies at	0	8	0
	P. Duguid, Esq.	1	1	0
	Mr. Alexander Florence	0	10	6
	Mr. Charles Ross	1	0	0
	Baptist Friends, by Mr. Souter	1	3	4
	Collection at the Rev. Mr. Gilmore's Chapel	6	0	0
	Do, at the Rev. Mr. Spence's Chapel	6	2	5
	Do, at the Public Meeting	5	14	0
	Do, at the Rev. Mr. Thompson's Chapel.....	4	9	7
	Do, at the Rev. Mr. Penman's, after two meetings	8	17	6
	Female Servants' Society, by Mr. Matthews....	3	3	0
	Friends from Garmond, by Mr. George Leslie....	3	0	0
	Auxiliary Society, by Mr. Thompson, Treasurer..	12	0	0
	Stony Wood Prayer Meeting	0	5	0
	East Church Association	1	1	0
	East Church, Young Ladies' Class towards the Aberdeen Female School	1	1	0
	Printfield Chapel, Rev. Mr. M'Kechnie's, Col. at Donation from the Woodside Society for Religious Purposes, by Rev. Mr. M'Kechnie.....	2	3	3
	Two Friends of the Mission.....	1	10	0
	A Female Servant, by Rev. E. Carey.....	0	1	0
Stirling :—	Collection at the Rev. Mr. Gillilan's Chapel, ded. ex.	9	7	3
St. Andrews :—	Collection at the Rev. Mr. Lothian's Chapel..	2	3	1½
	Auxiliary Missionary Society	5	0	0
Musselburg :—	Mrs. Campbell, Subscription	1	1	0
Cupar (Fife) :—	Missionary Society, by Dr. Spence	10	0	0
	Missionary Boxes	0	10	0
	Mr. Thomas Greig.....	0	10	6
	Robert Methwin, Esq.	1	0	0
	A Friend.....	0	10	0
Dundee :—	Auxiliary Society, by Mr. Gourlay, Treasurer	27	6	4
	Collected at the Rev. D. Russell's Chapel	12	3	8
	Do, at the Rev. Mr. Donaldson's.....	8	3	0
	Do, at the Annual Meeting, Oct. 20	10	7	0
	Do, additional, by Rev. E. Carey	2	0	0
	Do, at the Rev. Mr. Ramsay's Chapel	9	6	6
	Do, by the late E. Lawrence	0	5	0
Brechin :—	Collection at the Rev. Mr. Blackader's Chapel	5	1	0
Montrose :—	Missionary, School, and Tract Society.....	10	0	0
	Collection at Rev. Mr. Wilson's Chapel, ded. exp.	22	4	6
	Monthly Prayer Meeting, Congregational Church..	1	1	0
Huntley :—	Male Branch, Missionary Society	5	0	0
	Collection at the Rev. Mr. Hill's	7	2	0
Elgin :—	Collection at the Rev. Mr. M'Neil's Chapel	2	4	0
	From a few Friends	2	7	0

Inverness :—Collection at the Rev. Mr. Kennedy's Chapel....	2	5	6
Do. at the Chapel of Ease, Rev. Mr. Finlater's..	5	0	0
Forres:—Collection at the Rev. Mr. Martin's Chapel.....	2	15	0
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TO CORRESPONDENTS.

It may have been remarked that among the donations acknowledged in the preceding list, a sum of thirty shillings is mentioned as *the produce of Bees*. We cannot forbear inserting an extract from the letter accompanying this singular donation, as it affords a pleasing example of the ingenuity of Christian benevolence.

"About three years ago I felt a great desire to aid in some feeble way the Missionary cause, verily believing that the Divine Scriptures must have their fulfilment. I have a large family and it takes a deal to support them, but through mercy we have a decent livelihood, but not having much to spare I employed labourers, hoping by that means to get a little money together to put my intention into practice, and I have succeeded, for they have been very active indeed. I bought some bees, and they have collected honey to the amount of thirty shillings; so you see, dear Sir, that the inferior creation serves in some measure to promote the cause of Jesus Christ. I inclose 1*l.* 10*s.* in this letter, and I am glad of an opportunity of giving it to the Baptist Missionary Society through your medium."

A quantity of fancy pincushions for the Female schools have been received from the Misses Cook, by the Rev. W. Shenston; and also a number of Magazines, &c. from Mr. Watson, Crosby Row, Walworth.

Just published, "News from Afar, or Missionary Varieties." *Third Edition*, being the Quarterly Papers of the Baptist Missionary Society from the commencement of the series, comprising a period of Seven Years. Price in boards 2*s.* half-bound 2*s.* 6*d.* To be had at the Mission House, No. 6, Fen Court, Fenchurch Street.

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